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Editorial—News

A Visit to Britain

By EDWARD J. YOUNG

This brief article is the first of several describing the writer's two visits to Europe during the past summer.

The experience of flying to Europe is truly remarkable. Distance seems to mean nothing. No longer must one spend several days in travel on a steamship, but he can simply board a plane one day and arrive in Europe the next. It was mid-afternoon on Friday, May 9, when I boarded the plane at the Philadelphia airport. After a half-hour's delay, we were in the air.

The flight to New York is quite interesting. In a few moments from the Philadelphia airport one is looking down on familiar landmarks in New Jersey — for example, the Orthodox Presbyterian Church at Crescent Park, the city of West Collingswood, and the New Jersey Turnpike. Some twenty-five minutes later the plane descended at the New York airport, and we changed to another plane.

At about five-thirty that Friday afternoon we were again on our way. The plane was not crowded, and I had a double seat. The weather was clear, and it was possible to see Long Island, then Nantucket. Every now and then the plane passed over land, and as it grew dark one could still see islands far below. The night was very short, for London is five hours ahead of New York time. So we had a rather short period of darkness. As soon as light came we were flying over Ireland, and one could easily distinguish the farms, roads, and stone fences. The countryside was green and inviting, and I watched eagerly as we passed over villages and the countryside.

Soon we were over England, and came in for our landing at the London airport. The Rev. H. D. MacDonald, Vice Principal of the London Bible College, and the Rev. Owen J. Thomas, Professor of English Bible, Classics and Theology, were on hand to meet me.

May 10 was an important day in the history of the London Bible College. It began its operations in 1946 with eight full time students and one instructor. Now it has nine faculty members and over one hundred students. During the interim over three hundred full-time students have passed through the college, and 3,500 have attended the evening classes, while 4,500 have enrolled for correspondence courses. Between 1946 and 1956 sixty students have gone into the gospel ministry, eighty have entered foreign missionary service, and the others have entered other forms of Christian work.

This remarkable growth appears to be an evidence of the blessing of God on the institution, and much of the credit for the wise conduct and growth of the school is due to its principal, the Rev. Ernest F. Kevan. Principal Kevan has put his whole heart into the work of the school and is deeply concerned that there should be in England such a training school for ministers of the gospel. What he has accomplished is truly remarkable, and the writer counts it a high honor and privilege that he could meet Mr. Kevan and the other devoted members of the teaching staff of this College.

On May 10 a new building was to be dedicated, designed to house the offices and classrooms. This building is also the result largely of the hard work of Principal Kevan. The dedication service was impressive, and the highlight came in the address by Dr. Martin Lloyd-Jones of London. To hear Dr. Lloyd-Jones preach is a memorable experience. Like few others he has the ability to expound the Scriptures in such a manner that what he says stays with one. His words were very appropriate for the occasion. He pointed out the reasons for the existence of such a college, and the need for it. His remarks were an inspiration to those present whose hearts were in sympathy with the purposes of the college.

I had the privilege of delivering

four lectures as part of the program connected with the dedication of the new building. Held on four successive evenings, these lectures were attended by the members of the student body and by visitors interested in the college. It was a pleasure to speak to those who believe that the Bible is truly the infallible Word of God and who are not compromising with modern theology.

In my lectures I spoke on the general subject, "The Study of Old Testament Theology Today." It was my purpose to point out what Old Testament theology really is, namely the study of God in His self-revelation in the Old Testament Scriptures, and to contrast this view of the subject with modern substitutes.

There were many opportunities for conferences with the faculty and students, and it was a delight to find so many who knew the Word of God and were determined to stand up for it. I felt at home in the London Bible College, finding that here was truly an institution seeking to stand for the Word of God. Each day at the chapel service there were letters from graduates serving in distant places, and prayer was offered for these. At one service I had an opportunity to tell of the work of Westminster Theological Seminary. Westminster's name is well-known and loved by many in England.

The short week came to a close all too soon, and I started on the return trip, also by plane. Such a trip always seems to include surprises. This time we stopped at Shannon, Ireland, where there is a duty-free shop, and Irish goods (linen and tweeds, etc.) are on sale at quite reasonable prices. Airborne again, we were told there was a severe storm in mid-Atlantic and so we would fly toward Greenland and across to Labrador. We flew low enough so that visibility was good, and it was fascinating to watch this strange country. All too soon, after passing over Canada, the mouth of the St. Lawrence, Maine, Boston and New York we were again in Philadelphia.

In just one week we had visited England and delivered four lectures at the London Bible College. In the next *GUARDIAN* we plan to tell of our return to Europe for a longer visit.

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"The Christian's Race"

By ROBERT L. THOBURN

I Corinthians 9:24-27: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

One of the cities in which Paul established a church was so wicked that it was known as "the cesspool of the Roman Empire." Corinth was a busy seaport city with a flourishing trade. Like many commercial centers today, this ancient Greek city had a mixed population which included more than its share of transients. So sinful were her people that even as late as Shakespeare's day an immoral person was dubbed a "Corinthian."

Paul, like Jesus, did not refrain from carrying the gospel to publicans and sinners. Furthermore, the apostle often conducted his missionary labors in such strategic centers as Corinth. For 18 months he worked there to call out a people whom God was pleased to call from darkness into light. Those who were called were far from walking worthily of their vocation as Christians, and were indeed sorely tempted to compromise with their former pagan ways. They were guilty of a party spirit within their midst, they tolerated a man in their fellowship who had married his stepmother, they were hailing fellow Christians before heathen courts, and along with numerous other sins were exalting the gift of tongues above the gift of love to the brethren.

In seeking to restore them to a spiritual walk the apostle to the Gentiles likens the life which the Christian must lead to the running of a race. The Corinthians would understand what he was talking about for within eight miles of their city, on the Isthmus of Corinth, were celebrated

every two or three years the famous Isthmian games. These were athletic contests involving foot, chariot, and horse racing; wrestling and boxing; musical and poetical trials; and at a later time, fights with animals. These games, like the Olympics, were among the four great national festivals of the Greeks. Contestants came from all over Greece. Even the Roman emperors would enter the contests. The games were more than an amusement with these people. They were a passion with them. Paul would have been quite familiar with these athletic events for the archeologists have discovered the ruins of theaters and stadiums in all the cities of Asia Minor, including Paul's home town of Ephesus.

A Goal and A Prize

In likening the Christian's life to a race, Paul speaks of a goal to be reached and a prize to be attained. The game to which Paul alludes in verse 24 is the footrace, the most ancient and therefore the most esteemed among the Greeks. The word here for "race" is the word from which our "stadium" comes. The stadium is a Greek measurement of 606 $\frac{3}{4}$ feet or about equivalent to our 200 yard dash. In the footrace a group of runners starts out, but only one wins the prize. Others may start well, may run fast, may lose in a photo finish, but it is the man who runs in such a way that he comes first who wins. The prize which the winner of the Isthmian footrace received was a wreath of pine needles. Odes were often composed in honor of the victor. But whether a wreath of pine or an ode, the glory of the winner was short-lived. His crown was a corruptible crown, though it was made of an evergreen. His glory was soon to fade away, another athlete would wear his crown, and he would be forgotten. Who today can name a winner of one of the Isthmian races?

The Christian life is also a race. The race course is his life, the goal to be reached is eternal life. There is a difference between the race of the runner and the Christian race. In the

Christian race there may be many winners. All who start may cross the finish line and break the tape of victory. The laborers who enter into the vineyard late may receive the same reward as those who have toiled in the hot sun all day long. We are to run in such a way as to obtain the prize. The word for "obtain" used with reference to the Christian's getting the prize is a word quite similar to the word "receive" which describes the runner's getting the prize. We really have a play upon words here which can not be reproduced in English. The difference between the two words is significant, however. The runner receives a prize, but the Christian obtains a prize. The difference in the Greek words is that the runner merely receives his prize, whereas the Christian lays hold upon his prize as his own possession, meaning that it is sure and secure to him. This is in keeping with the nature of the prize, for in the case of the Christian his prize is of great worth in itself and also has the additional advantage of being an everlasting possession. It is described as an incorruptible crown. It is a crown that fadeth not away. In II Timothy 4:8 Paul describes the crown which he is to receive because he has finished the course and fought the good fight of faith as a crown of righteousness, a crown which the Lord will give him on the judgment day, and to all who love His appearing. James speaks of a crown of life which the Lord gives to those who endure temptation. Peter writes of a crown of glory that fadeth not away, to be given to faithful elders in the church. In Philippians also Paul alludes to the athletic games, and speaks of pressing toward the mark for the prize of the high calling of God in Christ Jesus. It is obvious from verse 27 of our text that the final reward is eternal life. However these crowns and goals may differ in the Scriptures, they are yet but variations of one grand theme, they form but one goal, the goal of heaven. It must not be supposed that eternal life is earned by the Christian by the good works he does during his lifetime. Paul elsewhere states that our justification before God is not obtained by works, but it is secured by the atoning life and death of Jesus Christ. In our text he is addressing those already made just before God and is exhorting them to constancy in the Christian life. Good works must flow

from and accompany the Christian's faith in Christ. It is that necessity which Paul speaks of here.

Discipline Necessary

In order that the Christian may reach his goal and obtain his crown he must be under discipline. In verse 25 we read, "And every man that striveth for the mastery is temperate in all things." Literally, we would translate this, "everyone who striveth in the games." The word "striveth" is the regular term for contending in the arena. From this word comes our English word "agonize." Everyone who agonizes in the games must be temperate in all things. There is great agonizing in a footrace. Watch the facial expression of a man as he comes down to the finish line. Athletes sometimes collapse after finishing a race, or even before doing so. Every muscle is straining as the runner seeks for that little bit extra that can mean victory.

There is also discipline before the contest. Those who participated in the Greek games had to follow strict regulations. They must be of pure Greek descent. They underwent a ten months training period, and had to take an oath to the effect that they had gone through it. Bribery was punished by a fine. The runner could be disqualified for certain moral or political offences. The candidate was obligated to practice in the gymnasium immediately before the games under the supervision of judges who themselves had trained ten months to learn the rules. They had a strict diet. Modern athletes also undergo rigorous training. Baseball teams begin their training during the cold weather. Boxers practice for months for a contest of only a few minutes.

As the athlete trained and ran, so Paul also ran. "I therefore so run, not as uncertainly," he says. The word "uncertainly" occurs only here in the Bible. It probably means that Paul ran not as though he had no definite goal or purpose. He knew exactly what his purpose was in life. He knew that it was woe unto him if he preached not the gospel. He knew that God had called him from living a sinful life, a life of trusting in his own righteousness to a life of trust in the Savior, and living unto God. He knew that God would have him witness to the world of the power of God unto salvation. He knew his mark and ran straight toward it. Paul

also uses the figure of fighting to illustrate his conduct, "so fight I, not as one that beateth the air." Paul did not dissipate his energy with shadow-boxing. Rather than beating the air, Paul says he kept under his body, and brought it into subjection. Here again, the English translation fails to bring out the richness of the language Paul employs. When Paul says he keeps under his body, he says literally, "I give my body a black eye," or "I beat it black and blue." "I bring it into subjection" is literally, "I lead it about as a slave." While this is the literal translation of these phrases, we do not take them literally. In the past history of the church there have been groups like the Flagellantes who have gone through the streets reciting penitential Psalms and whipping their bodies, but Paul is not teaching that error. In accordance with his usage elsewhere, Paul recognizes that the influence of sin, still present in the redeemed individual, may prevent his living a vigorous consistent Christian life. A successful Christian race calls for constant self-control to overcome this sinful hindrance, that our victory in Christ may be manifest daily.

The Peril of Losing

Paul also speaks in this passage of the great peril of not winning the race. Paul lived the life he did lest after having preached to others he himself should be a castaway. The word "castaway" means rejected or condemned. It is the word for a reprobate, the person who is ultimately cast into hell. I once heard a minister say that "castaway" here means simply to be laid aside, such as a broken cup would be laid aside on a shelf. But Paul meant exactly what he said. He gave his body a black eye and led it around as a slave, lest that by any means, after he had preached to others, he himself should be rejected by God. The word for "preached" is related to the word which designated the person who called the athletes into the race. He was called a herald. Paul says, "I bring my body into subjection, lest after having heralded to others, after having called them into the race, I myself should fail to participate in the glory of victory." Paul had spent his life preaching the gospel, but he did not rest with that. He knew that he must persevere in faith to the end. There is nothing here inconsistent with the doctrine of the perseverance of the saints. Those who have been

genuinely converted will never become castaways. What Paul is warning against is the idea that we can make a profession of faith and live as the world lives. The Corinthians were in grave danger of being castaways for their lives were not showing the fruits of grace as they should. Unless they produced works they could have no assurance that their faith was a saving faith. So Paul exhorts them to constancy in the Christian life.

We, too, are in this race. We have the same goal and the same prize. We seek an incorruptible inheritance which is reserved in heaven for us. The man who runs for a worldly prize and fleeting glory engages in strict discipline and runs with much determination. Athletes of our day run with much diligence that they may establish new records. Recently several runners in one race ran the mile in less than four minutes. At one time men felt the mile could never be run in four minutes. We need such determination in the Christian life. We must have faith that God will help us to achieve a degree of sanctification that we hitherto thought impossible. There must be rigid discipline and training if we would run the race successfully. We beat the air when we idle our precious time away watching useless television programs, engaging in neighborhood gossip, and reading literature that does not edify. We live in a nation of "Corinthians." We need to witness to them of the saving grace of God. We need to avoid compromise with their sinful ways. Running the Christian race is living the Christian life. And that is keeping the commandments of God. As Christians we must hunger for a knowledge of God's Word, we must engage diligently in public and private prayer, we must give up our worldly pleasures that the material means will be available for the further spread of the gospel. The question is often asked, "Why do not our churches grow more than they do?" There are many answers. The main reason is not our doctrine, our lack of buildings, but us. As we grow in personal sanctification, as we are diligent in running the Christian race, so God will use us in bringing others to a knowledge of Christ. Let us then so run lest that after we have told the good news to others, we ourselves should be shut out of the kingdom of God.

The Apostles' Creed and Public Worship

Is the Creed Suitable for Congregational Recitation?

By C. RALPH VERO

The following article raises a question and expresses an opinion with which some may not agree. We print it to encourage discussion to the end that our acts of worship, public and private, may be carried on with understanding and sincerity. Mr. Verno, who recently served as supply in the newly organized Orthodox Presbyterian congregation in Nashua, western Pennsylvania, will be teaching in the Philadelphia-Montgomery County Christian High School during the year.

An interesting but unreliable legend indicates that the "Apostles' Creed" had its origin when it was spontaneously compiled from individual contributions by the Apostles as they were assembled on the Day of Pentecost. It is without doubt truer to fact that this creed, in substantially its present form, is not earlier than the fourth century. It is also probably true that it was formed gradually and informally. For hundreds of years since its formation this so-called Apostles' Creed has been widely used within Christendom. Millions of people have recited it countless times. Like other creeds and confessions of faith, this creed has been recited by many who have not believed the factuality of its contents, who have never faced up to the intellectual dishonesty involved in reciting a creed whose content they do not believe. On the other hand the creed has been recited by millions of faithful, devout believers who have genuinely meant every word of it. Indeed, many staunchly Reformed believers continue to use it, even within the Orthodox Presbyterian Church.

The Creed is Inadequate

It must be admitted that the creed contains Scriptural truth, and that there is no heresy in it. (We shall not in this article deal with the question of the inclusion of "He descended into Hell.") The genuine believer can surely affirm all that is contained in the Creed. Nevertheless, it is the

writer's opinion that the creed is woefully inadequate and should not be used as it is in the public worship of God; it is inadequate not because of what it says, but because of what it does not say.

It will be the contention of this article that in view of the purpose of such a creed, in view of the doctrinal advance into which the Holy Spirit has led the church, and in view of the serious doctrinal deficiencies of the Apostles' Creed, enlightened believers (and in particular Reformed believers) ought not to use it. We are not reasoning as do many of our anti-creedal fundamentalist brethren that since creeds have been spoken insincerely and have become a mere recitation of words, they should therefore not be used. Nor is the point that the use of the creed is necessarily wrong or sinful, but that for enlightened believers to use it is to engage in retrogression. To use it publicly is to give a false impression of the content of the basic Christian message, for the creed fails to set forth certain cardinal doctrines which are indispensable to an adequate summary of Christian truth.

In order to support this contention, it is necessary first of all to set forth the purpose or function of such a creed. Obviously the Apostles' Creed is not in the same category as the Westminster Confession of Faith, for example. The latter is intended to be a rather complete expression of the system of Scriptural truth, and is not intended for recitation in the public worship of God. The former, on the other hand, is intended to be a briefer summary expression of faith suitable for recitation. Whether intended for such use or not, the creed obviously is used in such a way in Christian practice. Now since it is so used, it is surely reasonable to expect it to be a rather concise but explicit summary of certain cardinal truths of the Christian Faith. Such a creed cannot include all Christian truth, but it is surely reasonable to expect it to set

forth most clearly the basic, foundational truths of the faith being affirmed. Such a creed ought to be characterized by unmistakable clarity; that is, there should be no need for exegesis of the creed and its implications to draw out very basic doctrines of the faith. Not only is clarity to be desired, but also proper emphasis. If it is to be a summary expression of one's faith, it should surely give proper emphasis to the most important doctrines which are at the heart of the Christian Faith. A creed used for public recitation, as is the one under consideration, should meet these requirements if it is to be at all adequate and satisfactory.

The Trinity

Now it is precisely at these points that the Apostles' Creed is sadly deficient. On several of the most important aspects of Christian doctrine it is quite inadequate and unsatisfactory. In order to support this thesis, we shall consider just two basic Christian doctrines, namely, the doctrine of God with respect to the Trinity (which therefore includes the doctrine of the person of Christ), and the doctrine of the work of Christ. These two areas of Christian truth are of such great importance to the Christian Faith as a whole that a demonstration of the creed's inadequacy on these matters will suffice to support the thesis of this article.

The doctrine of the Holy Trinity has been formulated as a result of the Holy Spirit's leading the church into truth, that is, into a greater understanding of the truth revealed in Scripture. This doctrine involves inscrutable mystery; nevertheless the Spirit of Truth has led the church to give to it carefully worded expression that has solid Scriptural foundation. The Christian Faith is distinguished from false religions by the doctrine of the Trinity. Biblical Christianity stands firmly upon the fact that "in the unity of the Godhead there be three persons, of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost." (W.C., II, iii)

Now it is all too obvious that the Apostles' Creed falls far short of any such expression, that it does not in any reasonably clear way set forth the doctrine of the Trinity. It does, of course, speak of God the Father Almighty. However Jesus is referred to merely as "Jesus Christ His only Son

our Lord." Although this statement indicates that Jesus stands in some special relationship to God the Father Almighty in that he is "His only Son," it nevertheless does not give any hint of the truth of the Trinity as formulated above. Surely there are many anti-Trinitarians who could sincerely recite these words. The absolute deity of Christ is not brought out in the creed. Jesus is not set forth as "the second person of the Trinity, being very and eternal God, of one substance and equal with the Father." (W.C., VIII, ii) Because of the failure of the creed at this point, many guilty of serious heresy could with clear conscience recite these words.

Furthermore the personality and deity of the Holy Spirit are not adequately delineated in the creed. The creed's affirmation of belief in "the Holy Ghost" is far removed from the reference to God the Father Almighty and to Jesus Christ. There is not the slightest hint that this Holy Ghost is the third person of the Holy Trinity. There is absolutely no connection made in the creed between the Father and the Son on the one hand and the

Holy Ghost on the other.

Now it may be objected that the deity of Christ is implicit in the creed in the reference to the "Lord Jesus Christ," that the word *Lord*, when properly understood, implies the absolute deity of the Son. It must be admitted, however, that such a conclusion regarding the word *Lord* rests upon a thorough study of the Scriptural usage of the word in relation to the Son. In any case, the point is that if the full deity of the Son is indicated only in the use of this word, then the creed miserably fails to fulfill its purpose; for, as was pointed out above, a creed of this nature ought to be quite explicit on the basic doctrines of the faith. It is the firm opinion of the writer that the doctrine of the Holy Trinity is certainly not set forth in the Apostles' Creed, that certain anti-Trinitarians (though perhaps unable to assent to other portions of the creed) could conscientiously and truly assent to the statements in the creed about God the Father, Jesus Christ and the Holy Ghost.

(See "Creed," p. 125)

Introducing "The First Orthodox Protestant Reformed Church"

By CARL J. REITSMA

The 1958 General Assembly of the Orthodox Presbyterian Church instructed its Committee on Correspondence with other Churches to undertake conversations leading to closer relations with that denomination of which the First Orthodox Protestant Reformed Church of Grand Rapids is a member. The following brief article, by the Rev. Carl J. Reitsma of West Collingswood, is designed to provide information concerning this denomination. Our fellowship with it is of special interest inasmuch as it has taken an interest also in our work, through contributing to the support of our foreign mission endeavor.

The recent General Assembly of the Orthodox Presbyterian Church instructed its Committee on Correspondence with Other Churches to seek to develop closer relationships with the Protestant Reformed Church identified

with the Rev. Hubert De Wolf. The Assembly action takes account of increasing cooperation between the two denominations.

The Protestant Reformed Church originated in 1924 as a secession from the Christian Reformed Church in protest to the deposition of the Rev. Herman Hoeksema and others from the Christian Reformed ministry. Mr. Hoeksema failed to subscribe to "Common Grace" insisting that the doctrine was Arminian and amounted to an open invitation to "worldly-mindedness." The denomination rallied to a membership of 6000 distributed in twenty-four congregations throughout the United States. The members were almost all of Holland descent and in some churches one Dutch worship service is still being conducted.

The extraordinary abilities of Mr. Hoeksema may be seen in that while he was the pastor of the 1200 communicant member congregation in

Grand Rapids, Michigan, he simultaneously established and conducted his own theological seminary, denominational magazine, "The Standard Bearer," and kept a steady flow of devotional books running through the presses of Eerdmans Publishing Company. As a pulpiteer he held his flock in the grip of his text with sharp exegesis, sound logic and rich personal application. His flashing eyes refused to let the listener go, and his pauses were so perfectly timed that they would eat holes in your soul as you neared the breathless climax of an hour-long message. He was my pastor for twenty years and I find it hard to criticize so learned a teacher and so warm a friend.

As the years passed, however, the anti-common-grace thinking drifted more and more into hyper-Calvinism. Divine election became an intellectual hobby with the people, and one heard little else. Piety was regarded as though it were Baptist. The spiritual life of the church was at a standstill as the church sank deeper and deeper into vain speculations about the counsel of God. Faith, it was emphasized, is the *means* for the obtaining of salvation but not the *condition* of salvation. The church became so afraid of attributing any part of salvation to man that they even took the challenge out of faith.

By this time there were some in the church who were awakening to the danger of passive Christianity and insisted that we "must believe" and that we "must obey." To bring these into line the Hoeksema element succeeded in getting a "Declaration of Principles" passed by the Synod in 1951 in which "unconditional theology" was fixed as the doctrine of the Protestant Reformed Church.

Two years later, in 1953, the Protestant Reformed Church was brought to a point of decision by the Lord. The large Grand Rapids congregation by this time had three associate pastors, Mr. Hoeksema, the Rev. Cornelius Hanko and Mr. De Wolf. De Wolf in a sermon made two statements for which he and one half of the consistory which supported him were suspended. The statements were, first, "God promises to every one of you that, if you believe, you shall be saved," and the second, "Our act of conversion is a prerequisite to enter into the kingdom of heaven." The rift quickly spread through the congrega-

tion and then through the denomination, and litigation, which is still in progress, followed for the properties. The denomination was divided in half with seventeen churches, sixteen ministers and a total membership of 3300 siding with De Wolf.

During the last five years the Protestant Reformed Church associated with Mr. De Wolf has reviewed its doctrines, rejected the "Declaration of Principles," returned to the simple Gospel, and has re-discovered the challenge of world missions. There is a passion for evangelism in these churches and a strong desire to make up for lost time. The Rev. John Galbraith was introduced to these brethren, spoke at a specially called missionary meeting and was enthusiastically received. It seemed to them that a whole new world of blessed opportunity was opening to them.

Quickly the Lord provided them with a field and a messenger. The Rev. Edwin L. Wade was introduced to the Protestant Reformed Church and an agreement was reached whereby

Mr. Wade would continue to be a ministerial member of the Presbytery of California of the Orthodox Presbyterian Church but loaned to the Protestant Reformed Church for missionary service on Guam in the interest of establishing an indigenous Reformed Church. Mr. Wade sailed for Guam in December 1956 for a two year term of service. At the 1958 Synod of the Protestant Reformed Church this relationship was extended for three more years.

While this was being done by the denomination, the Second Protestant Reformed Church of Grand Rapids volunteered to support the Rev. Donald H. Taws and family in Eritrea to the amount of \$250 per month for at least a year. This church has 176 communicant members. The Rev. John Blankespoor is its pastor.

As our Committee begins its work let us pray that God will bless these deliberations, for we know that co-operation in the Work of the Lord rests upon the foundation of scriptural agreement.

Air. 3. Rest and shelter. 4. Exercise. 5. Sanitation.

I trust that out here at French Creek you have received all of these essentials and have grown thereby. Time does not permit us to draw the parallel all down the line between physical and spiritual growth. I think that we all readily see that the first two means of grace take care of the first two essentials of growth. The Word of God, the Holy Scriptures is our spiritual food. Prayer is our spiritual breath. God Himself provides our rest and shelter for we through the perfect and finished work of Christ our Saviour in His life and death rest from our own works as God did from His. God is our refuge and strength, a very present help in time of trouble. We rest on the Rock of Ages, we hide in the cleft of the Rock.

We in the Orthodox Presbyterian Church have all this. God is wonderfully providing for our strength and growth in every way. We are feeding, breathing, and resting on the promises of God and His present blessings. But how about our exercise? A child who does not exercise simply will not grow. Wasting of the soul will follow if spiritual exercise is not taken in the form of an active testimony to God's saving grace as we have been commanded to do by our Lord when He said, "Ye shall be witnesses unto Me." Or stronger still in Matthew 10:32, 33 where He says, "Whosoever therefore shall confess Me before men, him will I confess also before My Father who is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father who is in heaven." We all know the meaning of the parable of the talents.

This is just saying that in order to be spiritually healthy we must exercise by being witnesses of Christ in thought, word, and deed. In other words we are to be missionaries, either home or foreign.

Logically and chronologically the exercise of home missionary work comes first. It is highly improbable that a person can become a good missionary away from home if he is not a good one at home.

We believe that Christ has committed the task of witnessing to His disciples, those who are believers in Him. Believers are the members of His Body, the Church. If the testimony of our Church is weak then it

Growing in Grace

Address at French Creek Conference

By RICHARD B. GAFFIN

The Rev. Richard B. Gaffin, missionary to Formosa, gave this talk at the French Creek Conference on the final day's program. Though designed for the occasion, it will be of interest to all our readers.

"But grow in grace and in the knowledge of our Lord Jesus Christ."

II Peter 3:18

Young folks, you have come to the end of what I trust has been a wonderful week. I hope that it will live long in your memory. It will, if you continue to live the things which you have learned during this week. That certainly should not be a static life but rather it should be in the word of our text, "growth." Growth in grace and the knowledge of our Lord Jesus Christ. This means spiritual growth, but Peter by the very use of the word "growth" sug-

gests the parallel with physical growth. A well-rounded and healthy person exhibits grace and knowledge. Let me use another way of expressing it. By grace we mean pleasantness, graciousness, or just plain charm and understanding. A fine physique is to be desired to be sure but without grace and knowledge a person is nothing more than a brute, a juvenile delinquent, if you will. For example there are too many people who want to own and drive a high powered car but are not qualified to drive it with grace and understanding. Let us remember that as we drive to our homes today.

Now what are the essentials of spiritual growth? Let us take growth in the physical realm as our example. Dr. Paul E. Adolph in his book *Health Shall Spring Forth*, writing as a Christian medical missionary states the essentials as these: 1. Proper quantity and quality of food. 2. Fresh

is because our personal testimony is weak. If our church is not growing it is because we as members of Christ's Body are not growing. God is very patient with us and He has blessed us in spite of our weaknesses. If we really appreciate what God has done for us then we will want to "quit ourselves like men and be strong." That means we must exercise more.

Beloved, I want each one of us to examine ourselves right now and see if we are willing to go back to our Churches, not only to feed on God's Word and pray more than ever, but to exercise by entering into a life of witnessing. We must witness personally in our daily contacts. We must be faithful to the services of our Church. More than that we must take active part in helping our pastor and elders in the activities of our Church. There are Sunday School classes that need teachers. The Sunday bulletin needs to be mimeographed. There is a new chapel which needs to be started. To do that, a neighborhood needs to be canvassed. Perhaps because of lack of workers your Session has not planned to start a new branch of your Church. Your offer to help will encourage them to do so.

I tell you, young friends, if you start this kind of exercise and do not neglect the feeding on God's Word, the fresh air of breathing in prayer, and rest and trust in the Lord, you will grow and as you grow stronger God will call you into full time service for Him.

The Lord has been speaking to you all during this past week. He has been feeding you in a special way. Now you will come down from the mountain-top as it were to live once again in the world which is not only far from God but actually is the enemy of God. Yes, it is just that, warfare, and Satan is our arch enemy. That is why we must exercise and become strong or else we shall be overcome.

As we go from strength to strength our field of labor will be enlarged. The field is the world. The need is great. You have heard our missionaries to Korea, Japan, and Eritrea speak this year. God has called the Taws to reenforce the needy Eritrean field. Our other fields are calling for reinforcements too. Let me now speak for and about China.

China is much in the news these days and Taiwan in particular. It will be tragic if the Far East is plunged

again into another devastating war. God's people would suffer even more if that happens. Our own missionaries, the Andrews and the Johnstons and our native Christian brethren are in that troubled zone.

Let us take a brief look at this island of Taiwan. It is shaped somewhat like a sweet potato, is 225 miles long and 85 miles wide at its greatest width. The total area of Taiwan and the Pescadore Islands is almost 14,000 square miles. This is about the size of Vermont and Connecticut combined. Taiwan is one hundred miles off the southeastern coast of China and has been known as Taiwan (Terraced Bay) by the Chinese longer than anyone can remember. But in the 16th century the Western world started calling it Formosa. That was because Portuguese sailors, upon seeing the island for the first time, exclaimed, "Ilha Formosa!" meaning "Beautiful Island!". Taiwan is indeed a beautiful place. It is land of combinations. Remember the things you have heard or read about China and Japan. Taiwan is a bit of both. There are snow capped mountains and azaleas in January. There is a strange mixture of the old and new. There are lumbering carts drawn by plodding oxen and efficient trains that run on schedule. Pedicabs, rickshaw like vehicles propelled like bicycles, crowd the streets along with automobiles.

Of Taiwan's present population of between nine and ten million only about 150,000 are pure aboriginals. They live in the mountains and each of the seven tribes speak a different language. Their living conditions are still quite primitive. The Taiwanese are Chinese by ancestry and speak the Amoy dialect. They number about seven million and in addition there are a million or so who speak the Hakka dialect, whose ancestors came over from southern China some three hundred years ago. To these are now added the approximately two million refugees from the Mainland who have come over to escape from the Communists. What a challenge such a complex picture presents.

The missionaries of the Orthodox Presbyterian Church are seeking to reach these peoples. At the present time our work is limited to the Taiwanese and the Mainlanders. The aboriginal work still awaits those who will come over and prepare to learn their languages and work among them.

Let us pray for both our missionaries and their native workers. Daniel Hung is laboring with the Andrews in Taipei. Daniel is an infatigable worker who besides his university studies translates, teaches Sunday School, and does house visitation. Daniel plans to enter Westminster Seminary after he graduates from Taiwan University. Pray for him and for his family who still do not know the Lord and have no sympathy for him in the Lord's work.

In Hsin Chu, Joseph Tai is laboring with the Johnstons. Joseph is a Hakka and he is helping Mr. Johnston enter into that difficult field. Like Daniel Hung, he finds no sympathy from his family for they are even opposed to him.

In Taichung, George Liu and his wife are laboring while we are on furlough. George is a graduate of the Taipei Presbyterian Seminary and they are maintaining the witness of the Reformed Gospel Bookroom. Encouraging word has come concerning the children's work during the summer vacation as well as the regular preaching services each Sunday. Let us pray for them and their son who was born on July 18th.

Finally, let us pray for Andrew Cheng. Andrew is from the Mainland. He was first reached by the Gospel under Swedish Pentacostal missionaries. It was through the reading of Reformed literature that he saw the full Biblical teaching of the Scriptures and became zealous for the Reformed Faith, and its propagation among his own people. Andrew realizes the need for proper preparation for his task. He is persuaded that he must obtain a college education and then go on to Seminary. To that end he has applied to Calvin College and has been accepted but he cannot come this year because of insufficient funds to finance the trip. Andrew is admirably prepared in many ways with a winsome personality, a willingness to work, a devotion to Christ and His Word, and an unusually good command of the English language. May we pray that the needed funds for his passage to this country be provided. In so doing we shall not only grow in grace and in the knowledge of our Lord Jesus Christ but we shall be helping others to grow in like manner and thus glorify our God together, until He comes to call us unto Himself.

The Presbyterian GUARDIAN

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Whither?

On August 29 a new missionary family, the Donald H. Taws, left New York for Eritrea. We congratulate the Orthodox Presbyterian Church on thus increasing the number of its "foreign missionaries" and we extend to Mr. and Mrs. Taws our sincere best wishes and the assurance of our prayers as they take up this new task.

The departure of this family for the mission field represents but one development in the total program of the Christian community, the Church. There are of course other missionaries serving on the foreign field. There are missionaries serving on the home field. There are ministers, pastors, administrators, teachers engaged in varying aspects of kingdom endeavor. This month schools and seminaries throughout the country begin new academic years during which pupils will be taught and prospective ministers trained for the work of the church and the preaching of the gospel.

With all of the activity and effort involved in the total program of the Church, it is reasonable to ask, Are we getting any where, and if so, where? Is the Church going any where, making any progress? Is our theology on the move, or static?

Certainly the tendency of modern

thinking is to demand, if not progress, at least change. A recent copy of the New York Times had half a dozen main news item headings beginning with the word "Atom." A few years ago that word was practically unknown. Even the *National Geographic Magazine* featured in a recent issue a discussion of the atom. There has been change in the thinking of people about the world around us. Whether it be progress or not, things are viewed differently. In the past fifty years—remember the cars of 1908, they are antiques now—there has been more development in the realm of science and technology than in the previous history of mankind.

There are those also who think that the Christian Church, in its patterns of faith and life, should be changing in similar fashion. The worship of the Church, at least of that portion of the Church which we consider most correct, is undoubtedly fairly similar to worship which has existed in the Church for two milleniums. The theology of the Church, at least that theology we hold to be most true is built on a foundation that is certainly two thousand and more years old. Is this good? Must we in 1958 ever be clinging to that which is so ancient? Must we still be preaching a gospel which men preached twenty centuries ago? And must we send missionaries to Eritrea and other countries—must we train ministers for service in our own modern world—who are committed to proclaiming a message that comes from the first century of our era. Is there any such thing as progress for the Christian Church, for Christian life, for Christian thought?

There are many persons who resist strongly this union with past centuries. They have asserted that the Christian Church, if it is to be a vital part of the present world, must break loose from the bonds which tie it to the primitive world, and must launch out boldly with concepts and practices designed for the twentieth century. And many have been the attempts, not only in our day but in recent generations, to "reinterpret" the theology of the Church so that it is free from the "stigma" which attaches to that which is "old". Hence have come the modern theologies which have prevailed in large areas of the Christian community. And although disciples of this trend have come to recognize that such modern theologies

are seriously defective, they are determined that there shall be no return to the old, whatever changes may be required in the new.

Among the elements which modern theology has removed from the category of essential, desirable, or even permissible, are such concepts as the absolute sovereignty of the absolute self-contained God, the reality and definitive character of the creation of the world out of nothing by that same God, the infallible truth and divine authority of the verbally inspired Scriptures of the Old and New Testament, the "total depravity" of men and women and their utter inability by their own effort to secure for themselves a place in heaven, the existence of God as a Trinity of Persons and the fact that the historic Jesus of Nazareth was at one and the same time the second Person of the Trinity, the character of the death of Jesus Christ as a substitutionary sacrifice to satisfy the justice of God and reconcile sinful men and women to the holy God, and the certainty of a final judgment and an eternal division of human beings in heaven and hell.

But while "modern" theology cannot endure being committed to such concepts as these, it should be noted that none of these concepts have actually been affected by the scientific and technological developments of our age. The realities expressed by these terms are not changing realities nor do they relate to realities that change. Whatever be the nature of the universe as determined by nuclear research, its origin is not thereby determined or changed. And whatever atomic or genetic investigation may discover as to the nature of a human being, he is still a human being who is born, lives, thinks, believes, and dies. The question of his eternal welfare is not answered by nuclear reactors. The man stricken by a heart attack and brought to death's door wants something better than the knowledge that science is succeeding in taming the H-bomb.

And as the realities to which we refer are no changing realities, so the determination of whether or not they are realities at all is not a "scientific" question to be answered through laboratory analysis. They stand as realities on the basis of revelation from the unchanging God, and they are accepted as realities through faith. And they constitute some of the

truths which make up the Christian and the Christian's commitment. It is just because by the grace of God he accepts and is committed to these realities that a person is a Christian.

Now acceptance of and commitment to these realities does not take an individual out of the present, modern world. Jesus Christ did not pray that His disciples should be taken out of the world, but rather that they should be kept from the evil. Though He Himself probably never rode in a 1958 Lincoln, He apparently had a means of "space travel" that is beyond even our most "modern" ideas. Though He never told His disciples anything about antibiotics, He was able to heal the sick and make the lame to walk, the deaf to hear, the dumb to speak. He placed no premium, shall we say, on antiquated ideas concerning living if there were a more advanced way of doing things. He did not consider science and technology as sinful, or as excluded for His disciples.

But what He did insist on, was that all the science and technology in the world do not nullify the reality and importance of the eternal truths which He taught, and which are represented in part by what we have outlined above. There is thus no reason why the Christian, committed to the eternal realities of the historic faith as set out in Scripture, may not engage in scientific study and the technological processes of our day, may not use to his advantage and enjoyment that which science and technology has made available. The Christian lives in this world. He is not required to live in the world of the nineteenth, or even of the first century. But to live in the year 1958 does not involve him in turning away from the eternal realities, which he holds by revelation and faith, and which are as true for this year as for any year of human history.

Those who call on the Church to "go some place" forget that the Church is not like an auto or an airplane or a ship, whose business is to travel. The Church is like a building, set on a foundation. It is being built by Christ Himself - it grows and enlarges and expands - but always it must remain solidly attached to the foundation, for without the foundation it falls. When it falls before the gale, pieces of it may indeed "go" someplace, borne by the winds and

the tides. But that sort of "going" is not progress or development in the true sense, it represents rather destruction and scattering.

And so we rejoice that the Orthodox Presbyterian Church in this year 1958 exists. We rejoice that it maintains a commitment to the realities of historic Christian faith. We hope that in holding to these realities it is not trying to maintain outmoded elements of practical living in the mistaken belief that they are essential to holding the Christian faith.

And we rejoice that in the year 1958 the Church can send missionaries to the foreign fields of the world, can have ministers in the United States, and can maintain institutions of various types, in all of which people believe and preach and teach the eternal verities of our unchanging and undoubted Christian faith. We are glad that the Taws can go to Eritrea to join with others there in teaching the native population concerning the sovereign God, His absolute rule over the world and history, and the wonderful grace He has shown in providing a perfect Saviour for needy sinners. These missionaries have not gone to bring American politics, or American technology, or American sociology to other lands. They have gone to bring the Gospel of the Lord Jesus Christ to people for whom that Gospel is, by God Himself, suited and intended. They have gone to carry out the command God has given in His Word. The Church can do no less than send forth men who shall do such work. Men called of God can do no less than go to do such work. May God be pleased to honor His Gospel and His Son by making the preaching of that Gospel effective to the conversion of sinners and the building of His Church in all nations, until the day when the kingdoms of this world shall become the kingdom of our Christ.

L. W. S.

Correspondence

TO THE EDITOR:

Please allow me to evaluate two expressions in your "comment and evaluation" of the recent General Assembly of the Orthodox Presbyterian Church. First and briefly, I share your concern that the church make progress toward maturity and that this requires as our major concern as

a Church that "the gospel be made known in its pure form according to the Word of God" and that "we must ever be concerned for the spiritual welfare of the flock, of those little ones God has entrusted to our care, of those weak in the faith who need nourishment in the truth, of those troubled by doubt and discouragement, and of those who come under the hearing of the gospel in our midst".

Second and in some detail, I violently dissent from your opinion that the Assembly's handling of "one major subject brought by way of two complaints" (in the Peniel matter) was contradictory, a reflection of immaturity and an instance of the Assembly's showing more concern for "job security" for ministers than for "the flock and its spiritual needs." On the contrary the Assembly showed proper concern for doctrinal soundness in rejecting a complaint against the Philadelphia Presbytery on account of a directive it had issued, ostensibly out of a concern for purity of doctrine. It is my judgment that the rejection of the complaint reflected no conclusion as to its merits beyond the judgment that the complainants had provided insufficient evidence to sustain this complaint against the Presbytery.

Your conclusion as to the granting of the second complaint against the dissolution of the pastoral relation between G. Travis Sloyer and the Redeemer church seems to me the exact opposite of the truth. A mature Church must, as you indicated, evince *both* an adherence to sound doctrine and a loving concern for the flock. In rejecting the first complaint (whether rightly or wrongly) the Assembly did the first. In sustaining the second complaint the Assembly did the second. The action of Philadelphia Presbytery in dissolving a pastoral relationship without judicial process was, *in this instance*, an unfair action, both harsh and hasty. This is my opinion, which opinion is of little or no importance. But it is of great importance to recognize that the Assembly's reason for sustaining the complaint was precisely the conviction of the delegates that the Philadelphia Presbytery had not shown a proper concern for "the spiritual welfare of the flock, of those little ones God has entrusted to our care, of those weak in the faith who need nourishment in the truth, of those troubled by doubt and discouragement, and of those who come

under the hearing of the gospel in our midst".

To have rejected the complaint would have been to show callous unconcern not only for that majority of the members of the Redeemer congregation who felt wronged by the dissolution of the pastoral relationship and for the "Peniel adherents" outside of that congregation but also for the opinion of many outside that movement who are interested in and/or puzzled by the "Peniel question" and who feel they have had insufficient Scriptural light upon it. How you could have interpreted as you did the extensive discussion of the Assembly which issued in its almost unanimously (only 2 negative votes) sustaining that complaint is difficult to understand. I feel strongly that the Assembly was right in that action. I understand your feeling as strongly that it was wrong. But I cannot understand your failure to recognize that from the Assembly's standpoint the action, right or wrong, came out of an earnest desire to make known the truth in love, to keep the door of communication open, to make clear to "Peniel adherents" that far from desiring to "hound them out" of our fellowship we are anxious to examine all things in the light of Scripture and to bring all who will continue to give us a hearing to an acceptance of that which the Scriptures teach.

I hold no brief for "Peniel doctrine" but I do desire clearer evidence as to what these distinctive doctrines may be and I am persuaded that the "Peniel adherents" are sincere in their concern to accept whatever the Scriptures teach. Under these circumstances you have done our church a marked disservice in giving such wide publicity to an evaluation of its actions which flagrantly contradicts the whole tenor of the days of discussion which preceded its action relative to these two complaints. It is my earnest prayer and endeavor that the Orthodox Presbyterian Church may ever continue in her concern to manifest love toward all. Such love can be Christian only by adherence to sound doctrine. I rejoice in the knowledge that we agree in this though we have radically differed in "comment and evaluation" in respect to our last Assembly.

Cordially yours in Christ,
ROBERT L. ATWELL

NOTE: Mr. Atwell has placed the expression "hound them out" in quota-

tion marks, as though it came from us. We have never used the expression nor entertained the thought. The concern of the second complaint was not with individual membership, but with the pastoral ministry. Must the Church, in order to "keep the doors of communication open," permit a pastoral ministry that does not serve the truth?

L. W. S.

Letter from Eritrea

Following are portions of a letter from the Rev. and Mrs. Francis E. Mahaffy, recently received and distributed to friends in this country.

Dated June 30. "A few Sundays ago when the Duffs were here, Kedani Mariam made a public profession of his faith in Christ. He seems to be a man of strong faith and of considerable ability. By God's grace we trust he will make a pillar in Christ's Church. Last Sunday after the service I asked him if he would be interested in accompanying me on a trip to some nearby villages some day during the week. He suggested that since Thursday was Saint Michael's Day we would find the men all at home and be able to reach more with the Gospel. So Thursday morning we took the Volkswagon over a rough trail about five miles behind Senafe to a village where Saint Michael's Coptic Church was located. There we found many people gathered to honor the patron saint of that church. Berhe, a priest with whom I have had many talks concerning the Gospel, was giving a running commentary on the passage which a deacon was reading from the book of Michael . . . As he preached men and women continued to come, bowed and kissed the ground in front of the church or the door step of the church, and placed their offerings of grain, coffee, sugar or a coin on a rug spread on the ground, and then sat to listen to Berhe or to chat among themselves off in the distance.

"We sat for about an hour until the sermon was concluded, and then went up to speak to the elderly priest. After cordially greeting us, Berhe apologized for not being able to entertain us, as he was in charge of the services. However a friend of his invited us to his home for some refreshments. The refreshments proved to be an ample meal of injera and

shiro, native pancake-like bread served with a hot peppery sauce, preceded by strong black coffee which had been brewed in a clay pot over a smoky fire in the middle of the floor. Now and then we had to shoo away the chickens or pacify the cat with a piece of food to prevent his joining us at the common dish . . . A beautiful tropical bird had made its nest behind the beams in the roof and, quite unafraid, was busy providing her brood with fresh green worms, flying in and out the door or the hole in the roof that is supposed to carry away the smoke.

"Berhe returned for about an hour while the meal was in preparation and we enjoyed a discussion of the Word. He mentioned that the other priests protested his and our host's friendliness to us and warned them that we were wolves. The priest remarked that recently while he was walking in the village he met over one hundred women laden with food and strong drink, on their way to the mountains apparently to offer sacrifices to the evil spirits. He warned them to return and told them that if they wanted to pray, they should go to their church in the village. Some returned, but others ignored him and went on to sacrifice. At present they are having a trial over it in the village. I suggested that if the multitude of the priests in the village (there is a priest for every seven or so men) had been truly engaged in the church's work of teaching the children, women, and men the Word of God, there would not be the departure of so-called Christians to the mountains to offer sacrifice to the spirits.

"Today while I was checking work on Bird's house at Matara, the chief priest of the area dropped over as he does periodically in Bird's absence to have me set his big pocket watch according to my watch. He proudly showed me a book he had just purchased, on the miracles of Christ. This led to a long discussion of Christ and of Mary and the saints and angels and to his continued insistence that Mary and the saints and angels can save us and so we must pray in their names. The saints and angels continue to crowd out Christ . . .

Dated July 16. "Since Francis wrote the above about Kedani, opposition has arisen in his village. While he was away for a few days, his neighbors got together and planted

part of his land. Another part has been taken by the chief to hold until the matter is settled. Altogether about a quarter of his land has been taken from him. Perhaps he may get all or some of this illegally seized land back again eventually, but those who took it have succeeded in effecting a loss of crops for this year. Loss of land is extremely important in this country as the few crops that are grown are essentially the main means of livelihood and food for the coming year. Kedani thinks that his own father and uncle have probably instigated this persecution in an effort to get him to turn from his faith in Christ alone. Kedani seems calm and undisturbed about the matter. On Sunday he refused to go to the trial which was being held over the matter but instead walked the ten miles to Senafe in order to attend the Sunday service here. He had said the day before that he thought the people were planning to keep him from service if they could. He remarked to us - "They are doing this to test my faith. However, they crucified my Lord." Do continue to remember him in prayer in this period of testing. He seems to be standing strong and has no fear of speaking out clearly and opposing error. He continually witnesses to those around him. He has a very good knowledge of the Bible and reads Scripture passages to establish his point . . ."

Taws, Birds Sail For Eritrea

The Rev. and Mrs. Herbert S. Bird and their three children, and the Rev. and Mrs. Donald H. Taws and daughter Beth, finally sailed from New York on August 29 for Eritrea. The departure, originally scheduled for early August, was delayed by the shipping company for about three weeks, apparently because of the flare-up of trouble in the Middle East.

The ship on which they travelled, the Concordia Fjord, was one of the nicest freighters, so far as accommodations for passengers are concerned, that we have seen. There were only two passengers besides the missionary families.

Information at sailing time was that the ship would stop among other places at the Canary Islands. This would doubtless extend the whole

trip to about four weeks, so that the arrival at Massawa in Eritrea will probably be near the end of September. A number of friends and relatives were present to say farewell and bon voyage, and a brief service of prayer and praise was conducted on ship before the departure. The ship sailed about 8 p.m.

Greetings of Formosa Mission to the General Assembly

Greetings to the 25th General Assembly of the Orthodox Presbyterian Church, meeting in Oostburg, Wisconsin, June 3rd, 1958.

The Taiwan Mission of the Orthodox Presbyterian Church greets the 25th General Assembly convened in Oostburg, Wisconsin. Our best wishes are with you, as also our prayers, that the great Shepherd of the sheep may, by His Spirit, so guide and direct your deliberations that glory may rebound to the Name of our Triune God.

It is our desire that these greetings should lay before you a vision of the harvest fields of Formosa and that they should sound in your ears an echoing appeal for laborers.

Your missionaries already here have, in the past year, by preaching to both believers and unbelievers, by teaching prospective church leaders, by personal visitation and counsel, and by the translation, publication and dissemination of literature that expounds and proclaims our Faith, been seeking to build up the Church of Jesus Christ on Taiwan.

Our efforts have been among three groups: the Mainlanders, the Ho-lo Taiwanese, and the Hakka Taiwanese. The mainland Chinese number about 2,000,000; the Ho-lo Taiwanese, 7,000,000; and the Hakka Taiwanese, 1,000,000. We want you to have a clear picture of the situation in each of these fields.

90% of the Protestant missionaries here are working in the Chinese National language of the mainlanders, and it appears that this field, comparatively speaking, is being well-worked. We are hopeful that the prospective arrival of Westminster Seminary trained personnel of the same up-bringing and outlook as our mainland friends will enable us to hand

over some of the responsibility for such work to more competent hands and that we may be able to give more of our time to serve in needier fields.

Very few of the Protestant missionaries here are qualified to do effective work among the 8,000,000 Ho-lo and Hakka Taiwanese who comprise 4/5 of the population. Millions of these people are still steeped in idolatry and superstition, although the literacy rate is very high and the standard of living is the fourth highest in Asia. The Presbyterian Church of Formosa (Taiwan), which is the largest ecclesiastical organization working among these people and among the seven aboriginal mountain tribes, conducts its services in the Taiwanese (Ho-lo) and Hakka dialects and its assemblies entirely in Taiwanese (Ho-lo). This, by the way, is the native tongue of most of the millions of Chinese in the countries of South-east Asia still open to the Gospel. While the Chinese National language is understood and used by all the younger folk and can therefore be used in student meetings and Bible classes, any effective rapport with older members of families or with the churches requires a knowledge of the native dialects. This, only 10% of the Protestant missionaries here have. We ourselves have been working in and alongside The Presbyterian Church ever since we arrived on the island more than eight years ago, but we have only recently made official contact with it through our statement of position and purpose which was submitted to the 1958 General Assembly and in translation to all the congregations. The next few years will be crucial ones in determining the direction the Church is to take. None of our missionaries are yet able to communicate in the language of the Church. There is therefore a tremendous need for Reformed missionaries knowing these dialects.

The neediest of the groups among whom we are working are the Hakka. After 50 years of labor, there are not many more than 500 Christians in the Hsinchu area. Among the 700,000 people in this area, there are only three missionaries, six Hakka pastors and three or four preachers with seminary training. In contrast, there are fully 200 Roman Catholic priests and nuns working in the same area.

There is a crying need, therefore, for more missionaries among the Hakka.

We have no work at all among the seven aboriginal tribes, where the number of churches continues to increase at a phenomenal rate — now more than $\frac{1}{2}$ the total number of congregations in the Presbyterian Church of Taiwan — and where, because there are almost no pastors to shepherd them, the threat of Romanism is as great or even greater than among the Hakka. Many missionaries are therefore needed to shepherd these people.

In view of this situation, our appeal this year, as last year, is, "Come over and help us!"

Yours,

Fraternally in Christ,

THE TAIWAN MISSION

Creed

(Continued from p. 118)

Work of Christ

The second major area of Christian doctrine in which the creed is so utterly unsatisfactory is that of the work of Christ. Its failure to set forth the person of Christ adequately is part and parcel of its failure to set forth the doctrine of the Trinity, and its deficiencies with respect to the work of Christ are even more patent. That which is properly considered to be the heart and core of the Christian gospel is completely missing from the creed. To be sure, we affirm in the creed that Christ died and that he rose again, and we also later affirm belief in the forgiveness of sins; but there is absolutely no connection whatsoever made between the death and resurrection of Christ on the one hand and the forgiveness of sins on the other. In the creed we state that we believe in the "brute fact" of the death of Christ and in the "brute fact" of the forgiveness of sins, but there is no mention of the relationship between these things. It must surely be admitted that the Scriptures do not merely set forth these "brute facts," that the emphasis of the Bible is on the fact that "Christ died for our sins." The Bible is not content to teach that Christ died and that he rose, and also that there is forgiveness of sins; the message of Scripture from beginning to end is that without the

shedding of blood there is no remission of sins.

In affirming publicly the cardinal truths of our faith, can we as evangelical Christians, yea as Reformed believers, be satisfied with anything less than the fact that "Christ died for our sins according to the Scriptures" and that there is no forgiveness of sin apart from the blood of Christ? In reciting a creed which is to present a summary of the faith we believe, how can we be content with one which fails to set forth that which is absolutely indispensable to the Christian gospel? A good Roman Catholic believes that Christ died and that he rose again, and also believes in the forgiveness of sins. But are we at one with Rome on these matters? Indeed we are not. We are worlds apart from Rome as to *how* forgiveness of sins is received. Yet the creed does not tell us how, and a sincere Roman Catholic can recite the creed with clear conscience. How can we conceive of affirming the basic tenets of our faith without stating how a man becomes justified before God? The gospel does not consist of a series of unrelated "brute facts"; yet on that which is most precious to the believing heart, the creed leaves us with just that. He who sincerely believes in justification by works or by faith plus works can conscientiously recite the creed. How, then, can we who have been blessed by our God with the knowledge of the great Reformation truths be satisfied with such an empty creed? Christ came to die as the substitute for sinners, to bear the sins of many in satisfying the justice of the Father. Remission of sin is through the death of Christ alone. The redemption wrought by Christ is received by grace through faith. Yet all of this truth, which is so utterly indispensable to the Christian Faith, is completely missing from the creed.

Again it may be objected that the redeeming work of the Savior is implicit in the use of the word *Lord*, that Jesus is only our Lord insofar as we are his redeemed people. But again we may answer that if such great and precious truth is left to such implication, then the creed fails to fulfill its proper function. The Bible certainly does not hesitate to enunciate these things clearly. Can anyone give any good reason why that which Paul delivered first of all to the

Corinthians and which he reaffirmed when he wrote to them, should not be most explicitly stated when we recite a creed? In the writer's opinion, there is no good reason. There can be no justification for our using a creed that could be recited sincerely by people guilty of the worst kind of heresy.

In passing we might also note that, from our Reformed viewpoint, the absolute sovereignty of God is not satisfactorily set forth, a doctrine which is most basic to the Scriptural system of truth. It may be implicit in the word Almighty, although many Arminians habitually refer to God as such (no doubt inconsistently); but the point is that to satisfy the Reformed mind, the sovereignty of God, in general and in the matter of redemption, ought to be more clearly stated.

In answer to these points it may be objected that such a creed cannot include everything. This, of course, is true; but that is just why we made the point above that such a creed should give proper emphasis to the most important doctrines which are foundational truths. Surely no true believer will deny that the doctrines of God and the work of Christ are central and indispensable. They are not peripheral, and should therefore be included in such a creed in the most explicit way. It may also be objected that a creed that would satisfy the writer would be too long; but it is his opinion that good theologians could without much difficulty compose a satisfactory creed, designed for recitation, that would not be unduly long while still adequately presenting great truths concerning the Trinity, Creation, the Fall, Redemption, and the like.

It is the writer's opinion that the so-called Apostles' Creed ought not to be used by evangelical Christians, and especially by Reformed believers such as are in the Orthodox Presbyterian Church. It has for some time disturbed him that a church which had its beginnings as a result of false doctrine, and which is so utterly conscious of the importance of sound doctrine, should be content to use in the public worship of our Covenant God a creed that is lacking in cardinal truths of our faith. It ought not to be used among us, for it gives the false impression that it contains a summary

expression of our Christian Faith, whereas it lacks clear expression of the most important truths of our faith. The writer is not now hopeful that a new and satisfactory creed will gain wide acceptance, but consistency in our love for the gospel would demand abandonment of that which is demonstrably unsatisfactory. May our Sovereign God, who has led us into so much truth by His Spirit, lead us to do that which will give evidence of our earnest love for the gospel of his grace.

Eyres to Long Beach

At a special meeting of the Presbytery of California held August 12 at Camp Maranatha, Idyllwild, during the Family Bible Conference, the Rev. Lawrence Eyres of Westchester, Illinois, was examined and received by letter of transfer from the Presbytery of Wisconsin. His call to become pastor of the Orthodox Presbyterian Church of Long Beach has been approved, and plans were made for his installation in that pastorate on September 10.

Whittier Holds D.V.B.S.

Calvary Church of Whittier, California conducted its first vacation Bible school in its new church location early in the summer. An average daily attendance of 80 pupils was most encouraging. Two hundred and fifty new homes are being constructed in the area directly across from the church building. The church already needs more space for its Sunday school, which is averaging about 80 in attendance.

Dooyeweerd to Lecture At Westminster Seminary

Professor Herman Dooyeweerd, Dr. Jur., of the Free University of Amsterdam, who is on a lecture tour in America under the sponsorship of the Reformed Fellowship, is to deliver four lectures at Westminster Seminary during the seven days beginning October 1. Further announcement concerning time and subject matter of the lectures will be circulated locally. The lectures will be open to the public.

Professor Dooyeweerd has been closely associated with Professor D. H. Th. Vollenhoven, also of the Free University, in the development of what is described by many as a new movement of thought in Christian philosophy. The following brief description of his thought is given in a brochure telling of his visit:

"This movement has broken with all forms of Scholasticism and requires a sharp distinction between Christian philosophy and dogmatic theology. This philosophy begins with a radical criticism of theoretical thought in order to lay bare the necessary presuppositions of any philosophical effort. These presuppositions reveal themselves to be rooted in a specific religious starting point, a basic religious motif.

"Dooyeweerd shows that Western thought in its development from the Greek heritage to contemporary philosophy has been dominated by four different basic motifs of a central religious significance. The radical Christian commitment involved in the Christian religion demands an inner reformation of philosophical thought. Dooyeweerd contends that this specific requirement for the Christian philosophical adventure has been impeded by various unwarranted accommodations to philosophical views which have been dominated by religious motifs alien to the Christian commitment.

"The new movement is attracting increasing attention in Europe. It is a noteworthy distinction that five chairs have been established in leading universities in The Netherlands for the teaching of this new approach."

Excavations at Hazor

The James A. de Rothschild archeological expedition has begun its fourth season of digging into the eras of Joshua, Solomon and other Biblical characters at the location of Hazor in Palestine. The work of the expedition is carried on with the help of air-borne observers, who spot likely sites and relay directions to ground crews. The objective of the present season is to clarify the dates of the Hazor conquests mentioned in the Bible. Capture of this city is recorded in Joshua 11. Later Solomon rebuilt

the city and made it one of his chariot cities (I Kings 9:15). Discoveries already made include a destroyed camp from Joshua's period, some of the stables of Solomon, and other objects of antiquity. When excavation is concluded, the site will be preserved as a tourist attraction.

Portland, Oregon

The annual vacation Bible school of First Church, held in June, had an enrollment of 170, with an average daily attendance of 140 children. First Church, Second Church and Westminster Church of Bend joined together to conduct the annual Young People's conference at White Branch Camp.

French Creek Conferences

The Junior and Senior Conferences held at French Creek the latter part of August featured a record enrollment at each camp. The Rev. Richard B. Gaffin, Missionary to Formosa, brought the message on Labor Day. Mr. Thomas Champness, who has been assisting the work of Covenant Church of Pittsburgh during the summer, brought the messages each evening during the Senior Camp.

Red Government of China Assails Churches and Missionaries

An article appearing in the July 2 issue of the *Covenanter Witness*, written by Samuel E. Boyle, a missionary in Japan, tells of recent efforts of the Chinese Communist Government to purge Protestant Churches in China. In connection with this government purge, there has been systematic criticism of numerous churches and church groups in China.

A portion of the article is reprinted here:

"The official magazine of the pro-government 'Chinese Christian Three-Self Patriotic Movement,' *Heavenly Wind*, . . . has given detailed accounts of the spread of the Reds' Government purge in the Protestant Churches of China.

"The beginning of the recent phase of the purge was a meeting of the top leaders of the Three-Self Patriotic

Movement. This was called the "Tenth Plenary Session of the Standard Executive Committee of the Chinese Christian Three Self Patriotic Movement" and it met in Peking from October 28, 1957 to December 4, 1957. According to reports of speeches made there, the Conference was a virtual brain-washing session of group-accusation and political indoctrination courses under Government control. It was destined to weed out 'risky' individuals from the church leadership and bring the church into more complete ideological conformity in Red China. The theme of all published speeches was the great cry against Western missions and missionaries as tools of imperialism in Asia. The World Council of Churches, Evangelist Billy Graham, a missionary magazine in Tokyo published by an affiliate of the National Association of Evangelicals, my good friend Egbert W. Andrews of the Orthodox Presbyterian Mission in Formosa, and many other Christian missionary persons and activities were assailed as evidence of the awful 'conspiracy' of missionaries and Western churches against 'the people of Asia.'

"Beginning in January, 1958, this same pattern was followed by local churches in all parts of China . . ."

The article goes on to tell of prison sentences of many years being meted out to Christians condemned by church courts but punished by the civil courts.

Old Church Included In Historic Area

President Eisenhower has signed into law a bill authorizing the Department of the Interior to acquire slum areas surrounding historic Gloria Dei (Old Swedes) Church in Philadelphia, and create a public park. The Church will remain the property of the Protestant Episcopal Church, but run-down buildings in the area will be demolished. The area is near Independence Hall in a section of Philadelphia which goes back to early times.

Founded in 1642 as a Swedish Lutheran church, it was built by the first Swedish settlers who established a short-lived colony along the banks of the Delaware. Forty years later William Penn laid out his "city of brotherly love" on a site just north of Gloria Dei and its surrounding set-

tlement, after receiving the former Swedish lands as a grant from the King of England. The church was sold to Episcopalians nearly a century ago. In 1942 Congress designated it a "national historical site."

Church Report Allows for Surrender

A report presented at the annual meeting of the World Council of Churches' Central Committee held in Denmark in August, suggested that in the event of an all-out war, Christians should seek to end it, if necessary on the enemy's terms, and should resort to non-violent resistance.

The report said that Christians should declare themselves openly against the use of atomic weapons in an all-out conflict, but that they could agree "in conscience" to the use of such weapons in a limited war. When so used, their purpose would be to prevent an all-out war.

There was disagreement by some with certain parts of the report. There was criticism of the suggestion that Christians might surrender on enemy terms, and on the other hand some opposed the idea that atomic weapons might be used in certain circumstances. The Committee was to continue its study.

Catholics Gain in Taiwan

The Central Taiwan Apostolic Prefecture of Taichung has had an increase of nearly five thousand in the number of Roman Catholics during the past year, according to a recent report. Total number of Catholics in the prefecture is reported to be 21,630. The prefecture is staffed by 50 Maryknoll fathers. It was established in 1951, and since then a college for girls, a high school for boys, schools for catechists, a radio station and a large youth center have been established.

(Taichung is the city where Orthodox Presbyterian missionary Richard B. Gaffin lives and has his Bookroom. The above item suggests the difficulty Protestant missions face as the Catholic Church pours in men and expands its work.)

W.C.C. Executive Committee Relected

All 12 members of the Executive Committee of the World Council of Churches were reelected as a group at the annual meeting of the council's Central Committee in Denmark in August. Among those reelected was Professor Josef Hromadka of Hungary, who has been under criticism of some in the WCC because he has indicated support of the Russian action in suppressing the Hungarian revolt in 1956. Last year some delegates refrained from voting for the members of the central committee because his name was on the list. This year an effort was made to enlarge the number of candidates and have voting by secret ballot, but this was ruled out. Among others on the Committee are Presbyterian Eugene C. Blake and Methodist G. Bromley Oxnam.

Excise Tax Exemption For Private Schools

Congress this year passed and the President signed a tax revision bill which exempts all private non-profit educational institutions from Federal excise taxes. Such taxes are now paid on telephone bills, the purchase of automobiles and other equipment, and many other items.

N. J. Stores Stay Sunday Ban

A Superior Court judge in Newark has granted a stay to prevent enforcement of a newly passed state law prohibiting the Sunday sale of home and office furnishings, and appliances, clothing and lumber and building material. The law was passed by the state legislature and signed by Governor Meyner. A final ruling is to be made this fall.

The law would have hit the business of discount houses and other merchandise establishments which do much of their business on weekends. It specifically exempted Atlantic, Cape May and Ocean counties to protect the retail trade of the coast resorts.

Meanwhile Saddle River Township was faced with an ordinance so restrictive that it would have prevented even ministers preaching for pay or fire-

men or policemen working on Sundays. The matter was adjusted at least to the extent of permitting policemen to issue warnings to other violators. But on a recent Sunday the town was very quiet.

Archeologists Locate City of Sardis

An archeological expedition sponsored by Cornell University, Harvard University and the American Schools of Oriental Research has discovered the site of the ancient city of Sardis, one of the "seven churches" of the book of Revelation. The location of the city in Turkey was disclosed by several large gaily painted jars and some house walls near a highway. Professor George Hanfmann of Harvard, field director, said that the discovery showed that the Roman city lay on top of the ruins of the ancient city of King Croesus. One of the houses uncovered gave evidence of having been the home of a Christian family in the fourth century.

Lutheran Doctrinal Statement

A doctrinal statement reaffirming a literal approach to Biblical revelation was adopted by the 45th biennial convention of the Lutheran Synodical Conference of North America, meeting in Cleveland in August. The Conference consists of representatives of the Missouri-Synod Lutheran Church, the Wisconsin Synod, the Slovak Lutheran and the Evangelical Lutheran Synods. The statement was hailed as a turning point in relations between the groups, though the drafting committee admitted that while they agreed on their view of Scripture, they were unable to agree on certain matters of the application of Scripture.

The statement reaffirmed the authority of Scripture, and asserted the belief that "all Scripture is given by inspiration of God and is in its entirety, in its parts, and in its very words inspired by the Holy Ghost." The statement said that "where Scripture speaks historically, as for example in Genesis 1-3, it must be understood as speaking of literal, historical facts. Where it speaks symbolically, metaphorically or metonymically, as for

example in Revelation 20, it must be interpreted in these terms." It rejects and condemns any attempt to treat the miracles as myths. "The miraculous and mysterious may not be dismissed as intended to have only a metaphorical or symbolical meaning."

The canon of Scripture—that Scripture consists of the 66 books alone—is not the creation of the church. "Rather, the canon has, by quiet historical process which took place in the worship life of the church, imposed itself upon the church by virtue of its own doctrine and authority."

Some of the areas on which the conferees disagreed in their understanding of the application of Scripture, were scouting, fellowship, discipline, and the military chaplaincy. These disagreements have kept the individual Synods from having ecclesiastical fellowship of any substantial sort.

WCC, Russian Church Leaders Meet

Representatives of the World Council of Churches and the Russian Orthodox Church met in a conference in Utrecht, Holland, August 7-9, for the purpose of discussing subjects of mutual concern. The Russian Church refused to join the World Council when it was organized in 1948. Following the Second Assembly of the World Council in Evanston in 1954, correspondence was initiated with the Moscow Patriarchate, and a meeting was scheduled for January, 1957, but

the revolt in Hungary and the Suez crisis intervened.

Following the Utrecht meeting, the leading Russian delegate said he would recommend that the Russian Church join the World Council. Leaders of the W.C.C. said they would recommend that Russian church leaders attend meetings of the Central Committee as observers. They said the conference had provided useful exchange of information and a fuller understanding.

Church Statistics

Total "church" membership in the United States in 1957 increased by nearly a million persons over the 1956 figure, according to statistics in the latest Yearbook of American Churches. The 1957 membership is given as 104,189,678, or 61 out of every hundred Americans. The term "Church" is interpreted to include Jewish synagogues and other religious groups that can hardly be called Christian, as well as the regular Protestant and Catholic denominations.

Protestants were credited with over 59 million, Catholics with over 35 million, and Jews with five and a half million. Official reports were received from 255 religious bodies, but 98 per cent of the church members were in 82 of these denominations. In Protestant "family groupings," the Baptists lead with 20 million members, then come Methodist with 12 million, Lutherans with seven million, and Presbyterians with four million.

Church construction for the year amounted to \$868 million, a new high.

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