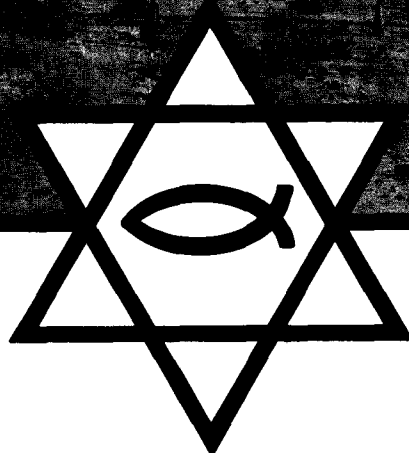
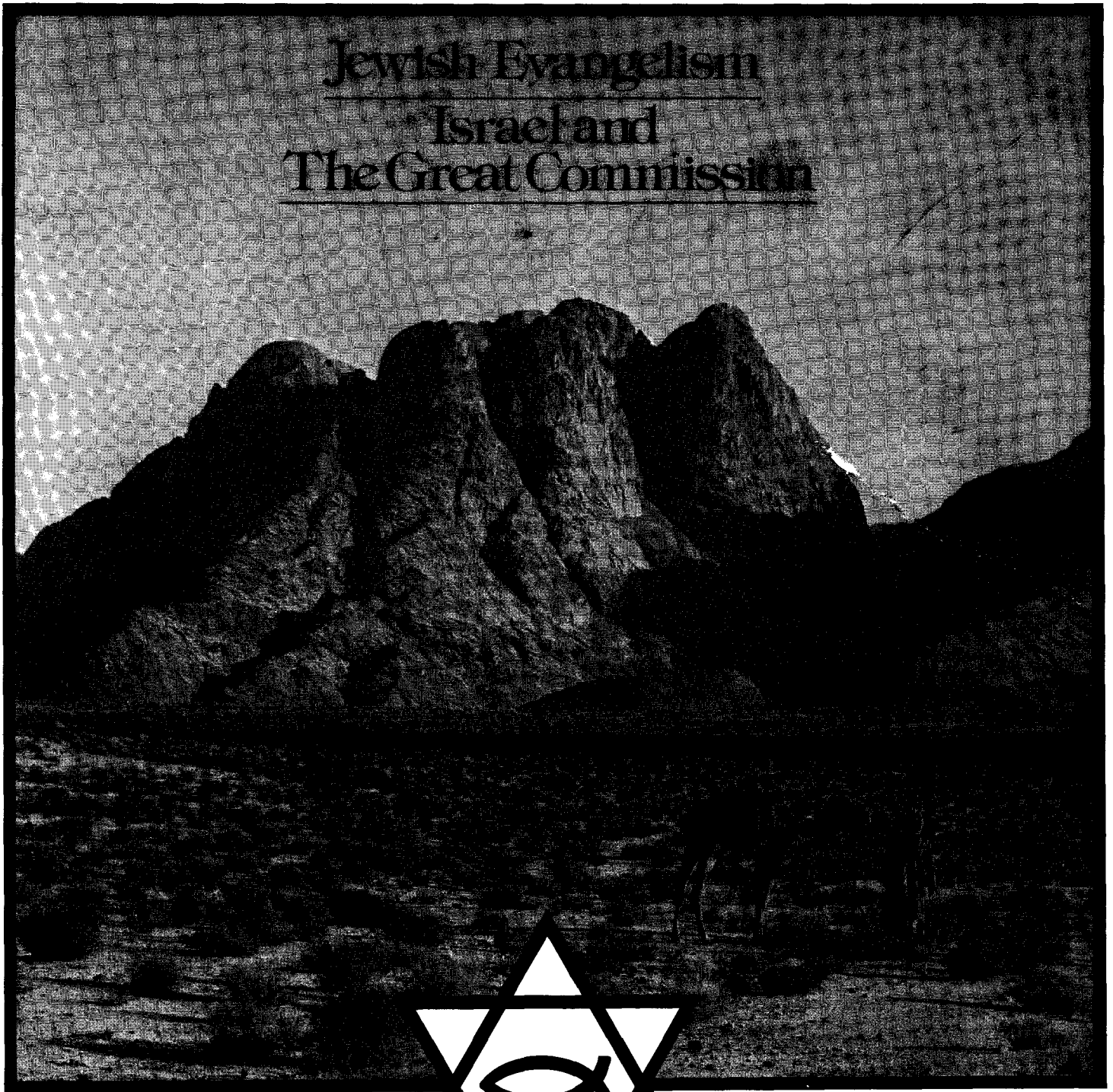


The Presbyterian Guardian

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Jewish Evangelism
Israel and
The Great Commission



The Presbyterian Guardian
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New Subscription Rates

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

From the Editor

In our September issue we published an article on "Dialogue, Evangelism and the Jewish Community" by Moishe Rosen, Chairman of Jews for Jesus. Mr. Rosen reprinted this article, with our permission, and circulated it among the 200,000 members of the Jews for Jesus mailing list. He was kind enough to include our address and subscription rate in his reprint. As a result of this we have received a number of responses from people who might not otherwise have read the article.

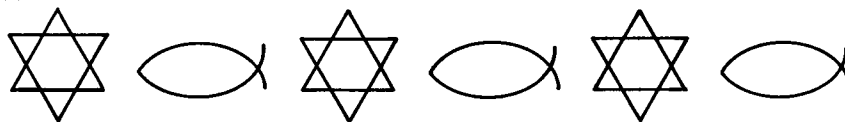
Included among these responses was a manuscript sent to us by Mrs. Carol Ann Upham of St. Petersburg Beach, Florida. It gives the testimony of a converted Jewess, Edith Rebecca Evans. We are publishing this story since we feel it will be of interest to readers as a testimony to the grace of God in the life of one who "sought him not."

Publishing articles such as Mrs. Upham's and Mr. Rosen's does not mean that the *Guardian* endorses the views of all evangelistic outreaches to the Jewish people. Much of the current concern for the Jews arises out of a Dispensational understanding of Scripture, which we reject. One of the basic errors of Dispensationalism is to make a distinction between Israel and the church. This means among other things, that the role of the local church in Jewish evangelism is neglected. This is the concern which Lewis A. Ruff, Jr. feels as he writes in "Reformed Churches and Jewish Evangelism" (see next page) It is not enough simply to criticize, however, and Mr. Ruff seeks to develop a positive methodology against the background of

his own involvement in the Home Missions and Church Extension Committee of the Orthodox Presbyterian Church.

Because there is so much interest in the Jews and the state of Israel that we believe to be based on a false understanding of Scripture, there is a danger that we Reformed folks will not take our duty to God's ancient people as seriously as we ought. In rightly affirming that we also are the sons of Abraham, let us not forget that we are sons by adoption, that we have been engrafted into the rich olive tree of God's redeeming grace. Whether or not we believe in a spiritual future for the Jewish people as a whole, none other than the Apostle to the Gentiles reminds us that far from rejecting his people Israel, God has a keen interest in their spiritual welfare in this the day of the new covenant. If our God has not forgotten Israel then neither should we. Ian McPhee argues in his article "Israel and the Great Commission" that we should even recognize a special providential preservation of the Jewish people in their struggles with their neighbors in the Middle East. Whether or not we agree with all his views, we should certainly heed his plea that we be more diligent in our prayers for "the Jerusalem that now is".

We trust that church leaders and individual Christians will be stimulated by these articles. We make no claim to be dealing with all the problems surrounding the issue of the place of the Jews in God's plan for the world. We would welcome further reflection on this matter.



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Reformed Churches & Jewish Evangelism

Lewis A. Ruff, Jr.

In recent years it has been quite popular to research one's hereditary "roots." Questions like, "What did my great-great-great grandfather do for a living?" or "Where was the country that my ancestors came from?", have put many twentieth century individuals in touch with the influences which played a great part in shaping their lives. Sad to say, the Christian church, and particularly the Reformed churches, have not always paid very much attention to their historical "roots."

Heart of Covenant Theology

At the heart of covenant theology is the understanding that there is continuity between the Old and New Testaments. There is only one way of salvation for both Abraham and I because there is only one covenant of grace in all ages. We rightly emphasize this truth in exposing the errors of Dispensationalism and upholding infant baptism. But it seems that the churches born of the Reformation have forgotten that this covenantal unity implies more than a one-way street. We have received from Abraham "the blessing" (Galatians 3:14) of becoming adopted sons of God (Romans 9:4; Galatians 3:29; 4:5), of being made a part of his "holy nation" (I Peter 2:9). But is this where the Abraham connection ends—with Gentile Christians rejoicing that God has broadened the covenant community to include them as a part of spiritual Israel? The Scriptures say, "No!"

The Rev. Lewis A. Ruff, Jr. is pastor of Bayview Orthodox Presbyterian Church, Chula Vista, California.

Totally apart from any views we may have regarding a distinctive future for ethnic Israel, we cannot escape the responsibility we have toward Abraham's physical children. Even if the Jewish people did not form the very foundation of the family of God, thereby demanding our special concern, they would still be in-

Jewish evangelism is not really too much different than any other kind of evangelism. It requires holy living based on an understanding of the work of Christ.

cluded in "the nations" that Jesus commands us to "go" to and to "make disciples of," in the Great Commission (Matthew 28:19)

The apostle Paul felt his evangelistic responsibility to the Jew very keenly. Even though he was "an apostle of Gentiles" (Romans 11:13) his heart's desire and his prayer to God was for the salvation of his "kinsmen according to the flesh" (Romans 10: 1; 9:3) and he goes so far as to say that he could wish that he were "cut off from Christ for the sake of my brothers" (Romans 9:3). Paul believed that the gospel is "the power of God for salvation . . . to the Jew first and also to the Greek." (Romans 1:16). It is obvious, then, that the missionary

work of the Church must include Jewish evangelism.

Reformed Churches in North America

But what are the Reformed churches in North America doing in the area of Jewish evangelism today? Virtually nothing. In the 1940's, the Orthodox Presbyterian Church and the Christian Reformed Church had specific ministries to the Jewish people and a few years ago the Reformed Presbyterian Church of North America (Covenanter) had a mission work among the Jews in New York City, but all of these have ceased. And why have they ceased? In part, because key men who were exceptionally gifted in Jewish evangelism have been removed from the scene. But more importantly, denominations who have been substantially involved in Jewish mission work in the past, have decided that the Jewish people can be most effectively reached for Christ, not through a mission house in the middle of a Jewish neighborhood or even by having independent Jewish mission societies do the "expert" work for them, but rather by having "a normal congregation going about its normal business of witnessing to the saving power of Jesus Christ, and including the Jew as a normal part of its outreach with the gospel to the community." (a quote from a Lutheran Church—Missions Synod publication, "Jewish Evangelism"). After decades of work with Jews, especially in the Chicago area, the Christian Reformed Church came to the conclusion that "mission work in a given community is first of all the responsibility of the local church, and that in places where our churches are found the denominational efforts should ideally do no more than assist the local efforts." These experienced denominations have decided that effective Jewish evangelism must be congregational evangelism.

But it is clear that this methodology is both contrary to the current practice of most Reformed churches (our congregational evangelism in general is weak or non-existent) and contrary to the methodology espoused by Mr. Moishe Rosen of

"Jews for Jesus" in a recent *Guardian* article. Mr. Rosen argues that since the organized church has thus far generally failed in Jewish evangelism, we need to turn to independent Jewish mission agencies such as his own, because they "have the background to relate to the special needs of the Jewish person." But although this answer causes many Gentile Christians to breathe a sigh of relief, because they think they can now leave it to the professionals to do the work for them and just contribute their dollars, it is an answer that does not seem to stand up in the face of the biblical pattern.

The Local Church

In the first place, the only institution established by the Apostle Paul for ministering the gospel to the Jews of his day was the local church. There is no record, for example, that the Corinthian church, which contained both Jews and Gentiles, needed to set up a special Jewish mission

We must go and teach all nations regardless of what we may suspect will be their response.

agency to reach Jewish people.

I believe that one of the reasons why the organized Church has failed in the area of Jewish evangelism is because many of those with the vision and gifts to train God's people have abandoned the Church for the comfort of "I can do it my way" independent work. This exit from the discipline of the church has hurt, not only the evangelistic work of the organized church, but also the agencies or independent societies themselves, as attested by the fact that their theology is almost exclusively Arminian and Dispensational.

In the second place, there is no hint given in the New Testament that the church itself cannot train its members for Jewish evangelism. The reason why God has given pastors and teachers and evangelists, says Paul in Ephesians 4:11, 12, is

to equip the saints so they can serve. This equipment includes training in Jewish evangelism.

Witness to Jewish People

What does such training involve? What does the Christian need to know in order to witness to Jewish people? First and foremost, he needs to know how to live. A Christian life consecrated to do the Lord's will is the clearest witness we can give to the transforming power of the Gospel. If we are faithful in pursuing a lifestyle oriented to biblical principles we don't have to worry about opportunities for witness. Our life will create them because we will be "peculiar people." And it is the lives of just such peculiar people which will provoke their Jewish neighbor to jealousy and result in the salvation of some when they see the rich spiritual blessings the Gentiles possess through their relationship with Jesus Christ. This is the methodology for Jewish evangelism which our Lord Himself has told us will successfully bring "all Israel" into Christ's kingdom (Romans 11:11f). Gentile Christians whose lives are blessed with the riches of God's grace are God's means for bringing his Jewish sons and daughters to himself (Isaiah 49:22). Of course, our Christian witness involves more than just holy living. Once we attract the Jewish person's attention by our life, the time will come when we've got to say something to them. And what is it that we should say? That Jesus is the Messiah, that he is the "Lamb of God who takes away the sin of the world," that Jesus is the only acceptable sacrifice for guilty sinners, and that it is his forgiveness and strength which enables me to be so "different."

As you can see, Jewish evangelism is not really too much different than any other kind of evangelism. It requires holy living based on an understanding of the work of Christ. Sure, there are idiosyncrasies about the Jewish people, but I know more about Jewish persons than I do about Irish or African persons, because the Scriptures are full of Jewish history and customs and theology. And what I

The only institution established by the apostle Paul for ministering the gospel to the Jews of his day was the local church.

don't know about my Jewish neighbor and his culture and world and life view, I ought to discover just by being a neighbor.

Resistance to the Gospel

And if you are worried about the common notion that Jewish people are more resistant to the gospel than anyone else, because of anti-Semitic prejudice and sinful actions by Gentiles in the past, don't worry anymore, because it just isn't true. Moslems and Japanese and others rank at least as high in the category of "hard-heartedness". And, after all, this shouldn't make any difference in what we do anyway. We must go and teach all nations regardless of what we may suspect will be their response. We must not presume to be the elector of the elect by discriminate witnessing. It is our corporate and individual responsibility to speak the message of life to every nation and nationality and to leave it up to the Lord to bless our witness as he wills.

It is time for the church to stop saying "We cannot do Jewish evangelism because we haven't had enough experts" and to start saying, "We *have not* done Jewish evangelism because our churches have not been faithful in training God's people for such evangelism and because individual Christians have not been faithful in speaking and living the truth."

At present the Home Missions and Church Extension Committee of the Orthodox Presbyterian Church, on which I serve, is discussing the whole area of Jewish evangelism, and specific decisions regarding what our committee can do to encourage a more effective proclamation of Jesus Christ to the Jewish people in America will be made soon. The Christian

Reformed Church has already done much to provide training materials for their congregations. But all the training and equipping in the world will not get the work of Jewish evangelism accomplished. Only you, the Reformed Christian, can do that.

We understand the glorious biblical reality of a church with no partitions. There are no separate Jew or Gentile rooms in Christ's church. We are one body in Jesus Christ. We are one olive tree with both natural and grafted-in wild branches. But let us get about the business of applying our understanding of this universal church to our everyday Christian witness, remembering that the gospel is "the power of God for salvation to every one who believes, to the Jew first and also to the Greek" (Rom. 1:16). If more of us start remembering our roots and witnessing accordingly, don't be surprised if the God of Abraham, Isaac and Jacob begins blessing us with more Jewish Presbyterians.

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Israel and The Great Commission

Ian McPhee

Concluding his Roman letter Paul enunciates the exclusive priority of the gospel in his ministry (Rom. 15:16). Those who build on his foundation must always guard against the temptation to substitute the headlines of the local paper for the living and abiding Word of God. But there rests also on Christian leaders the demand for relevance in applying the everlasting gospel in the light of current events. This observer has begun to wonder if orthodoxy is not sometimes measured by the ability to ignore contemporary events, and in particular the developments in the relations between Israel and her neighbors. Perhaps in reaction against those whose misplaced zeal professes to see the fulfillment of prophecy in recent events in the Middle East, many would turn a deaf ear to the cries coming from the land called "holy". Can we be consistent with our gospel task while ignoring the current peace initiatives in our prayers for the church in that land?

The breakdown of negotiations between Egypt and Israel demonstrates the failure of man in his sin to be reconciled to his neighbor. But may this also be a reflection on the failure of the church, of you and I, to pray for the peace of the Jerusalem that now is, that by God's grace she may be led by faith to the Jerusalem which is above? The situation calls for a

Mr. Ian McPhee is a student at Westminster Theological Seminary.

specific concentration of prayer by the churches of Christ who look for an ingathering of Jewish multitudes in this gospel era. Whatever the ultimate settlement of the complex Palestinian question may be, there can be no doubt that the establishment of a formal peace and the normalization of relations between Egypt and Israel could only serve to promote the interests of the gospel among all the peoples of the Middle East. In I Tim. 2 Paul urges that prayer be offered up for "kings and all who are in authority" so that Christians may live peaceful and quiet lives. This pleases the God "who wants all men to be saved" (I Tim. 2:4), a statement which in this context cannot mean less than that God desires that no one be hindered from receiving the gospel by such external obstructions as the chaos which accompanies the state of war. Can we doubt that peace in the Middle East should be a priority among the prayer concerns of the church?

There are extremes to be avoided in a biblical approach to the phenomenon of the modern Jewish state. On the one hand some falsely isolate the Jews within the overall program of God in working all things for his own ultimate glory. We may highlight this error by considering that as a nation, bearing the high privileges of the covenants of the fathers, the Jews "killed the lord Jesus and the prophets . . . They displease God and are hostile to all men . . . they always heap up their sins to the limit. The wrath of God

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has come upon them to the uttermost" (I Thess. 2:15,16). In this dispensation suited to the fullness of the times (Eph. 1:10) there remains no unique place for the Jews in God's redemptive program. This is the plain and unmistakable teaching of the New Testament, and there need be no apology made for it. But on the other hand we also err if we ignore the contemporary struggle of the Jews as a kind of "test" of our orthodoxy. There seems to be a rather deafening silence in many churches concerning the rise of the Jewish state and the latest remarkable efforts to achieve a permanent peace. The history of Israel since 1948 should inspire both respect and prayer for these people, who in the inscrutably wise plan of God persist as enemies of the gospel for our sakes (Rom. 11:28a).

There seems to be a rather deafening silence in many churches concerning the rise of the Jewish state and the latest remarkable efforts to achieve a permanent peace.

This does not mean that we "take sides" or condone Israel's actions as though she could do no wrong. A prominent leader in Israeli politics was responsible for the terrorist bombing of British Military Headquarters in Jerusalem, July 22, 1946. Closer to home, the Knesset passed legislation making it illegal as of April 1, 1978 to use material inducement for conversion to another religion. This seems clearly to violate the Israeli Declaration of Independence which guarantees freedom of religion for all inhabitants. But such injustices obscure neither the Israeli accomplishment, nor the apparent providential aspect of the survival of this nation. The following sampling of the military history of Israel attempts to illustrate both the strength

of these people, which should provoke our respect, and the trace of the hand of providence which seems to confirm the biblical teaching concerning the continued purpose of God in the salvation of many from the Jewish race.

Numerous events may be drawn from the public records of Israel's military struggle for survival which provoke admiration and suggest that God has maintained the Israeli cause. They may be divided into three groups: First, there are events which reflect Arab disunity and the poor communication between command and field officers which undermined otherwise powerful Arab attacks against Israel. Secondly, there are events which show the superior drive and initiative of the Israeli forces in contrast with the over-cautious reserve of their opponents. And thirdly, there are events which involve unusual circumstances which favour the Israeli cause and suggest a providential preservation of the Jewish state. Illustrations of these three types of events may be drawn from the October 1973 war between Israel and the allied Arab states.

In the first category there was an enormous debacle during the combined Arab attack on the southern Golan, October 6, 1973, just east of the Sea of Galilee, illustrating the poor coordination which has plagued Arab offensives. A successful thrust by Jordanian armour promised to open a clear route into northern Israel, but supporting Arab artillery and air attacks struck their own forces, enabling the Israeli 7th Armoured Brigade to secure the northern front.

In the second category, Israeli drive and initiative were demonstrated by the bold crossing of the Suez canal into Egypt, south of Ismailia. The Israelis crossed at night, and dividing into three groups succeeded in splitting the Egyptian defenses, knocking out missile sites, and even managed to penetrate unnoticed into Egyptian territory with one force by moving between the adjoining outer perimeters of the Egyptian "sector style" defenses. The over-cautious weakness of

their opponents may be seen in the failure of the Egyptians to counter-attack in the Sinai after an Israeli blunder on October 8. Instead of pressing their advantage the Egyptians remained in their secure defenses, allowing Israel precious time to stem the Syrian attack in the north.

Finally in the third category certain events which favour Israel may only be described as providential. An example occurred just prior to the outbreak of the Yom Kippur '73 war. An Egyptian device used for preparing to employ Soviet PMP pontoon-type bridges broke down when it was used opposite the high sand wall concealing an Israeli staging area. The machine was moved farther down the canal where it functioned properly. If the Egyptians had discovered the Israeli tank park, there may well not have been the successful crossing into Egypt which saw the defeat of the Egyptian Third Army and sent Israeli tanks to within 100 kilometers of Cairo.

These samplings of events from the '73 conflict may be said to be representative of the pattern of the struggle in the Middle East since 1948.

Thus from a military perspective alone the modern Israelis command respect for their ingenuity, adaptability, persistence, overriding unity despite intense internal differences, discipline (in comparison with other free nations), and willingness to accept losses. But more challenging to Christians is the apparent hand of providence preserving the reality of the Jewish state against enormous opposition. Remembering the origin of our Saviour (John 4:22), the source of our blessings (Eph. 2:13), the burden of the apostle Paul (Rom. 10:1), the warning against Gentile arrogance (Rom. 11:20), the power of God to ingraft the Jews again (Rom. 11:23), the purpose of their fall ("... to make them jealous" Rom. 11:11), the mystery of God's purpose that now "... they also may be shown mercy" (Rom. 11:31), and God's plan to shut up all in disobedience "... that He might show mercy to all" (Rom. 11:32), we

should be in earnest prayer for a peaceful settlement and the normalization of Jewish-Arab relations. Then Christians in these countries may live something which more closely resembles a "peaceful life" in godliness and dignity. Then despite anti-Christian policies or attitudes, the church will have new freedom to focus the attention of Israelis and their Arab neighbours on the claims of Messiah Jesus.

The Israeli Defense Forces are draining their nation's economy in an effort to develop modern arms, convinced that the only guarantee of Israel's survival is a self-sufficient military force. Their new jet fighter is called the "Kefir" or "Young Lion." They are developing a new battle

tank called the "Merkavah" or "Chariot," and the Israeli soldier carries a weapon called the "Uzi," "My Strength." As Christians who know where the true hope of Israel is found, let us not protect our "spirituality" by ignoring the current efforts to achieve peace among the descendants of Abraham. Should we not be much in prayer that peace may be established, so that the gospel may go out and make true sons of Abraham among the Jews and their neighbours? Then they will confess that the Lord Jesus is the Young Lion of Judah, that their Chariots cannot save them in the day of battle, and that the Lord is their Strength and salvation. To this end may we be faithful in prayer.

STAY AWAKE!

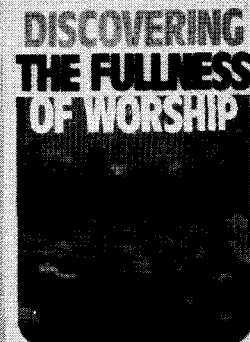
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Introducing:

Edith Rebecca Evans

Carol Ann Upham



Edith Rebecca Evans is a radiant woman with dark soulful eyes. They mirror the peace from within her heart. Her smile and calm voice belie the fact that she had cancer and has undergone cobalt treatments. A resident of Dunedin, Florida, she is a tireless speaker before Christian groups and active with the Suncoast Hebrew-Christian Fellowship which meet

Mrs. Carol Ann Upham lives in St. Petersburg Beach, Florida. She is a freelance writer-photographer.

at the Chapel of the D&D Mission Homes in St. Petersburg. Edith Evans, *née* Zevin, "completed Jew", is a powerful example of the Lord's work in an individual. Raised in an orthodox Jewish home, she followed, by her own admittance, a "selfish" life before her conversion to Jesus Christ and her fulfillment as a Jew.

At a recent lecture she referred to Jews as "my people." Noting the Apostle Paul's Letter to the Romans, she said that even in the early days of Christianity, Paul recognized that it was convenient

for the Christians to forget the Jews. She does not want today's gentile Christians to forget their Jewish brethren and cited the recent American-Nazi riots in Skokie, Illinois.

"Essentially the Christian faith is Jewish in essence and in all of its biblical setting," Miss Evans affirmed. "Because there are many of my people who acknowledge a need beyond that of traditionalism there is willingness to turn to the writings of the Holy Scripture. As time in Bible study is shared with truth seekers, those who hunger and thirst after God, many are coming to saving faith and the assurance of eternal life."

The definition of who and what is a Jew remains a problem for any Jewish individual until that one sees the Jewish nation in its rightful biblical setting. Miss Evans has solved this personal dilemma through Bible-centered faith.

"Since 1948 with the establishment of the State of Israel, my people have retained a strong sense of Jewish nationalism. Some were saying, 'If I become a Christian I can no longer be a Jew.' My answer is: What we are nationally, we can't change nor do we desire to change. The change is totally spiritual in essence. Namely, that of recognizing our totally depraved condition before a holy God and accepting his remedy in the coming of the Redeemer 2000 years ago as portrayed in the writings of Moses and the Prophets."

Historically, spiritual conversion has been difficult and dramatic. For Edith Evans her early years were years of turmoil and doubt. She was born in Philadelphia, October 4, 1913. Her parents had immigrated to the United States as teenagers from the same village in Russia. Her father took the 'z' sound in Zevin and made Evans. Her mother died at the age of 28, leaving the fate of five-year-old Edith in the hands of her interior-decorator father. Desiring a genuine orthodox upbringing for his daughter, he left her in the custody of his mother's parents, Yiddish-speaking orthodox Jews, and resettled in California. She remem-

bers her grandparents as pious, God-fearing, humble people who sought to help their fellowmen. Ironically, it was the death of her beloved grandfather that caused the young girl to realize that a non-biblical religion is incapable of preparing one for the hereafter.

"I never forgot when my grandfather was sick with a heart attack. He said to me in Hebrew, 'I'm afraid to die. I'm afraid of God.'"

Six months later, her grandmother died and the 26-year-old woman, disillusioned and alone, embarked on a business career, a career that had no place for God or rabbinical Judaism or for anyone else but herself. Her goal was to become a court reporter in Washington, D.C. Stenotype had come into being in the 1930's and she could type 200 words a minute. Her future had been decided, her goal set, until, she added with a wry smile, "God changed my course in life."

For a year, she sought spiritual truth within other religions. But she always felt empty, unfulfilled.

"When my grandfather passed away there was no God-given revelation of himself. God was abstract. I felt then that if God was to be known concretely, I would endeavor to seek to know God intimately. If not, then I could completely discard external and traditional practices."

Looking back over her career, Edith sees that God used three things to bring her face to face with Jesus, the long-promised Messiah of her people and the Redeemer for all men.

The first factor was a Christian woman she eventually boarded with in Washington, D.C. She met her through a Jewess, whose vacancy was already filled. "I have next door neighbors who have a vacancy. They are not Jewish, but they love our people."

It was those words of love that began a chain of events that would transform her life. She moved into the Christian home which was a totally foreign atmosphere. Her social, school and home life had all been typically Jewish. The arrangement, she was sure, was to be for

a short duration, until something could be located in a Jewish home.

But God was to keep her there. Peace and love reigned in the home. Within a period of three weeks, her Christian landlady lost a son, her husband, her mother and then a brother. The peace and serenity in the midst of adversity had a profound effect on the young Jewish boarder.

"I observed their trust in God's will. I was compelled to ask, 'What gives you such peace? Were this sorrow to come into the lives of my people they would question, 'Why has God allowed this?' I was told, 'It is because of our faith in Jesus, the Messiah, who was first promised to your people.'" From that point on she was a different woman.

The other two factors that led to her conversion were the consistent, unceasing prayers of Gentile Christians she befriended at a D.C. church and the authority of Scripture. For two years she was exposed to Bible-centered teachings.

"I needed evidence of the Word of God and the repetitious prophecies of the Old Testament of a Messiah that was first to come to suffer for the sins of men. This was completely contrary to Jewish thinking as related to the doctrine of Salvation. The essence of what I was confronted with was this: After my conversion, I came to realize my true spiritual heritage. There is no longer an adherence to the teachings of men for I have returned to the revelation of Holy Writ imparted first to my people. Therefore, I have not turned to something which is alien to Israel. Essentially, the Hebrew Scriptures speak of God's faithfulness to his chosen people, repeatedly having delivered them from the hand of an enemy. Each deliverance enveloped final and complete deliverance when the Messiah would come. Soon after my acceptance of this Bible-centered faith there was an insatiable desire to share this experience of miracle having discovered the Messiah to be Jesus, to share him with my own people."

And share she has. One of her greatest joys was sharing the Scripture with her own father. The religionist who felt that

only an orthodox rabbinical discipline would suffice for his child, the self-made man who was introduced to a Hebrew-Christian from his own village in Russia by his mature daughter, the frail man who, one evening, said, 'Edith, if God should take me tonight, I am ready. God has forgiven my sins. Jesus has given me peace. I am ready to meet our Holy God.'"

Both the living and the dying have shaped her magnificent life. In her past illness, she walked in emotional stability, not based on health or circumstances, but on a faith that rests on Jesus. For, she concluded, "There can be no other security for the human heart, for God will not permit an individual to be satisfied with substitutes."

Teaching Positions

Teaching positions open in Florida Christian day school, grades 1 - 9. Applications encouraged from individuals with a strong commitment to biblical Christianity as expressed in the Reformed faith. Individuals accepted would share in a great opportunity in an expanding Presbyterian church and day school ministry. Send resume of training, employment experience, and a statement on why you would like to teach in a Christian school to 7401 Old York Road, Philadelphia, Pa. 19126 c/o **The Presbyterian Guardian**.

Superintendent of Buildings

Superintendent of Buildings and Grounds for a Presbyterian church and Christian day school in Florida. Applications encouraged from individuals with a strong commitment to the Biblical ministry of the local church and Christian education. Individual accepted for this position would be a vital part of the church/school staff since his contribution would support the expansion of the Gospel in the local church and school and to the ends of the world. Send resume of training, employment experience, and testimony of your Christian faith to Box 7401, Old York Road, Philadelphia, Pa. 19126, c/o **The Presbyterian Guardian** magazine.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God."

Psalm 42:1

The Doe

*Hanging tongue and tail,
she crossed the road
on her last wind—
more like a dry leaf
than a yearling doe;
We saw her go
in front of us
soon after sun
and rifles had gone down.
She ran
no more to hide
but to come
upon some brook
the other side.*

All day the hunters had pursued that doe. White tail high, she bounded through thickets and up hills. But in the end it was not guns but thirst that overtook her. She no longer sought a place to retreat but a place to drink. By hiding, she would have been tracked down. By drinking, she could go on with new grace and swiftness.

The psalmist compares himself to the deer. Spent and dejected, he longs for the water brooks of His God. He does not seek a sheltered spot or a way out. He cries instead for revival in the chase. With Living Water, he can bound gracefully on. He knows that earth's hunting season will soon be over. His enemies will threaten him no more. He will rest in safety forever. Thus he speaks triumphantly to himself:

"Why art thou cast down, O my soul?
And why art thou disquieted within me?
hope thou in God: for I shall yet praise him,
Who is the health of my countenance,
and my God."

Psalm 42:11

In trouble of situation or spirit, do we seek an earthly hiding place or do we cry with the psalmist, "my soul thirsteth for God, for the living God?" The water-brooks of our God are full and Christ says, "drink, yea, drink abundantly, O beloved."

Song of Solomon 5:1

Ellen Bryan Obed



Dr. Ed Hindson
Director of Institute
Dr. Hindson holds earned degrees from five schools (B.A., M.A., Th.M., Th.D., D. Min.) and serves as Director of the Christian Counseling Center at Thomas Road Baptist Church, as well as being a professor at Liberty Baptist College. He is the author of the Liberty Family Seminar Packet.

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News & Views

An Apology

In our November issue we published an article entitled "Crisis in Jamaica" by Jerry B. Pryce. In that article the Jamaican government was referred to as being "Marxist" This was incorrect. The word which Mr. Pryce used in his original manuscript was "pro-Socialist" the Jamaican government has never declared itself to be Marxist. We apologize to Mr. Pryce for the mistake.

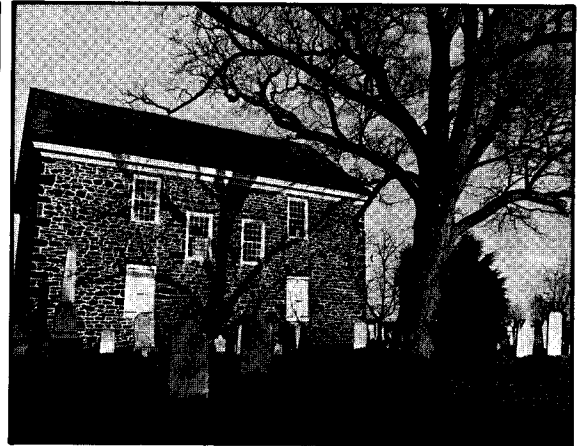
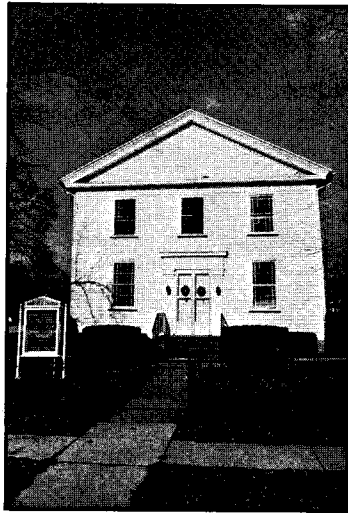
Installation of Laurence N. Vail

On the evening of February 9, 1979 the Rev. Laurence N. Vail was installed as General Secretary of the Committee on Foreign Missions of the Orthodox Presbyterian Church. The installation service was held at Knox Orthodox Presbyterian Church, Silver Springs, Maryland and was conducted by a Committee of the Presbytery of the Mid-Atlantic. The Rev. Charles H. Ellis presided and the Rev. Edward L. Kellogg delivered a sermon entitled "Sent by the Lord" based on John 20:19-23. The Rev. Bernard J. Stonehouse, President of the Committee on Foreign Missions delivered the charge to Mr. Vail. Elder Newman de Haas led the congregation in prayer. He is the Secretary of the Committee on Foreign Mission. All who took part in the service are either currently serving or have served on the committee.

Mr. Vail who has served the committee for twelve years and has been Assistant General Secretary during the past year succeeds the Rev. John P. Galbraith as General Secretary. Mr. Galbraith is now General Secretary Emeritus and Representative at Large.

Christian Action Council

On the evening of Friday, January 19, 1979 some 40 people, representing 12 churches met in Fleischmann Memorial Baptist Church in Philadelphia to form a local chapter of the Christian Action Council. With its headquarters in Washington, D.C., the Christian Action Council



The "Old Stone Church"

The present church building.

Old Congregation Joins Young Denomination

A congregation which can trace its roots to almost 300 years ago has recently joined the five year old Presbyterian Church in America (PCA).

Fairfield Church in Fairton, NJ was originally organized by Congregational Puritans from Fairfield, Conn. It is thought to have been a member of the first American presbytery in 1706. In 1780 the congregation built the "Old Stone Church" which is still standing and is used for summer anniversary services. The present congregation meets in a more recent building.

Famous preachers in Fairfield Church

has as its purpose the securing of a constitutional amendment to reverse the 1973 Supreme Court decision which allows abortion-on-demand. The Council "seeks to persuade Christians to involve themselves in constitutional and political discussion, and to persuade legislators that they should give an attentive ear to the presentation of fundamental biblical values."

The Philadelphia chapter set itself three basic goals: (1) to educate the Protestant community concerning the medical and biblical facts relating to abortion. (2) to inform the public at

include George Whitefield and Ethar Osborn, who was pastor from 1789-1844 and was well known throughout the Presbyterian church. The present pastor is the Rev. Lawrence C. Roff, a graduate of Belhaven College, Reformed Theological Seminary and Princeton Theological Seminary. He is currently enrolled in the D. Min. program at Westminster Seminary.

The congregation left the United Presbyterian Church (UPCUSA) in 1971 and remained independent for seven years. It has now been admitted to the Mid-Atlantic Presbytery of the PCA. The presbytery will meet at Fairfield Church on May 11, and 12. The program will include a special 299th anniversary service.

large of the dangers involved in abortions. (3) to minister through the local church to women with crisis pregnancies.

The next meeting of the chapter is scheduled for March 16. Further information may be obtained from Tom and Lisa Seelinger: (215) 455-7068 or Lou and Lynn Pronnicki: (215) 329-0166. The national Director of the Christian Action Council is Curtis Young, 788 National Press Building, Washington, D.C. 20045. Phone: (202) 638-5411. The national Chairman is Dr. Harold O. J. Brown.

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The Sea of Galilee

How calm the sea was when
He came to Galilee,
How calm the sea was when
He came to Galilee.

How calm the sea was when
He came to Galilee,
How calm the sea was when
He came to Galilee.

How calm the sea was when
He came to Galilee,
How calm the sea was when
He came to Galilee.

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How calm the sea was when
He came to Galilee.

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He came to Galilee,
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He came to Galilee.

How calm the sea was when
He came to Galilee,
How calm the sea was when
He came to Galilee.

How calm the sea was when
He came to Galilee,
How calm the sea was when
He came to Galilee.

All shall be still when the night comes,
How calm the sea was when
He came to Galilee,
How calm the sea was when
He came to Galilee.

And when the night comes,
How calm the sea was when
He came to Galilee,
How calm the sea was when
He came to Galilee.

O calmest sea to God's right hand,
How calm the sea was when
He came to Galilee,
How calm the sea was when
He came to Galilee.

O calmest sea to God's right hand,
How calm the sea was when
He came to Galilee,
How calm the sea was when
He came to Galilee.

Robert Murray McChesney

This poem was written for the church of
the Sea of Galilee on July 16, 1957, at
the request of the Rev. Robert Murray
McChesney, pastor of the church.