

**October 15, 1958**

**Vol. 27, No. 9**

# *The Presbyterian*

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

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**News — Editorial Comment**

## The Grand Idea

Come with me to the recent meeting of our Home Missions Committee, Room 406 Schaff Bldg., Philadelphia. Don't protest that it will be boring. If you are a Christian vitally interested in the extension of Christ's Kingdom, I assure you it will be an excitement. But along with this excitement, or perhaps part of it, will come the oft repeated feeling akin to despair. So many needs, so many doors opening, so many calls for help—how can we do so much with so little? I would that every church goer could attend one of these meetings. It would open his eyes, make him reach for his purse and send him to the place of prayer. Well, this day is quite regular. Many fields are heard from, their needs analyzed and recommendations made. The general giving for the past two months, for the past year, is analyzed and is usually encouraging. We are making some progress.

But now, what's this? A member of the Committee is scheduled to open a discussion on *How to Take our Big Cities*. He has twenty minutes to unburden himself and that is just what he does. He thinks we have a fine Missions Committee and the Secretaries have done excellent work; they have given us good generalship. We find also that his view of the Seminary is the highest: most outstanding, says he. But, and here is his point—we have not taken the large cities; we have had wonderful success in other ways, but too often our strategy in the big cities has failed. The first thing to do, said he, may be humiliating, we must honestly face up to our lacks, the things we don't have for the big job, the 'why' of our failure. After this, we set our goals, outline a program, and advance.

And what are our lacks? The speaker often thought that it was money; at every turn the lack of funds stares us in the face and stymies our progress. What could we not do with a million dollars? But more sober thoughts always prevail, said the speaker. Of course we know that money is not our greatest need. Great-

er even than money is the need of men, the right kind of men; so much depends on the man. If we had able men, we could do the job of taking the bigger centers for Christ. What kind of men? Well, preachers who were powerful evangelists, preachers who could speak to the times, men who had the "thus saith the Lord" for current history, men who had a life passion both for the multitudes and for setting forth the glories and beauties of the Word of God as they should be set forth. The need for Spirit-filled men, mighty in the Scriptures, has never been greater. The preacher, not the teacher, not the scholar, is the need for the hour. But let's go back. What program did the speaker have for taking the large centers? Briefly this. The survey method we have followed has been good. The day of the downtown church may be past, but what about the uptown church? Attempt to get an old church building, or a central and well kept auditorium. Let at least two men be sent to a city and start similar projects in at least two cities at once, so that a comparative study could be made. The two men should be generally of the Moody-Sanke type with the second man also taking large responsibilities in the advertising and publicity work. All mass media advertising should be used constantly, the cost would be high. The prayer and interest of the whole denomination should be enlisted. Other members of the Board caught the fire and before long the plan and program took shape and started to roll. It was nothing less than a mighty plan for turning the nation to God.

But I must hurry on because you see this is not the big idea and furthermore there is little new about it. What then, is this great idea? Well, it came this way. After the brief flights of imagination, after we had sort of conquered the world by sitting in our little room talking, the let-down came. Yes, it finally came out. The thing was said that we all knew must be said. The words that should have

been said were these: Yes, men, the plan is O.K. but you see we can't start on the plan until we have the funds and the men. Well, that's logical enough. But then, we heard the voice of inspiration, "We will never have the funds nor the men until we have the plan and the program." Now I never have a grand idea but I pride myself on being able to recognize one when I see it. This is the grand idea the Church of Christ has always thrived under. This is the grand concept which has made great churches, great preachers and great saints. This is nothing less than God's program for the world.

Immediately there sprang to my mind these words —

"Make no small plans

They have no magic to stir the blood of men."

In this big idea there is magic and how we need it.

R. K. CHURCHILL

### Rankin Ordained, Installed

Mr. William J. Rankin, a graduate of Westminster Seminary who has been supplying Mediator Church in Philadelphia, was ordained to the gospel ministry and installed as pastor of that church, on Friday evening, October 3.

### Black Called to Westchester, Ill.

Licentiate Glenn T. Black, an elder of the Hatboro, Pa., congregation and a recent graduate of Westminster Seminary, has been called to the pastorate of Westminister Church, Westchester, Ill., and has begun his service in that congregation.

### Weeber Called To Bangor

The Rev. George Weeber, who has recently been living in Grand Rapids, Michigan, has been called to the pastorate of Pilgrim Church of Bangor, Maine. Former pastor of this church was the Rev. Dale Snyder, who resigned in order to carry on graduate study in the Netherlands.

The Presbyterian Guardian is published monthly, except August, by the Presbyterian Guardian Publishing Corporation, 728 Schaff Building, 1505 Race Street, Philadelphia 2, Pa., at the following rates, payable in advance for either old or new subscribers in any part of the world, postage prepaid: \$2.50 per year; \$1.00 for four months; 25c per single copy. Second class mailing privileges authorized at Philadelphia, Penna.

# The Synod of Potchefstroom

By NED B. STONEHOUSE

It is a long way from Philadelphia to Potchefstroom. And even Potchefstroom, perhaps 10,000 miles away, was not the end of the journey which took me this past summer as far as Capetown and Stellenbosch, nearly a thousand miles farther. Such an extensive journey to strange and remote places might arouse interest in the publication of an article, or a series of them, concerning my travels. I shall, however, not yield to this temptation. Although I had the privilege of seeing a great many things of intense interest the trip was not planned or undertaken with a view to the preparation of a travelogue. And, more important, this is a religious journal, not a geographic or holiday magazine. Our overall purpose in publishing it is not to report such details as that I saw Paris and Brussels, that I paused in Frankfurt and Rome, and that planes on which I travelled made fuel stops in such isolated spots as Kano in Nigeria, Brazzaville in French Equatorial Africa and Khartoum in the Sudan. It is of no particular moment that I saw a gold mine near Potchefstroom, attended a session of a treason trial in Pretoria, saw a rugby match in Stellenbosch and climbed Table Mountain by cable car.

There were other features of my trip, however, which are perhaps of wider significance. These include especially attendance upon the Congress of the International Association for Reformed Faith and Action in Strasbourg, France, at the end of July and a return there to take part in a congress for the study of the New Testament early in September. Moreover, quite apart from the Synod of Potchefstroom, there were many features of my stay in South Africa, including especially contacts with leaders of theological and ecclesiastical life, that might be worth reporting. And I cannot fail to mention the thrills I received visiting Athens and Corinth, especially as I reflected upon the events which took place there some 1900 years ago. My proposal therefore is to prepare an article or

two dealing with such features of my trip. But mindful of the fact that the journey to Potchefstroom was undertaken because I was sent to represent the Orthodox Presbyterian Church in the meetings of the Reformed Ecumenical Synod, and considering the primary interest which our readers will probably have in what took place there, I am postponing the general article until I have completed my report on the Synod. In this issue I have in view a fairly broad description of the Synod as a whole. And in a second article I intend to discuss more particularly the treatment of the race issue and to comment briefly on the future outlook of the Synod.

The Reformed Ecumenical Synod, as many of our readers know, is an ecclesiastical development of rather recent origin. The first Synod, which was somewhat preparatory in character, convened in Grand Rapids in 1946. The second was held in Amsterdam in 1949, the third in Edinburgh in 1953. The Synod of Potchefstroom was the fourth. Briefly stated, the Synod seeks to bring together delegates of all Presbyterian and Reformed churches marked by an earnest concern to maintain their confessional commitment. The goal in view is that thus Reformed churches throughout the world may consider together their peculiar or common problems in the hope that they may arrive at the greatest possible clarity regarding them and may be able to testify to the world and to one another on the basis of the Holy Scriptures as the Word of God.

## Constituency of the Synod

The movement, besides being in its infancy, remains a weak one. This weakness appears conspicuously in the small numbers of delegates present at the various Synods. At Potchefstroom, for example, there were only thirty voting delegates representing a total of fourteen denominations. This weakness of the Reformed Ecumenical Synod, it should be kept in view, is due to a substantial extent to the distressing declension of sturdy Presbyterianism in our times. Many of the

larger Presbyterian and Reformed churches, while still nominally committed to Reformed creeds, have allowed them to become more or less of a dead letter. Another factor accounting for the small number of churches and delegates is, however, that travel costs make it virtually prohibitive for many small denominations to be represented at synods held thousands and thousands of miles away. When the next synod convenes in Grand Rapids, as it is scheduled to do in 1963, it is to be hoped that measures will have been taken to insure the presence of delegates from such distant points as Ceylon, Indonesia and New Zealand.

The extent to which the Synod was made up of South Africans must also be noted. Only one other church in the United States was represented, the Christian Reformed Church, with three delegates. The large Reformed Churches in the Netherlands (Gereformeerde Kerken) was represented by four delegates. The Free Church of Scotland sent the Rev. G. N. M. Collins, who was president of the Edinburgh Synod. France had only one representative in the person of Professor Jean Cruvellier of the Seminary in Aix-en-Provence of the Evangelical Reformed Church. The Irish Evangelical Church and the Presbyterian Church of Eastern Australia were also represented, and it is noteworthy that in both cases missionaries laboring in South Africa were delegated. Accordingly, only four delegates travelled from the United States and six from Europe to attend the Synod.

All the other delegates were from South African churches. One of these churches was the Church of England in South Africa which was ably represented by a layman, Dr. Jack Allen. The Gereformeerde Kerk, one of the three denominations officially represented in the Synod of 1946, had two delegates. All the others were from the closely related churches of the Cape, the Orange Free State, the Transvaal, Natal, and South West Africa. Although these five churches are distinct, they are generally known as the Dutch Reformed Church (Nederduitsche en Gereformeerde) and have essentially the same historical origins and character. Since these churches, especially in the Cape area and the Transvaal, have memberships including a large proportion of the white population of South Africa in addition to many of other races, they

were entitled in most cases to four delegates. The result was that a full half of the delegates were from these five bodies.

This summary statement underscores the lack of completely satisfactory representation at the Synod and points up the strongly South African character of the assembly. This feature is even heightened somewhat by the further observation that, following the custom of previous synods, professors of theological seminaries could be delegated as advisors. So there were even more South Africans regularly participating in the sessions than has been indicated in the references to official voting delegates. This feature is not to be glossed over as of no consequence. Yet it must be added that it did not prove to be nearly so disadvantageous as one might have supposed. For there was by no means complete agreement among all these delegates, and the sessions were marked by the utmost freedom of discussion and debate in which delegates from other continents also took a vigorous part.

The following officers were chosen: Professor E. P. Groenewald of Pretoria of the Dutch Reformed Church (Transvaal) as President; Professor S. P. van der Walt of Potchefstroom of the Gereformeerde Kerk as First Clerk; Dr. J. T. Hoogstra of the United States as Second Clerk; the Rev. P. N. Kruyswijk of the Netherlands and the Rev. G. N. M. Collins of Scotland as Vice-presidents.

The race question, it soon became clear, was the question of questions before this particular Synod. In view of what has been indicated regarding the constituency of the Synod one can quite well understand that it was in the foreground of interest among the delegates. This was also reflected in the general attendance upon the public sessions of the Synod and in the coverage given by the secular press. The committee charged with preliminary consideration of the reports and papers bearing on this question devoted much time to the preparation of resolutions. The subject was discussed on the floor for many hours.

Presumably there is a similar interest among our readers generally with regard to the outcome of the Synod in this matter. At the risk, however, of not being a good reporter I feel constrained to postpone the dis-

ussion of this entire matter until the next issue because I believe that only in this way can anything like justice be done to it. I may indicate at once, however, that in my judgment the discussion was highly worthwhile and the resolutions adopted were on the whole most gratifying. When we publish these resolutions in our next issue our readers will be in a position to judge for themselves as to their merit.

#### Conclusions on Inspiration

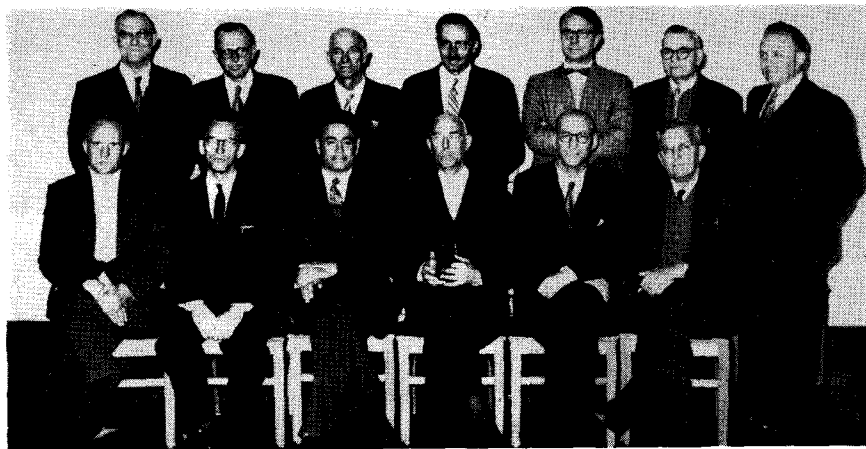
Another question of great moment before the Synod was that of the inspiration of the Scriptures. This question is of crucial significance because the entire movement stands or falls upon the issue whether the constituent churches intelligently, faithfully and vigorously maintain the Scriptures as the Word of God. At the Synod of 1946 a brief declaration was made in this area and plans were initiated for the preparation of a more adequate and extensive report. They did not materialize, however, until the present time when a report prepared in the United States came formally before the Synod for consideration. Since the report was of considerable length (extending to more than twenty pages of fine print in the Agenda) it could not be anticipated that it would be approved as a whole. Nevertheless it was heartening that its conclusions, after minor verbal changes, were adopted unanimously. If there was any weakness at that point it was that these conclusions were adopted with very little discussion on the floor of Synod. But it is gratifying to report

that evidently within the Synod there was no tendency to question the clear-cut commitment to the inspiration of Scripture which found expression in the report. The conclusions as adopted are as follows:

"1. *The doctrine of inspiration set forth in the foregoing report is to the effect that Holy Scripture alone and Holy Scripture in its entirety is the Word of God written, given by inspiration of God to be the rule of faith and practice, an inspiration of an organic nature which extends not only to the ideas but also to the words of Holy Scripture and is so unique in its effect that Holy Scripture and Holy Scripture only is the Word of God.*

"2. *This doctrine of inspiration while holding that the human authors of Scripture were moved by the Holy Spirit so as to insure that what they wrote communicated infallibly God's self-revelation, also maintains that the Holy Spirit did not suppress their personalities, but rather that he sovereignly prepared, controlled and directed them in such a way that he utilized their endowments and experience, their research and reflection, their language and style. This human aspect of Scripture does not, however, allow for the inference that Scripture may be regarded as a fallible human witness to divine revelation, for such an evaluation constitutes an attack upon the glorious sovereign work of the Holy Spirit in inspiration.*

"3. *This estimate of Scripture is the demand arising from the witness which the Scripture itself bears to its*



Professors at Reformed Synod: First row—B. J. Marais, Pretoria; N. B. Stonehouse; A. B. du Preez, Pretoria (Advisory); G. Brillenburg Wurth, Amsterdam and Kampen; E. P. Groenewald, Pretoria (President); S. du Toit, Potchefstroom (Advisory); second row—J. P. Jooste, Potchefstroom (Advisory); F. J. M. Potgieter, Stellenbosch (Advisory); W. J. Snyman, Potchefstroom (Advisory); Jean Cruvellier, Aix-en-Provence; J. H. Kromminga, Grand Rapids; J. C. G. Kotze, Stellenbosch (Advisory); S. P. van der Walt, Potchefstroom.

divine origin, character, and authority. More particularly it is demanded by the witness of our Lord and his apostles, and to entertain a different estimate is to reject the testimony of Christ and of the apostles.

"4. This doctrine of Scripture must not be regarded as a dispensable addendum, far less as a merely human accretion, to our Christian faith. Holy Scripture is the only extant form of redemptive revelation. The confession of Scripture as God-breathed revelatory Word is inextricably bound up with our faith in the divine character of redemption itself.

"5. These considerations that Scripture pervasively witnesses to its own God-breathed origin and character and that as redemptive revelation it is necessarily characterized by the divinity which belongs to redemption are the explanation of the sustained faith of the historic Christian church that Scripture in its whole extent and in all its parts is the infallible and inerrant Word of God.

"6. To this faith as it is clearly expressed in the creeds of the Reformed Churches the Reformed Ecumenical Synod bears witness and on the basis of this doctrine of Scripture seeks to testify to the whole counsel of God in the unity of the Spirit and in the bond of peace."

#### **Spiritual Crisis in Africa**

Many other subjects besides the race question and the doctrine of inspiration were under discussion in Potchefstroom. These include modern warfare, creation and evolution, marriage and divorce. In particular the resolutions regarding modern warfare might well be published in this magazine at some time in the future. Our space does not permit us, however, to enlarge upon these matters at the present time. And it seems more important to call attention to another side of this Synod which may well mark a significant forward step.

The Reformed Churches in the Netherlands, taking account of the results of previous Synods, had issued a warning that the Reformed Ecumenical Synod, if it was to be truly fruitful in the future, should take pains not to exhaust its energies in discussions and resolutions. The practical, everyday aspects of the life and work of the churches, they held, should be kept in the foreground. This was a note which was also struck in the splendid sermon delivered at the open-

ing of the Synod by Professor S. du Toit of Potchefstroom on the subject "United Service." Speaking on the text, Zephaniah 3:9, Dr. du Toit eloquently and vigorously pleaded that a strong accent should be placed upon the motive of service.

This direction of thought and action was also stimulated by the consideration that there was before the Synod an informative and stimulating report from the Gereformeerde Kerk in South Africa relating to "The Spiritual Crisis in Africa." Dealing in succession with indigenous religions, Mohammedanism, Copticism, Communism and Roman Catholicism the report turned finally to an analysis of the Protestant situation and mission in Africa and concluded with an earnest appeal to the Synod and the constituent Reformed churches to cooperate so as to meet the deep spiritual crisis on the African continent. Calling attention to the more than forty per cent of African population still dwelling in the darkness of animistic paganism (a total of more than 80,000,000 people) "an urgent invitation, a cry of distress, but also a challenge par excellence" was issued to Reformed Christianity generally to address itself to this situation. The urgency of the spiritual crisis in Africa is heightened by the observation that another forty per cent and more are Mohammedans and that this religion is showing a new vitality and energy in seeking and gaining converts. Nearly 8,000,000 adherents of the syncretistic religion of the Copts add acutely to the crisis, whereas the threat and activity of Communism and the energy and accommodating policy of Roman Catholicism help to fill out the picture. Protestantism, on the other hand, apparently accounts for hardly more than six per cent of the total population and is greatly weakened by a distressing tendency toward sectarianism, there being more than 1300 sects in South Africa alone. Summing up some of its observations the Report says:

*"The future of Christianity in Africa is not very promising. On the one hand there are millions of Mohammedans who are still practically untouched, while Christians among the heathens south of the Sabara everywhere form an incoherent minority with a usually superficial Christianity by which many followers still think and act like heathens, and consequent-*

*ly have practically no Christian influence on those with whom they come into contact. Opposed to this Christianity are the masses of uprooted natives who lost their own religion and have landed in an extremely dangerous spiritual vacuum without a spiritual home."*

During the course of the Synod, on the background of the stirring impact made by this Report, a survey was made of missionary work being carried on in Africa by churches holding membership in the Reformed Ecumenical Synod. It was discovered that no fewer than seven of the churches represented in Potchefstroom have been conducting such missionary labors, in some cases for over a century, in others for a relatively brief period. One of the most gratifying and promising actions of the Synod was the establishment of a standing committee, consisting of missionaries or missionary leaders of various denominations, to deal with the situation with which the Synod had been confronted. If this committee can meet with some regularity it offers genuine hope of a significant step forward in the conduct of Christian missions in Africa. Thus mutual counsel regarding common problems may be realized and the conduct of missionary work in any particular area may be placed in sounder perspective as the needs of the whole of Africa are kept constantly in view. And the initiation of cooperation in Africa may well clear the way for similar cooperation on other continents. How much success will attend this effort, no one can predict but it is possible that it may be immensely fruitful for the future. If it should lead to some genuine progress in the work of Christian missions the Synod of Potchefstroom and the Reformed Ecumenical Movement generally will have proven its real worth.

So far the impact of the Reformed Ecumenical Synod has hardly been so significant as to stir the emotions of the members of our churches. The passing of resolutions unfortunately often appears largely academic. The cause of Christian missions is, however, close to the heart of even the humblest believer. I close this article accordingly with the request that prayer be made for the success of this particular effort as well as all other aspects of the Synod's program which are in accordance with the Word of God.

# One Message Only

By ROBERT D. KNUDSEN

**1 Corinthians 2: 2. "For I determined not to know anything among you, save Jesus Christ, and him crucified."**

Corinth was one of the great cities of the Greek world. It lay in a strategic position, north of Sparta and just a little west of Athens, on the strait between the Aegean and the Ionian seas. For this reason it was in an excellent trading position, and it became an important seaport. Paul visited this port on one of his missionary journeys, staying there for one and one-half years, until he was forced to leave because of the Jews. Before he had to leave, however, he was able to found a church, and it was to this church that he later wrote his Corinthian letters.

We are taking our text from the first letter that Paul wrote to the Corinthians. In this letter Paul speaks well of the young church. He says, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance and in all knowledge . . . so that ye come behind in no gift . . ." (1 Cor. 1:4-7). But Paul was not only thankful for the church; he was also concerned about it. The Corinthians were Greeks, and the Greeks loved wisdom, beautiful speech, and (so much like us Americans!) something new all the time. So great was the influence of this love that the leaders in the church began to preach with a show of rhetoric, each seeking to win the people to himself and to create for himself a reputation as a teacher. This was much more popular than humble and unpretentious preaching. The people wanted to have their ears tickled with beautiful phrases. They wished to have the gospel as luxurious and easy as the life around them in Corinth. Paul does not say that they were succumbing to false doctrines; but he indicates that they threatened to cover up the simple good news of Christ under petty phrases in their eagerness for popularity. It was a dangerous movement and Paul was set to fight against it.

In the first part of the letter Paul contrasts his teaching with that of the Corinthians: "When I came," he says, "I . . . came not with excellency of speech or of wisdom, declaring unto you the testimony of God" (1 Cor. 2: 1). "And my speech and my preaching was not with enticing words of man's wisdom . . ." (1 Cor. 2: 4). Paul had come to the Corinthians in a straightforward way, not seeking popularity for its own sake, but telling them simply the good news of Christ. It is from this passage that we take our text: "For I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2: 2).

The popularity seekers did everything to draw a crowd; but Paul seemingly did just the opposite. He was educated; but he refused to use this knowledge of human wisdom in order to get a hearing: "I came not with wisdom . . ." Paul was gifted and trained; but he preached simply, about Christ: "I came not with excellency of speech." "I determined not to know anything, save Christ." Finally, Paul could have been accepted among the people. He had been trained for a long time in the Jewish schools. He could reason with the wise, as his speech on Mars Hill shows. But Paul preached Christ. Not only that, he preached the crucified Christ. He preached about a person who had come to an ignoble death, crucified in the same fashion as a criminal.

I

Could not Paul just as well have preached the wisdom of Greece? This was the Greece that the Renaissance tried to imitate and bring back in all its imagined glory. Greece was the land of the great Demosthenes, who put pebbles in his mouth and practiced speaking to the waves of the sea until he became one of the finest orators of all times. It was the land of the great demagogues, who were experts in educating and leading the people through music and speech. It was the land of Aristotle, who systematically investigated nature, and be-

came one of the first scientists. It was the land of Plato, who proposed an ideal state, in which the lovers of wisdom (the philosophers) would be kings. It was the land of Socrates, who when he was condemned for corrupting the youth and was sentenced to take a cup of poison, sat with his friends to discuss the immortality of the soul. If any people would know wisdom it would be the Greeks!

Paul apparently casts aside his knowledge of the wisdom of the Greeks. He says, "For I determined not to know anything among you . . ." He refused to know any of the wisdom of their learned and wise. Why? The reason is clear. Paul states it in 1 Cor. 1: 21, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

How foolish of Paul! At least, he was foolish from the standpoint that men usually take. You can understand what I mean if you but think for a moment. Father or mother, what do you wish for your son or daughter? Success, most probably! How would you feel if your son should throw away his opportunities, not use all his gifts, and head in a direction that would not be attractive at all to most people? Then, young people, what do you look for at school? I would guess, popularity! What would you think of someone who did not do things the right way in order to be popular? I do not know the slang that is going around the schools now; but there are probably all sorts of names for the person who is not popular, and not very nice ones at that!

Yet Paul had a purpose! He was not unpopular because he could not be anything else. He was not unpopular because he was so unattractive. If he was unpopular it was largely because the Word of God which he was sent to preach was unpopular. Paul refused to deny God and to stop preaching His Word. Neither would he dress it up until it could no longer cut into someone's heart and convict him that he was not pleasing to God. "It pleased God by the foolishness of preaching to save them that believe." Was Paul to disobey God?

The Greeks might have expected a figure like Demosthenes, a wonderful speaker. But Paul says, "And I was

with you in weakness and fear, and in much trembling." (1 Cor. 2: 3). They might have expected their own wisdom; but Paul preached what to them seemed foolishness. Why? Paul wished to preach God's wisdom, which does not often appear to men as wisdom. Further, he wished to show that his power was from God and not because of wisdom or of fine speech. It was the power of God working through him which accounted for the success he had, not a vain use of words. God chose the foolishness of preaching and saved those who would believe!

## II

Paul was gifted; but he did not preach with silvery words. He preached simply about Christ.

Note what Paul says in 1 Cor. 1: 22-23, "For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness." Paul was speaking the wisdom of God, God's gospel. It was God's word that appeared so often to men as foolishness.

Nevertheless, it was this wisdom that God had been revealing to his people. In Hebrews 1: 1 we find, "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets . . ." God called Abraham out of Ur of the Chaldees; he called Moses to lead the Israelites from Egypt; he called the prophets to restore his worship. Finally, Hebrews says, God "hath in these last days spoken unto us by his Son . . ."

Note these words, ". . . spoken unto us by his Son." This young boy who was born of Mary, the lad who was an apprentice in his father's carpenter shop. This young fellow who spoke with the priests in the temple and astounded them with his wisdom. This man who preached to the multitudes about the kingdom of God, who performed miracles of healing as signs of the saving power of God. This prophet who taught and prepared his disciples, sending them out to proclaim the approaching kingdom of God. This man who wept over Jerusalem, wrenched with sorrow in his heart because the people were too rebellious and shallow to hear his message and return to the God of their fathers. This one who was finally hailed in Jerusalem on what we now

call Palm Sunday, when the people surged from their houses, milling around the ass on which he rode, throwing palm branches in his path, and acknowledging him as the Messiah. The sufferer at the end of the road, who agonized in the garden of Gethsemane alone, misunderstood even by the inner circle of his disciples, asking his father in heaven if the cup of suffering he had to drink might be taken from him. The one who finally gave himself over into God's hands and continued alone the way to the cross. This is the one of whom it is written in the book of Hebrews that God ". . . hath in these last days spoken unto us by his Son . . ." This was the Christ whom Paul preached.

Do not take it for granted that Paul naturally was a follower of this Christ. Paul had been one of the staunchest persecutors of the church, until God himself appeared to him on the way to Damascus and asked him, "Saul, Saul, why persecutest thou me?" It was only then that Saul the persecutor became Paul the apostle. It was only this Paul who said, "For I determined not to know anything

among you, save Jesus Christ . . ."

Paul could have had fame among the Greeks and Romans, or at least a good position among the Jews. But he gave up all such honor to dedicate himself to the gospel of Christ. Why? In Christ was the wisdom of God—the truth! Christ was God manifest in the flesh, the endpoint of the revelation of God to man. Christ was the Savior of the world. Oh, says Paul to the Christians in Corinth, the rulers of the world did not understand the real wisdom, the wisdom of God, who revealed himself in Christ, ". . . for had they known it, they would not have crucified the Lord of glory."

## III

Paul preached Christ and him crucified. Christ crucified? The Greeks asked, "You preach Christ crucified, one who died among thieves? We can understand someone who speaks about the gods, who reasons about the good state, or who speculates about the possibility of existence after death. But to believe in a man, apparently an unsuccessful man, a crucified man . . . that is foolishness!" But Paul would know nothing else. "For I (See "One Message," p. 144)

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## The Sufficiency of Scripture

By RAYMOND O. ZORN

The truth of the sufficiency of Scripture is a distinctive recognition of Reformed Protestant theology. As the Westminster Confession of Faith states, "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word: and that there are some circumstances concerning the worship of God, and

government of the Church, common to human actions and societies, which are to be ordered by the light of nature, and Christian prudence, according to the general rules of the Word, which are always to be observed" (I,6).

Scripture may be defined as God's special revelation given to man in permanent form by which His people are furnished with a rule of faith and practice which directs them in glorifying God and enjoying Him forever. As such, it is the finished product of God's revelation of Himself and His will to His people. Originally, as man was created, he was the recipient of both natural and supernatural revelation, the former exhibited passively by nature (i.e., need-

ing to be observed and recognized by man), and the latter given directly by God in communication with His creature, man. In his pristine state as he came from the hands of God, man was to perform the three-fold duty of his office as God's prophet, priest, and king; e.g., re-interpreting, dedicating, and ruling over all to the glory of God. Natural revelation came to him through all factuality by which he was surrounded and of which he was a part. Supernatural revelation was given him by God where necessary; for even in his state of rectitude, man nevertheless needed supernatural revelation because of his finitude, or creaturely limitations. A good example of this can be seen in the supernatural revelation which God gave Adam concerning the Tree of the Knowledge of Good and Evil which was to furnish a test for obedience. Man learned of the Tree's denial to him as the result of God's direct disclosure (Gen. 2:17).

After the fall, the picture was radically altered by the entrance of sin. Man now needed special revelation in the sphere of redemption in addition to such special revelation as would be needed to re-publish and correct the facts of reality as they truly exist. For, having in sin declared his autonomy and independence from God, man from that point began to interpret revelation according to his own mind and for his own purpose, not that of God as had formerly been the case. Furthermore, in sin man had cut himself off from communion with God so that the before-normal flow of supernatural revelation from God was interrupted. While true that, because of its objectivity, nature was still a passive vehicle of general revelation, gone however was man's ability now to interpret it aright. Man in his rebellion against God, was sundered from Him ethically. Into this situation, then, God by His mercy brought additional supernatural revelation dealing with the specific sphere of redemption, by which man would receive a correct picture of reality, having had his spiritual eyes opened by the Spirit of God and having been renewed unto knowledge in the operation of palingenesis, or spiritual rebirth. This special revelation was therefore supernatural as it came from God either by direct communication to man or as God may have clothed His supernatural revelation in such

natural forms as the Tabernacle, the ceremonial worship of the Old Testament, etc. Special revelation after the fall, therefore, is that knowledge which God communicated directly to man for the purpose of his redemption.

Now, the means God used to transmit this special revelation to man was threefold; theophany, prophecy, and miracle. The term theophany describes God's appearance to man, prophecy describes God's use of man as a vehicle by which to set forth His revelation, and miracle describes the confirmation of prophecy by God's working of the extraordinary in the natural realm. Since man still bears in his fallen state the image of God though marred, he recognizes these three means of the communication by God of special revelation. But apart from the transformation of the new birth, man does not accept, but rather, as he does with natural revelation, seeks to suppress and falsify God's special revelation by the substitution of his own form of special revelation as a substantiation of his false religion and idolatry. Idolatry itself is a substitute for theophany (i.e., a visible form of God), divination takes the place of prophecy, and lying wonders from the power of Satan authorize false prophecy in the place of miracles and their purpose (cf. II Thess. 2:9 ff.). The end form of all this may well be a written "revelation," much the same as with genuine Scripture, though it will be of a false religion.

All three means of special revelation however as they have been truly communicated by God to man find their culmination in Christ; Who, as a Theophany, was God incarnate in flesh, as a Prophet spoke for God, Himself being God, and Whose birth, life, death, resurrection and ascension were all the miraculous substantiating of His word revelation. Scripture, therefore, obviously does not embody the totality of God's special revelation, but only as much as is necessary for the accomplishment of its design; namely, to give man a permanent record of special redemptive revelation, subject in this fashion to the least amount of corruption and falsification, and which in due course can be objectively offered to all of sinful mankind. It is a lasting bond of union between heaven and earth used by the Holy Spirit in bringing God's people unto

Himself.

We should now be able to appreciate the significance of Scripture's sufficiency as understood and framed by the Westminster Divines. In the first sentence of the paragraph (I, 6), they have stated, "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men." The first thing we note here is the militancy by which they have set forth Scripture's sufficiency. Nothing is to be added to it whether by new revelations of the Spirit or by the traditions of men. This statement's design was to confute the mysticism of the sectaries on the one hand, and the "authoritative" traditions of Rome on the other. For they properly recognized that to add to Scripture by either method was a direct denial of its sufficiency and would in the end lead to the denial of Scripture and the will of God as contained therein.

Consider first the case of mysticism. Though the claim to leadings of the Holy Spirit may sound pious in its exponents, nevertheless if done apart from the Word, the emphasis will be upon subjectivism and individualism, a condition which lays the claimant open to the deception of Satan; for there are many false spirits as well as false prophets abroad in the world against which we are warned by Scripture (I Jn. 4:1 ff.). And what criterion is to be the touchstone if the Scriptures are laid aside, for how may the voice of the Spirit be distinguished from the voice of the Serpent? Mysticism's end is to become the means for its adherent to do that which is right in his own eyes—the rule of faith as set forth in Scripture being conveniently ignored while the supposed rightness of anything is justified on the too-often deceitful grounds of individual subjectivism.

But in the case of Rome which elevates tradition to a position of canonicity with the Scriptures, there is also a setting aside of God's will as expressed in His Word. A most notable Scriptural example is given us in the parallel of the Pharisees of Jesus' day. Our Lord's castigation of them was for the very reason that they had sub-

(See "Scripture," p. 142)



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# The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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## Reformation

Since it was on October 31, 1517 that Martin Luther nailed his 95 theses to the castle church at Wittenberg, thereby sparking the movement known as the Protestant Reformation, the 31st of October is observed in some circles as Reformation Day, and special services are held. It is good that we should thus recall this significant mark in the history of the Church.

However, the celebration of Reformation Day raises a number of problems for various people. In the first place, the Reformation marked a break away from Rome. It marked thus a division in the church. Today the great emphasis is on eliminating the divisions of the church, and bringing all Christendom together in one universal organization. The ecumenical movement, the movement to unite the churches, is today "king."

Although followers of the Presbyterian or Lutheran tradition are not quite ready yet to promote openly a return to, or a rapprochement with Rome, it hardly agrees with their emphasis that denominationalism is sin, to joyously celebrate the event which marked the start of modern denominationalism. And so in many Reformation Day services, what ever

may be played up, the break from Rome and the Protestant-Catholic divisions are frequently played down.

Of course this reinterpretation of the Reformation in its ecclesiastical character requires also a reinterpretation of the Reformation in its fundamental religious and theological character. For the thing that made the Reformation was that some religious leaders of the time were willing to assert and enforce the truth and authority of Scripture with its doctrines of papacy, penance, and purgatory. Unfortunately many who are leaders in modern Protestantism are not prepared to assert the authority of Scripture or the doctrines of grace, nor to deny the right of Catholicism to its teachings. To celebrate the Reformation in the framework of such theological uncertainty is to make a mockery of history.

On the other hand it is equally important that those who would celebrate Reformation Day in sincerity realize that the Reformation was an event, or a development, which occurred in history because people believed certain things and also put their faith into practice.

These are the two essentials for any reformation in the church. There must be an intelligent faith built on and agreeable to the Word of God, and there must be a strength of conviction that results in faith exercising itself in practice.

We are occasionally troubled by the feeling that in our own circles there is a lack of an intelligent faith built on and agreeable to the Word of God. We are very diligent to insist that a Christian must believe Scripture to be the Word of God, that he must believe that Christ is the Son of God and the Savior of sinners. But to have a belief "that" certain things are true and must be maintained is a little different from the personal experience of that faith in the individual life. And the activity which issues from a belief "that" certain things are true—out there in the objective world—may be substantially different from the activity which issues from the personal experience of and commitment to the faith. We believe that the Bible is the Word of God, the only Word of God, the infallible Word of God, the rule of faith and practice. But how

familiar are we with that Scripture. How much do we actually make it a living part of daily existence. To what extent do we govern our lives, in matters other than those specifically religious, by the clear precepts of the Word. How much does the Word "live" for us,—the whole Word, not just certain particular teachings which perhaps we ride as a hobby, but the whole counsel of God in all of its reference and application.

We are concerned with a Reformation in Christendom in our time. We must be, for it is the heart of faith, that the truth shall be preached and that it shall prevail. And we cannot look to any others to promote the reformation for us. Whether or not God be pleased to bring reform to the church through our efforts is not for us to determine, nor is it a matter that can affect our endeavor. Our very activities as Christians involve us in promoting Christian faith, and that in itself includes reformation.

But if we really want a reformation in our time, we must contribute to it in the proper way. And the proper starting point is our own lives and activity as Christians. There must be a deeper acquaintance with God's Word, in its totality, and in its application in all spheres of life—of our personal life. There must be a revival of Bible study, in the home as well as in the church. There must be a desire to know and understand what the Bible says.

There must be a revival of Bible preaching. And that means expository preaching, preaching designed to show what the Bible is saying and how what it is saying relates to what I am doing at three o'clock in the afternoon on Friday. Here too, as we intimated above, we fear too much preaching leaves Christianity as something "out there," something objective to us, something we know about but not something we "know." And this is because the preaching has not been preaching "of" the Word, but preaching "about" the Word.

There must also be a revival of Christian prayer. For some reason the "prayer meeting" has suffered a measure of attrition over the years. The prayer meeting cannot be artificial or superficial if it is to be fruitful. Prayer must be the expression of the heart, in its true desires and delights. If we don't pray it is because we don't really believe, or don't really desire. And

where that is the case, something is wrong.

A return to Bible study, Bible preaching, and Christian prayer will not bring a reformation tomorrow, or next year. But it may contribute to a reformation ten years from now. And it may contribute to that by bringing a reformation to your soul, today.

L. W. S.

## Minutes Ready

The *Minutes* of the 25th General Assembly of the Orthodox Presbyterian Church will soon be available. The 146 page book includes reports of standing committees, statistics, and lists of churches, ministers and clerks of session. The price is \$1.50 and orders should be sent to The Committee on Home Missions, 727 Schaff Building, 1505 Race, Phila. 2, Pa.

# Orthodox Presbyterian Church News

**New Haven, Conn.:** Hamden Church has recently purchased a set of beautiful oak pews, some of which are being used already in the present meeting place. A new pulpit, made from mahogany wood brought from Africa by Dr. William Welmers, is also in use. It was constructed by a member of the church who is an expert cabinet maker. The congregation has also purchased a desirable building site for future use.

**Stratford, N. J.:** September 16 marked the first day of a projected six-week teacher training course in the Stratford chapel. The "Teachers' Institute," started last year, is designed as a refresher course for the older teachers of the Sunday school, and as a source of stimulation for the newer teachers. There are two courses, one on "Soul-winning" and the other on child study, using a Moody film strip. Stratford Chapel has taken the initiative in supporting a new branch work in Oak Valley, a suburb of Woodbury. Mr. Jonathan Male, a student at Westminster Seminary, has been recruited to teach and visit in the area, a 600 home community with no church.

## Hunts Reach Korea

The Rev. and Mrs. Bruce Hunt, on their trip returning to Korea, were delayed because of the troubles centering about Formosa, and as a result did not reach Pusan until about five weeks after leaving San Francisco. The trip can normally be made in two weeks or less. They arrived in Korea September 22.

Mr. Hunt immediately plunged into a round of activities. The General Assembly was meeting and he attended, though refraining from speaking. He addressed a meeting of the local ministerial association, and on October 5 preached in two churches in Pusan. Mrs. Hunt is teaching 8 hours a week in Calvin College, and three additional hours in the Christian School for English speaking children, of which Mrs. Hard is principal.

**Crescent Park, N. J.:** Work on the new building of Immanuel Church is progressing slowly, with the target date for completion Thanksgiving Day.

**East Orange, N. J.:** Covenant Church was host to the Presbytery of New Jersey for a popular meeting September 26 and the regular fall meeting the 27th. The ladies of the congregation will be host to the women's Presbyterial on October 14.

**Wildwood, N. J.:** The final services for the season at the Boardwalk Chapel were held September 7. The Rev. Leonard Chanoux was the preacher for the preceding week. A special congregational meeting was held September 24, for the purpose of considering the minister's pension plan adopted by the General Assembly.

**Maitland, Fla.:** The Maitland Church has nearly completed its financial drive, aimed at securing gifts and pledges in the amount of \$50,000, payable over a period of three years, for the erection of a sanctuary and Sunday school building. It is hoped construction may start this fall.

**Morristown, N. J.:** The Ninth annual Missionary Rally for the children of Emanuel Church was held September 25-26, with Mrs. McIlwaine and the Rev. and Mrs. Richard Gaffin as guest speakers. The building fund is approaching the \$20,000 mark.

**Center Square, Pa.:** Rally day was observed at Community Church September 14, with Mr. Ralph Verno, teacher in the Christian high school, as guest speaker. Thirteen students were awarded pins for one year's perfect attendance. On September 19 the congregation held a reception for Mr. and Mrs. Richard Larson. Mr. Larson, a student at Westminster Seminary, assisted in the Sunday school last year. He was married shortly before returning to Seminary. On September 25 the Sunday school and Women's Missionary Society joined in observing Christmas in September, featuring gifts of warm clothing to be sent to Korea. Mr. Joseph Good was the speaker.

**Middletown, Pa.:** The Christian day school which uses buildings of Calvary Church has an enrollment this year of 124, an all time high. A series of special services the week of October 20 will feature the Rev. Donald Graham of Pensacola, Fla., brother of Calvary's pastor, as preacher.

**Evergreen Park, Ill.:** The Rev. Bruce Coie of Volga, S. D., has been called as pastor of Westminster Church, and his installation was scheduled for October 13, in connection with the fall meeting of the Presbytery of Wisconsin. A new manse is being erected on ground owned by the church. A house-to-house visitation program has been started in the community.

**Sunnyvale, Calif.:** Mr. Dirk Brink, formerly an elder in the United Presbyterian Church U.S.A., has joined the Sunnyvale congregation, and is encouraging the formation of an Orthodox Presbyterian congregation in Stockton.

**San Francisco, Calif.:** The Rev. Lionel Brown, pastor of Covenant Church of San Francisco, has accepted a call to become pastor of the congregation at Volga, S. D. First Church has sold its property, and on October 5 began united meetings with Covenant Church, with a view to the merger of the congregations. Mr. Salvador Solis will serve the enlarged congregation, and will occupy the Covenant church manse.

**Long Beach, Calif.:** The Rev. Lawrence Eyres, formerly of Westchester, Ill., was installed as pastor of First Church on September 10. Participating in the service were ministers Arthur Olson, Dwight Poundstone, Robert Nicholas and Wilson Albright. About 118 persons attended the annual missionary picnic held at Houghton Park. The occasion provided opportunity for the new pastor and the people to get acquainted.

**Manhattan Beach, Calif.:** After completing over 23 years as Sunday school superintendent Mr. Russell Malcor recently turned over his duties to his successor, Mr. Clarence Taylor. Mr. Malcor continues to serve as an elder and trustee of the church, and teacher of the adult class. A son, Calvin, is making plans to enter Westminster Seminary in another year. During the summer a program of swimming instruction for children, under the direction of Elder John Reynolds, was carried out through the use of two swimming pools belonging to members of the church. Some 60 children were taught by seven instructors. The pool-sides also served as settings for gospel talks and object lessons.

**Chula Vista, Calif.:** On September 4 the Rev. Jack Peterson, who has served as missionary worker in the area for two years, was formally

installed as pastor of Bayview Church. Over 60 persons attended the church service on September 7.

**San Diego, Calif.:** The congregation was saddened by the death, August 26, of five year old Donna Cabaniss, who was stricken with a brain hemorrhage the day previously. Donna and her parents and two brothers were formerly members of the West Collingswood, N. J., church, and have been active in the Paradise Hills congregation . . . Nearly 300 persons enrolled in the vacation Bible school. The average attendance for the two week period was 200.

### **Knox Church Dedicates Enlarged Building**

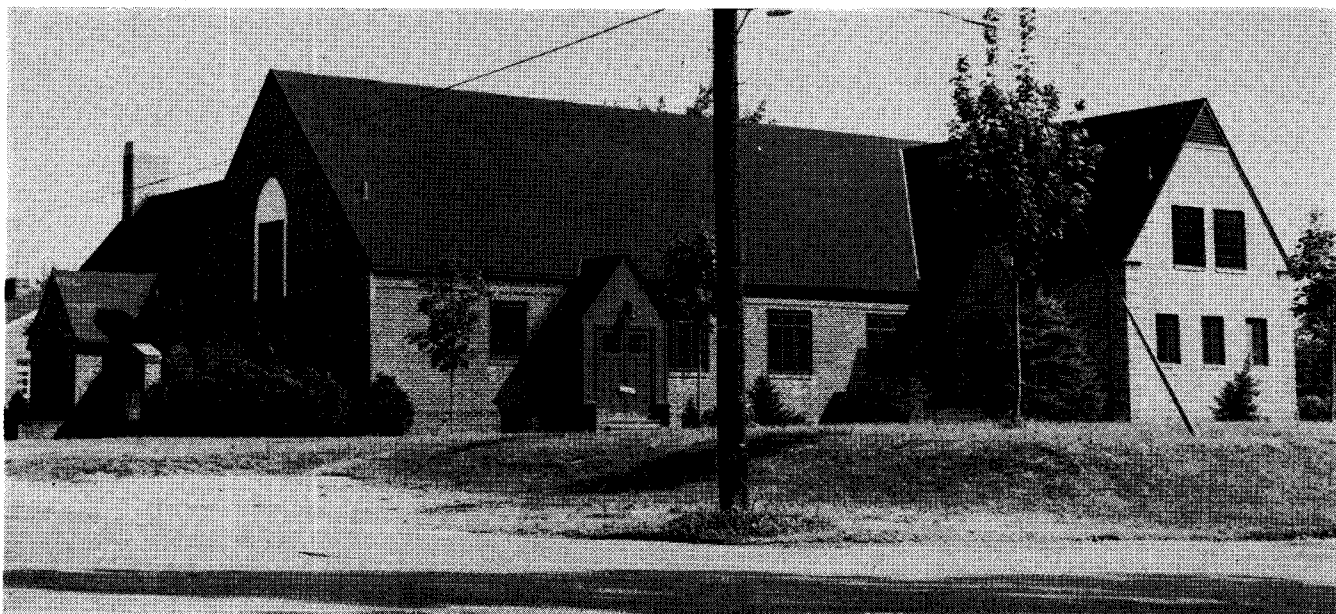
On Sunday, September 14, the enlarged building of Knox Church of Silver Spring, Md., was dedicated. The Rev. Glenn R. Coie, former pastor of the Church, preached on the theme, "Christ's Glorious Church." The addition to the building enlarges the auditorium to a seating capacity of 325, provides eight additional Sunday school class rooms, a social hall, and a new kitchen. The cost was about \$70,000, including some \$5,000 of labor contributed by the men of the congregation. The Rev. George Marston was guest preacher at the service on September 7.

### **New Church Organized In Cranston, R. I.**

On August 19 the Presbytery of New York and New England of the Orthodox Presbyterian Church organized a new congregation in Cranston, R. I., as the Calvary Orthodox Presbyterian Church of Cranston. The Church had 28 communicant members. This marked the climax to a difficult period of soul-searching and decision by a group of persons formerly members of the United Presbyterian Church.

The Cranston United Presbyterian Church was organized in 1906, after having functioned for some years as a Sunday school mission work. It originally was supported and nurtured by both the United Presbyterian and Presbyterian U.S.A. Churches. In the early years it had considerable difficulty securing pastoral care, but later on there was one pastorate that lasted 18 years.

The present members of Calvary Church testify, however, that it was in 1950 that a great spiritual change began to be felt in the congregation. In this year the Rev. Maurice G. Flood became pastor. Though he passed away four years later, following a heart attack a year before his death, he made a profound impact on many of the members. It is testified that he preached the Bible faithfully, in such



**Knox Church, Silver Spring, Md.** The addition which shows at the right in the picture extends also on the other side of the main auditorium. The enlarged building was recently dedicated.

a way that there was no relief from the conviction that they were wholly evil, while they were equally convinced of the fact that the whole of salvation is sovereignly bestowed by God.

Following the pastorate of Mr. Flood, Mr. John N. Simpson supplied the pulpit while still a student. He also sought to expound the Reformed Faith in its purity. The work of God went forward. A concern increased in many for a more scriptural life. For one thing, there was a growing conviction that tithes and offerings were more acceptable to God than rummage sales in supporting the church.

It was during Mr. Simpson's ministry, that the proposed union of the United Presbyterian Church and the Presbyterian Church U.S.A. was under discussion. Mr. Simpson became convinced that he could not serve in the new denomination because of the history of Modernistic victory in the Presbyterian Church U.S.A. At the time of the discussion, there appeared to be many in the Boston Presbytery of the U. P. Church who were unalterably opposed to the union. Mr. Clyde Durrell and Mr. Chester Browning, elders of the Cranston Church were among those who felt the force of the arguments against union. When the union actually went through, however, many of those in the Presbytery who had opposed it, now changed and supported it with enthusiasm. This surprised and dismayed Elders Durrell and Browning.

And when Mr. Simpson resigned, because he felt he could not in good conscience remain in the new United Church, the two elders decided to act. On the evening of July 15, 1958 a conference was held between a group of officers and representatives of the Cranston U. P. Church, and three representatives of the Orthodox Presbyterian denomination. The Rev. LeRoy Oliver presided at the meeting and answered questions concerning the witness and work of the Orthodox Presbyterian Church. At this meeting it was decided that those who had determined to sever their connection with the U. P. denomination should immediately begin holding worship services. The first such service was held the next Lord's Day in the Cranston Disabled Veteran's Hall, with 49 persons present, and the Rev. G. I. Williamson of Fall River preaching. Services have continued on a regular

basis, with Mr. Arthur S. Reseigh, an elder of the Fall River church, also assisting. Attendance has reached a high of 62, a provisional session received five persons as communicant members, a Sunday school has been organized, and the work is going forward.

And so another congregation has entered the Orthodox Presbyterian Church to join its testimony to the full counsel of God in this world.

## **Taws, Bird Families Arrive in Eritrea**

The Donald Taws and Herbert Bird families arrived at Massawa, Eritrea on Tuesday, September 23. They had left New York on August 28. A letter from the Rev. Clarence Duff of Ghinda tells briefly of their reception:

"The party arrived yesterday in Massawa and are with us in Ghinda today (24th). Francis (Mahaffy), James, Dora (Mrs. Duff) and I went to Massawa Monday evening, having received Mr. Bird's telegram in the morning saying they would arrive early Tuesday. Massawa was not as hot as it had been earlier, but the night was miserably sticky and it was impossible to get much sleep. We got there in time to see some rooms that a man wants to rent, and which we thought might be used for a proposed bookroom and reading room; and before leaving Massawa yesterday I had good talks with the Senior Divisional Officer of the Red Sea Division, and the District Officer of Massawa, both of whom seem very favorable to having us work in Massawa.

"Last night we had a large tableful for supper out on the porch (at Ghinda), fourteen in all with the two

English girls. This morning Francis and Don left early for Massawa to get the goods out of customs . . . Nettie (Mrs. Taws) visited a Tigre Moslem home with Joan Mason, our nurse, where a baby had recently been born, and was thrilled. Now she is taking care of the children while Mary (Mrs. Bird) and Dora are making some visits at Johannes' and Kiflom's homes. Mary, of course, knows many folks in Ghinda, as they lived here for some months.

"Later: Francis called to say they got everything out of customs with not too much expense . . . They expect to get here for breakfast. I guess they want to go on to Asmara tomorrow and get to Senafe for the weekend. Don and Nettie are going up with them for a while, and we shall be following in a week or more for a mission meeting.

"Thursday noon: The men got in from Massawa this morning with two loads of goods. They paid practically nothing for customs—Herb and Francis and the Taws rushed on up to Asmara to get to the bank, immigration etc., since tomorrow and the next day are holidays and everything will be closed. Tomorrow is The Prophet's Birthday, and the next day is Mesqal, the feast of the Cross. There wasn't room for all in the cars with the goods that were to go to Senafe, so I'm driving Mary and the children, including James Mahaffy, to Asmara in the morning. The Taws are going to Senafe to visit the Mahaffys for a while before coming to Ghinda to live."

(Note—The above was not sent for publication, but it gives an idea of the first days of life in a new land for missionaries beginning their service.)

## **Yea, I Have A Goodly Heritage**

By MRS. RICHARD B. GAFFIN

The last day of this month is a very important anniversary in the history of the Christian church. It is the anniversary of the beginning, in the life of the Church, of the period of the Reformation, perhaps the most important period the Church has known

since its actual founding at Pentecost. Yet in many circles little attention is given this date. The birthdays of Washington and Lincoln, and of our national life, may be appropriately marked from the pulpit. But how much attention is given to Reforma-

tion Day, the really "red letter" day in the Church's history? Surely there is no more appropriate time for presenting the important facts concerning the Reformation movement than on or about October 31.

During the period called the Reformation, "the power of Rome over the Christian Church was challenged, men broke away from its tyranny, and Christian liberty was at last restored." In much the same manner in which it has denied and neglected the truths of the Gospel, Liberalism has denied and neglected the mighty force of the Reformation. But the true reformation of the present day church is leading also to a revival of interest in the historic Reformation movement. And the revival of interest in the Reformation movement will in turn support reform in the present Church, for it is a fact that the enlightened profit by experience.

Moreover Scripture by teaching and example admonishes us to remember. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness . . ." "Remember the days of old, consider the years of many generations." Joshua was commanded to have the tribes erect a monument of twelve stones in the midst of Jordan to commemorate the cutting off of the waters of the river before the ark of the covenant. And for what purpose? So that the children would ask, "What mean ye by these stones?" And would not in a similar way the celebrating of Reformation Day give occasion to our children to inquire about the great Reformation movement and learn of its significance. Our God is a covenant-keeping God. He desires to be known as such. And just as Israel was to teach her children the facts of their history that they might know of the mighty acts of Almighty God on their behalf, so the Church should periodically recall the great facts of her history, which though recorded in uninspired writings, yet give classic evidence of God's care for His Church and of His concern that His truth shall endure to all generations.

The Sunday school, young people's societies, men's and women's organizations, and Christian school can each plan to give some part of its program to the study of the Reformation. To choose and adapt material on the Reformation for a particular age group requires not only that we be familiar

with the story of the Reformation movement, but also that we know the group for which the material is being prepared. On our own part, for the past six years a part of our history course in our Christian school has included the presentation by the pupils of a Reformation day program. We have found this most beneficial when the pupils first studied some phase of the movement, and then presented a program built around topics in which they were particularly interested.

Materials are not too abundant, but here are some suggestions we have found helpful. A good program, including participation by children of various age groups, may be worked out by following the order given in *The Word They Still Shall Let Remain*, by W. G. Polack, published by Concordia. It may be purchased for five cents at most Lutheran book stores. Another book, *The Boy Who Fought With Kings*, also a Concordia publication, has good basic material for instructing younger children. A splendid foundation can be laid by simply reading the story and singing the hymns. Junior and Intermediate groups may use the material in DeBie's book, *Story of the Old World*, chapter 13. And Young People and Adults can use B. K. Kuiper's book, *The Church in History*. These last two books are published by Eerdmans of Grand Rapids. They are well written and the material is or-

ganized so as to be readily understood.

In our age, so prone to follow expediency and the line of least resistance, it is inspiring to study the lives of some of the leaders of the Reformation movement. Both for precept and example they are outstanding. Of Calvin and Luther in particular it is said, "They all led simple austere lives. Often they lived in want and poverty. None of them had many good times. They had a good time all the time, but they had no time to have what is generally called 'a good time.' They were all industrious students and hard workers." "All these men were deeply religious, God fearing men. Fearing God, they feared no man. They were all men of strong faith, of unshakable steadfastness, of sublime courage. They all were heroes of faith."

We hope that we have stirred you to some extent, and that you will plan to do something to further the emphasizing of the Reformation in your Church on Reformation Day. We must admit that history is not too popular with boys and girls, due often to the poor way in which it is taught. Do not begin to present the subject to the pupils until you have become acquainted with it yourself. When you have strong convictions and enthusiasm, when your emotions prompt you to say with the Psalmist, "Yea, I have a goodly heritage," then you will be ready to teach others also.

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## The Gospel in Ireland

By EDWARD J. YOUNG

On the second trip to Europe, I flew directly to Shannon, Ireland, and there left the plane. The approach to Shannon is truly beautiful. As one descends he sees the green fields of Ireland far below and the Shannon River. Soon the plane drops down to the airport. When I disembarked, it was raining hard. As we were standing in line for the custom's examination, I noticed three priests also in line. One of them was an American who was discoursing quite freely about the trip across the Atlantic. A lady approached him and spoke about an airplane which had just landed. "God

is in that plane, too," said she. He replied in typical American slang, "You betcha, and so is St. Christopher."

There was no mistaking the implication of that remark. The important thing, the thing that he wished the lady to remember was that St. Christopher was in the plane. I looked at the man again; he seemed to be quite intelligent, and I could not understand how an intelligent man could embrace such superstition. Here was an example of practical Romanism, and it was superstition. And yet how many people will put their trust in superstition such as that. This was my

introduction to southern Ireland, a land that is deeply under the influence of the Romanist Church.

From Shannon I took a bus (entrance on the left, steering wheel on the right) to Limerick, and then a train to Dublin, where I stayed for the night in a hotel.

### Belfast

Things looked better in the morning. After a good breakfast (for a hotel room in Ireland includes breakfast) I went to the station to take the "Enterprise Express" for Belfast. For a time the sun came out, and I enjoyed the ride along the eastern coast of Ireland. At Belfast I was met by the Rev. Wm. J. Grier, who is a pastor of the Irish Evangelical Church and editor of "The Irish Evangelical." Mr. Grier had studied at Princeton Theological Seminary and knows some of the men of the Orthodox Presbyterian Church. He has gone through ecclesiastical experiences somewhat similar to those through which many of the early members of the Orthodox Presbyterian Church passed. For years he has maintained a consistent witness to the Gospel and is a blessing to many in northern Ireland.

It was my privilege to stay in Mr. Grier's home and to preach for him. Mr. Grier has a pastorate in Belfast, and that evening I preached in his church. There was a splendid attendance, and it was an honor to preach the Gospel there. Later I was told that Dr. J. Gresham Machen had once preached in the same pulpit. As he preached he pounded the cushion on top of the pulpit with the result that dust flew out. After about three poundings Dr. Machen realized what he was doing. After the service Dr. Machen was taken for a drive in the country. He thoroughly enjoyed it, and when they stopped for something to eat, he exclaimed exuberantly, "If I had that cushion here now, I could really pound it."

It was good to learn of the impression that Dr. Machen had made in northern Ireland. Others who followed him were Dr. Stonehouse and Dr. Van Til. Mr. Grier has a warm spot in his heart for Westminster. He is well informed on the ecclesiastical situation in this country, and I felt at home with him and with his lovely family right away. On one evening I was privileged to speak in the Y.M.C.A., and in the audience there were many students. Modernism is present in Ire-

land, and unfortunately this is true of the Presbyterian Church. There are many Presbyterian Churches in Belfast, but it is in the Irish Evangelical Church that one hears the Gospel.

There is need for men in this valiant church. The opportunities are many, but the laborers are few. I was asked if it would not be possible for young men to come to northern Ireland and to serve there. It is surely a field to be kept in mind. It was an encouragement to me to learn that a vigorous church such as the Irish Evangelical Church is in existence. We may thank God for the devoted labors of Mr. Grier and the others who are working with him. He preaches that same Gospel which the Orthodox Presbyterian Church believes in.

### Southern Ireland

It was necessary to return to Shannon to take the plane for London. On the return trip I stopped in Dublin to visit the Rev. Thomas Horan, a minister of the Church of Ireland, who is conducting a mission for Roman Catholics. Just as I came, a young man was leaving. This young man had trained for the Jesuit priesthood in Bound Brook, New Jersey. He had somehow obtained a copy of the Bible and read it for himself. A priest told him that he should not read the Bible and threw the copy away. This angered the young man who thought that there must be something wrong if he could not read the Bible. He obtained another copy, and came into contact with the mission of the Church of Ireland. Mr. Horan told me that he certainly had true faith in Christ. Mr. Horan also told of other cases of people who had left the Church of Rome. He spoke of the terrible pressures that are brought to bear upon those who have left the church, and of the means which Rome uses to discredit Protestantism. Mr. Horan spoke much of the doctrine of Justification by Faith alone and of the need for a thorough doctrinal knowledge upon the part of Protestantism. He very kindly took me through Trinity College and showed me the famous *Book of Kells*, a medieval copy of the Gospels most artistically done. As we looked at the book, he remarked loud enough for all about to hear, that in the days when this manuscript was made, people believed in the Bible as the Word of God. It was a true remark, for only those who cared deeply about the Bible would take the trouble

to copy it as carefully as this Book of Kells had been copied.

From Dublin I took the train back to Limerick, a city where Romanism is very strong. I had the afternoon free, and spent the time walking about the city. There is a cathedral in Limerick, but it is not Roman Catholic. It belongs to the Church of Ireland. A clergyman there told me that in the entire city (the population is about 50,000) there were only 700 Protestants. I asked him how many people they had in the cathedral at a Sunday morning service, and he replied that they usually had about sixty. I left the great building feeling rather sick at heart. The deadening influence of Rome seemed all about. No. Not all about. As we left Limerick to drive back to Shannon, I noticed a placard on one of the walls. In large letters the words stood out, "Christ died for our sins according to the Scriptures." It was this that stayed with me as the bus drove on toward the Shannon Airport.

### Scripture

(Continued from p. 136)

stituted the tradition of men for the Word of God (Mark 7:13). In binding upon men that which had no Scriptural warrant, the Pharisees had set themselves up in the place of God as lawgivers. It was therefore simply the next logical step to forbid what God had expressly commanded, as was being done by their rule of Corban by which a man was relieved of his God-given responsibility of parental support. Any elevation of tradition to equal authority with Scripture, whether done by Rome or anyone else, leads to this same end. Our Lord's warning, therefore, was an admonition rigorously heeded by the Westminster Divines in their definition of Scripture's sufficiency.

But someone may remark, Granted that mysticism and tradition since apostolic times have served to set aside Scripture, how may it be known that Scripture is sufficient as 'the whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life'? Or, to put it in another way, how do we know that we have the whole canon of Scripture God intended us to have? May it not be possible that a canonical book may have been lost, or that one

lingers about somewhere which if discovered would quite plainly reveal the insufficiency of our present canon apart from it? A satisfactory resolve to this crucial problem will be reached only if we hold to a Theistic view consonant with that presented by the Bible itself. A sovereign God Who saves His people by a supernatural redemption is also responsible for the supernatural redemptive revelation which He has given concerning it. So to aver Scripture's insufficiency would be to impugn the sovereignty of God in the redemptive realm where He alone is responsible. From a Biblical Theistic viewpoint this is unthinkable. But we do not, however, overlook the fact that God the Holy Spirit did use men and the conditions of His providence in giving the Scriptures to His people. "Holy men of God spake as they were moved by the Holy Ghost" (II Pe. 1:21). Now, as the Old Testament canon is surveyed, no real problem as to its extent confronts us, modern critical scholarship to the contrary notwithstanding because of its constantly shifting subjectivism. As a matter of fact, we may accept the conclusion of historic scholarship which today is again being substantiated afresh by recent archaeological discoveries and the scrolls of the Qumran caves. This view is simply that the canon of Old Testament Scripture was already in its finished form by the end of the inspired prophecies of its last writer, Malachi (c. 400 B.C.). For the Old Testament as we now have it was the recognized Word of God by the Jews of Jesus' day, and was sanctioned as such by our Lord himself (Jn. 10:35; 5:39; Lu. 24:27, etc.)

With the New Testament, however, the case is somewhat different because of its composition after our Lord's ascension, and the subsequent first formulation of it in its present form by the end of the second century. But that our present New Testament is of equal authority with the Old Testament as canonical Scripture can be seen from the following considerations. (1) Both the Old and New Testaments revolve around Christ, the Old Testament looking unto Him by prophecy and promise as the coming Redeemer; the New Testament being the fulfillment in the story of His Person and the significance of His redemptive work as it was wrought by Him in the fulness of time. (2) In

the teaching of Christ, we have not simply inspired utterances of a man moved by the Holy Spirit as is true for the revelations of the Old Testament, but the Lord of Glory Himself Who spoke with unquestioned authority and Who "spake as never man spake" (Jn. 7:46). (3) It was He Who commissioned His chosen Apostles for the specific purpose of proclaiming with His authority the Gospel of Divine redemption after it had been finished by Him and He had returned to Heaven to reign over the Kingdom which was now to be called into being by faith in Him through the very proclamation of that Gospel (Jn. 14:26; Acts 1:8; Eph. 2:20-22). (4) The New Testament writings derive their authority from their apostolic character and inspiration by God, being authoritative accounts and interpretations of the redemption wrought by Christ. Upon examination it is found that this is the very claim that they make for themselves (Lu. 1:1-4; Jn. 20:31; 21:24; I Cor. 2:13; Gal. 1:11-12; I Thess. 2:13; Heb. 2:3; II Pe. 3:15-16; I Jn. 1:1 ff.; Rev. 1:1 ff.), a claim immediately recognized by the Church even though the New Testament canon's present formulation may not have been complete before the end of the second century. In the providence of God, therefore, the twenty-seven books of the New Testament were the extent of the new revelation of the apostolic period, duly recognized by the Church as their objective and internal testimony to their inspiration became obvious to the whole of the Church universal. That it is twenty-seven and no more or no less must be left to the good pleasure of God Who has deemed them sufficient New Testament revelation to supplement and fulfill the Old Testament revelation, all of which is His counsel concerning the things necessary for His own glory, man's salvation, faith and life.

If the Scriptures be sufficient as the only rule of faith and practice, it then follows that all articles of faith to be believed and all rules of conduct to be observed are derived from Scripture, either by express statement or good and necessary inference, God's self-revelation and His will given in former times having ceased with the inscription of the Word (Westminster Confession of Faith, I,1). It is therefore the complete, permanent, and final mode of revelation by which

God's people are instructed in faith and life. This is not to say that the light of nature (e.g., natural reason), or Christian prudence play no part in the lives of God's people, but again, all must be done "according to the general rules of the Word, which are always to be observed" (I,6). An example of this might be given concerning the time of worship on the Sabbath. The day of worship is most definitely specified in the Scriptures but the time is not. Apparently, then, it has been left to Christian prudence though the general rules of the Word would dictate that this as well as all things be done decently and in order. In short, according to this principle, Divine warrant is necessary where every substantial part of the Christian's worship, faith, and life is involved. The Christian will be free only insofar and to the extent that he walks in the liberty provided him by the Word of God. Anything else tends unto the bondage of unbelief, idolatry, and sin.

The last principle we see set forth in the Westminster Divines' definition of the sufficiency of Scripture is that the implications of Scripture are of equal authority with the express statements of Scripture. By good and necessary consequence inferences may be deduced from Scripture that set forth the meaning of Scripture as well as its express statements. To hold a view which would make express statements of Scripture alone valid is improper as can be seen from the fact that such a basic doctrine as the Trinity, the practice of women partaking of the Lord's Supper, etc., are deductions from rather than express statements of Scripture. If Scripture is truly sufficient as the only rule of faith and practice, then the logic of reason must not abdicate as the instrument in the discovery of all doctrines and duties whether "expressly set down in Scripture" or "by good and necessary consequence deduced from Scripture." As Warfield admirably puts it, "The Confession is only zealous, as it declares that only Scripture is the authoritative rule of faith and practice, so to declare that the whole of Scripture is authoritative, in the whole stretch of its involved meaning" (B.B. Warfield, *The Westminster Assembly and Its Work*. New York: Oxford University Press, 1931, p. 226).

To be suspicious therefore of an elaborate system of theology just because it is such, or to eschew a logical

creed of detail as, for instance, the Westminster Confession of Faith itself, is not only a mark of intellectual superficiality, but an antibiblical attitude as well. On the contrary, we ought to be encouraged to master the whole of Scripture to the full breadth and scope of its revelation, and be stimulated to search out and mine new nuggets of truth from the treasury of its inexhaustible richness as God in His grace may permit us to bring such to light. For God Who has purposed to redeem His people from their lost and miserable state of sin and rebellion against Him has given them a special redemptive revelation inscripturated in order most effectively to accomplish this purpose. And the sufficiency of Scripture is one of its precious perfections for, as the Spirit of God gives His people a saving understanding of it, they are first made "wise unto salvation" and then, progressively, are instructed in it unto righteousness that they "may be perfect, thoroughly furnished unto all good works" (II Tim. 3:17).

### One Message

(Continued from p. 135)

determined not to know anything among you, save Jesus Christ, and him crucified."

As we look at the life of Jesus there are many interesting and even artistic things that come to our attention. A physician can be interested in the records of Jesus' fasting; a speaker might be interested in Jesus' use of parable; a moral man could be interested in the ethical teachings of Jesus; a historian of religion might be interested in his attack on the Pharisees and the Sadducees; an artist might delight over the blue waters of the sea of Galilee. The romantic Ernest Renan even wrote in rapture about the eyes of the donkey upon which Jesus rode into Jerusalem! If we can see correctly, however, where is the thing about Jesus which should concern us first of all?

Jesus answers this question for us Himself. When Peter objected to His announcement that he must go to Jerusalem and die, Jesus rebuked him and said, "Get thee behind me, thou opposer" (Matt. 16: 23). This Jesus who was the apprentice to his father, this Jesus who taught the people, and even this Jesus who worked miracles is only understandable as the Jesus

who went to the cross to die.

Jesus knew this of Himself. It was His mission to die for the sins of His people. As He prayed alone in Gethsemane the whole road was open to Him, the road of the Cross, stretching from the eternal plan of God to save His people to the drama that was to take place on Calvary. As Christ saw the road ahead, it was all black, shrouded in the darkness that was to swallow Him up. Therefore He cried, "Oh Lord, if it be possible, let this cup pass from me." No light on the road! Only the terrible prospect of meeting the wrath of God, of taking upon Himself the sins of the world, of suffering a painful and ignoble death as a ransom for His own. "If this cup may pass from me . . . ." No! It could not pass from Him. He would not let it pass from him. "Lord, thy will be done!"

This is the Christ whom Paul preaches! He would know nothing else, only Christ and him crucified! "For I determined not to know anything among you, save Jesus Christ, and him crucified." Crucified for us—for you and me. The words I am about to speak should be engraved in your heart and should accompany its every beat, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." \* \* \*

Our eyes are among our most valuable possessions. They are our win-

dows to the world. If these windows become clouded, if the light passing through them becomes dim and finally fades away we are ushered into a new world, of dim shadows or of terrifying night.

We speak also of other eyes, the eyes of understanding. There are eyes that do not see, as well as eyes that see. What appears as a jumble of black notes to the untrained eye is for the trained eye of the musician the score from which he plays a great concerto. What appears to one as a wood, a meadow, and a stream can appear to the artist as a symphony of light and color which he captures on his canvas. What appeared to the Greek to be foolishness—the man Jesus, a failure, crucified among thieves—was the Christ, the Savior of all who would believe on Him.

God had given Paul the eyes with which to see. He saw Christ as the Savior of the world. That is why he would know nothing except Christ. There was no other who was the Savior, who had died for his sins, and for the sins of all who would believe.

How do you see Christ? Is he foolishness to you, or do you see Him aright as the one in whom we may have salvation and may come to God? "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

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