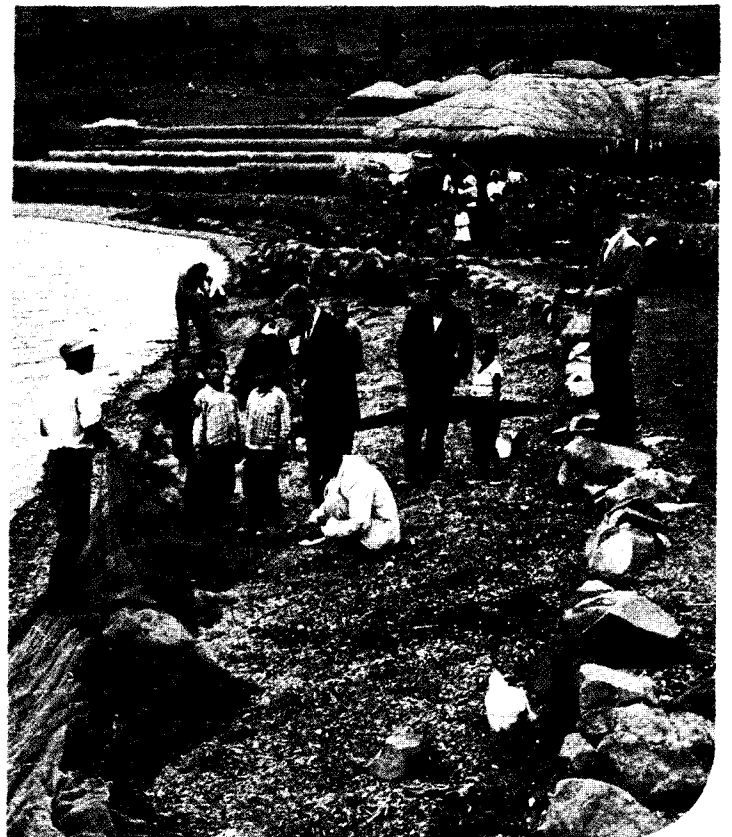


The Presbyterian Guardian

IN THIS ISSUE:



MAKING A GENEROUS GIFT IS ONE THING...

but what if you
give too much and
need it back later
for an emergency?

You might. Often friends of Westminster Theological Seminary want to give more generously but feel they cannot because of unforeseen emergency needs down the road.

You probably won't. Such emergencies usually don't happen, but you need to be prepared in case they do. There is a way to give generously AND be prepared... a DEPOSIT GIFT AGREEMENT.

You give to Westminster. You get it back if you need it later. It's a legal contract used widely by non-profit institutions.

For more information, just clip and mail the coupon. No obligation.



Westminster Theological Seminary
Chestnut Hill
Philadelphia, PA 19118

() Yes, I am interested in the Westminster Deposit Gift Agreement. Please send me more information.

Name _____

Address _____

City _____

State _____ ZIP _____

Age(s) _____

Letters

Keep the name!

I am distressed by those who are blaming a name for the alleged failure of the Orthodox Presbyterian Church. I am one who is not sorry that it is the name of our denomination and congregation. I am thankful that the name distinguishes us from other denominations, especially from those that have long ago forsaken the Lord. I cannot be content to be considered just another "Presbyterian Church."

As a small denomination we must expect that people will not know us by name. If a congregation has been called "Orthodox Presbyterian" since the 1930's and still has a problem with the name, the problem is not the name. When we boldly do that which we are called to do, our name will stand as a banner of the Lord's army and will not require a word by word explanation.

Perhaps there is a better name; but until we agree on what it is, we must not fabricate statistics about a negative effect that cannot be measured.

Rejoicing in a name that continues to distinguish us from modernism and liberal theology, let us be prepared to present the significance of the name as well as the words that are part of it. At the same time, let us be most concerned to present "the name which is above every name" to those around us so that they may believe in the name of the Son of God and have eternal life.

Douglas A. Watson
Orthodox Presbyterian Church
Seaford, Delaware

No overpopulation!

While I have serious reservations about much of what Dr. Hemphill has said in "Christian Family Planning" in the November 1977 issue of the *Guardian*, I want to speak to one point only — the matter of overpopulation. Dr. Hemphill's claim that the earth "is now or at least soon will be" filled

(in regard to God's command in Genesis 1:28) is by no means generally accepted by agricultural economists. In fact, the opposite may be true; the world may be facing a population decline. Because of widespread misinformation on the subject, I would like to quote Dr. Colin Clark, for many years director of the Institute for Research in Agricultural Economics at Oxford, and who enjoys an international reputation as an expert on population problems:

"So far from the threat of overpopulation, the real threat with which a large part of the world will soon be faced is that of depopulation. In countries such as the U.S.A. there is no indication that the fall in family size, which has already been reduced to the replacement level, may not continue. In some European countries, particularly Germany, Sweden and Switzerland, births are already a long way below replacement level, and the fall may proceed still further. Since the beginning of the 1960s some much more profound force than the discovery of oral contraceptives (which occurred about this time) has been at work in the Western countries, some feeling of loss of purpose in life, what some social psychologists even call 'death wish.'" (*Human Life Review*, Vol. II, No. 3, Summer, 1976, p. 10)

One may wish to argue in favor of family planning, but to claim overpopulation in support of one's argument is factually indefensible.

Stephen Flanagan
Puritan Orthodox Presbyterian Church
Rockville, Md.

Disagrees

A letter printed in your July-August issue (1977), written by the Rev. Robert K. Rudolph warning of AACS (Association for the Advancement of Christian Scholarship) influence, has been called to my attention.

In this letter Dr. Rudolph charges that we hold that "all law arises from our observation of creation and NOT from God's revealed law in the Bible (emphasis his) which is asserted to be only for that age and culture in which they were

(continued on page 10)

The Presbyterian Guardian is published eleven times each year, every month except for a combined issue in July-August, by the Presbyterian Guardian Publishing Corporation, 7401 Old York Road, Philadelphia, PA 19126, at the following rates, payable in advance, postage prepaid: \$4.25 per year (\$3.75 in clubs of ten or more; special rate for "every-family churches" on request). Second class mail privileges authorized at the Post Office, Philadelphia, Pa.

The Sovereignty of God in the Death of Our Daughter

Donald A. Dunkerley

This sermon, originally entitled, "His Kind Intention," was preached on Sunday morning, October 17, 1976, at McIlwain Memorial Presbyterian Church, Pensacola, Florida. The Scripture lesson was Ephesians 1:1-14. The hymn before the sermon was "God Moves in a Mysterious Way," and the hymn after the sermon was "Great Is Thy Faithfulness."

The last sermon I preached to you was on a Sunday evening and I preached from these verses in Ephesians one. When I began that sermon I made reference to the week that was past, which was for us a very trying week, for just the day before our new born daughter had gone through five hours of radical surgery. I said to you at that time it was the doctrines of this chapter that were the doctrines that gave us the strength and courage to go on.

The Lord had worked many miracles to bring Joy Anne into our lives. It was medically impossible for my wife to conceive, but she did. It was medically impossible for her to carry a child full term, but she did. I expressed to you that I believed the Lord was using these medical difficulties as one more opportunity to show his grace, his faithfulness, his power and his mercy to us through the life of Joy Anne, and I was right — but not in the sense that I expected. I finally expected another miracle of healing. We didn't have one. Tuesday morning after that Sunday night sermon, she died.

Countless people have said that their own faith in the Lord has been strengthened as they have watched how the Lord has strengthened us. Everyone knew how much we wanted this baby. Everyone knew how excited we were that after al-

most ten years of waiting and after all of these medical impossibilities being overcome, at last we had her. So you knew something of the blow that this was to us. And you saw God supernaturally bearing us up with a strength that certainly wasn't ours and sustaining us and comforting us and being with us through this whole experience. So you see, it was true that God had taken yet one more opportunity in the life of Joy Anne to show his grace and his faithfulness and his power and his mercy and his goodness to us — not in sparing her, but in sparing us in our loss.

The Sunday morning after we lost Joy Anne I called on Eileen, at her request, to make an announcement on behalf of the family, thanking you all for your prayers and your love and just all the many ways you have been of help to us. And she spoke about how the Lord was strengthening and comforting her through a particular Scripture that she had been studying and, significantly, it was the first chapter of Ephesians. You may remember that she mentioned that she had been reading this in the New American Standard and there was a phrase there that she liked very much. Where Paul refers to the good pleasure of God's will in the King James, she found that the New American Standard says, "according to the kind intention of his will". And she testified to you that she knew that Joy Anne's death was the will of God, and it was according to his good will, not an arbitrary will, but according to his kind intention to us, and it was that realization that strengthened her.

Now, having read this same Scripture once again, I say to you, not only has God used these truths to bear us up during the trying week in which we dis-

covered that our baby was ill and in which she went through such serious surgery, but God has continued to use these truths to strengthen us and comfort us and help us and assure us during the whole terrible time since I last preached to you. And what I want to do this morning, speaking out of my own experience and my own heart to a certain extent, is to point up the ways in which the truths of this chapter are comforting and strengthening and helpful to a believer in time of trouble.

You know, as long as I've been in the ministry I've been preaching the sovereign God of the Bible, the all-powerful God of the Bible who controls everything. As it says in verse 11, "He worketh all things after the counsel of his own will." And I have continually heard, and I'm sure I will continually hear, the objections of those who say that these high doctrines of sovereignty and predestination and election, these doctrines that men call Calvinism, are philosophical, intellectual, barren, cold, dry, hard, and severe. Well, I think I have learned in a whole new way what I've always known for as long as I've been preaching them, and that is that these doctrines are the only doctrines that can really comfort. I

***God has a plan for everything
that happens. There are no
accidents, there are no mistakes,
there are no real tragedies.***

want to point up, therefore, for a few minutes how these doctrines comfort us, and how no other doctrine can offer the same comfort to us as the doctrine that is here.

I want us to think about two particular areas of doctrine that are set forth in this chapter, and one of them is the doctrine that God worketh all things after the counsel of his own will. God has everything under control. God has a plan for everything that happens. There are no accidents, there are no mistakes, there are no real tragedies. As Romans 8 says, "In everything God is at work for good for those who love him and who are the

called according to his purpose." There are those who say, "Well, God has a certain *general* oversight over the things that happen." Of course, you cannot blame God for man's sin and God is not the author of sin, but God is fully in control of the circumstances and when man sins, he does not sin by bare permission. God permits sin but it is not a bare permission of sin. When sin occurs, it is part of God's plan for good. It is not that God does not have the power to prevent it; it does not mean that God is not sufficiently concerned to prevent it; it means that God is powerful enough to overrule all events, even terrible events, to accomplish his purposes which are good.

Joseph's brothers sold him into slavery in Egypt. A terrible thing, a sinful thing. Years later, Joseph was the prime minister of Egypt. His brothers who had sold him into slavery stood before him. They cringed in terror lest Joseph should exercise some act of retribution against them for their terrible sin. But in Genesis 45 and 50, he says this, "It was not you that sold me into slavery but God. You meant it for evil but God meant it for good." Joseph's being sold into slavery in Egypt was not some terrible sinful act of man over which God had no control and in the light of which he could just sort of fold his hands and say, "Tsk, tsk, tsk, what a shame." It was part of God's purpose. They were sinful; they were wicked; they will have to account to God for the guilt of what they've done; but it was not that Joseph's life was ruined by a sinful act over which God exercised no control, but even this terrible thing was God's purpose for Joseph's good and for the good of many other people.

Peter, in the second chapter of Acts, stood to preach a sermon to the very men who had been responsible for the murder of Jesus, and he laid the guilt of that crime right on them, and he called them to repent, and yet he also said in that sermon that Jesus was delivered up according to the determinate counsel and foreknowledge of God. Men meant it for evil but God meant it for good. God planned the selling of Joseph into slavery in Egypt and God brought it to pass. God planned the murder of the Lord Jesus Christ and God brought it to pass.

So you see, there are no real tragedies. There are no real mistakes. There is sin, but sin is overruled in God's plan and purpose. We are never the victims of accidents and meaningless events. What happens has been done by God and with a good purpose, and when apparent tragedies occur in the lives of believers, instead of hanging our heads and saying, "Oh, it is a terrible mistake; it's an awful accident; it's a dreadful tragedy," one should praise God, knowing that he has a good purpose. "God moves in a mysterious way, his wonders to perform."

What a comfort it was, when the Lord took Joy Anne, to know that she was not the victim of a biological accident. It was not a meaningless life and a meaningless death, but God had ordained it for good. And while God had not done what we would have preferred, we can praise him that what he did was right.

I don't need to blame or to be bitter or to be faultfinding against anyone. What God does is right, praise the Lord!

Another pastor from this city came to call on me. This man had himself lost a child and he came to comfort me and help me, and I appreciate that and I wouldn't want to be understood as criticizing this brother, but his ability to comfort was limited by his faulty theology. I say this because I want you to see that not only does this doctrine strengthen and comfort but it is the only doctrine that does. He came to me and he said, "Don, we've got to be fearful about being bitter against God. When my child died, I wanted to blame God, and I realized it's wrong to blame God, so I decided it would be better to blame the nurses and the doctors and myself, than blame God."

My friends, that's no real comfort. Wouldn't it be awful if I had to feel that I lost my daughter because of some mistake on man's part that God couldn't overrule. Instead of being bitter to God, I'm to be bitter to doctors and nurses and

myself. That's no comfort and help. And I couldn't be bitter if I wanted to. The whole responsibility (I do not say "fault" and I do not say "blame"), the whole responsibility for Joy Anne's death rests with God. She was born with many congenital defects, defects affecting her lungs, her liver, her diaphragm and finally her heart. It was the congenital heart problem that finally killed her. She was programmed for destruction from the moment of her conception. And when God before the foundation of the world purposed that he would perform the miracles that would give us this daughter, all of these congenital defects were part of his good plan and purpose. The responsibility is his and because what he does is right, I don't need to blame or to be bitter or to be faultfinding against anyone. What God does is right, praise the Lord!

Another faulty theology which fails to comfort in this situation is the theology of Pentecostals. Please understand me, I'm grateful for all of the love and the prayers Pentecostals have shown. Many Pentecostal churches prayed for Joy Anne while she was sick and one Pentecostal church in this city even made a contribution to McIlwain Church for our memorial fund for Joy Anne. But you know, the Pentecostals believe that it is always God's will that a person be healed and be healed instantly. They argue for this from the fact that Isaiah 53 says, "He bore our grief, and our infirmities, by his stripes we are healed," and Matthew 8:17 cites Isaiah 53 as being in some sense fulfilled when Jesus performed miracles of healing. So they say, "Forgiveness is in the atonement. You ask for forgiveness and you are immediately forgiven as long as you truly believe. In the same way, healing is in the atonement and if you ask for healing with the prayer of faith you will be instantly healed. If you are not instantly healed, that shows there was something wrong with your faith."

My friends, healing is in the atonement, but heaven is in the atonement, also. When I believe in the Lord Jesus Christ, I am instantly forgiven, but I do not instantly go to heaven. There are some of the blessings of the atonement that are ours instantly, there are some that will

not be ours until we get to heaven, there are some that come to us along the way, there are some that we have in a partial sense now and that we have in a complete sense in the future. Healing is in the atonement. One day we shall all be perfectly healed of all of our diseases when we stand before the throne of the Lamb and sing his praises.

A dear Christian sister phoned when Joy Anne was sick, and she said, "It is always God's will that we be healed, and it is God's will that your daughter be healed, and we are praying the prayer of faith for your daughter, and we are sure that she will be healed, and we are thanking God in advance for the healing of your daughter." Well, that's all very helpful when somebody is healed, but it leads to despair and disillusionment and self-blame when someone isn't. God healed Joy Anne by taking her to heaven. But he didn't heal her in the way that they were praying for and thanking God in advance. It is God's will that all of his people be healed ultimately. Sometimes it is his will that we be healed instantly, but sometimes he knows that he has something better for us than instant healing, because our illnesses and our infirmities can be part of God's wonderful work for our sanctification. Paul prayed three times that the Lord would remove the thorn from his flesh and God said, "My grace is sufficient for you, my strength is made perfect in weakness" (II Cor. 12: 9). The only comfort, my friends, is not from blaming somebody else, or blaming my alleged lack of faith in praying, but knowing that that which has happened has been done by God and, whether I understand it or not, what God does is right.

Now there is a second area of doctrine that I want to touch upon. The first one is in regard to the fact that everything that happens happens in accordance with the purpose of him who worketh all things after the counsel of his own will and that will is marked by his good pleasure or his kind intention. The second is what this Scripture says regarding the salvation of the individual. You know, it is very important for me to believe that Joy Anne is in heaven. And I believe with all my heart that Joy Anne is in heaven. I have no doubt about it. And

this Scripture assures me of that. Why? Because it sets before me an all-powerful God who saves men according to his grace and by his power, utterly apart from anything in themselves. God has the power to regenerate, to give the new birth to sinners, to whomever he pleases.

Scripture sets before me an all-powerful God who saves men according to his grace and by his power, utterly apart from anything in themselves.

"The wind blows where it listeth," Jesus said in speaking of the new birth. This same God, who is presented to us in the book of Ephesians as having the power to save all those that he chooses, has made many, many, many promises in his Word of grace and mercy to the children of believers, covenant children, so that I can say (as David said when his covenant child died), "She shall not come to me but I shall go to her."

However, I have some friends who believe that God's power to save is limited by man's will. Just as some of them say that God's will is to heal everybody but is limited by man's unbelief, so they apply it to salvation. God equally wills the salvation of everyone but he is hindered and thwarted by the will of man and, they say, no man is regenerated until first he makes his decision for Christ. The new birth, they say, follows the decision for Christ.

As I read the Scriptures, one must be born again by the power of the Spirit in order to come to believe in Jesus Christ, and God can regenerate an infant. John the Baptist was regenerated in infancy; Jeremiah was regenerated in infancy; and Joy Anne, I believe with all my heart, was regenerated in infancy. But my Arminian friends say that nobody can be saved until first he has made his decision for Christ. When did Joy Anne ever make a decision for Christ? She was only seven days old at the moment of death.

Oh, they've got an answer for this, they

say she's not counted a sinner. It's not, of course, that she's saved by the new birth, because that can't happen until she makes a decision but, until she's old enough to make a decision for Christ, until she reaches "the age of accountability," she's not accountable, she's not counted as a sinner. Well, my dear friends, please find me something about an age of accountability in the Bible. I've searched the whole Bible from cover to cover and I cannot find one phrase that says one thing about an age of accountability. It is not here. I need some better hope that my daughter is in heaven than some theory of theologians that is utterly without basis in the word of God.

In the fifth chapter of Romans, Paul argues that all men are counted sinners from the fact that all men die. He makes a particular point of the fact that men died between Adam and Moses. Until Moses came, the ten commandments were not given. Men could not sin in the manner that Adam had sinned, by breaking a definite commandment of God, and yet men died from the time of Adam to Moses. How is this? Paul says that this just proves that all men are counted sinners with the sin of Adam. Dr. William A. McIlwaine pointed out very well at the interment that Joy Anne's death is an indication that she shares in the common lot of all humanity condemned in Adam. My child not accounted a sinner? But my child died, and death is the consequence of sin, and the Bible says that men die because they are sinners. The very fact that my child died shows that my child was accounted a sinner before God. The Scriptures say that clearly.

The Scriptures tell me nowhere of any age of accountability. They tell me she was in Adam and she was condemned and she died and there's only one hope for me, only one basis on which I can believe and know that I shall see Joy Anne in heaven and that, my friends, is that the God of the Bible, unlike the God of the imaginings of modern evangelicals, is not a God who is limited by the will of man but a God who is able to change the heart of man. It is not that God stands by waiting for us to make a deci-

(continued on page 10)

Missions in the Orient

Laurence N. Vail

Riding in a Tokyo taxi with stereo sound and a vase of fresh flowers on the dash board — Waking up at 4:30 a.m. in Taejon, Korea to the playing of hymns from church steeple loudspeakers calling the congregations to prayer — Getting a haircut in an all-woman barbershop in Taipei, Taiwan and glad I cannot understand what they say — Attending chapel at Christ's College, Taipei, and looking into the faces of six hundred Chinese students listening intently to a message on John 3:16 — Walking through the market in Taejon and seeing dog meat for sale — Learning to use chopsticks, with every meal a banquet; eating shark-fin soup, blackskinned chicken, squid, cuttlefish, sea cucumber, lobster in sour cream, rice and seaweed, sheep entrails — Immersed in a sea of motorcycles; cars coming from all directions; buses riding on their air horns — Watching faces light up as our missionaries speak to people in their own language — These are but some of the vivid impressions that remain after visiting Orient mission fields in Japan, Korea and Taiwan.

What is it like to prepare for and to make a three week trip through three foreign countries? I bought a Vivitar XC-3, SLR camera, with electronic flash and 2X teleconverter; placed overseas calls to George Uomoto in Sendai, to Ted Hard in Pusan, and to Len Smith in Taichung to finalize arrangements. Then I waited anxiously for three embassies to grant visas with departure on November 17. (If you want to arrange a meeting in your church, I will be happy to show two hundred slides and fill you in on all the details of people, places and events! But

let me relate a few incidents now to whet your appetite.)

Sendai, Japan — Wednesday, November 23. This is the national Thanksgiving day in Japan. A meeting that morning in the Sendai Reformed Church caused me to give thanks to God. The Rev. Shigaru Yoshioka, whom I had met at Westminster Theological Seminary in 1952, welcomed a group of pastors, evangelists, elders and deacons to a planning meeting for a new presbytery. He spoke for an hour on the need for organizing chapels into churches, setting goals for church planting, and the implementation needed to accomplish chosen objectives. As I listened and observed, my heart was filled with gratitude for these brothers in the Lord, and for the evidence of God's work among them. The 5,000 member Reformed Church of Japan celebrated its thirtieth anniversary in 1977. The Church's ten year goal is to extend the Reformed Church into Hokkaido, the northern most of Japan's four large islands, where Sapporo of Olympic fame is located.



Laurence N. Vail, Assistant General Secretary of the Committee on foreign missions of the Orthodox Presbyterian Church. Mr. Vail recently completed a visit to mission fields in Korea, Japan and Taiwan, and recounts some of his experiences and impressions.

Thanksgiving continued that evening in Tokyo, at a meeting of the Japan Mission of World Presbyterian Missions. I walked Bruce Young with his wife, Susan. Bruce worked one summer with me at Grace Orthodox Presbyterian Church, Vienna, Virginia. We sat eating tangerines and drinking tea while Phil Foxwell led the meeting. I listened with gratitude as Bruce told of his church planting work in Yokkaichi. That night I experienced with pleasure the warm hospitality of the Foxwells. I managed to rest even through an earthquake that smashed a large glass door in Phil's study. Looking back, I am reminded of the rich fellowship I shared in the homes of many missionaries. They go out of their way to accommodate and entertain visitors, demonstrating the gift of Christian hospitality to a very high degree.

Taejon, Korea — Thursday, November 24. All the Orthodox Presbyterian and World Presbyterian Mission families gathered at a mission retreat house near the Korea Christian Academy. I arrived late but in time to join in a public service of Thanksgiving, and then to eat a traditional Thanksgiving dinner — too much! In response to my request for information that would be a help in my new work, they said, "Don't drink the water!" It was gratifying to learn of the joint work in Reformation literature translation, publication and distribution. During the next two days we met together for discussions on missionary housing, church planting and future work in Korea.

A Korean country church — The Lord's Day, November 27. Ten minutes before the morning service, Young Son, Ted Hard, Ralph English and I were sitting on the warm floor of a tiny church manse. A deacon slid open the paper door and whispered something to Ralph. He turned to me and announced, "Today is their Thanksgiving. They want you to preach a Thanksgiving Sermon." I had planned to preach the same sermon on Romans 8 that I had used Friday at the healed leper colony. A quick prayer, a hurried mental search, and ten minutes later I had a sermon from Psalm 92, on "Thanksgiving, a joyful worship of God". We men formed a quartet and, accompanied by Ted on the portable pump organ, contributed a hymn to the service.



Thirty Second General Assembly of the Reformed Church in Japan, held in Kobe, in October, 1977.

It was the first time I ever preached or sang in stocking feet wearing an overcoat! Back at the warm-floored manse, huddled under a quilt, we ate a Korean country Thanksgiving dinner of soup and rice, Kimchi (which burns all the way down), slices of pork, beef, chicken — and something else they wouldn't name. Out into the cold countryside we went to visit two families with sick sons, then we stiffly returned to the little church for the evening service. After dark we headed for home. Ralph drove the Landrover skillfully along "invisible" roads, forded a river with water lapping against the car floor, stopped carefully at military check points, and by the providence of God brought us safely through. (Pray for the safety of your missionaries as they travel long distances, over terrible roads and through impossible traffic to take the gospel to men.)

Also write to your missionaries. Linda Campbell and Laura Wood do. I read their letter addressed to the Taiwan Mission as I sat in Lendall Smith's living

room in Taichung. He said it was the best letter they had received. It told of great appreciation for the work the missionaries were doing, showing a real knowledge of that work. They also expressed gratitude for the Andrews' visit and talk to the women's presbyterial meeting at Bethany Orthodox Presbyterian Church, Oxford, Pennsylvania.

Kaohsiung, Taiwan — The Lord's Day, December 4. The worship service at Hsin Ai Chapel was sad. Mr. Ong, a promising leader in the church, had died two days before, leaving a wife and several young children. However, our Saviour was present to give us comfort through his Word and Spirit. That evening my heart was joyful as I visited with the lively congregation of Hsin Hsing Chapel. After a delicious Chinese feast with the chapel leaders, Bob Marshall, Egbert and Betty Andrews and I sat and talked with these excited men. We discovered for one thing why these people serve so much food to visitors. The women must wait until the men finish before they are permitted to

eat. So they always cook plenty to make sure there will be enough left over! More important, we learned why the congregation was so eager to purchase land and to build. Their present meeting place is the home of one of the members. The whole front wall, designed for a store, is raised during services to permit people to sit and stand outside. The congregation is growing and crowding out its temporary home. It did not take us long to discover the reason for their growth. The spiritual life among them was evident. They expressed warm affection for each other and us. The evangelist reported that members were actively witnessing to family members and neighbors. There was enthusiasm. New members were being added regularly. God's Word was working in their lives and they were responding. As I sat there eating yellow watermelon, I looked over to the piece of ground they wanted to buy and listened to them make plans for a sanctuary seating three hundred. And when the Lord gave them that many, they talked about knocking down walls and squeezing in more. It would be nice to package some of that enthusiasm and open up the package at some of our presbytery meetings.

What kind of impressions does such a trip leave? I sincerely wish all of you could visit our mission fields. You would be amazed at the contrast everywhere between the old and the new. You would see cows wearing coats of woven straw and eating hot meals, oxcarts loaded twelve feet high with sugar cane, and efficient ret machines harvesting rice. You would smell the open sewers and drive over super highways. You would stand in awe on the summit of Longevity Mountain, gazing in wonder out into Taiwan Strait, and come down to choke on cement dust and the industrial pollution of five hundred factories in the city of Kaohsiung. You would also have the privilege of meeting some of the best missionaries and finest Christians in the world. These are not idle words. The Lord has blessed us with gifted men and faithful missionary wives. They work in trying circumstances, patiently, cheerfully and effectively. Everywhere I went, I heard a single refrain from the national church leaders and missionaries from other missions. "Send us more missionaries like these." Will you help do that!

The Changing Scene

or Postmillennialism Revisited

By Henry W. Coray

Montesquieu once quipped, "When Voltaire reads a book, he makes of it what he pleases, and writes against it what he has made." This is a clever way of telling us that Voltaire sets up a straw man and then proceeds to demolish the target.

R. J. Rushdoony, whether consciously or unconsciously, has adopted Voltaire's pattern. It comes out in his 57 page booklet, *God's Plan for Victory* (Thoburn Press, Fairfax, Virginia, 1977).

On the first page, the writer states that his purpose is to analyze the three positions, (i.e., premillennialism, Christ's 1000 year reign on earth after His return; amillennialism, no 1000 year earthly reign at all; and postmillennialism, Christ's second coming to a converted world) from the perspective of Biblical Theology.

Mr. Rushdoony draws a bead not only on the premillennialist, be he dispensational or non-dispensational, but is particularly severe on the amillennialist. This is his indictment:

"In theory, the amillennial position holds that there is a parallel development of good and evil, of God's Kingdom and Satan's Kingdom, because the world is seen as progressively falling away to Satan, the church's trials and tribulations increasing, and the end of the world finding the church lonely and sorely beset. There is no such thing as a millennium or a triumph of Christ and His Kingdom in history. The role of the saints is at best to grin and bear it, and more likely to be victims and martyrs. The world will go from bad to worse in this pessimistic viewpoint. The Christian must retreat from the world of action in the realization that there is no hope for this world, no world-wide victory of Christ's cause, nor world peace and righteousness. The law of God is irrelevant, because there is no plan of conquest, no plan of triumph in Christ's name and power. At best, God's law is a plan for private morality, not for men and nations in their every aspect. Not surprisingly, amillennialism produces a retreating and crabbed outlook, a church in which men have no thought of victory but only of endless nit-picking about trifles. It produces a phariseism of men who believe they are the elect in a world headed for hell, a select elite who must withdraw from the futility of the world around them. It produces what can be called an Orthodox Pharisees Church, wherein failure is a mark of election. Lest this seem an exaggeration, one small denomination has a habit of regarding pastors who produce growth in

their congregations with some suspicion, because it is openly held by many pastors that growth is a mark of compromise, whereas incompetence and failure are marks of election! Amillennial pastors within this church regularly insist that success surely means compromise, and their failures are a mark of purity and election. Not surprisingly, postmillennials cannot long remain in this basically and almost exclusively amillennial church." (pp.8, 9)

Again, on page 11 he charges:

"Although amillennialism gives formal adherence to the creation mandate, this is simply a tradition in terms of its Reformed ancestry. The adherence is formal and meaningless, because amillennialism, having affirmed the certainty of decline and defeat, CANNOT very effectively assert a call to dominion."

And did you know that if you are not a postmillennialist you are involved in Manichaeism, a deadly dualistic theology that combines Christianity with Zoroastrianism and Gnostic thought?

"There is an implicit Manichaeism in premillennialism and amillennialism. The material world is surrendered to Satan, and the spiritual world is reserved to God." (p. 11)

Moreover, the astonishing charge is leveled against the already bludgeoned non-postmillennial segment of the church that:

"A certain fallacy of premillennial and amillennial views is the common assumption that the Fall somehow frustrated God's original purpose as set forth in Eden (sic!)" (p. 38)

A significant feature of this nest of accusations is that the accuser never quotes from a single amillennial scholar before shooting his victim down. One of the marks of true Christian scholarship is fairness to one's opponent. Dr. Machen, in his polemics, always leaned backwards to be honest with the men he was attacking, using carefully documented manuscript evidence. One could wish that Rushdoony had done likewise, turned on less heat and more light, produced less sarcasm and more proof before he engaged in the mopping-up process. When, for example, he claims that:

"The amillennials deny any victory in history and thus deny the very form and nature of God's predestination of history, so that their doctrine of predestination

(continued on page 10)

George J. Willis

The Rev. George J. Willis, who served as pastor of Memorial Orthodox Presbyterian Church, Rochester, New York, from 1959 until his retirement in 1975, died on September 1, 1977, following a protracted illness.

The Presbytery of New York and New England adopted the following memorial minute:

In his inscrutable wisdom and sovereign providence our gracious God called to himself his servant, the Rev. George J. Willis, September 1, 1977.

Presbytery records, on this eleventh day of October, 1977, the loss of an esteemed colleague and warm friend. We cherish the memory of a devoted minister of the word of God and a faithful presbyter who served as moderator of this Presbytery during the last five years of his life. We offer thanksgiving to God for the labors and witness of our brother who served his Savior without ostentation.

George Willis held pastorates in Cedar Grove, Wisconsin, Baltimore, Maryland, and here in Rochester. His ministerial career also included service as a naval chaplain, a field representative of Westminster Seminary,

and a pastorate in the Presbyterian Church in the United States.

George Willis was committed to all that the Orthodox Presbyterian Church stands for. Yet no church could confine him with blind reverence. Bound only by the word of God, our brother was a free spirit who could detect and prick the pretensions of men and of institutions. Yet a more gentle, understanding and open-hearted servant of Jesus Christ has rarely existed.

Though afflicted with multiple myeloma, diagnosed some twenty months prior to his death, George Willis was spared prolonged suffering in the end. For this we are grateful.

We extend our heartfelt sympathy to his widow, Mrs. Alma Willis, and to their children, Mrs. Anne Beenhouwer, John, and Robert. May they, with us, be comforted in the assurance that our friend, away from the body, is at home with the Lord. "Blessed are the dead who die in the Lord from now on." "Yes, says the Spirit, they will rest from their labor, for their deeds follow them."

Westminster Seminary News

Homecoming

Westminster Seminary has announced plans for the annual alumni homecoming, to be held at the Seminary Tuesday, February 14. The program, beginning at three o'clock in the afternoon, includes a talk by Professor Harvie Conn, reports from students now at the Seminary, and a dinner at a neighboring church, with a report from President Clowney on his recent sabbatical in Europe.

Student Conference

A conference for prospective students will be held at the Seminary February 16-18. The conference is designed especially for men and women seriously considering seminary training. It will provide an opportunity to meet faculty and students on campus, to attend classes, and listen to lectures and talks by a number

of members of the faculty. The conference begins with registration at 4 p.m. on February 16, and will close Saturday at 1:30 p.m. A \$12.00 registration fee will cover both room and board for the conference.

Mrs. Rena VanTil

On January 11 Mrs. Rena VanTil, wife of Dr. C. VanTil, died. She had been ill for several years, but suffered a stroke a week before her death. She is survived by her husband, a son Earl, a granddaughter, and a brother and two sisters. Funeral services were held January 13 in Erdenheim, conducted by Dr. John Skilton, with interment in Hillside Cemetery, Roslyn, Pennsylvania.



Dr. and Mrs. VanTil on the occasion of their fiftieth wedding anniversary in 1975.

MIDDLE EAST TRAINING SESSION

METS

Academic and practical orientation for persons considering Christian service in the Muslim World. Studies in Bible, Islamics, conversational Arabic, approach to Muslims. Based in Egypt, visits to other countries, field training assignments. Twelve weeks, early 1979. Two years of college required.

Details gladly sent on request



REFORMED BIBLE COLLEGE
1869 ROBINSON ROAD, S.E.
GRAND RAPIDS, MI 49506
616-458-0404

A Ministry in Memphis

Eastland Presbyterian Church (PCA) of Memphis, Tenn., desires to minister widely in the Mid-South area. Those moving to the area, or those temporarily in the area for medical or military reasons, are urged to contact the Rev. Robert L. Mabson (901-323-6578), or write to the church at 3741 Jackson Avenue, Memphis, TN 38108. Services are held each Sunday 11 a.m., 5:30 p.m., and Wednesday at 7 p.m.

The Changing Scene

(continued from page 8)

becomes a formal and hollow shell." (pp. 55, 56) one is prompted to ask, "What amillennial?"

In the mind of this reviewer, it is highly improbable that the author of *Christ's Plan for Victory* is really in the classical postmillennial camp. Some years ago he withdrew from the Orthodox Presbyterian Church to become an Independent. Yet now he lays out a program for the "orthodox Christian" that takes in the family, the church, Christian education, political action, professional organizations, the calling to various occupations, and prayer. In this program there is no mention of evangelism or missionary outreach. Today, with nearly three billion non-professing Christian people to be won, you cannot be blamed for wondering how this beautiful millennial purple and gold age is going to come in on the basis of the seven-point program, good and vital as that program is in its place.

Put in juxtaposition with Mr. Rushdoony's dream the far more Scriptural eschatology advanced by the old-line postmillennials such as Richard Baxter, Thomas Boston, David Brainard, Jonathan Edwards, William Carey (the great pioneer missionary to India), John G. Paton (of the New Hebrides), and David Livingston (who burned out his life in Africa). With racing pulse you read of them, and others, in Ian Murray's, *The Puritan Hope* (Banner of Truth Trust). These were ministers and statesmen of the

The Sovereignty of God...

(continued from page 5)

sion for Christ and then he gives us the new birth, but, praise God, he gives us the new birth and as a result of that we come to faith in Christ. He has the power and the grace to give the new birth to an infant so that, if she lives, she will come to trust in the Lord Jesus even as he is taught her by her parents in early childhood. And if she dies, she goes immediately into the presence of the Savior, not because she's not a sinner but because she's saved by the sovereign grace of God.

My friend, don't let anyone tell you that these doctrines are cold and harsh and severe and philosophical and academic and intellectual and of no good to the heart. These are the only doctrines that can sustain us in times of trouble. The true God is the only God who can really help.

I want to conclude this message by reading a few verses. On Tuesday morning, the fifth of October, I received a phone message that my daughter had just died. I told my wife and then went immediately next door and put a message

on Dial-A-Prayer and announced that the Lord had been pleased to take Joy Anne to heaven. And on that message I read from Romans 11:33 and following: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

Letters

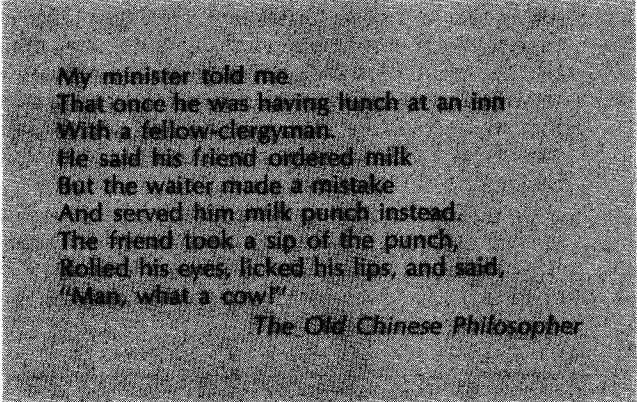
(continued from page 2)

written; and castigating those who preach the gospel because it renders people 'saved' instead of working for change . . ." The statement I have quoted is certainly unbiblical, and we emphatically do not believe it.

I am sorry that you have given a measure of credibility to that charge by printing it in your paper . . . Perhaps an editor does not have the same responsibility for the integrity of opinions expressed in letters that are printed as he

highest quality whose master passion was to take the gospel to every creature. They refused to give sleep to their eyes or slumber to their eyelids until their goal would be fulfilled and the whole earth would be filled with the glory of the Lord. There were giants indeed in those days. With them it was not an academic matter.

As I came to the end of Mr. Rushdoony's book I felt something like a character in Roger Bradfield's comic strip, *Dooley and His Friends*. There you are introduced to Max Mouse. Max says to his friend Thelma, "Have you heard of the Golden Rule?" Thelma answers, "Of course. Do unto others as you would." Max thinks a moment and then soliloquizes, "Hasn't she left something out?"



My minister told me
That once he was having lunch at an inn
With a fellow-clergyman.
He said his friend ordered milk
But the waiter made a mistake
And served him milk punch instead.
The friend took a sip of the punch,
Rolled his eyes, licked his lips, and said,
"Man, what a cow!"

The Old Chinese Philosopher

has for articles and editorials, but false witness should not be permitted.

May God's blessings abound to you in your ministry through the printed page.

Robert E. VanderVennen
Executive Director, AACS
Toronto, Canada

FOR SALE

Farmettes, 10-acre and larger (35 miles from Washington, D.C. in beautiful rural Virginia, near growing Orthodox Presbyterian church and fine Christian school, grades K-12), 10% down, \$3200 per acre, financing available. For more information write: CLEAR SPRING FARMS, P.O. Box 1556, Leesburg, Virginia 22075 or Telephone: 703-777-7957 (or 7959).

EUROPEAN TOUR

We cordially invite you to visit Europe with Rev. and Mrs. Reitsma next Summer. Here is our schedule:

Holland and England . . . June 8-22 . . . \$ 909.
Holland and Scandinavia July 5-20 . . . \$1149.
European Circle . . . July 19-Aug. 2 . . . \$ 874.

These tours include transportation, meals, hotels, sightseeing, and all tips and taxes. Enjoy carefree travel with Christian friends. For itineraries and application blanks phone 312/620-5657 or write Rev. Carl J. Reitsma, 714 East Emerson, Lombard, IL 60148.

Winter Semester at Reformed Bible College

You are welcome — why not register for Winter Semester at RBC, starting January 4? Transfer students invited. Prepare for service in church education work or missions. Numerous work opportunities for graduates. Courses: BRE, ARE, AA, CBS.

Campus housing available — new Schaal Residence Hall and other campus homes provide lodging for all applicants. Experience Christian fellowship as a member of one of these houses . . . send for complete information now about Winter Semester!

SPRING SESSION AT RBC

May 8 to 26

Come to college for three weeks in May! Credit, audit, or guest basis. Lodging and meals available on campus. Courses include Romans, Pentateuch, I and II Corinthians, Modern Theological Trends, Principles of Teaching, Church Ministry to Youth, Cults, American Literature, English, Islamics, Music, Spanish 101. Alumni and new students welcome!

MEXICO STS 1978

June 3 to August 21

Eleventh season — missionary orientation in Mexico for those who are seeking prayerfully to discover the place God has planned for them in the mission of His Church. Academic studies, field assignments. Requirements: high school graduation 1977 or earlier, church sponsorship.

AUGUST INSTITUTE

SECOND YEAR! — Here's a unique opportunity for RBC friends to study and enjoy a vacation-time visit to RBC campus. Brief nine-day courses in Bible, missions, and many other subjects: credit, audit, or guest basis. RBC faculty and guest instructors. Churches: send your teachers, youth leaders, pastor!

TWO SESSIONS — First session will be held August 9 to 18. Second session, August 21 to 30. Register for one or both. Reasonable rates for lodging in RBC residence halls and for meals. Special prices for courses. Enjoy RBC's beautiful campus. Couples and families welcome. Inquire today.



40th ACADEMIC YEAR, 1978-79

STUDY PLANS — Four-year Bachelor of Religious Education (BRE). Two-year Associate in Religious Education (ARE). Two-year Associate of Arts (AA). One-year Certificate of Bible Studies (CBS) for college graduates. Special study programs. **FALL SEMESTER** begins September 5. Ask for details.

Training workers for church and mission since 1940. Call 616-458-0404 or write:

REFORMED BIBLE COLLEGE, 1869 ROBINSON ROAD, GRAND RAPIDS, MICH. 49506

The Presbyterian Guardian

7401 Old York Road
Philadelphia, Pa. 19126

50th Anniversary Celebrated

Emmanuel Orthodox Presbyterian Church of Whippany, New Jersey, celebrated its 50th anniversary on November 4th with a Fellowship Covered Dish Supper followed by a program which had been planned by Mrs. Linda Calvin and Elders Oscar Sterner and John Seazholtz. Professor Paul Woolley, who was the first moderator of the church when it was formed fifty years ago, was present with Mrs. Woolley. The pastor emeritus, the Rev. Calvin A. Busch, acted as Master of Ceremonies.

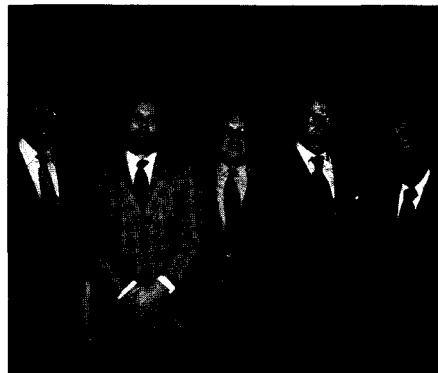
Elder Harold Keenan invoked the Lord's blessing on the evening gathering, and Elder Oscar Sterner, who has been an elder longer than any of the other session members, told of the proceedings that ultimately led to the congregation joining the Orthodox Presbyterian Church. Mr. Arthur Albohn brought greetings from the governing body of the Township of Hanover. An interesting feature of the evening was the showing of a series of pictures, narrated by Mr. George Hackett, depicting many scenes and faces of past years.

Mr. William Calvin gave a survey of Presbyterian history in New Jersey. This presentation enabled those present to understand their roots as a church much better. The first pastor was Dr. Lawrence Gilmore, who served from 1928 to 1940. He initiated the Summer Bible School program in Morristown and wrote most of the material. Each school lasted four weeks.

Mr. Angus Lindsley, the only charter member present, gave an account of the beginning of the church. The Rev. George Christian, moderator of the New

Jersey Presbytery, brought greetings from that body. The Rev. Donald C. Graham, second pastor of the church, who served from 1940 to 1945, had come from Florida where he now resides, and brought the main message of the evening.

Both Dr. Gilmore and Mr. Graham served the congregation when it occupied a home on Maple Ave. in Morristown. Under the third pastor, the Rev. James Price, a move was made to a larger home on Macculloch Ave. In November, 1956, just one month after Mr. Price died, the congregation became a part of the New Jersey Presbytery of the Orthodox Presbyterian Church. Under the fourth pastor, the Rev. Calvin Busch, the congregation moved into its spacious building at Whippany Rd. and Park Avenue in Whippany.



Ministers at the 50th anniversary of Emmanuel Orthodox Presbyterian Church in Whippany, N.J. From left to right, Donald Graham, Larry Morrison, Calvin Busch, George Christian, Paul Woolley.

At present there are three members of the congregation under the care of the Presbytery — George Kostas, William Stephens, Jr., and Paul Jaw. In addition to the support the church has always rendered the denominational missionary program, three of its own members are also serving on mission fields. Miss Elizabeth Muchmore is in Liberia, Mr. and Mrs. Clifton Floyd are with Trans World Radio in Guam, and Mr. Robert Sterner

and his family are with the Wycliffe Bible Translators in Indonesia. Another son of the church is the Rev. Stanford Sutton, who serves as pastor of Second Parish Orthodox Presbyterian Church in Portland, Maine. Should the Lord tarry, we hope to have an even greater testimony in the next 50 years!

Present members of the session are Oscar Sterner, Harold R. Keenan, John Dishman, Donald Ross and John Seazholtz. There are four deacons, Willard Pierson, George Hackett, William Calvin, and Charles Kapp.

The congregation has called the Rev. Larry C. Morrison to be its next regular pastor. He was present, and brought the meeting to a close with the benediction.

DORDT COLLEGE 1978-1979

Staff Openings

Dordt College, a private four-year college owned and operated by Christian Reformed members, is considering the addition of teachers in the following areas:

BIOLOGY
AGRICULTURE
AGRI-BUSINESS
BUSINESS ADMINISTRATION
ECONOMICS
ENGLISH
COMMUNICATIONS
PSYCHOLOGY
PHYSICAL EDUCATION

Dordt College invites applications from academically qualified individuals who understand and are committed to a Reformed-Calvinistic-Biblical theology and educational philosophy. Address inquiries to:

DR. DOUGLAS RIBBENS
Vice President for Academic Affairs
Dordt College, Sioux Center, Iowa 51250

An Equal Opportunity Employer

Wanted: Administrator

Licensed Administrator for Church-related Christian nursing home. Personal care level. For information write: P.O. Box 26, Oostburg, WI 53070.