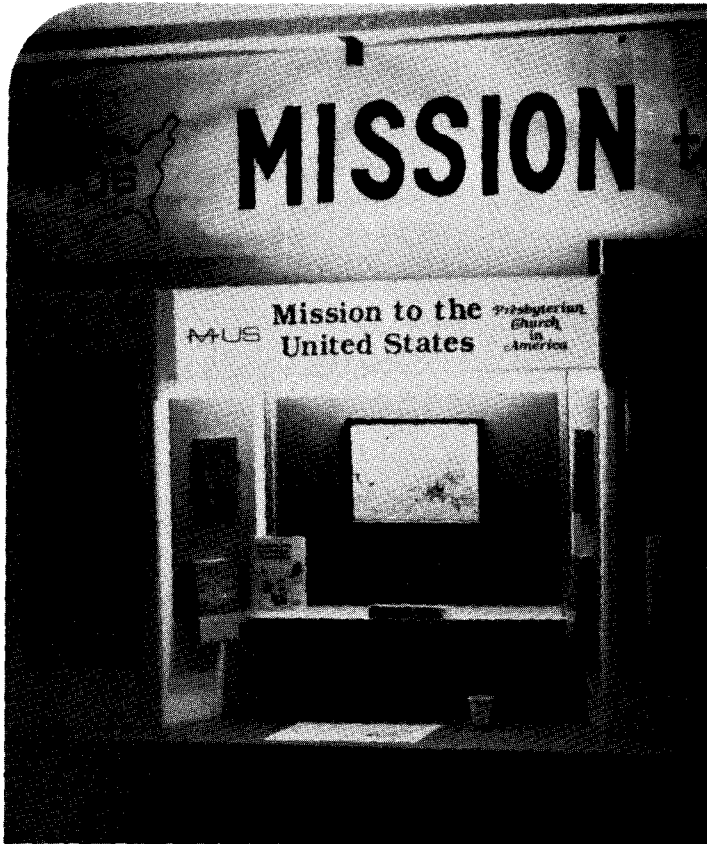
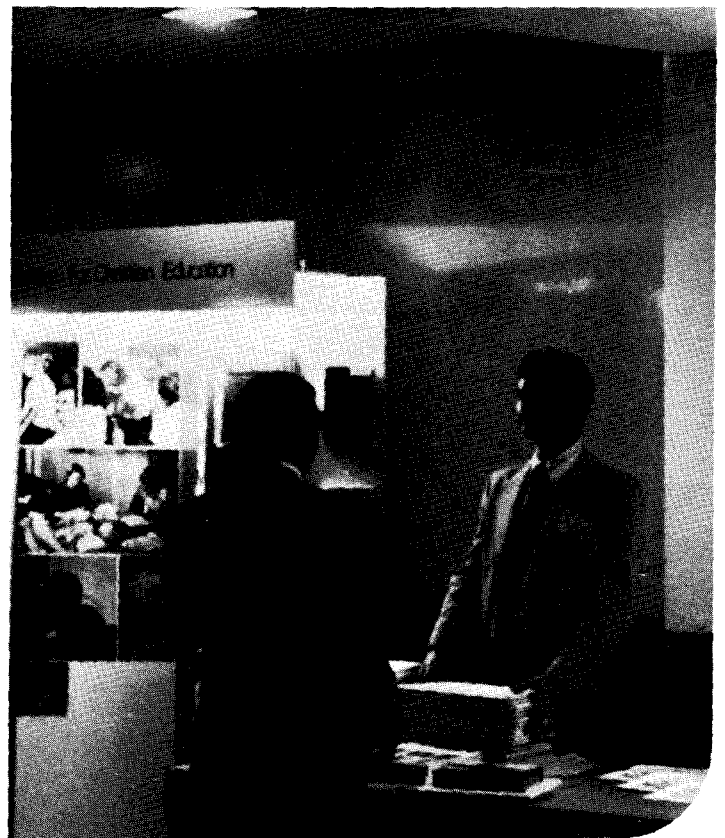


The Presbyterian Guardian



IN THIS ISSUE:

AND . . .



What happens when your church sings?

Do the songs in your hymnbook set people's toes tapping and their hands clapping? Do the words of their favorite hymns send your people off on sentimental journeys among dimly remembered religious experiences? Are the hymns sung in your church doing a great job of stirring emotions without ever really turning the thoughts of your people to the glories of the triune God and the mysteries of his redeeming grace?

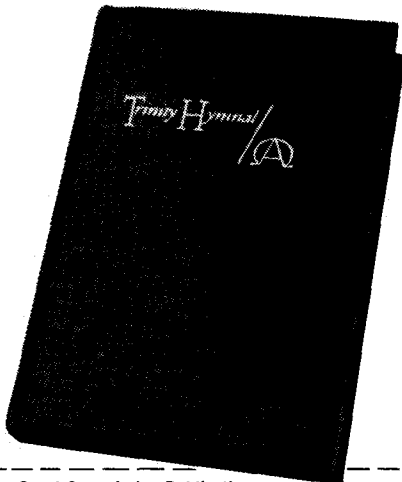
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Letters

Diaconal news left out!

Your fine and full report on the OPC General Assembly (July issue) did not mention a very significant action in the area of diaconal ministries.

In a bold venture, the Assembly urged churches to receive offerings for the poor and hungry, with a view toward preaching the gospel in both word *and* deed. Some congregations have taken the lead in this, aided by emphasis in preaching, prayer, and fasting. Now the whole church has gone on record encouraging such efforts.

All our members, and especially the elders, should be informed of this recommendation and work to see it implemented on the local level. The Assembly is to be commended for supporting regular collections for this cause. It is *the* financial cause, by the way, of which the New Testament makes special and repeated mention.

Donald M. Poundstone, pastor
First Orthodox Presby. Church
Portland, Oregon

"Lest We Forget" needed

I was pleased that you printed the message to America that I sent to you. But I was distressed to discover that in your use of "editorial freedom" you chose to change the title, and also to delete the conclusion which, it seemed to me, profoundly "clinched" the appropriateness of the prophetic warning from the Scriptures, by citing the contemporary example of a nation that was warned in similar terms almost 100 years ago. I speak of Rudyard Kipling's hymn of warning to the British Empire entitled the "Recessional."

My original title—"Lest We Forget," Listen, America—was derived from the fact that Kipling's hymn of prayer was obviously based on the same Scriptures that came to my mind when I responded to a request to prepare an appropriate message for our church's celebration of this bicentennial year. In changing the title from the original, the main thrust, the very heart of the message was lost.

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And to omit the conclusion, quoting Kipling's hymn, profoundly lessened the impact of the original intent. I sincerely wish you might print Kipling's "Recessional" before the year ends, for the reasons I have suggested.

Lester R. Bachman
Lancaster, Penna.

Ed. note: The Rev. Mr. Bachman's article appeared in the Aug./Sept. issue of the *Guardian* under the title "Now, listen, America!" Both the title change and omission of Kipling's hymn were due to space limitations in that issue. We honestly believed the article as printed made its points forcefully as well. We readily confess that Kipling's hymn beautifully makes the same points in poetic form. The hymn is reproduced below.

RECESSIONAL

God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine:
Lord God of hosts, be with us yet,
Lest we forget — lest we forget.

The tumult and the shouting dies;
The captains and the kings depart;
Still stands Thine ancient sacrifice,
An humble and a contrite heart:
Lord God of hosts, be with us yet,
Lest we forget — lest we forget.

Far called our navies melt away;
On dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget — lest we forget.

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boastings as the Gentiles use,
Or lesser breeds without the law:
Lord God of host, be with us yet,
Lest we forget — lest we forget.

For heathen heart that puts her trust
In reeking tube and iron shard;
All valiant dust that builds on dust,
And, guarding, calls not Thee to guard;
For frantic boast and foolish word,
Thy mercy on Thy people, Lord.

— Rudyard Kipling (1897)

FOURTH GENERAL ASSEMBLY

The Presbyterian Church in America

The Second Presbyterian Church of Greenville, South Carolina, was host to the Fourth General Assembly of the Presbyterian Church in America on September 14-17, 1976. Actually, the church was host for several days preceding as various committees met in advance of the formal sessions of the assembly. The congregation had thoroughly organized itself to serve the commissioners and did so without having a senior pastor—a fact that seemed to surprise no one, since elders in the PCA take it for granted that they have responsibilities to meet.

The assembly itself met in the ample facilities of Greenville's Memorial Auditorium. The main floor—basketball court size—was restricted to commissioners of whom nearly 600 were registered. (This compares with a limit of 144 in the Synod of the Christian Reformed Church, 155 for the Orthodox Presbyterian Church, and something over 200 normally for the Reformed Presbyterian Church, Evangelical Synod.)

Greenville, a major textile center accustomed to business conventions, was well prepared to serve such a gathering. The city, proud of its greenery, welcomed the commissioners—and the rain that broke a serious drought. Somehow the rain seemed to let up just when commissioners needed to dash for their cars, and it was a refreshing note to plants and people alike.

A working assembly

This fourth gathering of a church not yet three full years of age was mainly a calm, business-like, working assembly. The PCA has gotten itself organized, with a full complement of structures to carry on the work of the church. It has managed to avoid disruptive threats to its unity. It is a church functioning in all areas of the work of its Lord and eager to do the Lord's will in all of them.

Having begun as a movement inspired and led mainly by ruling elders, there is a strong sentiment toward a "grass roots" assembly in which all churches may be

represented. Greenville's Memorial Auditorium could hold such an assembly. But the need for a limit seems obvious and a study was authorized for a limited assembly eventually—but not before the denomination reaches a total of 500 churches. It is well on its way to that number with exactly 400 congregations and approximately 67,000 members.

Despite so large a gathering assembly business was handled effectively. Perhaps because of the large number of commissioners, most of them seemed prepared to listen and then to vote. The assembly's rules require that it vote to extend any debate that has lasted ten minutes or else vote on the question. The assembly refused to extend this time limit—and in some instances did so even when commissioners were standing at the microphones ready to speak.

Very few commissioners ever spoke more than once during the whole assembly, at least apart from those who were assigned to present various reports. Most of those present listened to the presentations, even when there was sharp

disagreement, and then were ready to vote. Very little irrelevant comment was ever heard—not like some assemblies this observer has attended.

By necessity the assembly entrusted a great deal of its collective judgment to its Committees of Commissioners (similar to the Advisory Committees of the CRC and OPC). Each item of business had been scrutinized in advance by one of these committees, whose members had been elected earlier by the presbyteries. Though representatives of the permanent (i.e., standing) committees were entitled to defend their committee reports, usually the recommendations of the Committees of Commissioners carried the day.

One can hardly overlook the value and effectiveness of the assembly's Stated Clerk, Dr. Morton H. Smith, a professor at Reformed Theological Seminary in Jackson, Mississippi. For so large a body to operate at all, someone must organize things. Dr. Smith, using rather wide discretionary power, managed to keep things moving and to do so without dominating the proceedings. A great deal of the PCA's

About half of the commissioners to the Fourth General Assembly.



strong start and mature operations is due to him.

It is difficult to judge how responsive such a system is. To this observer, in what can only be a subjective judgment, the Fourth General Assembly of the Presbyterian Church in America was a working assembly that did its work well and to the general approval of the commissioners.

Opening the Assembly

Formal sessions of the assembly began at 7 p.m. on Tuesday, September 14. The normal preliminary business was conducted, including a report of commissioners enrolled, presentation of the docket, reception of new presbyteries, and then proceeding to election of the moderator and clerks.

At 8 p.m., the retiring moderator, Judge Leon F. Hendrick, ruling elder of the First Presbyterian Church of Jackson, Mississippi, conducted the worship service. Judge Hendrick's sermon, entitled "No Fault," contrasted such current law as "no fault" divorce—with its obvious intent to avoid placing any proper blame—with the genuine "no fault" standing granted to sinners whose righteousness is that of Christ himself granted through



Rev. William A. McIlwaine presiding, with clerks keeping up the minutes.

faith in him.

Nominations for a new moderator included Kenneth S. Keyes, a ruling elder whose leadership and support did much to bring the PCA into being. Mr. Keyes declined, however, and the assembly

promptly chose the Rev. William A. McIlwaine, a retired and highly respected missionary leader now living in Pensacola, Florida, and a long-time trustee of Westminster Seminary. Mr. McIlwaine is a small man—in size, that is—and he presided with the assistance of a tall stool. Despite some lengthy sessions, he seemed thoroughly to enjoy his moderatorial duties and presided with eminent fairness and good order.

After the opening worship service, including the observance of the Lord's Supper administered to nearly a thousand participants, the assembly continued its business sessions. The fraternal delegates were introduced and brought brief greetings from their respective churches. The churches represented were the Associate Reformed Presbyterian Church, Christian Reformed Church, Orthodox Presbyterian Church, Reformed Presbyterian Church, Evangelical Synod, and Reformed Presbyterian Church of North America. Except for the ARPC, which is applying for membership, all of these including the PCA are members of the North American Presbyterian and Reformed Council.

Issues and Outcomes

We have characterized this as "a working assembly" because that seemed to be its most obvious description. No one issue dominated; instead, the assembly seemed intent on doing the business of the church and doing it in good spirit. Even so, some items on the docket did generate strong debate.

The "College Issue." The opportunity to purchase the campus of Sullins College

STATEMENT ON ABORTION

In an action that brought forth considerable concern over the danger of issuing pronouncements on social issues, the Fourth General Assembly of the Presbyterian Church in America adopted the following resolution concerning abortion:

Whereas the Word of God clearly states, indicates and implies in repeated references that children are a gift from the Lord,

And whereas the Scripture clearly teaches that God ordains life in the womb with perfect intent and definite foreknowledge of the meaning and purpose of that life,

And whereas it is stated in the Scripture that God, on occasion, even named the baby in the womb and declared beforehand His intention for that life,

And whereas on January 22, 1973, the Supreme Court of the United States declared that the fetus is not a "person" in the legal sense and that states are forbidden to outlaw abortion any

time prior to birth if in the opinion of one licensed physician an abortion is necessary to preserve the "life or health" of the mother,

And whereas the "health" of the mother means, by the court's own definition, "The medical judgment may be exercised in the light of all factors—physical, emotional, psychological, familial, and the woman's age—relevant to the well-being of the patient. All these factors may relate to health."

And whereas there are now about one million abortions per year performed in the United States,

Therefore be it resolved that the Presbyterian Church in America protest, decry, and abhor this mass slaughter of unborn babies who are "persons" by every right of the just laws of God and man,

And that the Presbyterian Church in America call upon every responsible citizen to support the enactment of moral legislation that will protect the life of the unborn child.

in Bristol, Virginia, evoked strong enthusiasm and a corresponding caution. That a bargain was available seemed obvious—a beautiful mountain campus with excellent facilities, adequate for a liberal arts college, a theological seminary, a conference grounds, and even housing for the denominational agencies.

The proposal came before the assembly somewhat irregularly. It had been considered by the Committee on Christian Education and Publications which then declined to recommend it. It had then been taken up by the Committee on Administration which strongly endorsed the proposal.

Debate centered on the urgency to seize the opportunity—the deadline for action was the next day—and various objections questioning the church's business even to enter the field of secular education. What tipped the balance, however, was a speech by ruling elder Jack Williamson, first moderator of the General Assembly and chairman of the Subcommittee on Stewardship. Mr. Williamson pointed out the large financial support needed for such an endeavor and pointedly called attention to the insufficient support being given to present budget commitments.

The proposal to authorize a special committee to incorporate and purchase the campus was defeated. A study of the feasibility of establishing an educational institution was authorized, however, though any recommendations were to be reported through the Christian Education Committee.

The Missions Manual. The type of foreign missions to be conducted by the denomination had been the subject of strenuous debate at the Second General Assembly. It has focused on a proposed "Missions Manual" for the Committee on Mission to the World (MTW). The manual, and much of the actual practice of MTW, was judged to be considerably less than distinctively Presbyterian in its basic thrust with too much emphasis given to cooperative efforts with independent mission boards and even too much involvement in purely supporting functions rather than evangelism itself.

Subsequently, the "Missions Manual" was extensively revised, reflecting much of the concern for a more Presbyterian missions effort. The tentative results were reported to the Third General Assembly and the improvements obviously relieved some of the concern. Even so it was expected that final presentation of the manual at this assembly would bring forth some sharp debate.

As finally presented, the "Missions Manual" defines the work of MTW as two-fold, with a "primary thrust" in church-planting missions of the traditional, and more Presbyterian, pattern; and a "secondary thrust" in which individuals with particular gifts—in technical service, teaching, or medical work—may be employed often in cooperative arrangements with non-Reformed, but evangelical missions agencies.

The Committee on Commissioners responsible for reviewing the manual brought it before the assembly with several amendments designed to strengthen it. One of the more significant changes replaced a statement that the "primary thrust" of the PCA's mission work "centered upon church planting and church strengthening" and that this would "produce Presbyterian and Reformed churches." As amended the statement reads, "It is understood that the primary thrust will emphasize the planting and strengthening of Presbyterian and Reformed churches."

It seems clear that the assembly was insisting that its foreign missions seek to develop Presbyterian and Reformed churches as a major priority, not as a more or less natural outcome. Recognition of the "secondary thrust" of specialized service through various outside agencies was clearly continued. But the concern to see distinctively Presbyterian mission work was emphasized.

Mission to the World

This same concern was also expressed in discussion of the current program of the

Committee on Mission to the World. An attempt to elect to this committee one who had been critical of its cooperative agreements failed, and those who had been tagged as the "T. R." ("truly Reformed") group may have been disappointed. But the MTW Committee had in fact responded to these concerns and indicated its intention to work for more direct evangelism and church planting.

It needs to be remembered that much of the PCA's foreign mission program is the natural, and haphazard, product of its origins. Many present PCA congregations, while still in the Presbyterian Church, U.S., had withheld support from PCUS missions and supported faithful missionaries under a wide variety of independent agencies. Many of these missionaries have now aligned themselves with the MTW Committee, but continue to serve with their former assignments. In other words, the PCA simply inherited a large number of missionaries involved in a wide variety of evangelical mission work under many non-Reformed mission boards. The MTW Committee can hardly be faulted for this situation.

There is, therefore, a large number of PCA missionaries assigned to other mission boards. Of some 42 missionary couples or single individuals, 20 work under assignment to other mission agencies. Of the remainder, 14 are listed as evangelists, though only a few of these are in regularly organized missions abroad that are directed by MTW.

On the other hand, MTW is urgently calling for ordained candidates to volunteer as evangelistic and church-planting

Lunch for commissioners was served at Memorial Auditorium.



teams for organized efforts in Taiwan and Brazil and to strengthen the team presently in Korea. This is the "primary thrust" that MTW is seeking to make in the immediate future. Now that MTW is free to plan and not simply to inherit a missions program, it is planning a distinctively Presbyterian missions effort.

Concern over the working arrangements of missionaries assigned to positions under other agencies led the Assembly to adopt the following statement to be a part of any cooperative agreement with such agencies: "The Mission to the World missionary is to have liberty in the full and free presentation of the whole counsel of God as contained in and understood in the Westminster Confession of Faith and Catechisms, and is also to have liberty to practice all principles of these Standards."

In a later action, a special fund drive was approved to raise \$150,000 for Christ's College in Taiwan, contingent upon the college's granting fuller control to PCA representatives. Several MTW missionaries are assigned to this school and it is generally recognized as a major PCA mission project.

Mission to the U. S.

The report of the Committee on Mission to the U. S. evoked much less debate, though no less interest. This committee also presented a "Missions Manual" that emphasized the denomination's concern to be not just a regional (southern) church but truly a national church. MUS efforts already have reached well beyond the original nucleus of congregations and groups that withdrew from the "Southern" Presbyterian Church (the PCUS).

One amendment to the manual did take note of the need to conduct such outreach in cooperation with existing Presbyterian and Reformed churches: "We should also be sensitive to our brothers in other true Presbyterian and Reformed denominations and have firm consultation with them before entering their areas for church planting." This would be of particular concern to the Orthodox and Reformed Presbyterians. On the other hand, these other groups can hardly take offense if a group of people chooses to affiliate with the PCA even though geographically they might be closer to OPC or RPCES congregations.

The MUS Committee has thoroughly organized its efforts. Part of this involved recommending some changes in presbytery boundaries to pave the way for new presbytery groupings. One such proposal, to organize a new presbytery in the north-eastern part of Florida—an area not as-

signed to any existing presbytery but including several PCA churches or missions under the jurisdiction of nearby presbyteries—met with some opposition from those who saw it as an attempt to weaken their own presbyteries. The Assembly, however, authorized initial steps toward the organization of such a new presbytery.

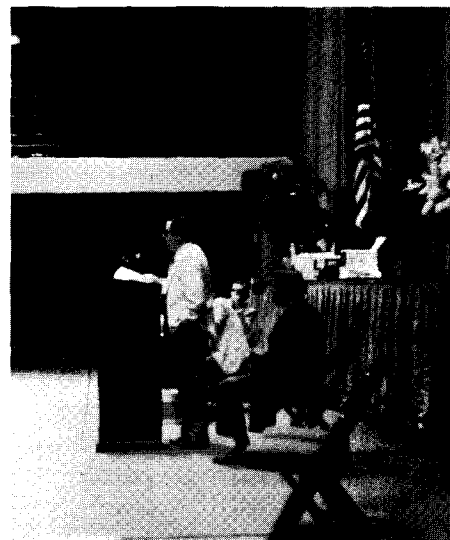
A major proposal from the MUS Committee was put off at least temporarily. The committee sought permission for a "five year five million dollar capital funds campaign . . . to be used primarily for the construction of new churches." No one really denied the need, but the feasibility of such a major undertaking was doubted. The recommendation was not approved, but was referred to the Committee on Administration for study and recommendations next year.

Committee on Administration

In the PCA's denominational structures, the Committee on Administration is the catch-all agency under which such functions as pensions, interchurch relations, budget oversight of other committees, and stewardship promotion are all included. Almost any subject that did not immediately fit into the categories of some other committee was referred to this one.

Interchurch Relations. The Assembly readily approved a series of recommendations that recognized the PCA's active membership in the recently formed North American Presbyterian and Reformed Council (NAPARC). (Other member churches are the CRC, OPC, RPCES,

Rev. Donald Patterson, retiring chairman, speaks for Committee on Mission to the World.



RPCNA, with the ARPC under consideration as an applicant for membership.) One of the recommendations rather clearly established a policy for the PCA of recognizing as "churches in ecclesiastical fellowship" only those with NAPARC membership. An attempt to break off fraternal relations with ARPC (which were established by the First General Assembly) unless and until that body is formally received into NAPARC was, however, roundly defeated. There is, despite some problems, a warm sympathy for the ARPC and especially for those within it who are seeking to bring that church into fuller conformity to its Presbyterian standards and heritage.

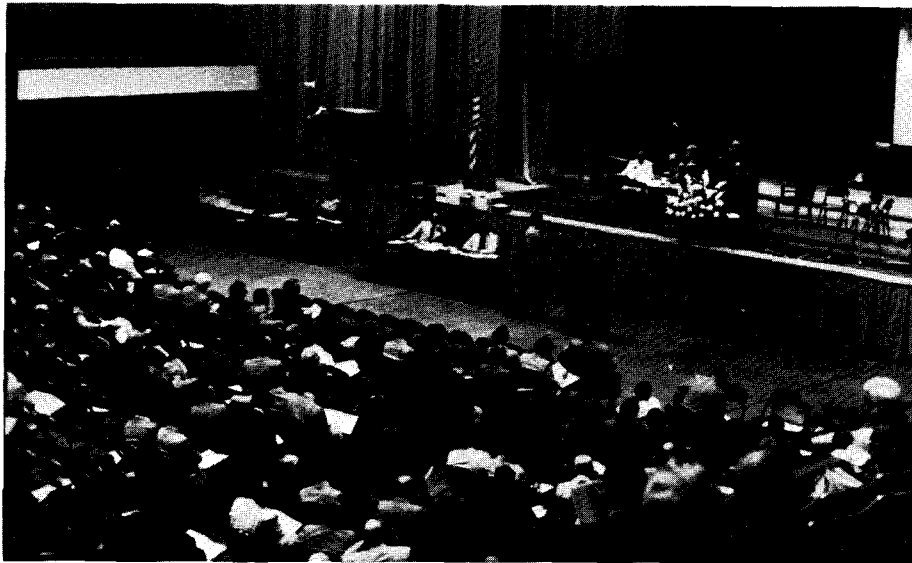
An invitation to send an observer to the recently held Reformed Ecumenical Synod in South Africa could not be accepted since no assembly had authorized it. But this assembly did instruct its Subcommittee on Interchurch Relations to study the matter of participation in the RES and to bring recommendations.

Local churches and presbyteries were urged to "seek every opportunity for fellowship with churches and presbyteries which are members of bodies with which we have ecclesiastical fellowship" (i.e., with those who are members or applicants for membership in NAPARC).

Pensions and Insurance. Like most assemblies, this one spent considerable time on the subject of pensions and insurance. The Assembly approved a new arrangement of improved coverage for its ministers and other employees, the details of which greatly concerned the commissioners but are not very exciting news.

Judicial Business. One other function of the Committee on Administration is a separate Committee on Judicial Business, which is to operate as a subcommittee of the Committee on Administration. To this group is referred various questions concerning the Book of Church Order from presbyteries and individuals. Its answers are given as advice during the time between assemblies and only become final if adopted by an assembly.

Besides informal requests, the committee received two formal complaints against certain presbytery actions. On the committee's recommendation, the Assembly erected two Judicial Commissions to deal with the complaints during this assembly. (Some discussion was held as to the nature of such a commission, whether it had power in itself—as a commission—to render a final adjudication, or must—like a committee—report back to the assembly itself for final action. Though



called a commission, it was required to report its findings to the assembly for approval.)

One complaint involved a presbytery's use of a divorced and remarried man as a summer worker. Since he was not employed "in a ministerial capacity," the complaint was denied and the constitutional question not answered. (A study committee on the underlying issue was authorized, however.)

The second complaint concerned the constitutionality of ordaining a man for ministerial labor outside the bounds of the PCA. Due to complications in the way the matter had been handled in presbytery, the entire case was returned to the lower court "with instructions for a new hearing." The Assembly, by a sharply divided vote, also went on record as concurring "in the opinion that the *Book of Church Order* does not envisage the ordination of a candidate expressly to pastoral services in a church of another denomination." (This is expressly permitted, though strictly regulated, in other Presbyterian denominations.)

Stewardship. A special Sub-committee on Stewardship has had the responsibility to advance the cause of Christian stewardship in various ways beyond the efforts of the four major committees to advance their own support. This committee recommended and the Assembly approved a deferred-giving program and establishment of a foundation to receive gifts of capital funds to support the causes of the PCA.

The total package of special arrangements now provides for any PCA member a full choice of responsible channels through which to exercise his stewardship

of God-given income and property. Not only is regular tithing promoted, but long-term gifts to the Lord's work are encouraged that give the donor the benefit of good management and usefulness while preserving his own interests as needed.

This committee is also active in preparing various stewardship materials. It has also been asked to prepare a major theological study of biblical stewardship for the church as a whole.

Christian Education

The Committee on Christian Education and Publications had its report delayed several times in the docket and it was not heard until late in the final sessions. This committee has already begun its active involvement in Great Commission Publications, a joint publishing venture with the corresponding committee of the Orthodox Presbyterian Church. The acceptance of GCP as "our" publications agency was increasingly apparent among commissioners.

The Christian Education Committee is undergoing major staff changes as several of its original staff members are leaving. The Rev. Paul G. Settle, coordinator (administrative head) of the committee, is accepting the call as pastor of the Second Presbyterian Church in Greenville, S. C. (the Assembly's host church). Though rumors were heard, a successor for Mr. Settle has not yet been determined.

A proposal to work toward publication of a denominational magazine was not approved. As proposed, the magazine's main purpose would have been to provide news of the work of the major committees, presbyteries, and churches. Concern over

the multiplicity of newsletter publications from the major committees and dissatisfaction with the content of independent publications had led to this proposal. Though the Assembly rejected the proposal at this time, the Christian Education Committee does plan to enlarge its existing newsletter, *Continuing . . .*, to give broader news coverage.

Budgets approved

In addition to the special fund of \$150,000 for Christ's College, the Assembly approved the following budget requests of the four major committees:

Administration	\$175,743
Christian Education	496,892
Mission to U. S.	996,738
Mission to World	1,763,885

Total	\$3,433,258
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Other actions

A proposal to consolidate all the denominational offices in one location was rejected.

Disapproval of "bazaars, rummage sales, suppers, and other benefits for the purpose of raising money for the Lord's work" was expressed.

The Assembly directed its Ad-interim Committee on Constitutional Documents to consider the possible need to reconcile various statements in the Constitution concerning the membership of believers' children in the church. The question is whether they are members by birth or become so through baptism.

Acceptance of an invitation by the Christian Reformed Church to hold concurrent assemblies and synods at Calvin College, Grand Rapids, was indicated by rejection of a recommendation to decline. All member churches of NAPARC have been invited; the PCA is the first to act on the invitation.

All in all, the Fourth General Assembly of the Presbyterian Church in America was marked by a desire to do the business of the church of the Lord Jesus Christ. Satisfaction with past progress was voiced, but concern to move on was strongly evident. Already, as reported by the Stated Clerk, over half of the congregations are *not* former PCUS churches. Foreign missions is moving ahead, despite some sharp criticisms. Christian education materials are available and plans to enlarge the coverage are being made through Great Commission Publications.

The Presbyterian Church in America shows evidence of good health, maturity in its business, and a compelling desire to advance the cause of Christ.

—John J. Mitchell

BOOK REVIEW

A Witness in China

The Wheelbarrow and the Comrade, by Irene F. Hanson with Bernard Palmer, Moody Press, Chicago, 1973; 192 pp., cloth, \$3.95.

An inside look at mainland China before and after the Communist take-over: The author landed in Shanghai in 1926. A year later she heard the cry that went up—"Kill Americans!" She became a temporary refugee to Korea, but her trust in God was that he had called her to China and she would be permitted to return.

Sun Yat-sen, father of the Republic of China, in his valiant battle to overthrow the Manchu dynasty and achieve national unity, had to subdue the factious warlords. "He brought in Russian advisers to train the new army under the leadership of the brilliant young commander, Chiang Kai-shek. He received the military assistance he sought and more. Along with the advisers came the political and propaganda cadres, who set to work cautiously. The Communist party came into being."

Even the idealistic Chiang Kai-shek subscribed at first to the Communist principles. In a short time, however, he became aware that the Russians were not motivated toward making China a re-

public and he broke with them.

While Generalissimo Chiang waged war on the warlords, the Japanese, and then the Communists—at times simultaneously—this remarkable American missionary lady and her two Chinese co-workers were being led by God in a twenty-six-year break-through of traditional barriers, in customs, prejudices, and self-will. The gospel went forth conquering in the lives of hundreds of Chinese in Shantung Province. We read in their story a modern fulfillment of God's building his church, against which the gates of Hell shall not prevail.

The final two years of Mrs. Hanson's work in sowing God's Word in Shantung were under the present Communist regime. She was constantly under persecution as a suspected American spy. The Reds sought in vain the support of the Christians in their charges against her. But in the face of a fate far worse than death, they refused.

Finally, at three o'clock in the morning,

she was awakened, taken to the police station, and there heard the verdict: "You are sentenced to eternal deportation, as the worst criminal of China's history. You are never to set foot again on China soil." They had already prepared to place her on a British freighter—whose captain had been threatened with imprisonment when he objected that he had no accommodations. The Moscow radio announced the deportation with which the "horrible spy ring" had been crushed; the *New York Times* carried the story. The impression was that all was now well in China.

The Wheelbarrow and the Comrade is for those interested in the culture of the Chinese people and in the quality of faith and life that is the secret of reaching them as well as all men for Christ. Missionaries and lay persons, who are seeking to propagate the gospel effectively, can profit through reading this book. So also may those who wish to be kept alert in prayer for the church behind the bamboo curtain.

Autographed copies can be obtained from: Mrs. Irene Hanson, 1420 Santo Domingo Ave., Duarte, CA 91010.

This review was prepared by Mrs. Richard B. (Polly) Gaffin, herself a China missionary for many years both on the mainland and in Taiwan. The Gaffins are home on furlough and seeking God's will in a place of service during retirement years.

The Confession on Tape

The Westminster Confession of Faith, a series of 35 tapes by Dr. John R. de Witt. Reviewed by Michael Schneider, pastor of the St. Paul Presbyterian Church (PCA), Jackson, Mississippi.

This series of sermons on the Confession was preached on Sunday evenings by Dr. de Witt while he was pastor of the Williamsburg Presbyterian Church (PCUS), Kingstree, S. C. He is now Associate Professor of Historical Theology at Reformed Theological Seminary. An outstanding preacher of the Reformed faith, de Witt is also the author of *Jus Divinum: The Westminster Assembly and the Divine Right of Church Government* and translator of the recently published English edition of Herman N. Ridderbos' *Paul*.

Any pastor teaching a series on the Confession will find real help here in presenting doctrine in a clear, concise, comprehensive way. These tapes are finding a wide use as a supplement to the

classic commentaries on the Confession by A. A. Hodge (now out of print) and Robert Shaw (recently republished as *The Reformed Faith*), and the popular commentary by G. I. Williamson. Laymen will receive great benefit from simply listening to the tapes themselves, Confession in hand.

These tapes are available through the Mt. Olive Presbyterian Church Tape Library (P. O. Box 142, Bassfield, MS 39421). Cassettes are \$2.50, reels \$3.75, and rental of either is \$0.25. Mr. George Calhoun, a ruling elder of the Mt. Olive Church, has made available some of the finest sermons and lectures in the Reformed world today. *Guardian* readers will recognize most of the names in the library's catalog of tapes.

NEEDED

From your attic or basement: A small hand printing press (Kelsey type) for our tape ministry. Groce Orthodox Presbyterian Church, 2381 Cedar Lane, Vienna, VA 22180.

Rebecca Lewis DeVelde

Mrs. Everett C. (Becky) DeVelde went home to be with her Lord after a long decline in health. Faithful wife and mother, accomplished musician, child of China missionary parents, she had lived to God's glory for seventy-one years.

Together with her husband, the Rev. E. C. DeVelde, pastor of the First Orthodox Presbyterian Church in Baltimore, Maryland, Mrs. DeVelde was a charter member of the OPC. The DeVelde family served first in Cincinnati, several years in Vineland, New Jersey, and "retired" to Baltimore ten years ago. Mrs. DeVelde had long been active in the church, particularly in music and choir work.

The Lord took this servant to himself on August 26, 1976. Surviving are her husband, sons Everett C., Jr., J. Daniel, and Ronald G.; three grandsons and six grand-daughters; a brother, Wilfred Lewis of Reading, Pa., and a sister, Mrs. Ruth Lewis Steed of Taipei, Taiwan.

A CHALLENGE to Kress decision

A letter to the editor

The decision of the Orthodox Presbyterian General Assembly to convict the Rev. Arnold S. Kress of heresy was incredible. While the members sat with the Greek New Testaments in hand and argued that tongues is not a gift for the church today, many people from different denominations, and even from the fields of the military, entertainment world and sports, can vouch from personal experience that their lives have been transformed since they received the "baptism of the Holy Spirit," a tenet that the Orthodox Presbyterians reject.

The two days of debate proved nothing except that "the experts" disagree. How many of those who sat in judgment have ever heard tongue-speaking with interpretation? It seems to me that they should have spent hours studying the phenomenon itself. Have they read John Sherrill's book, *They Speak with Other Tongues?* Have they examined the lives of people who speak with tongues?

For a time I worshipped with a small Orthodox Presbyterian group in the Presbytery of Ohio, and I have the highest admiration and respect for the members of that presbytery. Since leaving the group I have heard tongue-speaking many times and in many different situations. This was one interpretation I can remember: "I will lead you beside the still waters; but the waters will not always be still. You will seek the forage, but do not always seek the forage. Seek the Shepherd." Does this not mean that it is one thing to study the Word, but quite a different matter to have a personal relationship with Jesus? Would the Orthodox Presbyterians consider this "new revelation"?

The debate seems to be a question of semantics. The foregoing interpretation would coincide with one dictionary meaning of prophesy, i.e., "to interpret or explain Scripture or religious subjects; to exhort." See 1 Corinthians 13.

If they contend that "you cannot build doctrine around experience, but only on Scripture," how do they explain Paul? He certainly knew Scripture as well as anyone, but after he had a personal experience on the road to Damascus, his life was radically changed. A dictionary explanation of doctrine is that "doctrine applies to any speculative truth or working principle, esp. as taught or recommended to others."

The tongue-speaking that I have heard was a beautiful language and sounded more like Hebrew than any other language I have heard. There is a reported case of an illiterate Mexican woman who spoke perfect English, and another unlearned woman in Texas who spoke classical Hebrew. The language spoken was unknown to the speaker but was familiar to another person who heard it.

How can people who have had no experience in a tongue-speaking situation sit in judgment? For instance, one can never know how an avocado tastes until he tastes one. Just try to convince anyone who has had a miraculous, physical healing (as I have) that "There is no such thing as miracle today," and you will be wasting your time. The new birth itself is a miracle.

A preacher who has a large non-denominational church in Delaware, Ohio, and whose Sunday morning service is regularly televised (including speaking

in tongues and physical healings) has offered one million dollars to anyone who can show from the Bible that miracles have ceased.

I sincerely believe that the people who oppose tongue-speaking lack knowledge of the gift. Many people that I have seen who have had the "baptism of the Holy Spirit" have a joyousness and power and enthusiasm that sets them apart. They seem to be on fire for God and yet humble.

Facts and opinions can be vastly different. Even though opinions come from highly educated people, sincere Christians, they are not always facts. The supposition that "tongues, as gifts of the Holy Spirit, could only be revelational" is an opinion, not necessarily a fact.

Despite the vote in the General Assembly, tongue-speaking is a modern phenomenon. Since the majority vote denies this gift of the Holy Spirit, might not that be blasphemy against the Holy Spirit?

The writer of this letter to the editor signed it and fully expected to have it identified with that name. We have chosen not to reveal the name, partly because the views expressed are those of many besides the writer and also in order to make a response without its seeming to be so personally directed.

Not guilty of HERESY!

An editorial response

We have published this letter to the editor because we believe it speaks the sentiments of many people, both within and outside of the Orthodox Presbyterian Church, about the decision of the General Assembly in regard to the Rev. Arnold S. Kress. In attempting to respond, we have two concerns: one has to do with that word "heresy" and the other is to reply to some of the challenges stated.

It is not just this one letter-writer who speaks of that General Assembly vote as a decision to "convict the Rev. Arnold S. Kress of heresy." The writer is not a

minister or elder, and not familiar perhaps with the jargon used in judicial cases.

But we find the same word used in the same way in an editorial article in *The Presbyterian Journal* by Dr. G. Aiken Taylor. In his article he speaks of "those two days spent in finding Mr. Kress guilty of heresy for holding that prophecy and tongues may continue in the Church today." And here too, it may be only a contemporary use of the word.

Even so, we wish to state most emphatically that Arnold Kress was not found guilty of heresy. Like many other words "heresy" has a variety of meanings. But in the language of Scripture, a heresy is the denial of so basic a truth of the gospel that anyone holding such a view, and not yielding to admonitions, is to be rejected from the company of believers (Titus 3:10).

By no stretch of the imagination can this fairly be said about the actions of the General Assembly. In fact, the assembly went out of its way to declare that its
(Continued on next page.)

decision did not call in question Mr. Kress's genuine Christian faith or his valuable gifts for the ministry. All the decision said was that certain views of Mr. Kress were in error; but the error was not one that amounted to a denial of the gospel.

We can only urge that more care be used with this word "heresy." It properly belongs to the teachings of the Mormons or Jehovah's Witnesses, who really deny the gospel. It does not belong to a John Wesley, even though he was guilty of errors in regard to regeneration and sanctification. Mr. Kress was found guilty of an error; he was not declared guilty of heresy.

Judging an experience

The basic challenge of the letter above is that "many of those who sat in judgment" never have had the experiences they were judging. Is that a fair challenge? Certainly it is if the judgment happens to be about something like the taste of an avocado. But when it comes to questions about the activities of God the Spirit we are in an entirely different situation.

The Bible makes it abundantly clear that the heart of man is deceitful and fully capable of misleading us into serious error. The Bible also makes it abundantly clear that Satan himself is fully capable of manufacturing apparent miracles and wonders to delude, if possible, the chosen of God (Matthew 24:24).

The only sure guide is the Holy Spirit himself and the Spirit as he speaks to us in the Scriptures. Only in the written Word do we have any assurance of infallible guidance into what is real and what is false or mistaken. The General Assembly may or may not eventually be found to have judged rightly; but let it be said that the concern throughout — on the part of those who judged against him and on the part of Mr. Kress himself — was simply and solely, "What do the Scriptures say?"

To that preacher in the large non-denominational church who offered a million dollars to anyone who could prove that miracles have ceased, I only have one question. Can you prove that they continue? That was the problem facing the General Assembly. The defense sought to press the prosecution by demanding that it prove from Scripture that tongues and prophecy had ceased. But the majority felt that it was up to Mr. Kress and those who sided with him to prove that they continued. And though Mr. Kress made as strong a case as probably can be made, it still did not amount to more than an

assertion that tongues and prophecy *may* continue in some *modified* form today.

In other words, those who sympathize with and support the "charismatic" phenomena may cite all sorts of claims of people speaking in "classical Hebrew." (Though strenuous efforts have been made to document such claims, not yet has one been established.) But for the Christian, these claims should be quite beside the point. So too are all those claims about great growth in grace and joy among those who have had such experiences. The Lord is certainly able to use our mistakes and misguided efforts to his own good ends; that he does so is no proof at all that the experiences really came from him.

The Forty-third General Assembly of the Orthodox Presbyterian Church sought to know only what Scripture said on the subject, that being the only sure guide it had in judging whether there was such a work of the Spirit to be expected today. That is not to say that its understanding of what Scripture says is infallible or correct in this particular case, though I fully believe it was correct. It is only to say, in response to our letter-writer, that the Scripture alone can answer such questions.

One further detail: The writer seems to believe that this decision of the General Assembly means that Orthodox Presbyterians have rejected a belief in the "baptism of the Holy Spirit," or that perhaps they have never received it. That simply is a serious misunderstanding of Orthodox Presbyterians and of Scripture. Every true believer has received the baptism of the Holy Spirit, certain gifts of that Spirit, and the indwelling presence of the Spirit — whether he ever speaks in tongues or not. That is the plain teaching of Paul in 1 Corinthians 12:13: "For by one Spirit are we all baptized into one body, . . . and have been made to drink into one Spirit." Praise God that I have been baptized by the Spirit, or else I would be as those without hope in this world!

— John J. Mitchell

The "charismatic question" was by no means ended just because there was a judicial decision, or because of the various declarations issued by Reformed and Presbyterian bodies. It continues to be a very immediate and practical question for us all. Several articles on the subject will appear in this and future issues of the *Guardian*.

How does God RELATE to me?

Richard E. Knodel, Jr.

The burden for this article comes from a pastoral concern with the strains of pietism and charismatism that are so popular today. Many of the answers that Reformed pastors give to those under such influences are dissatisfying to them.

One of the reasons for this dissatisfaction is that those involved are coming at the problem from an "experiential" direction. Very few people become involved in these movements as a result of Bible study that led them to desire those things that occurred in the apostolic church. Most are attracted through testimonies or "para-church" organizations that popularize "how your life can become so much more victorious or meaningful, etc." After such an introduction the Scriptures may be studied. At least this is the general rule.

The problem arises when the Reformed pastor attempts to tack into this "wind of doctrine." His basic approach is doctrinaire, while his subject's basic attitude is experiential. Perhaps the following method will be of help in bridging this gap in viewpoint.

While not departing the sure course of the biblical and doctrinal, it might be helpful to use these same tools and to speak about that concept which these movements are most concerned about. And that concept is the idea of "relationship." They, ostensibly, have escaped dead orthodoxy to find a new and vital relationship. It is in this relationship that they find life and excitement.

In my research I have not found much on this subject from the approach outlined above. I hope that what follows will show the riches and varieties with which the sovereign God of Israel relates to the world and his own people.

The providential relationship

Man is a dependent, created being. His relationship to God is dependent upon the God of Israel who is absolute, without beginning or end. Regarding the will, plan and decree of this God, the Shorter Catechism asks, "How doth God execute His decrees?" The answer is that "God executeth his decrees in the works of creation and providence" (Q. 8).

The catechism then defines this providential relationship: "God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions" (Q. 11). That is to say, while the creature is not aware of it, God is continually, in a positive way, sustaining and bringing to pass all that he has purposed to his own glory.

In God's omnipresence and sovereignty he exercises continual dominion over his world and creatures. "In him we live and move and have our being" (Acts 17:28). "By him all things consist" (Colossians 1:17). God is "upholding all things by the word of his power" (Hebrews 1:3).

There is nothing existing outside of God's dominion, not even in casting lots: "The lot is cast into the lap, but its every decision is from the Lord" (Proverbs 16:33). Even manslaughter or accidental ("chance") murder is a matter of God's letting the victim "fall into his hand" (Exodus 21:13). God even controls the means and "second causes" that accomplish his ends, since even these are "of him and through him and to him" (Romans 11:36).

Everything we are or do or see around us is in this providential relationship to the absolutely sovereign God.

The spiritual relationship

Beyond this providential relationship that affects both the saved and the lost, God relates himself in a special way to the regenerated believer. This special work is a calling "by His Word and Spirit . . . enlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and, by His almighty power, determining them to that which is good, and effectually drawing them to Jesus Christ" (Westminster Confession, X, 1).

Having "quicken" us, or made us alive, the Spirit is then pictured in Scripture as taking up residence in the believer. "Do you not know that you are God's temple, and that God's Spirit dwells in you?" (1 Corinthians 3:16).

As this spiritual relationship is sustained in the believer by God's free grace, the process of sanctification begins and continues until the day we are with the Lord. "They, who are once effectually called, and regenerated, having a new heart, and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by His Word and Spirit dwelling in them; . . . and they [are] more quickened and strengthened in all saving graces, to the practise of true holiness, without which no man shall see the Lord" (Confession, XIII, 1).

Everything is accomplished "through the virtue of Christ's death and resurrection." This is the meritorious ground of our growth in all grace. It is none other than the justifying work of Christ upon the cross and the subsequent victory of that work in the resurrection.

We can only be accepted by God if we are perfect. Only in the Lord Jesus Christ are we perfect. But that perfection is never in us in this life. We are never deserving of anything but death and judgment by what is *in us*! Even at the height of our sanctification, "if we say that we have not sinned, we make him a liar, and his Word is not in us" (1 John 1:10).

In other words, the ground by which we are accepted and improved (through the working of the Spirit and the Word) is solely the merits and works of Christ—who is at the right hand of God the Father Almighty interceding even now for his dear church. This is *outside* our domain, and our focus must be on Christ from "faith to faith," from first to last.

The Spirit's role

It is impossible not to notice the Confession's phrase, "by His Word and Spirit." The Westminster divines realized the crucial relationship of these two. They confessed that the Spirit was the agent of Christ, while the Word (i.e., the Scripture) was the instrument of this mighty agent.

They heard Christ's high-priestly prayer: "Sanctify them through thy truth; thy Word is truth" (John 17:17). They read the apostle's letter when he wrote, "that he (Christ) might sanctify and cleanse it (the church) with the washing of water by the Word" (Ephesians 5:26). So they thanked God even as Paul did, who said, "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thessalonians 2:13).

The Spirit's "immediate" presence in us is always "mediated" through the written Word.

In John 7, the distinctive role of the Spirit is seen as the Lord compares himself to a source of living water. This living water is the Holy Spirit who would connect the believer with the Son enthroned at the Father's right hand. Christ is the mighty source of the river, the Spirit is the river itself, and the spoken word of Christ becomes the channel through which the mighty torrent flows.

"If any man is thirsty, let him come to me and drink. He who believes in me, as the Scriptures said, From his innermost being shall flow rivers of living water. But this he spoke of the Spirit, whom those who believed in him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified" (John 7:37-39).

This is proved by John's favorite name for the Spirit as "the Spirit of Truth." The Spirit is the subject and the truth ("Thy Word is truth") is the object or instrument. Similarly, John 14:16, 17 and 21 shows that the Spirit is related to the truth and to the commandments, and that the person who abides in the words of Christ will be confronted with the manifestation of Christ through the Spirit!

We have already seen that God is immediately related to his creation through providence. And we have seen that the Holy Spirit relates immediately to the believer in regeneration and sanctification. It is through these immediate workings that the Spirit himself "bears witness with our spirit that we are the children of God" (Romans 8:16).

Just here it is tempting to cut the hawser and drift into the sea of mysticism. And here the distinction between the immediate relationship and the mediate is so important. Though the presence of the Spirit in the believer's life is somewhat "immediate," that presence is always defined, or takes form, in a mediate way. That is, the Spirit's "immediate"

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presence is always "mediated" through the instrument of the written Word, the "sword of the Spirit" (Ephesians 6:17).

Might it be ventured that the majority in the charismatic movement has erred at this point of distinction? Failing to see that the Spirit has chosen to work through the "confines" of the gospel or the words of Christ, those caught up in this movement are deluded into thinking they receive all sorts of "leadings," "revelations" and the like. The euphoria of an experienced forgiveness can lead to the assumption that there is no limit to the immediacy of the Spirit.

So the Spirit of truth becomes either a true spirit whose "truth" is defined "willy-nilly" by the partially sanctified believer, or simply a spirit. This leads to bondage, subtle though it may be, for only "where the Spirit of the Lord is, there is liberty" (2 Corinthians 3:17). And the Spirit has chosen to be at home in the Scriptures.

That is why Paul is so jealous for the guarding of the apostolic gospel in his dealing with the Galatians (1:8, 9). This is why the "Scripture is inspired by God, . . . that the man of God might be complete, thoroughly equipped for every good work" (2 Timothy 3:16). And could this also be why Paul terminates his letter to the overly enthusiastic Corinthians by a recapitulation of the history, facts, and verifiability of the gospel (1 Corinthians 15)?

When the Spirit reveals

Because of the ignorance of mankind caused by sin, "therefore it pleased the Lord, at sundy times, and in divers manners, to reveal himself, and to declare that His will unto His Church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing: which maketh the Holy Scripture to be most necessary, those former ways of God's revealing His will unto His people being *now ceased*" (Confession, I, 1).

This states both the necessity for and the sufficiency of the written Word. The human heart is so desperately wicked it needs an objective (outside of itself) witness, both for its indictment and for its freedom. Men are natural perverters of the truth (Romans 1:18, 23, 25). They need an incorruptible source from which to learn the truth. The written Word is clearly sufficient (2 Timothy 3:16, 17).

This was recognized even during the time of Scripture's composition in the apostolic church. "We have also a more sure word of prophecy (than even the voice of God at Sinai!), whereunto ye do well that ye take heed, as unto a light that shineth in a dark place" (2 Peter 1:19). It is the words of the apostles that are the "sure words."

Timothy himself grew up in the apostolic community. We might expect that such a second generation churchman might have been weaned on "the Spirit" so that his edification came from those with "special gifts of the Spirit" as at Corinth. But we read, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:15). These were the Old Testament writings and such parts of the apostles' writings as were circulating then.

Every member of the church needs the

The written Word is the channel through which pour the rivers of living water.

true prophets of God. They are sufficient because they were sent by God (2 Peter 1:20, 21). The Westminster divines also noted that these prophets and their office ended with the apostles who were the witnesses of Christ's words. It was through the apostles that the final revelation of God, Christ himself, became inscripturated for the world (Hebrews 1:1, 2).

The authority of Scripture

"The authority of the Holy Scripture, for which it ought to be believed, and obeyed, dependeth not upon the testimony of any man, or church; but wholly upon God (who is truth itself) the author thereof; and therefore it is to be received, because it is the Word of God" (Confession, I, 4).

The argument here is that the Word of God is the Word of God. If God is authoritative in and of himself, so are his words. When the subject of Scripture is before us, it means that the Scriptures

were received by the church, not because the church considered itself inspired, but because the church recognized the Scriptures as inspired.

This sort of reasoning relates to any words that God gives immediately to his people. God does not give words to people for private use. The words are always for the ordering, preserving and governing of his church.

If the words that people hear from God are mediated through the written Word of God, then they are authoritative. If the words are immediately given through those prophets who are vessels of God's words, they are also authoritative. But the intimations, "revelations" and leadings of the present day fit neither of these cases. They have neither the apostles' *imprimatur*, nor their attestation.

Those who claim to receive "new revelations" today are not of the Sadducees who subtracted from Scripture, but of the Pharisees who would add to it. And these Pharisees became quite zealous for that body of tradition, those writings that came from the minds of men and not from God.

As the church contemplates her relationship with God in either a corporate or individual way, she would do well to think on these things that come from God's Word. She should meditate on the amazing fact of providence. She should think of the greatness and grandeur of the things of a sovereign God.

And the church should meditate on the truth of Christ, both the historical and the didactic. She should gaze on that One through whom she is rich, who has taken captivity captive and who bestows the riches of his sovereign grace upon his beloved bride. The church should see her completeness and her perfection in him, and relate herself to him through the Spirit that he sent forth.

Lastly, if the church truly seeks to be the submissive bride of the Lamb, she will see her relationship through his Word. That Word shall stand as the necessary and sufficient guide to her relationship to her Lord. It shall be the channel through which pour the rivers of living water.

"Be filled with Spirit" (Ephesians 5:18). "Abide in Him and let his words abide in you" (John 15:7).

The Rev. Mr. Knodel is pastor of the Church of the Living Word, a congregation of the Presbyterian Church in America in Volant, Pennsylvania.

"CHARISMATIC" — not a dirty word

Albert G. Edwards

The word "charismatic" is bandied about as if it were a bad word. If a person is labeled as "charismatic," the idea seems to be that one should have little to do with him, and that whatever it is that he believes must be bad.

Actually the word "charisma," from which "charismatic" comes, is a good, biblical word. It speaks of a gift of God. Among the gifts called "charisma" are salvation (Romans 5:15, 16), eternal life (Romans 6:23), and deliverance from great danger (2 Corinthians 1:11). So, if you are saved, have eternal life, or have experienced deliverance from great danger, in biblical language you could be said to have received a "charisma"—or be called "charismatic." Now, how bad is that?

The problem many face today comes from the fact that the word is often misused by all sorts of people, even by good Reformed Christians. It is used as if it were properly and only a tag to be given to any of an immense and highly diverse number of groups and individuals with more varieties than Heinz, who in one way or another believe that certain unusual gifts of God's Spirit are available today. Often mentioned, but not always, are gifts of "tongues," "healings" and others spoken of in 1 Corinthians 12-14. Sometimes these groups call themselves or are called "Pentecostal," referring to the great outpouring of the Holy Spirit at Pentecost (Acts 2). But "charismatic" seems to be more of the "in" word today as far as many of these groups are concerned.

Reformed "charismatics"?

We should be aware that there are "charismatics" who are vigorously committed to the sovereign grace of God and to the covenantal, Reformed theology. On the other hand, there are those who are of Arminian, or "holiness" or even perfectionist persuasion. There are "charismatics" who are semi-unitarian (if you

would believe it!) and there are those who are neo-orthodox. What a gamut of beliefs!

How vague and imprecise the word "charismatic" is as a tag! To call a person "charismatic" in no way tells us what his theology or his faith is. It doesn't even tell us whether he is a Christian or non-Christian. If we just label a person as "charismatic," we throw him, as far as many are concerned, into a pit of vague, imprecise condemnation.

As Christians we should be fair to one another, and not condemn people with general, imprecise tags. If one must use the word "charismatic" of another person, he should be a lot more precise in how he uses it. Is the person referred to presbyterian in his view of church government, and covenantal in his theology? Then call him a charismatic presbyterian or a covenantal charismatic.

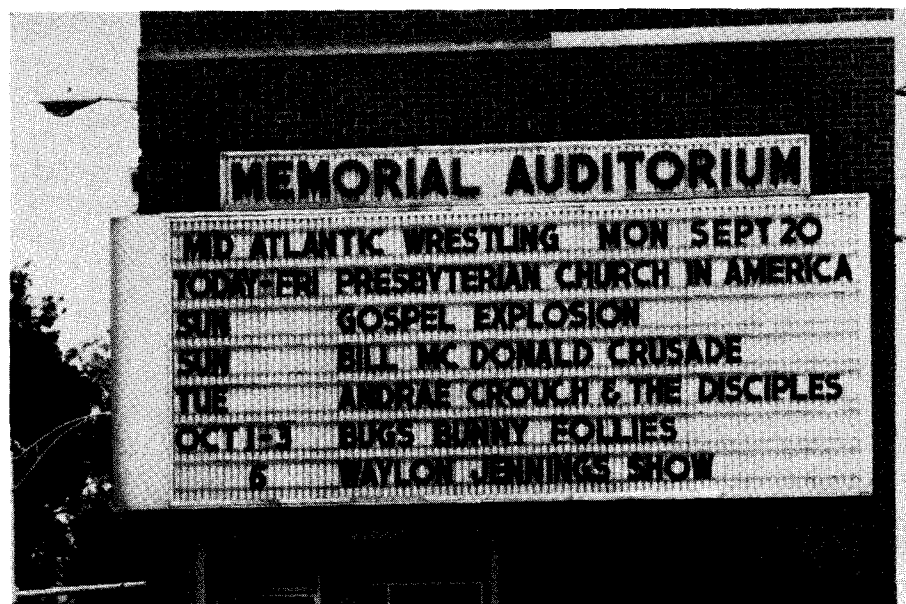
Whatever your views are on the question of the existence of special gifts of the Holy Spirit in the church today, at least be fair and helpful in your labeling of others. Be truthful and loving. And do not use the word "charismatic" as a word of general condemnation for people you are suspicious of.

The Rev. Mr. Edwards is pastor of Grace Orthodox Presbyterian Church in Westfield, New Jersey.

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John J. Mitchell, editor

PCA gets name in lights — along with some rather different groups!



Genesis 2:22

How free is "FREE"?

Dorothy F. Stukey

Have you ever wondered why, when articles and books are written about "Women's Liberation," no one ever writes a book entitled "Consider the Children"? Or why, when magazines are full of "Women's Freedom" and right beside it is an article entitled "Prisons Full of Yesterday's Baby Boom," no one ever puts the two together?

Or have you ever puzzled about what is "free" in being tied to a job from nine till five when you could have spent the day doing what you really wanted to do? Does it bother you that school and church programs go to pieces because "free women" have no time for volunteer programs?

Or did it ever occur to anyone that "friendship" is almost a thing of the past because the "free woman" has no time to visit with her neighbors over a cup of coffee?

And is it true that talk about the "generation gap" developed on equal terms with talk about the "liberated woman"?

In the 1930s the papers were full of articles telling how the Soviet Union was taking babies away from their mothers and forcing the women to work in industry, at offices, or on the farm. But today, American women cannot wait to put their children into the hands of a baby-sitter at the day care center or nursery school.

Are the roles of men and women really not defined in the Bible? Perhaps not, if you leave out Titus 2 and a few other such passages.

What is really so bad about having to stay at home, clean the house, write

a letter, bake a cake, sew a dress, call a friend, attend a Bible study, read a book, spend an hour over your Bible and in prayer? What horrible thing has the "free woman" been liberated from? And just how "free" is the woman who works from 9 a.m. to 5 p.m. in an office outside her home?

Did you say that the woman that works in an office has time to be creative? that she has time to write a book, paint a picture, talk to her children, encourage her husband? Or is she so overcome with her own responsibilities away from home that she seldom is aware of the needs within her own household?

Have you been to a church dinner lately where the tables were filled with Kentucky Fried Chicken? Oh, there is lots of good eating in the Colonel's

TRAIN UP a child

Janet Black

Being a young parent, I realize there are many years of experience ahead of me in learning how to bring up a child. Our little boy of four constantly amazes us with what he knows and says. It has made us realize how important it is to start early in teaching him about Jesus.

I combined his potty training with songs and talks about Jesus. He loved those times and both types of training went well — almost too well sometimes, as he didn't want to go back to his play or to bed! But why shouldn't we combine a possibly difficult task with some fun and make it easier for all concerned? And what could be more fun and uplifting than sharing Jesus through songs and words with your own child and seeing that child respond!

There are many ways that can be used

chicken, but where is the blessing that comes from time and energy spent in creating a special culinary "work of art" for the Lord's table?

Has the "liberated" woman ever made a list of all she gives up when she takes a job outside the home and then put down beside it what she has gained? Why is it that if you stay at home the work is "drudgery"; but if you work in an office you are "fulfilled"?

Have the forces of evil prevailed against the Christian home by taking the "mother" out of "woman"?

Mrs. Stukey, together with her husband and three grown children, has had an active part in the formation of the Mission Valley O. P. Chapel in Ronan, Montana.

to share Jesus with our children, even our very young ones. Little books written in simple language tell how loving and great God is. You can also use finger-play games that help to get the message across.

Everyone tells us how the first five years are the most important ones in the forming of a child. "Train up a child in the way he should go, and when he is old he will not depart from it" (Proverbs 22:6). It seems that children at this age are so willing to learn and they have the desire for it, too. It has been a real thrill for me to hear our little one singing about Jesus and the Bible around the house and to hear him tell me that Jesus is in his heart and in Mommy's and Daddy's, too.

It is our constant prayer that the Lord will help us as we bring up our boy so that he will have a strong love for Jesus and be one of God's family. I hope that other parents with young children will be able to share in the joy of telling their little ones about Jesus. "Let the children come to me, and do not stop them; because the kingdom of heaven belongs to such as these" (Matthew 19:14).

Since this was written, Mr. and Mrs. Roger Black have been blessed with a baby daughter. The family attends the Christian Reformed Church in Pasco, Washington.

For the hard of HEARING

Listen to the stars . . .
can you hear them sing?
and do you know
whose glory they tell?
Have you heard the sun?
Do you know his story
which the moon echoes nightly?
You foolish men,
Put away your radio telescopes,
your interferometers.
The music of the spheres
is not found in the physics
of equations of orbits.

LET'S VOTE!

Editorial

What's the poor Christian to do on election day? Some feel they have a candidate to be enthused about—a "born-again Christian" running for President. Others feel uneasy, much preferring a conservative candidate whose views seem more in line with their own thinking.

How does one decide? The commentators seem to agree that this election is not much on issues, but is likely to be determined by personal qualities—either real or imagined. We have the evangelical Bible teacher, with apparently deep religious feelings and commitments; yet he doesn't favor an anti-abortion amendment, reads such liberal theologians as

moving???

please let us know at least three weeks in advance. it costs you only 9¢ and the special card you get at the post office. otherwise it costs us 25¢ and lots of trouble. thanks!

October 1976

Your self-proclaimed wisdom
becomes insanity;
the harmony of creation you turn
to arrogant discord;
your ignorance is inexcusable.
Declare your bankruptcy of knowledge,
put your hand over your mouth,
listen. . . .
. . . listen to the stars. . . .
Let your heart join their song,
singing praises
to their faithful Creator.
Shout aloud with the sun,
and with the moon
echo the joyous refrain.
Praise with creation
the God of creation.
Sing a new song, and if
you don't know the words
. . . listen. . . .

Roy A. Hoogerhyde
Dordt College

Neibuhr, and gives interviews on sex matters to *Playboy* magazine. Or we have Mr. Good Guy, whose views on abortion aren't really much different, whose religious commitment is unclear, and who avoids interviews so that it's hard to tell much about him one way or the other.

Perhaps some of you are enthusiastically committed to one of these men. But many others will probably decide—if at all—when they enter the polling booth. How does a Christian decide such things? How can he vote with a feeling of having done the right thing, making the right choice?

The duty

The Christian must vote. In a way, it must have been easier for Paul to submit to "the powers that be" even though they were the pagan rulers of Rome. All he had to do was submit. For us, there is submission—and there is voting.

American Christians must submit to the government. But as voting citizens, they are a part of "the powers that be." They have responsibility to do what they can to see that the government is indeed a "minister of God for good."

The duty is real. The problem is knowing how to do it. But the Christian, each one before his Lord, is obliged to make the best choices he can. Be it Carter or Ford, Dole or Mondale, or any of the many other elective offices to be filled, the Christian must be in the polling place the first Tuesday in November. That is part of what is required of us in subjection to "the powers that be."

—J. J. M.

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News and Views

Amer. Scientific Affiliation 31st Annual Meeting

Picture, if you can, fifty scientists gathered at an early morning prayer meeting, asking God for help in bringing the gospel to their non-Christian colleagues and in educating their fellow Christian non-scientists to the implications of scientific discoveries for their Christian faith.

Picture again more than two hundred chemists, physicists, psychologists, sociologists, engineers, etc., sitting with rapt attention through marathon sessions on topics ranging from "Philosophical Presuppositions Used in Systematizing Fossil Data" to "A Social-Psychological Evaluation of Christian Experience."

Picture an eminent professor of communications from Keele University in England delivering a series of three keynote addresses on "A Basic Integration of Science and Christianity." Locate all these proceedings at Wheaton College in Illinois and you have the 31st annual meeting of the American Scientific Affiliation (ASA).

More paradoxes confront the observer. Although this is the 31st annual meeting, the organization is in many ways a new one, since more than 50% of its members have joined within the last four years. Yet it is not an especially large organization, numbering some 2600 members world-wide. Its growth has been steady, if not spectacular (up from 1680 six years ago). Many delegates at the meeting have been associated with ASA since its inception; at least one was over 90 years of age, though there were many young students in evidence also.

Some of the papers were provocatively controversial: "Darwin's Debt to Ortho-

doxy" by James R. Moore; "Science as a Religion" by Ian Kling; "Evolutionary Reversals in the Fossil Record" by Martin Lubenow.

In his presidential address, however, Claude Stipe argued in the negative the question "Does the ASA take a 'Position' on Controversial Issues?"—apparently to nearly everyone's satisfaction. This shows why some scientist-Christians eschewed membership in the ASA some years ago and founded the competing Institute for Creation Research, which unabashedly espouses a more restricted understanding of which scientific theories can be compatible with the biblical account of creation. (A few scientists hold membership in both organizations.)

Some of the papers showed evidence of careful and systematic thought and original work. Many were essentially distillations and recombinations of what has been stated often more forcefully elsewhere. A few were frankly crankpot. Each received close attention from the audience (which surged back and forth between the two concurrent sessions), and authors were put on the spot by intricate but careful questions from the floor.

Probably none of the papers was as thought-provoking and mind-stretching as the series of three keynote addresses by Donald MacKay of Keele University on "A Basic Integration of Science and Christianity." Giving them the subtitles "Basic vs. Piecemeal Integration"; "Economy vs. 'Nothing-Buttery'"; and "The Deterministic Bogey," MacKay built his case for a consistent, general, and persuasive Christian view of the universe with patience, elegance, and rigor. (Cassette tapes of his lectures will be available from the ASA, 5 Douglas Ave., Elgin, IL 60120.)

The delegates responded in kind to MacKay's expositions, and the question sessions extended well into the coffee breaks, and were continued by individuals at meals, while walking across the Wheaton campus, and any other time the professor from Keele appeared in public.

The greatest question, however, went unanswered: Can the ASA rise to the

occasion and meet the challenges it faces? Can it become a vital force in building a bridge between the scientific and Christian communities? Can it speak with a consistent Christian voice and still refrain from taking a position on controversial issues? Can it supply the assistance requested by Peter Deyneka, Jr. of the Slavic Gospel Association in preparing materials for broadcast to the science-glorifying people behind the Iron Curtain? Can it respond to the need of a hungry world articulated by Wayne Bragg and Bee-Lan Wang in "Human Needs and Global Resources"?

Tune in next to the 32nd annual meeting of the American Scientific Affiliation. Perhaps we will have some answers.

John S. Setchell, Jr., who kindly furnished this report, is a physicist with Eastman Kodak Co., Rochester, N.Y. He is also Sunday school superintendent at Covenant Orthodox Presbyterian Church in the same city.



Prof. Donald MacKay at ASA meeting.