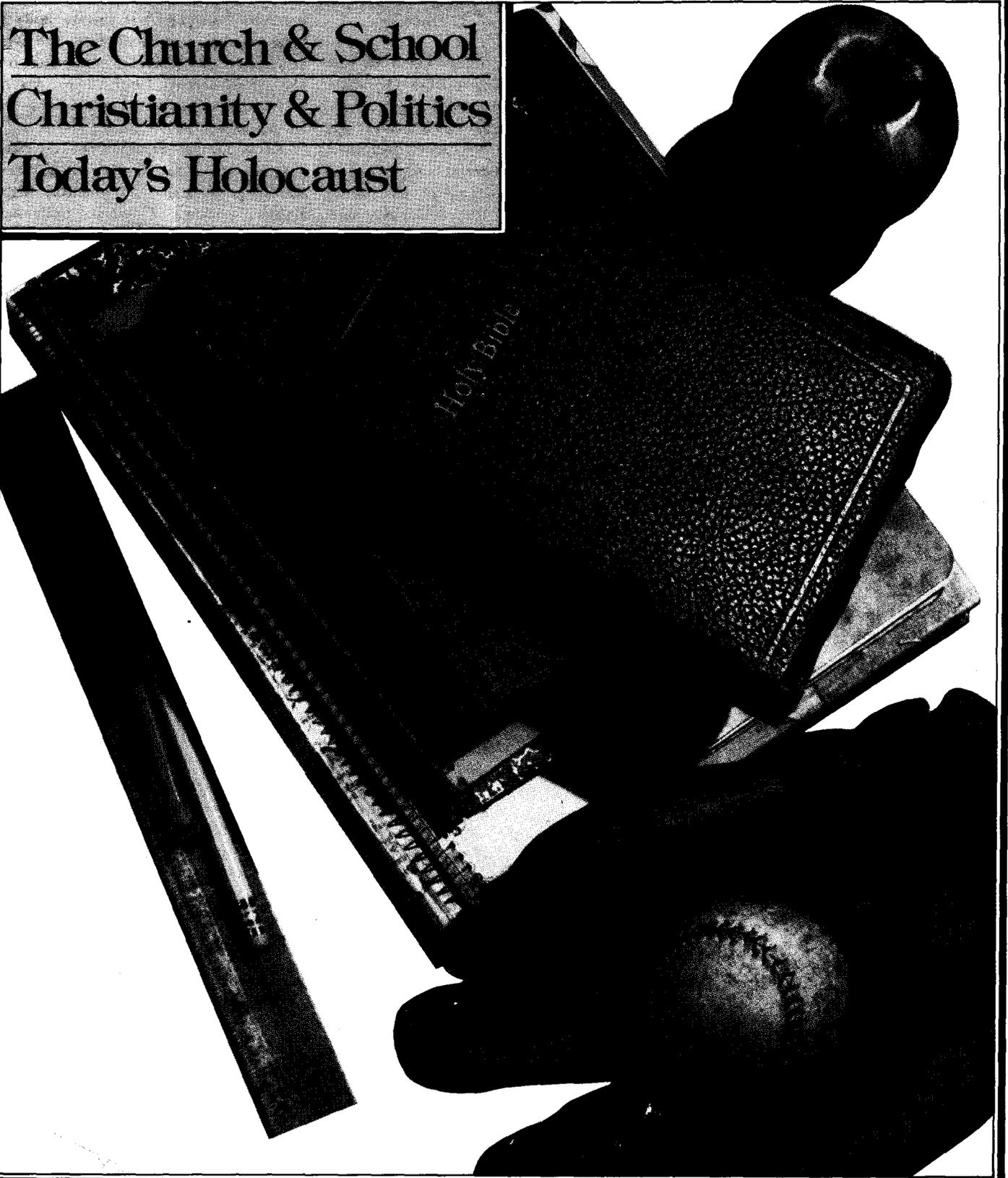


The Presbyterian Guardian

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The Church & School
Christianity & Politics
Today's Holocaust



From the Editor

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CONTENTS

Synods and General Assemblies	2
The Church and the School	4
Christianity and Politics in Peru	6
Responding to Today's Holocaust	8
Reformed Church Leader in Japan	10
Book Reviews	12
News and Views	13
Letters	14
We Have Been Sued!	16

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Synods and General Assemblies

Last month we gave rather extensive coverage to the meeting of the Orthodox Presbyterian Church's 46th General Assembly in Beaver Falls, Pa. The OPC was the first of the five NAPARC (National Association of Presbyterian and Reformed Churches) churches to hold its annual "business meeting." We cannot give such extensive coverage to the meetings of the other four denominations, but this report will attempt to pinpoint some of the highlights of those meetings as they affect the interests of Christ's church. I am indebted to Mr. Joel Belz, News and Management Editor of *The Presbyterian Journal* and to Dr. L. DeKoster, Editor of *The Banner* for much of the material on which this report is based.

RPCES

The Reformed Presbyterian Church Evangelical Synod (RPCES) met in Greenville, S.C. for its 157th General Synod, May 25-31. Dr. T. Robert Palmer, Vice-President for Development at Covenant Theological Seminary, succeeded Dr. David C. Jones as moderator.

One major report before the Synod concerned the denomination's historic stance on ecclesiastical separation. Much discussion surrounded the question of just what it means to call another denomination "apostate." One speaker, Dr. John M. L. Young of Covenant College, noted: "I would like to see our report make a sharp distinction between the *legitimacy* of separating from a corrupt church and the *necessity* of separating from such a church.

Our separatist movement was completely legitimate but I don't think we are in a position to say that after we had made the separation it was absolutely necessary for others to do the same, or that it was sinful for them not to do the same."

A problem which the RPCES shares with its sister denominations is that of defining the role of the ruling elder in relation to that of the teaching elder. A

committee assigned last year to study the issue received permission from the Synod to confer with a similar committee from the Presbyterian Church in America (PCA) which has given considerable time to this issue.

An eight-page report from the Study Committee on the Sharing of Economic Resources presented 16 practical suggestions by means of which individuals, churches and presbyteries might learn to share their abundance with those who have less. The report noted that the Bible "clearly allows Christian men and women to enjoy at least some of the privileges of wealth." Also, it noted that, "Giving can come from poverty, and it is not simply something the rich should do." Nevertheless the report clearly indicated a concern for the church to take seriously its ministry to the poor, giving extensive scriptural quotations to support this concern.

RPCNA

The Reformed Presbyterian Church of North America, (RPCNA) commonly referred to as "Covenanters" became the first of the NAPARC churches to officially commit itself to a "one office" view of the eldership. This decision was made at the denomination's 150th Synod meeting at Beaver Falls, Pa. The Synod which met from June 8-15 elected the Rev. R. Renwick Wright as moderator. Mr. Wright serves as Professor of New Testament at the Reformed Presbyterian Theological Seminary in Pittsburgh, Pa.

The RPCNA's decision on the eldership issue means that teaching and ruling elders enjoy the same role in the church, although their functions may differ. Practical implications of the decision involve questions such as whether ruling elders may administer the sacraments, perform marriages, and whether their membership should be in the local churches where they serve or, as in the case of teaching elders, in the presbyteries.

Some members of Synod dissented from the decision, and even those who supported it indicated the need for caution

in implementing the sweeping governmental changes which the decision involves.

One "Covenanter" distinctive is its "Testimony," which is a practical up-to-date commentary on the Westminster Confession of Faith and Catechisms. A revised "Testimony," ten years in the making, is now completed and is being sent down to the presbyteries and sessions for approval. Anticipated debate on the "Testimony's" section on the use of alcoholic beverages never materialized. "To prevent damage to our neighbor," says the section that was adopted, "to provide mutual help in godly living and to strengthen each other in living a disciplined life, it is altogether wise and proper that Christians should refrain from the use, sale and manufacture of alcoholic beverages."

PCA

The Presbyterian Church in America (PCA) accomplished the unusual by finishing its business a day early at Charlotte, N.C. The General Assembly was originally scheduled to meet from June 15-22.

Mr. William F. Joseph, a ruling elder at Trinity Presbyterian Church in Montgomery, Ala. was elected moderator, to succeed the Dr. G. Aiken Taylor. Mr. Joseph's election perpetuated a PCA tradition of alternating between teaching and ruling elders in the selection of its moderators.

The controversial issue of the number of church officers has been studied by the PCA since 1974. Discussion of the question was terminated this year with final adoption of a paper which specifies two offices (elder and deacon) with certain specific functions reserved for teaching elders (ministers) in distinction to ruling elders. Thus, only ordained ministers will be allowed to administer the sacraments and they are considered to have a special "preaching" authority in distinction to the privilege of "expounding the Word of God" or "exhorting." Only the pastor may be the permanent moderator of a church's session, although on special occa-

sions the elders may elect one of their own number to preside or to serve as temporary moderator.

The Assembly also added an amendment to the report, specifying that the deacons of a local church as well as the elders must be men. This was adopted with only a few negative votes.

Another decision concerned divorced and remarried men holding office in the church. Divorced and remarried men who have shown sufficient evidence of "repentance for sin" and who have been "rehabilitated sufficiently in the confidence and respect of other Christians" may serve as ministers and elders in the Presbyterian Church in America, it was decided.

Some of the committee who had studied the questions for over two years admitted they had changed their minds in regard to critical New Testament passages such as I Timothy 3:2, where Paul says that an elder must be "the husband of one wife." The Greek, said one committee member, clearly indicated that polygamy, not divorce is in view here. The final vote was 418 to 108 with 38 commissioners recording negative votes in the Assembly minutes.

Perhaps the most controversial of the PCA's decisions—at least from the broad perspective of the NAPARC churches—was the refusal to join with the Orthodox Presbyterian Church and Reformed Presbyterian Church, Evangelical Synod in consultations with a plan of merger in view." Before the vote was taken, the Assembly decided not to approve the proposal unless three-fourths of the commissioners agreed. Thus, the 352-202 vote in favor of negotiations, although a considerable majority was not sufficient for the proposal to pass. Supporters of the proposal were obviously dissatisfied with the result and later managed to secure approval of a six-man committee to "determine and define possible areas of difference and difficulty" among the denominations. The Reformed Presbyterian Church in North America (Coventers) was added to the churches with whom discussions

should be held. The PCA also decided not to join the other four NAPARC churches for a second concurrent meeting of General Assemblies and Synods in at Grand Rapids, Mi. in 1982. Instead, the PCA will meet at Beaver Falls, Pa. in 1982. The other NAPARC churches have all agreed to meet in Grand Rapids.

In another decision the Assembly voted not to join the Reformed Ecumenical Synod, but to instruct the Interchurch Relations Committee to assemble and distribute to the churches a bibliography of RES documents and to prepare a recommendation regarding the advisability of membership in the RES for consideration by the Eighth General Assembly.

CRC

The Synod of the Christian Reformed Church, meeting in Grand Rapids, Mi. from June 12-22, with the Rev. Leonard J. Hofman of Holland, Mi. presiding, had a number of controversial issues with which to deal.

Perhaps the most serious concerned the case of Dr. Allen Verhey, Assistant Professor in Religion at Hope College, Holland, Mi. Dr. Verhey was charged by the consistory of Dutton, Mi. with holding to a method of biblical interpretation "that permits him to deny what the Bible says." In particular, his views as to the historicity of the Genesis account of man's fall and of the earthquake recorded in Matthew 28:2 were questioned.

The Synod accepted Dr. Verhey's confession that the Bible is the fully reliable and authoritative Word of God, but urged him to reexamine his method of interpretation under the guidance of his consistory (Neland Avenue Christian Reformed Church, Grand Rapids, Mi.). The Dutton consistory was commended for its concern, but cautioned not to continue making "unwarranted and unsubstantial charges against Dr. Verhey."

Among other actions of Synod are the following: Appointment of a committee to produce a new translation of the Canons of Dordt; appointment of a committee to prepare a preliminary draft of

(continued on page 7)

The Church & The School

Wallace W. Marshall, Jr.

Introduction

The whole subject of the educational ministry of the church is vast indeed; but it is an area of concern which needs periodic study and reevaluation by the church. The general subject of Christian education includes such complex questions as whether there is a teaching office in the church distinct from the pastoral office, and if so, where these teachers are to perform the duties of office. It includes the whole area of the nurture of covenant children and young people and such things as a "Sunday school." It also includes the area of church involvement in general educational institutions. This report cannot adequately address the whole area of Christian education. It is concerned in the first place with the specific question of whether the church may lawfully operate an academic institution. However, other areas of interest in connection with the primary subject will also be discussed as a matter of interest and as a basis for further study. This report will concern itself, then, with four areas: First, The basis on which the question must be answered; second, Responsibility for Christian education of children; third, Historical precedents; and fourth, The "doctoral" office in the church.

I The Basis on Which the Question Must Be Answered

Should a church operate an academic institution. This must be answered in terms of the mission of the church. In other words, is such operation or should such operation be a part of the church's mission? This question necessitates a further question, How must the church's mis-

sion be determined? It would seem that the "regulative principle" is certainly applicable at this point, and that means that the church's mission or activity must be limited to those tasks commanded in the Word of God. Neglect of this principle has greatly weakened the church in our own day. The church in many places is involved in world hunger relief, operation of hospitals, schools, clinics of all sorts, and a preoccupation with distinctly political and other temporal concerns. Without the regulative principle, the church might think that any number of worthwhile activities may be undertaken in support of its spiritual goals.

The late Professor John Murray, in an article published in the Minutes of the 1945 General Assembly of the Orthodox Presbyterian Church says, "The church must limit itself to those activities which the Holy Scripture defines as its proper function."¹ The article was one of three

published as part of the majority report of the Committee on Theological Education appointed by the 11th General Assembly "to study the extent of the responsibility of the church in the matter of providing theological education and the manner in which this responsibility should be discharged." Other articles in the majority report were written by Professors R. B. Kuiper and Paul Woolley. All three men concurred in the following statement in the introduction to the full report:

The commission given by God to his church requires the conduct on the part of the church of certain forms of theological education. There are, however, strict limits to the scope

of the theological education that may properly be undertaken by the church. These limits do not allow for the inclusion in the programme of theological education undertaken by the church of such a curriculum of theological studies as is necessary to equip men for a competent discharge of the gospel ministry. Since the church must not exceed the terms of its commission and must limit itself to those activities which Holy Scripture establishes as the proper function of the church, it is the judgment of the Committee that it would be a usurpation of authority and a violation of the order which Christ has instituted in his church for the church to undertake the conduct of the comprehensive theological education which is ordinarily and properly undertaken by theological seminaries or by theological faculties in universities.²

The report does not deal with the question of whether the church may operate academic institutions other than a seminary, but it is clear that if the church may not operate a full theological training program it may not operate an educational program which is broader and more secular in its scope. In this particular study undertaken at the General Assembly level the majority and minority reports and the report of a separate committee formed to evaluate the majority and minority papers—all concurred that "secular and vocational studies are not the proper domain of the church. The church should not attempt to establish educational systems."³

If we ask why the church may not operate a broad program of academic instruction the answer can only be that the Scriptures only define the teaching mission of the church in terms of *teaching the Word of God*. Indeed, the great commission given by our Lord to his disciples, "Go ye therefore and teach all nations, baptizing them in the name of the Father,

² "Report of the Committee on Theological Education Elected by the Eleventh General Assembly," *Minutes of the Twelfth General Assembly of the Orthodox Presbyterian Church*, May 17-23, 1945, p. 74.

³ *Minutes of the Thirteenth General Assembly of the Orthodox Presbyterian Church*, May 21-28, 1946, p. 92.

The Rev. Wallace W. Marshall, Jr. is a minister in the Orthodox Presbyterian Church.

¹ John Murray, "The Responsibility of the Church in the Matter of Theological Education," *Minutes of the 12th General Assembly of the Orthodox Presbyterian Church*, May 17-23, 1945, p. 81.

and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you," focuses squarely on the centrality of teaching to the mission of the church. However, it is the teaching of the Word of God ("whatsoever I have commanded you") which is clearly in view. In both evangelism and edification the church must teach the whole counsel of God (Acts 20:27). We should remember that the work of our Lord Jesus Christ was that of a teacher. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom . . ." (Matt. 4: 23). There are fifty-seven specific references in the gospels to the teaching activity of our great Redeemer. He taught what the Father had taught him (John 8: 28). How true was the acknowledgment of Nicodemus, "We know that thou art a teacher come from God" (John 3:2). The Word of Christ is the Word of God, and it was nothing less and nothing more than this which the apostles taught. What Paul the apostle taught in the churches was received by immediate revelation from God (Gal. 1:12). All of the apostles taught what the Holy Spirit had brought to their remembrance: "he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). This task of teaching the Word of God is an enormous one. Rightly maintaining and dividing the Word of Truth, expounding and applying publicly and privately the doctrine of the sixty-six books of the Holy Bible, including those truths not expressly taught but which are necessarily consequent from that which is expressly taught, is more than enough to occupy the full attention and most diligent effort of the church as an institution. This church on earth has never reached the place nor will it ever reach the place where it may say it has adequately fulfilled this great task. Through most of its history it has fallen far short of its great obligation to faithfully maintain and propound the Word of God.

It cannot be shown that the teaching function in the New Testament is any broader than the teaching of the Word of God. None of the materials I have reviewed in connection with the educational

task of the church has sought to establish a broader teaching ministry in the New Testament. It follows, then, that the church as the church cannot teach or assume responsibility for teaching anything but the Word of God. Since the teaching of science, mathematics, medicine, philosophy, law, and history is not the teaching of the Word of God, instruction in these subjects may not lawfully be conducted under the auspices of the church. Even within the sphere of theological education in its broad sense there are some subjects which do not come within the scope of the theological education which is the responsibility of the church. One such area is instruction in the history of the church. All would concede that such a study is most useful especially in the training of a gospel minister. A good understanding of church history will help the minister to be a more effective teacher of the Word of God, but "since the teaching of church history is not teaching of the Word of God, it is not a part of the teaching committed to the church."⁴ Professor Murray also places instruction in the original languages of Scripture in the same category. On the other hand Murray allows systematic theology, Old and New Testament studies and some aspects of apologetics as coming within the legitimate scope of the church's instruction.⁵

Many practical and often urgent arguments have been adduced to show the need for church operation of schools. As we shall see under section III below (Historical Precedents) some of the greatest figures in historic American Presbyterianism have argued at length for Presbyterian parochial schools, but not one, to my knowledge, has sought to show from Scripture that such an undertaking is a proper function of the church. Even the ecclesiastical involvement of Geneva and

⁴ John Murray, *op. cit.*, p. 80

⁵ *Ibid.* (At the same time it is interesting to note that Murray and R. B. Kuiper in an article immediately following Murray's in the minutes, both affirm that even theology need not be conducted under the auspices of the church. Both men affirm that not all teaching of the Word of God need be conducted by the church. Teaching of the Word of God in the home by parents is cited as a case in point. Prof. Kuiper goes on to maintain that "the science of theology is not the exclusive property of the church" (p. 83) and acknowledges that theology has an important function to fulfill with respect to other secular disciplines.)

Scottish ministers in the supervision of general education was a thing assumed to be correct rather than something established from Scripture.

No one will deny that there is a great need for distinctly Christian Schools, and in the debate on Presbyterian parochial schools in the mid-19th century, all on both sides of the debate were strongly opposed to the secularization of education. It may well be that teachers ordained by the church should wherever possible teach the Word of God in such schools (see section IV below); but in answer to the question whether the church may operate or sponsor such schools the answer must be negative inasmuch as such teaching exceeds the church's divine mandate to teach and preach the gospel.

In my study of this question I have been driven back again and again to this basic and fundamental consideration. And the fact that this consideration has often been lacking in written testimony concerning church involvement in general education makes the consideration no less crucial. In matters regarding the church's mission we dare not go where we are not commanded no matter how attractive the prospect or urgent the appeal.

(to be continued)

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Christianity & Politics in Peru:

An interview with Pedro Arana

Mr. Pedro Arana-Quiroz is the Latin American Secretary for the International Fellowship of Evangelical Students. He is a ruling elder in the San Andres Evangelical Church of Peru. Last year he was elected to a 100 member Constitutional Assembly (chosen from 1,200 candidates) which has been commissioned to draft a new constitution for Peru. Upon successful completion of their task, elections are to be held for a civilian government following 11 years of military rule. The Assembly has until July 28, 1979 to complete its work. Mr. Arana kindly made the following interview available to us.

Q

Why did you get involved in political activities?

A

In the first place, let me say that all Christians as citizens participate in politics; even our silence or "staying out of things," is also a form of participation. Personally, I've always understood the gospel as a new life that Christ has given us in order to live in this world, in the different spheres of relationships where he has placed us and in the circumstances and contingencies of the world. Then, when the opportunity came to participate directly in an affair of such great importance for the future of my country, I felt I had no reason to deny myself this opportunity, or this open door, and of seeing it as the leading of our Lord.

Q

But you had to take a political option. How did you do it?

A Well, I had to think about the situation in my country in the light of my

faith in the Lord, faith that is based on the Scriptures. I thought about different areas that had to be taken into consideration. The first area was the *ideological* one. A great number of the parties were of the Communist sort, that is to say dogmatic Marxists. I cannot see how a Christian can be a committed evangelical and a dogmatic Marxist. The second area was *ecclesiastical*. In the basic Peruvian situation there are two parties with the name "Christian," but they have their connections with the Roman Catholic Church. For we evangelicals, "Christian" is always a *name* never an *adjective*. It is a different thing to be a Christian than to participate in a popular party, or to belong to one where that which is Christian is secondary. The third area is *strategy*. There have existed in this country parties that have represented families or groups with well defined economic power. They also represent an ideology, in this case Capitalism, which I also feel cannot be identified with the gospel. Their "pragmatic materialism" leaves great sections of the common man have to suffer. As you can see, the options were getting less. Taking them all together and trusting in the leadership of the Lord, I had to make my personal, non-transferable decision.

Q

In your judgment, what are the most important changes that Peru should make?

A

The fundamental economic problem, to my way of seeing things, is the land. Connected with this is nutrition and health, which are basic in order that the people

can be educated. However, I'm completely convinced that the essence of our problems is moral and spiritual. In this situation, only a living faith in the living Christ can change our personal and social situation.

Q

What can a Christian do to bring about the necessary changes?

A

That is a very pertinent question. Christians should realize that our faith is personal, but not individualistic. That is to say, among other things, that we are Christians 24 hours of the day, in every place we go. Jesus Christ cannot stay outside while I close a business deal, or when I have to take care of a document with justice, or when a case arises in which I have to remind my unbelieving friends of the present force of the ten commandments. That is to say that my faith doesn't live and die with me, but that by the grace of God we have to live it out in this world in relation to other people. Our faith is not merely something "religious" but it must embrace and effect the totality of our lives. This brings us to the fact that there is an evangelical ethic that cannot be separated from faith. This ethic is that for which we must ask for grace to live in our labor relations, family and social relations, economic relations, etc. And the changes will come. . . We mustn't forget that the Lord gives us "abundant life" in order to begin to live here and now. The Christian hope should not be an excuse not to comply with our temporal responsibilities.

Q

What has been the reaction of the Evangelical Church to your election to the Constitutional Assembly?

A

I cannot give a general answer for the church, but I have received moral support from letters and words of encouragement from many brothers. Also, I have received spiritual support because of the prayers of many people. In all sincerity I am profoundly grateful.

Q

What has been the attitude of your col-



Pedro Arana

leagues in the Assembly and what do they think about your participation in it?

A

My colleagues on the bench are very courteous and friendly and their reception is helping me understand political work better. They, as well as the rest of the representatives, know my religious position, and I have had the opportunity to converse with some of them on themes related to the gospel. On Wednesday, November 8, 1978 when a Bible was given to each representative by the Bible Society of Peru, I was asked many questions about different passages. And I as well as our brother Arnaldo Alvarado, who is also participating in the Assembly, have had opportunities to testify to our faith. Arnaldo spoke at a recent press conference how he came to know Jesus Christ. This press conference was held in preparation for the civic parade that we held in Lima to commemorate the date, November 11, of the promulgation of liberty of public worship in churches in this country.

Q

Has there been any change in your personal relationship with God because of the demands of the work you do?

A

Thanks to his sovereign grace, it is the Lord who has entered into relationship with me; therefore, I am able to rest in his faithfulness. From this point of view,

there can be no change. If we are his, we know that we are where we are because it is his will. Having said this, I understand my responsibility is to be his witness where I am. Perhaps I am more conscious of two very simple, yet very profound things: that our testimony will be unfruitful, negative or even counterproductive without the presence and power of the Holy Spirit; on the other hand, it is not for me to do the work of the Holy Spirit. I would like to express it in the words that I think were Spurgeon's. "I am a man," he said, "that cannot pray ten minutes consecutively, and yet cannot be ten minutes without prayer."

Q

How can biblical principles become a part of the actual situation in which Peru is living?

A

Perhaps you know that in 1970 I presented my thesis to the Faculty of Theology of the Free Church of Scotland entitled, "Providence and Revolution" and that it was later published with this title. In it I have talked about this subject. In summary, I can say that the search for and the fight for justice is Christian work. Politics is a vocation. Therefore, our country needs more Christians with this vocation, participants in the national life. For me the opportunity that was presented was to live in practice that which I had lived in my mind. . . now we are being consistent.

Teaching Positions

Make application immediately for openings this fall at Faith Christian School. Applicants should have an understanding of and commitment to the Lord Jesus Christ and application of that commitment and understanding through a Biblical World & Life View as it relates to true God centered education. The openings are for a first grade teacher and a second & third grade combined classroom teacher. This is an opportunity to be involved in a growing Day School where Christ is Lord.

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Synods and General Assemblies

(continued)

a contemporary testimony, with mandate to report to Synod '83; rejection of an overture granting consistories the right to admit lodge members into church communion; reiteration of positions previously taken by Synods of 1959, 1961 and 1972 on the inerrancy and infallibility of the Scriptures; referral of the report and recommendations of a Study Committee on Capital Punishment to churches for study, reflection and response until October 15, with final report of this study committee to Synod '81; appointment of a study committee to review without prejudice the '78 report on hermeneutical principles and the decision to admit women to the office of deacon, further to study and define the office of deacon and the appointment of women as deacons in relation to the concept of male headship and the nature of authority . . . instructing consistories to defer implementation of the 1978 decision until the study committee reports to Synod '81.

Conclusion

A first glance at the five NAPARC churches at work might tend to highlight their differences. In particular, there has been growing concern over some of the decisions of the CRC; concern which led John Vander Ploeg, himself a member of the CRC, to write in the June *Outlook* that this year's Synod would be another "battle for the Bible." Yet, it is clear that there are those within the CRC who are concerned about the direction in which their church may be going. And, if nothing else, this year's decision to reexamine the issue of women deacons does seem to reflect a concern to be faithful to Scripture.

On the more positive side, there appears to be a growing awareness of the unity of the church. True, the PCA decision not to pursue merger negotiations is discouraging. Yet, the fact is that the majority in the PCA do favor closer relations among the churches. Doubtless, the PCA will be missed in Grand Rapids in 1982, but the case is far from lost for those whose hope it is to see the various churches discussing their strikingly similar items of business under one roof.

Responding to Today's Holocaust

Tom Seelinger

The Lord said to Moses, "Say to the Israelites: 'Any Israelite or any alien living in Israel who gives any of his children to Molech must be put to death. The people are to stone him. I will set my face against that man and will cut him off from his people; for by giving his children to Molech, he has defiled my sanctuary and profaned my holy name. If the people of the community close their eyes when that man gives one of his children to Molech, and they fail to put him to death, I will set my face against that man and his family and will cut off from their people both him and all who follow him in prostituting themselves to Molech.'"

Lev. 20:1-5 (cf. Lev. 18:21, Dt. 18:10).

Last year 1.3 million unborn children in the U.S. died from an induced abortion. (World-wide estimates ranged from 30-55 million.) That means over 3500 abortions took place daily in our country. So called, "therapeutic abortion" became the second most common surgical procedure in the land, behind circumcision. One of every four children conceived died from an abortion procedure, revealing that unborn children were afforded less protection under the law than some endangered species of animals. Put another way, a convicted murderer had a greater chance of survival in 1978 than an innocent unborn child.

That was last year. The immediate future looks no brighter. The blood of the innocent is being spilled throughout the land.

What does all of this have to do with children being "given" (sacrificed by fire) to Molech? Simply this: our God detests the worship of false gods. His anger burns when human beings which he created in his image are offered to idols.

Who are the "Molechs" of today? To

which idol are these children being sacrificed through abortion? The idols are varied, and though appearing sincere, they are nevertheless idols.

Some children are sacrificed to the idol of "career hopes"; others to a god called, "quality of life." Many die in the name of, "the right to choose" or, "the woman's right over her own body."

All of these can represent legitimate values when properly understood. None of them were supposed to become idols. Yet they all have been held high and worshipped; in their names the murder of the innocent is practiced.

How should we respond? An example from the ten commandments is instructive. When Scripture teaches, "You shall not lie," what does it mean? Certainly it teaches every Christian to refrain from lying. But it also teaches more, by positively commanding that each Christian should promote truth and forthrightness.

Likewise when Scripture commands, "You shall not murder," it means more than avoiding personal sin. Christians must obey by going further than just being "personally opposed" to abortion. The commandment is also teaching us, "You shall promote life."

The passage quoted from Leviticus teaches that we cannot close our eyes to the sin around us. The Book of Proverbs echoes this principle.

Rescue those being led away to death; hold back those staggering toward slaughter.

If you say, "But we knew nothing about this," does not he who weighs the heart perceive it?

Does not he who guards your life know it?

Will he not repay each person according to what he has done?

Prov. 24:11-12 (cf. Ez. 3:17-21; 33:1-20).

Still, *how* should we respond?

Some suggestions are listed here to help you in getting started. Remembering that this is only a beginning, Christians nationwide ought . . .

. . . to PRAY

Let Scripture guide your prayer (see Matt. 5:44; I Thess. 5:17; I Tim. 2:1; Jas. 5:16; I Pet. 4:7). Pray for those in authority. Pray for guidance concerning the extent of your involvement in the pro-life movement, as some are called to a deeper commitment than others. Remember that, . . . our struggle is not against flesh and blood, but against rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

Eph. 6:12

Remember that the gospel is the power of God for the salvation of everyone who believes (Rom. 1:16).

. . . to EDUCATE YOURSELF AND OTHERS

Three excellent books by evangelicals (Reformed) are:

The Right to Live; The Right to Die, C. Everett Koop, M.D., (Wheaton, Ill.: Tyndale, 1976),

Death Before Birth, Harold O. J. Brown, (Nashville: T. Nelson, 1977),

Thou Shalt Not Kill, ed. by Richard Ganz (New Rochelle, N.Y.: Arlington House, 1978).

A work which has been a standard reference tool for years is,

Handbook on Abortion, J. C. Willke, M.D. (Cincinnati, OH: Hayes Pub. Co., 1975)

Good periodicals include:

The Human Life Review, Human Life Foundation (quarterly),

National Right to Life News, NRL Committee (monthly),

Action Line, Christian Action Council (monthly newsletter from an evangelical perspective. Dr. Brown is the national chairman; Drs. Koop and Ganz are sponsors).

A thorough study of the relevant biblical passages is found in the "Report of the Committee to Study the Matter of Abortion," 38th OPC General Assembly, 1971. It has been printed in booklet form and is available through Great Commission Publications.

... to PROTEST

Christians must take a public stand on the abortion issue, else our silence will be interpreted as approval. At this writing, discussions continue in Washington concerning the use of your tax dollars in funding abortions. Do your elected officials know your position and why you hold it? Have you urged them to support a Human Life Amendment to the Constitution of the U.S.? Use your vote and write some letters. Even more can be done by mobilizing your church's effort. Help on how to do so can be found by contacting the local Christian Action Council chapter in your area. Contact Curtis Young, Exec. Director, CAC, 788 National Press Bldg., Washington, D.C. 20045 to locate a representative, or start a group yourself. Existing pro-life groups will welcome another which focuses on mobilizing protestants.

There is an aspect of protesting which disturbs most of us, and it boils down to the question, "How far can we go?" Remember Proverbs 24: "Rescue those being led away to death; hold back those staggering toward slaughter."

What does this mean? Can we wait, perhaps a decade, until a Human Life Amendment is approved to be satisfied with our efforts? What of the millions who would die in the meantime? Shall we begin responding in a direct manner? Shall we hold rallies and marches? Shall we boycott companies or organizations which support permissive abortion? How far do we go in submitting to the State? Such questions, though difficult, must be asked. Our answers will be measured by our response.

... to MINISTER

Opportunities abound for ministry to others because of the abortion situation. Needy expectant mothers require shelter and comfort, as they have often been rejected by friends and family for refusing an abortion. Many women are on the brink of the abortion decision, and need counsel and support. Others have already had an abortion, and seek release from the guilt and confusion which has lingered. Some single mothers would give their children up for adoption if they knew a Christian family would open its doors and its heart. Medical personnel (continued on page 16)

Jubilee Year Celebration

August 31 to September 3



Jubilee Conference

“INTERPRETING GOD’S INFALLIBLE WORD”

Friday, August 31, 1979

- 2:00 p.m. Registration
3:00 p.m. Dr. James B. Hurley—"Interpreting a Crux Passage: I Cor. 6:18-20"
Rev. Theophilus J. Herter—"The Soter Intent of the Infallible Word"
Dr. O. Palmer Robertson—Gen. 15:6 "New Testament Interpretation of an Old Testament Text"
4:00 p.m. Dr. Joseph Kickasola—"Theonies and Theocracies: The Current Variety in Interpreting Biblical Law"
Dr. Fred Klooster—"The Kingdom: An Interpretative Key to Scripture Interpretation"
Dr. Peter Steen—"The Book of Revelation and the Problem of Hermeneutics in Reformed Theology"
5-7:00 p.m. Dinner
7:45 p.m. Dr. R. C. Sproul—"Hath God Said?"

Saturday, September 1, 1979

- 9:00 a.m. Dr. Victor Adrian—"Faith and its Relationship to Justification and Sanctification"
Dr. Susumu Uda—"Biblical Interpretation in Japan"
10:00 a.m. Coffee
10:30 a.m. Dr. John Gerstner—"The Need for a Reformed Scofield Bible"
Rev. George W. Knight III—"Test Cases for Hermeneutics: Slaves, Kings and Women"
Dr. George M. Marsden—"Common Sense and Hermeneutics at Nineteenth-Century Princeton"
12:00 noon Lunch
1:00 p.m. Dr. William Young—"Modern Relativism and the Authority of Scripture"
Dr. Richard B. Gaffin
2:30 p.m. Recreation (Option: Jubilee Slide Show)
5:30 p.m. Picnic Supper
7:00 p.m. Jubilee Slide Show

Sunday, September 2, 1979

- 3:00 p.m. Jubilee Rally — President Edmund P. Clowney
Music by the Westminster Brass Ensemble

Monday, September 3, 1979

- 9:00 a.m. Dr. Samuel T. Logan, Jr.—"The Hermeneutics of Jonathan Edwards"
Dr. Raymond B. Dillard—"Studies in Chronicles"
Dr. Edwin H. Palmer—"Scriptural Interpretation and Translation"
10:00 a.m. Coffee
10:30 a.m. Dr. William Van Gemeren—"The Reformed Approach To and Use of the Prophetic Message"
Dr. Robert Alden—"The Bible in the Psalms with Special Reference to Psalm 119"
Professor Paul Wells—"The Christological Analogy and Criticism"
12:00 noon Alumni Lunch
1:30 p.m. Jubilee Slide Show
2:30 p.m. Dr. George P. Hutchinson—"Reflections on Biblical Authority"
Dr. Hendrik Krabbendam—"The Goal of Hermeneutics"
Professor Pierre Courthial
3:15 p.m. Coffee
4:00 p.m. Panel
6:00 p.m. Buffet Supper
Jubilee Convocation
7:45 p.m. The Rev. Geoffrey Thomas—"The Word of the Cross"

Registration for the conference is \$15. For a single day on Friday, Saturday or Monday, registration is \$5. The Seminary is arranging for room and board at inexpensive rates. Early registration is advisable, especially if the more economical lodging is desired.

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Reformed Church Leader in Japan

R. Heber MacIlwain

The Rev. Taraoki Tokiwa, one of the organizing ministers of the Reformed Church in Japan (RCJ) was called to his eternal rest September 20, 1977. He was vitally interested in the propagation of the Reformed faith, and was one of the prime movers in the establishment of the RCJ shortly after the end of World War II. The RCJ was the first group to withdraw from the United Church of Christ (commonly referred to as the Kyodan) and the only one to do so before the advent of resident missionaries who often became supportive agencies to encourage other withdrawals.

Reformed Church in Japan

The RCJ was constituted on April 29, 1946 by 11 ministers, and their congregations became the charter congregations. Mr. Tokiwa continued as pastor of the same congregation until his retirement at the age of 70 in 1967. During that time he served as moderator and stated clerk of the Synod, and also as moderator of the Eastern Presbytery, one of the two presbyteries established at the time of the constitution of the denomination. Mr. Tokiwa was also active in the Japan Protestant Council, an organization that came into being to sponsor a biblical celebration of the 100th anniversary of the opening of Protestant missions in Japan. This council had as its unifying principle the authority and inerrancy of the Scriptures and continued in existence, without binding rules and regulations, serving through its publications a forum for discussion and encouragement to those holding to the principles stated above.

Mr. Tokiwa contributed quite a number of articles to its publications, and even after retirement as pastor of the Tokyo Grace Church was active in the work of

this council. He also contributed regularly to a publication of the radio ministry of the Christian Reformed Japan Mission, replying to questions sent in by radio listeners.

Summary of Mr. Tokiwa's Life

Mr. Tokiwa was born March 20, 1897 at Shinjo, Yamagata Ken. His parents were school teachers and taught in Okinawa during his youth. He was baptized in 1918 by one of the leading pastors of the Church of Christ in Japan, a denomination which was the fruit of the four Presbyterian and Reformed Missions in Japan (Northern and Southern Presbyterian, Dutch and German Reformed Missions). He entered Theological School in 1920, graduating in 1923. He served briefly in Singapore, moved to Hokkaido and was married in Hokkaido in 1924. Four children were born of this union, two sons and two daughters. He studied an additional year in Theological School in Tokyo in 1927-1928. During the period from 1928-1935, he served in pioneer work in Toyohara, a city in Sakhalin and held two brief pastorates in Hokkaido. In the fall of 1935 he enrolled as a special student at Westminster Theological Seminary, returning to Japan in 1936. Soon after his return, he started holding services in his own home in Morimoto-cho in Azabu ward, Tokyo.

This house was destroyed by fire as the result of the bombing of Tokyo during the war, but the congregation met in other quarters, through its size dwindled considerably during the war. The quarters made available were quite cramped and dismal but the testimony was carried on. The relief program under CRC auspices secured land and financed the building of a church and manse, and this became the

Oncho or Grace church.

It is of interest to the writer to note that prior to Mr. Tokiwa's study at Westminster and espousal of the Reformed faith, none of his pastorates was more than about three years, but from 1936 to his retirement in 1967 he continued to serve the one congregation first as the Morimoto Cho Church of Tokyo affiliated with the Church of Christ in Japan, and later as the Tokyo Oncho (Grace) Church of the RCJ. As reported above, he was active in the establishment of the RCJ and served in various capacities furthering its work.

He also taught for several years in the Womens Bible Institute at Yokohama, an institution which trained many women for service as Bible teachers. A good many of these ladies became helpful as the wives of pastors. A brief *Commentary on Hebrews* written by Mr. Tokiwa was published in 1940, and he contributed articles in the periodicals not only of the RCJ connection, but of others as well.

He retired as pastor of the Tokyo Oncho church in 1967, and died of a heart attack September 20, 1977. A funeral was conducted at the Tokyo Oncho (Grace) Church September 24, the sermon was preached by the Rev. Minoru Okada, another of the organizing ministers of the RCJ under the title, "What Are the Benefits Believers Receive at Death?" Among the overflow attendance were many non-Christians.

Writer's Friendship with Mr. Tokiwa

This writer's first acquaintance with Mr. Tokiwa was in 1935 when he called to seek information and assistance in arranging to travel to the U.S. and enroll in Westminster Seminary. He originally planned to go to Westminster Seminary for one year, and then study at Edinburgh the following year, but he told me that what he received at Westminster was enough to satisfy him as to the greatness of and conformity to Scripture of the Reformed faith, so he went back to Japan and started proclaiming it without delay.

Before moving to Manchoukuo in October 1936, I attended several of the services at Mr. Tokiwa's home in Morimoto-cho. I returned to Japan in late March 1938, and saw Mr. Tokiwa frequently till I returned to the U.S. in May 1940 on my

first furlough. During that time I served with Mr. Tokiwa as a speaker at a three day conference in Sendai for the propagation of the Reformed faith. This was by invitation of the Rev. K. Kakuda, an ardent minister, who had been weaned away from Liberalism, through study under Dr. Warfield at Princeton. (He died during the war, but was responsible for the Reformed testimony in Sendai.) I last saw Mr. Tokiwa as he was waving good-bye on the dock in Yokohama when I left for furlough May 1940.

I returned to Japan in December 1950, going from Taiwan to make arrangements for housing so that my wife and I could resume work in Japan. I spent several hours trying to locate Mr. Tokiwa, going to the address which had been given me, only to learn that he had moved a short while previously. This gave me the chance to get a glimpse of the former military barracks where a large number of families had been housed after being burned out in the bombing raids. What a dismal place, with whole families crowded into single rooms, cooking as well as eating and sleeping under those conditions! But I'm sure the people there were thankful even for that. I was given the new address of the Tokiwa family, and what a contrast! A small but new dwelling adjoining a rather small church building that would seat fifty or so people. It was a happy reunion. After going to the Sendai area to make final arrangements for housing, I made the Tokiwa home my headquarters for a few days, moving out of the Y.M.C.A. During this time Mr. Tokiwa received letters from the CRC missionary who was to come in March, and a letter describing the housing which he had arranged for was written by the guest to that missionary. Mr. Tokiwa not only was helpful in locating housing for the CRC missionaries, but he also located a house for the Uomotos.

When my wife and I left Japan on the occasion of our retirement, Mr. Tokiwa was there at the airport and took charge of a brief farewell service, reading a portion of Scripture and offering prayer for the safety and welfare of the travellers who left September 6th, 1976.

The Rev. R. Heber MacIlwain is a retired missionary of the Orthodox Presbyterian Church.



Mr. Tokiwa and Mr. MacIlwain at Tokyo airport.

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For Registration Information, Write to:
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Book Reviews

JAMES

by Robert Johnstone. Carlisle, Pa.: Banner of Truth, 1977, 444pp. \$10.95.

REVELATION: an exposition of the first eleven chapters

by James B. Ramsey. Carlisle, Pa.: Banner of Truth, 1977 518pp., \$10.95

Reviewed by Donald A. Dunkerley.

Both of these volumes are in the Geneva Series of commentaries, produced by the Banner of Truth. The aim of the series is to present a collection of commentaries in which each would be an outstanding work on its particular Bible book from a theological, devotional and practical viewpoint, regardless of what century the commentary may be from. (Obviously, such a series of commentary reprints from various centuries is not going to make up-to-date scholarship one of its criteria).

Both of these volumes are eminent additions to the series. Both are 19th century works. Johnstone was a United Presbyterian in Scotland, and Ramsey, a Presbyterian in America. Ramsey, who was regarded as one of the outstanding students at the old Princeton Theological Seminary, became a pastor and a missionary to the Choctaw Indians.

Both of these books are splendidly readable. It is not often that one goes through a commentary as if it were a novel, but that has been my experience with both of these books. Readability is due in large measure to the fact that each consists of lectures that were delivered to a congregation. They were written to be spoken and not merely studied. The lecturer had the spiritual needs of his audience in mind, so that there is close, practical application as well as biblical interpretation. Charles Hodge, in his introduction to Ramsey on *Revelation*, says, "The leading characteristic of these lectures is their spirituality." The same judgment could well be made of Johnstone on *James*.

The Westminster Confession of Faith

Free Presbyterian Publications, 113 Wood-

lands Road, Glasgow G3 6LE, Scotland, 1976 \$9.95. Reviewed by J. Cameron Fraser.

For some years now the edition of *The Westminster Confession of Faith* published by the Publications Committee of the Free Presbyterian Church of Scotland has been a standard reference work in churches and seminaries. The same committee has now reissued their publication in larger print which makes for easy reading. It is the unabridged version of *The Confession* based on the text of S. W. Carruthers which in turn was based on the original handwritten manuscript, written by Cornelius Burges in 1646. Also included are the *Larger and Shorter Catechisms* and the *Sum of Saving Knowledge* together with various other documents.

In addition the committee has produced the text of the *Westminster Confession* itself without proof texts. This is available in an attractive paperback format with a green, white and gold cover. It costs 20 pence.

UNDERSTANDING THE TIMES

by G. I. Williamson, Phillipsburg, N.J.: Presbyterian and Reformed Publishing Co., 1979, 103 pp. paper \$2.95. Reviewed by J. Cameron Fraser.

G. I. Williamson is well known for his popular expositions of *The Westminster Confession of Faith* and *The Shorter Catechism*. In this book he turns his attention to an analysis of contemporary society. Part one, entitled "Describing the Storm" describes modern thinking as expressed through poetry, novels, art, music, the theater, the cinema and the church. Part two analyzes "The Cause of it All" which is man's sinful rebellion against God. Part three, "The Attempted Solutions" examines the tendency toward mysticism in Astrology, the Occult and the use of drugs. Part six provides the biblical answer and demonstrates the importance of understanding Christian as well as non-Christian presuppositions about the meaning of life.

As with his other books, this one is set

out in a series of lessons. It was written from the point of view of a pastor seeking to explain to his people the philosophical presuppositions underlying contemporary society.

I have one small reservation. For a book on *Understanding the Times* the cover format is rather dull and lacking in contemporary appeal. I doubt if it would catch the eye in a Christian bookstore. The contents, however, are up to Mr. Williamson's high standard of sound doctrine clearly taught.

A CHRISTIAN HANDBOOK FOR DEFENDING THE FAITH

by Robert A. Morey. Phillipsburg, N.J.: Presbyterian and Reformed Publishing Co., 1979, 45 pp. paper, \$1.50. Reviewed by J. Cameron Fraser.

This little book is an attempt to bring Christian apologetics down to the level of the "man in the pew." It originated as a series of lectures delivered at Camp Susque, Trout Run, Pa. The author is pastor of New Life Bible Church in Duncannon, Pa. He is a graduate of Westminster Theological Seminary.

After a brief chapter stressing the importance of personal holiness for the one who would do apologetics, the author outlines two major schools of apologetics: the "presuppositional" and the "evidential." The evidentialist will defend the Christian position and defeat the non-Christian system of thought by "facts" drawn from science, reason and personal experience. The presuppositionalist on the other hand, will attack the non-Christian presuppositions as being inconsistent, non-liveable etc. The author shows his preference for the "presuppositionalist" approach by means of a series of questions and answers that he says should "be posed to each section of any non-Christian system of thought."

The rest of the book is an attempt to develop a "Christian World and Life View" and to apply it to ethics, art, history, psychology and marriage. A useful book.

News & Views

Christian Outreach Through Radio Increasing to China

NEW YORK, June 18—The Bible Societies are preparing plans to double the amount of broadcast Scripture programming beamed into mainland China within the next few months.

The broadcasts will be funded, as they have been in the past, by the United Bible Societies (UBS), an international fellowship of Bible Societies, including the American Bible Society.

The proposed plans to increase the broadcasts into China are being developed at a time of great change in China's relationship with the West. Bible Society plans have been specifically prompted by reports of increasingly open Christian

activity in China, as well as dramatically increased response from Chinese listeners to the programs.

These developments may give UBS members their first opportunity to communicate with Chinese Christians on a regular basis since communications were cut off in 1951 with the China Bible House in Shanghai.

A variety of new programs are planned as part of the stepped-up efforts. One new program will be a daily English-by-radio broadcast, aimed at Mandarin Chinese-speaking residents, based on Bible readings. A bilingual program involving Scripture readings will also be produced for children.

A children's program including dramatization of Bible stories, quizzes, and Bible songs is planned.

Obituary

The following is a memorial tribute to the late Rev. Ronald E. Jenkins, drawn up by the session of Westminster Orthodox Presbyterian Church, Hamden, Conn. It is printed exactly as it was received.

Pastor Ronald E. Jenkins was called to be with the Lord on December 31, 1978 after suffering the affliction of inoperable cancer for several months. His ministry at Westminster Church was relatively short in duration (lasting slightly more than two full years) but it was a remarkable ministry in the life of the church.

Ron's ministry was characterized by a careful and conscientious teaching and preaching of the Word of God. His loving concern, mild and tender manner, and faithfulness in "rightly dividing the word of truth" made an impression on all members of the congregation and encouraged many visitors to stay and worship with us.

Ron's example also of godly living as a Christian husband and father was a faithful and effective testimony to all who knew him, an encouragement to do like-

wise, and a call to obedience to God's ways.

We of Westminster Church, Hamden have indeed been blessed in having Ron Jenkins as our pastor. His ministry of the Word of God through his life and preaching has united the congregation in the life of the church and drawn others into the fellowship. Even through his suffering in the last two months of his life, he maintained a strong witness to all who knew him.

The two years in Hamden were only a portion of Ron's work in the gospel ministry. After graduating from Westminster Seminary in 1960, he served churches in Houlton, Me., Hamill, S. Dak. and Blue Bell, Pa. prior to accepting the call to Hamden.

God's calling Ron home on the last day of the year seems symbolically to assure us that his work for the Lord on earth was complete. We rejoice that he is now at rest with the saints who have gone before in the eternal presence and fellowship of God.

He leaves behind his wife Joyce Smith Jenkins and children Lucille Boersema, Alan, Dianne, Stephen, Susan, Brian and Calvin, and four grandchildren.

A Woman's Psalm

Lord, I seem to be wandering in a maze of time

money

unfulfilled promises

duties

domestic situations.

I often feel hopelessly lost.

The foliage has grown so thick that the exit signs have been covered over. All the avenues lead to nowhere.

Sometimes I use the dead ends and tall hedges as excuses for not plunging into something new and daring.

And yet, in the winter of my soul I see Your deep wisdom Lord, for You have created the hedges from deciduous shrubs. The leaves fall off.

The arrows pointing my way out are clearly marked.

Hasten my footsteps.

Grant me courage.

And by Your grace I will emerge a better servant of Christ.

Free of spirit.

Walking in a verdant meadow where solemn sheep graze, and buttercups welcome me with upturned faces.

And I will give Thee all the praise and glory Lord, for You and You alone can grant me this perfect harmony

this tranquil spirit

this peace of mind

Amen and Amen.

Jean Hurley

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Letters

Inerrancy in Taiwan

The following letter was written from Taiwan by the Rev. Egbert W. Andrews shortly before he left Taiwan for medical reasons. He is now retired in this country.

We were very pleased to receive the January issue of *The Presbyterian Guardian* and to find that it contained the statement of the International Council on Biblical Inerrancy (ICBI). Several Reformed magazines made reference to the meeting of the ICBI last October, but only the *Guardian*, to our knowledge, printed the entire statement. Truly, as Francis Shaeffer has said, inerrancy is the "watershed" of the evangelical world.

It is the "watershed" issue in Taiwan also. Twenty-one years ago we were invited to bring our work here under the Presbyterian Church in Taiwan. We had to decline to do so largely because of our cleavage on this issue. Indeed, as Prof. Frame writes, "No Scripture means no Christ." That is one of the reasons the church has had such little growth in Taiwan. An existential authority for the Bible can never replace the authority of God, its divine author.

Years ago the Orthodox Presbyterian Mission in Taiwan offered the ministers and seminarians in the Presbyterian Church in Taiwan, a Chinese edition of J. I. Packer's *Fundamentalism and the Word of God* at a very reduced rate. The book was published by the well-known Christian Witness Press, but there were very few takers. A veteran evangelical missionary of another mission remarked that the Taiwan Presbyterian Church is "afraid of the Bible."

So we feel that defining inerrancy and stressing its importance is most timely. We would like to see Packer's book now made available again to the earnest young men who are studying at the two Presbyterian seminaries in Taiwan. We appreciate very much the *Guardian* of January, 1979.

Egbert W. Andrews
Kaohsiung, Taiwan

Who are the Jews?

The article on "Reformed Churches and Jewish Evangelism" (March issue) assumes that everyone knows who the Jews are. I, for one, do not know who they are. Most of us have "Jewish" friends. Ask them and they will admit that their origin is Gentile. Though they now call themselves "Jews," is this reason enough for Christians to associate them with the House of Jacob, which Paul agonized over in Romans 11?

The Rev. Lewis Ruff, who wrote the March article, takes our Reformed churches to task for not evangelizing "the Jews." Who are the Jews? Mr. Ruff has no problem with identification, it would seem, but in Tel Aviv where there is much expertise on this matter, the public officials have a severe problem. One solution has been to call him "a Jew" who claims a "Jewish" mother.

The Rev. J. G. Vos of Geneva College ran a series of excellent articles in the *Blue Banner, Faith and Life* on the Jews, stressing the wonderful promises of Romans 11. In his whole series he never once addressed the question, "Who are the Jews?" Most Christians see no problem at all; most "Jews" see the problem very clearly.

A very logical question is, "Are there any Jews at all left today, representing the House of Jacob?" I think that Romans 11 does point to at least a small remnant who are truly Jews. I hasten to add that the very existence of a small remnant should be viewed as a mighty miracle of our Lord. Our Lord inflicted the Dispersion on the Jews of whom Paul spoke, and we should all recognize the havoc he intended by this Dispersion. The Jewish blood line was literally destroyed.

Most of the members of the Reformed faith to whom Mr. Ruff appeals ("go out and evangelize Jews") "probably have as much Jewish blood in them as the "Jews" who lay claim to ethnic backgrounds. If one Unitarian calls himself a "Jew" and another Unitarian calls himself a Christian, should these two be evangelized differently on such a basis? I think not!

I just do not see why we should evangelize heretic "Jews" any differently from heretic Mormons, Protestant Liberals, or any other apostates. It is not biblical to create such false distinctions regarding who and how we evangelize.

In fact most of us have heard "Jews" ridicule their background. The "Jew" seems to fully realize that in the State of Israel there are not many Jews. Those who now call themselves "Jews" came mostly from Eastern European conversions of whole Gentile states; these were mass conversions for political purposes. Again, should Christians really associate these Gentile peoples with the promises of Romans 11. The "Jews" must indeed ridicule Christians who propose a "ministry to the Jews" with no seeming effort at all to determine who the ministry should be directed toward.

There is a well-publicized group of so-called conservative "Jews" in Israel who do claim ethnic background. This small group (about 5 percent) disclaims the rest of the present-day population of Israel. But Christians should challenge the 5 percent. Anyone can lay claim to being a "Jew." Having claimed this heritage he then can lay claim to ethnic background, he can claim special attention from Christians, he can claim an interest in the State of Israel, he then claims the promises of Scripture, he then claims Arab land, he then claims dual US-Israeli citizenship . . . and this goes on and on. All of this is claimed by most "Jews," and they never had any ancestry in the House of Jacob.

Again, there must be a small remnant and our Lord knows who they are; but we do not. I doubt if this remnant is in Israel or in any of the world's big city ghettos, at least in any significant number. I like to think they are not in the synagogues; I would think that most are already Christians (like Edith Evans, the Christian lady described in the same issue of the *Guardian*).

And this is why I ask, "Who are 'the Jews' we Reformed Christians are sup-

posed to evangelize, and how do we find them?"

Ross F. Rogers
Vienna, Va.

The Problem with ERA

The problem with ERA is not essentially its potential effects. The courts will interpret ERA's application for a generation before the effects will be known for sure, that is if ERA passes. The problem with ERA is its humanistic foundation. For example, take Mrs. Susan Duggan's statement in her article "Women's Rights?" (April issue), "Marriage is, by definition, a union between a male and a female. ERA could not change that requirement." Experts on Constitutional interpretation have stated in such places as the *Yale Law Review* that the application of ERA in the laws of the states will require that a law may not have definitions which include sexual terms. (Phyllis Schlafly includes this material in her works.) Therefore, marriage may be defined, but without reference to "male and female." Is this reasonable? To a humanist, "Yes."

A Humanist also believes there is no evidence of a supernatural god . . . Let us remember that atheism is the belief that there is no god who created the world or *who determines man's behavior* or hereafter. Let us distinguish this from religious attitudes which can encompass morals and ethics. Humanism is my religious belief. . . . *We must help the god-indoctrinated person realize that morals and ethics are man-made. We must teach him that he must update or discard immoral, outmoded or evil values, replacing them with rational ones.* ("Humanists of the Southwest," Oct. 1978, cited in *International Year of the Child/Kiddie Lib Packet*, Pro-Family Forum, Ft. Worth, Tx.) (emphasis mine.)

The Gay and Lesbian forces support ERA

because theirs is already a man-made sexual ethic that is entirely in accord with humanistic ethics. ERA will in time offer legal sanction to them, if passed.

ERA has been proposed and supported by those who either purposely or blindly determine to have a culture without the distinctions made by the Creator (Romans 1:18-25). The philosophical basis of the proposed amendment is thoroughly humanistic, and therefore must be opposed by every thinking Christian. The motivating forces pushing for ERA have themselves admittedly humanistic goals as well. The pro-ERA book *Everything You Need to Know About ERA*, by Mary A. Delsman should have been titled *Everything We Want You To Know About ERA*. You should rather read their policy statements, such as the National Organization for Women's *Revolution Is NOW*, wherein ERA is seen as the first step toward lesbian and abortion rights and much more that will bring shame on our nation (Prov. 29:15). ERA is a tool being used in a contemporary Reformation movement — a Humanistic Reformation.

Charles R. Young III
York, Ala.

More on ERA

It was good to receive the April issue of the *Guardian* with its focus on the family. While I appreciate Mrs. Susan Duggan's efforts to present a balanced evaluation of the Equal Rights Amendment, I wonder if she succeeds in giving us the help we need to critically assess the issue. She believes "there is no reason why ERA should affect abortion laws one way or another." But many proponents of abortion, many pro-lifers, and some leading constitutional authorities all agree that its passage would give every woman a constitutional right to abortion at will. That alone is reason enough for me to oppose ERA. Similarly, the passage of ERA would appear to make very difficult any legislation controlling homosexual activity.

I wish I could share Mrs. Duggan's confidence that "given the American principle of the separation of church and state, I don't see how ERA could possibly affect the church." However, we live in a day when many Christian schools are being threatened with the loss of their tax exempt status on the presumption that they are guilty until they prove to the IRS that they are innocent of being a racially discriminatory body. I am not sure Mrs. Duggan's confidence is realistic.

Mrs. Duggan personally opposes the drafting of women into the military, but admits, "I can't seem to come up with any really good biblical and/or other reasonable arguments against it, *as long as mothers of young children were exempt . . .*" (emphasis mine). Is this not precisely the kind of sexist provision which ERA would prohibit?

Mrs. Duggan is quite right in warning Christian women not to accept the merely traditional and the conventional as the biblical. But we need to be sure that what replaces the traditional is indeed biblical. I don't want to condemn ERA through guilt by association, but when one looks at the support which it has received from radical feminist organizations, from homosexuals and from pro-abortionists, it is legitimate to ask whether ERA's roots lie in biblical justice or in a godless anti-nomianism.

One area which Mrs. Duggan did not discuss was the sweeping nature of ERA. No one is quite sure what laws would be declared unconstitutional if it passed. Its final effects are difficult to predict. We might well enter a time when much legislation would in effect be rewritten by the judicial system. It would appear a much wiser course for the Christian woman and man to seek the repeal or modification of particular laws which she or he consider to be unjust.

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We Have Been Sued!

We have been sued: Myself as pastor, my congregation, and our presbytery have all been sued by an avowed homosexual because we would not allow him to participate in the worship service by playing the organ.

Our city of San Francisco passed a city ordinance banning discrimination based on sexual orientation — homosexuality. This law was signed on April 11, 1978 by a mayor who was some months later assassinated by the only city supervisor that voted against the ordinance. Justice was not done to the mayor nor was justice done to the assassin.

We have been sued: The attorney for the plaintiff is fighting for homosexual rights in San Francisco. Technically he represents the interests of 200,000 homosexuals in the city. The organization which he directs, The Gay Rights Advocates, seeks to advance the homosexual cause through civil court action. He is not out for the money, at least not in our case, but for principle.

We were threatened with a lawsuit ten months ago. Who would have thought that immorality would be so bold as to bring suit against a church of Jesus Christ!

We have been sued: Our lives are on the line for the kingdom of Christ. We live in an openly decadent city. Immorality is the law. Righteousness is to be destroyed. "Righteousness exalts a nation but sin is a reproach to any

people" (Prov. 14:34).

We will fight this affrontery to the church of Christ. Jesus, not Caesar, is Lord. Neither the State nor any group of men can dictate to the church which he purchased with his own blood. They are not asking for this man's job back. They are demanding that the laws of God give way to the laws of sinful men.

The issue is this: Does Jesus Christ the King rule his own "body"—is his Word alone the authoritative, infallible standard of justice and righteousness?! And will we who are called by his Name passively sit by and let unrighteousness and injustice rule the day?

We have been sued: But we have also been called to fight. We shall overcome because of him who "loved us and gave himself for us that he might purify unto himself a peculiar people jealous for good works."

We are asking for your prayers and the prayers of all Christ's church. We are asking for whatever help you can give us.

"May the praise of God be in their mouths, and a Double-Edged Sword in their hands." Psalm 149:6

For Christ and his Kingdom, Charles A. McIlhenny on behalf of the session and the Commission of the Presbytery of Northern California of the Orthodox Presbyterian Church.

Responding to Today's Holocaust (continued)

who have participated in abortions sometime live in silent shame, having allowed themselves, because of tremendous peer pressure, to practice what they despise.

Christians must remember to forgive as they have been forgiven. The same Jesus who denounced hypocrisy and whose anger burned against the money changers in the temple also said, "Come to me all you who are weary and burdened, and I will give you rest. . ."

Our response to today's holocaust should also be characterized by both a prophetic utterance against sin in our culture, and a warm welcome to the broken-hearted in the name of Jesus. Only in this way will we be true salt and light.

Mr. Tom Seelinger is President of the Philadelphia Chapter of the Christian Action Council.

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