

The Presbyterian Guardian

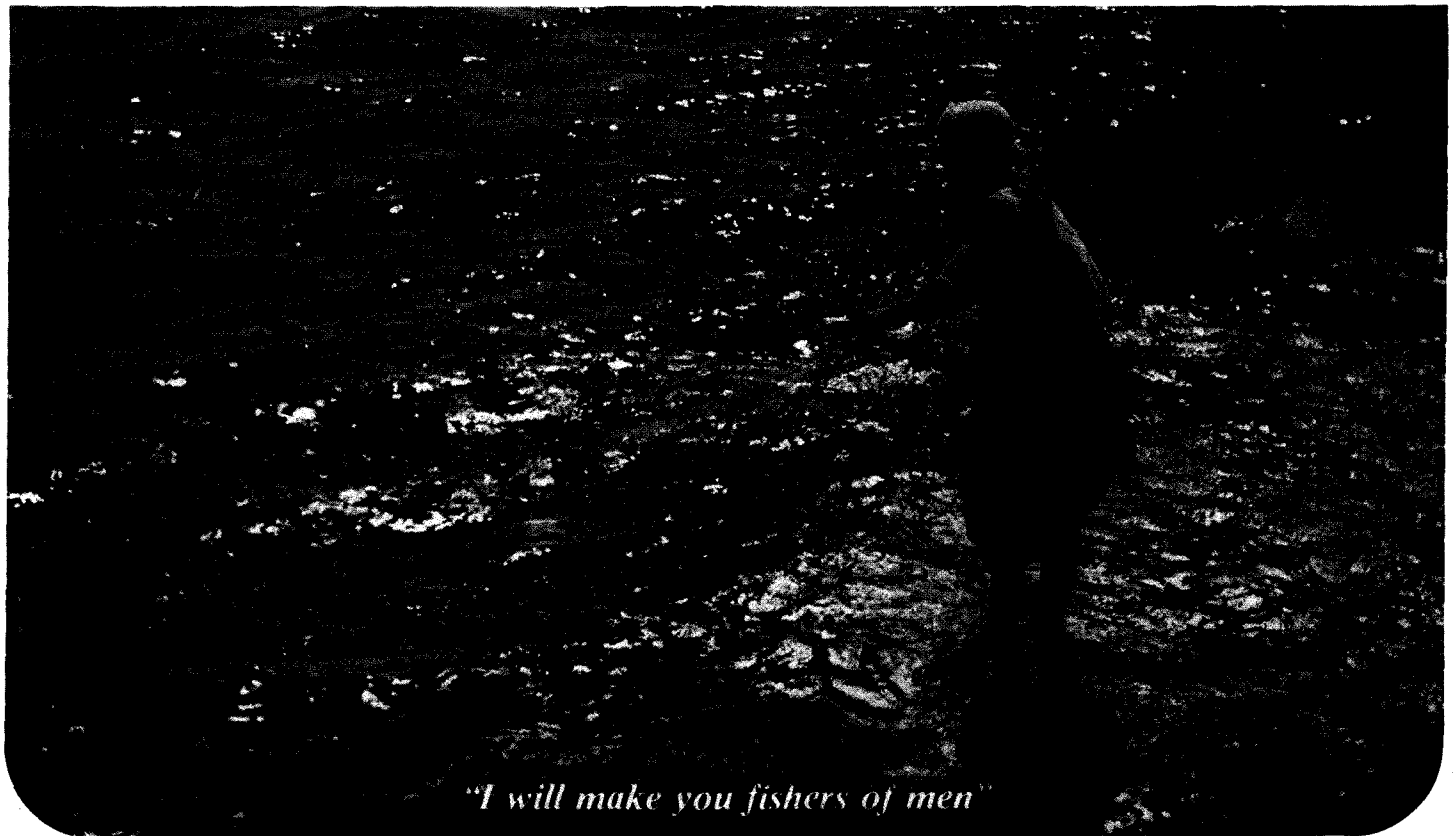
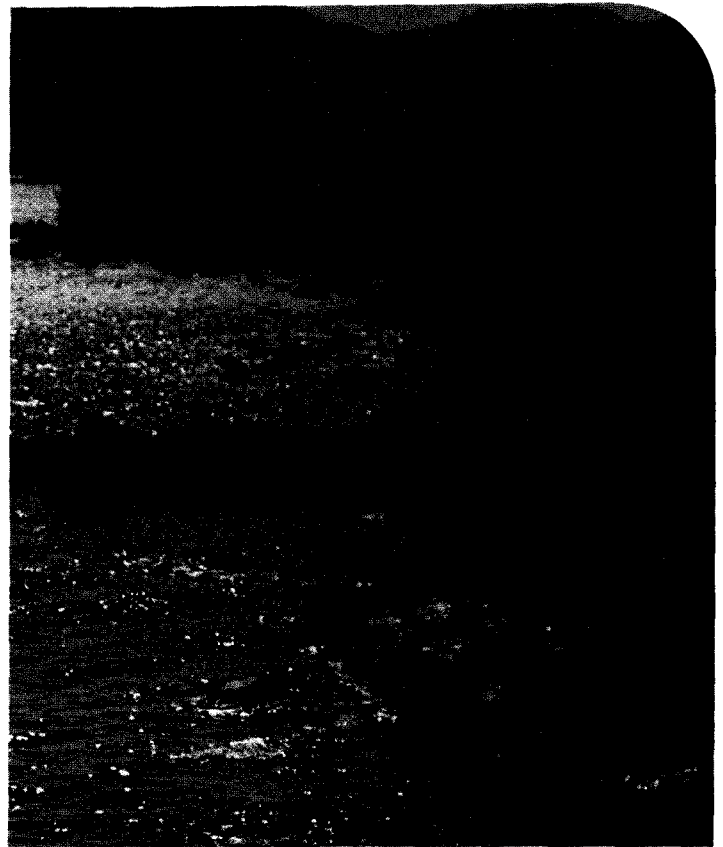
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"I will make you fishers of men"

Letters

Eschatological Living

I doubt that anyone could help but be impressed with the quality of James B. Jordan's article in the April '78 *Guardian* entitled "Post-millennialism Revised". Both Mr. Jordan's ability to write well and his admirably irenic spirit will benefit us all.

Perhaps I speak for some members of the church, however, when I say that I believe the millennial question is now beyond the point of the traditional discussion and formulation. It simply is no longer adequate to talk about eschatology as that doctrine which concentrates on the future history and its culmination. What we desperately need is eschatological living in the present as proclaimed and demonstrated by Jesus in the Gospels and imitated by Paul in the Acts and the Epistles. At issue is what we have now in Christ in relation to what we yet expect (the "already" and the "not yet"). My problem with the futuristic visions is that they fail to grasp what we presently possess and thus misread our hope. Because of this, the saints have best developed the spirit of frustration and impatience rather than the spirit of adoption; because of this, our expectation is short-circuited by an earthly short-sightedness.

Maybe Mr. Jordan and the "reconstructionists" could address themselves to theologians with the deepest of insights into the matters at hand. What is their response to Geerhardus Vos, Herman Ridderbos, and Richard Gaffin, Jr.? At this juncture the level of the discussion could be raised for the benefit of God's people everywhere.

In conclusion, could I recommend to everyone the delightful article by Leslie W. Sloat in the February '78 *Guardian*, "The Task of Biblical Theology." Here is a genuinely helpful presentation and an introduction, simply put, to the higher level of eschatological thinking and living of the Bible.

Charles G. Dennison,
Pastor, Leetsdale, Pa.

Family Worship, Psalmody, and The Trinity Hymnal

In an article on that wonderful privilege and duty of family worship (May *Guardian*), the summary teaching of our subordinate standard, the Westminster Confession, was not explicitly presented. Worship is rec-

ognized to be public, private (family), or secret (individual), and ordinarily consists of prayer, hearing of the Word, and "singing of psalms with grace in the heart" (Sections 3-6, Chapter 21). Inasmuch as a committee of divines worked for two years on a psalter and the assembly had no other praise material before it, it seems to me they were referring to *psalms*.

Although the fathers of the Orthodox Presbyterian Church voted to extend the content of praise beyond the Psalter's "songs of praise and hymns of thanksgiving to God" (Neh. 12:46) they were dealing specifically with *public* worship. Therefore when we pray and read the Scriptures in individual or family worship, and do not "sing psalms", we are only batting sixty-six percent, so to speak. It is true that individual expression of other inspired song is recorded in the New Testament, but I tend toward the view that such charismatic psalms, revelations, tongues and so forth (I Corinth 14:26) have ceased. Nevertheless, we may still sing "new songs" with David, put in our mouth by God (Psalm 40:3).

Without pressing the public-private distinction, for a similar view of praise would surely result in the General Assembly concerning private worship, remember that the majority committee recommended "that the Psalms be available for song in versions that are... as faithful as possible to the inspired text..." And therein lies a problem with the Rev. Settle's recommendation to use the Trinity Hymnal in family worship. A comparison of those psalms which are referenced in the "Index of Scripture References in Hymns" with the entire Psalter reveals additions (e.g. Pss. 2, 45, 125, 133, 134), deletions (e.g. Pss. 10, 27, 29, 37, 69, 83, 87, 92, 135, 150) and substitutions (e.g. Pss. 19, 63, 90, 99, 113, 136). An examination of the specific changes reveals three tendencies: a denaturing by avoidance of Old Testament peculiarities such as proper names; a dilution by avoidance of "imprecatory" (cursing) aspects of psalms; and an emphasis on the subjective element of the Christian's religious experience at the expense of an objective, historical foundation. The focus is on personal gratification and expression of our joy in the Lord, which results in our praise being incomplete and "eccentric", or off-center. We should praise the God who is "wisdom, power, holiness, justice, goodness, and truth". Motivation for restructuring the "little Bible", as Martin Luther called it, is usually grounded by lack of an adequate conception of the integral unity of the Scriptures, and of the Christocentric character of the psalms, which were written for this dispensation, not just the old (1 Peter 1:12).

Much has been made of the lack of express command in Scripture to sing all 150 of the psalms, and the hymnal committee

evidently felt at liberty in this matter. It has even been suggested that certain of the psalms are not suitable for praise in this dispensation. But the regulative principle of worship does not permit us to argue negatively or presumptuously. Scripture's command is clear to "sing psalms". We are to keep "pure and entire" all God's ordinances and avoid "adding to it, or taking from it" (Questions 108 and 109, Larger Catechism). And I, for one, am not prepared to allow either my own or other men's imaginations to dictate which psalms, portions of psalms, or rearrangements of psalms I will sing in private (or public or secret) worship. For God, who alone is Lord of the conscience, "may not be worshiped according to the imaginations or devices of men..." It is my right of conscience to conscientiously perform every part of appointed worship, and my liberty of conscience to enjoy this right without restraint. Thus the family worshiper who uses the Trinity Hymnal alone will distort the structural integrity (love-justice balance) of both individual psalms, and the Book of Praises as a whole, and will be denied the opportunity of an unspotted "sacrifice of praise" (Heb. 13:15). God has a strong warning for the one "who has a male in his flock, and vows it, but sacrifices a blemished animal..." (Mal. 1:14). (A complete book of metrical and prose psalm tunes, compiled with the intention of remaining as faithful as possible to the original text, is available from the Board of Education and Publication, Reformed Presbyterian Church of North America, 800 Wood St., Pittsburgh, PA, 15221.)

In this era of "freedom and liberty", my comments may strike many as legalistic. But *all* worship, if it is to be in Spirit and in truth, is to be regulated by God's Word. We are not setting a minimum standard for proper worship, but confessing something we love to do. How blessed to sing God's praises! May we all render true heart and lip service to our confession of faith, in private as well as public worship.

So I Thy name will ever sing
A song of praise will daily bring
That I my vows may pay. Psalm 61:8

Renwick B. Adams
Edgewood, MD.

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from the Editor

The Scottish Scene

Having just returned from a visit to my homeland, I thought it might be of interest for readers to hear a little of how the church is faring in the home of Presbyterianism.

In the February issue of *The Guardian* Eileen Dunkerly told us something about the Scottish Covenanters of the seventeenth century. The principles for which the Covenanters gave their lives are still being upheld in Reformed churches. However, the Covenanter movement, as such, has all but died out. Only a handful of churches still belong to the "Covenanter" or Reformed Presbyterian denomination. Most joined with the Free Church of Scotland during the latter part of the nineteenth century. The Covenanters are now strongest in Northern Ireland and the USA.

The Reformed witness in Scotland today is largely confined to two small denominations: the Free Church and the Free Presbyterian Church of Scotland. In the Scottish context "free" means free from state control and intervention. It was on the issue of Christ's kingship over the church that the Free Church of Scotland came into existence in 1843. The Free Presbyterian Church came into being fifty years later during a period of declension in the Free Church. These two denominations have a combined membership comparable to, say, the Orthodox Presbyterian Church. (Remember that Scotland has a population smaller than that of New York City.)

The national church, the Church of Scotland, is predominantly in the control of liberals. There is, however, a sizeable evangelical minority. Within that there is an even smaller minority of some forty men who belong to what is known as The Reformed Fraternal. These men are seeking to take not only their Evangelicalism but their Presbyterianism seriously by working for reform within the church structure. Failure to do so in the past has been a marked failure of the evangelicals.

One of the most aggressive evangelistic movements has developed within the smaller of the two Reformed denominations. Some twelve years ago, two divinity students met to write a tract. From this grew the Blythswood Tract Society which now has a ministry of tract distribution, book agencies and Bible correspondence courses which has spread across the world. The latest newsmagazine tells of a response from tracts in Yugoslavia. There have been contacts for



Kinlochbervie Free Presbyterian Church. This building is typical of a unique type of Scottish architecture of the 18th century.

a number of years with Christian workers in Holland, Nigeria, India and Canada. There is an associated bookshop in the USA (Bonzaayers Bookshop, 2115 South Burdick St., Kalamazoo, Michigan 49001). Latest plans have been for the development of a radio ministry in Scotland. The society, whose members are Free Presbyterians, is under the forceful leadership of the Rev. John W. Ross, Free Presbyterian Manse, Lochcarron, Rosshire, Scotland.

Something which is bringing great changes to the Scottish countryside is the discovery of oil in the North Sea. Thousands of laborers from England, Ireland and abroad have been pouring into the remote Highland regions to work on the oil rigs. This, of course, presents a great opportunity for evangelism, although some are fearful of adverse effects on the Scottish way of life.

Reformation in Italy

The attention of the world has been directed toward Italy and the passing of Pope Paul VI. Elsewhere in this issue we have provided comment on this event.

In this news item, however, we would like to direct attention to a very different aspect of the religious scene in Italy. We would like to introduce the work of Franco Maggiotto, an ex-priest whose ambition is to develop a Reformed Studies Center in Italy.

Franco Maggiotto grew up in the Roman Catholic Church. As with Luther, a sense of sin drove him to a monastic life. Failing to find peace there, he became a parish priest. This proved to be no more satisfactory. Reflecting on his seminary training and his parish experience, Maggiotto has this to say:

"When I entered seminary I had assumed that the validity of the Roman Church was its basis in the Word of God. My experience after entering the priesthood soon disabused my mind. Seeking God for myself, through studying the Scriptures and preaching their truths as I understood them in the church services, I became aware that there was a wide gap between God's Word and the "Magisterio Ecclesiae" (Authoritative Church) and the more I understood the Word and its gospel the wider the gap became."

While serving the mass on one occasion, Maggiotto was moved to tears by a reading of the words from Hebrews 10:10, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." The truth of this statement struck forcibly home to his heart and was the means of his making a final break with Rome.

He entered a Waldensian seminary in Rome but felt that the Arminian theology taught there was not materially different from what he had left behind in Romanism. Accordingly, he went to England where for two years he learned the Reformed faith.

Six years ago Maggiotto began preaching the gospel in Finale Figure (on the Italian Riviera). Today a church has been established which is made up largely of recent converts. He also circulates a bi-monthly magazine with extracts from the Reformers and specially prepared messages.

However, the great need, as Maggiotto sees it, is for the establishment of a Reformed Studies Center where disillusioned priests and others can study the doctrines of Scripture. (At present he is overburdened with correspondence from priests who are leaving the church in despair.) A committee called "Fida Viva" (Living Faith) has been set up in Italy to promote this work. Support is also being given by friends in Holland and England (primarily the European Missionary Fellowship). A building has been purchased, but finances are badly needed in order to make the project economically viable.

We need to pray that in a land so dominated by the Roman Catholic Church there should be a return to the message of Paul to the Roman church, "The just shall live by faith" (Romans 1:16). Any church or individual interested in more information about Franco Maggiotto's work should write to the managing editor.

J. Cameron Fraser

Dialogue, Evangelism and the Jewish Community

Moishe Rosen

We appreciate the opportunity to publish this article which was sent to us by Mr. Moişhe Rosen, Chairman of Jews for Jesus, an evangelistic outreach to the Jewish people.

The American Jewish Committee has launched what might be termed a dialogue offensive. All over the country, they are planning meetings between their traveling troupe of professional Jewish community workers and local Christian leaders to "find common grounds of understanding." Many evangelicals laud these dialogues as a good thing, but we need to take a closer look and discover just what is behind the idea of dialogue.

Dialogue is a policy of the Jewish community designed to keep Jews within the fold of Judaism. At this time, fewer than half of all Jews in North America are affiliated in any way with the synagogue. In some areas the Jewish-Gentile intermarriage rate has soared to a frightening forty percent. The rabbis are alarmed that Jews are assimilating. Yet, in this climate of insecurity, Jewish leaders are clamoring for dialogue. To them, dialogue is not an opportunity for Jews to discover much about Christ or the nature of Christianity; rather it is intended to serve as a platform from which to influence the attitudes and actions of Christians who would seek to evangelize the Jews.

I. Can Dialogue and Evangelism Co-exist?

Certain Christian leaders see Jewish-Christian dialogue as the preparation for friendly discussion of religion. Enticed by the announced goal of finding common grounds of understanding, they hope to open a channel of communication to the Jewish community for the purpose of explaining Christian truths. Now no one will dispute that anything which promotes a bet-

ter understanding between peoples is worthwhile, and that we ought to act in Christian love and friendship toward the Jewish people; however, anyone who enters into such a religious dialogue with the hope that it will pave the way for preaching the gospel will be sadly disappointed.

The Parties Involved

Religious dialogue does not really take place between the people of the Jewish and Christian communities, but rather between church leaders and professional representatives of the Jewish community who are committed to preventing Jews from considering Christ.

To most Jewish leaders, the Messiahship of Jesus is not an open question. It seems that ministers who renounce their faith in Christ and the cardinal doctrines of the Christian church can and do remain as leaders in some churches, and their viewpoints are tolerated by the churches they represent. On the other hand, if a rabbi or other professional leader of the Jewish community announced that he believed in Christ, immediately he would lose his position of leadership. His personal integrity would be impugned, and he would become a social outcast. Disavowing the Messiahship of Jesus is intrinsic to one's commitment as a Jewish Leader, because it is universally propounded that if a Jew accepts Christ, he is lost to the Jewish community. Thus, any Jewish community leader who engages in dialogue is simply not open to considering the claims of Christ.

The Prejudices Involved

Dialogue is often a thinly veiled attack on evangelism and those who practice it. As Jewish community leaders enter into such dialogue, they never miss the opportunity to deal a blow at the enterprise of Jewish evangelism. Universally, Jewish leaders use as their argument against Jewish evangelism the allegation that "conversionist attempts" build walls between Jews and Christians. They say that the clumsy evangelistic work done among the Jews in the past has caused ill will between Christians and Jews. Of course, they make no mention of the fact that often they have had a part in fostering such resentment by making inflammatory remarks about missionaries "forcing religious beliefs" upon Jews. A Jewish newspaper might call a Gentile who praises Judaism "open minded" and "fair". But it would *never* print respectful words about a Jew who believes that Jesus is the Messiah. When they call Hebrew Christians "apostates" and "turncoats," they discredit the motives of all Jews who accept Christ and all Christians who attempt to share their faith

with them. In this way, the Jewish leaders themselves are contributing much to the resentment which they so openly deplore!

Jewish community leaders stand to gain much by entering into dialogue. They are able to convince their constituents that they are bettering community relations and upgrading respect for the Jewish religion. But the hidden agenda is to vitiate evangelism among the Jewish people.

Most Jewish community leaders enter into dialogue eagerly because they hope thereby to obtain some concessions or sympathy. But the concessions they seek often-times would reduce public recognition of Christ, and would undermine the Christian influence in the community. Christians should be aware of these motives before singing the praises of dialogue with Jewish community leaders.

The Priorities Involved

Many evangelical Christians have entered into dialogue, thinking they would be allowed to tell something of Christ. When they found that Christ's Messiahship was not open for discussion they continued in the dialogue because they felt there was still something to be accomplished. They were right; but too often what was accomplished was a dilution of their own commitment to evangelism.

Other church leaders who approached the matter of dialogue with zest were people who already had a substantially weaker commitment to evangelism. For them, dialogue became a substitute for presenting the claims of Christ. To be sure, the Christian's confronting the non-Christian with the claims of Christ is usually more awkward and painful than dialogue; but does dialogue really fulfill the Christian's obligation to preach the Gospel to all?

Many church leaders have become quite intolerant of all evangelism. Instead, they substitute *dialogism* in order to satisfy those who feel a Christian duty to evangelize. They say, "we will have dialogue now in order to establish a basis for evangelism later."

"Disavowing the Messiahship of Jesus is intrinsic to one's commitment as a Jewish leader, because it is universally propounded that if a Jew accepts Christ, he is lost to the Jewish community."

However, it is yet to be demonstrated that any Jewish person ever came to salvation in Christ because of dialogue. On the contrary,

there is reason to believe that there is less evangelism among the Jews because of this dialogue, inasmuch as it has replaced evangelism as a priority in the minds of some church leaders.

Some "Christian" advocates of dialogism don't even bother to pay lip service to Jewish evangelism. They go so far as to say that the direct evangelism practiced by Jewish missions is an affront to the Jewish community, and therefore should be abandoned. Often they castigate those who would directly approach Jewish people with the gospel, saying that such an approach is foolishness, inasmuch as it does not win friends.

Those who talk in terms of dialogue propagate the fallacy that somehow engaging in dialogue with the Jewish people is respectable and friendly, while engaging in evangelistic endeavor toward them is arrogant and even hostile.

The Problem

The problem essentially is: What is good evangelism? Proper evangelism is not the Christian looking down on the Jew and saying, "Why don't you step up to this higher plateau of righteousness by accepting Christ; then you will be as good as we are." Proper Jewish evangelism is the Christian saying to the Jewish person: "I am an unworthy sinner who has come to the God of Israel through the Lord Jesus Christ. Wouldn't you like him to cleanse you of your sins, too?" Christians should make it very clear that they do not preach the gospel to Jews because they despise Jewishness, but because they know that salvation is only in Christ, and only in being personally related to him can individual Jews find the true fulfillment of their Jewish heritage.

In short, the Christian should be prepared to "give a reason for the hope that is in him," and not be arrogant about it. But he should not be discouraged if "the preaching of the cross" seems to be "foolishness to them that perish."

II. How is the Local Church Doing in Jewish Evangelism?

Let's look more closely at how well the church is doing in Jewish evangelism. There are two basic areas in which the church has failed to reach the Jewish people.

Failure to Penetrate the Jewish Community

A church may operate and carry on its ministry in a locale where Jewish people reside or carry on their business, but this does not necessarily mean that the church is in a Jewish community. The concept of community embodies more than mere geographical affinity. For a community to exist, there

must be common interests, social interaction, and a sense of common identity. The Jewish community is a group within the wider community. While Jewish people might live in the same area, work at the same jobs, attend the same schools and engage in commercial intercourse with everyone else, this does not mean that they are part of the same community as those around them. Likewise, not all Jews who live in proximity to a Jewish neighborhood are *members* of the Jewish community.

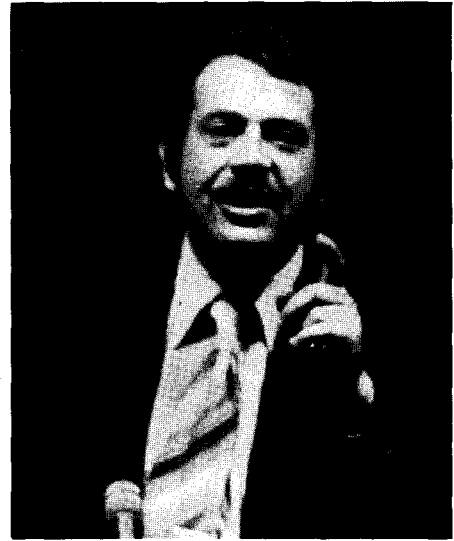
Among those Jews who have a sense of community with one another there is a strong feeling of mutual affinity. They have common interests to be protected: the building of a synagogue, or a Jewish Community Center, the defense against anti-Semitism, the promotion of Jewish charities and causes.

However, no one factor contributes more to the coalescence of the Jewish community than the desire to remain separate. Jewish people who highly respect their heritage want to preserve that heritage, and they feel the best way to accomplish this is to avoid assimilation. The fear of assimilation is even stronger than the desire for acceptance by the Gentile community. Thus, to safeguard Jewish identity, the community leaders place much emphasis on those common interests and experiences that keep Jews together and distinct from the Gentile community.

"For the most part, the Christian church simply does not preach to the Jew. It has done a great deal of preaching at him."

Is this not also true, one might ask, of other groups such as the Greek Orthodox Church in the United States, or other segments of society that are bound together by both religious and ethnic ties? To a certain extent it is true of such other groups, but to a far lesser degree, because they do not fear assimilation in the same way. A person belonging to the Greek Orthodox Church does not worry that his grandchildren will be lost to the Greek Orthodox community...at least not to the same extent that Jews show concern over the same kind of problem.

While this fear might seem strange or even unnatural to one not well acquainted with Jewish thinking, it really is understandable. The Jews, after all, still believe themselves to be the chosen people, as they were in Old Testament times; and most of them have a mystical awareness of this chosen status, even if they don't understand its implications. Most of the Old Testament law was



*"To be obedient, we must share Christ"—
Moische Rosen*

designed to keep the Jewish people separate from neighboring peoples. At many times in history the Jews underwent great persecution for their religious belief. From the time of Haman to the present there have been those who would annihilate the Jews. It is only by the amazing providence of God that they still exist as a people. Both the sufferings and that mystical awareness that the Jews are a special part of God's plan for the universe have kept the individual Jew strongly identified with his heritage, perhaps more strongly than any other group ties on earth. And while some Jews may not actively participate in the concerns of the Jewish community even they cannot completely forget their Jewishness.

In looking at the successes of the church in Jewish evangelism, one finds that for the most part, the Jews converted to Christ through the church have been those who were not part of the Jewish community. A large percentage of them were either married to Gentiles or were outside of the Jewish community due to a lack of real participation. The Jewish person who is an integral part of the Jewish community is usually fearful of the church and less likely to hear the church's presentation of Christ. Then, too, the church has low credibility with the Jewish people; through the ages it has shown that it can be a potent enemy of the Jews.

Failure to Communicate to the Jewish Community

For the most part, the Christian church simply does not preach *to* the Jew. It has done a great deal of preaching *at* him. The difference is this: When you throw a ball to a person, you gauge the distance and take into account his ability to catch it; when you throw a ball *at* someone, you intend for the

(continued on page 10)

Suffering and the Church

John Mason

On the surface of it, persecution of the church aims at eradicating the faith. For example, the Marxist social programs of China and Albania openly intended the destruction of faith. About eight thousand missionaries were driven from China and the number of public services held on Sundays was reduced from a network covering the whole country to only three. In Albania, all the seminaries and other religious institutions were forcibly closed.

The life of the church depends on its ministry and its services. What we usually think of as the Christian life, apart from the personal life of believers, is what the regimes in China and Albania have virtually eradicated. It would be quite irrational to think that this has no evil consequences in the lives of believers, or even more so, in the success of the church's evangelism. If it is really necessary to go out and preach the Word to the ignorant and if it is really useful to our own growth to attend worship services, Bible studies, and even seminaries, how can anyone say that persecution may not injure the church?

Tertullian, loosely translated, said that "the blood of the martyrs is the seed of the church." But this remark is sometimes used as an escape from looking at the horror with which the world serves the church. (See Ps. 79 and 137.) It will never do to say that "all things considered," the church that is persecuted is really doing much better for it, is more pure, and so forth. This is a misuse of the fact that suffering may well have such a purifying and strengthening effect, in the providence of God. If *all* things are considered, of course we know that they work together for the good of God's elect. But it is wrong to use this fact to avoid the duty of actually *considering* all things, especially if what is overlooked is not only overlooked but actually pushed out of sight. In speaking of something overlooked, we refer to the terrible suffering which no one would wish on himself, which powerfully tempts men to fall

away, to draw back their evangelism, and to let up in the continual struggle of bringing all of their lives under the discipline of the Word of God. It certainly does appear that something is wrong when people say that they think the American church might profit from some persecution. Far from encouraging such an ill-considered expression, Jesus instructs us to pray that we might *not* enter into temptation.

It is often said that the conversion of Emperor Constantine and the consequent "worldly prosperity" of the church was the source of many evils. This analysis must receive more attention. For example, from the perspective of that generation, it must have been a matter of deep rejoicing and thanksgiving to God. After all, Christians were delivered from great suffering and danger and they became free to build churches, copy Scriptures, teach laymen and church officers, and in general to carry out their spiritual work under God. How they may have been blessed personally and how history was changed too is a matter for historians to elaborate. I suppose that Europe itself, to say nothing of America, might have remained pagan if not for the public conversion of the Roman Empire; but this again the historian must judge. Our point is that if we pray for God's blessing on our brothers and sisters in prison camps and cells, we should not despise the agency of Constantine or a successor of his, if by the grace of God someone might get the power, the opportunity, and above all, the Spirit by which these cell doors might be thrown open. The hidden press and hand-cranked mimeograph could be replaced by the lightning-fast machinery which runs off *our* precious Bibles. Those who copy out Scripture portions by hand would welcome the sight of paperback New Testaments at forty cents a copy; or better, at so-and-so-much for *ten thousand*. The New York Bible Society sold one million copies of its new translation in the first month of publication. Such distribution is an incalculable blessing. It is a blessing which persecution can cut off very nearly at the root: witness the Soviet Union. We should earnestly desire the blessing and happiness of freedom to expand, not to be cut off in the supposed interest of the piety of the church. It is hardly remarkable that Paul urges us to pray for kings and government and adds the reason that we may thereby hope to lead a quiet and peaceful life; that is,

one free from temptation. Surely this quietness serves the interest of all men coming to be saved and to the knowledge of the truth (1 Tim. 2).

It would hardly seem worth stating the point that although Paul's ministry prospered against stiff opposition of men and nature, it was despite this opposition, not in cooperation with it. And why should we underestimate the value of the time he spent teaching when he was not being stoned and otherwise hindered? (See Acts 18:11, 28:31.) It was despite the opposition of Pharaoh that God's people multiplied in Egypt. The principle taught is that God's power is irresistible, not that opposition is something helpful for life or piety.

It should also be said that not all suffering is for the purpose of instructing particular persons in Christian piety. We have a very self-centered view if we think that ravages from which we are spared were designed mainly to teach us a Christian truth. The soldier who returns safe from the World War will hardly say that millions died and were wounded, had hopes raised and smashed, all so that he could advance something in religious life. It is unrealistic and unbiblical to pass over the obvious facts in favor of a new mysticism. This is what is done if we wash away the tears and suffering of the persecuted with a little thought about how it helps people to be better Christians.

Finally, we may return to the quotation of Tertullian about the seed of the church. Perhaps our doubts about this should have started earlier, since the Bible itself in one or two places says that the "seed" is "the Word of God." (1 Pet. 1:23, cf. Lk. 8:11.) Already this suggests that it is right to think first in terms of faith and the gospel, and not of martyrs and their testimony. Also, it is better to consider how persecution may affect the distribution and public reading of the Bible, as well as how it may work to discourage the lukewarm and to set apart the strong in faith. Finally, let it appear to us with what feeling we ought to hear this exhortation, "to remember them that are in bonds, as bound with them; and them that are ill-treated, as being yourselves also in the body." (Heb. 13:3.)

The Rev. John Mason is a missionary to Lebanon with the Orthodox Presbyterian Church.

Success— True and False

Edwards E. Elliot

There are those, even in apparently orthodox circles, who are ready to say, "There is no such thing as a successful small church." And the scornful cut is often added, "A church is small because it wants to be." But what godly church would actually cherish its smallness? What church wouldn't bless the Lord for an enlargement of its coast? And what true church would not resent the put-down by Pastor Robert Schuller when he says that any church with less than 1,500 members has nothing to offer but a "cheesy little program"?

We invite men to hear the Word. We labor at this continually and faithfully, as ambassadors of Christ. We want them to worship the Lord in the beauty of holiness. And God gives the increase, as the author and evaluator of genuine ecclesiastical success.

Does success mean the erection of ever larger buildings, to house the latest crop of admirers? Shall there be an institute by which to challenge others to imitate such successful church management? Is religion for the sake of men to fill our vision of what is within the realm of possibility?

The Greeks used to say, "Man is the measure of all things." And thus it was the glory of man that was projected in the Greek temples. The itch for human glory and the development of human religious advancement caused the Athenians, according to Acts 17:21, to spend "their time is nothing else, but either to tell or to hear some new thing." There is an itch among men which cries out for pleasant scratching. The one who can measure up as an itch-scratcher will receive the man-pleaser's reward. All men will speak well of him. He will be thought of as a success-symbol.

Pastor Schuller says, "I intend to become an American classic" (*New West*, April 24, 1978). In the same context, he says his message is a "statement that has never been made by a churchman before in history. It's not in the roots of Calvin or Luther, or even Augustine. It's as simple as stroking people.

It's as simple as keeping human beings surviving by keeping their emotional systems fed."

When the Apostle Paul appeared on the Athenian scene, proclaiming Jesus and the resurrection and the day of judgement, the Athenians largely responded with cruel mockery. The message did not "grab" them. But if the gospel does not "grab" the Greek mind, shall there be an alternative statement which will do the job? Shall the gospel be reduced to simple stroking?

Paul warned Timothy of a coming declension: "For the time will come when they will not endure sound doctrine; but after their own lusts, shall they, having itching ears, heap to themselves teachers; and they shall turn away their ears from the truth, and shall be turned unto fables." (II Tim. 4:3, 4).

As surely as roots are cut, roots which are found not only in Calvin, Luther and Augustine, but in Scripture itself, church growth will be grafted to another root system. Such roots are available in modern cult teaching. But to take advantage of such alternative roots, a Reformed church pastor must violate his own ministerial vows.

"In the Christian temple, God is host, and man—even the most successful among men—is guest."

The novelty of introducing cultism to the church is indeed startling, but at the same time interesting and even flattering to the unsaved person. The recitation of the Possibility Thinker's Creed, a creed with no suggestion of the offense of the cross, surely would not be a difficult task. And conceivably, some may regard such an expression as tantamount to a credible profession of faith.

Dr Norman Vincent Peale, whose earlier teaching of positive thinking is reflected in possibility thinking, did not balk at speaking a congratulatory word at a celebration at the Founder's Church of Religious Science; for it too could be hailed as a success.

As time goes on, the show-case of the Garden Grove Community Church seems to contain more elements which ordinarily are associated with cult teaching. For example, the cults with one voice reject the Bible's definition of sin as transgression of God's law. And Pastor Schuller would redefine sin by asking, "What is the core of sin?" He would answer, "It is our innate, inherited negative self-image! The negative self-image is responsible for any and all sin."

This cultish definition is a far cry from Romans 5:12-21, as well as from the Reformed standards. The sinfulness of that estate into which man fell is no mere

negative self-image. It is a four-way sinfulness: "The guilt of Adam's first sin, the want of original righteousness, the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it." (*Westminster Shorter Catechism*, Q. 18.)

But by the cultish definition, the need of the sinner is so slight that Schuller advises against even telling the man in the pew that he is a sinner. "He knows that already." And in a recent article in the *Ladies' Home Journal*, Schuller denied that Jesus ever called any man a sinner.

It is the redefinition of sin that makes the preaching of success such an easy thing. With sin so slight a matter, the mere alteration of the self-image can transform the audience into "beautiful people." And it is this generous benediction which sinks into their ears. It is this which permits the distribution of the sacramental elements from car to car in the parking lot, without a negative thought.

This success story has its admirers, not only among the ministers of the Reformed Church of America, to which Pastor Schuller belongs, but in other churches as well. For the argument is, "The outsiders will be attracted by the initial presentation, and then we can give them the Word." But shall we do some evil that good may come? Paul, under pressure to be a man-pleaser would not "shrink from declaring...the whole counsel of God".

In the Christian temple, God is host, and man—even the most successful among men—is guest. As host, God has the right to regulate what goes on in the house. If he were to say, "remove sandals," we would. His Word regulates our worship. We may not introduce elements or novelties unless required to do so by the Word. For what the host does not command or provide is, in this house, forbidden. Jesus quoted the words, "In vain do they worship me, teaching for doctrine the commandments of men." We may not hide the offense of the cross even temporarily. That offense is our show-case. We glory in exactly this.

The chief end of the church is not the good of man but the glory of God. But glorifying God by obedience to his Word, is the best way to gain the greatest possible good for men. We must deny our own wisdom, and reject our own ideas of what men need. We follow him, who endured the cross. This is the only way for the church to succeed.

Success in the church is to be measured by a divinely-given reed (Rev. 11:1). "Rise, measure the temple of God, and the altar, and them that worship therein." It is not counting, so much as measuring. There were many out in the court who could have been counted, but they were only temple-treaders,

(continued on page 11)

The Nursery Question

Karl Hubenthal

All readers will not agree the Rev. Hubenthal's carefully thought-out conclusions, but they merit our attention.

There exists in the church an unspoken tendency to treat children as second class citizens of the kingdom of heaven, and nowhere is this more apparent than in the most sacred and vital function of the church—public worship on the Lord's Day. Though all Presbyterians admit that children are within the covenant community, yet they are frequently excluded from the place where grace is most forcefully poured out. Doubtless this is not so much a deliberate and willful sin as it is an omission. It is probably due to the low regard that people these days have for the formal worship service and more particularly the low esteem that they have for the means of grace. If people fully appreciated the fact that it is in the preaching of the Word and the administration of the sacraments that Jesus issues his blessings, then people would, like the mothers of Mark 10, push through the crowd and even endure the reproof of the disciples to have their children brought into the presence of Christ to receive whatever he has to give them. The Westminster standards teach that parents are to provide for all things necessary for their children's souls. One of the essential duties of the parent is to bring their children to the outward and ordinary means of grace in the fellowship of the worshiping body of Christ.

Decency and Order

Now all this presents a problem to conscientious parents. It is not always practical to keep babies in the worshiping assembly. They cry, fidget, whine, and fuss with no regard to the solemnity of the occasion. Parents are embarrassed as others are distracted from the things upon which they should be intent. Granted that children *should* be present in the worship service, in practice it often becomes expedient to have certain children, especially infants and toddlers removed from the congregation. And if there is anything that Presbyterians insist

upon as much as infants being within the covenant community, it is that the worship should be carried on with decency and order. The dilemma may be concisely stated as follows: Do we have order in our worship, or do we have children? What is the church to do with this problem which is not going to go away?

Working toward a Solution

Before we begin to suggest solutions from the top of our heads, let's review two basic axioms which we know we cannot change. First, the church is composed of believers and their seed. Second, the church should worship together as a unit and it is not right to regularly exclude someone from that worship where Christ is exhibited in Word and sacrament.

Now let us submit a third axiom which is equally cherished by Presbyterians. Pragmatism is a handmaid to effective government, not a mistress. We believe that God has wisely and fully furnished his church with all things necessary to the effectual worshiping of the saints. It becomes exceedingly proud and impious of us to think that we can improve upon that which God has established in his holy Word. Thus we understand and confess that part of "... the duties required in the second commandment are, the receiving and keeping pure and entire, all such religious worship and ordinances as God hath established in his word..." (Westminster Larger Catechism Q. 108).

We would grant that difficulties which arise in the church may be overcome by whatever method is expedient, but we also insist that that expediency must always operate *within the framework* which God has clearly established. Thus, to use an expedient method of handling the bawling infant or active toddler which does not violate or omit the revealed will of God is acceptable, but to use an expedient method which lays aside what God has established is to favor the wisdom of man over against the wisdom of God. And in the long run, it becomes the most inexpedient method after all.

Jesus and Little Children

The incident in Mark 10:13-16 and its synoptic counterparts has been misused to prove a lot of things which it does not. For example, although it *reflects* on infant baptism, it does not teach it. But for whatever it does not teach, two things may be said with absolute certainty. It was a real

incident and not just a parable. It involved our Lord in the flesh and real babies and everything you know about babies and little children. Furthermore, this singular fact stands out beyond refutation, namely, that Jesus Christ could not bear to see these babies prohibited from receiving his blessing. If we erase the false euphoric portrayals of this scene which we sometimes get from vacation Bible school material, of children of representative nations standing in their native costumes with beaming faces around a brown haired, blue eyed Jesus, we may more accurately imagine a bustle and skirmish of determined mid-Eastern women against a handful of equally determined fishermen. And perhaps a few of the infants may have been veritably screaming their lungs out as they looked up into the face of a man who was obviously not daddy! And on top of it all, there was the young Rabbi who became justly indignant with his disciples for trying in the way they thought best to facilitate smoother operations. We would not wish to portray an imaginary situation equally as erroneous as the common tranquil one; but for my part I cannot imagine Jesus saying to one or two of the women present, "You children are crying or need changing, so please take them away—no blessing today." For Jesus to prohibit the babies would be flatly contrary to what he had just told the disciples.

Children and Ordinances

Today Jesus no longer walks the earth and lays his hands on little children. He has ascended to the Father and sits at his right hand. But that does not mean that he does not bless little children today. How does he do it? This is where paedobaptists insist that although this passage does not teach infant baptism, it certainly bears upon it. We firmly believe that babies should receive the sacrament of baptism. The baptist objects on the grounds that it cannot have any meaning for them. Babies cannot apprehend its significance by faith; therefore, baptists argue, it is invalid. Someone might suggest that it would be wise to take the little children aside and give them an object lesson on how water cleanses dirt. The lesson is, that just as water cleanses dirt, so baptism by the Spirit cleanses the heart from sin. And we would say, Amen! Give them that lesson! And employ the most talented person in the congregation if you wish; but never, never, never should you give them that lesson in lieu of the actual sacrament.

But is water baptism the only element of worship adapted for children? What about singing? Many parents can testify about their children who learned to sing the songs of Zion before they ever learned to speak sentences. But that is not the real reason children should sing with the congregation. They might, after all, learn faster with the individual assistance of a teacher. Again, we think this is fine, but the training should never be simultaneous with the stated worship. Rather, we insist that the church as a congregation is to sing together as a chorus in worship. And by church we mean believers and their seed. Children need to learn that their little voices (however off key) are important to the corporate praise.

"If we think we have a superior way of communicating grace to our children, then we have excelled God's way."

What about preaching? Surely the children, especially the very little children get next to nothing from the sermon. (Note how this same reasoning when used by the baptist against infant baptism is invalid, yet when used by paedobaptists against children hearing the Word is supposed to carry some force.) But don't we agree that grace is administered through the sacrament of baptism, albeit the necessity of the work of the Holy Ghost in the heart of the recipient? Likewise grace is administered through preaching (again, albeit the necessary work of the Holy Ghost)

The Larger Catechism asks (Q. 154), "What are the outward means whereby Christ communicates to us the benefits of his mediation?" *Ans.* "The outward and ordinary means whereby Christ communicates to his church the benefits of his mediation are all his ordinances, especially the Word, sacraments, and prayer; all of which are made effectual to the elect for their salvation".

That is God's way. If we think we have a superior way of communicating grace to our children, then we have excelled God's way. If another way is demonstrated to be effective, we reply that God is able to overrule the ignorance of man and sometimes uses impure means to bring sinners to

repentance. If, on the other hand, the children's being made to sit through the sermon is demonstrated to work poorly, we reply that probably it is because the church has sinned in not devoting itself to its task with heart, soul, and mind. But it is not for the church to delete, augment, or find functional substitutes for what God has established. His ways are altogether right and holy.

Jesus Present in the Worship

We said above that Jesus is not here; he is in heaven. That is true; he is bodily in heaven. But there is a mystical sense in which he is here on earth. His Spirit is here in his body, the church. And this is the most compelling reason of all why our children ought to be brought into the public worship of God. It is in the stated worship that Christ is present in a special way. In Psalm 22:22 the Lord says, "I will declare thy (the Father's) name unto my brethren; in the midst of the assembly will I praise thee." This teaches us that the Lord is in the midst of the worshipping congregation in a very special way. He is with his brothers when they are praising God. He, through the preacher, declares God's holy name unto his brothers. He praises God with them when they sing the songs of Zion. The book of Hebrews quotes this verse in chapter 2 verse 12. There the reference is unquestionably to Jesus Christ who says, "I will preach thy name unto my brothers. In the midst of the church will I sing thy praise."

Christ is Blessing Children Today

Shall we refuse the little children to come to Jesus Christ as he is in the midst of the assembly, though he is not ashamed to call them his little brothers? Shall we, like the earlier disciples, arouse his indignation? They are his children. He wants to bless them. We must permit—nay *insist* that the small ones come. We cannot keep them out except we bring down on ourselves the indignation of the Lord!

And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? (Luke 11:11-13)

Which one of us pretends to provide something better for our children than the

living presence of Jesus Christ as he declares the Father's name to his brothers? Which one of us will substitute a nursery for our children in place of the presence of the Spirit of Jesus Christ as he sings praises to God in the midst of the church? We must never do it! We must suffer the little children to receive the blessing of our Lord as he communicates blessings to all his children. It is in his holy temple that he shall bless them. We would do well to hearken to the prophet Joel,

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the elders, gather the children, even those that suck the breasts; let the Bridegroom go forth out of his chamber, and the bride out of her closet. (2:15, 16)

Permissible Solutions

What shall we do, then, with the child who disturbs the worship? And by that, we mean the kind of scene wherein there is a *real* disturbance.

Virtually always a child cries or fidgets or yells because of one of two reasons: either he is uncomfortable (in the case of infants, hungry) or he is naughty. In either case, if he cannot be contained by the parents or another responsible adult nearby, he may be *temporarily* taken out, where he can usually be calmed down in three to five minutes at the most. He should then be brought directly back into the public worship where he belongs. To keep him out is to let him know that he has a lever by which he can control his parents to some extent. The parents should have control, not the children. The parent should know what is best for the child, though he may not like it.

It is commonly objected that by keeping the children in the service, they learn to hate the worship service. We reply by asking if you think you can teach your children to love the service by keeping them out. You cannot teach your children to appreciate the worship of God without disciplining them to witness and participate in it anymore than you can teach them to like spinach by giving them ice cream. There is a better way to teach. Appreciation comes by degrees. It takes time, patience, and skill. And because of that many people opt for whatever method seems easy. But the work that is used in teaching little children to love the ordinances of Christ is well worth the effort.

(continued on page 11)

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Dialogue, Evangelism, and the Jewish Community (continued)

ball to have some impact on him without reference to his ability to receive it. The church has had a tremendous impact on the Jews as it has thrown the gospel ball at them...so much so, that the Jews begin to duck every time they see it coming!

III. What is the Role of Missions to the Jews?

Although the church has not been effective in dealing with the Jews, dialogue is not the answer. To be sure, some real dialogue might exist on the level of minister to rabbi. But this exercise of tolerance cannot really succeed in promoting an understanding between the ordinary people of the two communities. Even at its best, dialogue hides a skeleton in the closet because by common agreement religious differences cannot be discussed in such a setting. Christian truth, therefore, can never really be communicated through such dialogue; and as far as the cause of Christ is concerned, it is not dialogue at all.

If dialogue is not the answer, neither is the solution to ignore the spiritual needs of the Jews. The most subtle way to practice Jew-hate, to be anti-Semitic, is to believe that salvation is only in Christ, and then to be unwilling to share that truth with the Jewish people. Being for evangelism does not mean being insensitive, impolite or unappreciative of another's heritage. The true motive for evangelism is a Christian love for God and a desire to obey Him. To be obedient, we must share Christ; yet we must do so with sensitivity and a high valuation of those to whom we witness.

We Need Jewish Missions to Tell the Gospel to the Jewish People

The message of redemption can be shared with the Jewish people in a tasteful way, with a full appreciation of Jewish heritage and what it means to Jewish people. The missions to the Jews are needed for this, because churches, though they might have the earnest desire, do not have the background to relate to the special needs of the Jewish person. For example, Jewish missions do not ask their converts to become Gentiles. They do not ask them to cast away anything that God delivered to the Jews, or to become something un-Jewish. They simply tell the Jewish people in a loving manner that Christ is for them, too. They challenge the Jewish people to a new commitment, not a new culture.

We Need Jewish Missions to Teach the Church to Share Christ With the Jews

Jewish missions are effective in doing this themselves, and in teaching church peo-

ple to do the same. It has been the testimony of most Jewish people who have come to Christ that they were impressed repeatedly by the love that Christians showed for them and their heritage. Evangelism is a duty, but it is a duty that the dedicated Christian loves to perform, and he performs it in love. Jewish missions are necessary in helping Christians to speak Christ's love in a way that Jewish people can understand.

We Need Jewish Missions to Train Jewish Christian Scholars Who Will Edify the Body

Many Christians enter into dialogue with the Jews in the hope of discovering some of the background of their own Christian faith. It is true that the Jews as a people are a veritable treasure house of knowledge that can help Christians understand the contemporary context surrounding the words and actions of Jesus and the apostles. But this background can best be understood through the writings and teachings of the many Hebrew Christian scholars whose knowledge of Jewish heritage and commitment to Christian truth best equips them to communicate such matters to the church.

Because many of today's Christian scholars have too little understanding of the situations to which Jesus addressed his earthly ministry, they often rely on their own speculations, drawn from a Gentile frame of reference. Thus, one can emerge with more Gentilism than Christianity. The alternate route, whereby Christians enter into dialogue with non-believing Jews in an attempt to discover the contextual significance of the New Testament is equally dangerous. No unbeliever can be an authoritative interpreter of the New Testament. The true significance of our Lord Jesus Christ can never be understood by an unbeliever, no matter how knowledgeable that person is, for Scripture teaches that natural man neither receives nor understands the things of the Spirit of God, and the preaching of the cross is foolishness to those who are perishing. (1 Cor. 1:18 and 2:14)

In his last words to the church, the Lord Jesus Christ commissioned his followers to proclaim the gospel to all people, beginning at Jerusalem and to teach them to observe whatsoever he commanded. By all means, let us press on to proclaim his gospel and to teach his truth. Let us never replace inspired evangelism with insipid dialogue. Let us never allow those who oppose his truth to persuade us to lay down the sword of the Spirit which he has placed in our hands. Let us never be persuaded to turn against those missions that stand with us in the battle, for we are one body, and we are called to his work—TOGETHER.

Success—True and False (continued)

not worth measuring. Heresies, said Paul, actually are necessary, that they which are approved may be made manifest. The draining off of those who are merely temple-treaders is an important function. What is left is measured for eternity.

As our Lord laid the foundation-rock for his future church in Mathew 16, he also spoke of the necessity of his going to Jerusalem to suffer many things, to be crucified and killed. As Peter heard this, he took Jesus aside to suggest an alternative. And perhaps by some stroking, perhaps by keeping Jesus's emotional system fed, such a drastic turn could be avoided. For such an untimely death would terminate a very promising Messianic career. "Be it far from thee, Lord: this shall not be unto thee."

But to Jesus, this was an attempt to introduce religion for the sake of man. And such a religion was to be viewed in its essence as religion for the sake of Satan. It was for the sake of God that he would go to the cross. And in the end, the cross would be the instrument of bringing the greatest possible benefit to men. But the suggestion of a kingdom without a cross was exactly the offer which Satan had tendered in the wilderness temptation. And now Peter was sounding like Satan. So Jesus addressed the ventriloquist: "Get thee behind me, Satan: thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men."

The religious heights obtainable by the recitation of the Possibility Thinker's Creed are at no higher level than the heights obtainable by religion for the sake of man. The offer of a kingdom of beautiful people, and the opportunity of a well-integrated person to do good, can find its echo in the statement, the stroking, and the feeding of emotions, coming from the utterances of this self-styled "American classic".

Abraham Kuyper said, "A church, Calvinistic in origin and still recognizable by its Calvinistic confession, which lacks the courage, nay rather which no longer feels the impulse to defend that confession boldly and bravely against all the world, such a church dishonors not Calvinism but itself. Albeit the church Reformed in bone and marrow may be small and few in numbers; as churches they will always prove indispensable for Calvinism; and here also the smallness of the seed need not disturb us, if only that seed be sound and whole, instinct with regenerative and irrepressible life." (*Lectures on Calvinism*, 1898, p. 195).

The Rev. Edwards E. Elliot is pastor of Garden Grove Orthodox Presbyterian Church, California

The Nursery Question (continued)

Even if it means that the parent misses most of the sermon himself, he can hardly have spent his time better if he makes his children sit quietly and listen. In the long run, he and those around him will hear *more* sermons.

Someone is bound to suggest that the parent's taking a child out of the room for being naughty is essentially the same as having a nursery. It emphatically is not! The rule is that all the church should worship together as a body. The first remedy is an *exception* to the rule; the second is a *substitute* for the rule. The first is an emergency action for the sake of keeping the rule; the second is establishing an alternate pattern in lieu of it. The first is temporary and short lived; the second is a permanent fixture. The first is permissible; the second is unnecessary, detrimental, and prohibited. If there are problems with the parent's taking the screaming or misbehaving child out of the service for whatever remedy will correct the problem, then there are greater problems with having a nursery simultaneously with the worship. If the correct procedure is abused, then we deal with the abuse, but if the procedure itself is an abuse, then on what foundation do we stand if we wish to keep things under control? It is significant that nurseries in a few years often open the door to "junior church" because the children still do not know how to conduct themselves in the instituted worship. The rationale for having a junior church is exactly the same as that which is used for having a nursery. Then what happens when the junior graduates from junior church? Probably he still will not relate to the worship which our Lord instituted, and so the wise elders then find that they must make new adjustments or lose their young adults, who, by the way, are already lost because at this point the church simply cannot compete with professional entertainers employed by some churches.

Perhaps that is going too far, or is it? Think for a moment, what is the rationale for a church showing a movie, or putting on a gospel rock opera in lieu of the biblical worship? Isn't it that the plain ordinances of preaching, sacraments, prayer, and congregational singing have become simply irrelevant? And isn't that exactly the same kind of reasoning by which people establish a nursery for the babies and toddlers who can't appreciate what's going on anyway?

Let's be careful. The promise is to you and to your seed. The worship is also for you and for your seed. "Forbid them not: for to such belongeth the kingdom of God."

The Rev. Karl Hubenthal is pastor of Knox Orthodox Presbyterian Church, Lansdowne, Pa.

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Obituaries

Chaplain J.W. Betzold

On Friday, July 28, 1978, Chaplain John Wistar Betzold passed away unexpectedly in the Letterman Army Medical Center, San Francisco, after a short illness.

He had developed an eye problem on Sunday, July 23, and sought medical attention on Monday. Previous to this he had had a medical checkup in February and was thought to be in good health, though he complained recently of being tired. The ophthalmologist immediately sent him to an internist who diagnosed leukemia. He entered a hospital in Boise, Idaho, on Tuesday and was transferred to the army hospital in San Francisco the next day. Shortly after noon on Thursday, he developed a cerebral hemorrhage and lapsed into a coma from which he never recovered.

He is survived by his wife, Vera, and two children, John W. Betzold, Jr., and Phyllis Ann Merriam. He was preceded in death by his first wife, Madeline.

John Betzold was born on November 16, 1913. In 1943 he received the B.D. and Th. M. degrees from Westminster Theological Seminary and was ordained as a minister of the Orthodox Presbyterian Church. For twenty-nine years he served as a staff chaplain with the U.S. Army, retiring with the rank of Colonel.

Following retirement, the Betzolds moved to Riggins, Idaho, in 1975 where he continued research and writing for a Doctor of Ministry degree which was conferred by Golden Gate Baptist Seminary in 1977.

Those who knew him best can testify to the evidence of growth in grace, increased appreciation for the Reformed faith, and the maturing fruit of the Spirit. He was active in preaching in the Northwest, encouraging the ministers, engaging in nouthetic counseling, and teaching Sunday school in the Assemblies of God church in Riggins. The Presbytery of the Northwest had just recently asked him to go to Kalispell, Montana, to see about organizing a church.

On his trip to the hospital in San Francisco he brought a book by Dr. Abraham Kuyper, *To Be Near Unto God*, which he had Vera start to read to him. In the course of their conversation he made

some requests concerning arrangements in the event of his death and went on to remark, "I am ready to meet Jesus."

A memorial service was held at the main post chapel on the army base in San Francisco on Saturday, July 29, and burial was at Arlington National Cemetery on Friday, August 4. Pastor Richard C. Miller of Novato, California, led the memorial service, and Chaplain Stanley MacMaster (Col., U.S. Army), a friend of the Betzolds, conducted the service with military honors in Arlington.

In the memorial service it was noted that we grieve deeply over the passing of a husband, father, Christian brother, and good friend. Grief in such a time is quite proper. In fact, Professor John Murray remarked in one of his lectures that the failure to mourn in such a time on the part of Christians is not so much the sign of great faith as it is a sign of extreme callousness.

There are two kinds of grief: the hopeless grief of the world, and the grief mixed with hope that a Christian has. It was quite proper for Jesus to grieve over Lazarus, and for the Ephesian elders to weep knowing that they never again would see the Apostle Paul in this life (John 11:35; Acts 20:37, 38). Parting from a dear one is sad, even if it is only a temporary separation that is involved.

And in this case, it is temporary. When Jesus comes back we will see our brother again if we, like him, are truly trusting in Christ. Let not the unbeliever, however, have any false hopes of fellowship with beloved saints at that time, for the unbeliever will be separated finally and completely from the saints forever.

But even better than this hope of seeing our friend again is the fact that we will meet Jesus. It will be a grand thing to see John Calvin, J. Gresham Machen, John Murray, and John Betzold face to face. Grand as that will be, it will seem almost insignificant when we see our Lord and Redeemer.

Richard C. Miller
Pastor, Novato, California

Mrs. Leslie W. Sloat

Dorothy Sloat, wife of the Rev. Leslie Sloat, died on August 18, following a lengthy illness.

She was born in Jenkintown, Pa. but for most of her early life lived in Princeton, N.J. She graduated from the Trenton Norman School in 1923 and for ten years taught in Jefferson School in the Trenton public school system. Her class regularly consisted of mentally retarded teenage girls.

She and Mr. Sloat became acquainted while he was a student in Princeton University. He entered Westminster Seminary the year it was organized, in 1929, and in 1932 they were married. He served as a pastor in New York State for three years, but in 1936 they became charter members of the new church which is now The Orthodox Presbyterian Church. They moved to Kensington, Md. while Mr. Sloat served for three years as supply for a group in Washington, D.C. The group later moved to Silver Spring, Md. as the Knox Orthodox Presbyterian Church.

In 1939 the Sloats moved to Glenside, Pa. as Mr. Sloat had been appointed librarian in Westminster Seminary. While in Glenside, they became involved in the organizing, in Willow Grove, of the Christian school which is now Philmont Christian Academy.

After a year in the Chicago area, they settled in Eayrestown, N.J. in 1946. Mrs. Sloat resumed teaching, serving in Vincentown, N.J., and Mt. Holly, and, after officially retiring, teaching for four years in the Burlington County Christian School.

Mrs. Sloat became a member of Calvary Orthodox Presbyterian Church, Glenside in 1944 (it was then meeting in Germantown) and maintained her membership there until her death. She served one term as president of the Westminster Women's Auxiliary.

She is survived by her husband, a brother Wilbert J. Shinn of Barnegat, N.J., a son Francis and four grandchildren.

Burial was in Mt. Holly on August 21, and a memorial service was held in Calvary Church on August 24, with the Rev. Bruce Hunt and Dr. Robert Strimple participating.

Ed. Note: Mr. Sloat was for a number of years editor of The Presbyterian Guardian. He also gave willingly of his services in the interim following the resignation of the Rev. John J. Mitchell. We should remember him prayerfully in his time of sorrow.

COVER PICTURE: Fisherman on shore at Capernaum

News & Views

New International Version is Ready!

"A deep joy and satisfaction and a sense of relief from an enormous task."

"A deep gratitude to God that the work is nearly done."

"Like giving birth to a baby."

These are some of the comments from a group of a dozen or more Bible scholars who for the last ten years have submerged their lives, careers and family life to work on what may be the most massive and painstaking literary tour de force in history.

The project, which is just now coming to a close, is the translation of the New International Version Bible (NIV) under the sponsorship of the New York International Bible Society. The entire Bible will be published in the Fall; the New Testament was published in 1973 to wide acclaim.

The group is the Committee on Bible Translation, which has had the responsibility of final approval of the new version. But its efforts, though long and committed, have been only a part of the project. When the NIV is published each word will have gone through a unique process. All of it will have passed through the hands of four committees, each adding its own careful checking and expertise, with the Committee on Bible Translation as the final arbiter. Some one hundred Bible scholars and literary experts will have been involved in the process in all. Lower committees will have translated portions of Scripture and passed them on to others to check. Literary stylists and editors will have contributed their expertise.

Dr. Burton L. Goddard (retired) of Gordon-Conwell Theological Seminary expressed the views of many of the translators on the Committee on Bible Translation when he said:

"We all acknowledge this to be the hardest work we have ever known. . . . The work has been a heavy drain physically on even the younger translators, but those of us of post-retirement age have found the task exceedingly demanding on our strength."

But Dr. Goddard added that he is filled with "a sense of gratitude to God for being allowed to participate in such a project. . . . God has set His seal upon it by supplying every need."

Dr. Edwin H. Palmer, Executive

Secretary of the Committee on Bible Translation, noted that the work has had the best efforts of scholars representing many different denominations, drawn from all over the world, working in all parts of the world.

The language of the new translation has been carefully combed to eliminate English expressions that might confuse Americans, and Americanisms that could confuse English readers.

In addition, ten-week summer sessions were spent in Martinsmoos, Germany; St. Andrews, Scotland; Athens, Greece (where the committee worked at a spot almost within hailing distance of Mars Hill, where Paul preached his famous sermon on the "Unknown God" to Athenian intellectuals and leaders); Salamanca, Spain; and Haverlee, Belgium.

In manpower, said Dr. Palmer, the translation of the Bible exceeded by far that expended on the King James Version. He noted, however, that many of the King James translators worked full time.

Dr. Palmer also noted that since the translators and editors came from many denominational backgrounds, the NIV cannot be accused of any denominational bias. However, the translators themselves all have "a high view of Scripture," subscribing to a statement formulated from the beginning of the translation in 1968. It read:

"The Bible alone, and the Bible in its entirety, is the Word of God written, and is therefore, inerrant in the autographs."

A New Pope

Both the religious and the secular press have been recently concerned with the death of Pope Paul VI and the elevation of his successor to the papal throne. The late Pontif has been lauded by people around the world including the President of the United States. He has been commended in the press for his social concern, his search for peace, and his leadership in the movement toward ecumenicity. This last concern found expression in the will of Pope Paul in which he expressed his desire that, "The work of drawing closer to our separated brethren continue with great understanding, with great patience, and with great love, but without deviating from the true Catholic doctrine."

In view of such a statement in the Pope's

will it is certainly possible that the elevation of Pope John Paul I may bring a renewed emphasis upon ecumenicity. It might, therefore, be well for Reformed Christians to stop and examine the statement which has been quoted from the Pope's will. All the publicity which is again evident concerning the changes in the Church of Rome should not blind us to the fact that the question with which we are confronted when we consider union with Rome is, "Can the Church of Rome really change?"

What is the "true Catholic doctrine" from which the late Pope maintained that the church of Rome should not deviate? It is basically the doctrine of the Council of Trent which met for the purpose of condemning the doctrine of the Reformation. The "true Catholic doctrine" also includes the doctrine of papal infallibility which was the result of the first Vatican council. It includes the two "infallible" doctrines which have been decreed by the Pope: the doctrine of the immaculate conception, and the doctrine of the assumption of Mary. Can those who conscientiously stand in the heritage of Luther, Calvin, and Knox ever make peace with the results of Trent and Vatican I?

The new Pope has eliminated an enthronement, but consider the titles he takes as he is elevated to the office: "Universal Bishop," "Holy Father," "Vicar of Christ on Earth." It was because of such titles as these that the Reformers styled the pope the "Antichrist." Though that accusation has lost favor, still we must respect the Reformers' rejection of the blasphemous arrogance of the Church of Rome to confer upon any man titles which do violence to the crown rights of the Lord Jesus Christ, who is the king and head of the church and the only lawgiver in Zion.

Bryan Wingard
Westminster Seminary

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.

News & Views

Evangelism Conference Draws Over 1,000

Over 1,000 pastors, evangelists, elders, deacons and church members gathered for the week of July 22-27 in Boone, North Carolina at an Evangelism Conference sponsored by the Presbyterian Evangelistic Fellowship (PEF). The conference theme was "Go home... and tell..." Mk. 5:19.

Through Bible teaching; major addresses; training seminars; clinics for pastors, officers and teachers; small group discussions and face-to-face sharing of the gospel, the challenge to involvement was clearly presented.

The list of major speakers included Dr. James Kennedy (author of *Evangelism Explosion*), Dr. Harold Lindsell (editor of *Christianity Today*), Dr. Henry Krabbendam (of Covenant College) and Dr. C. John Miller (of Westminster Seminary).

One of the conference highlights was the annual report of the Presbyterian Evangelistic Fellowship. This work includes 11 preaching evangelists ministering in the United States; evangelists ministering in Greece, France, Ireland and India; personal evangelism training; children's ministry,

camp and conference ministry; family life seminars; evangelistic training tools and Christian leadership training. These ministries are primarily centered in local churches. Their staff at this point is 35 assisted by scores of volunteers.

It has been the experience of those working with the conference in past years that a large percentage of conferees go home to become far more active servants of the Lord and His church.

This was the tenth Annual Evangelism Conference. It is thought to be the largest national conference held annually on evangelism. Growing out of this year's conference was "A Simple Affirmation of Beliefs—An Ardent Call to the Mission." This statement of faith is addressed to the churches and the watching world.

The week of July 28-August 2 has been set for the 1979 conference.

New Pastors

At a special meeting of the Presbytery of Southern California of the Orthodox Presbyterian Church, held on July 22, the presbytery received Dr. Dominic Aquila from the Reformed Presbyterian Church,

Evangelical Synod to be pastor at the Cerritos Valley church, and the Rev. Donald Duff to be pastor at the Bonita Church. The Rev. Sidney Van Camp was transferred to the Dakotas presbytery, to become missionary pastor at the Aurora Colorado church. The former pastor at Aurora, the Rev. Herbert Vanderbroek, is now serving the new congregation at Cheyenne.

Sidney Van Camp was married in June to Judy Varney, at the Bayview Orthodox Presbyterian Church, Chula Vista.

Reformed Youth Conference

Young people from 13 states gathered at Reinhardt College in Waleska, Georgia, July 10-15 for the eighth annual Reformed Youth Conference. The conference is designed to prepare Christian youth for the intellectual and social pressures they meet from the world in high school and college. This year Dr. Jack Scott taught the morning Bible hour on "The Kingdom of God" and the Rev. John Sartelle led the evening worship hour, preaching on "The Essential Difference Between the Christian and Non-Christian."

Mechanicsville Chapel Holds Groundbreaking Ceremonies for New Addition

The Mechanicsville Chapel, a local congregation of the Orthodox Presbyterian Church held groundbreaking ceremonies for a new addition on Sunday, July 30. The chapel, located on Route 413 in the village of Mechanicsville, Pa. was built in 1892 and remained an independent congregation until 1971 when it affiliated with the Orthodox Presbyterian denomination.

The new addition designed by architect Hans Hesse of Glenside, will be an all-purpose building, designed primarily for congregational social events and young peoples' activities.

In planning the structure, one of Hesse's foremost concerns was to preserve the integrity of the existing structure, which has become somewhat of a landmark in the area.

Construction is scheduled to begin within several weeks. The general contractor is Harold Mininger & Sons, Inc. of Souderton. The Mininger family has been building churches in the area for more than fifty years.



From left to right: Mr. Frank Ellis (Chairman of the Finance Committee), the Rev. George Morton (pastor), Mr. Harold Mininger (contractor), Mr. George Labs (member), Mr. Richard Zorn (Chairman of the Building Committee).

Book Review

Geneva and Young Life to Offer Cooperative Program

Geneva College and Young Life will offer a new "Youth Ministries" program, designed primarily to prepare students for effective youth ministry in Young Life, Campus Life, similar youth organizations, and the local church.

Mr. Roger Harlan, a member of the national staff of Young Life since 1958, has been appointed program coordinator. A graduate of Wheaton College, he has served in Dallas, Philadelphia, and Toronto, before moving to his native California in 1974. His new position is unusual, since he will be "fulltime" with both Young Life and Geneva.

Students in this program will have a Youth Ministries minor, with a major in the field of their choice. Anyone preparing for the professional staff may develop a program under Geneva's "independent major". Specific courses in principles and methods of youth work, and a practicum in Young Life or similar high school campus ministry are included in the requirements. It is anticipated that the Young Life ministry in Beaver County, now active in Beaver and Blackhawk High Schools, will be expanded as the resources become available.

Geneva is one of the few colleges which has a cooperative program with Young Life. Flagler College, a secular institution in St. Augustine, Florida, began a similar program in 1975. In the early 1970's Young Life joined with Gordon-Conwell Seminary near Boston, Luther Seminary in Minneapolis, Fuller Seminary in Pasadena, and North Park Seminary in Chicago, to provide a Master of Arts degree primarily for professional preparation.

Young Life, an international organization with some 750 professional staff, has its headquarters in Colorado Springs, Colorado. Geneva College with 1,400 day and evening students, is the only college of the Reformed Presbyterian Church of North America and is committed to a Biblical view of God, man and the universe.

Inquiries about the Geneva-Young Life program may be directed to Geneva College, Beaver Falls, Pa. 15010, or Young Life, 600 Benedum Trees Building, Pittsburgh, Pa. 15222.

The Farmer From Tekoa; on the Book of Amos, by *Herman Veldkamp*. Paideia Press St. Catherines, Ontario, Canada, 1977, 236 pp. Reviewed by *Allen Curry*, Director of Educational Services for Great Commission Publications, Philadelphia, Pa.

Amos, the farmer from Tekoa, condemned Israel for her departure from the demands made upon her by the covenant God. He also called upon Israel to recognize God's grace in the promise of the Messiah. Herman Veldkamp helps the modern reader experience the same fear of condemnation and hope of grace that the Israelites felt when Amos preached. This book reminds the modern reader of the relevance of Amos for the practice of the Christian life. Veldkamp does not leave the practical implications of the book of Amos up in the air; rather he applies the message to contemporary situations.

Veldkamp helps the reader understand the interplay between judgment and promise in the prophecy of Amos.

"The preaching of the farmer from Tekoa is made up of one threat after another. On all sides we see the storm clouds forming. We hear the dull rumble of the thunder of judgment. From the trumpet issues a far from uncertain sound announcing some frightening news: the enemy is on the way.

But when Amos finishes his lengthy appeal for repentance, he cannot resist the impulse to lay aside the trumpet for a moment and play the flute...

The judgment and the promise do not contradict one another. Amos was preaching both destruction and the good news of restoration. The kingdom of heaven will be opened to believers and closed to unbelievers. Those who are at ease in Zion will be destroyed, while those who are troubled will rejoice." (pp. 230, 231).

There are few readers who will not be moved by the dramatic way in which he deals with the refrain from Amos "for three transgressions...and for four I will not revoke its punishment." The reader is made aware not only of the awesome holiness and power of God but also the ugliness of sin in his own life. Veldkamp has the uncanny abil-

ity to elicit an emotional response while, at the same time, explaining the historical background of the text.

There will be those who read the book who will find some of the applications of the text a bit drawn. Some will also expect a more complete commentary on the text. There are sections of the book where Veldkamp leaves one unsure as to how he arrived at his conclusions. Nevertheless, this is a helpful and exciting book. It is a book that can be read for enjoyment as well as profit.

The Spittlebug

No one can see the spittlebug—
(Not that it's such a little bug);
But it's cleverly hiding
and coolly residing
In just enough spit to fit-a-bug.

The sun is hot; the air is dry. There hasn't been rain in days. Yet after a walk through the field, my shoes are wet. Bending to examine the "dew" on the grass, I discover little masses of spit on the plant-stems. Inside each frothy mass is a tiny, tender, pale-green bug. Later, I learn to my fascination that this bug is the nymphal stage of the frogopper or spittlebug. When it hatches from its egg and begins to feed, the nymph emits a liquid froth that completely surrounds it. The insect is protected not only from the scorching sun but also from hungry birds and animals.

The Christian is protected like that, too. From the exhausting heat of life, from watchful enemies of the spirit, he is sheltered by the Lord Himself.

There is not a time when I walk through the wet, spittled fields that I do not think of the lines of the psalmist:

"The Lord is thy keeper;
The Lord is thy shade upon thy right hand.
The sun shall not smite thee by day,
nor the moon by night.
The Lord shall preserve thee from all evil;
He shall preserve thy soul."

Psalm 121:5-7

Ellen Bryan Obed

The Presbyterian Guardian

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Ugandan Refugees in Kenya

Gordon T. Woolard

Uganda is a small country in East Africa which was described by Winston Churchill as "the pearl of Africa." In a military coup d'etat General Idi Amin came to power in 1971 and soon his oppressive tyranny began. Amin publicly praised Hitler for his policy of genocide. Torture and murder by government forces increased. The International Commission of Justice informed the United Nations in 1976 that the death toll in Uganda due to Amin's attacks upon his countrymen was 300,000. Since 1976 that figure has undoubtedly increased. Many people, simply because of their higher education or status in the community were regarded as enemies of Amin and became suitable targets for the vicious secret police. Amin, a Moslem, has directed countless attacks against the Christian church as well. Many pastors and lay leaders have been brutally murdered. Ugandans in all walks of life have been forced to flee their homeland with only the barest living essentials. They have found refuge in Nairobi, capital city of neighboring Kenya. Estimates of the present refugee population in Nairobi range to 10,000.

It was the writer's privilege to fly to Nairobi for the month of May to work with Dan and Betty Herron. Dan, an elder in the New Life Orthodox Presbyterian Church, Jenkintown, Pa., has been working directly with Ugandan refugees in Kenya since January 1978. Many of these refugees had to escape because they were serving Christ in such a faithful and bold way that the tyrannical government of General Amin would not tolerate their presence. God has made "ways of escape" for many Christians that would surpass fiction for sheer drama. For example, Sunday Joseph and his bride Robinah were on their honeymoon when the hotel manager came running to say that the

army was on its way to kill them. They dashed out of the hotel and jumped into a cab. As the cab was leaving the driveway, the army truck pulled up to the hotel to search for Sunday. The manager was beaten for having warned him. What was Sunday's terrible crime? He had helped to discover some government embezzlement of funds from the local bank.

For several years the New Life Orthodox Presbyterian congregation in Jenkintown, Pa. has been concerned about the plight of Ugandans, especially those in Kenya. This concern was generated by Dr. Kefa Sempangi, then a student at Westminster Theological Seminary and an elder in the New Life church. In 1977 Dr. Sempangi founded a Fund for Uganda to try to meet the most pressing physical and spiritual needs of the refugees. Under Dr. Sempangi's leadership, a program was set up to send money from American Christians to Nairobi where World Presbyterian Missions missionary Sanders Campbell would help to distribute it. They realized, however, that money was not enough. Some refugees who were unbelievers or nominal believers needed to repent and be truly drawn to the Savior for the first time. Other refugees, whose genuine Christian faith had never been so severely tried, needed the comfort, reassurance and challenge of the Word of God. They needed to be taught so that they might reach and teach others.

In response to the call of the Fund for Uganda, Dan and Betty (with their daughter; a son was born in March) went to Nairobi in January 1978 to help distribute money, teach Bible classes and begin self-help work projects. They returned home in August after training Bill Viss, another elder from New Life church who went to Nairobi with his family in July. Bill will continue to disciple the new Christians, and he will have leadership classes with the more mature believers. He will distribute money to meet pressing physical needs.

We rejoice for all that has been done. But there is still much more to do. The Diaconal Committee of the Orthodox Presbyterian Church has provided funds to start a truck garage where refugees can work to support their families. Due to Kenyan government restrictions, the Ugandans cannot get regu-



Three men live in this 10' x 10' hut, with no water or electricity.

lar work permits. They must be self-employed. The need for more funds to supply basic necessities of food, clothing and shelter is great. Contributions should be sent to:

Fund for Uganda
Dr. Kefa Sempangi
Box 1806 College Station
Fredericksburg, Va. 22401

But again, the need is for more than money. The refugees are very open to the Reformed teaching of Scripture. The props of human security have been broken down, and they realize in a new way their utter dependence on God. Is this not a great opportunity for the Reformed community to bring the message of God's transforming power, not only to those who have never heard, but also to those who so deeply desire to learn more? Our Bible studies ranged from two to three hours at the insistence of the participants.

I have a personal message for you from several brothers and sisters in Christ now in exile: "Thank you! Without your help we would have given up long ago. But we know that in America there are people who care for us and love us." May these words and the love of Jesus Christ move us to greater prayer and greater service.

The Rev. Gordon Woolard is pastor of Westminster Orthodox Presbyterian Church, Santa Cruz, California.