

The Presbyterian Guardian

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who needs **MISSIONARIES?**



OP/RP Merger Talks

A Report on Progress

In May 1972, the Synod of the Reformed Presbyterian Church, Evangelical Synod and the General Assembly of the Orthodox Presbyterian Church both acted to approve a *Proposed Basis of Union* for the two denominations. (A report on the actions taken and the text of the *Basis* were published in the June/July issue of the *Guardian*.) Both bodies instructed their committees to continue working to formulate a *Plan of Union* for presentation in 1973. The O. P. Assembly also sought certain improvements in the *Proposed Basis*.

The *Basis* is designed to set forth the general position on which the two churches might unite; a formal *Plan* would include the specific details for actual merger.

A joint meeting of the R. P. Fraternal Relations Committee and the O. P. Committee on Ecumenicity and Interchurch Relations was held on November 21. Subcommittees have also been at work on parts of both the *Basis* and *Plan*.

Note: What is reported here is not the final decisions of the Joint Committee. The work is still in progress and changes may yet be made before a final report is ready. What is given here indicates the trend of thinking.

Changes in the Preamble

The *Proposed Basis of Union* contains a Preamble that seeks to set forth the common faith and mutual concerns of the two churches. Much time was spent at the November joint meeting in considering changes to the Preamble. Since the process of improvement is still underway, we will report only the trend of changes so far.

The major change would add several paragraphs near the beginning of the Preamble. This addition would note some of the past history of the two churches, particularly the "grievous division" that took place in 1937. This division is characterized as having brought reproach to Christ's name and as being due to sin on both sides then. The need for continued heartsearching and fuller obedience to Christ is stressed.

Other changes in the Preamble are also being considered.

Changes in constitutional basis

As first set forth, the *Proposed Basis* called for a united church with standards of doctrine, government, discipline, and worship taken in fairly equal proportion from each of the two churches' present standards. But the joint committee is now suggesting standards for a united church that are largely those of the present Orthodox Presbyterian Church.

The Confession would be the Westminster Confession of Faith as it was prior to 1903 in the old Presbyterian Church, U.S.A., except for certain minor amendments approved when it was adopted by the OPC (the exact form being that found in *Trinity Hymnal*). The "original" form of the Shorter Catechism would be used and that of the Larger Catechism, except for certain amendments to Questions 86-89 adopted by the Reformed Presbyterians so as not to exclude a premillennial view of our Lord's return.

The joint committee is suggesting some improvements in the wording of these amendments.

The General Assembly or Synod of a united church would operate under the Form of Government of the OPC (rather than that of the RPCES as previously proposed). Congregations, sessions, and presbyteries might continue under either of the present forms as they prefer, until the united church could study both and the revisions being formulated in the OPC.

The OP Book of Discipline and Directory for Worship would be used by the united church, but with similar provision for a period of study of both churches' present forms and proposed revisions before a final adoption.

If these proposals become part of an eventual *Plan of Union* it would mean that the united church would operate under the present standards of the OPC with only two significant exceptions: the amendments of the Larger Catechism designed to ensure "eschatological liberty," and the open choice allowed to lower judicatories in respect to a Form of Government. It would certainly appear that the Reformed Presbyterian representatives on the joint committee have gone the extra distance to make a merger possible, at least in this area of the secondary standards.

A timetable for merger

It seems almost impossible to suppose that the joint committee will be ready with a *Plan of Union* for presentation to the 1973 Assembly and Synod. The joint committee's readiness to rework the Preamble to the *Proposed Basis*, particularly in response to the concerns of the 1972 O. P. Assembly, and its willingness to reconsider the matter of the secondary standards for a united church, both indicate that the joint committee is working carefully and rather deliberately. If further improvements in the *Basis* can be made, and if a *Plan* can be formulated that is satisfactory to a large majority in both denominations, the delay in final action will be worth it.

If the joint committee can complete a *Plan of Union* for presentation in 1974 (which is still expecting a good deal), then the Assembly and Synod could approve it then. From there it would be sent to the presbyteries for their vote during the following year. If the required majority of presbyteries approved, the Assembly and Synod could act to merge in 1975.

One of the little, but not unimportant details yet to be decided is the name of any united church. Neither church's present name seems entirely satisfactory. "Orthodox Presbyterian" would probably be the choice of only a small minority in both churches. "Reformed Presbyterian," though carrying with it good connotations, is already the name used by the Covenanters. "Presbyterian Church of America" was the name used in 1936 until the Presbyterian Church, U.S.A. went to court to prevent it; that would still be a good name, but might again involve a court suit. "Evangelical Presbyterian," though used by part of what is now the RPCES, is also a good name in many ways. But perhaps there is some other name—it should be simple, clearly understood by outsiders, and reasonably suggestive of the nature of this particular church. If you have a candidate, let us know about it, or cast your "ballot" through the pages of the *Guardian* for your favorite.

— J. J. M.

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NEEDED: MISSIONARIES ON THE BOARDWALK

BOARDWALK CHAPEL

This last summer has proved a maxim – which some may continue to doubt. But I hope that such disbelief will not be engendered among those of Reformed persuasion. The principle, which four of us from Westminster Seminary found to be true, is that *Reformed* evangelism *does* lead to results when it is nurtured by the prayers of many who are concerned to see people converted to the Christian faith.

The Boardwalk Chapel in Wildwood, N. J., is part of the home missions program of the Presbytery of New Jersey of the Orthodox Presbyterian Church. This summer it was the center of a great work in evangelism on the part of the Spirit of God. The chapel has been in existence for some twenty-five years and is under the direction of the Rev. Leonard Chanoux – who was converted there himself.

Powerful grace

This summer about forty people made professions of faith as a direct result of the chapel ministry. We, who were privileged to be there, witnessed lives changed by God's grace right before our eyes. There is continuing correspondence with several who made professions of faith, and some are now attending a Tuesday evening class by Dr. C. John Miller at the seminary.

One of the first converts, Gino, had been raised a Roman Catholic. He came into the chapel drunk one evening, and in a state of despair. His life was full of violence and emptiness which he tried to satisfy with alcohol and pot. But he made a profession of his faith in Christ that night, and we have all witnessed a glorious change in Gino's life. He is one of those now sitting in on Dr. Miller's class, and is making plans to enter a Christian college so he can learn more about his new-found faith.

Then there was the girl named Patty who came in one evening because she was lonely. She continued to come for Bible studies, and one day she told me of her new life in Christ without any prompting for a

decision. She later began to embrace Reformed teaching about the sovereignty of God, and her receptive spirit amazed us all. God continually amazed us by the people who would receive the Word so freely.

Supporting prayer

To be sure, there was opposition. People who were considering suicide, drug pushers, and the worldly atmosphere of the boardwalk, all served to create an environment that opposed the message of the gospel. The emptiness of peoples' lives was so obvious from the many escape mechanisms that are everywhere in Wildwood.

But we believe that it was the prayers of so many Christian people that made this summer's ministry in Wildwood so profitable. Frequently someone would tell us that people in his church were praying for us. How encouraging that was! We want to thank all those who did support us in prayer and ask for continued prayer, both for these who came to Christ and for the chapel's continuing ministry.

Those of us on the chapel staff continue to meet for prayer and hope to be in Wildwood again next summer. At present, it is hoped that use of another facility can be obtained on the boardwalk, so that the drug culture can be reached more directly. This too is a matter for your prayers.

Lessons learned

The chapel's schedule this past summer included an evening service, free movies with a Christian message following, and a rap session beginning at 11 p.m. and running as late as 6 a.m. The afternoons were used for beach evangelism and Bible studies.

There were some innovations in the work this year, primarily in the area of music. We found that traditional "chapel music" was not effective in reaching out to the youth in Wildwood. So we moved to adapt more in the direction of folk music and other modes of expression in order to gain the audience for gospel preaching.

The four of us all felt a need for serious reappraisal in the area of method. We see grave errors in resorting to gimmickery that compromises the gospel; at the same time we feel that reverence for traditions of men is just as damnable a practice in placing a stumbling block before those who would hear the gospel were it presented through a genre more familiar to their understanding.

It is our sincere desire that the church will take the initiative to reach out with the gospel in a clear and relevant way. The lessons of this summer are too many to list them all, but we of the Boardwalk Chapel staff would reiterate our heartfelt thanks for all those who helped us with their prayers, gifts, and presence. We also ask for your continued support as we seek to labor for God to advance his kingdom.

The Boardwalk Chapel Staff

David George
Stuart Jones
Ron Lutz
Richard Ramsay

who needs **MISSIONARIES?**

HARVIE M. CONN

In nineteenth-century India, Alexander Duff sought "to lay a mine to the citadel of Hinduism" by introducing Christianity to a resistant people by means of education. An Indian critic in 1953 spoke of similar efforts as "cultural aggression." *Who needs missionaries?*

The missionary beachhead of 100 years ago has solidified into what one missionary statesman calls "the client churches, technically autonomous, but under the influence of foreign missions or denominations, with extra-territorial controls" (Dennis Clark, *The Third World and Mission*, Word Books, 1971; p. 39). In these client churches are heard prayers like "O Lord, deliver us from the missionaries!" and "O God, break their pride and smash their palaces!" *Who needs missionaries?*

Bishop Chandu Ray, Director of the Coordinating Office for Asian Evangelism, tells of taking his new-found faith in Christ to Bishop's College in Calcutta, "where much that I was taught destroyed my faith and first love for the Lord." A Korean college girl, attending the largest Christian women's university in the world, tells you in a study group of her professor who ridicules the historicity of the New Testament in his classroom with appeals to names like Rudolf Bultmann and Hans Conzelmann. "This is not what I learned as a child," she says. *Who needs missionaries?*

The latest (1970) *North American Protestant Ministries Overseas Directory* says that the Christian constituency (understood in the most general of ways) is 97% of Argentina's population, 99% in Brazil, 18% in Nigeria, 48% in South Africa. Why then does Argentina need 409 missionaries (and 77 of those new since 1966)? Why does Brazil need 2170 missionaries, and Nigeria 1456? Why did South Africa receive 54 new missionaries from 1965-1970? Are these people making permanent the scaffolding or the building, the mission or the church? *Who needs missionaries?*

Part of the answer to the question lies in a Chinese proverb: "If you are planning for a year, plant rice. If you are planning for ten years, plant trees. If you are planning for a hundred years, plant men." Part of it lies in the fact that those who have found something vital in Christ "are compelled to be vocal for Christ. The community of the transformed must be the community of the transmitting" (Paul Rees, *Don't Sleep Through the Revolution*, Word Books, 1969; p. 88).

THE CHURCH'S UNCHANGED NATURE AND TASK

Jesus constituted his remnant people as "witnesses" (Acts 1:8). And he still defines us the same way. The New Israel now assumes the old responsibilities of witness (Isaiah 43:10; 44:8) from Jesus-Israel, the Elect One, the Great Witness (Isaiah 49:6; Acts 13:47). It is more than commission; it is constitution.

South Korea has the largest church in Northeast Asia. An estimated 9% of its population are professing Christians. Why does it need 610 missionaries? Because of the

remaining 91%. Because of its 50,000 prostitutes who hear no good news in Christ. Because of its hundreds of villages where Christians face severe persecution by clan leaders for proclaiming Christ. Because its greatest national holiday is still the day centered on ancestor worship. Because the church does not say in dismay, "Look what the world has come to," but rather in delight cries, "Look what has come to the world!" (Rees, *op. cit.*, p. 21).

In 1939, the first missionary arrived in a particular region of Sarawak, Malaysia. In 1949, the first group of thirty Christians was baptized. Now in 1972, the Methodist Church has alone over 16,000 members in this area. The bishop reports "the door for the gospel was wide open in Sarawak and Kalimantan and we could use a dozen Asian missionaries who would live simply and humbly among the people."

STILL A WORLD-WIDE FAMILY OF BELIEVERS

A new fact helps us today in our confession of "one holy catholic church, the communion of saints." It is the world-wide (ecumenical, if we dare say it) character of the sending church and, we may hope, the soon-coming world-wide character of the receiving church. The nineteenth-century missionary asked, "Where are the ends of the earth?" The twentieth-century missionary asks, "Where is Jerusalem?"

First-century Paul told us "there is one body and one Spirit. . . . one Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all and in all" (Ephesians 4:4-6). Twentieth-century Pauls tell us this means Japanese missionaries to Indonesia, Korean missionaries to Los Angeles, Formosan missionaries to Africa. It means fifty evangelists will go from Japan to Okinawa in November 1972. It means the Japan-Singapore Fellowship inviting Dr. Philip Teng for "China-Japan Gospel Nights."

To many, the word "missionary" has meant white colonialism, western patronization, the "haves" going to the "have nots," the rulers going to the ruled. And to this missionary spirit, the world—and the church—is crying, "Go home!" Paul Rees reminds us that this was not so in the beginning of the Christian church. "Then it was a case of the ruled going to the rulers, the slaves going to the free, the uncultured going to the nobility, the representatives of the underprivileged classes going to the representatives of the power structures, Antioch going to Rome" (*op. cit.*, p. 37). The presence of the church in all parts of the world today reminds us that the twentieth-century people of Christ may be closer now to the first century than to the nineteenth!

GOD'S GIFTS FOR BUILDING THE WHOLE CHURCH

The Lord continues to provide gifts "differing according to the grace that is given to us" (Romans 12:6). The Holy Spirit displays his sovereign presence "given to every

man to profit withal" (1 Corinthians 12:7) and he presents his sovereign display in evangelists, pastors, teachers, "for the equipping of the saints for the work of service, to the building of the body of Christ" (Ephesians 4:11, 12).

South Korea has at least 5700 Presbyterian churches and, in 1970, over 3500 national workers and ordained ministers. Why do they need 160 foreign missionaries? Because 5700 Presbyterian churches are part of the body of Christ which needs evangelists, pastors and teachers. And God makes no stipulations as to color when he distributes his gifts!

The island of Timor, with a population slightly over one million, had 200,000 Christians in 1965. In 1972, only 200,000 are non-Christians. That is 800,000 reasons for the display of the gifts of the Spirit.

In Indonesia, the Christian population has reportedly doubled over the past five years. And among the six million Christians of Indonesia are 100,000 former Muslims in East Java who are now baptized Christians. It is estimated that there will be 351 million Christians in sub-Saharan Africa by 2000 A.D. In fact, by that same year, if

Christ should tarry, statistical projections indicate that 60% of all the world's Christians will be found outside of North America and Europe.

Can God not give his gifts to a white missionary to edify the 60% as a teacher? Can God not give his gifts to an African missionary to edify the 40% as an evangelist?

All of God's gifts to the church, all the variety of gifts and receivers of gifts, all these blessings from God are given "till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:13).

Who needs missionaries? God says the church — the whole world-wide family of believers — still needs missionaries and will need missionaries until we are all made perfect in Christ.

The Rev. Harvie M. Conn, a missionary to Korea for the past several years, is now continuing to use the Lord's gifts as a professor of missions and apologetics at Westminster Theological Seminary.

who is missionary to whom?

The following news item came without reference to Harvie Conn's article. But it seems to us it illustrates very sharply some of the points Professor Conn makes.

Bible class in Janesville, Wisc.

Winthrop Harbor, Ill. — The Chapel here has shown some attendance growth in recent months. There is also evidence of growth in grace and understanding of the Word by this little flock.

Though a well-attended prayer meeting and several home Bible classes are held during the week, there is as yet no Sunday evening service. So the pastor, the Rev. Francis E. Mahaffy, was happy to find opportunity for a Sunday afternoon Bible class in Janesville, Wisc., some 75 miles to the west.

This class meets in the home of the Robert Hilberlinks who, with several other families, are zealously working and praying for eventual formation of an Orthodox Presbyterian church in the area. Their hope was brightened by word of a group in nearby Rockford, Ill., who also want to establish an O.P. church. The



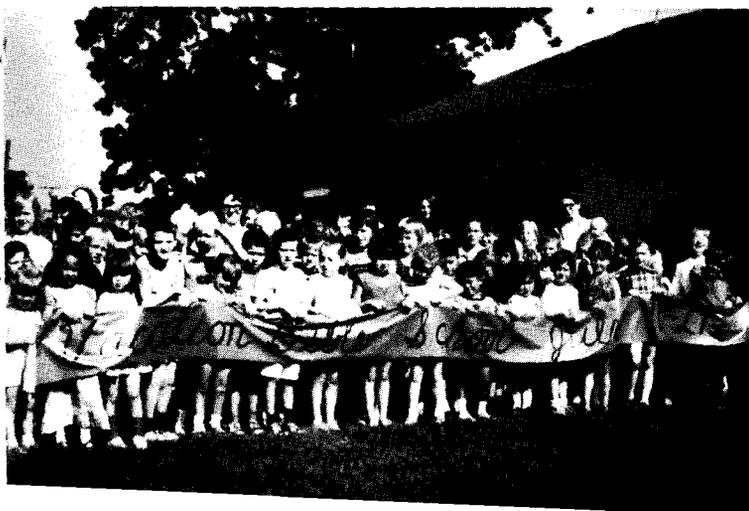
presbytery's Church Extension Committee is earnestly following up these leads.

Then shortly after opening the class in Janesville, Mr. Mahaffy was approached by Mr. Nobuya Matsuda, a Japanese Christian and member of the Reformed Church in Japan. He presently teaches organ and music composition at the American Conservatory of Music. The Matsudas, who have known our missionaries in Japan, invited Mr. Mahaffy to teach a Bible class in their home beginning the first of the year, on Sunday evenings.

Home Missionary Mahaffy is now driving 230 miles each Sunday, leaving at 7:30 a.m. and returning home over twelve hours later. He says it reminds him of Sabbaths in Eritrea where he sometimes led six services or Bible classes.

If the zeal and love for the Reformed faith of the families in Janesville and of the Matsudas on the north side of Chicago is any indication, hopes for eventual formation of other O.P. churches in the area of Chicago is encouraging. The prayers of the church are requested for God's blessing on these challenges.

VBS at Winthrop Harbor, Ill., last July



vs. SCRIPTURE

PALMER ROBERTSON

Sovereign Scripture is a phrase with starch, you'll have to admit. Lots of people like to revere the Bible. But few wish to place Scripture as a sovereign over their lives.

In order to protect themselves from such "tyranny," people have been in the habit of setting up straw men, easily knocked down, which may do their dirty work of rejecting the sovereignty of Scripture. Let's look at some of the current scarecrows of modern theology that attempt to frighten people away from believing in the sovereignty of Scripture.

Straw Man #1 — "Bibliolatry"

It is said that to speak of Scripture as sovereign is to substitute a book for God. "Bibliolatry" is the outcry.

Such a position is absolutely absurd. When a child respects the word his parent speaks to him, is he substituting the word of the parent for the parent? Indeed not. The child knows the will of the parent by the word that the parent speaks.

We know God by the Word that he speaks. Of course it is important to understand the circumstances out of which words are uttered. When a parent tells a child, "Don't cross the street," he doesn't mean never cross the street. In the same way, when God told Israel not to approach him without a blood-sacrifice, he didn't mean that this law would go on forever.

But just as the parent's command contains a caution about the dangers of automated traffic that is forever applicable, so God's Old Testament command about blood-sacrifice finds its deepest meaning in the once-for-all blood-shedding of the Savior for sinners.

The accusation of "bibliolatry" must be proven. Worshipping the physical pages of a Bible may be bibliolatry. Worshipping the King James Version of the Bible may be bibliolatry. But revering the truth of God, properly understood in context, is honoring the God who has made his will known in Scripture.

Straw Man #2 — "Proven errors"

It is said that to speak of the sovereignty of Scripture in all that it says is to ignore the errors proven to exist in the Bible.

During the recent General Assembly of the Presbyterian Church in the United States, a young Christian from Africa told me of the "errors" in the Bible about which he had learned since he had come to study in an American seminary. He pointed to Mark 1:2, 3. In these verses, Mark introduces a quotation from the Old Testament by saying, "As it is written in Isaiah the prophet." Then Mark quotes Malachi the prophet.

Obvious error, eh? No doubt about that one!

Whoa-aa. Please read just one more verse, would you? There it is, just as Mark promised. A quote from Isaiah.

What has Mark done? He simply has put together two Old Testament quotations (which is a standard New Testament procedure), and referred the reader to the more prominent of the two authors.

It is not absurd to acknowledge the full authority of Scripture. But it is absurd for twentieth-century man to attempt to dictate the terms of quotation-methodology to first-century man. No copyright laws existed then. Not even quotation marks.

The supposed errors in the Bible are as widespread as sin, but the proven errors in the Bible are nonexistent. Time would fail me to tell of the other numerous "champions" of non-faith in the Bible. Suffice it to say that the Bible still stands as God's infallible and inerrant Word.

Straw Man #3 — "For then, not for today"

It is objected that the biblical writers were men of their times, conditioned by the customs of their day, and that their writings could not be authoritative for us today.

The authors of the New Testament did not stumble at this problem. They realized that the life-style of both Abraham and David was quite different from their own. But they embraced as authoritative both the narratives of nomadic wanderers as well as the poems of professional temple-singers. Why? Because, "Scripture came not of old time by the will of man; but holy men of God spoke as they were moved by the Holy Ghost" (2 Peter 1:21).

Of course times change. Yes, an earnest effort must be made to seek modern equivalents to ancient customs. Wash your baby's skinned knee with phisohex instead of fuller's soap; but don't stop washing your baby's skinned knee.

Veils for women in church? Perhaps not. But what was the significance of veils in Paul's day? The veil of Paul's day served as a social custom to express submission of the woman to the man. Arising from the order established at creation, this principle still abides today. The woman was made for the man, and not vice versa (1 Corinthians 11:9).

So today, let the intention of sovereign Scripture prevail. Let not any precious word from God fall to the ground until its abiding truth has been discovered.

Straw Man #4 — “No autographa”

It is objected that we don't have the “autographa” (i.e., the original manuscripts of the Bible). If we don't have the original manuscripts, what good is it to assert that the Bible is infallible in the original Hebrew and Greek text?

What wisdom God has displayed in not preserving a single scrap of the original manuscripts of Scripture! We now have sufficient splinter-relics from the cross of Christ to rebuild Noah's ark. What idolatry would have occurred had the original manuscripts of Scripture been preserved?

We do not have the autographed manuscripts of the Bible. But we do have, in every essential, the words of the autographs.

It might be asked, which is more important: possessing the paper on which Paul wrote 1 Corinthians 13, or possessing a copy of the words of that famous discourse on love? Perhaps the ones guilty of “bibliolatry” are those who chuckle up their sleeves while insisting that the original manuscripts must be produced.

B. B. Warfield, a great Princeton professor of years ago, made an observation concerning the text of Scripture as we now have it that is well worth remembering. He noted the thousands of copies of the original manuscripts that have been made. He noted the thousands of disagreements among those copies

Then he observed that if the worst possible of readings among all these copies was chosen deliberately over a better-preserved copy—still, not a single doctrine essential to the faith of Christianity would be disturbed.

If you are crossing the Mississippi river on foot at flood tide, it makes a great difference whether or not you have a bridge beneath you. The water may be lapping over the bridge here and there. But as long as you can find solid footing, you will make it across the river safely.

The original materials on which the Bible was first written may not be available to us. But it makes a great difference whether God has ever established his will in written form or not.

Take a concrete example of where a difficult problem is found in determining the precise text of Scripture. Romans 5:1 could read, “Therefore being justified by faith we have peace with God through our Lord Jesus Christ.” Or it could read, “Therefore being justified by faith let us have peace with God through our Lord Jesus Christ.” Which phrase represents the words of the original; “. . . we have peace . . .” or “. . . let us have peace . . .”?

It is difficult to resolve this question. If you do believe, with Jesus, that God inspired not only the words but even the pieces of letters of the Bible, you will do your best to determine which “o” in the Greek alphabet was used at this point.

But in the process, you won't overlook the startling revelation from God that is indisputably found in this verse. Righteousness and peace with God are possible by faith through our Lord Jesus Christ! Search all other non-Christian religious writings and you will never find the equivalent to that statement. Eternal life is yours, if you believe and trust this word as being God's Word.

No, we don't have the papyrus on which Paul first penned these glorious words of the liberation of sinners. But we have a trustworthy copy of these God-inspired words, and in these words we find eternal life.

Straw Man #5 — “Arbitrarily selected”

It is objected that the establishment of a group of authoritative books in the early Christian church was a very arbitrary process. Why should we be so sure that we have the right books in the Bible?

This last straw man has two weak knees. He's standing up, but only because a theology of skepticism hides behind him to bolster his ego. Notice how the knees give with a little probing:

Right weak knee: This objection assumes that men established certain books as authoritative by choosing them.

The choice by men did not establish the authority of certain books any more than the choice of men establishes the sovereignty of God. God reigns supreme no matter what men may choose. If your God is smaller than that, your God is too small.

What makes a book have the authority of God behind it? Not the acclaim of men, but the inspiration of God. If God inspires a man to write a book, that book has behind it all the authority of God, no matter how men may react. If God inspires a book, that book has a character that is wholly different from any other human document. Men cannot make books have God's authority; only God's inspiration can accomplish that feat.

Left weak knee: This objection supposes that God, having gone to the trouble of inspiring some books with his full authority, would then fail to see to it that the right books were collected together for the use of his people.

This position is woefully weak because it ignores the potential for self-assertion of God-inspired books when mingled with mere human writings, and because it distrusts God's power to guide events so that they realize his desired purposes.

If you mingle a rooster among a yardful of hens, you won't be in danger of missing the rooster's distinctive strut. If you mingle the sovereign words of the Creator-God among man's creaturely prosody, you can be assured that God's words will always ring true.

Having once inspired certain books, God's “singular care and providence” supervised the subsequent history and collection of these books. God's name is never mentioned in the book of Esther. Yet his providential protection of his people has never been so clearly manifested. A “bolt from the blue” may never have struck the covers of certain books marking them as God's, but his hand ever so carefully collected them together.

The cornfield is full of these scarecrows. The people who build them keep moving on. If one begins to weaken, they take the old straw and start building ten more.

But remember, you are the loser if you reject the sovereignty of Scripture at the prompting of straw-man sophists. You are sure to live a highly farcical, unrealistic life apart from the discriminations of God's Word in God's world.

Hear the living voice of the living God, and don't worry so much about those muted mutterings that come from the cornpatch!

Dr. O. Palmer Robertson is a professor of Old Testament at Westminster Theological Seminary. This article is reprinted here by the kind permission of The Presbyterian Journal where it first appeared.

"AND THIS IS WHERE IT ALL BEGAN"

22 days in the Holy Land & Europe

JULY 9-30, 1973

Departures from LOS ANGELES and NEW YORK



Hosted by the Rev. DWIGHT H. POUNDSTONE

Dear Friend:

Have you dreamed of someday seeing the land, and walking over territory hallowed by the presence of the Son of God, nearly 2000 years ago? Have you had a longing to see with your own eyes some of the wonders of the ancient world, such as the Great Pyramid and the Sphinx in Egypt, and the ruins of the Acropolis overlooking Athens?

Can you imagine the thrill of standing on Mars Hill, where Paul preached to the Athenians, or of walking on the Appian Way, the ancient road by which Paul entered the city of Rome?

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FRANCIS SCHAEFFER to address NPRF meeting

Atlanta's Hilton Inn, close to Atlanta Airport, together with the nearby College Park Presbyterian Church, are the dual locations for the semiannual meeting of NPRF on February 15 and 16. Featured speaker will be Dr. Francis A. Schaeffer, distinguished author, lecturer and Christian apologete from Switzerland. Announced theme for the entire session is, "Whither the Church in Today's World?"

Dr. Schaeffer comes directly from his L'Abri Fellowship at Huemoz sur Ollon, high in the Swiss Alps, for the engagement. He will lecture at 1:30 p.m. on Thursday, February 15, at the Hilton Inn, and again the next morning at 8:30 a.m.

All who are registered in advance are invited to a special dinner at the College Park Presbyterian Church, Thursday at 6 o'clock. Ladies of the Chapel Woods Presbyterian Church of Decatur are to prepare this meal. Their pastor, Charles E. McGowan, an NPRF board member, is our Atlanta host.

The Thursday evening public rally is scheduled for 7:30 p.m. at the College Park Church, Carl D. Smith, pastor. Dr. G. Aiken Taylor, editor of *The Presbyterian Journal* and President of NPRF's Board of Directors, will preside. Dr. Donald B. Patterson, pastor of the First Presbyterian Church of Jackson, Mississippi, and chairman of the Steering Committee of the Coalition for a Continuing Presbyterian Church (U.S.), will bring greetings to the visitors, expected from at least eight denominations. The main address of the evening will be by Dr. Schaeffer.

An important attraction of the entire session promises to be a symposium with leaders from eight denominations speaking seven minutes each to the subject, "The Presbyterian and Reformed Family Looks at Today's Needs in Church and World." Specific aspects of the subject will be presented by each speaker, who will also tell how NPRF can help the witness and kingdom labor of his denomination. Later that afternoon the symposium members will be joined by Dr. Schaeffer in a panel to receive questions and to lead an open discussion.

All meetings and lectures, including the business session, are open to the public and membership in NPRF is not a requirement for attendance.

WANTED: Christian School Teachers. Missionary challenge in Pittsburgh, Pa. Needed: Primary teachers; Junior High Math-Science Major. Good Salary. Write - **Christian School of Wilkinsburg**
Rev. C. K. Cummings
1608 Graham Blvd.
Pittsburgh, PA 15235

The Session Book

This church used to be a neighborhood church where 90% of the congregation walked to the services. Now only one member regularly walks. How do you maintain an active Christian fellowship in a commuter church?

The session has instituted a "zone communion" program. This brings together a portion of the congregation once each month for small-group fellowship and participation in the Lord's Supper.

Each of the nine elders has been assigned members who live within a general geographic zone. On a given Sunday afternoon, all the members in a zone are invited to an informal family meal in the church social hall. Members who may have recently joined are introduced to the others. The elder and pastor encourage everyone to participate in sharing testimonies to God's goodness in their lives. Then follows three periods of prayer: thanks and praise, confession, and intercession. A brief meditation from the Word and the celebration of the Lord's Supper conclude the fellowship in worship.

Many members who have never visibly participated in the life of the church have warmly and emotionally testified to God's blessing, and many who have never attended a

prayer meeting have readily expressed themselves to God in these "zone communion" gatherings.

No session has all the wisdom! And what may be wise and helpful for one congregation may not meet the situation in another. Still, we cannot benefit from the wisdom God may have given one session unless we are able to hear about it. Let us know what your session may be doing—anything that could be a help or challenge to others.

COMPLAINT DEPARTMENT

You didn't get your December *Guardian* until well into January? Are we glad to be able to say that it wasn't our fault! The *Guardian* was mailed on Dec. 15; what happened after that is due to the U.S. Postal Service.

The January issue should go out on the 23rd. It is a week later due to time out taken by everyone concerned during the year end holidays. We hope to make up the lost days in the months ahead.

Address Changes. You can help by letting us know your new address at least a month in advance.

Whatsoever ye do, . . .

What Mrs. Jean Gaffin did was write a letter to a magazine. *Woman's Day* was the magazine, and it is a circulation leader in its field. What Jean said was that her monthly food budget was even tighter than the one the magazine had reported on earlier.

So what did that prove? It provided an opportunity

for Jean to give a strong testimony to the glory of God. The interviewer from *Woman's Day* has been quite faithful to Mrs. Gaffin's testimony, and the result has already brought letters to her, since the article appeared in the November issue.

Mrs. Gaffin is the wife of Dr. Richard B. Gaffin Jr., professor in New Testament at Westminster Seminary. We rejoice, not only that Jean wrote a letter that did bring glory to God, but that her conscious ordering of her daily activities to God's glory was itself what led to her being able to testify before millions.

So whether ye eat or drink, or whatsoever ye do, do all to the glory of God.

Photographically reproduced from *Woman's Day*.

I Feed Five People on No More Than \$125 a Month

By JEAN GAFFIN

My meal planning is very much a result of my religious philosophy. My husband and I are Bible-believing Christians; we believe in sin and salvation and in having a newly restored relationship with God through Christ, His Son. Our pattern of living is based on Scriptural principles.

This is a very personal thing with me. Every decision I make is within the framework of "Is this going to please God?"

We have to be stewards of the gifts He has given. I have to ask myself, "Is this the best way to spend God's money?" And if I have a talent—in this case for planning and budgeting—I have to ask myself, "Would I not to use it?"

I think it's

ily of five and entertain freely. This also includes paper products and cleaning items. My husband teaches New Testament theology at Westminster Theological Seminary in Chestnut Hill, Pennsylvania. Many of the young men there are unmarried and away from home, so we like to have them over as often as we can. Hospitality is one of God's laws; we're to make strangers feel comfortable. The students usually come on Sunday afternoons. We have friends over on Fridays and

January, 1973

The Elders of the Church

--their scriptural qualifications (2)

LAWRENCE R. EYRES

Timothy, an elder, was called by Paul a man of God. That is, having first been created a man in the natural sense, he was recreated and equipped spiritually to be God's man in a special sense (1 Timothy 6:11; 2 Timothy 3:17). Elders are made by God, not men. It is God who gives the gifts and works the grace in their lives so that, as gifted men, they are fitted for the teaching-ruling office in his church. But this is not automatic. The church must be taught to recognize these gifts in God's men. Failure to learn and recognize these qualifications leads to costly mistakes.

In the previous article I wrote about certain *general positive* qualifications as listed in 1 Timothy 3:2. I pointed out that all qualifications except two (those having to do with teaching and rule) are really what we ought to find in every mature Christian. These are the marks of the developed Christian. The remaining qualifications may be grouped as: (1) *general negative*, (2) *special*, and (3) *remaining general* qualifications.

GENERAL NEGATIVE QUALIFICATIONS

The negative qualifications for an elder are listed in 1 Timothy 3:3 and Titus 1:7. Paul tells Timothy that a bishop (elder) must *not be given to wine*. This is not to forbid the use of wine, but says the elder must not be addicted to it. In other words, God's men must have full control over their appetites, especially the appetite for strong drink.

In our present culture an elder might well fulfill this requirement by abstaining totally from alcoholic beverages. True, total abstinence must not be made a test of either fellowship or office. But the office bearer at least must so conduct himself as to be above reproach in what is one of the most serious problems of the day. All his bodily appetites must be under the control of a mind and will that is itself fully under the control of the Christian's Lord. For myself, I have no idea how well I might control the use of alcohol; I have therefore chosen to remove it from me as a potential problem.

Furthermore, we do no violence to this Scripture teaching if we draw the inference that habitual use of drugs is also forbidden for elders. Whatever use of whatever drug we elect to take *must* be under full and vigilant control. Our bodies are the temples of the Holy Spirit. Paul himself testifies to the subduing of his own body lest, having preached to others, he might become a castaway (cf. 1

Corinthians 3:16, 17 and 9:27).

Not a stubborn arrogant man

Paul goes on to say that an elder must be *no striker*. To Titus he says that the elder must be *not self-willed*. And he adds (in 1 Timothy) that the elder must be *patient* (according to the order of the more authentic Greek text).

Now it would seem that Paul has most in mind the tendency to mental rather than physical violence. It adds up, then, to this: An elder must not be self-willed, stubborn, arrogant, or overbearing. And sadly, many such men have occupied the office—though they often describe themselves as "firm and uncompromising."

How do we spot this type of person? Look for the man who, when his mind is made up on some difficult and complex subject, takes the attitude that anyone who questions his conclusions is questioning God himself! Somehow people of this stripe seem to have a pipeline to heaven that the rest of us have missed. What is more, when their minds are made up they are not only adamant but positively overweening. To reason with them, or even work with them, is a hopeless task. They manifest the spirit of "Diotrephes, who loveth to have the preeminence" (3 John 9).

Paul's alternative is the gentle, patient man, the one who is fairminded, fully willing and able to understand a different point of view—even when he disagrees with it. He is firm when he knows he stands squarely on the Word. But he is always open to being convinced from the same Word that his opinion is wrong, and when convinced he does not find it hard to say he was wrong.

Not lusting after wealth

The last negative qualification is that the elder must not be *greedy of filthy lucre* (1 Timothy 3:3), or *given to filthy lucre* (Titus 1:7). Money, with other earthly possessions, may not be so highly prized as to hinder in any way the calling to follow Christ.

An elder may be a successful businessman, even a man of wealth. But he must not be a lover of money or a slave to wealth. He may not serve mammon ever so slightly (Matthew 6:24). The consuming desire for wealth must be far from him. And if he is wealthy, he must not "trust in uncertain riches" (1 Timothy 6:9, 17). It is highly inconceivable that any man today would seek the office of elder as a means to acquire wealth. Rather, every candidate for this high office ought to be ready to be made poorer for his pains!

The King James Version includes two additional qualifications (in 1 Timothy 3:3): "not a brawler, not covetous." The latter is really covered under the previous stipulation, and the former is stated as *not soon angry* in Titus 1:7. An elder needs not only to be in full control of his bodily appetites but also of his emotions. Some men express anger with wild tongues, others with wild fists. The former are the greater menace, but neither has a place of rule or teaching in the house of God.

We are not looking for supine milquetoasts. We need strong men to whom to commit the rule of Christ's church. But they must be men whom the Holy Spirit has tamed and brought under the yoke of Christ. God has no work in his church for emotional outlaws.

SPECIAL QUALIFICATIONS

All the qualifications discussed so far have been general ones. The elder, by his very title, must be a mature Christian. And this is the sum of all we have said. But there are two special qualifications that stand out above the rest. Without these two special gifts, an elder would be in the same category with a blind artist or a vocalist who can't carry a tune. And these gifts must not only be possessed by an elder, but he must possess them to an advanced degree.

These special gifts are those of teaching and ruling. Let me say again that these gifts cannot in practice be divided in a man of God. He rules by his teaching, and he teaches in his ruling. They are in him Siamese-twin virtues; severed, they both die. They are like brain and brawn; a brain without some muscle power is useless, but mere brawn with no brain is dangerous. Nevertheless, it is helpful and feasible to consider each separately and we need also to keep in mind that the two are never found in perfect balance except in the perfect Man, Christ Jesus.

The man apt to teach

An elder, Paul says, must be *apt to teach* (1 Timothy 3:2). This phrase in Greek might be translated "teachable." Yet the active sense seems more in line with Paul's similar instruction to Titus (1:9). The elder must be adept at "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine [teaching] to exhort and convince the gainsayers."

Now this sentence includes the idea that the elder must be a good learner—"teachable"—since he can't teach others what he hasn't learned for himself. Yet the thrust of the words is on the elder's ability to set forth sound doctrine.

This teaching function must be done with a view to its *application to the needs of men*. Nor do I think we are to understand Paul's words narrowly here as though he only had gainsayers in mind. Rather, we do no violence to Scripture if we paraphrase the thought to mean, "that he may be able to exhort and convince *even* the gainsayers." If he can convince the all but unteachable, he should be capable of teaching anyone else.

I hasten to add that an elder need not be a gifted public speaker, or an able teacher of the Bible to large groups, though both these gifts are highly desirable. But at the very least, *an elder must be able to deal with people on a one-to-one basis, applying the Word to the needs of the individual.*

The man able to rule

Again, an elder must be gifted in the art of ruling. This is

related to the requirement that he be "the husband of one wife." Ordinarily we are to look for a man who "ruleth well his own house, having his children in subjection with all gravity" (1 Timothy 3:4). We've already said that this is not to be understood as barring all bachelors from the office of elder. Their ability to rule may be judged by their business activities, or their leadership qualities, or their ability in teaching both in day schools or Sunday school.

But the most natural way to prove a man's gifts for ruling is to observe how he handles himself in his own home and among his own family members. Paul had this in mind when he wrote to Titus about elders "having faithful children not accused of riot or unruly." How do a man's children behave toward him in the home? Is there a proper balance of fairness and firmness and affection evident there? Do the children show a good attitude elsewhere toward authority? Are they always made aware that they, as a family, are all under the lordship of Christ and his Word?

And what about the man's wife? Is she also subject to her own husband in the Lord? Does he have the mind of Christ toward her (Ephesians 5:21-28)? Or is her tongue so far from the "law of kindness" (Proverbs 31:26) that it "set-teth on fire the course of nature, and is set on fire of hell" (James 3:6)? God's men are called upon to pass most rigorous tests!

Nevertheless, we must guard against adding to God's requirements as much as taking away from them. It is sadly true that the children of some very godly men grow to an adulthood of unbelief and rebellion against God. Is a man to be disqualified because his children have not been born again? I think not. God, not man, holds the key to the hearts of all who were born in sin. It is not always in us to say *why* one and not another person is saved. It may be the fault of the pastor, or the church as a whole, and not solely a parental failure that results in a child's not turning to Christ.

All that Paul requires is that these children, while in the home, are to be in submission to their father, and that they do not behave in the community so as to be a scandal against the name of Christ.

And what if it is the wife who fails to be a follower of Christ? The husband is not necessarily to be faulted for this. To what degree does his unbelieving wife undermine the father's role as Christ's viceregent to his children? And to what degree does her unbelief negate his influence in the community and among God's people? These are the questions to be asked and weighed carefully.

As complex as the application of such rules may seem under certain life situations, there is no excuse for our setting them aside or taking them with anything less than the utmost seriousness. The flock of Christ is too dearly bought for us to afflict it with the rule of men less gifted and diligent than the Word of God specifies!

It ought to be the constant prayer of the church that her Lord and Head will raise up such men to teach and rule his people. And let those who aspire to this office set foot upon that narrow path with fear and trembling. They are not, in themselves, sufficient for these things; their sufficiency can only be from the Lord, who dearly loves his bride the church.

One further installment concerning qualifications of the elder will be included. Later on, the Rev. Mr. Eyres will add some discussion of the practical outworkings of the elder in his calling.

A Response to Dr. Rudolph

I first read Dr. Robert K. Rudolph's charges against the Association for the Advancement of Christian Studies in 1969 shortly after I became an AACS member. Only a few of these charges appear in his letter to the November issue of the *Guardian*. Although I saw no basis for his charges when they first appeared, I have since then been especially watchful for evidence that they are in any way true. Now after three years of reading and rereading AACS books, after getting to know many of its leaders personally, and after participating in many study conferences, I am further convinced that Dr. Rudolph's charges have no factual basis. For that reason I want to respond to his charges and his personal attack on me.

● When I or my brothers in the AACS speak of Christ, we are (to use the words of Francis Schaeffer) speaking of the Christ who is there rather than any product of men's minds—be it ours, Dr. Rudolph's, or even that of the Westminster divines. We learn of this Christ from the Bible which tells about him in words that even the simplest of men can understand.

... and a further response

The cover of the November *Guardian* carries in bold print the words of the apostle that Christ is our peace, who has made both one and has broken down the middle wall of partition. The arrows in the symbol of the cross alongside these words indicate that as persons are drawn closer to God in Christ, the closer are they drawn to one another. That is a good cover!

I was struck by the cover design and concluded that you want to accentuate a ministry of reconciliation to God and to fellow men.

Imagine the disappointment I encountered when I read the letter of Dr. Robert K. Rudolph which begins with an assertion of the heresy of the AACS. Dr. Rudolph implies that the AACS

● I do attach great significance to the Holy Spirit's guidance, for without it there would be no creeds, no church, and no point in reading the Bible. I reject the "inner light" concept of the Spirit's guidance which is separated from God's revelation.

● I believe, and the AACS teaches, that as I work at discovering the chemical laws, which reflect the order that God has built in his creation (creation laws), I must do so in the light that the Bible provides.

● Anyone who says that the AACS teaches that adultery (either at this time or in the future) is not a sin, is either a liar or does not know what he is talking about.

● My assessment of J. Gresham Machen is that he was fighting for the very fundamentals of the Christian faith, and not for the ability to filter the Bible through Reformed doctrine and creeds.

● I am very thankful for the Westminster Confession, and believe it contains the system of doctrine taught in the Bible. I also know the Bible is not exhausted in the Confession, and therefore if I filter it through the Confession part of the Bible will be lost.

● I have nothing against proof texts. I consider them a convenient way of relating man's formulations to the Bible.

has a Christ of its own making. He openly states that the AACS teachers reject the laws of the Bible. He goes on to charge the AACS with a new humanitarianism where man creates the law himself and God's revealed law is thrown aside.

These are strong words. If they are true, the AACS teachers to whom he refers can no longer be called Christians, for no Christian really creates the law himself and throws aside the revealed law.

I would ask: Is this letter, which you placed, in accord with the message of the cover? Your "reassurance" to Dr. Rudolph in the editorial note would leave the impression that you want him to know the *Guardian* has distanced itself from the AACS.

My disappointment in the *Guardian* deepened when I read in the same issue the article of Professor John M. Frame, "The Word of God in the Cosmological Philosophy." Frame writes in a man-

● The book that Dr. Rudolph uses for his fragmentary quotations is a controversial one and one which can be misunderstood. Because of this it has been subject to several critiques. I don't think it would be good use of the *Guardian's* space to reproduce them, but I will be happy to send a copy to anyone who writes me. Incidentally, in order to see how Dr. Rudolph misuses quotations, I suggest that the reader compare what Dr. Rudolph claims I said with what I actually said (in the October *Guardian*).

● Dr. Rudolph's attempt to wrap himself in the cloak of Machen is unconvincing. Dr. Machen was a spirit-filled pioneer who saw where the battle was and fought it. Dr. Rudolph is a legalistic reactionary who thinks Romans 13 requires the Christian citizen to follow his government (even Hitler's Nazi Germany) to the end, provided that it doesn't interfere with his duty to verbally proclaim the gospel (cf. the *Guardian* of February 1972, p. 24; *Vanguard*, March/April 1972, p. 25). It is a fact that Dr. Rudolph only became a critic of AACS after there was strong disagreement with his interpretation of Romans 13 at the 1969 AACS study conference.

John W. Van Dyk
106 Cambridge Drive
Wilmington, DE. 19803

ner that is not greatly different from that of Rudolph. Frame makes charges against persons whom he considers advocates of the philosophy of the cosmological idea. Among the accusations are these: these people appear "to be closing the Bible"; their view on the decalog and the love commandment is a "horrendous distortion of the truth"; on their view we should write "our own Bible."

These charges too, like those of Rudolph, cannot but polarize and alienate. The article in which they appear does not give evidence of careful study, but it does manifest a quickness to reach very serious negative conclusions.

I would suppose that some persons who believe the AACS is doing a much needed service to the Kingdom of God in graduate study would want to answer these charges. But likely many of them will not do so in the *Guardian* because they fear it would only lead to more such writing and hence more

alienation. I wish someone would refute what Professor Frame has written, and I find encouragement in your editorial note that you welcome open discussion on the issues he raises.

However, before I would encourage anyone to write, I would need assurance that the *Guardian* does truly want to engage in a ministry of reconciliation on the basis of the apostolic word, and will follow a policy that is conson-

ant with that ministry. If any writing in reply to Rudolph and Frame were to be followed by more of their kind of writing, your appeal to the words "he has made both one" would have a very hollow sound. For the sake of peace and truth it would be better to suffer in silence and to let God be the judge.

Paul G. Schrottenboer
Grand Rapids, Mich.



The Guardian and AACS

There have been other communications dealing with the various *Guardian* materials relating to the AACS. Some of it has been strongly opposed to the AACS, some of it strongly defensive, and a fair amount has expressed total lack of interest in the whole subject. We published the two above because both individuals were mentioned by name in earlier articles or letters.

We hope those readers who know little if anything about the AACS or its ideas will not flip past the articles and letters. It should be apparent to anyone that feelings are strong, on both sides, and that something of 'importance' (at least to those Christians) is at stake here. For that reason, if for no other, the issues deserve to be considered carefully.

We would also hope that all readers of the *Guardian* understand that publication of a letter does not mean the *Guardian* or its editor endorses the contents. The editorial note attached to Dr. Rudolph's letter did *not* constitute an endorsement—or at least the editor did not mean for it to have that significance—but was solely meant to indicate that the *Guardian* was not endorsing the AACS either.

Nor does publication of an article—for example, that of Professor Frame—mean that the *Guardian* endorses the article, either in detail or in its main thrust. All that publication means is that the *Guardian's* editor feels that the article has something to say that readers ought to know about.

All that has been written in the pages of the *Guardian* from and about the AACS has been published for one purpose. There already is a degree of polarization between those earnest Christians who support the AACS and those equally earnest Christians who have felt obliged to challenge its statements. Dr. Schrottenboer is mistaken if he believes that silence will avoid

further polarization. The only way the alienation can be overcome is to get the subject out in the open and to discuss it in the light of Scripture.

To that end, the *Guardian* has sought and been promised a response to the article by Professor Frame from staff members of the Institute for Christian Studies in Toronto. It is our sincere hope that further discussion will serve to clarify what is admittedly a strong disagreement.

To be quite honest, the editor has had doubts about some of the statements published by AACS spokesmen. These statements have been in language differing somewhat from the familiar style of theological discussion with which many of us are familiar. For that reason perhaps, or for more basic reasons perhaps, some of the statements have appeared to be less than fully faithful to Scripture. This is not to say the writers are heretics, or even that the statements are necessarily heretical. It is to say that it is possible to draw conclusions from them that seem to suggest that something is in error there somewhere.

Many of the goals of the AACS are admirable and important for Christians in today's world. Much that the AACS advocates should be approved by all Christians, particularly their concern that Christians make an impact in all areas of society. But that very limited "endorsement" does not imply agreement with everything said even on these subjects. And it is precisely in order to remove the barriers and to clear up the confusion over just what the AACS does mean that the *Guardian* has opened its pages to discuss these things. If we can find agreement on the basis of God's written Word, then we can work together to build Christ's church and kingdom in today's world.

— John J. Mitchell

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The Presbyterian Guardian

EDITOR
JOHN J. MITCHELL

All correspondence should be addressed to The Presbyterian Guardian, 7401 Old York Road, Phila., Pa. 19126

LETTERS

Just a word to let you know I appreciate the *Guardian*. The articles on the AACs are helpful and the ones on elders I plan to use in my church.

F. S., Detroit, Mich.

Let me say that I think the content of the *Guardian* is much improved over the past couple of years. The series on the AACs, Bible translations, and the eldership have been particularly good.

R. S., San Diego, Calif.

I appreciate the article, "Confronting the American Businessman with the Gospel" by Dr. Miller. I am a teacher of a businessmen's Sunday school class and was especially interested in this splendid article.

J. C., Andalusia, Ala.

I have really been enjoying the *Guardian*, although the issue of October seemed awfully erudite for us country folk out here.

E. V., Long Beach, Calif.

I am appreciating the *Guardian*, especially since we have been unable to find a strong reformed witness in this area. The articles are relevant and enriching to me. Thank you for the effort you put into it; it has been most worthwhile.

R. B., Rome, N. Y.

One comment I want to make is how very much I enjoyed Jack Miller's splendid article, "Confronting the American Businessman with the Gospel." I liked the point he made that the "well-dressed, self-sufficient businessman has the same need for Christ as the sloppy long-haired hippie." How easily we are thrown off the track by outward appearances! As Christians we *should* be carrying the gospel message to them "with the same love and zeal as we do the young ones."

C. B., San Francisco, Calif.

The article by C. John Miller, "Confronting the American Businessman

with the Gospel", in the October *Guardian* is extremely good. I hope that this article will be reprinted in leaflet form.

D. D., Pensacola, Fla.

Ed. note: The article by Dr. Miller was reprinted, both by Westminster Seminary and by the *Guardian*. A limited supply is available; ask for: *Confronting the American Businessman with the Gospel* and include 75¢ for each 10 copies. (The article is reprinted directly from the *Guardian* and folded to fit a business-size envelope.)



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Comment on CRC Synod 1972

I would like to make some comment on the very bleak but truthful report of our Synod meeting in June 1972 given in the Aug./Sept. issue of the *Guardian*.

About the "Authority of Scripture": A great number of us were disappointed in the direction that synod took, but it seems that "peace and harmony" is uppermost in the minds of far too many of our ministers. This thinking seems to have its roots in Calvin College and Seminary.

Concerning the CRC/RCA meeting in Holland: One minister said this was a "date" and not a "wedding"; but it seems to me that the dating parties spent more time talking about areas of agreement than of disagreement. I am afraid it amounts to a short courtship, and a hasty marriage, and many people share my views. These CRC/RCA talks are out of place since the talks between the CRC and the OPC have come to a standstill, and I believe the CRC has not made an honest effort to continue the discussion with the OPC.

Have you heard of the "Evangelism Thrust" program in the CRC? [*Ed. note:* Yes, this is the name given to the "Key 73" evangelism program as promoted within the Christian Reformed Church. The effort is an interdenominational one aiming at a nationwide campaign of evangelism and involving such disparate churches as the United Methodist, some Roman Catholic dioceses, the Missouri Synod Lutherans, and many others. The CRC has prepared some materials of its own, and has adopted or modified others from the Key 73 program.] Many of us feel that the material is not soundly reformed, not in harmony with the teachings of Scripture. Two churches in our classis have refused to use the material on these grounds.

There are many more in our Christian Reformed denomination who share my views; but there are far too many others who disagree with us.

H. L., Holland, Mich.

Ed. note: The letter above is from a member of the Christian Reformed Church with whom the editor has had a continuing personal correspondence. It represents, we believe, a considerable segment of opinion within that church and is printed here—with his permission—for that reason.

Here and There in The O P C

Lake Luzerne, N.Y. — Almost 70 youths and adults took part in the Winter Youth Conference sponsored by the Presbytery of New York and New England. The Conference was held December 26 - 29 at the facilities of the Peniel Bible Conference. Delegations came from Bangor, Me., Rochester, N.Y., and points between.

Conference speaker was the Rev. William Krispin, missionary-pastor of Emmanuel Chapel in Philadelphia. He brought a series of messages from Ephesians with the theme, "Are You the Church?" The Rev. Wendell L. Rockey Jr. of Hamilton, Mass. served as director. Other ministers on the staff were Raymond M. Meiners of Schenectady, N.Y., B. J. Stonehouse of Bangor, and J. Peter Vosteen, Christian Reformed pastor in Whitinsville, Mass.

Mr. Rockey reports that many were stirred by Mr. Krispin's challenging presentation of the gospel and engaged in much constructive discussion concerning how they might participate more meaningfully in the life and witness of our churches. A 6:45 a.m. prayer time was a feature of the conference and was well attended by young people and adults.

Wendell Rockey being a director



Houlton, Maine — Bethel Church here has been able to purchase a house to serve as the manse. Purchase was necessitated when the house being used was no longer available, and payment for a right-of-way taken from the church property enabled the congregation to buy a home.

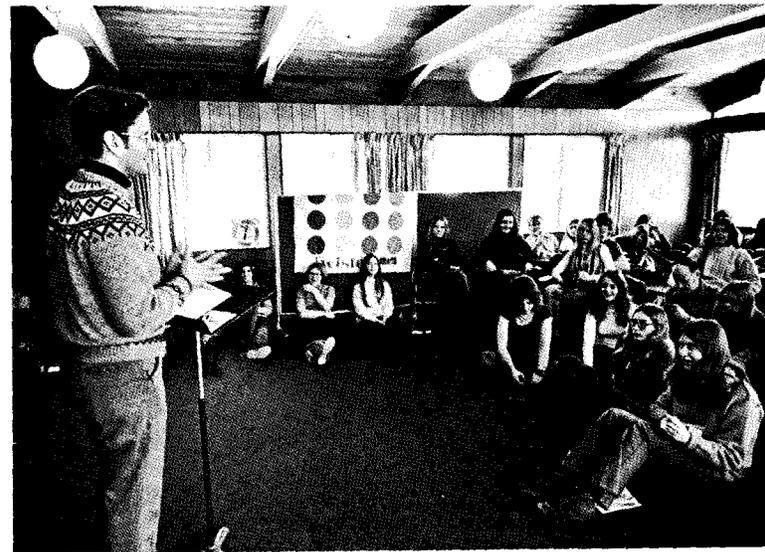
At the same time, Bethel Church's outreach has now extended to the Caribou - Presque Isle area, largest population center in northern Maine. A regular Bible study is being conducted there, and negotiations are in progress for purchase of a church and manse in that area. It is hoped that a permanent testimony to the Reformed faith may be established.

January, 1973



Chip Stonehouse talking it over

Bill Krispin speaking — but, no boys?



The Presbyterian Guardian

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Here and There in The Orthodox Presbyterian Church

Eugene, Ore. — The organization of the chapel here into the Oak Hill Orthodox Presbyterian Church was completed on November 12 with the ordination and installation of its newly elected officers. The group was officially received as a separate congregation on July 7 and had been operating under a presbytery-appointed acting session.

With its own session and board of deacons, the Oak Hill Church moves ahead. Ordained to the office of elder were Mr. Gary Brownlee and Mr. Douglas Rasmussen. Mr. John Coley was ordained a deacon. Mr. Walter Clark, formerly an elder of the Westminster Church in Bend, Ore., was also installed as elder for the congregation here.

Taking part in the ordination service were ruling elders H. Peterson and Earl Robb, both from Calvary Church in Sonora, Calif.; Mr. Peterson is the father-in-law of Mr. Rasmussen. The Rev. Harold L. Baurer, pastor of the Oak Hill Church, preached from Hebrews 13:17 on "A Significant Structure."

The Chapel was begun in 1963 as a denominational home mission. The Rev. Glenn T. Black began his service as home missionary in the fall of that year. The group made steady progress and in 1970 a building was dedicated to Christ's service. Following the departure of Mr. Black to serve as missionary-at-large in the area of Denver, the Rev. Mr. Baurer was called to the work in Eugene, and began his labors in February 1972.

The Oak Hill Church continues under the direction of and receives aid from the Committee on Home Missions. It is located in the cultural center of Oregon and has a ministry to dairy farmers, university students, as well as residents in Eugene. Present membership is 34 communicants and 17 covenant children.

Sterling, Kans. — Marc Warren Snyder, son of Dr. and Mrs. Dale Snyder, died unexpectedly in his sleep on November 17, 1972. His death was attributed to a rare type of meningitis.

Marc was 12 years old and in seventh grade. He had practiced basketball during the afternoon and gave no indication of feeling ill. His death was discovered when his mother tried to awaken him for school the next morning.

Dr. Snyder is a professor at Sterling College. May he and his wife be comforted in the knowledge that the sovereign Lord has called Marc to himself.

Vineland, N. J. — Covenant Church featured special music and Scripture reading at the morning worship service on November 21 in honor of their pastor's 25th anniversary of his ordination to the ministry. The Rev. Robert W. Eckardt was ordained in 1947 and served as pastor of Immanuel Church in Bellmawr, N.J., until 1951. He came to Vineland in 1966 after several years as pastor of Emmanuel Church in Wilmington, Del.

Valdosta, Ga. — Westminster Church, after quite a long wait, now has a new pastor. The Rev. William E. Warren was installed at a service conducted by the Presbytery of the South on January 3. The Rev. Clarence W. Duff, retired missionary to Ethiopia, presided. The Rev. John H. Thompson Jr., missionary at large in the South, preached the sermon. The Rev. Larry G. Mininger, pastor of Emmanuel Church in Ocoee, Fla., charged the new pastor, and ruling elder J. D. Phillips, also of Emmanuel Church, charged the congregation. Dr. J. A. Durrenberger, elder of the Westminster Church, also took part in the service.

The Rev. Mr. Warren graduated from Westminster Seminary in 1963 and has served pastorates in the Reformed Church, U.S. (Eureka Classis). He and his wife Jocilyn with their children will reside at 1300 McRee Dr., Valdosta, GA 31601.

Bangor, Maine — Pilgrim Church is rejoicing and giving praise to God for the end of its support by the denomination's Committee on Home Missions. This congregation had some very difficult years, requiring extra aid in order to survive at times. But in God's providence, it enters 1973 as a "self-supporting" congregation. The Rev. Bernard J. Stonehouse is pastor, and reports a continuing good contact with college young people in the area.

Thank Offering exceeds goal

Orthodox Presbyterians 'went over the top' in the 1972 Thank Offering. A goal of \$100,000 had been set for the annual special giving, in a campaign that stressed the 'opened doors' before the denomination's home and foreign missions and Christian education committees.

Receipts are still coming in, but the total now in hand is already over \$121,000. This compares with a 1971 total of nearly \$90,000 or a gain of more than 33%.

Certainly additional thanks is to be given to God for having blessed his people with a heart for joyful giving.