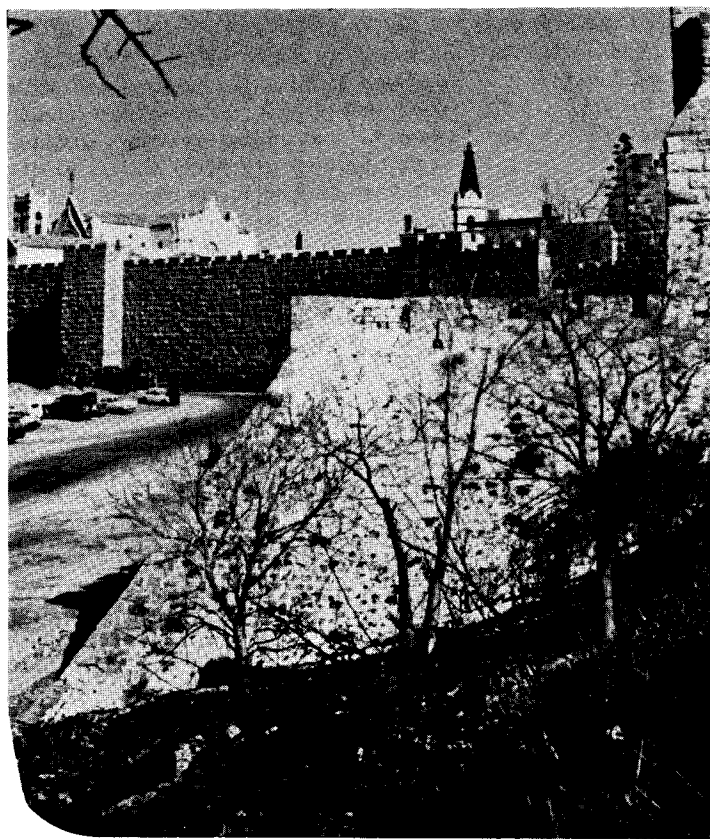
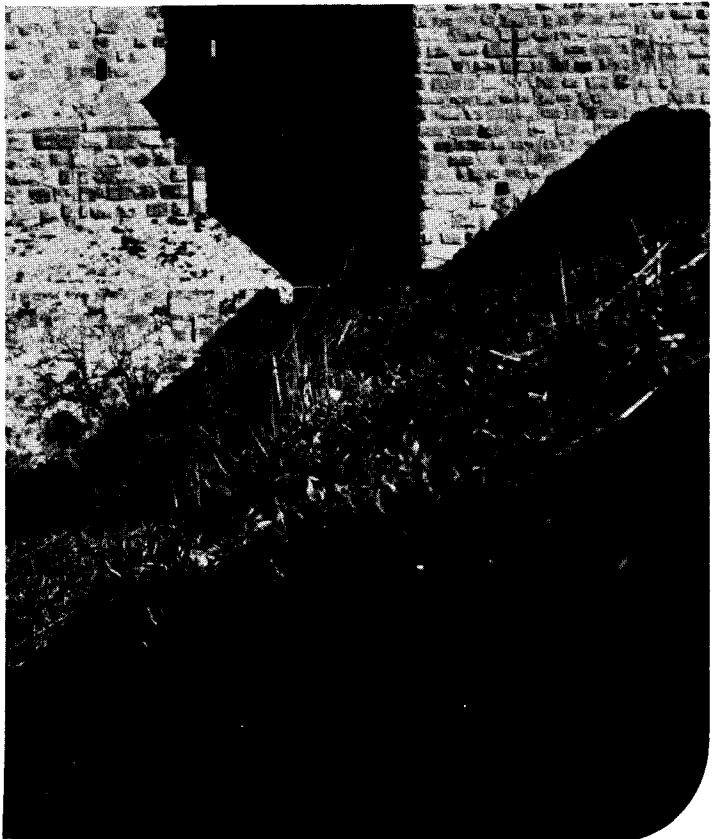
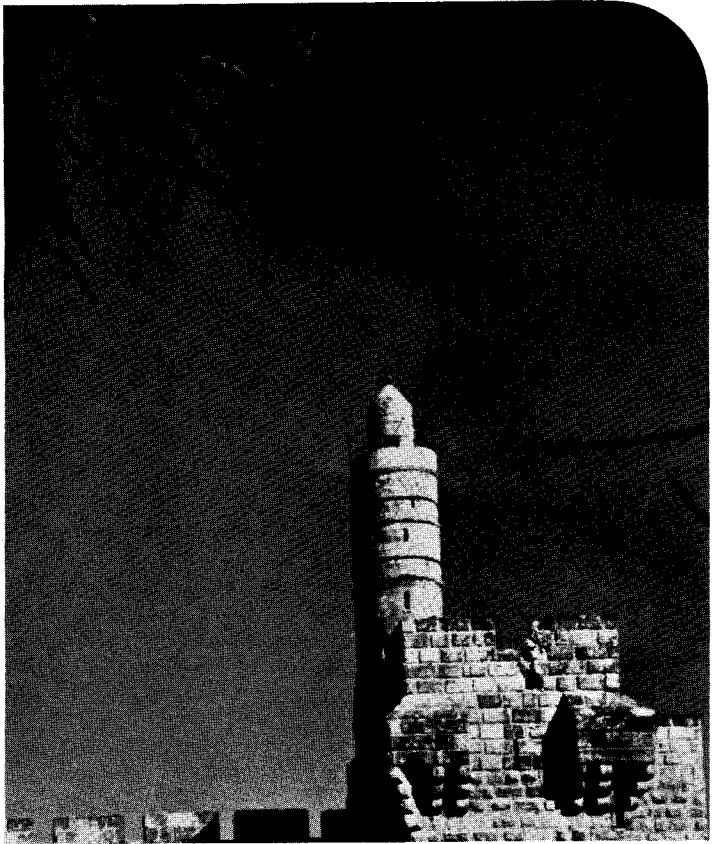
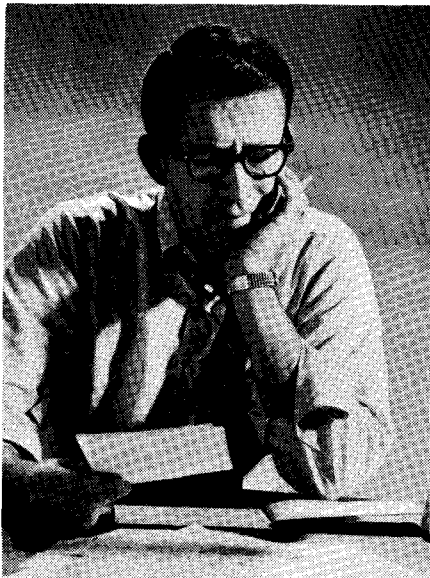


The Presbyterian Guardian

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ALSO . . .





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Letters

Church and State

It was with great interest that I read the article on "Believers with a Living Theology" by Dr. James A. Hughes in the November *Guardian*. I am sure there is no better way to praise Almighty God than by singing Psalms, and we are also commanded to do so.

As for the church and the state, both are ordained of God and cannot be separated therefore. In Old Testament times the king and prophet ruled together; we are all familiar with the account of King David and Nathan the prophet. Under the rule of good kings the people prospered; under the rule of evil ones God's judgment fell on the land and its people.

In New Testament times we find that Paul, when he was accused of heresy, by the Jews, was protected by the Roman governor (Acts 23:23) and finally appealed to Caesar (Acts 25:10, 11). Then Paul writes to the Romans (13:1-7) and calls the magistrate "the minister of God" with the power of the sword.

When the church was beset by the Arian heresy, Constantine called the council in Nicea in 325 A.D. which resulted in the Nicene Creed. Church and state worked together. In 390 A.D., Ambrose, bishop of Milan, excommunicated Emperor Theodosius for a time until he confessed his sin publicly. Church and state were working together.

A copy of the Belgic Confession was sent to King Philip II in 1562. John Calvin addressed his *Institutes* to Francis, king of France, in 1536. In 1596, Andrew Melville said to King James of Scotland: "There are two kings and two kingdoms in Scotland: there is King James, the head of this commonwealth, and there is Christ Jesus, the King of the Church, whose subject James the Sixth is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member." Yea, we have a goodly heritage (Psalm 16:6).

When our governments enact laws legalizing murder and the sin of Sodom that brought fire and brimstone on them,

it is time for the church to speak. Because if the church will not speak, it is a matter of time till the state will tell the church what to do, just as it is in Russia today. May God help us while it is yet day.

Kenneth MacLeod
Sydney, Nova Scotia

Christians in government

Thank you for printing my letter (concerning your editorial "Let's Vote!") in the January *Guardian*. In your response to the letter you mentioned that "Cornelius, Sergius Paulus, the Philippian jailer, all became Christians; there is no suggestion that they were required to abandon their service in the Roman system."

This is true, although it would come under the heading of the "argument from silence," which isn't considered among the strongest arguments for a certain position. But even if they weren't required to withdraw from participation in the governmental service of the Roman Empire, which seems likely, I don't believe it can be shown for sure what was involved in this participation. In other words, it seems that we don't know exactly what the Roman government (at that time) required of its civil servants. (If someone has made a study of this, I'd appreciate some enlightenment.)

James A. Hughes
Scarborough, Ontario

Ed. note: For a less "silent" consideration, see Luke 3:12-14. The point would seem to be that so long as these government servants, tax collectors and soldiers, weren't required by their positions to sin, they were obliged to continue and carry them out in accordance with God's will. Seems applicable enough for today.

Choices for VBS

Many pastors are concerned about the lack of material for their Vacation Bible School classes. Recently the First Orthodox Presbyterian Church in Portland, Ore., has reproduced the materials formerly published by the Committee on Christian Education. Those desiring to purchase this material may write the Portland church (at 8245 N. E. Fremont) (Continued on page 12.)

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"Life After LIFE"?

Clarence Roskamp

Bantam Books has recently issued in paperback Dr. Raymond A. Moody's *Life After Life*. The book contains "actual case histories that reveal there is life after death." Based on experiences of persons declared clinically dead, who had feelings of being in another world and then returned to normal consciousness to tell about it, the reports are supposed to be "so overwhelmingly positive that they may change mankind's view of life, death and spiritual survival forever."

Mr. Roskamp had such an experience of "being out of the body" during a crisis in surgery. We asked him to make whatever comment he wished, about his own experience and the claims in Dr. Moody's book.—The Editor

You asked me to comment to you about the book, *Life After Life*, in the light of my experience of last year. My comments on Dr. Moody's book are not only based upon my experience, but also upon a predisposition toward the Scripture statement that the "wages of sin is death." That to me means not only the eternal separation from God but also the time when the soul (or spirit) and body are separated.

Dr. Moody assumes that the death experience is a pleasant episode and wants to leave the reader with the impression that one who has had a near-death experience is left with a "warm feeling." He claims that many of them have seemed to see a "light at the end of a black tunnel" and they "feel the presence of those who have gone before."

I do not doubt the word of those who

have related their stories. But, a time like that is tremendously emotional and reality is blurred. In looking back at their experiences these people, who seem to have smattering knowledge of Jesus and the scriptures, may have allowed their fancy or wishes to take over. What they saw and felt, I do not doubt; but the interpretation of it and the assumption that the experience is pleasant, I oppose.

Since death is a violation of the fact that God created man as soul and body not to be separated, the fact of the separation must be a terrible experience. Unless our Shepherd holds us by the hand and leads us into the valley of the shadow of death, we would be overcome with fear. Dr. Moody says that his hope for his book is that it will draw attention to the phenomenon of death and create a more receptive attitude towards it. It seems to me that he is not trying to prove that there is life after death, but hopes to promote an attitude among people to speak more freely about what occurs during a near-death experience.

An experience related

About my own experience: One year ago I underwent two major operations. The first was to remove infected bowels and set up a temporary colostomy. The second, after the intestines had healed, was to reconnect the bowels. My experience came after the first operation. I have two problems; one is that I am allergic to most drugs and the other is that because of years of Minieres disease, my ears are sensitive.

When the surgeon (who is also a personal friend and a fellow Christian) opened me up and saw the infection, he poured neomycin in the bowel. Instead of localizing, the drug was absorbed by my nervous system and attacked my weakest organ, the ears.

The operation was on a Friday. On Sunday morning, I had a strange feeling and the nurse tells me that I said to her, "Am I going to die today?" Twenty minutes later, in terror and despair, I shouted, "I can't breathe, I can't breathe. Get a doctor!" Then I lost touch with reality.

*Unless our Shepherd
holds us by the hand and
leads us into the valley
of the shadow of death,
we would be overcome with fear.*

I was gone. It seemed like my spirit had left my body and I was floating, floating down underneath something. I could look up and see my body lying on the hospital bed. Around the bed were doctors and nurses. My doctor was pumping up and down on my chest and was shouting, "Clarence Roskamp, breathe!"

Then I had the sensation of my spirit slamming into my body. I grabbed the doctor's hand and said, "I will, I will." After that, my wife tells me the first thing I said was, "I promised Jesus." Now I do not remember that I was aware of any presence at the time my spirit and body seemed separated, so I cannot say that I was in the Lord's presence. I felt utterly alone and did not see any "light."

Since my experience, I have often thought of Lazarus. Where was his spirit while his body waited for the command of Jesus? Perhaps he was not taken from the joys of heaven and brought back to this sinful world. Maybe he was as I was, in a void just knowing his spirit and body were separated.

To sum it all up, I believe it is a mistake to think of death as anything but a penalty for sin and, therefore, an unpleasant experience.

Mr. Roskamp is an elder in Christ Orthodox Presbyterian Church in Cedar-loom, Iowa. The effect of his reaction to the drug was to leave him totally deaf. He is learning to communicate again, and members of the congregation have taken lessons in sign language also. We appreciate his willingness to discuss his experience and his beliefs.

"It Is FINISHED!"

Cornelius Van Til

When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost (John 19:30).

Of the seven utterances of Jesus on the cross this, "It is finished," is so far as we can tell the next to the last. It came next after he said, "My God, my God, why hast thou forsaken me," and it came right before he said, "Father, into thy hand I commend my spirit."

We shall ask *what* Jesus meant when he uttered that little sentence, this English sentence expressed by a single word in the original, *tetelestai*.

Perhaps we can understand what Jesus meant best if we ask the question *to whom* was he addressing himself?

Was he speaking to the people who watched him at the foot of the cross? That does not appear to have been the case. Yes, he did speak one "word" to his mother and to John the beloved disciple, that she might be cared for till the day of her death. Outside of that he did not speak to the crowd below.

There were the leaders of the people mocking him: "He saved others; himself he cannot save." "If he be the king of Israel, let him now come down from the cross, and we will believe in him" (Matthew 27:42). "You are right," they said in effect. "It is finished. Your claim to be the son of God has shown itself to be folly. All your preaching about the kingdom you had come to establish was, as all can now see, an idle and wicked boast. Never will you deceive the people again. You are utterly defeated." But Jesus did not answer them.

Yet he did answer them. He answered them indirectly. When he said, "It is finished," he first of all addressed himself to his Father in heaven. Father, I have finished the task you gave me to do. "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:4-5). I have established thy kingdom among men.

In the second place, when Jesus uttered the words, "It is finished," he was addressing Satan. Satan had overheard Jesus' high-priestly prayer. He heard the Savior say to the Father, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled" (John 17:12).

"It is finished, Satan. You are defeated. I refused to receive the kingdom at your hand. Throughout my ministry I set my face steadfastly toward Jerusalem, toward this little hill of Golgotha. Now it is finished; try as you may, you will not prevail. Soon you will go out into the world seeking to deceive the nations. Soon you will be trying to arouse the spirit of the anti-Christ in the church only to be cast into outer darkness. It is finished, Satan. It is finished." The powers of hell will not prevail against the kingdom of heaven.

In the third place, when Jesus uttered these words, "It is finished," he as it were also addressed himself to those he had come to redeem. First, he addressed the eleven apostles. They too had overheard him speaking to his Father in his high-priestly prayer. "For I have given them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me" (John 17:8).

Now they will *understand* that it was through suffering *for them*, through bearing the wrath of God *for them*, in *their place*, through being forsaken of the Father *for them*, in *their place*, that he came to save his people from their sin. Soon they will *understand* that the resurrection would follow the crucifixion and that Pentecost would follow the resurrection for them. Then they who had fled his presence when he was apprehended in

the garden would preach "through Jesus the resurrection from the dead" (Acts 4:2).

Let us now amplify each of these three points as they involve one another.

I. Addressing the Father

Throughout his life Jesus was deeply conscious of his being one with the Father and of being sent on the great mission of the redemption of men to the glory of the Father. When he was only twelve years old it was the "Father's business" that loomed larger for him even than his love of his parents. When his mother and his brothers thought he was becoming mentally unbalanced by his preoccupation with the Father's business, he turning to the people answered: "Behold my mother and my brethren! For whosoever shall do the *will of my Father* which is in heaven, the same is my brother, and sister, and mother" (Matthew 12:49-50).

When the Jews sought to slay him because, as they thought, he broke the law of the sabbath, he said, "My Father worketh hitherto and I work" (John 5:17).

Again: "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel" (John 5:19-20).

Only recently, on the Mount of Transfiguration, the heavens had opened and the voice of the Father was heard, even as it had been at his baptism, saying, "This is my beloved Son: hear him" (Mark 9:7). Then in the garden he said to Peter and the two sons of Zebedee, "My soul is exceedingly sorrowful, even unto death: tarry ye here and watch with me" (Matthew 26:38). But they fell asleep. They did not fathom the import of the hour; they loved him but they did not understand and they were weak. So, while sweating as it were drops of blood, he fled to his Father for refuge. "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matthew 26:39). "O my Father, if this cup may not pass away from me, except I drink it, thy will be done" (Mat-

thew 26:42). All men have forsaken me but thou, Father, art still with me.

. . . one in purpose

In this, his greatest agony up to this time, Jesus rested assured that the Father and he were not only one in being, but one in purpose. He was doing the will of the Father and the Father smiled on him.

Even his first utterance on the cross was an appeal to the Father: "Father, forgive them, for they know not what they do." Then with quietness of spirit he said to his mother, "Woman, behold thy son," and to John, "Behold thy mother." Turning to the repentant malefactor on his side he said, "This day thou shalt be with me in paradise."

After that it seems suddenly a horror of darkness unspeakably greater even than that of Gethsemane, overwhelms him. As the darkness of the cave blots out the light of the sun, so the darkness of dereliction blots out the smile of the Father.

He knew that in the counsels of eternity he had made covenant with the Father and the Spirit to the effect that for the saving of his people he must be *forsaken* of God.

He knew that Moses and the prophets had spoken of this hour. He knew that he was to be the suffering servant of Jehovah: "Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all" (Isaiah 53:4-6).

Jesus knew that the ceremony of the great day of atonement, when the high priest laid the sin of all the people upon a he-goat, to be led into the desert never to return, prefigured what now he must do for sinners who deserved to be sent away from him forever.

Jesus not only knew all that during his life but went toward its realization quite of his own will. No doubt he was tempted not to walk this way. As the time drew near he spoke much to his disciples of his suffering that he must accomplish at

Jerusalem and as he did so his disciples sometimes saw amazement on his face, such amazement as had never been seen on the face of any other man condemned to die by crucifixion. He alone, though sinless himself, knew the depth of the heinousness of the sin of man, for he alone knew the holiness of the Father, being one with the Father.

But, Father, is there not some other way? No, he tells himself. The only other way would be the way of Satan, the way that Satan had suggested in the wilderness, the way of receiving without being forsaken of God for his people. If he followed that other way then the voice of the seraphim that Isaiah had heard—"Holy, holy, holy is the Lord of hosts;

The wrath of the covenant has been removed; the promise of the covenant fulfilled.

the whole earth is full of his glory" (Isaiah 6:3)—would fall silent. If he followed that other way, the powers of hell would enslave all mankind to everlasting doom, where there is weeping and gnashing of teeth. "Get thee behind me, Satan," was his answer whenever that *other way* presented itself as a temptation to his mind. "Not my will, but thine be done" — those are the last words we hear from Jesus' lips on this subject.

He *must* go *this way*; he *will* go *this way*; it is the *only way*, not only by the will of the Father but by his own will as well.

But now, as of a sudden, the reality of it all overwhelms him. All the billows of God's wrath now overwhelm him. He descends into hell. What else is hell than to be forsaken of God? Other men enter upon hell as sinners; they know they deserve to be forsaken of God. They have an evil conscience, and at last they affirm the holiness of God. In hell they hate the holy God more than ever for his very

holiness and justice and love. But Jesus had no evil conscience. How then could the Father send him into hell?

Spontaneously he grasps for the words he himself by his Spirit inspired the psalmist to write: "My God, my God, why hast thou forsaken *me*?" (Psalm 22:1). Have I not kept every jot and every tittle of the law? And does not he who keeps the whole law, by loving God above all and his fellow-man as himself, deserve eternal life in thy presence? And now you are casting me into eternal death!

. . . forsaken for his own

Get thee behind me, Satan! I am not forsaken of my Father for myself; I am forsaken of the Father for the sake of those who deserve to be forsaken. I am forsaken of my Father for them whom the Father himself has given me.

But then the full reality of God's forsaking him was upon him. The curse of God comes down upon him from the offended love of the Father. So he cries out, "My God, my God," not "My Father, my Father"; he no longer sees the smiling face of the Father. "My God, why, *why* hast thou forsaken me."

Why? Because only thus could he save his people from their sins and only by doing this could he "glorify" the Father on earth. The holy God required this way.

And now, all this agony is over. It is finished. No other human being, clutched in the agonies of death and then suddenly and unexpectedly delivered from death, ever spoke words with such depth of meaning before. Father, I have kept my covenant with thee. Now, Father, "the hour has come; glorify thy Son that the Son may glorify thee, since thou hast given him power over all flesh, to give eternal life to as many as thou hast given him. And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:1-3).

II. Addressing Satan

Did you think, Satan, that you were really victorious when, at the beginning of history, Adam and Eve fell for your temptation? You should have known better when you overheard the promise given to Adam and Eve: "And I will put enmi-

ty between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15).

Well, I *am* the seed of the woman. Through all your maneuverings you have only bruised my heel. Through your servants, the leaders of the Jews, you "succeeded" to have me crucified. But this very success of yours spells your utter and final defeat.

God's righteous love has now prevailed on earth. You are the great deceiver of men but you have, in the last analysis, only deceived yourself.

Did you think you were successful when you instilled *hatred* into Cain's heart so that he slew his brother Abel? You were not. Cain, not Abel, failed and you failed with Cain. I have just now taken vengeance on you for the blood of Abel.

Did you think you were successful when you wiped out the line of separation between the descendants of Seth and the descendants of Cain? Did you rub your hands in glee when you heard God say of man that "every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5) and "I will destroy man whom I have created from the face of the earth . . . for it repenteth me that I have made him" (verse 7)? Did you laugh at Noah when he *alone* preached righteousness among men? Well, it was I who witnessed through Noah; it was I who prophesied judgment upon unrighteous men. It is I who this day *am* sending you to the bottomless pit for all your unrighteous instigation of men to rebellion against me.

Did you think that you had succeeded when Abraham, the father of the faithful, failed to trust the promises of God and took the fulfillment of them into his own hands? Through me shall the nations of the world be blessed.

When I began my ministry, you must remember well, we had a person to person confrontation in the wilderness. You sought to persuade me to wipe out the line of distinction between my kingdom and your kingdom with your "pious" appeal to Scripture.

However, I quoted Scripture, too. I proved to you that it is not merely a matter of the words of Scripture but of their sense. I have this day established before your eyes the true sense of Scripture in its bearing upon what I came to do. I have established the kingdom of truth and of righteousness against your kingdom of the lie and of unrighteousness. I have this day exposed you for the arch-

liar that you are. For three years you have watched me. Never could you convict me of sin. I came to die for the sins of my people. You must now understand to your destruction.

Did you think you were successful when you instigated Pilate to say, "What is truth?" You now know, as never before, that I am the Way, the Truth, and the Life, and that neither you nor any of your followers can speak a final word against the truth.

. . . the one defeated

What an unspeakably horrible existence you will have after this. It will be impossible henceforth, Satan, to deceive yourself the way you have done till now. You now *know* you are defeated. You now know that all the powers of hell, of which you are commander in chief, cannot prevail against the kingdom of heaven which I have established. You know all this now, Satan, and therefore from now on you will always *tremble*.

*"Now, as never before,
I am the Way, the Truth,
and the Life."*

Your fury against my people will increase. It will be a desperate fury. You will inspire the dragon to pour forth a flood of water in order to destroy the child of the woman (Revelation 12). But I shall have the earth open up a cavern to swallow up the water. My people will always be safe. My martyrs will be without fear even as they are burned at the stake. When you see them at the stake you will tremble all the more. Your minions may "stone them to death and have them sawn asunder"; you may have them wander about in sheepskins and goatskins (Hebrews 11:37). But you will never, no never, succeed in bringing them down to destruction with yourself.

When you heard me say, "My God, my God, why hast thou forsaken me," this was in order that those whom the Father has given me might never more be forsaken of him. Get thee behind me, Satan; beware thou touch not those for whom I died. Not they but thou and thy followers are forever forsaken of God.

III. Addressing his people

First, listen to what he says to his disciples.

You, my friends, now at last understand that I and the Father are one. You at last know who I am and what I came to do. For three years you followed me. You loved me, but you did not love me truly for what I am. You heard me preach and teach about the kingdom of heaven but you did not clearly see that my kingdom could not be established except I bear your sin and the iniquity of all my people.

You heard my disputes with the scribes and Pharisees, calling them blind guides of the blind, and you were astounded at the vehemence of my address. You thought I was too harsh with them. You did not understand that it was *Satan* who, through them, was out to deceive you and the people that they should not believe in me as the promised Messiah.

When just the other day we celebrated the passover, you did not realize that you would be called upon to remember *me* as the one to whom all the blood of beasts on Jewish altars slain did point and found their end.

But now you *understand*. Soon the Spirit of truth, the Spirit of comfort, whom the Father will send in my name, will qualify you to become my *witnesses*. Soon you will speak before kings and governors, who have the power and desire to destroy you, and you will not be afraid.

Peter, you went forth alone to weep bitterly over your denial of me. All your boast of love and faithfulness to me forsook you when I was being led toward death by crucifixion. You cursed and swore that you had never known me. For a moment Satan seemed then to have entered into you as he had entered into the heart of Judas. But Peter, I prayed for you that you might not fall into Satan's hand. And Peter, remember how I looked upon you as I passed by you on the way to Pilate's judgment seat? Then you understood that I loved you and forgave you. But Peter, what good would my prayer for you and my looking at you have been if it had not been for the fact that now, by my being forsaken of God for you, you are forgiven for your sin of denying me? And now you know. Now you will be my witness.

Now, Peter, you understand as you never understood before, that soon you will yourself be arraigned by the rulers and elders, by Annas the high priest and by Caiaphas, for preaching "through Jesus the resurrection of the dead" (Acts 4:2) and for healing a lame man in my

name. But then, Peter, you will be "filled with the Holy Ghost" as I was filled with the Holy Ghost when I told the Pharisees they were of their father the devil, and you will fear no man, not even those who will be out to destroy you so as to erase my name from the minds of men.

I can already hear you say, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:10-12).

Now, Peter, you know that Satan will continue in his desperation to wipe out the memory of my name from the earth. Now you know, Peter, and now all eleven of you, my disciples, will know how to meet and to defeat Satan's efforts to separate you from me. When Satan comes as a roaring lion seeking whom he may devour, you will fearlessly defy him, knowing that his followers can at most kill the body but never the soul.

When Satan comes as an angel of light, quoting Scripture and professing belief in my name, talking sweetly of love, even of love for me, you will expose his wiles so that he may not lead my people away with him to eternal death.

You will henceforth feed my sheep. I am, you know, the bread of life. I am the water of life. For me you will cry out to the people, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

And what I say to you, Peter, I say to all of you, my disciples.

In his desperation, knowing that his time is short, Satan will seek to deceive, if it were possible, the very elect of God by means of supposedly neutral science and philosophy. I will send my servant Paul to challenge the wisdom of the world. "Where are the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Corinthians 1:20-21).

Will the wise men of the world ask, with Pilate, what is truth? Will they say that all is relative, that no one knows the truth? Paul will answer them, that they are face to face with truth, as clearly and

as directly as was Pilate when I stood before him in the judgment hall. "For of him, and through him, and to him are all things." All doubt in your mind with respect to me and my work is now at an end. With Paul you all will say, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish" (2 Corinthians 2:14-15).

. . . of the Old Testament

But now let me speak a word of comfort to the saints of the Old Testament.

Enoch: You walked with God, while others about you did not, and God took you unto him. You will now walk with me forever, for I am God.

Noah: You witnessed alone of the coming judgment upon all those who had broken the covenant of God with them.

*"I went the way of the cross
to become a curse for you."*

You built the ark to the saving of your house. Well, it was I who was witnessing through you! and you were witnessing through me. Men ridiculed you and laughed you to scorn. In mocking you they mocked me; but those who mock me will soon call upon the mountains and hills to cover them from the wrath of the Lamb.

Abraham: You are called the father of the faithful. With you God made the covenant of grace. To you and to your seed were the promises made. And I *am* that seed. With Paul you now may say, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Galatians 3:13). You looked for a city that hath foundations. I have established those foundations just now.

Now I have finished being and bearing that curse. The wrath of the covenant has been removed; the promise of the covenant fulfilled. It is finished, Abraham; it is finished for you and for all those who have like faith with you.

Moses: You are called the mediator of the Old Covenant. You were faithful in all your house. You led God's covenant people *toward* but not *into* the promised land, and "the promised land" you so greatly desired to enter was, after all, only of this sin-cursed earth. But I have borne even the punishment for your unfaithfulness; now you will enter the promised land, the new heaven and the new earth on which righteousness will dwell.

Job: Satan tempted you sorely. He tempted me much more sorely than he tempted you. You overcame his temptation because I overcame his temptation, and went to the cross to become a curse for you. Now it is finished. Your last end will truly be better than the first. Now you yourself understand your own words: "I know that my redeemer liveth." It is finished.

David: You were called a man after God's heart; your heart was true with your covenant God. Now I have cleansed and washed away the sins you so greatly bewailed, making you whiter than snow through my blood. I became a curse for you, but now the curse is lifted. It is finished.

Elijah: Only recently we met on the Mount of Transfiguration. Moses was with you there. Both of you urged me not to come into glory just yet, as by my holiness I deserved to do, but to walk the way of sorrows to the cross. Did both of you sense something of the fact that unless I became a curse for you for your breaking the law, that Moses, as the giver of the law, and you, as the great defender of the law, could not remain in glory? Well, I have borne for you your breaking of the law, your offense of God the giver of the law, and I have kept every iota of the law. I have truly loved God above all else and my neighbor as myself. I went the way to the cross. I did so as to become a *curse* for you. You shall be with me in glory forever.

Simeon: The ravages of age were upon you when in the temple you held me, a babe, in your arms. But before Abraham was I *am*. Your patient waiting for this day will be rewarded with life everlasting in my presence. I became a curse for you.

Anna: You were old and shriveled up in body when, never departing from the temple; you blessed the day of my coming. Now you may bless the day of my going. In a moment I shall commend my spirit to the Father; in doing so I shall commend yours to him, too.

. . . of the new church today

What then did Jesus say to *us* when

Say to him, "Lord, remember me when thou art come into thy kingdom," and you will be saved.

he uttered that little sentence? He will say to us what he said to all of these: I became a curse for you that may be accepted of God, but only if you like all of these put your trust in me.

He said everything to us that he said to Peter and the apostles. Not that we are apostles. But like them, we as individuals, we as a congregation, we as the Orthodox Presbyterian Church, and as other orthodox churches, have been given the true understanding of the nature of the person and work of Jesus Christ. Therefore, we must, as fearlessly and boldly and with as much reliance on the power of the Holy Spirit as Peter had before the leaders of the Jews, witness to that only name under heaven given among men, whereby we must be saved.

There is no true wisdom or righteousness or love among men unless it come from him who so loved his own that he was willing to be forsaken of God for them.

The Roman Catholic Church would make men believe that the work of Christ was not finished when he spoke those words on the cross.

The Confession of 1967 of the United Presbyterian Church is built on the idea that such a thing as a finished salvation for men could not be accomplished on the cross by Jesus as a man.

Romanism gives its members no escape from the burden of a guilty conscience. The Confession of 1967 virtually denies that Jesus *could* finish redemption for any man. Like the Pharisees of old, the Roman Catholic Church and the Confession of 1967 do not point the people of God to the cross to the crucified one for escape from the wrath to come.

Even my Arminian fundamentalist friends do despite to the finished work of Christ, when they make its consummation to depend upon the final acceptance or rejection of it by the will of man independently of God.

May each of us be able to say to ourselves, "It is finished for me." Jesus my Savior bore the penalty due to me for my

sin, for my transgression, for my iniquity. Christ Jesus has sent his Spirit to testify with my spirit that now I am a child of God, a fellow-heir with Christ of eternal life.

Satan will still try to sift us as wheat as he sought to sift Peter. He would have you imagine that, granted you are not all you ought to be, granted you are addicted to drink, to drugs, to sex, you are still able to escape from it all into a better life, a life of which God will approve. If this is your feeling, then you are like one adrift in a leaky rowboat in the middle of the Pacific Ocean. You may have some back numbers of the *Reader's Digest* with you and as the typhoon hovers over you, you may read Norman Vincent Peale's "Eight Ways to a Better Life." If you follow Mr. Peale's advice you will say eight times to yourself that you are not a sinner and God will not punish you.

Do not let Satan deceive you. Do not deceive yourself. Look at Jesus as he hung on the cross. Say to him as did the malefactor, "Lord, remember me when thou art come into thy kingdom," and you will be saved. Say to him, Lord, be merciful to me a sinner. I deserve to be cast forever out of thy presence; but Jesus, by thy Spirit enable me to say, Thou, Lord, wast made a curse for me. Now I am redeemed from the curse of the law. Now I am thine and thou art mine.

Those of us who know that Jesus did speak those words for us are not heroes. But we daily pray that we may be able to cast our cares and burdens on the Lord. We have a place of refuge in the greatest storms of life. We know that he who finished our salvation for us on the cross on that little hill of Golgotha is finishing it within us by his Spirit who testifies with our spirit that with body and soul, for time and eternity, we belong not to ourselves but to our faithful Savior and that without the will of our heavenly Father not a hair shall fall from our heads. He who hung upon the cross and said, "It is finished," for us is now seated at the right hand of the Father, making intercession for us on the basis of his finished work on the cross.

Not only has he saved me from the wrath to come, but he has merited eternal life for me. He has closed the gates of he'll against me and opened the gates of paradise for me. O death, where is thy sting? O grave, where is thy victory? The strength of sin is the law; but thanks be unto God who always gives us the victory through him who said, "It is finished," on the cross for me.

Can you say those words with Paul?

Then and then only will you see the Savior in paradise. Then and then only will you have joy in believing and in making known his name among men.

This sermon was preached at Calvary Orthodox Presbyterian Church of Glenside, Pa., on Good Friday in 1972, by the emeritus professor of apologetics of Westminster Theological Seminary. (It is being prepared for inclusion in a book of Dr. Van Til's material, of which we will give more information later.)

Contacts in Southern Delaware

A group is now meeting regularly in Seaford, Delaware, and seeking to form an Orthodox Presbyterian Church. Licentiate Douglas A. Watson leads the services, which are now being held in the group's own rented quarters. If you know of any in the area who might be interested, write to the Orthodox Presbyterian Chapel, 312 High St., Seaford, DE 19799 or call Don Merrill at 302-629-6550.

Contacts in Northwest Chicago

Contacts on the north and northwest side of Chicago are wanted by Trinity Orthodox Presbyterian Chapel, now meeting at the Albany Park Presbyterian Church, 4850 N. St. Louis Ave. Write to: Rev. Francis F. Mahaffy, 3010 N. Olcott, Chicago, IL 60635 (312-237-2748).

Contacts in LaGrange, Ga.

Anyone knowing of contacts in the LaGrange, Georgia area interested in forming a Reformed congregation, please contact: R. J. Dodds, P. O. Box 215, LaGrange, GA 30241. (The denominational affiliation would be a matter for later consideration by the group.)

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Be Fruitful and Multiply

George R. Cottenden

Those words to Adam and Eve, recorded in Genesis 1:28, form a part of the responsibility laid upon the human race at its beginning. It was the desire of God that the earth should be filled with people who were in his image even as Adam and Eve.

By the time the command began to be fulfilled in the birth of Cain and Abel, however, another factor had entered the picture. Adam and Eve had disobeyed God and were now sinners. Every child born of them was represented by Adam in the fall into sin and so was born guilty and corrupt. They were still in God's image (Genesis 9:6), but that image was sadly defaced. Man could "be fruitful and multiply," but the result was not a world filled with the servants of the Lord, but a world filled with wickedness. Yet God did not retract his command.

When human wickedness finally reached a peak in the days of Noah, God washed the face of the earth clean of humanity except for Noah and his family. To them the Lord God repeated the mandate to be fruitful and multiply (Genesis 9:7). But, since Noah too was a sinner and guilty in Adam, the results couldn't be much different and wickedness again overspread the earth.

Promise of a people

Then God called Abram to leave his homeland and go to a place the Lord would show him (in Genesis 12). He was promised that God would make of him a great nation. In fact, the Lord promised that he would make Abram's descendants as numerous as the stars in the heavens (Genesis 15:5).

This promise was given against the background of two important facts. The first was the inability of the human race to produce godly descendants. Man had been given the command to be fruitful

and multiply and the earth had been populated. But this had not produced people who, like Adam and Eve before the fall, could serve God with a whole heart.

The second fact was the apparent inability of the now aged Abraham and Sarah to have children. Against this background God assumed for himself the responsibility for multiplying a godly seed. "I will multiply you exceedingly" (Genesis 17:2). "I will make you exceedingly fruitful" (verse 6). Man cannot obey the command in a way pleasing to God. So the Lord himself assumes the responsibility for filling the earth with godly people.

Throughout the rest of the Old Testament God does this primarily through the physical descendants of Abraham. While provision was made to receive into Israel foreigners who would worship and serve the true God (like Rahab and Ruth), the physical reproduction of the nation was the primary means by which the increase took place.

The promise fulfilled

Physical generation could not, of itself, produce a godly race. So, "God sent forth his son, born of a woman, born under the law, in order that he might redeem those who were under the law, that we might receive the adoption as sons" (Galatians 4:4, 5). Here was the true Israelite, the true seed of Abraham, the only one ever born who could serve the Lord with a whole heart.

It was through Christ Jesus that God would bring about the fulfillment of the promise to Abraham, the fulfillment of the command to Adam (Romans 4:16-22). God would do this, not through physical descent from Jesus, but through faith in him as the one who satisfied both the requirements and the punishments of the law in the place of his people. For all those whom God would save, under both the Old and New Testaments, salvation would come through faith (Romans 4:16). So then, "it is those who are of faith that are sons of Abraham" (Galatians 3:7). "And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise" (verse 29).

The new people

In the New Testament age, with the tremendous outpouring of the Holy Spirit

on the day of Pentecost, God begins to fulfill in a fresh and powerful way that original mandate of Genesis 1:28. Three thousand are added to the people of God as the result of one sermon, not by physical birth but by rebirth. "The number of disciples multiplied in Jerusalem exceedingly" (Acts 6:7). The Lord was the one who was adding to the church daily those who were being saved (Acts 2:47). Just as God had promised, he was filling the earth with those who know and serve him. And he was doing it through the witness of his church.

All of this means that the command to be fruitful and multiply has taken on a new dimension. That dimension is to be found in the Great Commission. The people of the Lord are to "go and make disciples of all nations" (Matthew 28:19). It is through our witness that God is bringing about the scene described in Revelation 7:9 where people from every tribe and nation will gather about the throne singing praises to the Lamb.

Of course, God still works through families. One of the ways he adds to the church is through the birth and nurture of covenant children. But in his fulfilling of the mandate of Genesis 1:28, God is also calling to himself a people who knew him not.

In other words, the task is much larger than covenant nurture, as important as that is. And we are not necessarily being faithful servants of the Lord if we have many children, nor unfaithful if we have none. Many factors enter into such a decision, including resources (yours and the world's), gifts and calling in life.

God has taken upon himself the task of multiplying a people, of raising up a spiritual seed to Abraham, and he is pleased to work through us. This is a call that goes out to God's people who are single or married, too young to have children or beyond child-bearing age. It is a call in our family life and into the world around us to be faithful witnesses to the Second Adam, as he does what the first Adam in his sin could not do.

The Rev. Mr. Cottenden is pastor of Good Shepherd Orthodox Presbyterian Church in Neptune, N.J. This thoughtful meditation first appeared in that congregation's newsletter.

Reviewing the COMBINED BUDGET

An editorial report

The 1976 General Assembly of the Orthodox Presbyterian Church erected a special committee to review "the concept and operation of the combined budget," and to make recommendations to maintain, strengthen, or amend the present system. The members of that review committee, George R. Cottenden, Theodore J. Georgian, Edward A. Haug, Richard E. Lauxstermann, and Robert B. Strimple, include two pastors, two ruling elders, one seminary professor, and a variety of previous service on all the major agencies involved in the Combined Budget.

What follows is the editor's report on that committee's conclusions. It should be noted that the editor also serves as a part-time administrative assistant to the Committee on Stewardship which is charged with recommending the Combined Budget for the Committees on Christian Education, Foreign Missions, and Home Missions, as well as promoting the practice of biblical stewardship in the church. With that relation in view, the reader can be aware of the possible biases in this report.

By way of background

The special review committee first provides an extensive "Historical Review" of the Combined Budget. The concept first arose in 1963 and resulted in two basic plans, one proposed by the Committees on Christian Education and Home Missions, the other proposed by the Committee on Foreign Missions, which two plans were presented to the 1964 General Assembly.

Basically, the first proposal called for coordinating both the budgets of the respective committees and the financial appeals made in support of the works being done. This proposal called for a combined budget for all the committees to be approved by the General Assembly.

(Prior to that time, the budgets of the respective committees were reported to the assembly simply as information on what the committees were doing.)

The second proposal aimed to maintain the separate budgeting of each committee and left it to the Stated Clerk to inform the churches of the budgets as approved by the assembly. Any special appeal for funds could be made only if representatives of all the committees agreed.

The 1964 General Assembly adopted the first proposal and erected a Stewardship Committee. Though the committee structure has been changed since then, the basic pattern and operation have been in effect ever since.

A unanimous report

In studying the "concept and operation" of the present system, the special review committee sought and received comments and proposals from the various committees and individuals. These included critical views (like those presented by the Rev. John P. Galbraith, General Secretary of the Committee on Foreign Missions, in the February issue of the *Guardian*) and alternative proposals.

The special review committee was able to reach a unanimous judgment and is making its report in time to allow for full discussion and counter-proposals if desired. The basic conclusion of the committee is the following recommendation:

"That the General Assembly affirm that the present Plan for the Committee on Stewardship [through which the Combined Budget is defined] be continued with the following changes and additions in its operational provisions:

a) that the designation "Combined Budget" be deleted from the Plan and be replaced by the designation "Stewardship Program" and that the designation "budget" be replaced by the designation "program";

b) references to "five year(s)" in [the present Plan] be changed to "three year(s)";

c) that two additional sentences be added . . . : "Each committee shall be required, in presenting its program and needs to the Committee on Stewardship, to include a written summary in terms of gospel outreach as well as of the funds needed. The program shall be set forth in as specific terms as possible."

In addition and to follow through on the preceding change, the Committee on Stewardship would be required to recommend to the General Assembly a "Stewardship Program, including a written summary in terms of gospel out-

reach, . . . which program shall reflect the Committee's judgment as to the most desirable apportionment of the anticipated resources of the church, consistent with the priorities in view."

The review committee also proposes that each agency present its program to the churches during certain designated months, but without including financial appeals in these presentations. The details of this proposal, particularly the months in which these presentations are to be made, are subject to further consideration; a later report on this will be given.

The special review committee, apparently desiring to clarify and strengthen the present Plan's restrictions on the committees' promotional activities, would make all promotion subject to approval by the Committee on Stewardship. I assume their goal was to prohibit a committee from making a promotional appeal that would solicit designated contributions for that committee's work. But this proposed amendment is also likely to be further considered before a final report is made to the assembly.

The review committee also notes that some areas of concern were not covered in its review and urges that another committee be set up to do this. In addition, it strongly urges the General Assembly to request the Committee on Stewardship to "employ a full-time general secretary" to carry out some of its duties not now being adequately fulfilled.

All in all, the Committee to Review the Combined Budget has recommended retaining the present system, avoiding the narrow focus on budgets in favor of programs of work to be done, and strengthening certain aspects and functions.

The Committee on Stewardship

Under the present "Plan for the Committee on Stewardship," this committee's "primary purpose" is "to support the ministry of the pastors and sessions in their responsibility to teach and encourage the practice of biblical stewardship in the church." It is in this area of "primary purpose" that the committee has fallen most short of its mandate.

The committee is also charged with seeking "to develop both short and long range goals for the church's program as a denomination and shall recommend to the General Assembly financial priorities for the achievement of both short and long range goals set by the agencies of the denomination." At least in the short range (one-year) goals, the committee has done this through its recommendation each year of a Combined Budget for the

following year. Attempts at seeking long range (five-year) goals have been made, but have been less successfully spelled out. (The review committee's proposal to make these three-year goals instead of five-year may help.)

At present, the Committee on Stewardship receives from the Committees on Christian Education, Foreign Missions, and Home Missions and Church Extension, proposed budgets for the next year and for the next five years as projected. From this information, and from its judgment as to the support likely to be received from the churches, the committee prepares its recommendations for the General Assembly. Though attempts to modify these recommendations have been made at various assemblies, in most years the recommendations have been adopted essentially as presented by the Committee on Stewardship.

The Committee is composed of nine members, elected in three classes. At present the membership consists of four ministers and five ruling elders. The committee employs the Rev. John J. Mitchell as its Administrative Assistant on a part-time basis. (This arrangement would be changed if the review committee's proposal to employ a full-time general secretary were carried through. The committee is already authorized to do this, but has not yet done so.)

The Combined Budget

Though the Orthodox Presbyterian Church has operated with a Combined Budget ("Stewardship Program" if the review committee's change is adopted) since 1964, it is still subject to a good deal of misunderstanding. The system is unique and is a compromise between two possible alternate systems.

A denomination's agencies may depend for support solely on the designated contributions of its churches and members (as is largely the case in the Presbyterian Church in America and the Reformed Presbyterian Church, Evangelical Synod). On the other hand, a church may fund its various agencies through a central treasurer and a "unified budget" under which designations have no practical effect (as is true, for example, in the United Presbyterian Church).

The Combined Budget of the Orthodox Presbyterian Church permits designations with every designation going to the cause chosen by the donor. It also permits, or rather urges, its churches to support the Combined Budget of all three committees and thus to support the total program of the denomination's gospel outreach. At present, over two-thirds of the total sup-

port given the Committees on Christian Education, Foreign Missions, and Home Missions, is by way of undesignated contributions to the Combined Budget.

Since the Combined Budget is the total budget as approved by the General Assembly, there is a measure of significant control exercised over the respective agencies by the assembly. This is Presbyterianism, with the agencies functioning as agencies of the church and not as independent causes. By allowing for individual designations, however, the system permits each individual to exercise his priesthood before the Lord. The assembly's control is modified by individual choices; individual designations, at the same time, are not allowed to determine the church's total program. Therein is the area of compromise in an attempt to preserve the priesthood of believers and the responsibility of the highest court of the church.

Since the General Assembly must approve the budgets of each committee as part of the Combined Budget, it exercises real control. And as churches and individuals contribute to this Combined Budget, they are supporting the assembly-approved program of the whole church as a three-pronged program. Designations are honored, *including designations to the total program*. And it is just here that the area of confusion seems to come in.

When a church or individual gives to the Combined Budget, that contribution is intended to support the *total program* of the church. It does that in two ways: (1) Those contributions are normally distributed to the three agencies in the proportion each agency's approved budget has to the total or Combined Budget. (During 1977, the percentages are: Christian Education, 26.2%; Foreign Missions, 39.5%; Home Missions, 34.3%.) But these percentage allocations are only part of the picture.

(2) Once any committee has received its approved budget amount, including its share of contributions designated to the Combined Budget and contributions designated to that agency's particular work, it no longer shares in the Combined Budget contributions. It will continue to receive any contributions designated to its own work. But not until all three committees receive their full approved budgets does a fully funded committee again receive a share of Combined Budget contributions.

In other words, though normally contributions designated to the Combined Budget (and they are as much designated as any other contributions) are distributed in those percentage allocations, that

is *not* the sole purpose of Combined Budget contributions. Such contributions are intended to support the *total*, General Assembly-approved program of gospel outreach. These contributions may be distributed proportionately, or they may be used to support the work of one committee after the others have been fully funded.

(This happened in one recent year. Contributions from Orthodox Presbyterians to the Committee on Foreign Missions reached 100% of its approved budget. From then on this committee ceased to share in Combined Budget contributions. It did receive contributions designated to its own work and actually achieved 102% of its approved budget. Meanwhile, total contributions to the Committee on Home Missions reached 100%, and it ceased to share in Combined Budget contributions. From then on, all contributions designated to the Combined Budget were allocated to the Committee on Christian Education. If you had sent in a check for \$100 on December 31, designated for the Combined Budget, exactly \$100 of it would have gone to Christian Education. You would have been supporting the *total* program of the church, all the rest of it having been achieved already by others.)

Under the present "Plan for the Committee on Stewardship," your designated gift is fully honored. You may designate support for a particular mission or publications project. You may designate support for the total program of a particular committee. You may also designate support for the total program of all three committees, the total gospel outreach program approved by the General Assembly. If you do, your contribution may be allocated proportionately, or if one or more committees already have their full amount, your support may be given to the work not yet fully funded. In every case, you are designating and all designations are honored.

This is the present system. And the proposals of the special review committee are to maintain and strengthen that system. The goal is to do the work of the church in a Presbyterian way, recognizing the responsibility of the General Assembly to control the work and the right of individuals to give as they see the Lord's will.

I trust this report is helpful in getting these matters before the church. What the General Assembly does, either with the proposals of the special review committee or with some alternate proposals, remains to be seen.

—John J. Mitchell

Letters

(Continued from page 2.)

St., Portland, OR 97220).

But I would also, belatedly, like to report on the material we used last summer which proved very satisfactory. It is called the All-Bible Plan, originated by the late Dr. A. L. Lathem of Chester, Pa., and published by the Summer Bible School Assoc., 13th and Potter Sts., Chester, PA

The SBS plan emphasizes memorization. The plan has been criticized for not giving enough time to instruction; but whatever may be said on that, at the end of two weeks the children go away with an amazing amount of Bible truth memorized. We found with SBS that discipline is good and pupil interest higher than in the longer teaching periods of other plans. Parents are especially impressed with what their children learned. And the SBS material is geared for a four- or five-weeks school so that each school has to plan its own program for a shorter period.

The SBS Association provides small booklets in catechetical style on The Bible, Life of Jesus, Adam to Saul, Saul to Christ, The Twelve Apostles, The Apostle Paul, and The Way of Life. They also provide a large report card on which is recorded the verses memorized, attendance, visitors brought, and the like.

One great advantage of the SBS system is that it requires little teacher preparation and its total cost is a quarter of other materials used. There is no handwork and

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no mess, yet the children are contented. For those interested, I suggest you write the address above for samples.

Robert H. Graham, pastor
Santee, Calif.

Ed. note: The Committee on Christian Education, through Great Commission Publications, Inc., is planning to republish the VBS material in a revised form. A thorough revision would take too much time, but the handwork is being carefully reworked. It is hoped to have the materials available for Summer 1978.

Comment on "Kress Case"

The article on "Speaking in Tongues" by Dr. Robert Nisbet in the November issue of the *Guardian* refers to the judicial actions of the 1976 General Assembly of the Orthodox Presbyterian Church. The assembly's decision to uphold the Presbytery of Ohio in its verdict against the Rev. Arnold Kress was not essentially a judgment that tongues and prophecy do not continue in modern times.

If it had been merely the question of whether the assembly was of the opinion that these "gifts" do not continue today, the vote could have been taken and the matter concluded in fifteen minutes (instead of nearly three days). The question at issue was whether to admonish a man for disagreeing with what was obviously the prevailing opinion. The important point of the verdict (leaving aside the charge concerning ordination of persons holding certain errors) was that Mr. Kress could be faulted officially for teaching what he affirmed, not whether tongues and prophecy actually may continue in the church today.

The assembly's judgment that he could be so faulted reflects an estimate of (a) the importance of the doctrine in view and (b) the clarity of biblical statements on the matter. By way of comparison: that a minority of ministers are pre-millennial and yet are not admonished supposes, not that the assembly would not vote in favor of the a-millennial position if a poll were taken, but that the issue (a) has little bearing on the system of doctrine in the church's standards and (b) is not easily decided with a Bible.

The gravity of the tongues issue arises from its implications for the doctrine of the Christian life (guidance and sanctification) and the sufficiency of Scripture. If a charismatic will testify that no addition can be made to the Bible and that tongues are not the earmark of holiness in life, then there is not much left to dispute. So much for point (a) on the im-

portance of the doctrine.

With regard to point (b), the prosecution said that uncertainty in the interpretation of the texts gave way to conviction only after long, hard, and expert study. Before such study, the prosecution would have to admit that the state of exegesis did not preclude continuance of tongues, at least for the prosecution; and it would have been irresponsible to take a dogmatic line at that point. Here the prosecution would not be too far from where Mr. Kress himself stood.

There was some discussion of the meaning of the charge, that it had been said "prophecy and tongues may continue." This could mean either "It is certain the New Testament does not forbid them to continue," or "It is not certain whether the New Testament forbids them to continue." Mr. Kress was held to have intended the first statement, which is the more serious. It was not, however, clear whether the assembly decision had outlawed for ministers even the second statement.

In his article, Dr. Nisbet concludes that we should not necessarily shun brothers who have spoken in tongues, although we should refuse the practice for ourselves. I would only like to strengthen this by pointing out that Jesus has already decided for us whether we may shun such brothers. We can hardly love our enemies, and love those who agree with us, but reserve a cold shoulder for brothers in the middle distance. May the Lord preserve our charity!

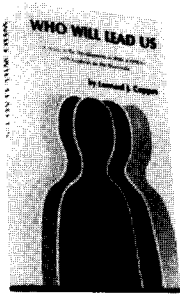
John Mason
Philadelphia, Penna.

J. Oliver Buswell, Jr.

Dr. J. Oliver Buswell, Jr. went to be with Lord on February 3, 1977. One of the founding members of the Presbyterian Church of America (now the Orthodox Presbyterian Church) and of the Bible Presbyterian Church, he was the "grand old man" of the Reformed Presbyterian Church, Evangelical Synod.

Dr. Buswell, among other labors, was a president of Wheaton College, and the long-time professor of systematic theology at Covenant Theological Seminary. He had been retired for some time and was living at the Quarryville (Penna.) Presbyterian Home. He is survived by his wife and two sons and two daughters.

The memorial service in Quarryville was conducted by his son, Dr. John W. Buswell, with Dr. R. Laird Harris bringing the message.



Who Will Lead Us?
Leonard J. Coppes

This book presents the biblical theological development of the various biblical offices. Starting with the Old Testament theme "missions" it shows how the purpose of office (prophet, priest, and king) is to lead God's people in fulfilling their mission. This background is shown to shed considerable light on New Testament offices (especially, elder and deacon).

Dr. Coppes has a Doctor of Theology degree from Westminster Theological Seminary, Philadelphia, Pennsylvania, and is a Ph.D. candidate at Dropsie University in Philadelphia. He is pastoring the Calvary Orthodox Presbyterian Church, Harrisville, Pennsylvania, and is president of the Orthodox Presbyterian General Assembly's Committee on Diaconal Ministries.

Also by Dr. Coppes: *Whatever Happened to Biblical Tongues?*

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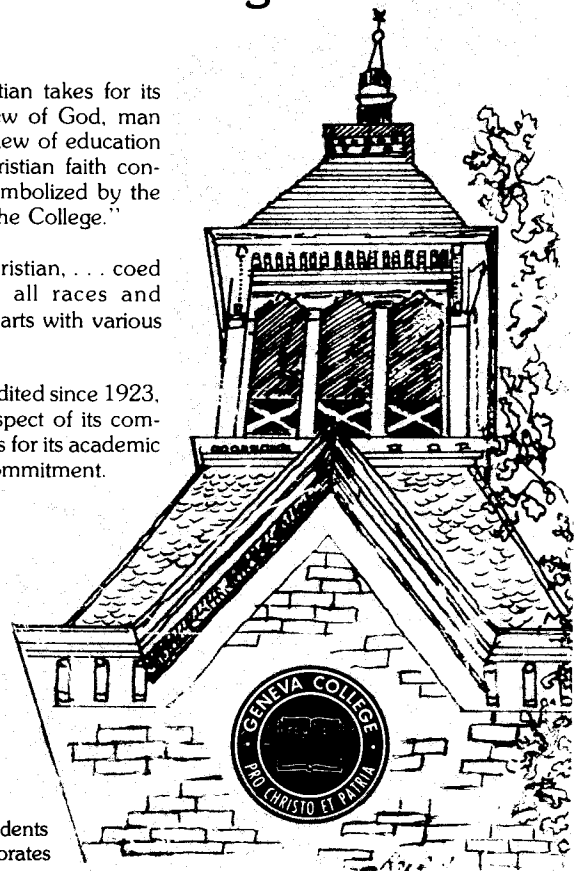
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Peninsula Christian School wants applicants for teaching positions in elementary grades. Applicants should be of Reformed persuasion and committed to quality Christian education. Please contact: Education Committee, Peninsula Christian School, 22507 S. Figueroa St., Carson, CA 90745.

Westminster Journals wanted

No longer available from Westminster Seminary but needed are *Westminster Theological Journal* volumes 27-34, and volume 35, numbers 2 and 3 (especially). If you have these, and can part with them, contact: Rev. G. Duncan Lowe, R. R. 2, Morning Sun, IA 52640.

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CATECHISM: A Modest Proposal

Allen D. Curry

At a recent General Assembly of the Orthodox Presbyterian Church, two concerns were voiced about the church's ministry of Christian education. The first was that we should encourage parents to fulfill their responsibilities to train their children in the way of the Lord. The second concern was that a program of catechetical instruction be established by the denomination's Committee on Christian Education.

Since the committee's resources are already stretched to the breaking point, the assembly did not direct it to produce catechetical materials for the church. Even so, I believe there are ways for congregations to carry out such work.

Let me be so bold as to suggest a way in which this might be done. Most of what I am proposing is already being done in Trinity Church, Hatboro, Pennsylvania. This program attempts to meet both of the concerns raised at the assembly.

I. Parents and younger children

Parents are involved in the early catechetical instruction of their children in the program at Trinity Church. All children in grades three through eight are included in the catechetical program.

Every parent of a child in the third grade acquires a copy of Marian School-land's *Leading Little Ones to God* (Eerdmans Pub. Co.). This is intended for use in the instruction of their children in the home.

Each child in the third and fourth grade is assigned to read certain parts of the book. A schedule of reading is established so that by the time a child completes the fourth grade he will have read the entire book.

Not only should the child read each section, but he is also expected to memorize the verses printed in the book. He must also be prepared to answer the questions at the end of each section as well.

The parents are expected to check regularly with the child to see how he is progressing in his reading and memorizing.

It is also suggested that children complete memorization of the *Children's Catechism* by the end of the fourth grade.

As a further encouragement, the session schedules periodic reviews for the children. Five times during the year the session arranges for the pastor to examine the youngsters on the assigned reading and memorization. The children are quizzed not only on the content of the book but on the Bible memory as well.

This review takes place in the pastor's study. This can be done at a time that will coincide with other activities such as choir practice and meetings of other youth groups. The time should be convenient for both the parents and pastor. Sunday evening before the worship service fits many people's schedules.

The first phase of the program enables the parents to have direct engagement in the training of their own children. It helps the parents to encourage their children to read and study sound Christian literature. It also has a built-in Bible memory program. And the parents may find themselves learning with their children.

II. For the older children

The next step in the program is a catechism class for grades five and six. In the past I have taught such a class, so let me tell you what I did.

The primary emphasis was upon understanding and memorizing certain questions and answers from the *Westminster Shorter Catechism*. I tried to include a variety of approaches to teaching the classes. Although the coverage of the catechism wasn't comprehensive, it was representative.

Since two grades, fifth and sixth, were involved, a two-year course was established. The catechism was divided into two parts. One year we covered the doctrinal section of the catechism — questions one through thirty-eight, and eighty-six through ninety-eight. The other year we covered the remaining questions which deal with the Ten Commandments and the Lord's Prayer.

Although this class was held each Sunday evening at the church, it was not totally divorced from the parents. Each family received a report of the child's progress which I sent to them. Parents were also informed when periodic exams were to be given. Almost without exception the parents encouraged their youngsters to study.

When homework assignments were given, the children were encouraged to get the answers from their parents. I can

recall on more than one occasion when a student would indicate that his dad had helped him. Encouraging rather than discouraging the help of parents was an important part of the course design.

Parents were also invited to come to meet with the class. This way they got some idea of what we were doing as well as what was expected of their offspring.

We also tried to tie social activities in with the class. For example, one Saturday afternoon we went roller skating. An attempt was made to keep the class from becoming drudgery. During each class period we played some form of a game that tested comprehension or memorization of the assigned catechism questions and answers. The only limit on this sort of approach is the teacher's imagination.

III. The concluding course

The final stage of the program is taught by the pastor. This includes the seventh and eighth graders. The *Bible Doctrine* course published by Great Commission Publications provides the basic instructional material. The four workbooks of this course provide an excellent opportunity for serious study of the *Shorter Catechism*. The course doesn't just deal with the catechism, but attempts to get the students to see that its teachings are based on Scripture. Intensive Bible study is an integral part of this course.

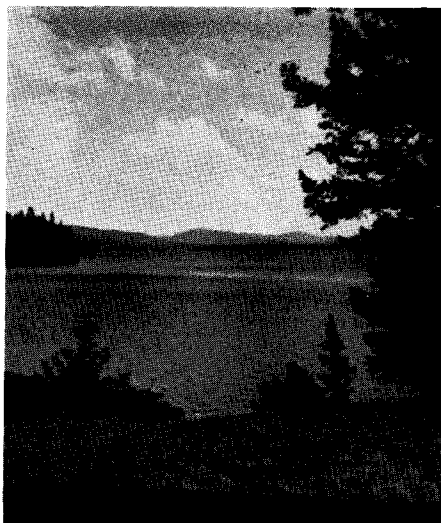
The material covered should be divided in a way similar to the class for fifth and sixth graders. Each year the students should cover two of the four *Bible Doctrine* workbooks.

This class also should try to tie in study with recreation. A Saturday meeting time makes this possible. Meeting after school also would allow for this sort of combination.

For those who want to continue such a program of catechetical instruction for high schoolers, G. I. Williamson's *The Shorter Catechism* (Presbyterian and Reformed Pub. Co.) may be used.

Although this approach to catechetical instruction does not satisfy all the concerns one might legitimately raise, it does offer one workable alternative. This approach with some slight variations is being used by at least one congregation. It may lack in some areas, but for those interested in starting a catechism program, it serves as a modest proposal.

Mr. Curry is the Associate General Secretary of the Committee on Christian Education of the Orthodox Presbyterian Church — and a father and former pastor.



"Big Sky Country" Family Conference

The second family camp conference by the Mission Valley Orthodox Presbyterian Church will be held on July 1-4, 1977. The camp location is on Bitterroot Lake, some twenty-five miles west and north of Kalispell, Montana. Featured speaker will be the Rev. Rollin P. Keller, pastor of the O. P. Church in Modesto, Calif.—and son-in-law of pastor Russell Piper of the Mission Valley Church in Ronan, Montana.

Facilities are a bit rugged and sleeping is segregated, unless you bring your own camper. For further information, write to Bob Ross, 60 Valley View Dr., Kalispell, MT 59901. (The photograph just doesn't do justice to the scenery!) If you're interested, write now since accommodations are limited.

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The *Guardian* is still behind schedule. But apparently the postal service is even more so. The February issue was mailed on the 23rd of that month; some subscribers still had not received it two weeks later. Sorry!

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News and Views

Westminster Missions Workshop

Evangelizing Muslims will be the theme of Westminster Seminary's fourth annual Missions Workshop to be held August 8-12 on the seminary's campus in Philadelphia.

Dr. William M. Miller, retired missionary to Iran and author of several books on Islamics, including *A Christian's Response to Islam*, will focus on practical questions of evangelism. Dr. Francis Steele, Home Secretary of North Africa Mission since 1953, will concentrate on Islam's religious history. Dr. Harvie M. Conn, Associate Professor of Missions and Apologetics at the Seminary, will provide a theological analysis of current methods of evangelism including a survey of Muslim-Christian dialogues today.

The workshop, aimed to the practical needs of North American missionaries, will offer a week of intensive training and reading. Those interested may write to Westminster Theological Seminary, P.O. Box 27009, Philadelphia, PA 19118.

NAE Convention on Scripture

Voting members at the 35th Annual Convention of the National Association of Evangelicals adopted a position paper expressing their convictions related to the 1977 convention theme: "God's Word: Our Infallible Guide."

The paper affirmed three facts: (1) God has spoken by the prophets—a revelation through the spoken word of men in-

spired by the Spirit; (2) God has spoken by the Son—a revelation through Jesus Christ the incarnate Word; (3) God has spoken by the Scriptures—a revelation through the living Word which is the powerful, sharp, piercing, discerning and wholly trustworthy written Word.

"Having affirmed our confidence in the Word of God, we now dedicate ourselves to be doers of the Word and not hearers only, living in obedience to all that Scripture teaches," the paper concluded. (With such ringing declarations, the NAE apparently managed to sidestep the question of biblical inerrancy which has recently been an issue of serious dispute among evangelicals with various NAE leaders on both sides of the question.)

PEF hopes to expand

The Presbyterian Evangelistic Fellowship is seeking a new and enlarged location in the Atlanta area for its home office. PEF has been serving for nearly twenty years, providing evangelistic speakers wherever invited. Originally concentrated in the Presbyterian Church, U.S., its main area of ministry was the South. Many of its men are now in the Presbyterian Church in America.

The new location being sought requires a total initial downpayment and renovation bill of \$160,000. PEF is seeking help to raise the amount immediately. Those interested should write now to P.E.F., 144 S. Columbia Dr., Decatur, GA 30030.

John Murray volume available

The first of a planned four volumes of the *Collected Writings* of the late Professor John Murray is now available from the Banner of Truth Trust. This first volume includes essays and articles on Scripture, the Church, the Holy Spirit, and other topics under the subtitle, "The Claims of Truth."

Many of the articles have been published before, but some of them had had a limited circulation. Others were found among Professor Murray's papers after

his death. Collected in one series of volumes, these papers will be a valuable resource in orthodox Reformed theology for years to come. The Banner of Truth Trust deserves our grateful thanks for this project.

The succeeding volumes are subtitled, "Select Lectures in Systematic Theology" (edited class lectures prepared by Mr. Murray before his death), "To Serve the Living God" (sermons), and "Studies in Theology" (longer articles originally appearing in the *Westminster Theological Journal*). List price of the first volume is \$10.95; available from The Banner of Truth, P. O. Box 621, Carlisle, PA 17013.

Pensacola Theological Institute

The annual institute sponsored by McIlwain Memorial Presbyterian Church of Pensacola will be held July 31 to August 7, 1977. This year's faculty includes Dr. John R. deWitt of Reformed Theological Seminary; Dr. Peter Y. DeJong, pastor of the First Christian Reformed Church of Sheldon, Iowa; Dr. F. Nigel Lee, pastor of the First Presbyterian Church, Kosciusko, Miss.; and Dr. Robert L. Reymond of Covenant Theological Seminary.

The Institute provides a full family Bible conference curriculum, together with recreation (Gulf Coast beaches) and fellowship. For information write to the Rev. Donald A. Dunkerley, P. O. Box 2068, Pensacola, FL 32503.

Pensacola Youth Crusade

The 18th annual Pensacola Youth Crusade will be held July 10-16 at McIlwain Memorial Presbyterian Church in Pensacola, Florida. Speakers this year will be Bernhard Kuiper, pastor of North Atlanta Presbyterian Church and Joseph N. Farlow, vice president of Christ's College in Taiwan. The conference is open to young people who have completed grade 8 or above. For further information write to the Rev. Donald A. Dunkerley, P. O. Box 2068, Pensacola, FL 32503.