

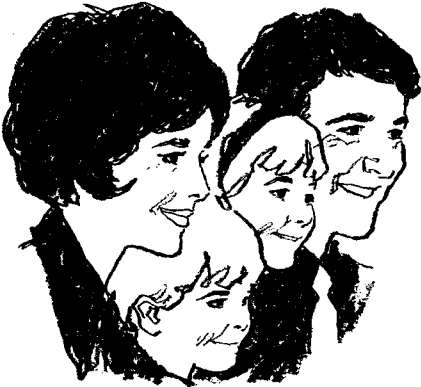
# The Presbyterian Guardian



IN THIS ISSUE:



## Your Will Won't Help You



### It's your family who will benefit from your will

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## Letters

### On General Assemblies

A couple weeks ago at a session meeting in Westfield, N.J., we elders received a request for and dutifully appropriated some twelve to thirteen hundred dollars as the share of Grace or Church toward all the expenses of the forthcoming Assembly. And the size of the request gives me impetus to propose again to the whole church through the *Guardian* something I proposed to the N.J. Presbytery over a decade ago — namely, that we consider holding the Assembly once every other year instead of annually, a procedure that is both possible and practical.

From an administrative point of view, if one of the largest Protestant denominations with nine million members can hold their General Conference once every four years, our small church should certainly be able to do the same every other year. After all, we do have standing committees and general secretaries who are charged with carrying forward the day by day work of the church. And it is not inconceivable that if they can do this effectively from year to year, they could then also do it effectively for two years at a stretch.

Think of the amount of time and money that goes into an Assembly. Granted, it's a nice experience (provided you are well supplied with aspirin and other appropriate pain relievers), but I am wondering if given the state of affairs in the OPC today, we might not do well to save that money and use it for other pressing needs. The money saved could possibly put another missionary family on the field, an expansion of the work of Christian education or perhaps a new church or two here or there. To my fellow elders I say, "we do an awful lot of TALKING about Stewardship, and I think it's time we did some ACTING with respect to the same area."

Cordially yours in Christ,  
Frederick C. "Bud" Metzger,  
Ruling Elder — Grace OPC  
Westfield, N.J.

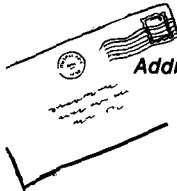
### Reply To AACs

The letter published in the *Guardian* January 1978 printed on pages 2 and 10 written by Robert E. VanderVennen Executive Director of AACs in Toronto, Canada objecting to my warning which you published in your August issue constitutes another sample of how the proponents of this organization try to hide what they really teach.

Mr. VanderVennen says that "we" do not believe what I alleged largely by quotation from the official books and magazines. I would be simply delighted if this were true. Unfortunately, while it may be true for Mr. VanderVennen, it is not true in their official direction of how people should "Understand the Scripture": We read on page 21 that "The Bible is not to be read as a collection of propositional statements about God and man that we can memorize and master . . . nor does it contain moral applications that tell us how to live the good life." Page 24 has the statement "Nowhere does the Bible teach human virtues as such." Dr. Hart, head of the Institute writes on page 120 of the "Challenge of Our Age" — "If the Word of God has indeed become so many sentences, or texts, or books, they have not one iota to say to us, since those sentences were never addressed to us in the first place, but to the Israelites."

I have attended meetings where Dr. James Olthuis has set forth exactly what I alleged in my warning of last August (issue). I have tapes where other leaders of AACs have said those things also. The late Mr. Robert Carvell said those things to me right here in my own study.

Robert Knight Rudolph, D.D.  
Professor Theology  
Reformed Episcopal  
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# Postmillennialism Revised

## An Investigation of Certain Myths and a Reply to Certain Misunderstandings

James B. Jordan

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In the January 1978 issue of the Presbyterian Guardian a review article was published by Rev. Henry W. Coray of R. J. Rushdoony's book *God's Plan for Victory*. The article has elicited a number of responses and we publish the following as a representative example of these responses:

In his recent (January 1978) review of R. J. Rushdoony's *God's Plan for Victory*, Mr. Henry W. Coray made basically two points. One was that Rushdoony has grossly misrepresented the amil and premil positions, and the other was that Rushdoony's postmillennialism is not that of historic Calvinism. I should like to take these two allegations up in reverse order.

At the present time there is a curious misunderstanding of the nature of historic postmillennialism abroad in Reformed circles. By some it is believed that the historic postmil position was generally interested only in revivals, missions, and the conversion of Israel. As a corollary, it is believed that what might be called "Reconstruction Postmillennialism", stressing the restoration of the whole Edenic pattern of life stemming from personal regeneration and obedience to the whole Law of God, is a recent aberration untrue to this historic Reformed belief. This is actually the reverse of the truth.

Two major components of classical postmillennialism are omitted from much

current discussion. The first of these is catastrophism. All classical postmils, until the late 19th century, believed that God would bring repeated catastrophes in history, along with revivals, and through these would usher in the millennium. E. Tuveson's *Redeemer Nation* (Univ. of Chicago Press) gives an adequate though not altogether satisfactory summary of this. A favorite passage was Ezk. 21:27, "I will overturn, overturn, overturn . . . until He comes Whose right it is."

The second component was a high view of the cultural mandate, and in the early days, a high view of the Mosaic judicial laws. Clearly the New England Puritans, postmils virtually to a man, were not minded *only* toward missions and revivals. Indeed, the great "Apostle to the Indians," John Eliot, in *The Christian Commonwealth* went so far as to insist that God would not be pleased until all society were organized by the Mosaic prescriptions given in Ex. 18:21, with elders over 10s, 50s, 100s, 1000s, etc. Eliot had it all worked out, including NT evidence favoring his position. No modern "Reconstruction Postmil" has gone this far! There was no tension between missionary work and "theocracy" in John Eliot's mind, nor in the mind of any other Puritan. Surely it is apparent that the Cromwellian Reformation was based on more than mere missionary zeal, though it did not exclude it. This was also the case with Jonathan Edwards and the later 18th century postmils, although these men did not always take the same view of the Mosaic judicials as had their forefathers. All were greatly concerned with the reformation of society at large.

In terms of this, it is Rushdoony and the Reconstructionists who stand squarely in line with historic postmillennialism. Those attempting to reduce the postmil position to evangelism and missions are *not* true to historic postmillennialism. (This does not mean they are wrong, for that is a matter for exegesis and Biblical theology; but they are not taking the historic Reformed line.)

I believe that this erroneous interpretation can be traced to the issuance of Iain Murray's *The Puritan Hope*. In this exciting and stimulating study, Murray focuses his attention on selected aspects of historic Reformed eschatology. The work is sub-

titled, *Revival and the Interpretation of Prophecy*. It is these aspects which some, not necessarily Murray himself, have mistakenly taken to be the whole. Rushdoony's pamphlet is subtitled *The Meaning of Postmillennialism*. It is an evangelistic tract as much as anything else, and ought to be taken as such. Rushdoony calls attention to other aspects of postmillennialism. Rushdoony refers favorably to Iain Murray's work; obviously he sees no need for tension and disagreement. Who should these be pitted against each other? Must we choose between the right and the left wing of the airplane?

Rushdoony's own commitment to missions can be seen from the fact that he was for 10 years himself a cross-cultural missionary. The fact that he chose not to duplicate Murray's work in his own book hardly indicates that he is hostile to missions or downplays it.

Mr. Coray's other charge was that Rushdoony grossly misrepresents his adversaries. This charge is based on a misreading of the booklet. Rushdoony is not attacking the theories of amil and premil theoreticians, but rather is calling attention to the *gestalts* associated with and produced by these beliefs. There is much more in the book regarding this matter of *gestalt* than Mr. Coray called attention to. Additionally, Rushdoony is calling attention to certain implications of the amil and premil positions, implications which rightly amils and premils do not wish to draw, but implications which Rushdoony (and others) believe to be there. Is it illegitimate to point these out? The fact the amils say the world is coming to an end and then turn around and say we must work to fulfill the cultural mandate strikes many of us as a contradiction. May we not say so? Should not this objection be addressed, and not simply ridiculed?

I only wish Rushdoony *were* distorting his opponents, but my own experience and that of others has often confirmed the points he is making. Rushdoony is too terse in this section of his book and one can wish that he had expanded his discussion. Let me then attempt to explain to my amil and premil brethren what it is that we Puritan postmils mean by these severe charges.

(continued on page 12)

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James B. Jordan is a senior M. Div. candidate at Reformed Theological Seminary, Jackson, Mississippi.

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## News and Views

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### The Boardwalk Chapel

Jon W. Stevenson, Director

Each year the natives of our country make a pilgrimage to the beaches and spend an endless number of days offering their bodies to the solar fires of their celestial god. At night, they reappear in mass to satisfy their anticipations of excitement in a carnival atmosphere of mechanical whirring contraptions, food vendors, games of chance and shop keepers hawking their wares. It is in this difficult environment that the ministry of the Boardwalk Chapel in Wildwood, N.J. stands as a beacon of hope to the multitudes who swarm to the shores of the Atlantic.

It is in this challenging situation that 25 young people, 3 seminarians and I engage in an evangelistic outreach with a two-fold purpose: 1. To train young people how to present the Gospel; 2. To boldly proclaim the Gospel from the Chapel facilities.

We are excited about the training program which seeks to fashion effective evangelists, not just for the summer, but for a lifetime. We are excited about the many who through the power of the Holy Spirit are brought to a saving knowledge of Jesus Christ. And we are excited about those who have faithfully prayed for and supported this unique work. And even though many of you have never seen the ministry in action, I'd like you to rejoice with us in the grand opportunities God has entrusted to us and in the glorious work he does through us.

Because there are very few ministries like the Boardwalk Chapel there is little precedent with which to meet the constantly changing obstacles and challenges that daily confront us. Thus, preaching Christ in this atmosphere of Christless living calls for very specific and resolute support from Christian friends. If you

have been hesitant in your prayers for the Chapel and your giving to the Chapel please remember us now as the summer is upon us.

The summer season will start on Memorial Day and continue two weeks past Labor Day — a total of 17 weekends and 10 full weeks during the summer. The summer assistants will all be Westminster Seminary students: Dave Petty and his wife Carol, Ann Stratton and Doug Winne.

As the full time Director I reside year around in Wildwood with my wife Marian and four children—Jeni, Jonathan, Judi and Jolene. Please contact me anytime if you wish further information about the work. The address: 4312 Boardwalk, Box 602, Wildwood, N.J. 08260 (609-522-2307).

Some of the needs we have include: Student workers for the summer months, scholarships for the students who pay their own way (about \$300.00/person), chairs for the chapel auditorium (about 200), office desks, typewriters and carpet.

### Jews For Jesus

Many readers will be familiar with the *Jews For Jesus* movement. This is an organization comprised largely of Hebrew Christians seeking to show their fellow Jews that Jesus Christ is indeed the fulfillment of the law and the prophets. As with all Christian missionary endeavors, this movement has met with considerable opposition. More recently, however, attacks on the *Jews For Jesus* movement have been particularly severe. We have received a report of an incident which took place at an Orthodox Presbyterian church in Hialeah, Florida which illustrates the way in which attempts have been made to undermine the credibility of the movement.

Mr. Baruch Goldstein, a converted Jew, was speaking of his faith in Christ as the Messiah when two men, identifying themselves with the Ahavat Yisrael movement, arrived at the church to pass out literature to those attending the meeting. One of the pieces of literature was a forged letter with the name of Baruch Goldstein on it. In this letter, Mr. Goldstein claimed that his ultimate aim was, "to get Christians to renounce Christianity for the

hoax that it is, and support Orthodox Judaism, to which I am now returning. Jesus is not God." The letter contained a photograph of Mr. Goldstein, and an address to which to write for further information. The pastor of the church sent a copy of the forged letter to Mr. Moishe Rosen of the *Jews For Jesus* movement and Mr. Rosen forwarded the letter to *The Guardian*.

The movement is concerned that Christians be alerted to the ways in which attempts are being made to discredit their work, so that forgeries such as the above will not be accepted at face value. We need to pray for these brethren and encourage them to plead the promise of Matthew 5:11,12: "Blessed are you when men revile you, and persecute you, and say all kinds of evil against you falsely, on account of Me. Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you."

### Korean American Presbyterian Church

On February 8 and 9, 1978, an historic event took place on the campus of Westminster Theological Seminary in Philadelphia. The Korean American Presbyterian Church was organized as a denomination with a General Assembly. Delegates from the presbyteries of California, New York, Middle Presbytery, Philadelphia and Canada attended this inaugural meeting. There were 32 ministers and elders.

At the opening worship service Dr. Edmund P. Clowney, President of Westminster Seminary, welcomed the delegates and the Rev. LeRoy B. Oliver spoke as an observer from the Orthodox Presbyterian Church. The Rev. John Yun Lee read fraternal messages from the Christian Reformed Church, the Reformed Presbyterian Church Evangelical Synod and the Presbyterian Church in America.

At the business meeting, representatives were welcomed from the Western Presbytery: the Rev. Messrs. Yun Ho Kwon, Soon Poong Kim and Suk San Chung. The Rev. Hae Sung Kim represented the congregations in the north-western part of the country. The speeches of these men indicated how willing they were to



Korean American Presbyterian Church at Inaugural Meeting, February 8, 1978 at Westminster Seminary. Delegates from Presbyteries of California, New York, Middle, Philadelphia and Canada.

join the newly organized denomination. In order that they would be able to join as organizing members, the meeting adjourned until May 8.

The Assembly voted to seek fraternal relations with the Christian Reformed Church, the Orthodox Presbyterian Church, the Reformed Presbyterian Church Evangelical Synod and the Presbyterian Church in America.

The following officers were elected: Moderator, The Rev. In Jae Lee (Chicago); Vice Chairman, The Rev. Hwa Sam Kay (Canada); Secretary, The Rev.

Samuel S. Chang (Philadelphia); Assistant Secretary, The Rev. Young Choon Chang (New York); Treasurer, Mr. Young Shik Kim (elder, Los Angeles); Assistant Treasurer, Mr. Hyun Duk Im (elder, Chicago).

It was determined to adopt the constitution of the Korean Presbyterian Church in Korea (Hap-dong) until a special committee has drafted a proposed constitution for the church. The Assembly also voted to erect seven committees to serve under the General Assembly of the Korean American Presbyterian Church.

## Ordinations at the Santee Church

On Sunday evening, February 19 an event of great importance and encouragement took place in The Orthodox Presbyterian Church of Santee, California. A ruling elder and two deacons whose names, along with others, were previously suggested by members of the congregation to the session and who in turn were nominated by the session for the congregation to elect at its January meeting, were installed as active officers in the local church according to the pro-

vision of our church standards. It is somewhat significant that for the first time in about twelve years the OPC of Santee has three active boards doing the work of the Kingdom. Mr. Jeffrey Gilmore was ordained as a ruling elder and joins Messrs. James Bates, Philip Conard, Sr. and Philip Conard, Jr. on the session. Messrs. Jay Aland and Bruce Isaacsen were ordained at this same service to the office of deacon. To these six ordained men were added, at the recommendation of the session and action of the congregation, two unordained men, Messrs. Bob Bugg and Jim Weed, to serve on a new Board of Trustees.

## Pensacola Theological Institute

The twenty-second Pensacola Theological Institute will be held this year from August 6 to 13 at the McIlwain Memorial Presbyterian Church in Pensacola, Florida. The Institute's brochure speaks of "a serious approach to theological study for ministers, students and interested laymen during eight days under competent scholars against the refreshing background of Florida beach life and at a cost within reach of all who want to come." Concurrently with the Institute there will also be a Junior Institute for children whose parents are attending the institute.

Dr. Edmund P. Clowney will be the preacher to the Institute. Other speakers will be: Dr. Harold O. J. Brown who will address the subject of *Christianity and Current Issues*; Dr. R. Laird Harris will teach on *The Bible and Science*; and Dr. Gerard Van Groningen will provide the Bible Exposition course on *The Covenant Life as Seen in the Life of Abraham*.

Costs for the Institute include the registration fee of \$10.00, plus meals and housing. For further information write: The Pensacola Theological Institute, McIlwain Presbyterian Church, P.O. Box 2068, Pensacola, Florida 32503.

## Installation at Whippany

An impressive service of installation in Emmanuel Orthodox Presbyterian Church of Whippany, N.J. was conducted by the moderator of the Presbytery of New Jersey, the Rev. George Christian on Sunday evening, March 12, 1978. In the fifty years Emmanuel Church has served the Lord there have been just four pastors. The Rev. Larry C. Morrison became the fifth pastor on this occasion. The Rev. Steve Hohenberger, brother-in-law of the new pastor, now serving the OPC in Stratford, N.J., preached the sermon. The Rev. Harry Warner, a minister of the Reformed Presbyterian Church, Evangelical Synod, a regular worshipper in Emmanuel, led the congregation in prayer. Pastor-emeritus Calvin

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## NPRF: A Channel for Ministry

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In the summer of 1979 a National Presbyterian and Reformed Congress is planned under the sponsorship of the National Presbyterian and Reformed Fellowship (NPRF). This article is intended to introduce to readers the work and aims of the NPRF.

In the Statement of Purpose adopted in 1971 the National Presbyterian and Reformed Fellowship recognized a "crisis of identity and continuity in Presbyterian and Reformed churches in the United States of America." The core of that statement proclaimed: "The purpose . . . in this crisis is to join . . . those who seek . . . the unity of a pure witness to the Word of God."

### "The Crisis"

The "crisis" described generally in the Statement of Purpose is being experienced in very concrete and specific forms by those who join NPRF. New participants in the fellowship promised by NPRF each come from the "crisis," as it manifests itself in his own ecclesiastical environment.

The "crisis" can result in inefficient use of energy, time and other limited resources. Defensive outlook and activity diminish churches' vitality and ministry. In his Keynote Address (10/28/71) Donald MacNair stated: "In the arena of the large denominations all too often I see men and churches expending huge amounts of energy trying to stay alive as evangelicals and giving at best only token service to affecting today's Christ-centered action. . . . In the arena of the small denominations I all too often see men and churches expending huge amounts of energy trying to meet today's problems in the format of yesterday's struggles and in reality giving at best only token service in today's real action."

NPRF was born (1969-1971) in the

midst of two specific historic expectations. To a significant degree these gave to NPRF its very "reason for being."

The first was the impending division within the Presbyterian Church in the United States. The apparent causes were the restating of the denomination's confessional position and merger with the United Presbyterian Church. NPRF was nurtured out of a "dream" that changes in the next years might result in greater unity among Christians of similar persuasion. "In my dream I see a truly national Reformed and Presbyterian witness, united in fact as well as in theory, homogeneous in structure, yet with separate traditions and individual convictions preserved and protected" (G. Aiken Taylor, NPRF President, 9/1/72).

The second environmental factor was the Consultation on Church Union (COCU). Members of the United Presbyterian Church were aware of planned merger with other major denominations. The eyes of conservatives were watching carefully for the existence and wording of the "escape clause." COCU is hardly dead, although it did come near death. It will appear again, in some form or other.

NPRF was creatively called into existence to deal with "history in the making" that revolved about changes in major denominations. The need for NPRF continues today, as the influence of an uncertain church may be dissipated within a nation in flux and a world in crisis.

### What is Distinctive about NPRF?

NPRF is an organization of *individuals* "without portfolio". They do not officially represent church or other agencies. NPRF therefore has a flexibility that more "official" bodies generally lack. Composed of individuals, it has freedom of movement, discussion, decision, activity; it is not required to (although it may) work through (sometimes stifling) church agencies. At the same time NPRF recognizes that it is not a "church" and should not usurp concomitant prerogatives.

NPRF is composed of individuals who come from a wide variety of ecclesiastical backgrounds. On its board are members of smaller denominations (for example, Orthodox Presbyterian Church, Presbyterian Church in America) and "main line" denominations (for example,

United Presbyterian Church, Presbyterian Church in the United States). People of like mind and commitment in these bodies have had no "forum" to meet for mutual support and to deal creatively with the challenge of Christian life and witness in a complex, changing world.

NPRF has operated on moderate income and yet has been effective in both prior achievement and in reaching a point of significant potential at the present. If a relationship could be established between input in terms of energy and other resources and output in terms of achievement, NPRF might well rank high.

NPRF's distinguished Board is a marked asset and distinct strength. Many of the men who compose the Board are leaders within their ecclesiastical structures; others are significantly representative of much wider groups within their churches. These people have been drawn together in common purpose. Board members are also devoted to the cause represented by NPRF. Although they are people busy with other Christian commitments, they give significantly of their time to its ministry. A current list of the Board Members follows:

### CLASS OF 1978

Edmund P. Clowney (Vice Pres., NPRF)  
Philadelphia, Penna.

*President, Westminster Theological  
Seminary*

Russell E. Horton (Treasurer, NPRF)  
Lansing, Illinois

*Pastor, First Reformed Church*

Donald J. MacNair (President, NPRF)  
St. Louis, Missouri

*Executive Director, National Presbyterian  
Missions, Inc.*

Frank N. Kik  
Wichita, Kansas  
*Pastor, Eastminster Presbyterian  
Church*

G. Aiken Taylor  
Asheville, North Carolina  
*Editor, Presbyterian Journal*

Robert S. Trieble  
Ballston Spa, New York

*Lawyer*

### CLASS OF 1979

John C. Neville, Jr.  
Hendersonville, North Carolina  
*Pastor, First Presbyterian Church*

John Galbraith Philadelphia, Penna.  
*General Secretary, Committee for  
Missions*

Arthur Broadwick Pittsburgh, Penna.  
*Pastor, Providence Presbyterian  
Church*

Bassam M. Madany  
South Holland, Illinois  
*Arabic Broadcast of Back to God Hour*

Bruce Stewart Pittsburgh, Penna.  
*President, Reformed Presbyterian  
Theological Seminary*

Charles Krahe Wyckoff, New Jersey  
*Pastor, Sixth Reformed Church*

#### CLASS OF 1980

Albert H. Freundt Jackson, Mississippi  
*Professor, Reformed Theological  
Seminary*

Edward Heerema Cape Coral, Florida  
*Minister, Christian Reformed Church*

Grady R. Oates Bartow, Florida  
*Pastor, Associate Reformed  
Presbyterian Church*

Robert G. Rayburn St. Louis, Missouri  
*Former President, Covenant  
Theological Seminary*

Leon F. Wardell Norfolk, Virginia  
*Pastor, Calvary Presbyterian Church*

John H. White (Secretary, NPRF)  
Beaver Falls, Penna.  
*Dean of Religious Services, Geneva  
College*

#### ***NPRF: Achievements and Prospect***

During its brief existence NPRF has made achievement in various areas of the life of the church and the world. Fellowship among individual Christians from varying experiences and backgrounds has been activated. Fellowship, interchange and growth, talk and prayer almost of themselves have given NPRF a reason-for-being to this point. The value of this growth in relationships ought not to be ignored, especially in the light of divisions that exist among people of Reformed persuasion and the constant New Testament command to reach out to others of similar commitment.

NPRF had catalytic input into the formation of the North American Presbyterian and Reformed Council, in which the Orthodox Presbyterian Church partici-

*(continued on page 14)*

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## Movie Review

### The Not-So-Great Late Great Planet Earth

*Andrew Wikholm*

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Let us begin by striking a positive note and mentioning what we feel are the good points of the film. First of all there was some interesting film footage in this movie. Film that has come from the past. Film of wars, film of atom bombs going off and so forth. And then there was also some time-lapse photography. And that is always, at least to me, awe inspiring. These, then are the good points.

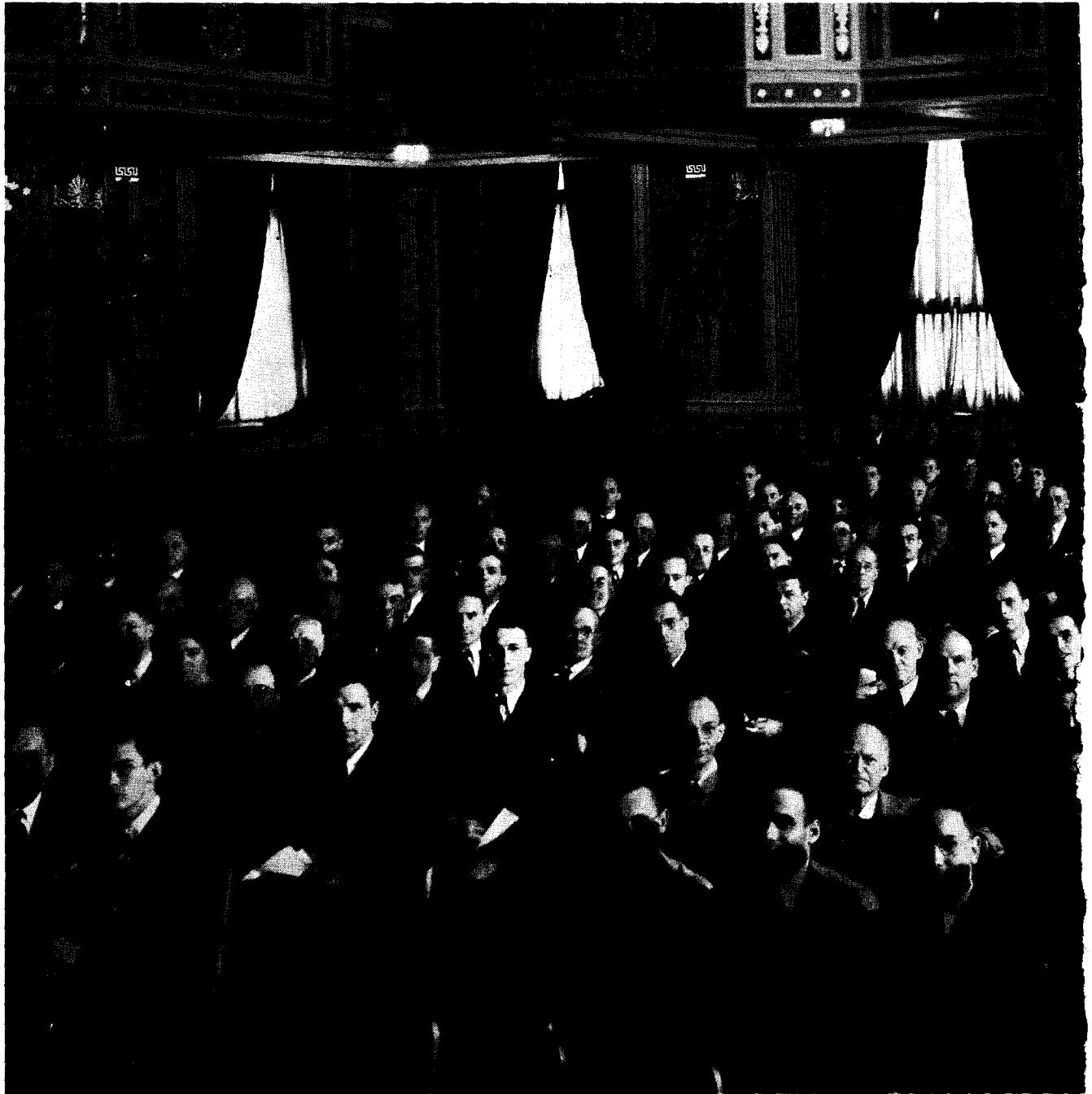
Now I'd like to say some other things about the film. A TV commercial that I have seen which advertises this film says something like, "This film could change your life." Frankly speaking, I don't see how. My son and I talked about the film after we had seen it and we differed as to the meaning of the film. I felt that the film had no message of any kind. He differed with that. He said that it did have a message. The message was that everything is going to come out all right in the end for everybody. So, I don't know which of these views is really correct but in any case it seems obvious that if these are the options, then it is beyond all dispute that "Late Great" does not contain a Christian message.

This film contains only the most superficial allusions to the few doctrines of the Christian faith which are presented at all. My son and I were among the first nighters who braved winter cold and ice to experience the Hal Lindsay film "The Late Great Planet Earth" when this film came to our community. Now, having viewed the film we are both wondering whether this was a wise expenditure of the combined admission cost of \$6.00. (Popcorn was, of course, extra.) Perhaps the title of this review will afford a telling clue as to the tentative conclusion we have reached. We offer the following impressions of the film in an attempt to be of help to others in evaluating its importance.

The best memory we have of references to sin had to do with references to the sin of polluting the environment. As far as the Biblical doctrine of sin is concerned—including such Bible basics as the significance of Adam's fall and our relationship to him, the matter of personal sin and guilt, the need for expiation and so forth—I did not find these in the film. Furthermore, the Christ who is presented in this film, is a Christ who is especially one prophet among many. We didn't hear anything in this film about the God-man. We didn't hear anything of the message of John 3:16, that God sent his Son into this world to tabernacle in human flesh for us and for our salvation. Neither could I find any expression of the need for conversion to Christ as the only hope for sinners. I did not hear from beginning to end any statement similar to, "Believe on the Lord Jesus Christ and thou shall be saved." I did not hear, "Neither is there salvation in any other for there is none other name under heaven given among men whereby we must be saved." I did not hear anyone ask or answer the question, "What must I do to be saved?"

And so as I think back upon the "Late Great Planet Earth", I sure wish I had my \$6.00 back. I can think of a lot of things that I could do with it that would be much more in the interest of building the kingdom of our Lord and Savior, Jesus Christ than sitting through this film, whether its message be that everyone is O.K. or that it has no message at all.

I am reminded of a review I read some time ago of another film which was advertised as having something to do with the support of our biblical faith. The reviewer advised his readers that if they had not seen the film, they shouldn't; if they had, they should forget it. I'm not so sure that this advice doesn't have its application in this present case as well.



Founding Fathers Assembled for Second

## Founders Day Offering

The Orthodox Presbyterian Church is preparing to receive a special Founder's Day Offering, June 11th. The money from the offering will be used to supplement the pensions of men who have had at least 20 years of service in the OPC and who will be 65 years of age or older

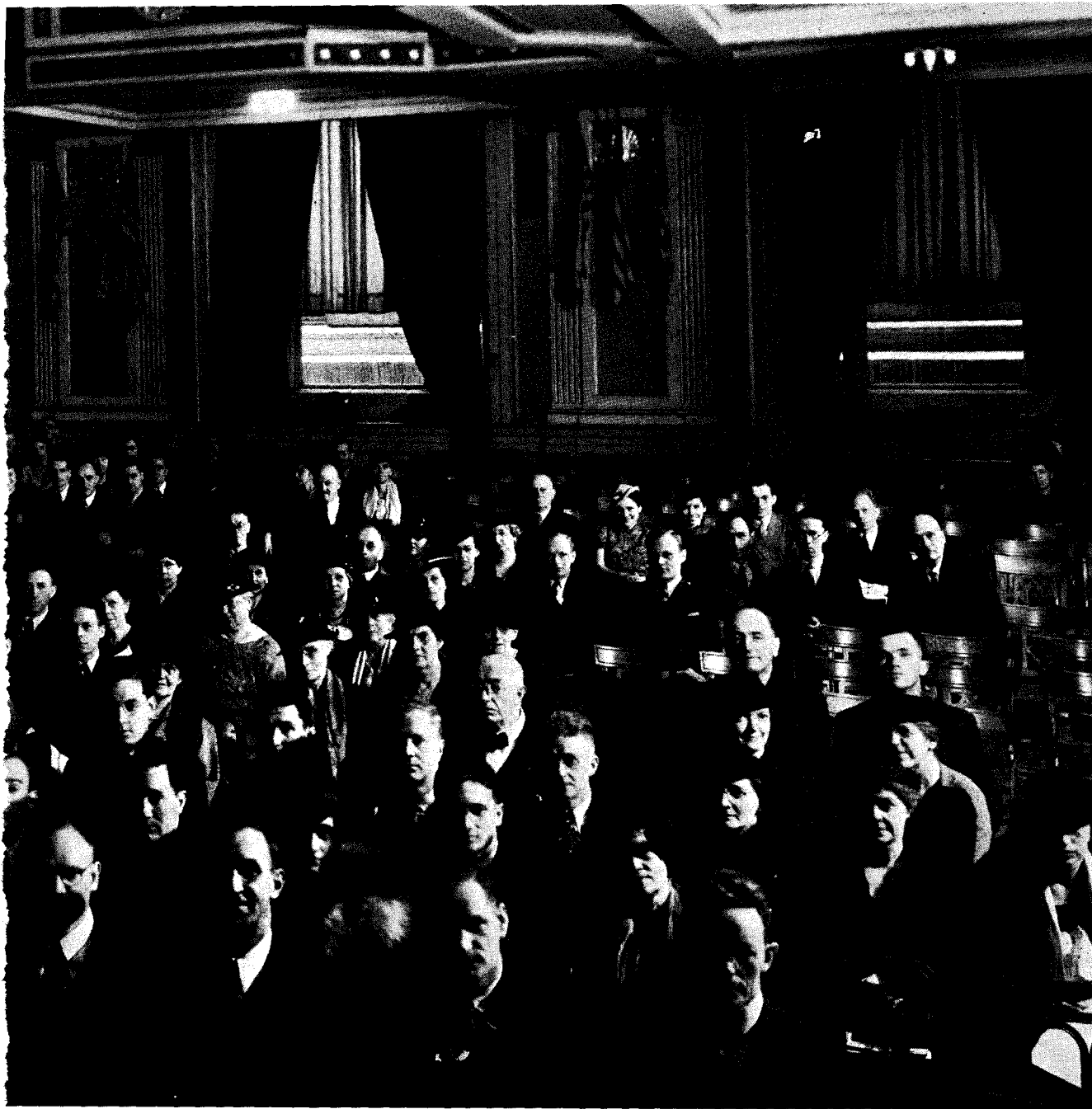
prior to January 1, 1980. Some of the ministers who will be helped are those who have been active in the denomination since its founding.

Until 1958 there was no pension plan for ministers in the OPC. In that year a Pension Plan was started which would

provide those in the oldest age brackets \$50.00 per month upon retirement. Inflation has lowered the real purchasing value of that modest amount to \$23.50 today. In 1969 the Plan was restructured to provide a more adequate pension for the younger ministers when they retire. But of course the older ministers have not been in the Plan long enough to benefit from it.

Normally a person buys a house during





General Assembly OPC — November 1936

his working years which will also provide him housing in his retirement years. But some of the ministers have lived in church-owned manses during their working days, and so must make their modest pensions cover the cost of retirement housing also.

The Apostle Paul wrote that "the Lord directed those who proclaim the gospel to get their living from the gospel." (I Corinthians 9:14) The General Assembly

in 1977 recognized that for the above reasons the Pension Plan did not fulfill this biblical instruction. Therefore it authorized the receiving of a special Founder's Day Offering on June 11th, the anniversary of the founding of the Orthodox Presbyterian Church.

A goal of \$50,000 has been set for the offering. This would increase the pension payments of qualifying ministers by about \$20.00 per month. Special offering en-

velopes will be distributed soon in OP churches, but contributions from other sources may be sent directly to The Orthodox Presbyterian Church, 7401 Old York Road, Philadelphia, Pennsylvania 19126. These contributions should be clearly designated for the Founder's Day Offering.

Garret A. Hoogerhyde, President  
Committee On Pensions

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## Colson Speaks

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*Lookout Mountain, Tennessee*

Former White House Aide Charles Colson's recent visit to Chattanooga, Tennessee included a half-day visit to Covenant College, a Reformed Presbyterian liberal arts college on Lookout Mountain, just outside Chattanooga.

Colson spent the time chatting with students and faculty, as well as speaking to an all-college assembly of some 700 people.

He told his Covenant audience that the secular media is portraying the "Born Again" movement as a "sociological phenomenon" rather than a "genuine spiritual movement."

"The thing you must remember is just because the media is writing about the movement doesn't mean that we are penetrating society," Colson said. "What it means is that we are visible and we are a phenomenon."

"While people are coming in great numbers, what we are seeing is a superficial outpouring of people who do not understand the full depth of commitment that Jesus Christ calls us to," Colson continued. "We are not impacting the world in which we live. We are not making a difference."

After citing Gallup's recent poll which showed that religion, not morality, is gaining in influence in America, Colson reacted strongly to Gallup's conclusion that "the secular world would seem to offer abundant evidence that religion is not greatly affecting our lives."

"What an extraordinary paradox, what an extraordinary indictment," Colson said, "that we as Christians will be charged with an heretical neglect of the roles that we are called to."

"We are called to be the salt and the light, to have the courage to live the gospel out, to have the courage to feed the poor, to be concerned for the sick



Charles Colson chats with students and faculty at Covenant College, Lookout Mountain, Tennessee

and the imprisoned and to go out into the world and to show a doubting and disbelieving world that the gospel of Jesus Christ lived out through God's people makes a difference."

Colson urged Covenant students to consider "the critical beginning of the Christian life"—the renewal of the mind. "The process of renewal has to be in our minds as well as our hearts," Colson said. "How are we ever going to be able to go into the world and compete in a world of ideas that are influenced by great thoughts and great concepts unless we are prepared to really permit the Holy Spirit and God to work through our minds in renewing?"

Colson is currently head of Prison Fellowship, Inc., a nation-wide prison ministry centered in MacLean, Virginia. He began that work two years ago when released himself after a Watergate-related conviction. "I thank God for that experience, because I saw in prison the utter bankruptcy of man's ways," Colson said.

Colson related his conversion experience during his 45-minute speech and cautioned Covenant students on the use of the terms "abundant life in Christ."

"What does 'abundant' mean in the semantics of the 1970's? It means another car, a bigger house, a boat that you can take out on your summer vacation—that's what 'abundant' means," Colson said. "We're talking about materialistic values and we're engrafting them on the gospel."

Colson warned against what he called "an incredibly dangerous national chauvinism, where faith is equated with country, and God and country somehow are all one."

"We confuse it with Jesus Christ of Scriptures," he said. "We confuse the fact that we are citizens of the Kingdom of God."

Colson concluded by saying that God does not need "so-called Christian superstars" to get His work done. "God will use

*(continued on page 12)*

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## Book Reviews

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### GOD SENT REVIVAL: ASAHEL NETTLETON AND THE SECOND GREAT AWAKENING

by John F. Thornbury. Evangelical Press, Grand Rapids, Michigan, 1977, 234 pp. paper. Reviewed by Donald A. Dunkerley, pastor, McIlwain Memorial Presbyterian Church, Pensacola, Florida.

In a very real sense, Asahel Nettleton was the last great Calvinistic evangelist in America, a man in the tradition of George Whitefield and Jonathan Edwards. The Second Great Awakening in the early part of the nineteenth century is especially associated with his labors in New England. This book is the account of his life, his ministry, his methods, his message and, in large measure, the Second Great Awakening itself.

During Nettleton's lifetime, a new evangelist arose with a new method and a new message: Charles G. Finney. Modern evangelism is the lengthening shadow of Finney and his "new measures." The contrast between the old evangelism and the new is clearly seen in the conflict between these two outstanding men. Their clash defines the issues. It is best known from the viewpoint of Finney, because he wrote it up in his autobiography. With the publication of this book we have a better opportunity to see it from Nettleton's perspective.

This volume is very important from a historical viewpoint. Those who are concerned for evangelism consistent with the Reformed faith and dissatisfied with modern evangelism will consider this book to be "must reading."

Its chief value, however, lies not in the history of the clash between Nettleton and Finney, but in the account of Nettleton's own life and ministry. There is much that we can learn from him. His was powerful evangelism with deep conviction arising out of a message and an approach

that is rarely known today. Imagine an evangelist exhorting sinners to repent, but at the same time informing them that they are so depraved that they are unable to repent! The study of Nettleton's life may help us to discover the way to deep, searching preaching, producing strong conviction of sin.

When this reviewer was first starting out in the ministry, I had the privilege of having Dr. Martyn Lloyd-Jones take me aside and give me some advice. He urged me to acquaint myself thoroughly with the works of Spurgeon. He also encouraged me to acquaint myself with the life of Asahel Nettleton, and to this end he recommended the best book that was then available, *The Life and Labors of Asahel Nettleton*, by Bennet Tyler and edited by Andrew Bonar. But now an even more complete account becomes available in this new book by John Thornbury, and I would urge all to read it.

### I WANT TO BE A CHRISTIAN

by J. I. Packer. Tyndale House Publishers, Wheaton, IL, 1977, 316 pp., paper, \$3.95. Reviewed by Donald A. Dunkerley

The author of the popular *Knowing God* has written a "do-it-yourself catechism course for adults," presenting the essentials of the Christian faith to inquirers who sincerely wish to study the Christian faith and become Christians. Packer's profound theological knowledge and his lucid, simple and fascinating writing style make him an ideal author for such a book.

There are four sections. Three expound, in order, the Apostles' Creed, the Lord's Prayer, and the Ten Commandments. Between the sections on the creed and the prayer is one called, "Entering In: Baptism and Conversion."

This latter section is particularly interesting. Its instruction on entering into the Christian faith is certainly much more centered in the church and its sacraments than is most evangelistic literature, which is usually pietistic and ignores the church and sacraments altogether.

Most of what is printed elsewhere on baptism is used to persuade those who are already Christians of some particular

mode or administration. Here you have basic instruction given to those who want to be Christians, not written in an argumentative way but in a way to help them enter the Christian life.

My responses to this material were different at different points, and probably many readers of the Guardian will respond as I have. At some points I felt that his Anglican orientation was coloring the material too much, and at others I felt that he was being excessively concessive to Baptists and others. Certainly the chapter on confirmation needs to be reinterpreted from a Presbyterian perspective. When we accept a person's profession of faith and receive him into communicant membership, we do not call it "confirmation" and we do not have a bishop lay hands upon his head.

In spite of the slight Anglican flavoring of portions of this book, many of us will find it more acceptable than many other manuals for new Christians which are heavy with Baptist flavoring.

The expositions are especially good. I am amazed at the tremendous amount of profound theology expressed very simply and in short compass in the exposition of the Apostles' Creed. The treatment of the Ten Commandments, while brief and hardly complete, makes an especially good case for the relevance of the moral law in the lives of believers today.

Suggestions for further Bible study and questions for thought and discussion are appended to each chapter, making the book especially useful for group discussion. I hope that this manual of Christian instruction will find wide acceptance in our churches.

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### Staff Openings

Experienced teachers for half day kindergarten and half day pre-school; grades 1 and 2 (combined) at Westminster Christian School, 991 Deborah Ave., Elgin, Ill. 60120 (Tel. 312-695-0311).

### Wanted To Buy

Calvin's O.T. Commentaries in the Eerdmans or A.P.&A. editions. Send information to: Timothy Titus, 1001 River Rd., New Castle, PA 16102.

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**News and Views**  
(continued from page 5)

A. Busch, gave the charge to the pastor, and the Rev. James Petty, pastor of the Orthodox Presbyterian Church of the City in Philadelphia, presented the charge to the congregation. Mr. Charles Kapp, the regular organist, played for the service. Immediately following the service the Morrison family was tendered an informal reception in the Fellowship Hall. Mr. and Mrs. Morrison have three children, Jesse, Leah and Elizabeth. The ruling elders of Emmanuel Church are Messrs. Oscar Sterner, H. Robert Keenan, John Dishman, Donald Ross and John Seasholtz — all of whom were present to greet their new moderator.

**Westminster Missions Workshop**

Contextualizing the Gospel in the World's Cultures will be the theme of Westminster Seminary's fifth annual Missions Workshop to be held August 14-18, 1978 on the campus of the Seminary in Philadelphia. Dr. Harvie M. Conn, Associate Professor of Missions and Apologetics at Westminster will lead the workshop. The focus will be on the development of a methodology for evangelism sensitive to the interrelation of the gospel and culture, directed to the practical needs of North American missionaries.

Those interested are asked to communicate with Miss Eleanor Wilson, Westminster Theological Seminary, P.O. Box 27009, Philadelphia, PA. 19118.

**Summer Conferences**

**Presbyterian Evangelistic Fellowship**

This year's conference will be held in the Blue Ridge Mountains at Boone, North Carolina from July 22-27. There will be a pastors' clinic led by Dr. James Kennedy, Developer of *Evangelism Explosion* and Pastor of Coral Ridge Presbyterian Church in Florida, and by Dr. Lane Adams, Pastor of Second Presbyterian Church in Memphis and formerly an Associate Evangelist with the Billy Graham Association. Directly following the PEF Conference will be the *Presbyterian Journal Day* in Boone, on July 28. Other nationally known speakers at the Conference will be Dr. Harold Lindsell,

Dr. Henri Krabbendam, Dr. James Hatch, Dr. Gary C. Cohen, the Rev. James (Mickey) Rice, and Dr. C. John Miller. For further information write: PEF, Box 1890, Decatur, GA 30031.

**Presbytery of the Dakotas (OPC)**

Family Camp at Covenant Cedars Camp-ground, Hordville, Nebraska, June 26-July 1. The Rev. Norman Hofflinger from Menno, South Dakota will be the featured speaker.

**Southwest Family Camp**

A family conference will be held June 6-10 at Buffalo Gap, Texas (south of Abilene). For further information write: The Rev. Jonathan Male, 1514 Glendale, Abilene, TX 79603.

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**Colson Speaks**  
(continued from page 10)

one person," Colson stated. "He doesn't care about the people whom man exalts. He works with the people man doesn't exalt—whom man ignores. That's the upside down way, the difference between God's Kingdom and man's."

Colson spent 30-minutes chatting with the Covenant College Biblical Studies Department, before he answered questions from the entire Covenant student body. He told students that the greatest lesson he learned from Watergate, was "not to idolize government, as if it was God."



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**Reformed Youth Movement Twin Conferences**

**July 10-15**

**RYM North:**

Meeting at Geneva College near Pittsburgh, PA, with Pastor Al Martin and R. C. Sproul

**RYM South:**

Meeting at Reinhardt College near Atlanta, GA, with the Rev. John Sartelle and Dr. Jack Scott

Write or call:

**RYM**

**P. O. Box 517  
York, Al. 36925  
205/392-7168**

for registration information

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**Postmillennialism Revised**  
(continued from page 3)

Rushdoony charges that a defeatist eschatology has contributed to producing churches which endlessly debate nitpicky points of church law, but ignore the radical collapse of civilization. This point, which is admittedly stated in hyperbole, can be debated, but ought not to be ridiculed. To many of us it seems quite reasonable, and our observations confirm all too often the validity of the charge. Where is the conservative Calvinistic church that has condemned tariffs, which prevent the foreign laborer from being paid according to his hire? What conservative Calvinistic church has condemned the minimum wage, which prices the poor out of the labor market? Surely Rushdoony does have a point, does he not?

I have heard many of the pessimistic observations cited by Rushdoony issued from the lips of amils and premils. Happily, I have known other amils and premils who did not share this malaise; but I have not known any who could reconcile their pessimistic eschatology with their personal optimism regarding their work.

Again, I am surprised that the charge of Manichaeism and neoplatonism is not understood. The postmil believes that through historical developments the original Edenic plan will be fulfilled. Both amil and premil deny this, asserting that the fulfillment will only be brought in catastrophically at the end. This is a downgrading of history, from the postmil perspective. Amil and premil writers and speakers are usually quite clear on the point that our present victories are only personal (individualistic), inward, and "spiritual." External victory for the Kingdom is *postponed*. Amil writers usually accuse premils (and of late postmils) of desiring a carnal, earthly, material millennium, as if somehow something were *wrong* with the physical, earthly, material creation. One need only open Mauro, Pink, Hendriksen, George Murray, or a host of other amil writers to find these charges, or arguments like them. Surely it is not difficult to see why, from the postmil perspective, these arguments are seen as neoplatonic and Manichean.

God's original purpose was to bring creation to its ultimate fruition *through historical processes*. Postmils alone hold that redemption includes the guaranteed fulfillment of this design. By postponing virtually all fulfillment to the consum-

mation, amils and premils allow sin and Satan to frustrate effectively God's original Edenic design. The design was historical fruition; only postmils allow for historical fruition.

No postmil, Rushdoony included, accuses his brethren of intending consciously to be neoplatonic or Manichean, but we do wish to call attention to what we see as latent residual influences of Greek thinking, which ought to be eschewed. Are we to be condemned for seeking to purify the Church's theology?

I myself became a postmil from meditating on the parable of the wheat and the tares. It seemed to me then, and still seems to me that on a Christian-theistic two-circle of reality, God is the only Source of power and life in the creation. To move away from God is to depart from the only Source of power and life. Thus, as the tares mature, becoming more evil, developing in epistemological self-awareness, they grow away from God and become ever more impotent. The two parables which follow in Matthew 13 confirm this by likening God's kingdom (not Satan's) to leaven and to the mustard.

Now suppose I believed that as men depart from God and become more evil, they also become stronger and more powerful. Would that not entail a Manichean world-view? Would I not have to assume that there are *two* sources of power and energy, one good and one evil? It seems to me that I would, and thus it seems to me that the amil-premil interpretation is at this point tinged with Manicheism.

Some amils maintain that both kingdoms expand simultaneously. I do not see how this can be so, since one must expand at the expense of the other. Historically, though the Church has not yet become predominant in the world, she has always expanded at the expense of Satan's realm. Over 2000 years, Satan's kingdom has not grown but shrunk. Who can contradict this? Yet it is contradicted!

Is the amil position inherently pessimistic? Perhaps not; and given much good accomplished by amils over the last century (Calvinistic amillennialism is only about 75 years old in the U.S., and apparently only about 200 years old in Holland), we see relatively less pessimism in amils than in premils. But, all amils I have read maintain two things: Christ should be expected to return soon, and there must be a powerful upsurge of evil before He does so. Thus, theoretically at any rate, all amils seem committed to expect an outbreak of *predestinated and unconquerable evil* to be the next thing on the historical agenda. Surely this is

pessimistic as regards the possibility of kingdom-building in time-space history, is it not?

Some amils claim to be "optimistic" regarding history, but I know of no presentation of this view in print, nor have I ever heard it articulated save in defensive discussions with postmils. I do not wish to be harsh, but let the amils set forth their case! We postmils can only deal with what we see and read.

I think this type of thing is all that Rushdoony intended. I believe that a fair reading of his booklet, not allowing oneself to be put off by his plain-speaking (which in an earlier age would have been a virtue, rather than a subject of criticism) will reveal this to be the case. We may grant that, even given his pamphleteer style, Rushdoony is occasionally overly cutting in his phraseology. All the same, the issues remain the same. Rush-

doony's points need to be dealt with. Rushdoony himself is not the issue. Let me challenge my "optimistic amil" brethren to come forward with a Biblical exposition of their position. Let the non-Puritan anti-Law Postmils do the same. Let us sit down as brethren and discuss these matters out of the Word, and in terms of Christian theology.

### Contacts in Arizona

Families of Reformed Faith convictions who are moving to the Prescott, Arizona area will find like minds and fellowship with the Prescott Presbyterian Church in America. Providing a full ministry of preaching and teaching in the Reformed Faith. Write Pastor Charles E. Turner, P.O. Box 248, Prescott, AZ 86302. Ph. (602) 778-2538.

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## **NPRF: A Channel for Ministry**

*(continued from page 7)*

pates with four other denominations. This Council offers hope of cooperation and co-ministry among churches of similar Reformed mind. NPRF has also sponsored meetings in various parts of the country, including a series of Bicentennial Rallies.

Several months ago NPRF offered a bulletin insert to interested churches. Approximately four hundred churches now receive 60,000 of these inserts periodically. Opportunity is afforded to encourage, promote and share news of Reformed ministries throughout the world. This vehicle for intercommunication among Reformed people has wide potential, NPRF offers this ministry to churches without charge.

During April of this year NPRF is sponsoring meetings in Pittsburgh and Baltimore called "The Ministry of Mercy - A Seminar for Deacons." These are pilot projects, looking to the eventual possibility of such programs in many parts of the country.

A Congress planned for the summer of 1979 brings NPRF's basic philosophy into tangible reality. Leaders have been invited from many national and ecclesiastical backgrounds to confront topics of critical importance today. NPRF believes that great opportunity exists in the turmoil of our nation and world and indeed in the midst of the "evangelical" revival for people of Reformed persuasion to bear testimony. The unity expressed in this Congress should afford to the Reformed faith a new measure of visibility in the world and in the churches. An outline of the Congress is on the next page.

The National Presbyterian and Reformed Fellowship seeks to be a channel for useful service among Reformed people. It needs the interest and support of many individuals and churches, in order to achieve in high measure its goals of broad fellowship. Further information can be obtained from George C. Fuller, Executive Director (NPRF, Box 44, Valley Forge, PA 19481).

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### **Contacts in Springfield, Mo.**

Readers knowing of friends or relatives in the Springfield, Missouri, area who would welcome a Reformed fellowship should contact: B. R. Robinson, Jr., 3560 S. Parkhill Ave., Springfield, MO 65807. (Mr. Robinson is a ruling elder of the Orthodox Presbyterian Church and has recently been transferred to the area.)

## **NATIONAL PRESBYTERIAN AND REFORMED CONGRESS, 1979**

### **Section I - The Word of the Sovereign God, Calvin College, July 9-14, 1979**

The Bible's Doctrine of the Bible  
Inerrancy in Current Debate  
The Unity of the Bible  
The Bible and Education  
The Bible in Counseling  
The Bible in Preaching  
The Bible and the Christian Home  
The Bible and Culture  
The Bible and Church Authority  
The Bible in Worship  
The Bible and Communication  
How to Study the Bible

Peter R. Jones  
James I. Packer  
Morton H. Smith  
Charles S. MacKenzie  
Jay E. Adams  
Stephen W. Brown  
S. Wallace Carr  
W. Robert Godfrey  
John Richard deWitt  
E. Clark Copeland  
G. Aiken Taylor  
Richard A. Bodey

### **Section II - The Gospel of the Sovereign God, Grove City College, July 16-21, 1979**

The Sovereign God  
What the Gospel is  
The Lord Christ  
The Holy Spirit  
Man  
Reformed Evangelism  
Missionary Mandate  
Cultural Mandate  
Church Growth  
Ministry of Mercy  
National Missions  
Church and Other Institutions of Society  
Mission to the World  
The Gospel and Human Relations

August J. Kling  
Joel H. Nederhood  
James M. Boice  
Richard B. Gaffin  
Robert C. Sproul  
C. John Miller  
J. Christy Wilson, Jr.  
Bernard Zylstra  
Roger S. Greenway  
Peter Y. DeJong  
Donald J. MacNair  
Harold O. J. Brown  
Arthur F. Glasser  
William S. Barker

### **Section III - The Church of the Sovereign God, Covenant College, July 23-28, 1979**

The People of God in the World  
The Shape of the Church in the World:  
Calling of Christians (Christian Vocation)  
Officers of the Church  
Gifts of the Spirit  
Administration in the Church  
Nurture of the Church:  
Fellowship  
Children in the Covenant  
Education  
Counseling  
Preaching  
The Worship of the Church  
The Church and the Future  
The Obedient Life  
The Evangelistic Witness of the Church  
The Church and the City

Edmund P. Clowney  
Terry L. Gyger  
Andrew A. Jumper  
Anthony A. Hoekema  
Frank N. Kik  
P. David Nicholas  
Robert L. Reymond  
Paul G. Settle  
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Edward Heerema  
Robert G. Rayburn  
Richard F. Lovelace  
C. Gregg Singer  
Kenneth G. Smith  
William T. Iverson

Leaders will present these subjects from the perspective of Reformed and Biblical commitment for discussion at the Congress. Their articles are then to appear in three volumes, together with responses to each article, for use by individuals and church study groups. Each section extends from Monday (Supper) through Saturday (Lunch). Everyone is encouraged to attend.

NATIONAL PRESBYTERIAN AND REFORMED FELLOWSHIP / Box 44 / Valley Forge, PA 19481

# FOUNDERS DAY JUNE 11, 1978 OFFERING

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"The Lord directed those who proclaim the gospel to get their living from the gospel."

I Corinthians 9:14



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## Calvin Readies for Concurrent Meetings

GRAND RAPIDS, Mich. — Even the renowned Dutch hospitality of the Christian Reformed Church may be put to the test.

When an expected 1,600 churchmen from five Presbyterian and Reformed denominations gather here in June on the Knollcrest Campus of Calvin College and Seminary, Calvin's conference coordinator, Harry Sabel, admits it will be "quite a project."

The concurrent assemblies of the host Christian Reformed Church, the Presbyterian Church in America, the Orthodox Presbyterian Church, the Reformed Presbyterian Church of North America, and the Reformed Presbyterian Church, Evangelical Synod, will bring together all five member denominations of the North American Presbyterian and Reformed Council.

Commissioners will begin arriving on Monday, June 12, when the CRC synod gets under way. Others from all five denominations have been invited to an RPCES-sponsored evangelism seminar beginning Thursday, June 15, and at least a dozen different committee meetings of the different bodies are set for the end of that week. On Saturday, June 17, the PCA's committees of commissioners will begin their pre-assembly work.

Most of the assemblies' actual business will be done during the week starting Monday, June 19.

The logistical challenges include providing an adequate meeting place for each of the five Churches—including plenty of rooms for committee gatherings—and giving all the commissioners (and some of their families) appropriate housing and dining facilities.

The Calvin campus, located on this city's east side near the airport, appears equal to the challenge.

Bringing the largest contingent will be the Presbyterian Church in America whose administrator, Dr. Dan Moore, says as many as 900 commissioners and observers may attend. The PCA's sessions will be held in the college's modern physical education complex.

The second largest group—about 300—will probably represent the RPCES, which will meet in the Gezon Auditorium of the college center.

Both the OPC and the RPCNA are anticipating registrations of about 200. The OPC will hold its sessions in the seminary chapel, and the RPCNA in the seminary auditorium.

The host CRC, with by far the largest denominational membership (165,000) will have the smallest assembly, with only 150 delegated commissioners. CRC representatives—two ministers and two ruling elders from each classis—will meet in the fine arts building.

At mealtime, however, plans call for representatives of all five Churches to eat together in the two dining halls on campus, each seating 900. Commissioners will probably choose the nearest facility for lunch, Mr. Sabel concedes, but "our goal is to promote as much fellowship as we can during the meal periods — especially at breakfast and dinner."

Calvin's residence halls have 2,100 beds, and Mr. Sabel says the rooms are being assigned on a random basis, also to promote fellowship across denominational lines.

Still being planned are several events which will bring all commissioners and observers together in single gatherings. They include a Sunday afternoon (June 18) concert on the college's Zondervan organ, featuring Dr. John Hamersma of the Calvin music faculty; a Monday evening (June 19) praise and prayer service featuring greetings from the moderators of each of the five Churches and followed by a social hour; and an outdoors fellowship hour on Wednesday evening.

Local planning groups are also completing details for optional programs for

women and children. Of special interest will be visits to a local Christian mental hospital and to facilities of a Christian organization working with unwed mothers.

(Reprinted from *The Presbyterian Journal*, March 22, 1978. Used by permission.)

### Teachers Wanted

Philadelphia, Pa. — Teachers and teaching-principal needed for grades K-6 in Spruce Hill Christian School—a new Christian school opening this fall in West Philadelphia! Strong Christian community. Contact: Marsha Petty, 4207 Baltimore Ave., Philadelphia, Pa. 19104.

San Jose, Cal. — Teachers needed for kindergarten; grade 1; grade 2; grades 4-5; grades 5-6; and music, vocal and instrumental. Contact: Donald G. Jamieson, 2350 Leigh Ave., San Jose, Cal. 95124 (408-377-8713).

### 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.

## WHO UPSET THE COACH?

by  
Henry W. Coray

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