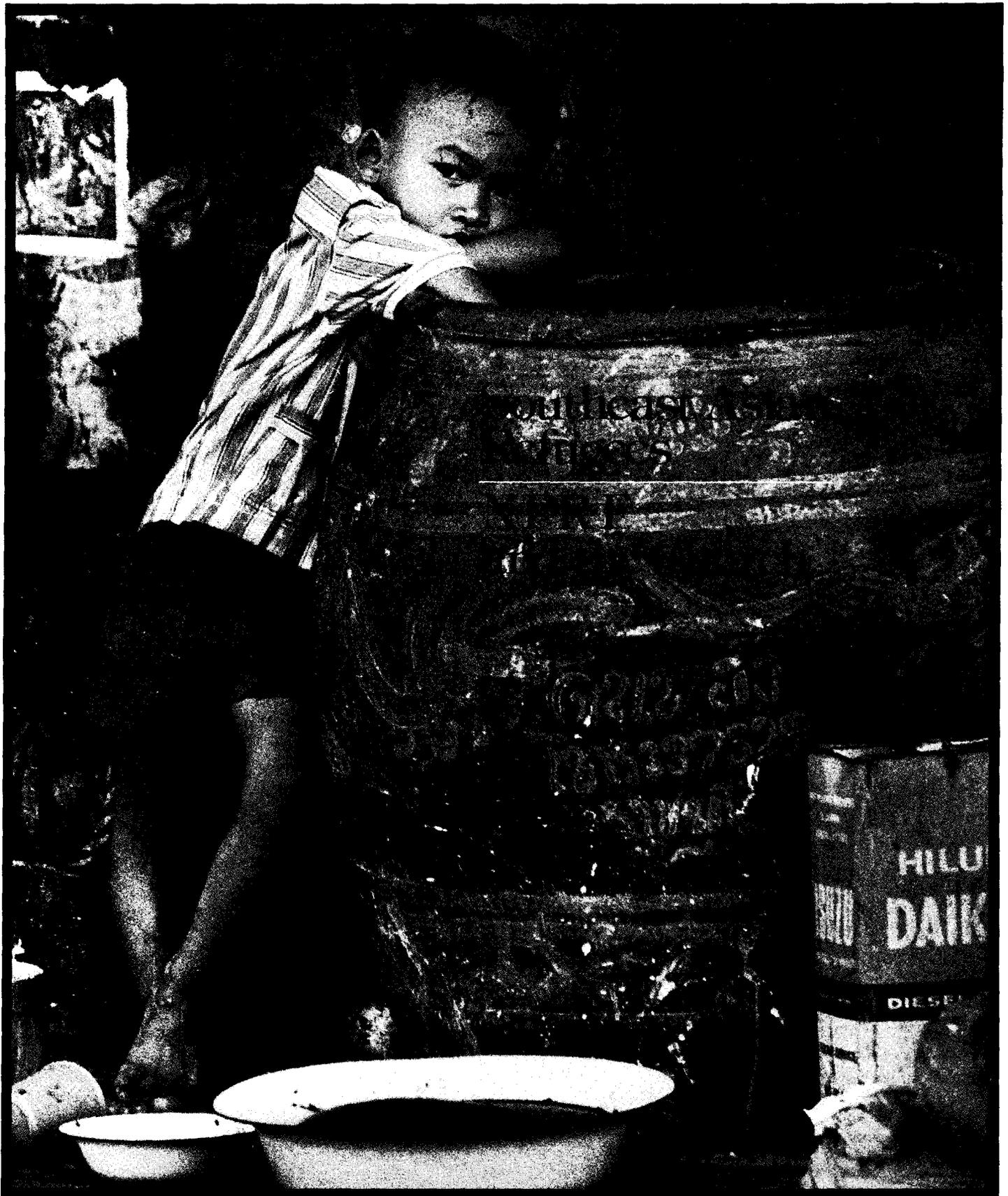


# The Presbyterian Guardian

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**The Presbyterian Guardian**  
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**New Subscription Rates**

It has been found necessary to raise our subscription rates by 50 cents as of July 1, 1979. This means that individual subscriptions will cost \$4.75 and club subscriptions \$4.25.

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# From the Editor

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This issue begins with an important discussion. In our April 1978 issue we published an article introducing the work of the National Presbyterian and Reformed Fellowship (NPRF). This is an organization composed of some of the foremost Presbyterian and Reformed church leaders in this country. Its purpose is to promote unity and fellowship among Reformed brethren in the various Presbyterian and Reformed denominations. This summer the NPRF is planning a major Congress in three parts to discuss "The Word of the Sovereign God" (Calvin College, July 9-14, 1979), "The Gospel of the Sovereign God" (Grove City College, July 16-21, 1979) and "The Church of the Sovereign God" (Covenant College, July 23-28, 1979).

In response to the above article we received an extensive letter from Mr. Arthur Schwab of Sewickley, Pa., questioning the biblical basis for NPRF's existence. The issues which Mr. Schwab raises are not new. They are ones with which pastors, missionaries and all serious students of the Scriptures have struggled for a long time. The basic issue is, how can a so-called "para-ecclesiastical organization" like NPRF, operating outside of the organized church structures, claim to be promoting the good of the church? The Reformers defined the church by three "marks": the preaching of the Word, the proper administration of the sacraments and the exercise of discipline. An organization such as NPRF, so it is argued, cannot rightly claim the last two of these marks since it does not operate as a church in the usual way, nor does it claim to be a church. What basis, then, does it have for its existence?

Well, for one thing, the Reformers did not anticipate the fragmented nature of the Reformed church today. They defined the marks of the church as over against

the errors of the Roman Catholic Church where they saw these marks to be missing. The marks are perfectly valid for distinguishing a true church from a false one, but they are not all that there is to the biblical doctrine of the church. As Dr. E. P. Clowney argues in his response to Mr. Schwab, the unity of the church is very much to the fore of the biblical definition of the church. It is our duty to work towards that unity. (This is not to be confused with the unbiblical unity at the expense of truth sought by the Ecumenical Movement in our day. True unity is based on biblical truth not unbiblical compromise.) In view of the current fragmented situation, Dr. Clowney feels we must lay stress on the distinction between the church as organization and as organism, that is the formal denominational structures as over against the informal fellowship of the people of God as a whole. The NPRF comes under the latter category. Doubtless, the last word has not been said, but we call attention to this discussion.

The next article is supplied by the Robert H. Skilton and Margaret B. Skilton House in Philadelphia. It draws attention to the pressing needs of refugees from Southeast Asia, and to our responsibility to offer them Christian love and mercy. Some very practical steps are suggested, and valuable contacts are mentioned.

Appropriately, this is followed by an article on "Biblical Hospitality" which spells out our obligations to be hospitable not only to those whom we know and love, but also to those whom we do not know and who are very different from us.

Next, a retired missionary to Iran, the Rev. William M. Miller, draws on his long experience to shed some light on the background to the present situation in that land which is so much in the news these days.

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# NPRF and the Church

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In our April, 1978 issue we published an article introducing the work of the National Presbyterian and Reformed Fellowship (NPRF). We received, in response to that article, the following letter from Mr. Arthur Schwab of Sewickley, Pa. Mr. Schwab raises questions as to the biblical justification for an organization like the NPRF. In view of the importance of this issue we are printing Mr. Schwab's letter, together with a response from Dr. Edmund P. Clowney, President of Westminster Theological Seminary. Dr. Clowney is Chairman of the Guardian's editorial committee.

By this letter I seek to stimulate a discussion concerning the biblical justification (1) for the existence of the National Presbyterian and Reformed Fellowship (NPRF) and (2) for the church-like functions in which NPRF is engaged, in response to the article in the *Presbyterian Guardian* of April, 1978, entitled "NPRF: A Channel for Ministry." I write this letter, however, realizing that as a layperson, my ability to do so is quite limited, and in awe of the impressive list of persons who constitute the current NPRF Board.

## **Biblical Justification for NPRF's Existence?**

First, NPRF may have no biblical support for its existence, purposes, and activities. The article in the *Presbyterian Guardian* cites no Scripture for the creation, maintenance, and operation of NPRF. The "crisis" described in NPRF's Statement of Purpose and the purposes discussed below do not justify the creation of NPRF if it has no biblical foundation.

One NPRF purpose is to be "a truly national Reformed and Presbyterian witness. . . ." Are the NPRF "individuals"

being somewhat presumptuous in calling themselves a "national" organization, giving the impression of some "representative" capacity? Is NPRF simply "an organization of individuals 'without portfolio,'" when it proudly states the titles of its current board members? Is the "NPRF" name a misnomer since it is not "Presbyterian" in government? Can NPRF call itself "Reformed" in the sense of the complete Reformed doctrine (not simply the Five Points) since its existence, purposes, and activities may demonstrate a non-Reformed view of the church? Does Christ recognize the existence of any organization as "a channel for ministry" to his people other than the church?

Another NPRF purpose is "to join [together] those who seek . . . unity of a pure witness to the Word of God." Does NPRF plan to be a National Presbyterian and Reformed Church? Is the "unity" sought by NPRF a unity to be achieved outside of the church, or at least initiated from outside of the church?

NPRF seems to believe it will achieve the "desired" unity, because it is not confined to the biblical constraints placed upon a church. It prides itself in having "freedom of movement, discussion, decision, [and] activities; it is not required to (although it may) work through (sometimes stifling) church agencies." Is NPRF saying that the church will be unable to reach its fullest potential unless some non-church organization like NPRF (without the biblical constraints of a church) comes to the rescue of Christ's church? What is the nature of the doctrine of the church being taught at the seminaries represented by individuals on the NPRF Board? Are pastors-to-be being taught to work outside the church whenever the church "stifles" their plans or goals?

NPRF states that it is needed because "the influence of an uncertain church may be dissipated with a nation in flux and a world in crisis." Does Christ instruct us that when the church is facing a world in crisis that "individual" believers should work outside the church through organizations of "individuals"? Is the "crisis" before today's church greater than that before the church in the days of the apostles? Did the apostles resort to non-church organizations in times of difficulty? Do we really believe God is sovereign if we believe that the influence of his church ever is "uncertain"?

## **Biblical Justification For NPRF's Church-Like Functions?**

Secondly, the most troubling aspect of NPRF is that it now may be acting as, and performing the functions of, a church, although it states that ". . . NPRF recognizes that it is not a 'church' and should not usurp concomitant prerogatives." Do the following NPRF activities set forth in its own article in the *Presbyterian Guardian* constitute church-like functions?

1. Is NPRF performing the function of a church when it acts as a "forum" where "people of like mind and commitment" can "meet for mutual support and to deal creatively with the challenge of a Christian life and witness in a complex, changing world"?
2. Is NPRF performing the function of a church when it provides "fellowship, interchange, and growth, talk and prayer" [which activities NPRF states "almost of themselves have given NPRF a reason-for-being to this point"]?
3. Is NPRF performing the function of a church when it sponsors meetings like the ones in Pittsburgh and Baltimore entitled "Ministry of Mercy—A Seminar for Deacons" setting forth the biblical role of the diaconate?
4. Is NPRF performing the function of a church when it plans to hold a "Congress" in 1979 to take advantage of the "great opportunity [which] exists in the turmoil of our nation and world and indeed in the midst of the 'evangelical' revival

for people of Reformed persuasion to bear testimony," and when NPRF through this Congress wishes to "afford to the Reformed faith a new measure of visibility in the world and in the churches"?

Does NPRF begin to sound like a church or, at least, like an organization performing the functions of a church?

For what reasons are NPRF individuals who are members of Reformed churches not satisfied with the "fellowship, interchange and growth, talk and prayer" among the saints of their own churches?

What is the biblical justification for NPRF setting standards for deacons and for numerous areas of biblical interpretation of the Word of God which will be discussed at the 1979 Congress? Does it seem ironic that NPRF, a non-church organization, plans to include in its 1979 Congress a discussion concerning "The Church of the Sovereign God"?

Who will exercise discipline over NPRF should the above-mentioned activities or the doctrinal standards set forth at its seminars and Congresses be unbiblical? For instance, what if an unbiblical position was set forth at the seminar on the diaconate, or if such a position(s) is set forth at the 1979 Congress, who will exercise discipline to correct such an unbiblical doctrine? Does this not show that the NPRF activities are church-like functions which should be operated by a church or a group of churches and not by a group of individuals?

### **Conclusion**

In conclusion, while NPRF does not state its ultimate goal(s), NPRF, at a minimum, appears to wish to be a uniting force of the Reformed people in this nation or, possibly even, the nucleus of a new national church. While unity among the Reformed churches or even their merger may be a biblical goal, should this unity be initiated and brought about through these Reformed churches or through a non-church organization like NPRF? Is NPRF unwilling to wait for God and his providence to achieve this unity through the churches, instead of through individuals' efforts in a non-church organization?

Is it possible that the existence of NPRF, with its distinguished and knowl-

edgeable board, and NPRF's church-like functions, indicates the need for the great men of the Reformed faith who constitute NPRF to work for the development of a greater understanding of the Reformed doctrine of the church, instead of putting their efforts into a non-church organization pursuing the "unity" which only the Holy Spirit can give?

Would not a truly Reformed understanding of the doctrine of the church be more likely to lead to the unity of the church, than individual efforts outside the church?

I hope that this letter will commence a discussion concerning NPRF; that the questions raised herein will not be found to be offensive; and that those who read this letter will be convinced it was written with humility and a love and concern for Christ's church.

Arthur Schwab  
Sewickley, Pa.

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## **The NPRF and the Church**

### **A Response**

**Edmund P. Clowney**

It is precisely my concern for the biblical doctrine of the church that moves me to take an active part in the National Presbyterian and Reformed Fellowship. The New Testament teaches the unity of the church upon the apostolic foundation in the sanctification and fellowship of the Spirit of Christ. The apostle Paul cries out against divisions in the church, "Is Christ divided? Was Paul crucified for you?" (I Cor. 1:13). Paul knows that he or Apollos or Peter could claim to set up separate denominations only if they could divide Christ's "one body" on the cross—or provide salvation in their own names by being crucified for sinners!

Yet, as a matter of fact, the church has been divided, again, and again, and again. The separated groups resulting from these divisions cannot be denied the name of church if they show the marks of the church. Yet these divided denominations cannot speak of themselves as though they were the undivided church of Christ. Some have attempted to do this. Like the Roman Catholic Church, they have claimed to be the only true church of Christ on earth. They have regarded other denominations as false churches, or gatherings of

"separated brethren" lacking the valid form of the church.

If a denomination recognizes (as the Orthodox Presbyterian Church, for example, does, *Form of Government* Ch. IV) that other denominations may also claim to be the church, there is an urgent obligation to seek to remove the walls of denominational division. Christ did not remove the middle wall of partition between Jew and Gentile at such cost in order to bless the erection of new barriers between denominations.

I rejoice that the Orthodox Presbyterian Church has not only acknowledged this in principle but has sought to carry it out in practice. I pray that we and other Reformed denominations may increasingly recognize the urgency of this task. If the church at Ephesus was commanded to seek the unity of the Spirit in the bond of peace (Eph. 4:3), how much more are we obliged to this duty when we see the church so grievously divided?

But while the smallest beginnings are made in reconciling divided Christians, the denominational structures still stand. How are we to serve the Lord in this situation? Our responsibilities are both corporate and individual, they apply to the church as organization and as organism—that is, to its formal actions and decisions under the direct government of its officers and to its less formal actions taken by members individually or in groups as "general officers." (Every Christian holds appointment from the Lord!)

"Para-church" organizations may be irregular but they are not illegitimate. Denominational divisions cannot remove the reality of Christian fellowship among those who know one Lord, one faith, and one baptism. The broken circle of denominational organization cannot be made a barrier that would forbid Christians to fellowship together, pray together, or serve the Lord together when occasion may require. The Presbyterian Church in the U.S.A. banned the Independent Board for Presbyterian Foreign Missions on the ground that the denominational organization held a monopoly on the right of its members to collect and disburse funds for the work of Presbyterian foreign missions. Dr. Machen recognized the irregu-

larity of the Independent Board and later sought to bring the Board into the structure of the Presbyterian Church of America. But Dr. Machen stoutly maintained the right of Christians to associate in an independent board for the direction of missionary work. Even earlier, Dr. Machen had led in establishing Westminster Theological Seminary as an agency independent of denominational control to prepare men for the gospel ministry.

If the church were undivided, sound in the faith, and serving the Lord there would be no tension between activities undertaken by groups of members and the supervision of church officers and councils to which all would submit in the Lord. But when the church has suffered division contrary to the express apostolic teaching, irregularities and tensions are unavoidable. No Christian in the United States today can serve the Lord fully in a congregational or denominational fellowship by living as though that congregation or denomination were the whole church of Christ. He must recognize fellow Christians in other churches, receive the ministrations of other Spirit-anointed preachers and teachers, and seek to use his gifts, material and spiritual, for the blessing of brothers and sisters in other communions.

Does this wider circle of Christian relationship and fellowship replace or invalidate congregational or denominational order? No, for scriptural order comes to much fuller expression in the life of the congregation and denomination. The regular bonds of membership, discipline, worship, and service together in the formally organized church express within certain limits what the Lord has appointed for the good order of his people. Any Christian working beside a brother or sister from another denomination remains under the discipline of his own church.

It is true that denominations have a primary responsibility to minister in worship, nurture, and witness and that they must seek to reunite the true church of Christ, resolving the issues in doctrine and life that have divided it. But this responsibility of the denominational churches does not relieve any individual

(continued on page 16)

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## Pressing Needs of Southeast Asian Refugees

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Tens of thousands of refugees from Communist-oppressed lands in Southeast Asia are in critical need of help NOW. More than 50,000 have fled to Malaysia, 120,000 are in Thailand. In the first nine months of 1978, 40,000 people who had escaped from Vietnam in boats reached other lands. Multitudes of these refugees now confined to overcrowded camps, look for a further deliverance—one which will complete their exodus and take them to a land where they can move and work and live like free men.

These brave people hazarded everything and have faced death at every turn in order to seek refuge from the tyranny in their homelands. Many of their compatriots have perished in their flight. It has been estimated that from forty to sixty percent of those who have fled from Vietnam, Laos, and Cambodia by boat have drowned on their way to hoped-for freedom. It is quite likely that for every person who makes it safely to another land, at least two have died on the way from drowning or some other cause. While close to Vietnam, the refugees must seek to avoid gunfire from government vessels; on the sea some have been attacked by pirates and robbed, women have been raped, and men have been thrown into the water; at times meager supplies of food and drink have run out on the long and arduous voyage, and passengers have consequently died before reaching shore. When, after exposure to unimaginable hardship and peril, some have finally

arrived in other lands, they have been repulsed and refused asylum. One boat with about 250 people aboard was pushed away by the natives and in the effort to make the difficult passage to the open sea it struck a sandbar, capsized, and almost 200 of its passengers lost their lives.

The thousands of refugees who have made it to other lands and who presently are in teeming camps or who are still in unwelcome boats offshore, are in need of many things; but they especially need the warmth of Christian love and compassion; and they need to have that love translated into action NOW. If loving Christian hospitality is shown to them, and they are freed from their camps and their boats and brought to a land of liberty, not only will their own heroic flight from oppression be rewarded, but room will be made for others now denied refuge.

There are Christians among the refugees, and that means that Christ himself is also among them. Stan Mooneyham puts it expressively in the title of a stirring article in *World Vision* (Jan. 1979, p. 23): "Jesus Slept on a Beach Last Night." Our Lord did clearly identify himself with his people in their needs and distresses: ". . . I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you took me in; naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came unto me." On being asked when he had been ministered to in these ways, he replied: "Verily I say unto you, Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me" (see Matthew 25: 31-46). If our storm-tossed, impoverished,

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*This report is issued by the Robert H. Skilton and Margaret B. Skilton House, 930 W. Olney Ave., Philadelphia, Pa. 19141 (215-924-2426)*

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unwanted brothers in Christ are calling to us for help, we must realize that it is not they alone who are calling, but our great God and Saviour is calling to us too. Pious words and good wishes for them are not enough—they need action and they need it NOW. Even as we read these words many may be dying, no longer capable of receiving help from us, no longer able to strive for earthly liberation. Truly the Scripture calls on us to act NOW in the Name of Jesus Christ our Lord: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be warmed and filled; notwithstanding you give them not those things which are needful to the body; what doth it profit?" (James 2:15-16). And the words of the disciple whom Jesus loved likewise demand of us loving action: ". . . whoso hath this world's good, and seeth his brother have need, and shutteth up his heart against him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:17-18).

Yes, the Christian will be moved to help his fellow-Christians among the refugees. He may feel a special responsibility for those of like precious faith; but his heart will go out also to the many non-Christians among them, and he will strive to help them too. He has been instructed by the apostle Paul (Gal. 6:10) that as he has opportunity, he should do good unto all men. Yes, the Christian is called upon to act, and the critical situation calls for action NOW.

### What Can Be Done Now?

But what can be done? Much. Every church and every Christian can do something to help. Here are some of the things that can be done: CHURCHES, as well as other organizations, and even families can sponsor refugees. They can in effect extend Christian hospitality to them and help them to become self-supporting, productive members of a free society. Thus the Spring Mill Baptist Church, 80 Cedar Grove Road, Conshohocken, Pa., Rev. Paul Humber, pastor, has agreed to sponsor a family of six which has fled from Saigon and has been confined to a boat off the coast of Malaysia. With the obtaining of sponsorship, refugees are permitted to leave their boats

and camps, and are flown to the sponsor's country at no cost to him.

How does a church learn what sponsorship involves and how to go about sponsoring a family or individuals? Ordinarily the first thing to do is to get in touch with one of the eight or nine sponsoring agencies working with the United States Government. Among these agencies are the following:

1. Lutheran Immigration and Refugee Service, Lutheran Council in the USA, 360 Park Avenue South, New York, N.Y., 10010. This agency may be called toll-free at 800-223-7656 or -7657. In the Philadelphia area contact may be made with the Lutheran Children and Family Service, the Lutheran Church in America, 2900 Queen Lane, Phila., Pa. 19129 (215-951-6850). Ask for Pastor Robert Nelson.

Lutherans in the United States have had a long experience in dealing with immigrants and refugees, an experience dating back to 1840. In recent years their Immigration and Family Service has been active in the resettling of a considerable number of Kurds and Chileans, 600 Ugandan-Asians, and almost 19,000 refugees—from Indo-China. Congregations affiliated with the Missouri and Wisconsin Synods, the American Lutheran Church, the Association of Evangelical Lutheran Churches, the Lutheran Church in America, and other bodies have made use of this service. Non-Lutheran congregations may also avail themselves of the help offered by this agency. It should be noted that this experienced organization works with congregations, for it feels that they have the varied resources which are needed to help the refugees become independent, productive contributors to American society.

2. World Relief Refugee Services (a division of the National Association of Evangelicals), P.O. Box WRC, Nyack, N.Y. 10960 (914-353-0640). The director is T. Grady Mangham. This agency, like the Lutheran Immigration and Family Service, favors sponsorship by a local congregation. It finds that "the material, social, emotional and spiritual resources available through a group of sharing, caring Christians can provide an excellent climate in which the necessary adjustments can be made." It will, however, work with families who wish to sponsor

refugees, if the families have the endorsement of a local church. The services of this agency are not limited to affiliates of the National Association of Evangelicals.

3. Church World Service, 475 Riverside Drive, New York, N.Y. 10027 (212-870-2270). The Christian Reformed World Relief Committee works through this service. For information about the Christian Reformed program, call 616-241-1691 and ask for Neil Molenaar.

4. Mennonite Central Committee, 21 S. 12th Street, Akron, Pa. 17501.

5. Immigration and Refugee Services, American Baptist National Ministries, Valley Forge, Pa. 19481 (215-768-2000). Ask for Eleanor Kolpak or Matthew R. Guiffrida.

### ***Help Available For Sponsors***

The agencies mentioned above can offer much help to sponsors. For example, the Lutheran Children and Family Service provides the assistance of a bilingual staff, translation and language aid and guidance, information about housing and employment opportunities, special legal and other help, and valuable suggestions to the sponsors about meeting their responsibilities. Information about Government, Employment, and Educational services for refugees may be obtained by calling toll-free 800-424-0212 and 800-336-3040 (National IndoChinese Clearing House, 1611 N. Kent St., Arlington, VA 22209).

### ***Responsibilities Of Sponsors***

Sponsors are not obligated to meet any of the needs of refugees until they arrive at a nearby airport. The sponsor will arrange to have the refugees met at the airport and will provide housing, furniture, bedding, clothing, food, and other necessities. Arrangements will have to be made for a physical examination, and assistance should be given in obtaining employment. At first the refugees, of course, will be very much dependent; but the aim should be to assist them to become self-sustaining at an early date. World Relief Refugee Services suggests that the needed help should be envisioned in three stages such as these:

1. Virtually complete support will be needed until the first pay check comes.

2. After that, direct support can be reduced during the next few months while

financial stability is being achieved.

3. Maintaining personal associations and emotional support should continue until the refugees have successfully adjusted to their new environment and have become capable of providing for their own needs.

Even when the refugees have become quite self-sustaining, a close bond should continue to unite them with those who have befriended them. Rewarding lifetime relationships may well be formed. Opportunities will of course arise for seeking to minister to their spiritual needs—for seeking to lead the non-Christians to the Lord and to assist the believers in their growth in the knowledge of the truth and in their Christian walk.

The financial obligations of sponsors vary, but it should be remarked that they are not always formidable. The Rev. Russell Stewart, pastor of the Church of the Redeemer in Philadelphia, who with Mrs. Stewart is much experienced in helping refugees, reports that the total financial outlay for eight refugees has not exceeded fifteen hundred dollars; and that is not fifteen hundred apiece, but fifteen hundred dollars for all eight of them together. The Gwynedd Square United Presbyterian Church likewise has found that money was not a major problem. The needed contributions came readily from the church. There is, however, no guarantee that some situations will not prove more demanding financially. But when we are trusting in Christ and are doing what he requires of us, we may expect him to fulfill his exceeding great and precious promises. When our Lord is knocking at the door, we do not refuse him admission because we are not sure exactly how much his stay with us will cost. Sometimes refugees can find employment in a few weeks. In the Philadelphia area jobs are available for them. Mr. Stewart advises that in the sponsorship arrangement it should be stipulated that the refugees should be willing to work at any suitable job that is found.

Sponsoring agencies can spell out the particular responsibilities that sponsors assume, and can give useful advice as to how to meet these obligations. Pastors and churches experienced in dealing with refugees can provide in-

valuable suggestions. In the Philadelphia area, for example, it would be wise to seek the counsel of the Stewarts, Pastor Nelson, and the Rev. Paul A. Corcoran, pastor of the Gwynedd Square Presbyterian Church, and others. The Gwynedd Square Church regards its two previous efforts at sponsorship as successful, and it has confidence that a third effort, which it is undertaking, will also have a gratifying outcome. It says with regard to sponsorship: "It's not easy, but it can be done with good results for everyone. If you are willing to take on some unusual responsibilities, and stick with the effort perhaps longer than it promised at first to be, and remember what you would want a group to do for your loved ones if they were strangers in a new land, it can be done well."

### ***What Individuals Can Do***

There are very important things that every Christian can do to help the refugees. Among them are the following:

1. Prayer is essential. All can use this mighty instrument. Even those who are impoverished themselves or institutionalized because of illness and infirmity can reach out with their prayers to the whole earth, including the crowded camps in Southeast Asia, and present their petitions to the Father of mercies and God of all comfort in the name of him who has all power in heaven and in earth.

2. Members of churches that are sponsoring refugees can assume some of the responsibility. Gifts of money, food, clothing, furniture, bedding, and other needed items can be made, and professional and other services can be donated during the period of nearly total dependency.

3. Members of churches that are not now sponsoring refugees can inform the officers and members of their congregations about the critical need that exists and recommend appropriate action.

4. Contributions may be sent to churches that are sponsoring refugees. Thus checks can be made out to the Spring Mill Baptist Refugee Fund, and sent to the address given above. Other types of gifts are also welcome.

5. Contributions can be sent, designated for refugee work, to denominational diaconal committees. The Committee on Diaconal Ministries of the

Orthodox Presbyterian Church will be glad to transmit funds to churches and agencies which are helping refugees. Gifts for this purpose can be sent to that committee, in care of the Rev. Lester R. Bachman, 806 Dorsea Road, Lancaster, Pa. 17601.

6. Contributions can be sent to agencies that are helping refugees abroad as well as at home. For example, World Relief Refugee Services, P.O. Box WRC, Nyack, N.Y. 10960, is cooperating with evangelical missionaries in different countries in Southeast Asia in helping refugees. It is active in Thailand, Hong Kong, Indonesia, and the Philippines. World Vision International, P.O. Box O, Pasadena, California 91109, in its Operation Seesweep, is working with the boat people.

7. Further information can be obtained through the Skilton House, 930 W. Olney Avenue, Phila., Pa. 19141 (215-924-2426). Arrangements can be made for talks and conferences about the work with refugees. If any questions remain as to what we all can do in this most urgent situation, please get in touch with us NOW.

On the pedestal of the Statue of Liberty in New York Harbor are inscribed the moving words by Emma Lazarus: ". . . Give me your tired, your poor, your huddled masses yearning to breathe free . . . Send these, the homeless, tempest-tost to me. . ." We in the United States would like the boat people and the others who have hazarded everything to be free—we would like them all to hear these words. We wish for them the earthly asylum and freedom which the Statue of Liberty symbolizes. But above all we wish for them a more excellent kind of freedom. We wish for them the freedom wherewith Christ has made his people free. We wish that they might all know the truth and that the truth might make them free indeed. We pray that they may hear the Savior of the world calling: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." We pray that the destitute, thirsty, hungry, suffering, unwanted, unloved, boat people and other refugees may hear the invitation of our loving God: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

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# Biblical Hospitality

*Daniel R. Morse*

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This is the text of an address given to the Women's Missionary Fellowship of Calvary Orthodox Presbyterian Church, Glenside, Pa.

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*The link between Jesus and strangers is direct and personal so that to care for the stranger is not simply to obey the commandments of God, but it is to show love to Jesus.*

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When we think of hospitality we naturally think of time and effort, expense and sacrifice. We think of the disruption of our usual patterns of living because an outsider has intruded into our lives. Hospitality means bringing a stranger into our lives in one way or another, and the amount of disruption depends on the extent to which this strange person is like we are. If his family background, culture, education, manners, overall philosophy are similar to ours then the invasion will be hardly noticeable, but if the strangeness or dissimilarity is pronounced then the invasion will be jarring and distasteful.

The solution to this of course is to determine to be strictly inhospitable and anti-social, to maintain your own schedule, your own set patterns, and to allow no interruptions whatever. Life would

certainly be more predictable that way, quieter, more peaceful, but the conclusion of such a predictable routine would be the life of a hermit. There are not many of us who are Scrooge enough to be willing to accept such a monastic alternative. We don't like to be alone, we want contacts with other people, we have experienced the painful truth that it is not good for a man to be alone, so the recluse solution is out.

The natural way to get around this problem is to allow into your life only those people whom you like, and even then only on your terms. You control the situation and are able to associate with those to whom you are attracted and eliminate the others. That way your home doesn't become a Holiday Inn for all sorts of undesirables. Your home is open to Protestants, or at least Presbyterians, or at least Orthodox Presbyterians, or at least some Orthodox Presbyterians.

But before we go too much further maybe we should ask if the natural way to resolve this tension between Scrooge and the Holiday Inn is the biblical and Christian way. Does God ever allow us to set up our preferences as the standard for behavior, or does he set a higher standard?

In seeking the answer to this question, it is interesting to notice the various words used in Scripture for strangers and our response to them.

The first thing that strikes us is that the Bible tells us we must be friendly to strangers. It goes without saying that we are to be friendly to friends, we are to love those who love us—that again is the natural way. The Bible recognizes this natural reaction and informs us in the very terminology used that more is ex-

pected of us. Jesus says, "You have heard that it was said, love your neighbor and hate your enemy. But I tell you, love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven." In other words we have not even begun to act like our Father if we are satisfied with showing love and concern only to those of our own circle.

As we look more closely at some of the words again we are struck to find that inherent in them is some of this same tension. For instance the Hebrew word for "sojourner," that is someone not a native, is part of a word group that includes such words as "to stir up strife," "to quarrel," "to dread" and "to fear." This reflects a distinct cleavage between the sojourner and those around him. There is reciprocal tension and mutual fear. There is in the outsider the potential for arguing and disturbing the peace. And of course one doesn't naturally embrace such a potentially factious person as if he were a long lost sister or mother.

Another such word in Hebrew is the one translated "to be a stranger," which is part of a group with meanings like "to be loathsome or repugnant," and even "to oppress," "to be hostile to," "to vex," "to be an enemy." It is not simply that this outsider is weird, but that he is an adversary, one who must be defeated. The stranger is the enemy, the outlaw, and to kill him is the easiest way to dispose of him. At least he should be deprived of all rights and privileges. This is the mentality of the chicken yard. If one chicken

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*We must understand that  
it is not an option  
to be hospitable.*

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develops a sore the others peck at it until they kill it.

In the New Testament we see much the same word usage. Different words are used to speak of hospitality but they all have in common the word translated "stranger." Again, the tension of foreignness and strangeness is brought into the picture and we are faced with the vast difference

between the instinctive response to what is uncomfortable and unattractive and the godly response.

Now, because of the restraining grace of God, no one is as thoroughly bad as he could be. Consequently, even in non-Christian, pagan culture the reaction to the stranger was not, and is not, always an attempt to destroy the outsider. The tension was resolved with friendliness in the hope that what the stranger enjoyed as a guest he would be ready to repay just as generously as a host. The alien was found to be more afraid than the natives, and so he was granted the fellowship of the table and the protection of the law. From this we see that hospitality is not unique to Christianity.

What is unique is the motivation for hospitality. In place of the imperfect and selfish love that we see in the secular world, Jesus shows that unrestricted and unconditional love is required. It is to be love of the stranger such as displayed by the Samaritan to the Jew who was beaten and robbed. Furthermore, it is love motivated by our love to Jesus Christ and our

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*In a sense, hospitality is the  
very mark that distinguishes  
his people from the world.*

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awareness that to love one of the least of these his brothers is to love him, rather than by our hope of return. The link between Jesus and strangers is direct and personal so that to care for the stranger is not simply to obey the commandments of God, but it is to show love to Jesus. This the non-Christian can never do, and it is the motivation that should put the church far ahead of the world with respect to love of strangers.

Not only do we have the greatest motivation to show hospitality, but we must understand that it is not an option to be hospitable. God does not say that those who have a natural inclination in this direction are under obligation to be hospitable, nor does he say that he gives to a select few the gifts and graces to do so. No, he tells us that in a sense, hospitality

is the very mark that distinguishes his people from the world. We are to love all men and do good to them as we have opportunity, especially to those who are of the household of faith.

There are two Greek words that summarize very well what I have been saying. They are *philadelphia* and *philoxenia*. We all know that *philadelphia* means brotherly love, and sometimes we even pride ourselves in the fact that we have a city bearing that name. We might say that the word means that I have a natural, inbred love of my brother. I define love by means of that experience that I share with my brother. It is a logical love: he and I are, after all, probably more alike than anyone else. Sometimes I may even let an outsider have some of the kind of love that I have for my brother.

On the other side is *philoxenia*, which is usually translated "hospitality," but which literally means "love to strangers" or "strangerly love" in contrast to "brotherly love." This is the type of love that God commands of us. It is love in spite of natural inclination, in spite of the tension created by the unknown and foreign. It is love that does not look for a return, it is given freely in spite of what the stranger deserves. And God says to us, love all men with this kind of gracious love, but especially your brothers.

In other words, as I said earlier, we have not begun to be like our heavenly Father until we begin to love strangers. God commands us to cultivate this kind of love, and, strictly speaking, this is the only type of love that can be called "hospitality." As we begin to love those who are strange, are unlike ourselves, don't do and think the way we do and think, then we will be able to love our brothers and sisters with this same type of love.

Is this not what we see in Jesus Christ? He came as a stranger who should rightly have been our guest, but he also came as our host. His supper is a banquet for sinners where we are entertained lavishly, he serves at the table, washes his disciples' feet and finally lays down his life for his people. Here we see the supreme example of what it is to show love to strangers, and as we follow his example let us pray that he will use our strangerly love to make friends of Jesus out of strangers.

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# The Christian Church

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## In Iran

*William M. Miller*

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When I went to Persia in 1919 as a missionary of the Presbyterian Church in the U.S.A., this country which had once been a mighty empire was weak and of little importance in the life of the world. How the situation has changed! Today the eyes of the world are on Iran, the name used from ancient times by its people to designate the country we called Persia. Iran means the Land of the Aryans, and its people are not Semites like the Arabs. Now the Christians of the world are rightly concerned about what is happening in Iran.

There have been Christians in Iran from apostolic times. In the fourth century the Zoroastrian kings opposed the Christians, and in one terrible persecution 16,000 followers of Christ were put to death for their faith. But the church survived these persecutions, as well as the conquest of Iran by the Arab Muslims in the seventh century. Afterwards, missionaries from Iran carried the gospel all the way to China. However, under Islamic rule most of the people of Iran became Muslims, and the church was unable to make converts. Christians continued as a small minority to the present time.

The historic journey of Henry Martyn to Iran in 1811, and his translation of the New Testament into Persian marked the beginning of Protestant missionary work in that land. A few years later missionaries of the Basle Society worked for a time in Iran, then went to India where there was more freedom. In 1834 the first missionaries from America arrived in Tabriz, and began an effective work among the Nestorians (Assyrians) in Urumia (Rezaieh). After 1870 mission stations were established by the Presbyterians from America in six other cities in northern Iran. In 1869 the Church Missionary Society (CMS) from England

began work in Isfahan, and later its missionaries were stationed in three other cities in the central and southern parts of the country. Both of these missions established excellent schools and hospitals in each center, through which large numbers of non-Christians came to know something of the love and truth of Christ. Small churches were also established, most of the members of which were at first Armenians and Assyrians, and later converts from among the Zoroastrians, Jews and Muslims were received into membership.

In 1940 the Iranian government took over the schools of the CMS and the Presbyterian Mission. This was a severe blow to the Christian effort in Iran. Later most of the mission hospitals were closed because the missions were unable to support them with adequate personnel and funds. Like the closing of the schools, the discontinuance of the medical work in all but two of the cities greatly weakened the Christian influence throughout the country.

The churches established by the Presbyterian Mission in the north united in 1934 to form the Evangelical Church of Iran, independent of the church in America. The churches established by the CMS became a Diocese of the Anglican Church, and some twenty years ago the Rev. Hassan Dehqani-Tafti became the first Iranian Bishop. For more than a century the Bible Societies carried on most effective work in all parts of Iran. In more recent years a number of other mission societies have entered Iran and have done effective work along with the older missions in caring for orphans, conducting Bible correspondence courses, preparing and distributing literature, broadcasting the Christian message, instructing converts, etc. The largest of

these now are International Missions, Inc. and Operation Mobilization. In recent years the number of foreign missionaries from the Presbyterian and Anglican churches has greatly decreased.

More than 98 percent of the thirty million people in Iran today are Muslims, the majority of whom belong to the Shiite branch of Islam, which is the official religion of Iran. The remainder are Zoroastrians, Jews, Christian Assyrians and Armenians. These three minority communities have been recognized and given legal status by the government in the past.

Under the rule of Reza Shah Pahlevi and his son Mohammad Reza Shah (1925 to 1978) the Muslim mullas (clergy) were not permitted to exercise the political power to which they aspired, and which they claimed as their right, since in Islam the civil and religious rule is supposed to be one. There is no separation of "church and state," so they were unable to oppose the modernization of the country by the Shah. Many of the Islamic laws were replaced by laws copied from Western countries. Women were forbidden by Reza Shah to wear the veil in public. Also women were permitted in the reign of his son to vote, and to become members of Parliament, and a man was forbidden to take more than one wife, without special permission.

During this period of Pahlevi rule Christians were allowed considerable freedom, not only to carry on the work and worship of their churches, but also to make Christ known to non-Christians. Hundreds of converts were baptized, and some of them became evangelists and pastors in the churches. There was more freedom for evangelism in Iran than in any other country in the Middle East. Most of the members of the Anglican Church, including the clergy and the bishop, are converts from Islam and Judaism, not Armenians or Assyrians. Opposition to conversion came chiefly from families of the converts, not from the government. Christians in other lands

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*Dr. William M. Miller was for many years (1919-1962) a Presbyterian Missionary to Iran. He is now retired and living in Philadelphia. He is the author of several books on Islam. His most recent book is Tales of Persia: A Book for Children.*

who longed for Muslims to know and love Christ looked with gratitude to God, and also with some holy envy, to Iran as a country where many prayers were being answered. It seemed to some that in Iran large numbers of Muslims might one day turn to Christ as Savior and Lord. However, at present the number of Protestant church members is probably not more than 5000.

And now has come the sudden and unexpected change in the political and religious situation. The Shah was forced out of the country, and multitudes of people acclaimed a Muslim mulla as their leader. An Islamic state has been set up, and old Islamic laws are being put in operation. There have been many executions of offenders. Also, numerous people with Marxist sympathies, after joining the Muslims in getting rid of the Shah, are beginning to oppose the Islamic rule, and are trying to bring Iran into the ranks of the Soviet-controlled countries which surround her.

How will this "revolution" affect the Christians in Iran, at present left with little support from churches in other lands since most missionaries from abroad were forced to leave? Probably the Armenian and Assyrian communities, Orthodox, Roman Catholic and Protestant, will be permitted to worship and to administer their own religious affairs as they have done under Islamic rule for many centuries. However, converts from Islam will certainly face difficulties or even death; for, according to Islamic law, an apostate, one who deserts Islam, is worthy of death. On February 19, 1979 the Rev. Aristu Sayyah, the highly esteemed pastor of the Episcopal church in Shiraz, a convert from Islam, was murdered by two men who visited him, professing to be enquirers. There may be more martyrdoms in the future. Church history has assured us that "the blood of the martyrs is the seed of the church." We know that all the labors and prayers of Christians during the past century and a half for the salvation of the people of Iran have not been in vain.

Let us pray that the volcanic eruption in Iran will so shake many people that they will turn to Christ the Prince of Peace. Let us pray also that the little flock of Christ will not become fearful

and lose their faith, but will boldly confess their Lord, whatever the cost may be. This is a day of great peril and great opportunity for the church in Iran. May she not be found wanting!

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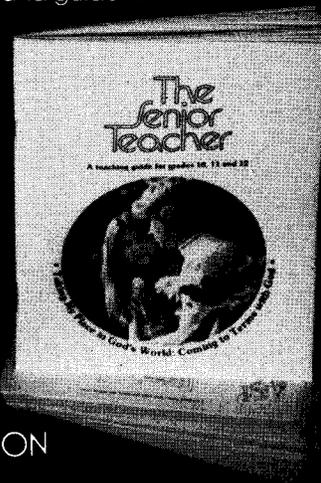
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# Letters

## ERA: An Uncertain Sound?

While I appreciated much in your recent article, "Women's Rights? A Christian Looks at ERA," I find that I must disagree with a great deal of it. I do not believe that it accurately set forth the case against ERA. I have two general criticisms of the authoress' approach, and several particular criticisms.

The first general criticism is of the authoress' failure to take the ERA in historical context. It is true that the *wording* of the ERA is innocuous in itself, but that does not make the ERA innocuous. We fault those who take Scripture texts out of context. Similarly we must take every text authored by man in its historical context. The fact is that the civil government of the United States has, since 1932 especially, become more and more centralized and dictatorial. We are ruled far more by bureaucrats than by elected officials. It is well known that the courts of the United States do not see themselves bound to any written constitution.

In recent years, innocent laws passed in earlier generations have been made the pretext of all kinds of anti-Christian rulings. The most common illustration is the separation of church and state. This provision in the Constitution applied only to Congress. At the time of its passage, most of the States of the U.S.A. had establishments of religion, and they were not required to disestablish. Yet, this limited Constitutional provision has, as everyone knows, in recent years been made the pretext for all kinds of anti-Christian manoeuvres on the part of the humanistic bureaucracy, the most prominent being the prohibition of prayers in public schools.

It seems to me, then, that we anti-ERA people are not paranoid when we assert that this innocent-seeming amendment will be made the pretext for radical social experimentation. The government of the U.S. has a history of such.

My second general criticism is that the authoress has failed to see that the im-

portance of the ERA is not in its legal provisions but in its status as a *symbol*. The ERA is a symbol of radical feminism and of lesbianism, and this is so for good reasons: the people who have pushed it all along are radicals and lesbians. This cannot be disputed. To ignore this fact is to miss the issue. Passage of the ERA would be a symbolic act legitimating deviants in our society. Neither Christians nor conservative humanists believe that such people should be granted equal tolerance or rights in a decent society.

As Calvinists we do not believe that any society can be morally neutral or indifferent. If such deviants are granted equal footing in our society, God will smash us as he has threatened to do in the first chapter of Romans. Our tolerance of abortion has brought us under God's curse; tolerance of homosexuality will bring us further under it. Unless our God is nothing but an abstraction, we had better take his threats seriously.

As the authoress points out, our society already has laws which protect the "equal rights" of women. Why, then, is the ERA so important? Why has its time limit been illegally (unconstitutionally) extended? Why are the States not allowed to repeal their earlier endorsements? This can only be because *the ERA is a symbol of the legal endorsement of perversion*. That is why ERA is so important to the liberals, and that is why we must oppose it.

There are a number of particular criticisms which I must make against the authoress' arguments as well. The first concerns "equal pay for equal work." What too few people realize is that an employer does *not* hire people solely in terms of what work they can do. He must also consider the work they will do in the *future*. In other words, when he hires someone he takes a *risk*, not only in terms of how well the employee will work, but also in terms of how long the employee will be available to him for work.

In terms of this, women are more of a liability than men, for three reasons. *First*, women have menstrual periods, and so

once a month they are (possibly) less efficient than at other times. The employer must consider this. *Second*, women have babies, and so they must be laid off, or even leave altogether in order to rear their children. *Third*, women get married, and when their husbands transfer to another part of the country, they go along. Now, this means that the woman is a greater economic risk to the employer than is the man. If the employer is forced to pay the same amount to a woman as to a man, he will logically hire men over women. Not to do so would be insane. *The result of "equal pay for equal work" is that it prices women out of the market.*

This is why women have traditionally been paid less than men. Of course, an older unmarried woman is much less of a risk, and was often paid the same as a man. "Equal pay for equal work" is a stupid slogan, because pay is dealt out not only in terms of work but also in terms of risk. If women want to work, they need to face the simple fact that they are not as good a risk as men, and so they will be paid less. Laws requiring equal pay actually work against the employment of women.

Some women don't like this fact, but their complaint is with God, who made women different from men. Unless we can persuade God to make women and men identical, there is not much we can do about these facts of life.

Second, the authoress does not see how ERA can effect the church. She is not reckoning with the perversity of the humanist bureaucrats. Also, she is ignoring the Christian School movement, which is under attack all the time nowadays. Passage of ERA would simply give the anti-Christ one more tool to use against Christian Schools.

Third, the authoress can find no biblical arguments against women warriors. The biological differences between men and women, for one thing, militate against women as warriors. Secondly, the story of Deborah and Barak makes sense only if it is regarded as unusual for women to be warriors. Deborah wanted Barak to be

the military commander. This shows that this Judgess of Israel saw a difference between men and women on the battleground. The Bible everywhere assumes that men fight the wars. This fact cannot be ignored.

Fourth, the authoress assumes that the right to privacy will take precedence over equal rights for women, so that there will be no unisexual toilets. I wish I could be as confident in the wisdom and justice of the anti-God forces in our society!!! As a matter of fact, there is no *such* to the stupidity and perversity of the humanists. Sociologists are continually constructing utopias which feature unisexual toilets and showers, etc. Does the authoress really think that such things will not be implemented in the public schools in some places? We must not be so naive.

Of course, we will probably have to endure such things whether or not ERA is passed; and doubtless the humanists will see to it that it passes one way or another. That is not really the issue. The issue is what ERA symbolizes; and the issue for us as Christians is whether our trumpets will give forth a certain or an uncertain sound against it.

James B. Jordan  
Hollywood, Pa.

## True Christian Joy

How distressing to read in the February issue of *The Presbyterian Guardian* the article entitled "The Joy of Christian Living." It's distressing not only because Mr. Sima did not clearly deal with the main issue—Christian joy—but more because his assertions fly in the face of the teachings of the New Testament.

I suspect that the real issue that Mr. Sima wanted to deal with was the difference between a fruit of the Holy Spirit—joy—and an elusive emotion—happiness. His confusion between the two is apparent, and pervades the entire article. What we know is this: Jesus came to us in the flesh, as the Living Word, and spoke to us, that his joy would be in us, and that our joy would be made full

(John 15:11). This joy is a fruit of the spirit, and is a spiritual force. It does not waver with circumstances, with "the fact that the hot water tank burst, and there's no money in the checking account." Joy stands up and declares that My God "is able to do exceeding abundantly beyond all that we ask or think!" The feeling of happiness, on the other hand, will certainly flee at a moments notice; it's only an emotion. Jesus authored our joy, and placed it within us. Confusing it with a warm, bubbly feeling will in fact cause you to worry, cause your hands to be weak and your knees to tremble, and cause your prayer life not to be what it should.

Equally as sad as the confusion over joy and happiness, however, is the attitude displayed by the writer toward the work of Christ on the cross. From his article it appears that what was accomplished through Jesus just wasn't big enough or complete enough for the situation Mr. Sima finds himself in.

Take, for example, this statement: "Each day I must work out my salvation with fear and trembling knowing that my heart is more deceitful than all else and is desperately wicked—who can know it?" Well, God knew it; he had the Messiah nailed to the tree to give you new birth, to change your deceitful and wicked heart. Paul said: "Work out your salvation with fear and trembling for it is God himself who is at work in you, both to will and to work for his good pleasure." (Phil 2:12, 13)

You say: "Oh, wretched sinner that I am!" The Bible says: "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God." (Galations 2:20). If you're walking around moaning about how great a sinner you are, you'd better repent and ask God to save you. But, if you have received salvation, you'd better stand on the Word of God and declare that you are a new creation, that Christ's work on the cross was all-sufficient, and

that he has made you a new person.

Let's stop the con-game. The church is saturated with a sin-consciousness, and nobody is impressed. The Bible says that by God's doing we are in Christ Jesus, who has become for us his very righteousness. Let's focus on reality, and not tradition, and become "God-inside" minded. Let's allow the Holy Spirit to conform our thinking to Romans 6:11.

Philip A. Julien  
Mesa, Arizona.

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*Ed: Any serious reader of, say, the letters of Paul or the Psalms of David knows that it is quite compatible, indeed proper, for a deep trust and confidence in God to coexist with a profound sense of personal sinfulness. Our generation is conspicuous by its lack of such a "sin-consciousness." We find ourselves strangely at odds with the Prophet Isaiah whose response to the revelation of God's glory was to prostrate himself and cry: "Woe is me for I am undone; because I am a man of unclean lips and I dwell among a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." (Isa. 6:5). Similarly, it was not Mr. Sima but the Apostle Paul who first lamented: "Oh, wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24) Without detracting anything from the glorious redemption accomplished by Christ for us, the believer is made daily more conscious of the fact that, as Calvin put it, none of us can grasp the thousandth part of our sinfulness.*

*Yet, as Mr. Julien has pointed out, a sense of sin does us no good if it leads simply to introspection. Rather, it should lead us to Christ who alone is our hope and confidence. Spurgeon said: "For one look at myself . . . I must give ten looks at Christ." He is the source of true Christian joy.*

# News & Views

## Sproul, Barker to be Pensacola Speakers

Dr. R. C. Sproul, Director and Staff Theologian at Ligonier Valley Study Center, Stahlstown, Pa., will be the preacher to the 23rd annual Pensacola Theological Institute, August 5-12, 1979, and Frank Barker, Pastor, Briarwood Presbyterian Church, Birmingham, Al, will be the evening speaker to the Pensacola Youth Crusade, July 8-14, 1979, according to Donald A. Dunkerley, Pastor, McIlwain Memorial Presbyterian Church, Pensacola, Fl, director of these summer Bible conferences, sponsored by McIlwain Church.

Other speakers for the Pensacola Theological Institute this summer are:

- Dr. O. Palmer Robertson, Associate Professor of Old Testament Theology and Dean of Students, Westminster Theological Seminary, Philadelphia, Pa, teaching the Bible exposition course on, "The Old Testament in the New."
- Dr. Henry Krabbendam, Associate Professor of Biblical Studies and Missions at Covenant College, Lookout Mountain, Tn, teaching, "The Local Church: Its Structure and Fellowship."
- Geoffrey Thomas, Pastor, Alfred Place Baptist Church, Aberystwyth, Wales, teaching a course, "The Problem of Pain."

Missionary speaker for the Pensacola Youth Crusade will be Archie Moore, Assistant to the Coordinator, Mission to the World, Presbyterian Church in America. Mr. Moore will be sharing his experiences as a missionary in Korea.

Both of these summer Bible conferences take advantage of McIlwain Church's proximity to Pensacola Beach on the Gulf of Mexico.

The youth crusade is for senior high young people who have completed eighth grade or above.

Pensacola Theological Institute is for families. The Junior Institute, which

operates concurrently with the senior institute, conducts classes for children from nursery age through senior high. Senior high classes are under the supervision of persons from Covenant College, Lookout Mountain, Tn. Primary through junior high classes are under the supervision of persons from French Camp Academy, French Camp, Ms.

Information on these conferences can be obtained by writing Mr. Dunkerley, at P.O. Box 2068, Pensacola, Fl 32503.

## Missionaries Retire to U.S.



The Rev. and Mrs. Egbert W. Andrews, missionaries to Taiwan with the Orthodox Presbyterian Church have recently retired to this country for reasons of ill health. Mr. Andrews would have reached the mandatory retirement age of 70 next year, but physicians advised his early retirement after two strokes suffered early this year.

The Andrewses have spent a combined total of 66 years of service in the China area. Mr. Andrews was born on the mainland and served there before going to Taiwan 29 years ago. Mrs. Andrews a registered nurse, also served on the mainland as well as in Pakistan.

Much of their work has been with students. Mr. Andrews has taught in a number of Theological Seminaries, Universities, Bible Colleges and has been involved in the development of Theological Education by Extension (TEE) in Taiwan. He was founding director in 1957 of the present Taipei Language Institute (TLI) and during the first 10 years of that school served twice as director and twice as chairman of the board.

Since 1968 the Andrewses have labored in church planting in southern Taiwan. They have been working with the Reformed Presbyterian Church of Taiwan.

## New Book Releases Surprising Data on World's Unreached Peoples

"We find few people today talking about world evangelization," says noted missions researcher Edward Dayton. "Somehow that seems like too big a dream in a world that everyday grows more complex, a world torn by disaster, political upheaval and starving people. Where do we begin?"

Dayton, together with C. Peter Wagner, chairman of the Strategy Working Group of the Lausanne Committee for World Evangelization, edited *Unreached Peoples '79* to help the church know where to begin in reaching the world's unreached peoples with the gospel. The book is a step toward accomplishing the first task of the Lausanne Committee: that of identifying and describing the world's unreached peoples.

Besides chairing the Strategy Working Group of the committee, C. Peter Wagner is associate professor of church growth at Fuller Seminary School of World Missions and vice president of Fuller Evangelistic Association. Edward Dayton is founder of the Missions Advanced Research and Communication Center that is responsible for the detailed research recorded in the book.

In *Unreached Peoples '79* Dayton and Wagner maintain that in order to effectively reach the world with the gospel, the church must begin thinking in terms of "peoples" or cultural groups, rather than nations or individuals. For example, instead of considering the people of India as a nation, we need to consider the Urdu-Muslim farmers of the Punjab in India as a "people." Reaching them with the gospel will mean a different and more realistic strategy than reaching all the people of India. The book offers other examples such as the Cantonese-speaking Chinese refugees from Vietnam settling

in France, and the Welsh working-class miners. These are sociological groups unreached by Christianity—each one needing a separate strategy for evangelization.

The authors define “unreached” as a group of people that is less than 20 percent practicing Christian. This definition then includes groups such as the 50,000 racetrack dwellers in the U.S., and the 1,000,000 high-rise residents in Singapore.

*Unreached Peoples '79* presents case studies of four different groups of people, giving special characteristics of the group and how evangelization strategy was formulated and is being carried out.

One-third of the 350-page book is devoted to expanded descriptions of 80 people groups arranged alphabetically.

The final chapters of the book contain a “registry of the unreached” where information on 666 unreached peoples is presented in five different lists: alphabetically by group name, receptivity, principal professed religion, language, and country.

*Unreached Peoples '79* is published in trade paper at \$5.95 by David C. Cook Publishing Co.

## Centennial Celebration of the Amsterdam Free University Association— Appreciative and Critical Voices

(Grand Rapids) There was great interest in Amsterdam on February 3, 1979 at the celebration of the 100th anniversary of the Association which in 1880 established the Free University (VU) under the spiritual leadership of Abraham Kuyper. A thousand people had come to celebrate and reflect on the enormous changes that have marked the VU in its one hundred-year history.

Dr. Jan Lever, Professor of Biology, spoke with appreciation of the changes which resulted from the enormous expansion of the academic enterprise and of the diverse persuasions and ecclesiastical backgrounds at the VU. The development, he

said, has been “broadening and enriching for one’s own framework of thinking.” Lever repudiated the allegation that the VU is controlled by Communist infiltrators.

Less optimistic, however, was Dr. D. Nauta, (retired) Professor of Church History. He raised the question in *Centraal Weekblad* whether the VU has not gone out of its way to appoint personnel which, for whatever reason, cannot subscribe to the basis of the University. How, he asked, can they pursue their task in harmony with the stated purpose of the University. He saw it as an urgent obligation that the VU “remain in the line of the founders of the Association.”

Not afraid of further changes was board member, Mrs. Hannie van Leeuwen. Said she, “In the awareness that times and people change, the VU must dare to continue to pursue its academic task. That may result in killing some sacred cows, however much venerated these may be.”

She also warned against glamorizing the history of the VU. The early years of the Association and the University were hard, requiring great sacrifices, and many were the storms. Together, however, the Association and the University have weathered the storms. She called for a university that dares to combat the western faith in progress which is overly oriented to the advances in technology and science as the powers that determine our life. She called for a VU that pulls man away from his association with lifeless objects and brings him back to the living reality, the encounter with God and neighbor.

The anniversary volume of the Association, *Een blinkend spoor* (A shining track), has been written by Prof. J. Roelink. Although concerned about the secularization of the VU, Dr. Roelink speaks of “the tragedy of presumed certainties.” Although the formulation of the basis of the VU may have been changed, the principles have not been abandoned. Doubts about the direction

of the VU are nothing new. Roelink refers to a letter of Dr. Abraham Kuyper

written near the end of his life to the directors of the VU concerning actions of students and graduates who were trying to abolish the basis of the University. In that letter Kuyper reminded the directors of his prayer at the opening of the VU in 1880 in which he had asked God to break down the walls of the institution and destroy them before his face “if ever it should aim at something else, or ever want to seek something else than to glory in the sovereign free grace which there is in the Son of God’s infinite love.”

(RES Newsletter)

## Medical Missions Visit to Honduras

Thomas Armour, D.O., General Practice physician, of Sharon, Pa., recently returned from a short-term mission to Honduras sponsored by the Medical Group Missions program of the Christian Medical Society. Dr. Armour is a member of Calvary Orthodox Presbyterian Church, Harrisville, Pa.

He was among a group of 148 participants which included physicians, surgeons, dentists and their assistants, nurses, paramedical and support personnel who conducted a two week general medical, surgical and dental program in the area of La Ceiba, a port on the north coast of Honduras, bordering on the Caribbean. La Ceiba is the headquarters of the Standard Fruit Company in Honduras, and their personnel have given invaluable assistance to MGM each of the eleven years in which a project has been conducted.

The Christian Medical Society, with headquarters in Oak Park, Illinois, is an association of Christian physicians and dentists who seek to witness to the Christian faith in and through the medical and dental professions. Participation in Medical Group Missions is open to any interested person.

# The Presbyterian Guardian

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## NPRF (continued)

Christian of his duty to express and seek the unity of the church of Christ.

The National Presbyterian and Reformed Fellowship seeks to relate Christians in Presbyterian and Reformed churches to one another by providing occasions when they can meet each other, discuss common concerns and consider the Reformed faith that they share and the issues they face. A regional seminar to discuss the office of the diaconate; a national congress to renew our understanding of the Reformed faith in the contemporary world—these are activities that Christians can well engage in together. They promise great profit for those who participate, and they may serve the divided denominations in seeking a Christ-honoring unity.

The conference that today links five Reformed denominations in consultation (NAPARC) grew out of contacts that were established through NPRF. In view of the existence of NAPARC it may be asked whether NPRF has fulfilled its major purpose. We on the board of NPRF think that a vital task still remains

to encourage contacts not only among the NAPARC membership, but with other Reformed Christians not in the NAPARC churches. We dare not forget that the great majority of Reformed believers in our country are in "main-line" denominations such as the United Presbyterian Church in the United States. Deeply as we may grieve over the departures from scriptural doctrine and order in these denominations we cannot pretend that we have no responsibility to the thousands of Christians in their membership. NPRF opens avenues for conference and contact with them so that together we may consider our duty to Christ in the church and in the world.

A para-ecclesiastical organization may, of course, operate in such a way as to interfere with denominational order or to supplant denominational fellowship. Some organizations that began as supportive or task-force groups have become denominations—the Christian and Missionary Alliance, for example. Yet there are many activities that Christians can and should engage in together not only within the fellowship of a congregation or denomination, but also within the fellowship of "all

those that call upon the name of the Lord" divided though they may be by the structures of denominational order.

The Westminster *Confession of Faith* teaches that saints are bound by their profession "to maintain an holy fellowship and communion in the worship of God" in the ministry of edification, and in relieving each other in outward things. The *Confession* further requires that this communion, "as God offereth opportunity, is to be extended unto all those who in every place, call upon the name of the Lord Jesus." (Chapter 26:2)

The NPRF offers an unusual opportunity to work toward a fuller expression of the unity in the truth that is the goal set for us in Reformed ecclesiology. We pray that the conferences this summer will serve to quicken new vision for the goal. Some leaders in the mainline denominations may find cause for alarm in a heightening of Reformed consciousness among people attending these conferences. But I believe that all who share the vision of biblical reformation of the church have cause to rejoice in this evidence of a spreading concern for the understanding of the Reformed faith in our world.

"... neither is there any rock like our God." — I Sam. 2:2

### That Rock

There is no rock like that for afternoon—  
Leviathan long tamed in grassy deeps,  
We ride its lichened back while on it  
sleeps  
Or jump into the vetch, around it's  
strewn  
Like kelp. There is no rock like that  
for room  
Or time or mood—whichever measure  
keeps  
The ones who come. For each their lulls  
or leaps  
A metaphor, a game, a thought, a tune.  
That rock—a table summer picnics spread;  
A mountain where kings challenge and  
dethrone.

An iceberg where seals sun or slip to sea.

We do not need what is not there.  
Instead  
We have it all in this to call our own.  
There is no rock like that, nor will there  
be.

That rock was in my grandfather's field.  
It sat boldly on an upgrade as it was  
placed there to be a favorite part of life  
on the farm. We would stand on it to see  
the lake that was down beyond the woods.  
We would sit there to watch the hay making.  
We felt safe on an island in the sea  
of hay and busy machinery.

We would go to that rock for picnics  
and play, or for quiet times alone to  
think and read. We would even walk  
there at night to name the constellations  
or to see if we could find the source of

the whip-poor-will call.

The Scriptures also speak of a rock—  
one with room enough and time enough  
for all who come. But this rock is not  
limited to a hayfield or a few generations  
in time. It is an everlasting rock, a rock  
of refuge, a rock of defense, the Rock of  
Salvation—God himself.

The one who is set upon this rock can  
sing with Moses, "He is the Rock." He  
can sing as David sang when he was de-  
livered from his enemies, "The Lord is my  
rock." And he can sing with Hannah in  
that beautiful song of thanksgiving after  
the birth of her son.

"There is none holy as the Lord;  
for there is none beside thee;  
neither is there any rock like our  
God."

Ellen Bryan Obed