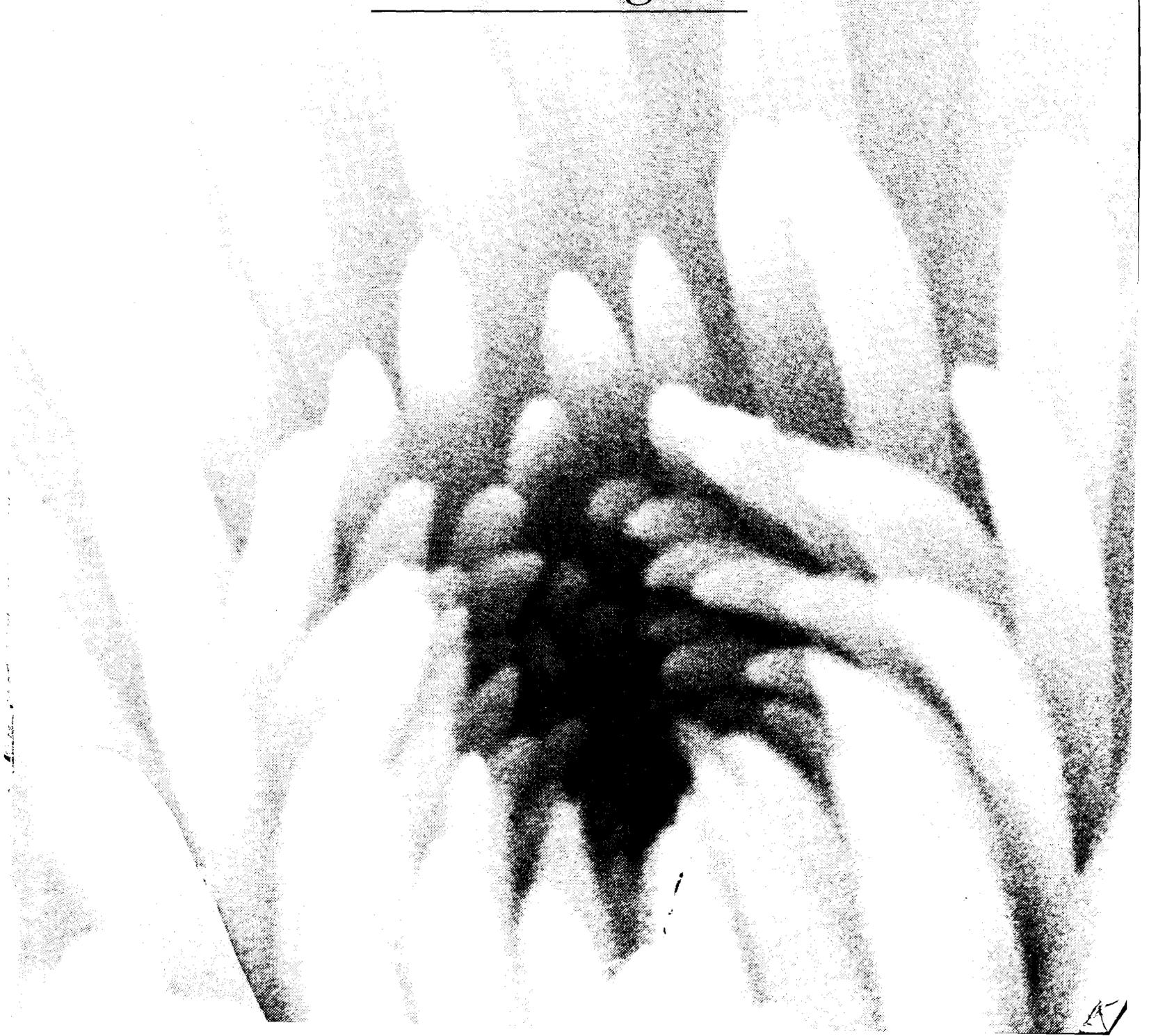


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Submission & Love
Confessions of an Oppressor
Women's Rights?



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New Subscription Rates

It has been found necessary to raise our subscription rates by 50 cents as of July 1, 1979. This means that individual subscriptions will cost \$4.75 and club subscriptions \$4.25.

From the Editor

The family is under attack. Our society has come to terms with the facts of soaring divorce rates, broken homes, battered wives and unwanted children. No one likes these facts, but no one, it seems, really knows what to do about them.

At the heart of family life is the marriage relationship. Many of our societal ills can be traced to a growing disregard of the biblical institution of marriage. We need to hear again what God has said. Accordingly, we are printing a few articles in this issue which deal with the subject of marriage relationships.

First comes a very personal account of how one man learned what it means to be his wife's spiritual head and leader. This article originated as a class paper for a course on "Alternative Educational Approaches to Leadership Development" given by the Rev. Samuel F. Rowen of Missionary Internship, Farmington, Michigan. As the author of the paper reflected on the subject matter of the course, his thoughts turned to his marriage and to the kind of leadership he had been giving his wife. The result of his reflections was his writing the "Confessions of an Oppressor." In kindly granting us permission to publish his paper, Dr. Hung does so with the wish that it will be used of God to "liberate families in fetters of oppression of various forms."

Susan T. Foh's article "Submission and Love" deals with the question of the respective duties of husband and wife. Her study of this subject begins with Paul's exhortations in Ephesians 5:22 ff. This article is part of a forthcoming book on the subject of *Women in the Word of God* to be published by Presbyterian and Reformed Publishing Co.

The brief article by Dale Schreiber raises another fundamental question: what actually constitutes a marriage from a biblical point of view? The questions he

raises with regard to the marriage customs of the Lobi tribe of Upper Volta in West Africa were originally presented as a case study at a missions conference which we recently attended. Deliberately, no answers are given. The questions were intended to form the basis of a discussion of the issues raised. We thought it might be profitable to print these questions to stimulate readers to think about them also. If you have any thoughts you would like to share with us on the subject we would be pleased to hear from you.

Closely related to the questions we have raised is the issue of women's rights. Are women being discriminated against unjustly in our society? According to the supporters of the Equal Rights Amendment (ERA), they are. The ERA has become one of the most explosive issues in current debate. It has been strongly supported by some sectors of society, including homosexuals, and strongly opposed by others, including Christians. In an attempt to find out what the issues really are we asked Mrs. Susan Duggan to research the question. Her conclusions (see article on "Women's Rights?") may surprise some readers. For instance, she states that "since marriage is by definition between a man and a woman" it cannot be affected by advocates of homosexual marriages. Yet, we have recently read of a woman in Ohio who is filing a divorce suit against another woman to whom she has been married since 1972—even without ERA. We recognize that ERA has caused strong feelings on both sides of the question and we invite responses from those who may wish to provide us with further information.

Finally, on a slightly different but related subject, Mrs. Barbara Larson tells the story of her own and her husband's heartbreak, hope and joy as doctors fought for the life of her second child.

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Confessions of an Oppressor

K. C. Hung

This article originated as a seminar paper (see editorial), which accounts for its style and the references to textbooks in the opening paragraph. The term "hierarchical model and linear logic" refers to the "top-down" type of leadership typical of contemporary society. "The reciprocal model and contextual logic" refers to leadership directed towards the need of the individual.

This past week has been a significant period for both my wife and me. It began several days ago as I sat plowing through the pages of Paulo Freire's *Pedagogy of the Oppressed*, and Martin Carnoy's *Education As Cultural Imperialism*, integrating their thinking with what I had learned in class. It gradually dawned on me that I had been in my own way, carrying on a campaign of imperialism for quite some time.

Imperialism, in a political sense, is the domination of one country over another. In education, imperialism occurs when a teacher, knowingly or unknowingly, dominates and controls the mind of the student. Freire refers to this process as oppression which dehumanizes both the oppressed and the oppressor.

As I sat reading, my thoughts began to center on my marriage. I began to examine my relationship with my wife. I

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felt that although I said that I loved her, somehow she was not really convinced. Sometimes I myself also wondered if I really loved her. Then I began to think of the favors I did for her, the chores I helped her with, the gifts I bought her and the number of times I uttered "I love you." But things just weren't quite right. Sometimes my wife would even tell me that although she believed that my love for her was genuine, she just didn't feel loved. We had struggled with this issue for a long time without any apparent solution.

That evening, as I carefully reflected, I began to realize what the problem had been. Convinced that I had a heavenly mandate to be my wife's head and spiritual leader and guardian, I had assumed the role of her master-teacher. I laid down all sorts of guidelines for her. I was telling her what to do with her time, how to discipline our child, how to serve God, even the very clothes she should wear. Naturally, all the while I thought I was doing her a great service.

In every argument, I would tell her that I had an open mind. And indeed I would listen to her. But I did so as a teacher evaluating her performance and presentation. Before me, her teacher, her opinion did not stand any chance of being better than mine. Whenever she disagreed with me, and that irritated me, I would say to her, "I wish you could be a more obedient wife." Gradually, I found that she became more and more quiet, and she did not open up to me on issues the way she used to.

Although I sensed that I should change my leadership role, I continued to demand her submission even more. I really didn't know what else to do. I continued to tell her that I loved her to the extent that I was willing to die for her. I really meant it. But that didn't help. She was still not happy.

The central issue was whether the husband was the wife's head. We went through a lot of books looking for answers. For me, it was looking for evidence to support my firm belief. For her, it was a search for a new hope. Most of the authors said the husband is the head. Some books said he isn't. They were all using the hierarchical model and linear logic.

Then this week, light finally came. The reciprocal model and contextual logic enabled me to see things from a fresh perspective. The bible said that the husband is the head of the wife, and he is also to love her as Christ loves the church and gave himself for her. The wife is to submit to the husband but then both should submit to each other. I had great difficulty understanding how a husband being a master-teacher, and the head of the wife can submit to his wife. I was using the hierarchical model and it led to a dead end. But it is easy to understand this apparent paradox using the reciprocal model and contextual logic. In this model, both the husband and wife are to reciprocate as teacher and learner in order to help each other grow. Matthew 23:8 has been most helpful: Jesus said, "But do not be called Rabbi; for One is your Teacher, and you are all brothers." Using contextual logic, one sees that identifying the husband as the wife's head is only one description of the husband's role. He is also to love his wife and to submit to her. Aha!

Once I understood this, I immediately saw myself playing the role of an oppressor. I was dominating my wife's mind. I considered myself the "elite" and my wife the ignorant—the "other." I was proud and felt righteous about it. I was not

communicating with my wife. Freire wrote, "Dialogue cannot exist without humility." That was why as long as I considered myself my wife's superior, I could not dialogue with her. When I attempted to listen to her, I was, in Freire's words, only showing "false generosity," and engaged in "paternalistic manipulation."

It was a painful realization on my part. Painful because I could not believe that as a Christian I had been playing such a despicable role. But more so because I could not imagine that I actually enslaved the one I dearly loved. I finally recovered from the shock and shared my thoughts with my wife.

Thus two nights ago, after many years of bondage and dehumanized existence, my wife and I were set free. I felt re-

I felt relieved because my burden was rolled away. It was hard being the master-teacher all the time.

lieved because my burden was rolled away. It was hard being the master-teacher all the time. My wife was in shock. She could not believe what was happening. It was like the return of the Prodigal Son.

The following morning a strange thing happened. I thought I had a new wife. I could not believe that the lovely woman before me was my wife. Physically she had not changed. It was my feeling and perception of her that had changed drastically. I felt like a groom again.

As I left the house for class, I gazed into the beautiful morning sky. Suddenly I had a new understanding of the relationship between oppression and love.

When I oppress someone, I turn him into an object, worthless and insignificant, and my love for him will die. When I accept someone, he becomes a beautiful person of great value, and my love for him will grow. Without acceptance there

can be no love. Then I remembered Jesus' coming into the world and his suffering and death for me. His acceptance of me as a person is total and complete. Suddenly, I experienced a new dimension of God's love.

Professor Higgins in "My Fair Lady" wondered why women couldn't be like men. I used to sympathize with him. Often I wished God had never created women. Now I read with new understanding the biblical meaning of woman being man's helper. One of her roles is to help him understand the collective wisdom of God. She is to be accepted, appreciated and loved. She is also to respond to that love, that in so doing, both may grow and manifest the glory of God. Often people complain that God has made all the people in the world to be so different and so unlovable. Now I see in each person who is different the opportunity for mutual sharing and growth; and in each person who is unlovable, the opportunity to accept and set free, to love and to experience a newer and deeper measure of God's love and grace.

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and my love for him will die.
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One of my concerns in life has been to build teamwork, whether it is at home, at church, or in a Christian organization. Up to now, my primary focus has been the "efficiency" of the team. I have judged the effectiveness of the team by its efficiency-production and results. I did not engage in Machiavelianism; I did not actively try to manipulate people. I did, however, fall into a trap. I was using the

induce, motivate and congratulate model of leadership as described by Ted Ward in his *Church Leadership Development-Educational Issues*. Now I understand why such a model is doomed. Even if such a model works temporarily, it can no longer satisfy me. This model is simply not even human, much less Christian.

A good team is built only if its members mutually *accept, share and grow together*. We cannot expect to violate God's will and at the same time ask him to bless our handiwork. On the other hand, if we carry out his will, he will surely bless us. In the long run, God's way is the best way and the best method. It may not be the most efficient method in our limited, human time frame. But it will be the most effective method in terms of doing the right things at the right time in his time frame.

The old saying that man is looking for better methods, but God is looking for better men seems to say that Christians are not interested in methods and results. This is simply untrue. However, Christians are not only interested in methods; we are even more interested in people. We simply will not abandon the people for the method. Biblical Christianity demands a commitment no less than this.

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Submission & Love

Susan T. Foh

Because the wife's submission to her husband and his love for her are expressions of the mutual submission of all Christians to one another (Eph. 5:21ff.), it is not easy to distinguish between them. In practice the two duties resemble each other; husband and wife both act to please the other and to do what is best for the other. And, in a sense, both husband and wife are to love and to submit to one another. However, failure to distinguish between their respective duties is to obscure what Paul is saying. Paul has reasons for telling the wife to submit and the husband to love. When he speaks of the wife's submission and the husband's love, he refers to irreversible duties.

The wife's submission is more than that of one believer to another because her submission is based on an additional fact, the headship of the husband established at creation. Eph. 5:22-23 says that the wife is to submit herself to her husband *because* he is her head. The husband's headship is grounded in creation; the woman was created from him and for his sake. The purpose for the woman's creation was that she help the man; to be obedient to God, she must fulfill this purpose. Being a helper to her husband is one way to define the wife's submission. The Hebrew word "helper" (*ezer*) does not imply an inferior, as biblical feminists claim it does.

The woman is not inferior to the man,

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but that truth does not change the fact that the mode of and the purpose for the woman's creation are the foundation of the husband's headship and consequently of her submission. Both men and women are to subdue the earth—with the husband as head and his wife as helper. As a result, the wife is to put her husband's interests first and help him achieve his goals. He is the one who ultimately makes the decisions and sets the goals.

The command to the wife to submit herself to her husband and the command to the husband to love his wife function as complements, but they are not two sides of the same coin. The headship of the husband is not the basis of his love. Paul grounds the command to the husband in the one-flesh aspect of marriage. The husband is to love his wife as himself, as his own body, because they are one flesh (Eph. 5:31). Christ cherishes the church because we are members of his body (Eph. 5:30). The oneness of husband and wife is a sound basis for love, because, as Paul points out, no one ever hates his own body (Eph. 5:29). By doing what is best for his wife, the husband helps himself because husband and wife are one.

Because the two commands are based on two different facts (the man was created first and so is head husband and wife become one in marriage through sexual intercourse), there is less reason to confuse submission and love. One cannot maintain that there is no difference between the husband's love and the wife's submission and that therefore Paul paves

the way for egalitarian marriages, as the biblical feminists reason.

Why does Paul issue these two distinct commands? These are not the two commands a human would issue. To remove the tension between them, to make things more logical and clear, a human would say either: wives, submit yourselves to your husbands and, husbands, rule your wives; or, wives and husbands, love each other. Paul however touches the weak-spots; he addresses the areas in which wives and husbands sin most characteristically. Because of sin and the consequent disruption of the harmony of marriage, the wife tends to rebel against her husband; she tries to usurp his headship. And the husband in his struggle to maintain his position tends to abuse his wife—through blows, cruel words, etc. All of this is predicted in Gen. 3:16.

There are cases in which husbands "kindly" abdicate their roles as leaders to their wives. Don't these husbands need to be told to rule their wives? There are cases in which wives completely submerge themselves in abject, servile obedience to their husbands. Don't these wives need to be told that they deserve to be treated as persons and that they have some rights? No. God's inspired instructions to husbands and wives bypass outward action and cut right to the heart of the matter. Wives should submit themselves to their husbands, and husbands should love their wives. It is the nature of sin to produce self-centeredness and selfishness in a person. The sinful nature in fallen humanity naturally demands its rights; it naturally seeks to put itself first. So the wife who submits herself in every external way still needs to be told to submit herself and to acquire a gentle and submissive spirit; and the grovelling husband still needs to be told to love his wife as Christ loves the church. If God's commandments are obeyed, marriage will assume its right order. Because of the natural egocentricity of sin, the Bible never encourages anyone to demand his or her rights; it points rather to our responsibilities.

Marriage Customs in Upper Volta

Dale Schreiber

For eight years my wife and I have had the privilege of working among the Lobi people of the Upper Volta in West Africa. The modern forces of civilization have made little impact upon the lives and customs of the Lobi. Life continues as it has for hundreds of years. The Lobi live under an animistic world and life view which governs every area of their lives. They are held in bondage by *fear*—fear of death and fear of evil spirits.

Our first term of service among the Lobi was spent, for the most part, studying the language, customs, and culture. Through the preaching of the gospel, some were converted to faith in Jesus Christ and a small church was formed. When we returned to the Upper Volta for our second term of service we became more involved in teaching and disciplining the believers. Very quickly we began to realize that to have a strong church, there would have to be strong family units within that church.

As we came to grips with this matter of the Christian family we had to face some serious and difficult questions. We began to see conflict and clash between the Lobi culture, our Western culture and the culture of the Bible related to marriage and the concept of the family unit. We had to seek biblical, and yet culturally relevant answers to the ques-



tions related to Christian marriage and the Christian family.

In Lobi custom the marriage of a young man and woman is arranged by the parents. The boy is usually ten years older than the girl. When the girl is old enough her father will consent to allow the boy to sleep with her at night. When she gives birth to her first child, and the bride price is paid, she can go and live with her husband in his father's house. There are many questions which surround this:

1. Can such "parent arranged" marriages result in real love or must the parties involved be allowed to make their own choice and "fall in love" as we do in the West?

2. What constitutes marriage in God's sight? The Lobi have no act which is equivalent to our "wedding ceremony" as practiced in western culture. The government looks upon marriage according to Lobi custom as valid, but only marriage performed by the justice of the

peace is legal before the government. But to get a legal marriage involves many long trips to the government center, only to be told to come back another day, and then in many cases it can only be obtained by paying an illegal bribe.

How do you counsel a young couple who want to get married? Do you tell them to follow the Lobi custom which is not really legal and is against our traditional understanding of a marriage ceremony? Do you tell them to pay the bribe and get the official license, without which it is illegal to have a church wedding? Or do you go with them to the justice of the peace and bring "white missionary pressure" to bear. This will, in most cases, help the couple get a legal license without paying a bribe, but at the same time will turn the government official and the community against the missionary and his "servants." Also, this will bring the image of the church across to the community as a "foreign power structure" in the midst of African culture.

3. What type of marriage ceremony should the Christians practice? The only form the Lobi know is the Western style which they have seen when missionaries have been married among them. They have copied this as being the "Christian way." This results in many problems when reproduced in the Lobi culture. In good Western form the boy and girl enter the church and make their vows before a church packed with people. This singling out of the individual before a large crowd of people is very much against Lobi custom. It is extremely difficult, especially for the girl. Rather than being a moment of great joy, as in the West, it is a time of anguish and embarrassment.

4. The Lobi custom is to pay a "bride price" for the bride. What should be the Christian view toward this "bride price"? This is a very complicated system. The boy's uncle pays the bride price to the girl's father. The normal price is 3 to 5 cows. The boy also must do some work for the father. Though the girl lives with her husband, she really belongs to the

Mr. Dale Schreiber is a missionary to Upper Volta in West Africa with World-wide Evangelistic Crusade. He is currently on furlough and living in Wyoming, Michigan.

uncle until the husband can pay back the cows to his uncle. This he will not be able to do for several years. The girl will not feel obliged to obey her husband because she does not belong to him. This creates great tension in the marriage relationship. Also, if the husband dies the wife and children go to the uncle. If the wife dies, the children go to the uncle.

5. What is a "Christian family"? The young man will live with his wife in his father's house until the father gives him permission to leave. If he leaves before this permission is granted it will be looked upon as an act of great disrespect. Yet, if he and his wife are Christians and his father is not, it will be very difficult for them to live with his father. His wife will be under the power, and in most cases, the cruel abuse of his father's wives. They will be exposed to great spiritual darkness and oppression from his father's household idols. Their children will be raised in this atmosphere, observing the idol sacrifices and many other animistic practices. How is Genesis 2:24 applied in such a situation: "Therefore shall a man leave his father and mother and shall cleave unto his wife, and they shall be one flesh." How does one apply this verse in the light of Ephesians 6:1, "Children, obey your parents in the Lord for this is right?"

6. Can a polygamist family become a "Christian family"? The Bible teaches that God's ideal and will is for one man to have one wife. What happens when a polygamist hears the gospel and is saved? Does the Bible give us grounds for saying he must send away all his wives except one? The wives he sends away will either be forced into prostitution, or will become the wives of a non-Christian and possibly never again be exposed to the gospel. Does the Bible give permission for a polygamist and his wives to be baptized and be received into the church?

These are just a few of the questions and problems we have had to face in seeking to establish Christian families within the Lobi culture.

Women's Rights ?

A Christian Looks at ERA

Susan Zebley Duggan

The Equal Rights Amendment

Section 1

Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex.

Section 2

The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article.

Section 3

This amendment shall take effect two years after the date of ratification.

Christians today should be in a position to comprehend and critically assess the issue of women's rights. We cannot stick our heads in the sand and hope that the raving feminists will go away. They may well go away, but in their wake they may leave the 27th Amendment to the Constitution of the United States.

In attempting to determine what rights women should have, we should turn to the Bible and, restraining our own thoughts on what a woman should be or do, search out what it says to the question. For too long, Christian women have accepted the traditional and the conventional as the biblical. "A woman's place is in the home" is not the sum total of what the Bible says about women. In fact, it is "young women" who are urged to be "workers at home" (Titus 2:4); young women who, one can safely presume, have young children and therefore should be at home.

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Older women, who are addressed in this same passage, do not have such a restriction laid upon them.

Mary was not requested by our Lord to go help Martha, as Martha had asked him to, but rather was commended for having chosen "the good part" (Luke 10:40). The woman of Proverbs 31 obviously had responsibilities and functions outside the home, but it should also be noted that she looked "well to the ways of her household" (Prov. 31:27). No surprise is recorded at Lydia being a seller of purple (Acts 16:14), no question that the daughters of Zelophehad could inherit, and therefore own, property if there were no sons to inherit (Num. 27).

In other words, if women had the competence, with the exception of young women with children, there was no question of their not having a place in the working world, as long as they were submissive to their husbands and did not usurp authority in the church. These are the only two areas where a woman must be in subjection to masculine authority.

This principle has become warped, due largely I believe, to our increasingly industrial and mechanical society. No longer do women have to spend so much time at home to see that their households run well. They not only can buy cloth, they can buy clothing. They not only can buy fresh produce at any season, they can buy canned or frozen goods. And they are relieved of the secular education of their children, who at the age of six are out of the house for six or more hours. The husbands are off to their jobs to pay for

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all the new time- and labor-saving devices to free their wives . . . for what? Is the answer to that really that they should remain at home because that is where a woman belongs?!!

Christian women might be much helped at these times if their husbands would heed Peter's exhortation to them to "live with [their] wives in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor as a fellow-heir of the grace of life" (I Peter 3:7). Note that he does not say *because* she is a weaker vessel. Rather, the meaning seems to me to be more in line with "as one would treat a weaker vessel" or "as if she were a weaker vessel." And why weaker? Because she is in a submissive (and therefore weaker) position in regard to him; and he is not to take his leadership lightly, but is to treat her with understanding.

George Knight has put this point of submission so well that I would like to quote him directly:

The New Testament insists . . . that subordination does not imply inferiority or make any one inferior. The analogous relationship to man and woman, cited by Paul (I Cor. 11), is that of God and Christ. That Christ submits as Son and as incarnate, does not mean therefore that he is inferior to God, nor does it cast any doubt on his deity. Likewise, that the woman submits as woman does not mean therefore she is inferior or that her humanity as an image-bearer is in doubt or threatened. In both cases, it is equals in relationship to one another.¹

One might well ask at this point, if that is the biblical position, how does it compare with the Equal Rights Amendment? I would like to review biblically some of the major areas that this amendment would affect.

The legislative culmination of the efforts of various feminist organizations is the Equal Rights Amendment. ERA, as it is better known, has antagonized and of-

fended many Christians, and has brought surprisingly vindictive retaliation from many diverse groups, from the John Birch Society, the American Communist Party and the National Council of Catholic Women, to mention only a few. Notably lacking, at least in major news coverage, are evangelical Christian groups.

Perhaps the retaliation is not so surprising when one sees ERA as destroying the family, the church, opening doors for homosexuals, and permitting widespread repeals of abortion laws. This is indeed what many see as the effects or possible effects of ERA if it were to be ratified.

Would ERA really be as bad as all that? Or, put another way, is there any good in ERA? Or, indeed, is there any need for ERA? Christians will not be unaffected by the outcome of the ratification of ERA, and so should do their best to apprise themselves of the issues. Even if ERA is not ratified this time, there undoubtedly will be a next time. And the next time, it will not sit in a Congressional committee for 50 years as this one did, before being brought to a vote.

Basic Principle

The purpose of ERA is simple and straightforward: to give men and women equal legal standing in the United States, and to treat individuals as individuals, not all identically as one sex. What Civil Rights did for color, viz., to forbid all legislation that was directed at a specific race, ERA claims it will do for sex, i.e., forbid all legislation directed specifically towards one sex. It is meant to deal only with public legal relationships and situations.

Is It Necessary?

Do we really need a 27th Amendment to achieve this purpose? Doesn't the 14th Amendment guarantee citizens equal protection of the law, and grant that their life, liberty or property can not be taken from them except by due process of law? Yes, the 14th Amendment does do all that, but consider where the blacks would be today if they had sat back and relied solely

on the 14th Amendment for their rights. The Constitution did give them equal rights, but they had to fight prejudice and intolerance to obtain what was rightfully theirs from the start.

There was no justification for the government not to maintain equal rights for blacks and other minorities in the face of the 14th Amendment, but the argument unfortunately does not follow so legitimately for women. When the 14th Amendment was adopted women did not yet have the right to vote, and their secondary status was more generally accepted. Therefore the legislative history of the 14th Amendment has not indicated equal rights for women, and this fact has been the foundation for court decisions which are discriminatory against women.

Will ERA Destroy the Family?

The opponents of ERA say that it will destroy the family because the husband will forfeit his role as the head of the household if he is no longer obligated to provide for his family. Phyllis Schlafly believes that women have a right to be supported, and she fears that husbands will decide to stay home, drink beer and watch TV, because they no longer are required by law to provide support. It has been claimed that in families where both husband and wife work the husband should be the major provider. These ideas are a misrepresentation of the biblical position. The man is not the head of the household because he is the provider. Although we tend to equate money with power, that is not the reason that husbands are the heads of families. The authority given to a man as husband and father is a God-given right, and it is not based on the man's ability as a wage earner. Traditionally, when there are young children and/or multitudes of household chores that would keep a wife occupied in the home, men rightfully have seen their role as one of providing for the family. If there were to be role-reversals as some fear, with the man remaining at home with the children and the wife working, while certainly unconventional, it does not seem to be un-

biblical, as long as the wife does not usurp authority from her husband.

ERA will certainly not destroy the traditional family by forcing the wife to provide half-support. Even now, with the legal obligation on the man, the government does not care who is actually bringing home the bacon, as long as there is an ongoing marriage. It is only in the case of dissolution that the government has any say at all.

How Will ERA Affect Employment?

"Equal pay for equal work" is the one beneficial item on which both sides agree, though opponents often point out that ERA is unnecessary to achieve this since the passing of the Equal Pay Act of 1963. It should be noted, however, that enforcement of the Act has been spasmodic, and many women are in occupations which are not covered by the Act.

The greatest fear is that the Social Security System will be wrecked by the passing of ERA. But the system today has announced that it will be in dire straits in the foreseeable future and this is due to reasons other than ERA.

If ERA were ratified, Social Security benefits would extend to female heads of households, as well as male; home-makers would be entitled to benefits (and also be forced to pay into the system); and there would be an extension of survivor benefits to widowers.

Undoubtedly changes are needed within the Social Security System, and it is likely that many of these changes will take place even without ERA.

Opponents point out that the removal of protective labor laws favoring women will prove too great a hardship for women. They usually don't point out that some protective laws were deleterious to women, keeping them from jobs that were prerequisites for higher paying jobs, and not allowing women to work overtime. This is a futile issue anyway since state protective labor laws were declared invalid in 1969.

There would be a variety of other bene-

fits, such as equal pension and retirement plans, sick leave for parents with respect to child-rearing and illness in children, which are hard to oppose on any ground, and are already being discussed as possibilities even without ERA.

Can ERA Really Affect the Church?

Given the American principle of the separation of church and state, I don't see how ERA could possibly affect the church. Some opponents have claimed that the government might require a church to elect women ministers, or be in danger of losing its tax-exempt status.

What About Abortion Laws and Marriage for Homosexuals?

Marriage is, by definition, a union between a male and a female. ERA could not change that requirement. Homosexuals have jumped on the ERA bandwagon more for publicity of their own cause, and not because they expect to gain any benefits from ERA.

It is unfortunate for the cause of ERA that it has become enmeshed with the abortion issue. Many pro-abortion groups feel that abortion is a woman's right, and if ERA is for women's rights, then it must also be for abortion. This faulty logic has turned away many pro-lifers who would otherwise be able to support the Amendment. There is no reason why ERA should affect abortion laws one way or the other.

What About the Military?

There seems no way around the fact that if there were to be a draft, women would certainly be eligible under ERA. Intrinsically, I'm dead-set against this particular result of ERA. But outside of my own psychological problems with it, I can't seem to come up with any really good biblical and/or other reasonable arguments against it, as long as mothers of young children were exempt, as they probably would be, except in the case of a real national emergency.

My reluctance to favor the draft is a logical consequence of the type of "war" or "military action" in which the United States most recently has been engaged.

The combat zone has been distant and the necessity questionable, if not in the beginning, certainly by the end. Although this is not the place to become involved in a discussion of our obligations to other nations, I think it is fair to say that this kind of action seems far removed from a "dire national emergency." It is easier for me to countenance women fighting to preserve their homeland from invasion than fighting to preserve someone else's homeland, no matter how noble the reason. I also realize this is rather specious rationalizing.

Women in combat is only one side of the issue of equality in the military. There are currently 55,000 women in the armed forces, and most of these are in low-level jobs, because they are kept from participating in all the career fields in which they might have competence, including some with the potential for the highest authority, prestige, and advancement. Women have also been denied the most favorable entry to the armed forces—that of the service academies and ROTC, although as of now, women are eligible for ROTC.

I think women in active combat is the most controversial of all the issues of ERA. If you cannot approve of women in active combat, even though the probability of such happening is small, then you must be against ERA.

The Right to Privacy

The right to privacy supersedes equal rights, and thus answers all questions relating to separate toilet facilities in public places and separate housing facilities in the military and in prisons.

I have tried to highlight some of the issues at stake in the ratification of ERA. Whether it ever is ratified is a good deal in question at this point. As of March 22, 1979, it has passed its original seven-year limit for ratification, and although it has been given a three-year extension, much of the momentum has been lost, and some of the original states to ratify are having second thoughts—possibly to the extent of trying to rescind their original ratification.
(continued on page 12)

Would he Breathe on his Own?

Barbara Larson

Two weeks before my due date, on a Friday afternoon, my contractions began. Since before conception, my husband, Alan and I had been praying for a healthy child that would serve the Lord. We had a daughter Melinda, but the sex of our new baby did not matter to us.

As the contractions became harder, I called the doctor and he asked me to come in to the office to be checked. Alan was at work but away from his desk so I left a message and then called our pastor who drove me to the doctor's office. The minutes dragged by like hours as I waited to be examined. The doctor was not sure if I was in labor, so he sent me to the hospital for observation. I called Alan and he met me there right after I checked in. We prayed for the baby's and my health and safety.

We expected the birth to come quickly since my first labor was only two and a half hours long. The doctor checked me and said it would be several hours more. The contractions kept coming and the clock kept moving but time began to drag by. The doctor made several more predictions about when the baby would be born, but each prediction proved wrong as time crept by. At 4:30 a.m. my contractions became significantly harder. The nurse woke the doctor, wheeled me into delivery and began to prepare for the big event. We were excited and Alan was

ready to take pictures.

After fourteen hours of labor, Timothy was finally born. The doctor held him up for us to see and Alan took two pictures.

Timothy cried but not the lusty lung yell you expect and want. He was struggling and wiggling but made only a few weak attempts at crying. He began to turn blue; the doctor quickly clamped and cut the cord and then took him across the room to work on him. Tim, by now, should have been a healthy pink, but he was not. The doctor began a suction and the nurses were trying to stimulate him. Alan and I were shocked and started crying and praying. More nurses poured into the delivery room and a specialist in premature baby problems (neonatologist) was called to come to the hospital. He had not been informed of the birth sooner because no problems had been expected since I was only two weeks early. Tim was a big baby, 7 lbs. 9 oz., and the labor had indicated no apparent difficulties.

Prior to the birth of our first child I had worked in the newborn nursery at this same hospital so I knew how poorly things were going. They continued stimulating him and finally the doctor inserted a tube in the baby's throat to allow proper air flow. Tim was surrounded by the doctor and nurses and after what seemed an eternity, but was really only 10 minutes, he began to cry like a normal baby. Praise God! Before taking him up to the Intensive Care Nursery, they let us see and touch him for a second. We were still shocked and crying, with thoughts and

Mrs. Barbara Larson lives in Norcross, Georgia. She is a member of Redeemer Orthodox Presbyterian Church in Atlanta, Georgia.

questions tumbling through our minds. Would he live? Would he recover? Was there brain damage?

The doctor finished with me while Alan and I continued to pray, after which I was sent to the recovery room where we waited for thirty anxious minutes for a report. The doctors thought that several different things might be wrong before they decided what the problem actually was. First they said that Tim had a problem with establishing his own blood circulation. An hour later they said he might have inhaled fluid into his lungs. Still later they thought it was a heart defect. Finally, late that afternoon, they diagnosed the problem as hyaline membrane disease, a condition in which the lungs do not have enough of the substance sur-

factant which coats the inside of the lungs and prevents them from collapsing. They indicated that Tim had received oxygen from the very start and thus did not feel his brain was damaged. At the first they gave him only a 50/50 chance to live.

The baby had been put on a machine which puts air into the lungs under pressure to keep the lungs from collapsing-CPAP. The oxygen content of his blood was not improving so he was switched to a respirator at 100 per cent oxygen. In addition intravenous feeding tubes were inserted, antibiotics given and electrocardiogram leads taped to him. He looked almost like an electric baby. Alan called our pastor and his wife who were keeping our two year old daughter. He told them

about Tim's condition and indicated his belief that Tim was in God's hands. Our pastor established a prayer circle within our church to pray for healing and skill for the doctors.

On Sunday afternoon the neonatologist put in chest tubes because Tim had developed air pockets, on both sides, in his chest wall. He said that many times with chest tubes the baby will begin to improve. Improve he did! The Lord was answering our prayers! On Monday the specialist began to decrease the oxygen concentration. For the next 24 hours I called the nursery about every three hours to get a report. Almost every time they had been able to decrease the oxygen some more. On Tuesday they also began to decrease the pressure readings.



Dr. Ed Hindson
Director of Institute
Dr. Hindson holds earned degrees from five schools (B.A., M.A., Th.M., Th.D., D. Min.) and serves as Director of the Christian Counseling Center at Thomas Road Baptist Church, as well as being a professor at Liberty Baptist College. He is the author of the Liberty Family Seminar Packet.

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PG

"God is so good", the Scripture chorus kept running through my mind. I found Psalm 22:10, "Upon thee I was cast from birth; Thou hast been my God from my mother's womb." This verse as well as many others seemed just for me during those days.

I left the hospital on Wednesday morning but went back twice a day to visit. From the very first parents are allowed in ICU to touch, love, and visit their babies. The nurses were almost as pleased as we were when they began feeding him from a bottle on Thursday. On Friday he was changed back to the pressure machine and his chest tubes were removed. Saturday was a big day; his IV's were removed and he was breathing all by himself in the presence of oxygen and we got to hold him for the first time!

Sunday he was breathing room air and Monday I was allowed to give him his very first bath. He was then transferred from ICU to the premature nursery and placed in an isolette. Tuesday he was put in a crib and Wednesday was another big day because he came home!

God showed his hand in so many ways. My 7 lb. 9 oz. "premie" was home in eleven days. We were told that most babies with Tim's problems were not home until three or four weeks after birth. Certainly the Lord answers prayers.

Before this experience my husband and I would have thought that in such a crisis we would be in a constant state of panic. But the Holy Spirit gave a peace beyond all human understanding. Of course, we were upset each time they had to add a new piece of equipment, but even that did not last long because God gave us peace again and again. We know that it was by God's grace alone that Tim's life was spared. We are thankful for him as well as our faithful family and friends who supported us and him in prayer.

We are trusting and asking God for the help and wisdom we will need to raise our son to love and serve the Lord, and that Timothy will live up to the meaning of his name—"honoring God."

Women's Rights?

(Continued)

nal vote. This is the time for Christians to speak out as Christians, because as Christians we are to "be in subjection to the governing authorities" (Rom. 14:1). In the freedom of this country, where we can speak to the governing authorities, and presumably have a say in the making of the laws, we are without excuse and it is to our own detriment if we have made no attempt in this regard.

Footnote:

1. George W. Knight III, *Male and Female Related He Them*, in *Christianity Today*, April 9, 1976, pp. 13-15.

For further reading:

On the anti-ERA side: Phyllis Schlafly, *The Power of the Positive Woman*, New Rochelle, N.Y. Arlington House: (1977).

On the pro-ERA side, but also with a good over-all picture: Mary A. Delsman, *Everything You Need to Know About ERA*, Riverside, Calif. Meranza Press: (1975).

BUSINESS MANAGER

For a dynamic, growing Reformed theological institution. Westminster Theological Seminary invites applications for the position of Business Manager. The position requires administration and management principally in the following areas: accounting, insurance, investment, personnel, physical plant, purchasing and student aid. Successful experience in business administration required. Send resume to: Robert G. den Dulk, Westminster Seminary, Box 27009, Philadelphia, Pa. 19118.

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.

Teaching Positions

Teaching positions open in Florida Christian day school, grades 1-9. Applications encouraged from individuals with a strong commitment to biblical Christianity as expressed in the Reformed faith. Individuals accepted would share in a great opportunity in an expanding Presbyterian church and day school ministry. Send resume of training, employment experience, and a statement on why you would like to teach in a Christian school to 7401 Old York Road, Philadelphia, Pa. 19126 c/o The Presbyterian Guardian.

Superintendent of Buildings

Superintendent of Buildings and Grounds for a Presbyterian church and Christian day school in Florida. Applications encouraged from individuals with a strong commitment to the Biblical ministry of the local church and Christian education. Individual accepted for this position would be a vital part of the church/school staff since his contribution would support the expansion of the gospel in the local church and school and to the ends of the world. Send resume of training, employment experience, and testimony of your Christian faith to 7401 Old York Road, Philadelphia, Pa. 19126, c/o The Presbyterian Guardian.

DORDT COLLEGE

STAFF OPENINGS 1979-1980

Dordt College, a private four-year college owned and operated by members of the Christian Reformed denomination, will have an opening in the EDUCATION DEPARTMENT. Academically qualified individuals who are committed to the Reformed-Calvinistic-biblical theology and educational philosophy are invited to send inquiries to:

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Book Reviews

WHAT TO DO WHEN

edited by Howard A. Eyrich. Phillipsburg, N.J.: Presbyterian and Reformed Publishing Co., 1978, 120 pp., paper \$3.50.

MATTERS OF CONCERN TO CHRISTIAN COUNSELORS

by Jay Adams. Phillipsburg, N.J.: Presbyterian and Reformed Publishing Co., 1978, 104 pp., paper \$2.95.

FOUR WEEKS WITH GOD AND YOUR NEIGHBOR

by Jay E. Adams. Phillipsburg, N.J.: Presbyterian and Reformed Publishing Co., 1978, 69 pp., paper, \$2.50.

POWER OF ERROR

by Jay E. Adams. Phillipsburg, N.J.: Presbyterian and Reformed Publishing Co., 1978, 49 pp., paper, \$1.95.

TRUST AND OBEY: A practical commentary on First Peter

by Jay E. Adams. Phillipsburg, N.J.: Presbyterian and Reformed Publishing Co., 1978, 154 pp., paper \$3.95.

HELP FOR HOTLINERS

by Robert B. Somerville. Phillipsburg, N.J.: Presbyterian and Reformed Publishing Co., 1978, 266 pp., paper, \$6.95.

All reviewed by J. Cameron Fraser.

Jay Adams has introduced us to the term "nouthetic counseling." The word "nouthetic" is derived from a Greek word (*noutheteo*), for which there is no exact English equivalent. "The fundamental purpose of nouthetic [counseling]," according to Adams, "is to effect personality and behavioral change." (*Competent to Counsel*, p. 45). The counselee must recognize his responsibility before God for his actions. In doing so, he can have hope in God's promises to those who repent of their sins and walk in newness of life. Thus, Dr. Adams has sought to develop a consistently biblical methodology in counseling.

Among the results of his work has been the establishment of the National Association of Nouthetic Counselors. From the



annual meeting of the association held in Atlanta, Georgia in October, 1977 has come the book *What to Do When* edited by Howard A. Eyrich. It contains the texts of addresses and workshops held at the meeting. Chapters include (among others), "What to do when you counsel an unbeliever?" by Jay Adams, "What to do when divorce strikes" by Lloyd P. Jones and "What to do when you can't do it all," by John C. Broger.

Dr. Adams is currently living in Georgia working on various writing projects. From his prodigious pen have come in the last year *Matters of Concern to Christian Counselors* subtitled *A Potpourri of Principles and Practice's*, *Four Weeks with God and Your Neighbor*, *Power of Error* and *Trust and Obey: a practical commentary on First Peter*. The first of these books is essentially a published notebook of random reflections. Subjects covered vary from "Artificial Insemination?" to "Sleep Patterns" to "Motivation in Hebrews" to a chapter on "Things to Do" which consists of a list of suggested topics for games, books, pamphlets, hymns, tests and programs which he himself has not found the time to develop and which he hopes others will! There is much practical wisdom in this book.

Four Weeks with God and Your Neighbor consists of a series of practical devotionals to be followed over a period of four weeks. Unlike most devotional books the emphasis is on the reader's involve-

ment, jotting down practical applications gleaned from the passage for the day. Each Saturday is set aside as a time for review, evaluation and consolidation of gains, and each Lord's Day is designed for directed note-taking at church leading to applications of the preacher's sermon.

Power of Error consists of a verbatim account of a counseling situation given by a pastor as part of a graduate course taught by a practicing psychiatrist with predominantly Freudian views. After providing the instructor's comments on the case (reconstructed from the pastor's notes), Dr. Adams then critiques both the report itself and the psychiatrist's comments on the report. The purpose of this book is to warn—by demonstration—of the power of error.

A significant feature of *Trust and Obey* is a homiletical outline at the end of each section, gathering together the truths learned. Again, the emphasis is a practical application.

Among Dr. Adams' other responsibilities, he continues to be Visiting Professor of Practical Theology at Westminster Theological Seminary. Included among his duties at Westminster is the supervision and guidance of candidates for the Doctor of Ministry Degree. One such candidate was Robert B. Somerville, pastor of Trinity Evangelical Free Church, Teaneck, New Jersey. Dr. Somerville's project has been published under the title *Help for Hotliners* and contains a Foreword by Dr. Adams. The book explores how to deal with crisis phone calls from a variety of troubled people. The first part of the book deals with the principles which should guide a telephone counselor. Then there follows a series of case studies, followed in turn by a "Key to the Case Book" providing helpful answers to the questions raised in the case studies, i.e. "What should the counselor have done in this situation?" One useful feature of the book is a lengthy annotated bibliography of books related to the subject of crisis counseling. This book should be a helpful guide to pastors and other counselors.

News & Views

Hooker on Scripture

Thank you for another insightful issue. I always appreciate the *Guardian's* concern for the promotion of Christian truth. And because this is so, I believe I must suggest an alternative to a statement made in the book review of *Anglican and Puritan Thinking* (February 1979 p. 2). No criticism is made of the familiar assertion that the "Anglican establishment" (i.e.: "Hooker, Bancroft, Andrewes and Laud") considers reason, tradition, and Scripture equally authoritative. While I cannot pass judgment on the latter three men, it is quite clear that Richard Hooker has not been treated in the "judicious" manner that he deserves. He is frequently referred to by all manner of men—Anglo-Catholics, liberals, and Reformed folk—but seldom read by any. Thus, the conflicting stereotypes concerning Hooker multiply.

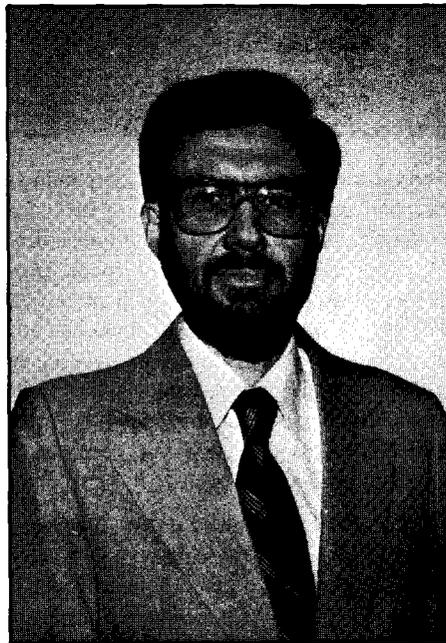
Yet, note that for Hooker the Scriptures are the "Word of God," the "oracles of God." Nowhere are tradition and reason treated as Holy Writ's equal. Rather, Hooker unequivocally teaches that "against Scripture nothing [ought] to be admitted in the Church" (*Laws of Ecclesiastical Polity*, 3:3:3; see *Works*, 7th ed., 1888, vol. 1, p. 356). Scripture is the rule of both faith and practice: in his discussion of "laws" he requires that all ecclesiastical legislation must be "without contradiction unto any positive law in Scripture" (*Polity*, 3:9:2; see *Works*, vol. 1, p. 382).

As Paul Helm points out in the Nov./Dec., 1978 issue of *The Bulwark*, the sufficiency of Scripture is not at stake in the literature of Richard Hooker. Rather, the question is "sufficient for what?" (p. 18). With regards to polity and worship, many Puritans assumed that their actions had to be consonant with the positive command of Scripture ("regulative principle"). On the other hand, Anglicans like Hooker assumed freedom to order such matters as seemed most fitting, as long as Scripture was not contradicted. The one body of Christians championed

a restrictive Scripture principle, the other utilized a permissive approach.

Kenneth Cook
Westminster Seminary
Philadelphia, Pa.

Great Commission Publications Adds Associate Editor



Great Commission Publications of Philadelphia, Pa. announces the employment of Mr. William J. Simons as Associate Editor. He will begin his duties in May.

Mr. Simons is a native of the Midwest and is presently residing in Indianapolis, In. He is married to the former Barbara Annis and they are members of Second Reformed Presbyterian Church of Indianapolis.

Mr. Simons is a graduate of Carroll College, Waukesha, Wis. (B.A. in English and history) and the University of Iowa (M.F.A. in creative writing). He has taught English at the high school level and at DePauw University. Mr. Simons has worked as creative director for Bobbs-Merrill (College Textbook Division) and as copywriter for an Indianapolis advertising agency. He has wide experience in

the publishing field and in freelance writing.

At GCP, Mr. Simons will be responsible for editing material to be published and will serve as technical consultant to the writing staff. He will also assist in developing advertising and promotional materials.

RES Committee Formed

Dr. John White, Dean of Religious Services at Geneva College, is serving as chairman and editor of the North American Committee of "The Church and Its Social Calling" of the Reformed Ecumenical Synod.

The various sections of the report have been drafted by European, South American and African Committees and have been edited into one report to be the basis for discussions with the World Council of Churches in September 1979 in Boston. Other members of the North America Committee are Dr. Gordon Spykman of Calvin College, Dr. George Knight, Covenant Theological Seminary and Dr. Paul Wooley, Westminster Theological Seminary.

The Reformed Ecumenical Synod consists of some forty churches of Presbyterian and Reformed convictions from all the continents of the world.

Reformed Youth Conference

The 1979 Reformed Youth Movement Conference will meet July 16-21 at Maryville College in Maryville, TN. The Rev. John Oliver of First Presbyterian Church of Augusta, GA, will be the guest preacher for the week.

For Registration Information Write or Call: RYM, P.O. Box 517, York, AL 36925 205/392-7467.

OPC in Amarillo

If you live (or know someone who lives) in the area of Amarillo, Texas and are interested in a Bible-believing, evangelical Presbyterian church (Orthodox Presbyterian Church), please contact Rev. Robert K. Churchill at (806) 359-3843 or Mr. Mike Mahon at (806) 359-5130. Mailing address: 6206-Oxbow, Amarillo, TX 79106.

OPC General Assembly

The forty-sixth General Assembly of the Orthodox Presbyterian Church will convene at Geneva College, Beaver Falls, Pa. on Thursday May 17, 1979. We will report on the assembly in our June issue.

Women's Conference at Westminster

During the Westminster Seminary Women's Fellowship annual conference on March 10, 1979, over one hundred women and couples were challenged to reflect on how one's relationships with one's spouse, family, and fellow Christian workers can be transformed by sharing Christ's mind. Dr. Rich Ganz, staff counselor from the Christian Counseling and Educational Foundation and special lecturer in Pastoral Counseling at Westminster Seminary, discussed marriage from the biblical perspectives of created interdependence between spouses, of the tragic effects of sin separating spouses from each other and God, and of the glory of marriage for those redeemed in Christ. Dr. Ganz disputed the world's myth that children are an inconvenient burden, reaffirmed that children are a blessing from God and can minister to their parents, and gave guidelines for nurturing children into growing maturity in Christ instead of gearing discipline to the parents' convenience.

Mrs. Linda Boice, wife of Dr. James M. Boice, pastor of Tenth Presbyterian Church (Philadelphia), lectured about ministries conducted by a husband-wife team or a team of women. Mrs. Boice stressed how women are individually accountable for responding in faith to the Lord and described the various roles in which women served the Lord in biblical times. She described a variety of team ministries including prayer partnerships, neighborhood Bible studies, Sunday School classes, and Christian hospitality. Mrs. Boice discussed with Mrs. Debbie Barakman, art editor of *Eternity* magazine, issues confronting women employed by Christian organizations.



Westminster's Year of Jubilee

Westminster Seminary is in the fiftieth year of its existence. To celebrate this jubilee a program has been planned beginning with the fiftieth commencement on May 30, 1979. The speaker at that event will be the Rev. Edward L. Kellogg ('37), Associate Pastor of Bethel Orthodox Presbyterian Church of Leesburg, Virginia. In the commencement season there will also be the Annual Seminary Banquet on May 29, with Dr. Theophilus Herter ('66) as speaker, and an Alumni Brunch on May 30 at 11 a.m. preceding the 50th Commencement with the Rev. Dwight H. Poundstone ('39), Pastor Emeritus of El Camino Orthodox Presbyterian Church, Goleta, California, as speaker.

The Seminary first opened its doors in

September 1929 at 1528-30 Pine Street in central Philadelphia. Commemorating that historic event will be a theological conference featuring a number of alumni of the Seminary, scheduled for August 31 to September 3, 1979. The conference will close with the 51st Annual Opening Convocation. Among the lecturers on the general subject of the Holy Scriptures and their interpretation will be Dr. George M. Marsden ('63) of Calvin College's faculty; Professor Paul Wells ('72), Aix-En-Provence, France; Dr. William E. Welmers ('39), Professor at UCLA and the Rev. Geoffrey Thomas ('64) of Wales.

A slide/sound presentation of the seminary's past and present is being prepared by Mrs. Nan Powlison and will be shown during the celebration. Other significant features of the anniversary will be announced later.

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New Life for Uganda



Almost imperceptively, the news crept onto the front pages of our daily newspapers, just as this issue of the *Guardian* was getting ready for the press. Idi Amin's eight-year reign of terror is over. The governments of the world are beginning to recognize the new transitional government in Uganda, under the leadership of university educator, Yusufu Lule.

The prospect of a predominantly Christian government in Uganda is an answer to the prayers of many people. Not least, it is an answer to the prayers and patient waiting of thousands of Ugandan refugees. One such exile is the Rev. Kefa Sempangi, founder of Africa Foundation Inc. (formerly Fund for Uganda) whose

work on behalf of his fellow-countrymen has been featured in previous issues of the *Guardian* (September and November, 1978). Mr. Sempangi has not seen his native land since he fled for his life in 1973. Now, there is not only the prospect of return; he has been officially invited to participate in the transitional government in Uganda. As of this time of writing, he is awaiting the call which will have him catching the first plane home. His wife and three children plan to follow him in July.

Kefa Sempangi's fascinating life story is to be published this coming June in a book called *A Distant Grief*. It tells of

his remarkable escape from death at the hands of Idi Amin. A lecturer in Art History at Makerere University in Kampala, Mr. Sempangi was also the pastor of a 14,000 member church and active in the establishment of an orphanage for the children of Amin's victims. This was sufficient to arouse Amin's animosity. At the close of a worship service in April of 1973, five men entered the vestry of Mr. Sempangi's church with orders to kill him. Sempangi asked if he might pray with them that they not be judged for killing him. As he prayed, the men lowered the guns which were already pointing at him. Remarkably, all five men were led to the Lord and several months later helped him to escape almost certain death at the hands of Amin's troops. Sempangi fled to Nairobi, Kenya and from there to the Netherlands where he met Dr. Edmund Clowney, President of Westminster Seminary, who was visiting the Dutch L'Abri. Dr. Clowney made arrangements for him to study at Westminster and raised funds to bring the Sempangi family to the United States.

As he prepares to return to Uganda, Kefa Sempangi is anxious to see a Reformed church established in his homeland. He also plans to start a seminary for the training of pastors. The Nairobi headquarters of his organization, African Vineyards, Ltd. (Africa Foundation Inc. in this country) will be moved to Uganda to engage in a ministry of evangelism and church planting. Sempangi plans to serve on the transitional government only until elections are held for the establishment of democratic rule in Uganda. This must take place within two years. After that he hopes to withdraw from politics and devote himself to the gospel ministry.

We hope to keep readers informed of developments within Uganda. Meanwhile, we praise God for what he has done. We pray that he will richly bless the work of Kefa Sempangi.