

# The Presbyterian Guardian

VOL. 44, NO. 10—NOVEMBER, 1975

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## Letters

### More on Bible Translation

Your August-September issue of the *Guardian* was, in my opinion, one of your best.

The article, "Translators, Translations, and the Church", by Dr. Raymond B. Dillard was not only a scholarly treatise on a subject of interest to all concerned Christians, but it also represented a fair appraisal of the entire translation picture today. It was a refreshing and welcome change to the bitter storm of criticism that confronts those of us who are charged with the ministry of using communicative versions of the Scriptures to reach masses of unchurched and unregenerated people.

Dr. Palmer's article on the New International Version was also a further clarification on the need for faithful translations that speak in the language of the 1970s.

I firmly believe that God gave us, through faithful translators, the majestic King James Bible, which originally was written in 1611. It was, without a doubt, head and shoulders above any English translation to that date. It remained "king of the versions" for hundreds of years. I believe that God is still capable of duplicating this tremendous work and of inspiring translators who live in our age to produce his Word in the language we speak today. I am firmly convinced that God has done so and he has given us some very faithful up-to-date versions of the Holy Scripture. I believe this because I am certain that a God who moved men to give us the King James Bible didn't give up in 1611 and say, "I refuse to communicate in any language but Shakespearean English."

William Ackerman, Director  
World Home Bible League  
S. Holland, Illinois

### Appreciations

Not many Christian periodicals in

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this land keep getting better, but the *Guardian* has got to be one. I really appreciated Ed Palmer's article, "Dear Duncan." There are many dear Christians who rely on the King James as the manuscript of Scripture — any change from "ye" to "you" suggests tampering with the Word.

It's also good to hear of the connections between the OPC and the PCA. By the way, are you familiar with the Presbyterian Evangelistic Fellowship? This PEF is a group of evangelists located in Decatur, Georgia, who really preach the gospel. If you'd like to shake up a congregation of hard-shelled Orthodox or Reformed Presbyterians so they will shed tears of repentance and show signs of life, I'd suggest getting in touch with PEF's director, Ben Wilkinson. These men are every bit five-point Calvinists, but they also zero in on *repentance* and *faith* and the *free offer* of the gospel as very few Reformed people do these days. God has really used that group to bring people to himself.

Paul A. Doepke, pastor  
Falls Church, Virginia

### Defends use of King James

The August-September issue of the *Guardian* in its articles on "Translations" and "Dear Duncan," spells out in a very blunt way the hostility and impatience of many in the church and seminary toward those who still use the King James Version.

I think the publishing of these articles does not help to strengthen the faith of a great number of sincere Christians who have found and do find much comfort and enlightenment from the KJV. I think that Dr. Machen was correct when in substance he pointed out that although there were places where the KJV was not as accurate as a few recent translations, he felt that for beauty of style and understanding the KJV was still superior. Dr. Dillard and especially Dr. Palmer would label Dr. Machen and Dr. Wilson as traditionalists for using the KJV, but I am happy to be in such good company.

(Continued on page 164.)

*The Presbyterian Guardian*

Inflation, recession, depression, unemployment . . .

# Prove me now, saith the Lord

*Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it (Malachi 3:10).*

Just what sort of promise is this? Is it an Old Testament thing of no concern to the Christian? Are we supposed to understand the blessing literally? Is it really *now* that we should prove the Lord?

Well, let's try that last one. How much more "now" do we need to be brought to our knees?

For good reasons or bad, many Christians have been clamping down on their checkbooks in the last few months. There have been serious shortfalls in giving in many churches. And this is by no means restricted to nominal Christians. Bible-believing churches are seeing their mission programs threatened. All sorts of Christian charities are falling behind their previous experience.

Now there could be all sorts of reasons for this. In some areas, simple unemployment would immediately bring a fall-off in giving. But despite the seriousness of a 9% unemployment rate, there are still over 90% of the labor force bringing home paychecks. That's only part of the answer.

Then there are all those folks on fixed retirement incomes, the same amount of money every month, but skyrocketing costs for food, fuel, and necessities. And generally, Christian saints on retirement income have been among the most generous in their giving to the Lord. That is surely a significant part of the answer.

But even so, there are still millions of Americans with good jobs, hundreds of thousands of them with cost-of-living clauses in their labor contracts. What about them? To be sure, even for those with the sweetest deal, inflation is certainly taking a huge bite out of available cash in the pocket.

## Robbing God

No matter what your situation in today's crazy economy, isn't it time to take it up with the Lord? Have we been robbing God by holding back on our tithes and offerings? (See Malachi 3:8, 9.) Have God's people, in the days of their affluence and wealth, forgotten that the earth is the Lord's, not theirs?

Yet notice that the Lord, even in the midst of his indictment of the people for robbery, pleads with them to put his graciousness to the immediate test. "Prove me *now* in this matter of tithes and offerings," says our God. Prove the Lord *now* in this time of "cleanness of tooth." *Now* is the time to take up the Lord at his word and see what the Lord God can do in blessing his people.

Granted, for a time things will be rough. Mortgages and time payments don't take a break just because you're hardpressed. Food prices apparently won't ease off much if any just because energy costs have multiplied. Just to maintain something like our "normal" pattern of living is crowding us at every turn. And when that's the case, is it the Lord we end up robbing?

## Bring the tithes

If we're in that sort of a bind, then it really is time to sit down and "prove" the Lord. For the person who is barely able to survive at all, who is already forced to cut back even on necessities, the "widow's mite" is the most the Lord requires. But let's be sure we're talking about genuine necessities before we decide that a "mite" is all we can afford to put in the plate.

I realize there are all sorts of problems involved in determining a tithe today. For one thing, the Old Testament saint tithed the *increase* of his production, which is hard to relate to our system of paychecks. On the other hand he had all sorts of obligatory sacrifices and offerings to make besides his tithe. At the very least a tenth of our regular income, or so it seems to me, is a reasonable guideline for the

New Testament believer. For the one whose income is well above average, even that percentage should be seen as a rock-bottom minimum.

Again, it's not my business to tell you precisely how to figure it all out. Paul says we are to give "as God has prospered" us (1 Corinthians 16:2). He does not say precisely what that amounts to, and neither do I. But certainly it does mean we should do some careful budget planning in the presence of the Lord.

## The promised blessing

Those words in Malachi are indeed a promise to God's people. But by no means are they a guarantee that every tither is going to end up healthy, wealthy, and wise. That promise was not to individuals individually; it was to the whole body of God's covenant community.

That blessing may well not be the sort of blessing we would imagine for ourselves. I see no reason to suppose that God meant to provide every good church member in a tithing congregation with a guaranteed annual income with an automatic cost-of-living factor worked in. There will be a sufficiency of earthly needs, however (verse 11). There will be enough given to God's people to provide for the needs of every individual member of that people.

It may take a good deal more sharing than we are used to. It may mean that those who have a sufficient income will need to do more for those who are badly hurt in the economic crunch. It may mean we all have to do some major reordering of our priorities, of our manner and style of living, in order to have enough to care for those who need real help.

The Lord's promise is not a matter of cheap gasoline and sugar, or enough money for a new car or color TV or a boat. What he really promises—to his people when they bring in their tithes and offerings—is that they shall be "delightful," a blessed people in the eyes of the world (verse 13).

—J. J. M.

# Thorns and Firtrees in Vietnam

HARVIE M. CONN

Michael Bengé was a thirty-seven-year-old bachelor and a man without heroes. In 1968, he was captured by the Vietcong and taken to a jungle hospital. There he met Betty Olsen, a nurse of the Christian and Missionary Alliance, and Hank Blood of the Wycliffe Bible Translators.

A few days later they began a forced march. Bengé came down with malaria. Delirious and blind for thirty-five days, he was kept alive through the ministry of Betty Olsen.

Hank Blood died of pneumonia five months later. Betty Olsen died the following October. Bengé spent twenty-nine months in solitary confinement and became a hero to the other prisoners who knew of his beatings and stubborn resistance. The secret of his strength is found in the testimony he gave to a Vietnamese political commissar after a siege of beatings.

"You do not have the power of life and death over me," Bengé declared. "I should have already died, and the only reason I did not is that God Almighty is looking over me. If God chooses that I die today, I will die. You cannot kill me."

The commissar replied, "He's crazy." But the prophet Isaiah would have replied, "On a death march, a thorn named Bengé became a firtree."

## The garden of Isaiah

Eschatological garden-growing is the theme of Isaiah 55:13: "Instead of the thorn shall come up the firtree; and instead of the briar shall come up the myrtle tree: and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off" (ASV).

In something resembling a feature-length cartoon, Isaiah points us to rain coming down, snow from heaven, and the earth breaking forth into a new spring, with seed for sowing and bread for eating (55:10). Then mountains and hills break loose in a square dance and trees engage in some very undignified handclapping (verse 12). The climax of this horticultural jamboree is transformation—firtrees for thorn bushes, myrtle trees for briars and nettles, noble trees for offensive weeds.

This isn't the first place where Isaiah has talked about rural renewal. He had already described God's people as a vineyard planted by the Lord (chapter 5). But a garden planted to bear good grapes had "brought forth wild grapes" (5:2).

So the Lord swore to tear down his garden. No tree of life would nurture man in the garden of God. "There shall come up briars and thorns: I will also command the clouds that they rain no rain upon it" (5:6).

Over and over that language is repeated by Isaiah. "It shall come to pass in that day, that every place, where there were a thousand vines, shall be for briars and thorns" (7:23). "And the light of Israel will be for a fire and His Holy One for a flame; and it will burn and devour his thorns and his briars in one day" (10:17; Matthew 3:11, 12).

The picture is that of a wilderness (32:15), a deserted

city (32:14), "a weary land" (32:2), the forests of Lebanon cut down by the axe of God (10:34). Israel will become a field of dead tree stumps, filled in by thorns and briars (7:23, 24; 9:18; 27:4).

But not forever. God promises in Isaiah 55 to replant his field. The water of the Spirit will be poured out from on high and the wilderness will become a fruitful field and the fruitful field a forest—the green revolution of God (32:15). "The desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing" (35:1, 2). The glory of Lebanon shall be seen again. In the wilderness waters shall break out and streams in the desert (35:6).

Now all this is more than simply a description of revival in the church. Isaiah is describing the eschatological day of the Lord, when the branch of the Jehovah will grow up from the stump of Jesse (11:1). He's describing the time when God sends his people on a new exodus to the Egypts of the world.

"Ye shall go out . . ."—that's exodus language. "Ye shall be led . . ." (55:12). Only, in this new exodus, there are no obstacles in the way, no Red Seas or mountains or hills or barren desert. The mountains break out before us in a ringing cry of joy. There will be no more groaning and travailing in pain for the whole creation. The earth will resound with the redemption joy of a child delivered, of salvation come.

## The day of harvest

Has this day of growth come? John the Baptist says it has. The Harvester has come, "his fan in his hand, thoroughly to cleanse his threshing floor and to gather the wheat into his garner" (Luke 3:17).

Jesus says the day of growth has come. The agricultural imagery of his parables—seeds sown, growing cycles, harvesting—is more than just local color or Jesus trying to identify with the farmers in his listening audience. It is Jesus identifying with Isaiah's picture of the day of the growing cycle of God. It is Jesus announcing, "The day for firtrees instead of thorns, the day for myrtle trees instead of briars, is upon you. If your faith is centered in me as Messiah, watch out! Mountains will move with joy into the sea" (Matthew 21:21). The grain of wheat had come to fall into the earth and die (John 12:24). The curse of thorns became the crown that he wore for us.

In the face of God's kingdom growing, "first the blade, then the ear, then the full grain in the ear" (Mark 4:28), we must rejoice. The harvest has begun (Luke 10:2). In Isaiah 35, these words are added to a description of the desert now "blossoming abundantly": "Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not, your God will come. . . . Then the eyes of the blind shall be opened, the ears of the deaf shall be unstopped" (35:3-5; Luke 4:16-21).

In 1911, Robert Jaffray invaded Vietnam. Sixty years later, the seed Christ sowed through him had sprouted into a church of 100,000 people, 368 congregations,

20,000 people preparing for baptism as Saigon fell.

Before 1957, there was not one Christian in Quang Tri province; by 1969 there were four congregations. Before 1961, the Evangelical Church of Vietnam had only one congregation in Danang; eight years later, there were five. Before 1960, Binh Dinh province had only one church; by 1969 there were nine. Before 1954, Saigon had only one Vietnamese congregation in the denomination Jaffray helped plant; by 1969, there were fourteen. And seven Chinese churches. And one English-speaking congregation. Fir trees instead of thorns.

In 1965, Mr. and Mrs. R. W. Reed, C & MA missionaries, began their ministry in an area north of Saigon without a single believer. On March 11, 1975, their village ringed by communists, they were helicoptered out. They left nine tribal congregations and more than a thousand believers in the region.

On March 26, the weekly Wednesday evening prayer meeting of the C&MA Mission was held in Saigon. The almost total missionary staff was present, one suitcase for each missionary, all that remained of everything they used to call home. The service was climaxed with the singing of one of the missionaries' favorite hymns:

"He is coming, O my spirit,  
with His everlasting peace,

With His blessedness  
immortal and complete;  
He is coming, O my spirit,  
and His coming brings release.  
I listen for the coming of His feet."

Four days later, it is Easter Sunday, the day Danang will fall to Vietcong forces. On that day, the thirty-fourth congregation of the Evangelical Church of Vietnam in Saigon dedicated its new house of worship. It is the fourth new Saigon city church to be established during the year.

On that day, an elderly couple attend a service at one of the Saigon churches. They are refugees from the city from which R. W. Reed had escaped. The man had not been well and had been carried about forty kilometers on the back of a soldier. He said that for many years they had heard the gospel, but had put off accepting Christ. On the refugee trail, they had made up their minds to become Christians.

On the day Danang fell, God planted another fir tree. "Say to them that are of a fearful heart, Be strong, fear not, behold your God will come . . ." (Isaiah 35:3, 4).

Harvie Conn is Associate Professor of Missions and Apologetics at Westminster Theological Seminary in Philadelphia.

## Book notes on foreign missions

THEODORE HARD

*The Rev. Ted Hard is a missionary to Korea for the Orthodox Presbyterian Church. He is presently at home on furlough, visiting many of the churches.*

As this reviewer visits church libraries around the country, he is struck with the absence of books on foreign missions in spite of the great variety of good books that are easily obtainable. To be sure, missionary stories and biographies are seen here and there, but not in abundance.

The same thing is true of our literature racks and book tables, especially the former. Then again, I have examined the selection of literature advertised by the Committee on Christian Education, and practically nothing is presented there in the cause of foreign missions.

Perhaps this goes hand in hand with our unmistakable weakening in the whole matter of foreign missions involvement and promotion in our denomination. This writer deplores the trend, widespread though it may be in other parts of Christendom, no doubt.

### Literature for church and individual

Several booklets from InterVarsity Press (Downers Grove, IL 60515) are very well done, and I have seen not a one in our literature racks as I travel around the country. They include:

*Say Yes to Mission*, Ralph D. Winter, 28 pp. A strong argument.

*You and God's Work Overseas*, Michael C. Griffiths, 28 pp. An extremely well done little guide and appeal to the individual Christian to consider being a missionary. Other titles:

*Are the Heathen Really Lost?* Dick Hillis; *Why World Evangelism?* David M. Howard, which has Bible passages and sentence commentaries answering that question. Five other titles are available, all getting to close focus on the matters of calling, preparation, spiritual considerations, training, etc.

Two longer booklets by Michael Griffiths are:

*Get Involved in Missions*, OMF Books, Newington Green, London, 35 pp., 15 p., and *Who Really Sends the*

*Missionary?* Moody Press, Chicago, 48 pp., 75¢ (these being really the same book with a price difference). It is about vital but much neglected principles and addressed to ministers and congregations. For example:

"1. Ministers and congregations have the chief responsibility for the selecting and sending of new missionaries.

"2. Ministers and congregations have a crucial responsibility for the retraining and encouraging of furlough missionaries.

"3. Ministers and elders have the central responsibility for ensuring that missions are a principal passion of their congregation [not just a peripheral programme for the super-saintly].

"4. Ministers who are experienced pastors/teachers have a certain responsibility to consider missionary service themselves."

### Helps in promoting missions

One booklet this writer has found full of detailed suggestions and programs to promote missions is Dick Pearson's *Missionary Education Helps for the Local Church*, Overseas Crusades, Inc., Palo Alto, \$1.50 (1966). This 55-page booklet, chock full of outlines, book lists, ideas, has something to say for every department and group in the church. Lively, suggestive, well-organized, and a long-term gold

mine.

One particularly interesting and unusual book we strongly recommend for women's groups is Marjorie A. Collins' *Who Cares about the Missionary?* The author was previously a missionary in Pakistan and has had wide experience with missionaries and groups in eight countries. Here is very imaginative and fully practical advice for churches and individuals who want to be a positive help to their missionaries. Moody Press, 1974, 140 pp., \$2.50.

Another book especially for women is *All Loves Excelling*, by the brilliant misologist R. Pierce Beaver. This is the account of American Protestant women in world missions. Eerdmans has been selling this book for some years at 80% off, indicating either over-printing or lack of interest in it. But it is authoritative, fascinating, and a permanently valuable history. Great for brief inspiring accounts, useful for devotional talks. Men, read it and bow your heads in shame.

Sorry, truly sorry, I don't have a book aimed at the men at home in the churches. Why is it that the promotion and support of foreign missions is so largely in the hands of the women in our churches? God bless them; but may the Lord stir us men up to do likewise.

So much of modern Christian writing seems doctrinaire, or fragmentary, or introvertive. In spite of urgent warnings to total stewardship and service, we seem on the retreat from the whole involvement of the whole person with the whole program of God. A sincere reader in the area of missions will find himself back to the basic truths of Christianity, its wholeness, its universal necessity and relevance. In Christianity we see the loving out-going of Jesus Christ, the only hope of mankind.

How is it that in a day of easy transportation to and communication with people in far corners of the globe we more and more are spiritual isolationists? Let us be busy at our mission!

### Correction: PCA Budget

In the October issue, the report on the budget decisions by the General Assembly of the Presbyterian Church in America said that the approved budget for the Committee on Mission to the World was \$1,172,000. It should have read \$1,467,200.

# Establishing the

No area today figures more prominently and more significantly in world news than the Middle East. The three great so-called revealed religions—Judaism, Christianity, and Islam—began and flourished in this area and all three are powerful factors in the conflicts and tensions there today.

Christ's earthly life and ministry were in this area, and the gospel spread quickly throughout the region. Later the church became identified with the Roman Empire and it was soon infiltrated with a corrupting paganism.

When the Mohammedan conquest began, the weakened church was not

able to stand. Islam dominated the scene despite the Crusades and the continued existence of Christian minority groups.

More than one hundred years ago, long before the end of Turkish domination, Protestant missionaries began to come to the Middle East. Prominent among these were Presbyterians who established several schools and colleges. The American University of Beirut (then known as the Syrian Protestant College) and the Near East School of Theology also in Beirut, trace their history back to those days.

Many of the newly-formed churches eventually drifted into Liberalism, Arminianism, or a "dead orthodoxy." The American University became totally secularized, while a strong Liberal influence is now at work in most of the schools.

After 1918 and the departure of the Turks, more missionaries arrived from many different churches and organizations. The vast majority, however, being either Liberal or committed to Arminianism, strengthened existing tendencies away from the Reformed position.

The state of the church today in the Middle East gives much cause for concern. Among those people still holding to the authority of Scriptures, there is a strong current of Pentecostalism and Dispensationalism. Against the background of such a tragic complexity of error, the Middle East Reformed Fellowship (MERF) was born.

### A new start is made

About five years ago, in the providence of God, three young people of Reformed convictions, one American, one Lebanese, and one Egyptian, met in Beirut. Each of them was suffering from lack of fellowship with believers of like mind. They started meeting together for prayer and discussion.

The idea of establishing a Reformed Fellowship in the Middle East soon emerged. The aim was to proclaim the Reformed faith through discussion, friendship, and personal literature distribution. Gradually a few people became interested, and it was decided to organize the work.

## Rev. and Mrs. Male return to America

After nearly a year of exciting service in Lebanon, the Rev. and Mrs. Benson Male have returned home. They had gone, contributing largely to their own support, under a special interim appointment partly to determine whether there was an "open door" in that area.

From their own reports and what is written about the Middle East Reformed Fellowship here, it seems obvious the door is open. Despite the turmoil of guns and bomb blasts as various extremist groups fought in the streets of Beirut in recent months, the Males found themselves conducting a very active ministry. Mr. Male spoke only in English and translation was needed in most cases. Even so, he found many opportunities for preaching and Bible study not only in Lebanon but in Syria and Egypt.

One other factor not mentioned in the report above is the effect of the Arabic broadcast of the Back to God Hour of the Christian Reformed Church. Many people have been made aware of the Reformed faith through these broadcasts, and a niece of the radio preacher, the Rev. Bassam Madany, is active in the MERF.

It is uncertain at this point whether the Males will return to Beirut. A permanently appointed missionary to the area is being sought as well as funds for his support.

# Reformed faith in the Middle East

After two years the Fellowship had become strong enough to begin planning for an evangelistic center with a library and reading room. An appeal was made to the Cyprus Commission of the Reformed Presbyterian Church of North America (Covenanters) for pastoral assistance. Mr. Donald Piper, a licensed preacher and missionary in Cyprus, agreed to come once a month to preach at the Sunday afternoon worship service.

## The goals are set

The purposes of the Fellowship are:

1. *To promote a communion for mutual encouragement and edification among those in the Middle East who adhere to the Reformed Faith, thus stimulating conformity to the moral standards of the Holy Bible.*

This first aim is to act as a coordinating agency, to link together Reformed churches of different denominations throughout the Middle East, to give them encouragement, and to build them up in the doctrines of the Scriptures. The MERF is not a church, but a service organization.

2. *To propagate the Reformed Faith by means of Bible study, seminars, literature distribution, worship services, etc.*

In order to do this, a center is needed with a large meeting room, offices, library, and reading room. This is a major concern of the Fellowship at present.

Enough local funds are available to begin the literature program. Its first publication will be an Arabic translation of Walter Chantry's *Today's Gospel—Authentic or Synthetic?* As more funds become available, Arabic translations will be published of *The Grace of God in the Gospel*, by Cheeseman, et al., *The Time Is at Hand*, by Jay E. Adams, and Dr. Van Til's *Christ and the Jews*.

Other priorities include compiling a Reformed hymnal in Arabic and publishing a number of tracts clearly presenting the gospel. In addition, an Arabic translation of the Westminster Confession and Catechisms and the Baptist Confession of 1689 will be

undertaken. [The Rev. Ben Male, who has been serving as a missionary of the Orthodox Presbyterian Church in Lebanon, reports that a dog-eared copy of the Shorter Catechism in Arabic was located recently. Apparently a product of early Presbyterian missions in Egypt, it had been faithfully preserved over the years. Its existence saves a great deal of labor and publication is expected soon.]

For all this work to be carried out efficiently, the employment of a fulltime Arab literature worker is essential, with another taking up employment later on. Also urgently needed is someone to cope with the ever-increasing amount of secretarial work that must be done.

## Reaching out for fellowship

The purposes of the Fellowship also include:

3. *To strengthen the Reformed witness in the Middle East through:*

a. *fostering cooperation between Reformed churches;*

b. *relating Reformed churches in the Middle East with Reformed churches in other parts of the world;*

c. *encouraging the establishment of Reformed churches in areas where there are none.*

Much to the joy of all concerned, a Reformed congregation has been organized in Beirut, taking as its doctrinal basis the Westminster Confession and Catechisms. We are thankful to God for the ministry of the Rev. and Mrs. Benson Male who have been sent by the Committee on Foreign Missions of the Orthodox Presbyterian Church. For the moment, services will be in English with the sermon translated into Arabic for the benefit of many interested friends who have difficulty with English. This church is currently meeting in borrowed quarters but anticipating a permanent home.

## Great challenges

There are great openings for the work already. The Fellowship has close contact with a few Baptist and Presbyterian churches in Syria, some in need of pastors and looking to the Fellowship for help. There is a lively

group of young people in Damascus who long for solid Christian instruction and fellowship.

But it is Lebanon that is the key country of this region. Being the main communications and business center, people from all parts of the Arab world come here. Thus it is a valuable place for establishing contacts with other Middle Eastern countries. Furthermore, Lebanon enjoys religious freedom. In Lebanon, the Fellowship has contact with several churches and schools and some Presbyterian churches seem ready to accept offers of help.

In order to plan and administer the work here, an Executive Committee, composed of both nationals and foreigners living in the Middle East, has recently been formed. A Board of Reference, made up of prominent people in Reformed churches throughout the world, is also being established. This board will give the Fellowship much vital help through their active support.

## The task ahead

Despite its primacy in world affairs today, the Middle East is almost totally without the gospel of God's grace. The Christianity of the past, both Protestant and non-Protestant, is tragically deficient. Worse still, Islam has survived almost completely intact.

It is time for Reformed people everywhere to realize their responsibility toward this part of the world. The Middle East Reformed Fellowship has a deep desire to see, once again, the historic faith of the apostolic church boldly proclaimed throughout this whole region, and countless men and women, through a right preaching of the Scriptures, brought to salvation in Jesus Christ.

*This report was prepared by Mr. Jonathan Jack, chairman of the Executive Committee of the Middle East Reformed Fellowship. Further information may be secured by writing to*

**Middle East Reformed  
Fellowship  
P.O. Box 9481  
Beirut, Lebanon**

# Why university students come to our church

DAVID M. CIOCCHI

Our universities do not seem to have room for the church. This ought to surprise no one who knows that the church is regarded by most professors and students as a dying institution. What is it then that accounts for the large number of students attending El Camino Church?

Several tentative answers may be suggested. Perhaps the students have come to us for the purpose of meeting their social needs. It is not always easy to make friends on campus. Students can come here to find friends and spend time with them.

But this will not do as an answer, if for no other reason than the fact that our college fellowship is not a particularly good social mix in itself. Many of the friendships being cultivated here exist without the shared interests that generally support friendship.

Sometimes students band together for political reasons. But we almost never discuss politics here at the church, and the political viewpoints we have are varied.

Someone is bound to offer tradition as the reason. The students coming here were brought up in the church and come out of habit rather than conviction. This looks like a promising answer until someone else points out that most of the students here were not brought up in the church, and many of them face parental indifference or even hostility to religion.

Perhaps they come because coming is fashionable. That has been a reason many people have had for attending church. For the students, though, it won't do. Church-going is decidedly out of fashion. There are no signs that this will change.

As a last resort we might say that the students are on an emotional "trip"

of a religious sort. Hardly. We do not roll in the aisles. We don't even say "Amen" at appropriate times in the worship services. Anyone looking only for emotion passes us by.

## The answer: Jesus Christ

None of these suggestions will do, nor any others that might be advanced. The students are here, as are all of us, because of our mutual relationship to one other person, Jesus Christ.

In order to understand who Jesus Christ is, we need to survey the religious and philosophical options available to us. Although we are faced with a bewildering variety of religions and philosophies, each is reducible to one or other of the three fundamental world-views: naturalism, pantheism, and theism.

## The choices for students

Naturalism (or materialism, if you prefer) is the idea that the universe lacks intelligence or mind. There is no God or gods. There are no moral principles inherent in nature. Man is a complex accident. This view is held by agnostics and atheists.

One of the most honest modern naturalists was the great trial lawyer, Clarence Darrow. Darrow secured the acquittal of his clients by powerful appeals to the onward march of nature in which all of us are merely pawns, responsible for nothing, suffering everything. The best we can do is to comfort each other as we head for our common doom — the final extinction of our life-giving sun.

Pantheism is the idea that the universe itself is God, or that God is just a principle or force pervading the universe. Everything and everyone is divine in some sense, and there is no Creator-creature distinction. Hindus,

Buddhists, Christian Scientists, and many "liberal Christians" are properly classified as pantheists.

Ralph Waldo Emerson, the famous American essayist, was a pantheist. While addressing Harvard Divinity School in 1838, he spoke of two defects in historical Christianity. It is instructive to note that if the "defects" (his term) were remedied, Christianity would be reduced to pantheism.

The first defect was the emphasis on the person of Christ as God. The church did not understand that Christ was just a man pointing us to the divinity present in us all. Christ did not intend men to worship him, but to follow his example. Emerson feared that if Christ was God, then he (Emerson) must subject himself to Christ, and he (Emerson) would not be God therefore of little consequence.

The second defect was the identification of the Bible as God's final and fixed revelation to man. For pantheists there is no final revelation, and one must always be open to new revelation.

## The great Christian "mistake"

Emerson thought Christians were mistaken, and it is worth our time to see what sort of mistake the church may have made. It must have been a primitive mistake, since Jesus himself seems to have made it. He accepted Thomas' words, addressed to him, "my lord and my God!" If Emerson was right, Christ should have rebuked Thomas for his misunderstanding, as he often rebuked the disciples for failing to understand spiritual things.

It is important to keep in mind that Thomas was a Jew, a theist. To him "God" meant Jehovah, the creator of the universe. There is no legitimate way



of putting a pantheist construction on Thomas' words.

But the "mistake" was also made by the great apostle Paul. He wrote that "God hath highly exalted him (Jesus), and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

So then, we believe, as the church has always believed, that Jesus Christ is God.

Christians cannot be naturalists, for naturalists do not believe in God or that Christ is God. Nor can Christians be pantheists, in spite of herculean efforts made to that end. A Hindu may regard Christ as a god or *avatar* (divine incarnation), but he can never regard Christ as the one whose name is above every name. Christ must, for any pantheist, share the divine honors with others.

Naturalists may offer Christ their respect, and pantheists may offer him their veneration. But only Christian theists may worship him as the one who, with the Father and the Holy Spirit, is the one true God.

Theism is the idea that there is one God, the Creator, who is, though immanent in the universe, also transcendent (somehow "out there" or "up there," if we take these expressions figuratively). Most theists believe that God is eternal, omniscient and omnipotent.

Traditional Jews, Moslems, and Christians are theists. Christians are divided from Jews and Moslems by their belief that Jesus is God, and that God is triune in the three persons, the Father, the Son (Jesus Christ), and the Holy Spirit.

Non-Christian theists are obligated by their religions to deny Christ the status of God. If they thought otherwise, they would become Christians.

Those, then are the three world-views. We are Christian theists. We believe that Jesus is God. Are we mistaken?

### For the love of Jesus

Our students are here because they love this Jesus. They have found forgiveness and eternal life in him. They are jointly committed to carrying out his great commission given to his disciples.

And they stay with the church be-

cause Jesus Christ is forming them into a "body," his own, and they are finding, as all Christians eventually must find, that they cannot get along without each other. They stay with the church because Jesus Christ intends their love for each other and for all saints to be a sign to the world that he is who he claims to be (John 17). They stay with the church because it is there they can praise Jesus Christ together with others of his saints. After all, the church is not one option among many for believers, as various service clubs are; it is the church of Jesus Christ and he is the one who demands and receives the loyalty and love of us all.

Some of you parents are not pleased with the interest your children are now showing in Christianity. Let me respond to two objections to that interest brought forward by many of you.

### Going through a fad?

You may think that your children are merely going through a phase in their development by participating in a fad. The Christian faith itself, of course, is not a fad, unless fads can last for 2,000 years and be embraced by people of all age groups, every social standing, and most cultures. Your son or daughter may not have real faith in Jesus Christ; but the existence of such faith is, as we have seen, the best way to account for participation in the church by today's university students.

### Falling into narrow-mindedness?

Many of you share a more serious concern. You feel that your children, as enthusiastic Christians, are going to become (if they haven't already) narrow and intolerant.

Now it should be said, first of all, that Christians, just like anyone else, can be narrow-minded. That is, they can refuse to listen to anyone who thinks in ways other than they do. Christians are never justified in acting this way, and it is just not true to say that all Christians are narrow-minded.

What I want to get across to you is that though some Christians are narrow, the Christian faith is not. Some say that Christianity is narrow because it excludes, by its doctrines, all other religions from being true. (This does not mean that Christians deny that anything true and valuable for life has ever been said in other religions.) In this sense, Christianity is indeed narrow. What most people miss is that all other religions are equally narrow and

could not be otherwise.

Aristotle, writing on metaphysics, presented the "law of the excluded middle" as an axiom of all thought. A statement is true or false, but cannot be both true *and* false at the same time.

So, if I am Emerson and I am a pantheist, and my pantheism is logically incompatible with Christianity, I cannot be a Christian. The Christian believes in the God of the Bible and the Buddhist does not. If the Christian is right, the Buddhist is wrong, and *vice versa*. It is absurd to call either one narrow for refusing to believe what is the logical contradiction of what he already believes.

In this sense everyone is narrow if anyone is. I cannot believe that my car is green if in fact I believe that it is white. I have to be "narrow" and limit my belief to the white. All other colors are excluded because the car (if painted just one color, which it is) cannot be white and not-white at the same time.

I hope this is enough to convince you that your children, in becoming Christians, have not signed away the right to respect and listen to the views of others. What they have done is to give their allegiance to Jesus Christ, the one in whom they have found life.

Now you know, at least insofar as I can tell you, what accounts for the large number of students attending our church. There are many more like them in other churches in America and around the world. This is a time when you parents may have something to learn from your children. Don't let the opportunity pass you by.

---

*This was a talk given on "Parents Day," May 18, 1975, at El Camino Orthodox Presbyterian Church in Goleta (near Santa Barbara), California. The church was packed with students, their parents, and other members of the church. The college group at El Camino numbers between 125 and 150. Mr. Ciocchi, who is pursuing his doctorate in philosophy, has been serving as Youth Ministry Supervisor for the church; he also teaches part-time at Biola College, commuting about 125 miles to meet his classes. The youth ministry at El Camino Church has stressed active involvement in the life of the local congregation and many students from Santa Barbara have found Christ and Christian Fellowship. The Rev. Dwight H. Poundstone is pastor.*

# A new day in France

**TOM REID**

Blue sky. Bright sun. Thankfulness. Enthusiasm. Brotherly love. . . . Various ways of describing the scene on October 14, 1974, when the new Reformed Seminary in Aix-en-Provence, France, was opened.

You have heard of the plans for this new seminary on these pages before (in the August-September 1973 and February 1974 issues). Now they are reality. For the first time in over three centuries, the French-speaking world has a seminary that is distinctively Reformed.

## Why a new seminary?

Why now? In France, evangelized by hundreds of young men trained under John Calvin in Geneva in the mid-sixteenth century, there are now less than 100 pastors who will affirm the historic French Reformed confession, the Confession of La Rochelle. While once there were 2000 Reformed churches (all of them sound) to serve 8 million people, now there are only 700 (most of them led by liberals) for 54 million inhabitants. And Reformed churches all over the country are being closed down!

The need for truly Reformed pastors to lead the remaining faithful is critical if the Reformed faith is to continue in France at all. And in a country where perhaps 0.2% of the population are evangelicals, the evangelistic task ahead is awesome. The leaders of the Evangelical Reformed Church realized these facts in 1968 (this church is a member of the Reformed Ecumenical Synod). The solution was a seminary, a place to train pastors, for the strengthening of the churches and the evangelizing of the country.

These leaders turned to an American, the Rev. Eugene Boyer. They asked him to start a Reformed seminary in Aix-en-Provence, in southern France near the great port city of Marseille. Gene Boyer had served for over twenty years as a missionary in France, becoming famous as a trumpeter, evangelist, and radio preacher (not necessarily in that order!). The respect in which he

is held by the French is indicated by their choice of him to head up this project — especially in light of the fact that he has no theological degree!

Shortly after he accepted this invitation, Mr. Boyer met Dr. Edmund P. Clowney, president of Westminster Seminary. Dr. Clowney quickly became an enthusiastic friend of the project, even making several trips to France for counsel and encouragement. Mr. Boyer and his family moved to Aix-en-Provence in 1970, into a building once used by a now-defunct Protestant seminary. The grounds were cleared, interest was quickened, and faculty members were sought.

## Finding staff and students

The first member of the family to be named was François Gonin. He was already in Aix, pastoring the local Evangelical Reformed Church. With a doctorate in sociology, he would teach church history.

Then Paul Wells, a graduate of Westminster Seminary, whose work in French literature had given him a good knowledge of the language, came to teach systematic theology. Pierre Courthial was added, the pastor of the largest Protestant church in France. He left that thriving parish because he knew that after his generation there would be few Reformed pastors left in France. He teaches practical theology and the apologetics of Cornelius Van Til.

Next came Peter Jones, a Welshman who happens to be Dr. Clowney's son-in-law, to teach New Testament. Recent news is that the last of the major chairs — Old Testament — will be filled this fall by Pierre Berthoud, an associate of Francis Schaeffer at L'Abri.

Obviously, the hand of God is written large upon each of these events! And to these regular faculty members have been added several outstanding visiting professors, including two of the greatest names in French intellectual circles, Jean Brun and Pierre Chanu. During last January, the seminary was also privileged to hear Dr. Clowney and Dr. Philip E. Hughes of Westminster Seminary.

The Lord brought fifteen students for the first school year from four different denominations and various parts of the country. Some thirty students are enrolled for the current year, so the future looks bright. In addition, five young pastors are being

trained one day a month in a continuing education program called, literally, "recycling." Decentralized education, which had been quite successful in the past, was suspended for the past school year, but revitalized this fall, with several locations for instruction.

## The seminary at work

The curriculum of the new seminary was borrowed from Westminster Seminary, although it is spread out over four years. As is true of all French seminaries (three liberal and one evangelical) students are working at the undergraduate level, straight out of high school.

The library is small by American standards — less than 10,000 volumes — but then, there are far fewer Christian books printed in French. The Banner of Truth Trust estimates that for every *one* Reformed book in French there are seventy that appear in English!

The students are active in an evangelistic outreach in Marseilles, led by Eugene Boyer. There are many opportunities to witness in Aix itself, since the seminary building is located in the middle of a university with 20,000 students.

But God is not only working in a wonderful way in Aix-en-Provence. All across France, Reformed church laymen are demanding that the Word of God be proclaimed once again in the churches. Liberalism, heretofore supreme, has shown its utter bankruptcy. The people want the Word.

The seminary can train pastors (though the first won't be ready for nearly three years). But what then? With this in mind, the Society for Reformed Evangelism was formed last year. It is a group of Reformed people, organized on a confessional basis, designed to send out pastors to develop new congregations, either in the cities where they have never existed, or in the towns where they have been closed by the liberals who control the Reformed Church of France.

This Society greatly desires American missionaries to join them in this work — but none have yet been sent. Among Reformed missionary agencies, only the Presbyterian Church in America's Committee on Mission to the World sends missionaries to France, and these are faculty members at the seminary. Of the almost 400 missionaries in France, only a handful are doing Reformed work.

*The Presbyterian Guardian*

How does all this affect you? Several ways:

*Rejoice* that in the land of Calvin, Reformed people are showing signs of life in the Spirit after centuries of persecution and decline. (There is full freedom to proclaim the gospel now.)

*Pray* that there might be another revival in France as in the mid-sixteenth century, led by our Reformed brethren there. Pray that Aix might serve as another Geneva.

*Pray* that missionaries will be chosen and sent out to work with these Reformed people. Pray that the Society for Reformed Evangelism may do its work well.

*Consider going.* Unlike many mission fields, it is relatively easy for anyone to get involved. Spend a year studying in France. Volunteer for short-term missionary service. Accept a job there and determine to live French. When travelling in France, visit in the churches (look for "L'Eglise Reformee Evangelique"). You will be surprised how much you can understand the service!

*Consider giving* financially. Contributions can be sent by any church treasurer directly to the seminary itself.

If you want more information, contact the secretary of the American Friends of the Seminary in Aix:

**Mrs. Edmund P. Clowney**  
520 Grant Avenue  
Willow Grove, PA 19090

or write directly to the Seminary itself:

**La Faculté de**  
**Théologie Reformée**  
33, Avenue Jules Ferry  
13100 Aix-en-Provence, France

God is doing amazing things in France. One marvels that there are any Reformed Christians left in France after the persecutions and difficulties they have undergone for most of the four centuries of their existence. But ours is the faithful covenant God, who cares for his people. Let's stand by our brothers and sisters in France at this important time, showing that we are faithful too.

*Mr. Reid spent a month at the seminary in Aix as part of a group of six Westminster Seminary students, together with Dr. and Mrs. Clowney, in connection with Westminster's new missions program.*

**November, 1975**

## Westminster Seminar Teams

Teams of students from Westminster Seminary are preparing team-seminar programs for presentation in local churches. The plan is for the team to arrive for a Saturday evening presentation, with two or more "electives" available for the Sunday school hour. If desired, one of the students could preach. A Sunday evening presentation is also included.

The first such team is already organized, and is focused on missions around the world. Mr. Tom Reid is one of its

members, together with several foreign nationals studying at Westminster. Other teams focusing on such areas as youth ministries, local evangelism, church music, Christian education, and perhaps others, are organizing their presentations.

Churches interested in hosting a Westminster Seminar Team should contact Dr. Edmund P. Clowney, Westminster Theological Seminary, Philadelphia, PA 19118.



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A friend loveth at all times (Proverbs 17:17).  
A man that hath friends must show himself friendly;  
and there is a friend that sticketh closer  
than a brother (Proverbs 18:24).

### Chickadee

Chickadee, chickadee —  
Upside, downside in the tree —  
You are never scared of me  
When other birds would fly with fear  
Sensing someone standing near.  
Chickadee, chickadee,  
You seem to like my company!  
(And I have even heard it said  
You'd light on my hand for bits of bread.)

Chickadee, chickadee —  
Upside, downside in the tree —  
You do not care to southward go  
When woods are filling up with snow.  
Instead you make your friendly song  
And nip and tip on twig and cone  
Long after other birds are gone.  
Chickadee, chickadee —  
Upside, downside in the tree.



Perhaps you find it strange that the wee woodland chickadee could teach us two Bible truths about friendships. But to those who walk the forest and to those who have feeders outside their windows, the chickadee is one of the best examples a of true friend.

When you come near him, he neither screeches in offense now watches in suspicion. At the bird feeder, the chickadee is never greedy and does not crowd other birds away. He is a gracious guest.

Simply then, the chickadee is well-loved because he is friendly. So our Bible tells us that if we would have friends, we must be a friend.

Then too, the chickadee is not a seasonal visitor. He stays even when pleasant summer has gone and the harsh moods of winter are upon us. This is the

other lesson in friendship that Proverbs gives: "A friend loveth at ALL times." He loves both in the summer and in the winter of life.

Finally, these two proverbs point us to the Perfect Friend. "There is a friend that sticketh closer than a brother" — the Lord Jesus Christ. When he is our Savior and Lord, he is also our very best friend.

— Ellen Obed

---

*Mrs. Obed lives in Nova Scotia, where winter comes early and the snow piles deep. Her husband's name is Enoch, and he is an Eskimo. They have a little daughter named Keturah. We are looking forward to more of these little poems and thoughts about God's creation. We hope you liked this one.*

# Book Review

*A Theology of the New Testament*, by George Eldon Ladd. Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich. 661 pp., \$12.50.

—Reviewed by Dr. George W. Knight, III, Associate Professor of New Testament at Covenant Theological Seminary, St. Louis.

George Ladd has provided us with one of the best one-volume studies of the theology of the New Testament. Indeed, one is inclined to say it is the best one available. And he does so reflecting the unity and diversity of the authoritative evangel based on the act of God in Christ, for he writes as an evangelical reflecting the evangelicalism of New Testament theology.

The author defines biblical theology as "the descriptive discipline that sets forth the message of the books of the Bible in their historical setting" (p. 25). Thus he focuses on the kingdom of God in the Synoptic Gospels, eternal life in John's Gospel, justification and life in Christ in the epistles of Paul, the heavenly high priest in Hebrews, the worthy Lamb who was slain in Revelation, and also the central messages of the general epistles (cf. p. 33).

The book is not without its serious weaknesses but fortunately these do not play so large a role as to detract from the basic strength of the volume. Interwoven through Ladd's introductory chapters is a running criticism of the historic Christian church's view of and handling of the Bible, which reflects his own decision to disown that view of inerrancy and to distance himself from that historic position.

These sections are the worst of the book in terms of thoroughness, scholarship, fairness, and accuracy, as well as demonstrating his own bias. Ladd tries to make the case with the orthodox and conservatives as whipping boys, including Calvin and Hengstenberg, Warfield and the Westminster Confession, and E. J. Young, asserting that they never appreciated or recognized the process of revelation and that they were only concerned for the doctrinal message, not the acts of God upon which the message is based and is valid.

Such caricatures do not advance scholarship or the resolution of real differences of opinion as to the full inspiration of the Scriptures by the God

of truth and its fully trustworthy character. Fortunately, Ladd usually treats the message of the New Testament as fully trustworthy and that is what makes his work great. But from time to time he does question whether one or the other of the Gospel writers may not be introducing his own appraisal or ideas, even though such purports to be that of Jesus.

Ladd, professor of New Testament Exegesis and Theology at Fuller Seminary, has served well in the past with a number of helpful works, especially on eschatology and particularly on the Kingdom in the Gospels. This work may prove to be his greatest and will surely serve for many years as a standard work in its field. We congratulate Dr. Ladd on a work well done!

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# Within the fold—a sequel

**Dear Mr. Mitchell:**

The Lord has answered our prayers! The enclosed newspaper clippings explain briefly what has happened here in Los Alamos (White Rock area).

We have known the Rev. Wayne Buchtel since he moved here about four years ago, and have had many discussions with him in regard to his being in the United Presbyterian Church, U.S.A., and our belief that he should have left it. The Lord in his own good time has convinced Mr. Buchtel to do just that and we praise God for it.

Our new church has petitioned the Presbyterian Church in America for affiliation along with Mr. Buchtel's request for reception as a minister. Our church was formally organized (elders elected, members received, etc.) on August 24, 1975. This is the sort of thing we have been praying for for five years, but had really decided was not going to happen. Thank God he is not limited by our weakness!

We feel that the many prayers offered up in our behalf because of the article, "Without the Camp?" in the January 1975 issue of the *Guardian*, had a real part in God's timing and the mighty way in which it has come about.

We are involved to the limit in the preparations for the establishment of our new church home. [Mr. Cover was elected an elder in the new church.] We're frantically trying to educate the people in the Reformed doctrines so that we will have a solid session. Many

of the people are new Christians and most are from non-Reformed backgrounds. All are thoroughly committed to the Scriptures as being God's inerrant, infallible Word.

We still have a real burden in our hearts for people caught in this situation of living in an area where no Reformed churches exist. From the responses to the article, "Without the Camp?" it appears that this situation is not at all unusual. It is very difficult to know what to do as an individual. I believe if anything very effective is to be done, it will have to be done by the Reformed denominations. That would be a good reason and a good chance for them to work together for a ministry that is really needed.

We're sending a copy of this letter to the Robert Churchills in Roswell, New Mexico, who have been so helpful to us. We deeply appreciate the prayerful concern and encouragement they have given us. And we're also thankful for Jonathan Male and Glenn Black who have also been such tremendous encouragement to us. [Mr. Churchill is a home missionary-pastor of the Orthodox Presbyterian Church; Mr. Male is pastor of the OPC in Abilene, Texas, and Mr. Black is missionary-at-large for the OP Presbytery of the Dakotas.]

God bless you and your work for the furtherance of his kingdom. Yours in the fellowship of Christ,

Les and Bobbie Cover  
Los Alamos, New Mexico

*Ed. note:* The newspaper clippings report that the Rev. Wayne Buchtel and some eighty members of the White Rock United Presbyterian Church had left that denomination on July 1, 1975. The group formed the Sangre de Cristo [Blood of Christ] Covenant Church and were in time approved for membership in the Presbyterian Church in America. Mr. Buchtel has been received as a minister in that body.

On August 24, Mr. Buchtel was formally installed as pastor and the new church officially organized under the PCA. Mr. Cover was one of those elected an elder at that time.

Since then, the new church has been zealous in its outreach and the membership has grown. Those who left the UPUSA congregation did so because of the liberalism in the parent denomination; the specific issue that brought it to a head was the decision of the 1975 General Assembly barring from ordination anyone who could not, in obedience to Scripture teaching, ordain a woman to the eldership. As many as a dozen other UPUSA congregations have sought to leave or are in process of doing so as a result of the same assembly ruling.

It should be noted that, whatever the inconsistencies of membership in a denomination whose official confessional position and various public pronouncements have long been out of accord with the biblical commitment of many of its members, even so local congregations were still largely free to teach and preach the doctrines of Scripture and to practice a biblical church life. The decision of the 1975 General Assembly in effect ended that degree of freedom and insisted that ministers must conform their practice to the church's decisions or else not hold office in the denomination.

The Sangre de Cristo Covenant Presbyterian Church is now meeting in its own building at 124 Longview Drive, White Rock, Los Alamos, New Mexico.

— J. J. M.

*The Presbyterian Guardian*

## Reaction

(Continued from page 167.)

ences to non-canonical sources, it seems to me that Scanzoni and Hardesty are merely getting at the development of Jewish cultural attitudes toward women, influenced as they were no doubt by surrounding cultures. Our Lord's unorthodox pattern of response to women in the Gospels becomes somewhat clearer, in contrast.

Though I cannot share Scanzoni and Hardesty's attitude toward the Old Testament, still it seems fair to say that there *are* ambiguities there with respect to the status of women. It is not always clear that Jewish practices in the Old Testament reflected a high view of women (e.g., polygamy, concubinage, and so on), though certainly a passage like Proverbs 31 does. Nor is the treatment of women in the Apocrypha substantially different from that in the canon.

It seems to me that despite Scanzoni and Hardesty's attitude toward Paul, more can be said about 1 Timothy 2:9-15 than that it is an absolute prohibition. I can see in reasonable inferences from 1:3-7 a fair social and spiritual context in which Paul would naturally put strictures upon men as well as women. I have a question: If I speak or teach in the presence of men (when does a boy become a man?) under careful circumstances, why do I automatically usurp their authority? It seems ironic that the woman is not to exercise undue intellectual or administrative ability in the church — at least around men — yet in our efforts to secure her place of submission we overlook the other element exhaustively intertwined with Paul's proscription — her modesty of dress and manner, and the holiness it pictures. I feel that we deny the full and proper use of all the spiritual graces to the Christian woman, and yet we pander to an unethical alternative in allowing her to leap into gross cultural femininity (e.g., *The Total Woman*). I don't feel that Paul's use of the "creation order" in 1 Timothy 2 renders its application absolute, much less one-sided.

Priscilla illustrates what I mean. It may be significant that Priscilla and Aquila taught Apollos in their home and not in the church; but it is also significant that they *both* taught him. In Acts 18 Apollos is described as "eloquent, with a sound knowledge of the Scriptures." I suspect that instruct-

ing this man further probably entailed a bit of mental footwork. The Greek phrase used in the passage, for expounding the Word more fully to him, means an exceedingly diligent, precise and accurate form of teaching. That Priscilla engaged in this rigorous expository effort alongside her husband must provide some sort of corrective to the tendency to absolutize 1 Timothy 3:9-15 and 1 Corinthians 14:34f.

In classical Greek, according to Thayer, *laleo* is "the term for light and familiar speech and so assumes readily a disparaging notion; in biblical Greek it is nearly if not quite free from any such suggestion." It has a large variety of shades of meaning, only one of which for Thayer approaches the idea of a formal lecture. The word does refer to chatting and prattling, among animals as well as men. It isn't that I agree with all of Scanzoni and Hardesty's conclusions here; it's only that I can't help feeling that there's an implied context for this particular proscription in 1 Corinthians 14:34f., relative to a situation that we may not be fully aware of. Perhaps Corinth had enough female oracles; perhaps there *was* a lot of chatter in that unruly congregation; perhaps women abused their charismatic gifts of tongues-speaking;

## "Festival of the Arts" at Westminster

The Westminster Student Association is now planning a Festival of the Arts to be held at the seminary during the week of January 5 - 10, 1976. The program will include lectures and displays. Featured speakers include:

*Edmund Clowney*, President and Professor of Practical Theology at Westminster Seminary.

*Hendrik Rookmaaker*, Professor of Art History at the Free University of Amsterdam, an expert in the field of Jazz, Blues, and Spirituals, and author of *Modern Art and the Death of a Culture*.

*Kefa Sempangi*, Professor of Art History at the University of Kampala and pastor of "the church in hiding" in Uganda.

*Bill Edgar*, teacher of music at the Brunswick School in Connecticut, and president of the Society of Christians in the Arts and editor of its publication, *Genesis*.

Further details will be announced later.

perhaps there's a connection between their "not-speaking" and the preceding context of prophesying (which women did; see 1 Cor. 11) that we don't see.

With respect to Galatians 3:28, Mrs. Foh's response seems terribly inadequate. Somehow, despite the excesses of the women's libbers, something must be done with Paul's hyperboles. This text surely says something to Christian men and women. It surely says something about the status of ethnic prejudices, class distinctions and sexual disunity since the coming of the Lord Jesus. Mrs. Foh is absolutely right to put it into the context of our baptism into, or being clothed by, Jesus Christ. That is precisely the point. In some marvelously real sense, in some massive, mysterious way, Christ has made a synthesis of polarities and antithetical elements — antithetical because of the Fall—and brought them together and made a new unity in himself. It seems to me that this must extend far further than our legal status in Christ, that it must extend far into the whole process of our being made holy in all our parts and lives. I think that Paul means to get across that in Jesus Christ the whole gamut of superior-inferior states, of disjunctions between parts of creation, has been brought together, levelled. I do not think it is a matter of social conventions versus divine ordinances, as Mrs. Foh suggests; it is a matter of being in or out of the Lord, who is one.

Where does a concept of the absolute silence of the Christian woman in the church, and of her structurally stereotyped role in home and world, leave a woman who identified with Mary of Bethany, and who suspects the real level of priorities left to Martha? What is it about the example of Martha that supposedly makes me more of a Christian woman than Mary? Must Mary get up, albeit grudgingly, from the feet of Jesus and find her way back to his heart through his stomach? And that in deference to Martha's petulance? I must not be made to deny the unique quality of devotion to the Lord that his Spirit gives me, because of a preconception that women as women function best in dichotomized roles.

Perhaps Scanzoni and Hardesty have something to offer here, however tentative.

Mrs. Sheila Pritchard  
Baltimore, Maryland

## LETTERS

(Continued from page 150.)

I have compared the New International Version with the King James and do concede that in a number of places the content and translation is more up-to-date. But on the whole I think the comparison leaves much to be desired. There is an "earthiness" in the NIV which leaves me cold when compared to the style, smoothness and delicacy of meaning in the KJV. I have found in classes where some readers use the NIV that more time is spent in trying to figure out how that particular rendering of a verse is better or clearer than the KJV than in a profitable study of the text.

Dr. Dillard says, "If we want the non-Christian to be converted, or if we want to reach our own children — who in their daily speech are each generation farther removed from the traditional, . . . we must speak to them in the language they use and give them a Bible translation that communicates the Word of God with full intelligibility."

If there are any evidences that the Holy Spirit is using the NIV more than the KJV I would like to learn of them. Multitudes of educated as well as uneducated have read and learned the will of God from the KJV and I believe that as time goes on people and faithful pastors will return to this version as best suited even for the 21st century. I do not claim that the KJV or the *textus receptus* are the only infallible standards for our day; but I do claim that those who prefer to use the KJV should not be insulted and cast into the role of "traditionalists."

Robert H. Graham, pastor  
Santee, California

### Address God as "Thou"

I must question an argument in Dr. Dillard's article. He wishes us to abandon "thou" in addressing God and in Bible translation. If so, we would address God by the ambiguously singular-or-plural "you," rather than by the unambiguously singular "thou."

This would be wrong for one reason only. The Bible tells us that God is one, and in the original languages the Bible invariably addresses God in the second person *singular*. Even when God is called by the plural name Elohim, the singular rather than the plural in verb and pronoun is used, and this is revelatory of God's unity. God is one and undivided. The distinction of three

persons in the Triune God should never distract us from God as one.

We should address God as the Bible does. If we use "you" we fail to identify God as he has identified himself to us, and as he has required us to worship him.

Only "thou" is unambiguously singular. If we do not wish to coin a new second person singular pronoun, we should retain the singular "thou."

Arthur W. Kuschke, Jr.  
Westminster Seminary  
Philadelphia, Penna.

### Wycliffe distributes articles

I am convinced that the articles on translations by Dr. Palmer and Dr. Dillard are worthy of further dissemination and would therefore be happy to receive permission to mimeograph them for distribution to our various branches around the world so that our Translation Consultants can not only read it for themselves but pass the material on verbally in their workshop situations.

John Beekman,  
Int'l Translation Coordinator  
Wycliffe Bible Translators  
Dallas, Texas

### Translations? Reformation!

It was interesting to read in the *Guardian* of August/September the two articles on Bible translations. This seems to be a big issue today among Bible-believers. There appear to be basically three groups involved: (1) those who believe the King James Version should be used exclusively; (2) those who favor the KJV but believe that certain modern versions can be helpful to reference; and (3) those who believe that the KJV has outlived its usefulness and should be replaced. The position I take is (2), probably primarily because I grew up on the KJV.

The whole issue is important, but I don't think it should detract from the real problem (or at least the greater problem) of the day—that of the great need for a reformation in the church. Many of the issues (including the Bible-version issue) that loom large in the eyes of believers would doubtless fall into place, or would cease to be real issues, if the church were what it should be.

James A. Hughes  
Scarborough, Ontario

### More (!) New Addresses

Rev. Robert L. LaMay (PCA) from Columbia, Tenn., to 1300 McRee Dr., Valdosta, GA 31601.

Rev. Roger W. Hunt (RPCES) from Indianapolis, Ind., to 1115 Twinbrook Dr., St. Louis, MO 63119.

Rev. John Baldwin (PCA) from Madison, Fla., to First Presby. Church, Charleston, AR 72933.

Rev. Elwood C. Cooley (PCA) from Norfolk, Va., to 41 Grant Dr., Pensacola, FL 32506.

Rev. Arthur J. Steltzer (OPC) from missionary service in Ethiopia to 1811 Gravers La., Wilmington, DE 19810.

Rev. Robert G. Valentine from Greenville, Tenn. (OPC) to a PCA mission; 3688 Eaglewood Circle, Lithonia, GA 30058.

### 'New Testament Student' — v. 2

The second volume of *The New Testament Student* has appeared. Edited by Dr. John Skilton, this volume, titled "The New Testament Student at Work," honors the late Dr. Fred C. Kuehner, professor of biblical languages at Reformed Episcopal Seminary. Articles deal with N. T. themes and studies.

### Assembly at Geneva, May 27

The Forty-third General Assembly of the Orthodox Presbyterian Church is called to convene on Thursday, May 27, 1976, at Geneva College, Beaver Falls, Pa., according to an announcement by the Stated Clerk, Richard A. Barker.

### Contact with Wheaton students

Parents, pastors or friends of students at Wheaton College are urged to contact Bethel Presbyterian Church. This Orthodox Presbyterian congregation is located within the Wheaton community and desires to minister to students, particularly those from a Reformed background.

Send names to:

Rev. Robert W. Harvey  
Bethel Orthodox Presby. Church  
1401 Naperville Road  
Wheaton, IL 60187

*The Presbyterian Guardian*



# Here & There

Sunnyvale, Calif.—On July 13, the congregation of the First Orthodox Presbyterian Church added three new officers: Bob Williams was installed as elder; Tom Lesondak was ordained and installed as elder; and Don Huisman was ordained as a deacon. More recently, the Rev. Donald G. Buchanan, Jr. was received from the RPC/ES as an associate pastor of the church.

Rockville, Md.—The Rev. W. W. (Bill) Marshall, Jr. was installed as pastor of Puritan Orthodox Presbyterian Church, on September 19. Mr. Marshall had served the OP congregation in Fall River, Mass., a PCUS church in Montgomery, Ala., and more recently was engaged in secular employment in Florida. The Marshalls are expecting their fourth child and reside at 9213 Hummingbird Terrace, Gaithersburg, MD 20760.

Hanover Park, Ill.—On September 30, Mr. David Cummings was ordained to the gospel ministry and installed as pastor of Grace O. P. Church. Mr. Cummings is the second son of the Rev. and Mrs. Calvin K. Cummings to be ordained to the ministry. The new pastor's address: 6951 Hanover St., Hanover Park, IL 60103.

Bothell, Wash.—The Rev. Ronald J. McKenzie has resigned as pastor of Trinity O. P. Church. His future plans are uncertain, though he is looking for opportunities of service in Idaho. The Rev. Patrick H. Morison was recently received in the O. P. Presbytery of the Northwest from the RPC/ES and named as pulpit supply for the Bothell congregation.

Escanaba, Mich.—The Rev. Henry D. Phillips has accepted the call to serve as missionary pastor of Pilgrim Presbyterian Chapel (OPC) in this upper peninsula community. His new address: 2605 Lake Shore Dr., Escanaba, MI 49829.

Janesville, Wisc.—The members of Trinity O. P. Chapel have been organized as a particular congregation of the Presbytery of the Midwest. Home missionary Eugene Grille will continue to serve as the moderator of the new church.

Alto Pass, Ill.—The Rev. Vincent Crosssett, member of the O. P. Presbytery of the Midwest has been granted permission to labor as an evangelist for the Illiana Presbytery of the RPC/ES.

Philadelphia, Pa.—On October 10, the Rev. Jay E. Adams, S.T.M., Ph.D., was inaugurated as (full) Professor of Practical Theology at Westminster Theological Seminary. Dr. Adams' inaugural address was on the theme: "Counseling and the Sovereignty of God."

Atlanta, Ga.—The Atlanta School of Biblical Studies, now in its fifth year, opened for the fall term on September 15 with an enrollment of over eighty students. Courses are offered leading to a "Lay Ministry Certificate," "Associate of Arts Degree," and "Master of Divinity Degree" in cooperation with regular seminaries. Among those teaching at the school are the Rev. Messrs. Wick Broomall, Young Park, Joe Morecraft, Ed Cunningham, Charles Dunahoo, David Clowney, Leonard Van Horn, Ben Wilkinson (all PCA); Tom Champness (OPC); Robert Dodds and Norman McCall (RPC/ES). For further information, write to: ASBS, Box 1890, Decatur, GA 30031.

## New Addresses

Rev. Robert E. Nicholas (OPC) from Roslyn, Pa., to 421 Mission St., Apt. A, S. Pasadena, CA 91030.

Rev. Norman L. Jones (Eureka Cl.) to 317 S. Garfield, Pierre, SD 57501.

Rev. Arnold S. Kress (OPC) from Willow Grove, Pa., to 310 Burgess Pl., Clifton, NJ 07011.

Rev. Jim West (OPC) from Rockville, Md., to 1451 Revere Ave., San Jose, CA 95118.

Rev. James E. McFarland (OPC) to 3124 Greenbriar Terr., Oklahoma City, OK 43112

Camden (Maine) O. P. Chapel, mail address: P. O. Box 38, Glen Cove, ME 04846.

Rev. Cecilio N. Lajara (PCA) to Apdo. de Correos 201, Coyoacan 21, Mexico, D. F., Mexico.

Rev. Wick Broomall (PCA) from Sparta, Ga., to 1096 N. Carter Rd., Decatur, GA 30030.

Rev. Luder G. Whitlock (OPC) from Harriman, Tenn., to 5422 Clinton Blvd., Jackson, MS 39209.

Dr. R. J. Rushdoony, to P. O. Box 158, Vallecito, CA 95251.

Rev. Ronnie I. Willis (PCA) from Hopewell, Va., to Rt. 1, Box 369, Bailey, MS 39320.

Rev. Harry Barnett (PCA) from Charleston, W. Va., to P. O. Box 175, Coeburn, VA 24230.

Rev. Merrill Easterline (PCA) from Chester, Va., to 110 Gresham St., Indianola, MS 38751.

Rev. E. C. DeVelde, Jr. (RPCES) from Naples, Fla., to 1311 S. 12th St., St. Charles, IL 60174.

Rev. Richard L. Horner (OPC) from Lynchburg, Va., to 5522 Lynn Dell Rd., Roanoke, VA 24018.

Rev. Joseph D. Bishop (PCA) from Dayton, Ohio, to P. O. Box 1034, Mobile, AL 36601.

Rev. Wendell L. Rockey (OPC) from Hamilton, Mass., to 498 Nottingham Dr., Centerville, MA 02632.

Rev. Bruce Brawdy from Santee, Cal., to 13227 Laurel St., Lakeside, CA 92040.

## Power in prayer

JOAN ENGLISH

Dear Sarah:

Do you like housework? You sound like you might be one of those women who feels that her life is completely centered in and satisfied by family and home and doing what's "expected" of a Christian woman. Are you?

—Curious.

Dear Curious:

You sound as though you feel threatened by your role as a woman in the home at the same time that you challenge me in mine.

I will ask you a question, assigning to you a hypothetical career of nursing. Do you like to empty bedpans? Or, if you happen to be a teacher, do you like all those papers to correct? Or, if you are an artist, do you like to clean brushes?

As a housewife I am not "fulfilled" by small, individual tasks in and of themselves, but rather by the long-range goal of making my home a happy, loving, peaceful place for my husband, my children and myself. You see, housework is such a *small part* of the whole picture. Everything worthwhile has its less pleasurable moments as well as its more pleasurable.

If you feel threatened by your role as a housewife, why not try to look at it as a calling — a commitment — and start thinking about ways of fulfilling a commitment to God instead of fulfilling yourself. Just learning to *really love* your family the way God has shown us his love is a challenge to as active and fulfilling a life as I can think of.

You might read Edith Schaeffer's *Hidden Art* for some creative ideas for expressing love to your family by things you can do to make your home attractive as well as stir up interests for yourself that you will find challenging and rewarding in the role in which God has placed you.

—Sarah.

---

Do you have a question? a comment? a disagreement? Write it out and send it to 'Sarah' in care of Mrs. Leonard Rolph  
Rt. 2, Box 9  
Glenwood, WA 98619.

These past few months since our house in Korea burned have been a constant reminder of the power of prayer. I am not speaking of the answers to my own prayers so much as of the results that come when Christians uphold each other in prayer.

To illustrate this, I would like to share some thoughts shared with me by Beth Swart. Last December she gave birth to a premature son who had to be rushed to Children's Hospital in Philadelphia and was on the border of life and death for nearly two weeks. Through all this time Beth felt that inner strength and comfort that comes only from God (and a calmness which, according to Beth, is not her normal state of mind). Along with this was the assurance that God was in control and that he would work out all things to her good and his glory.

A month later, after the baby was home and while Beth's parents were with her, the family was hit by a virus that swept through the family, one after another. And, Beth told me, "I fell apart over the flu after having peace in the midst of a real crisis. I am sure the difference was in the prayers of all the people who were praying for me and Jonathan, but who didn't know about the flu in the family. Why are we so reluctant to call up our friends and ask for prayer in the midst of the flu when it's the most natural thing to do in a crisis?"

As I have examined my own reactions to the fire and all its attendant problems, I am convinced that it is nothing in myself that has produced these reactions, but rather the prayers of all those who have been praying for me at this time. And I have become more aware than ever before of my need for the prayers of the church.

When I first came back to the United States a year ago, I spoke to various groups requesting prayer in three areas. The first was in the area of worship as there is not much spiritual food where the language is not understood or where the language is not understood or where there is little depth to the

preaching as in the case of many U.S. Army chapels.

The second was in the area of fellowship in a land and city where there are few American women and only one really close at hand. The third was in the area of schooling for the boys as there was a possibility of their school's closing and the Army school is very expensive.

The first two areas are on-going problems and need your constant prayer. The present Army chaplain is a man who truly preaches Christ for which I am very thankful, and there are also a number of Christian women at the base. But so much of the need is in my own attitude and for that I need constant prayer.

In the area of schooling, the school has closed and I have decided to teach the boys myself. That is not the answer I was looking for, but God has answered your prayers by showing me that his strength is sufficient for all things and that I can even teach my own children through Christ who strengthens me. But here, again, I am sure that it is due to your continual prayers that he strengthens.

As a result of the things I have seen and experienced I would urge you not only to continue in prayer for me and other missionary wives with the same and similar needs, but also to pray more fervently for each other. Not just in the big crisis, but pray in those daily problems that irritate. And remember, as I have been constantly reminded this past year, that people cannot pray for you in your particular needs if you do not let them know what these needs are.

---

*Mrs. English serves with her husband, the Rev. Ralph English, as missionaries in Korea for the Orthodox Presbyterian Church. During their recent furlough, the house they used in Pusan burned, destroying the house, most of the furniture, and many books. They are presently sharing another house with a second missionary family while new facilities are arranged.*

The Presbyterian Guardian

# Honey with a pinch of Salt

JEAN SHAW

Remember a few years ago when a man from the Committee on Home Missions came to your church and made an appeal for funds? You weren't too interested in home missions, leaning more to foreign missionaries with their dangerous treks through snake-infested jungles, and their lamb dinners with Bedouin chiefs in camel's-skin tents. But you gave five dollars, or maybe it was two, figuring that home missions must be reliable if the denomination had a committee for it.

Way back then there was a young girl with almond eyes and dark hair named Pamela Murphy, who lived with all her relatives and friends on the Menominee Indian reservation in Wisconsin. (Being an Indian named Murphy is only one of the surprises in this story.) They were of the Stockbridge tribe and had been granted land by the United States government.

Then one day an Orthodox Presbyterian minister named Henry Phillips visited the Murphys and invited them to visit the mission church in nearby Gresham. The family started going, but they didn't get too involved. Pamela, however, liked Sunday school very much, and when Rev. Phillips urged her to attend the Bible camp on Lake Geneva, she really wanted to go. It was an exciting week at camp that gave her a new awareness of Christ as her Lord and Savior. She came home a changed person, and her parents couldn't help noticing it.

## A new family in Christ

Six months later, at a revival meeting at the church, when the visiting speaker gave an invitation to all to accept Christ, Pam's father went forward and declared himself a Christian. Under the teaching of Mr. Phillips, the whole family grew in grace and joined the church.

Because he could get a better job off the reservation, Virgil Murphy moved his family to Shawano, about twenty-five miles away. The family

still drove to church every Sunday and eventually Virgil was elected an elder. Pam found the high school in Shawano a lonely place. The student body was half white and half Menominee, and a Stockbridge Indian was definitely an outsider. Being a Christian made matters worse. Pam observed that the religious students and the non-religious students all talked and acted the same way. She had been taught that certain things were wrong to do. She longed for Christian friends who shared her beliefs.

Since Pam was more than a quarter Indian, she qualified for financial assistance from the Bureau of Indian Affairs if she chose to go to college. Dave and Errick Stanton, from the Orthodox Presbyterian Church in Oostburg, Wisconsin, had been so enthusiastic about Covenant College in Lookout Mountain, Tennessee, that Pam decided to go there. She wanted to see another part of the country, but most of all she wanted to live in a true Christian community.

Pam fell in love with Covenant, and also with a young man named Andrew. Their relationship survived a summer vacation when they were separated, and matured when Pam became a summer missionary at the mission church in Gresham and at the chapel in Zoar, on the reservation. The Lord, who so lovingly attends to such details, provided Andy with a job in Sheboygan and a place to stay with the Stantons in Oostburg. Every other weekend there were two summer missionaries working together with Mr. Phillips.

In May 1974, Andy and Pam were married in the Gresham mission church. They gave their testimonies before a large crowd, many of whom were Indians who had not responded to the claims of Christ. Some had never even seen a Christian wedding before. Pam went back to Covenant and completed her senior year. Now she is looking for a job that will utilize her faith, her education, and her understanding

of what it's like to be part of a racial minority.

Some of that money you gave years ago to home missions went to support the work of the Gresham mission church. It helped to pay for a missionary to the Indians on the Menominee reservation and opened the door of salvation for an Indian girl and her parents. Pamela is my daughter-in-law and a very special person in our family. I want you to know how much we appreciate your investment.

---

*Mrs. Shaw, whose aptly seasoned comments have appeared here before, is a member of the Hazelwood, Missouri, Reformed Presbyterian Church (RS). (The Rev. Henry Phillips has accepted a call to a new group in Michigan at present there is no missionary-pastor at the Gresham church or Zoar chapel.)*

## Reaction to a reaction to a review of a book

*In the May 1975 issue of the Guardian, Mrs. Lois Sibley gave a brief and generally approving review of All We're Meant to Be by Letha Scanzoni and Nancy Hardesty which seeks to look at "women's lib" from a Scripture viewpoint. In the June issue, Mrs. Susan Foh took exception to some emphases in the book, particularly in Scanzoni and Hardesty's use of Scripture. What follows is a further consideration of this book.*

I thoroughly agree with Mrs. Foh as regards Scanzoni and Hardesty's rejection of scriptural inerrancy and the authority of the apostle Paul. On the other hand, it seems that these authors do a better job of specific exegesis than perhaps Mrs. Foh gives them credit for.

If I may pick up some of Mrs. Foh's points. . . . It doesn't seem fair to suggest that Scanzoni and Hardesty have confounded scriptural canon with uninspired writings, just because they have quoted from Apocryphal and Talmudic sources. Nor do these writings have no authority for us just because they are non-canonical. It's helpful for example to know that the Apocrypha were considered generally instructive for the church for centuries, and our Reformed standards do not deny their value for us. In citing refer-

*(Continued on page 163.)*

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## "Angels Unawares..."

JONATHAN D. MALE

They opened the door timidly. It was Wednesday night. The sign in front of the church announced the time of service as 8:00 p.m. They came with their Bibles. They were members of the Sacred Heart Roman Catholic Church.

Don Jackson's family was active in a Reformed Presbyterian Church in South Carolina. His wife, Kitty, had hoped to become a nun, but marriage sixteen years before had changed things. They and their four children were active in their church, but they were hungering for the Word of God. They were not being fed.

It was a particular delight to watch them grow in the grace of our Lord. The children attended the catechism classes regularly. They read their Bibles individually and as a family. They never missed a service. Whenever the door of the church was opened for the study of God's Word and Christian fellowship, they were there. Even when I felt I had not done justice to the text, they were always appreciative of the sermon.

The Jacksons took instruction classes for membership with several other families. After the lesson one evening, the question was raised about the differences in the various churches. Kitty told how she thought for so long a time that salvation was a combination of faith and works. By reading the book of Romans, she discovered that one is saved by faith alone. As Luther had experienced so many years before, light broke forth on her soul. Don expressed his view that where the Bible is preached, there is a true church.

### Joy in a new fellowship

It was a day of great joy when the Jackson family, along with several others, united with our church. Mr. Jackson's parents and brother visited during the month of February 1975. What a time of thanksgiving for the many prayers that God had answered! Don and Kitty were actively witnessing to God's grace in the community.

Kitty and my wife both like to sew. Our oldest child and their youngest were the same age. While I was on various travels for home missions in Roswell, New Mexico and Lubbock, Texas, the two of them would get together and sew up a storm. Many aspects of the practical side of the Reformed faith were discussed as the machines whirred.

Don was employed by a large textile firm in Abilene as manager of the dye department. He is an expert in the field, having been in the business for seventeen years. Matching colors for yarns is not learned in books alone; it is an art.

### A trial of faith

You can imagine the blow that came when he was told one Friday that his services would be terminated immediately. The economic crunch was a major factor. Although it was a terrible shock to him and his family, and to our church and all who worked under him at the plant, yet he took the news as a Christian. He was a tower of strength.

As Don left on the plane to seek employment in the textile areas of the Southwest, Kitty said she never saw him so calm. "God will work this out. I don't have the least doubt."

Don had many friends in the industry who circulated his name. God heard our prayers and honored Don's faith. A large company decided to start a mid-night shift. Don was hired as the manager. This new job exactly fitted his gifts. He had been given seven weeks severance pay. He went to work for the new company on the eighth week. They moved his furniture from Abilene to Tuscaloosa, Alabama. How amazing is the providence of our God!

Don asked to say a word to the church after the morning sermon before he and his family left for Alabama. He was nervous. He had never spoken like this before. But God gave him eloquence. He told what the church meant to him and his family. He encouraged the church to be faithful to the Bible and to keep Christ as the center of all things.

It was not a long speech, but there was not a dry eye in the church. It was with great difficulty that I closed the service. We thought of that great day when all the blood-bought children of God would be praising the Lamb for ever and ever.

God brings these happy experiences into the life of the church. The Jacksons were with us for less than a year. One is reminded of Hebrews 13:2: "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."

*The Rev. Mr. Male is pastor of the Orthodox Presbyterian Church in Abilene, Texas. The Jacksons are now attending a recently organized Presbyterian Church in America congregation in Tuscaloosa.*