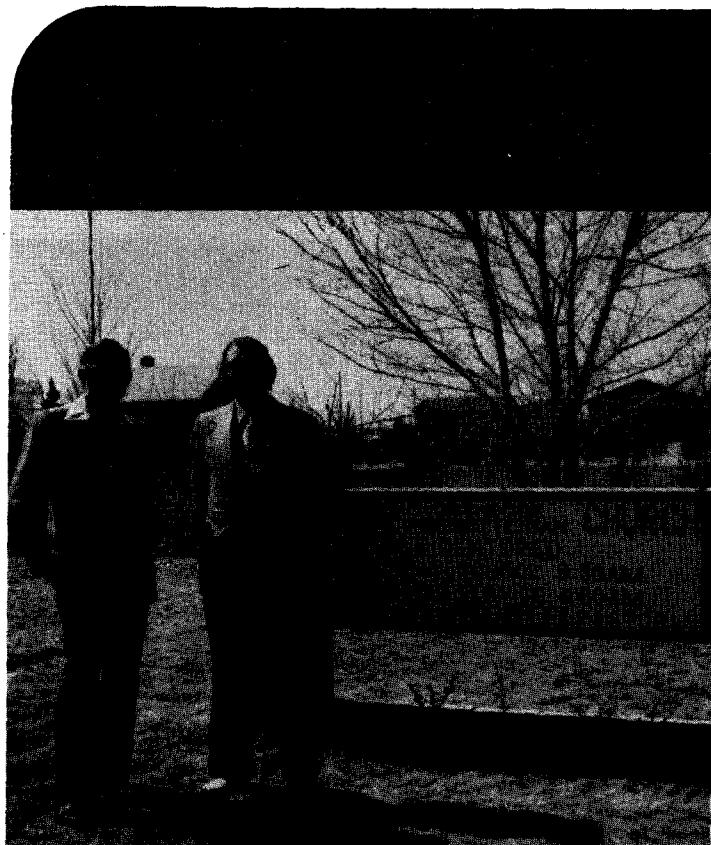
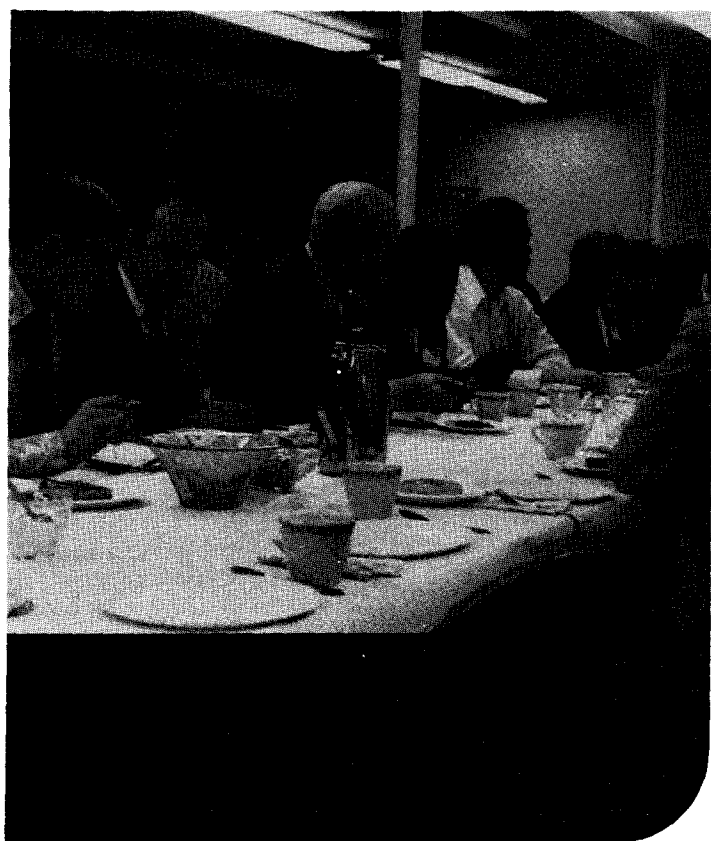
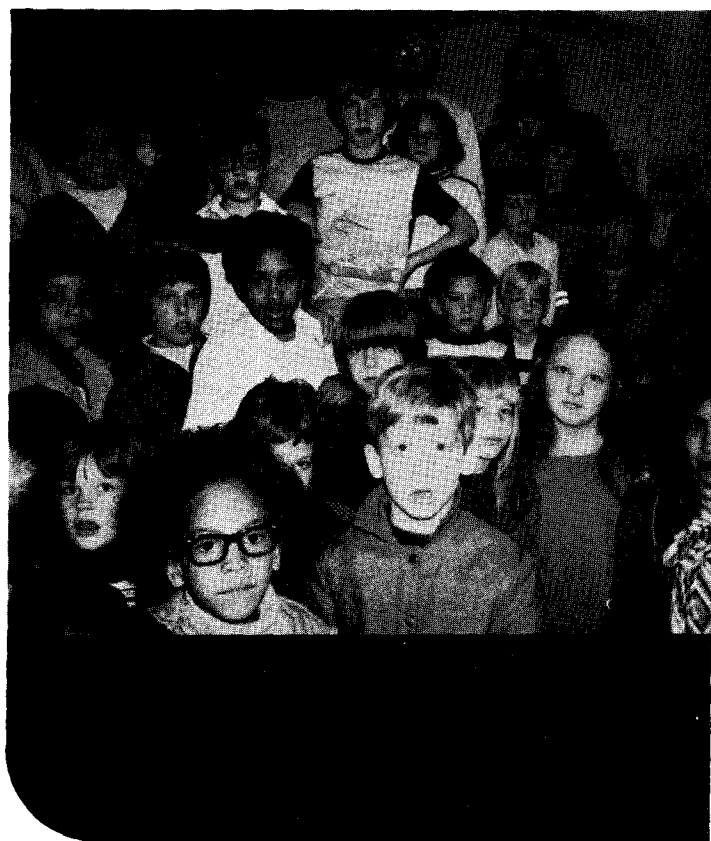


The Presbyterian Guardian



IN THIS ISSUE:

ALSO . . .



Your Will Won't Help You



It's your family who will benefit from your will

Without a will, your property will be distributed according to state laws of descent and distribution. Since these laws have to apply to all kinds of people, they can be overly protective in some cases. The result is unnecessary delays, red tape and expenses for your heirs.

Without a will, none of your property can be used to further your stewardship goals. Many people who are concerned about stewardship find special satisfaction in making charitable gifts through their wills. Westminster Theological Seminary welcomes bequests and puts them to specific use, training men to serve in the gospel ministry.

Find out more about writing or updating your will. Send for our free booklet offered below. No obligation.

Clip and Mail Today



Westminster Theological Seminary
P.O. Box 27009
Philadelphia, Pennsylvania 19118

Please send 37 Things People
"Know" about Wills That Aren't
Really So, without cost.

Name _____

Address _____

City _____

State _____ Zip _____

Letters

Designated "undesigned" giving

Thank you for a helpful editorial report on the Combined Budget of the Orthodox Presbyterian Church (in the March issue of the *Guardian*). It should go a long way to educate the people of the church on the "why" and "how" of our church's missions program.

You make a neat distinction by stating that "undesigned" contributions are really designated—designated to the Combined Budget or the total work of proclaiming Christ by the Orthodox Presbyterian Church. And your repeated emphasis on our stewardship structure as being Presbyterian is good and necessary.

The special review committee also discovered misunderstanding of how the system works. Misunderstanding seems to zero in on how meaningful designations are. It is only right, I believe, that the church tell her people precisely how designations are limited. You said so, Mr. Editor, but your explanation is buried in a sentence two-thirds of the way through your report: "... individual designations, at the same time, are not allowed to determine the church's total program." Permit me to quote from the review committee's report:

"It would seem necessary, however, to state frankly that that freedom of the individual cannot extend to the revising of the proportional budget approved by the church corporately in General Assembly. The 'right' to designate can only insure the right of the individual to determine where *his personal* contribution is to be used."

The system isn't perfect. Moreover, it can be "beat"—by year-end manipulation or by giving through non-Orthodox Presbyterian channels. But who in the church would be so motivated? We properly decry the motion that "missions" automatically means foreign missions; we say that the field is the world, and therefore missions is the total ministry of the whole church to the entire world.

Should God's people, then, have "pet projects" or "pet missionaries"? I know

that people's interests are varied, in the Lord's work as well as in society. But may not special attachment to a particular ministry (resulting in more prayer and personal correspondence) be perfectly consistent with even-handed financial support of the church's total program? I believe it may. And I'm convinced it must, if we are to be a biblical church in the way we do missions.

Theodore J. Georgian, pastor
Covenant O. P. Church
Rochester, New York

Ed. note: Mr. Georgian is one of the members of the special Committee to Review the Concept and Operation of the Combined Budget. This committee's report is to be considered by the upcoming General Assembly.

Sunday or Sabbath?

"The Case for Quiet Sundays" in the April issue of the *Guardian* raises real questions to which I hope you may respond. With "Blue Laws" being called "archaic" by our own local paper (and no doubt many others), the Christian church has had to speak out about our reasons for a "quiet Sunday." My questions:

1. When God sanctified the seventh day, did he not do it for man's good (Mark 2:27)? Does this not indicate that *the Sabbath* is to continue forever? Is this not a "creation ordinance" along with labor and marriage?

2. Does not the Fourth Commandment teach that *the Sabbath* is to be kept holy? And since it is a part of the Decalogue can we possibly say that there is a time when this is not to be observed before Christ's return?

3. Is not the Lord's Day, therefore, the Christian Sabbath as is taught in the Westminster Standards?

It seems to me that we do *not* have a case for "quiet Sundays" if we take the Old Testament references to the Sabbath away from the Lord's Day. I would agree "there is no statement in the New Testament by Jesus authorizing a change from the old Jewish Sabbath to the observance of the Lord's Day as the Christian's Sabbath." But in this case "Christ's 'acts' speak even louder than his words."

Can we really say, therefore, that the Lord's Day is not as a matter of fact the
(Continued on page 11.)

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

Continuing discussion

“Life After LIFE”?

In the March 1977 issue of the *Guardian* we published an article by Clarence Roskamp commenting on the current best-seller, *Life After Life*, by Dr. Raymond A. Moody, and relating something of his own experience of near-death during a critical operation. Dr. Moody, having collected a number of such near-death experiences, is urging that death be seen as a beautiful entrance into another life. Mr. Roskamp, to the contrary, would sum it up by saying, “I believe it is a mistake to think of death has anything but a penalty for sin and, therefore, an unpleasant experience.”

Several letters have been received concerning this subject. We are presenting three of them here.

Vision of a Man

It was January 6, 1975, when I had my second heart attack and was rushed to the hospital. I was having severe pains in my chest and back; these had started the day before and I had made an appointment with my doctor, but never did keep it when the attack came so severely.

At the hospital tests were made and I was taken to the Cardiac Intensive Care Unit. Unknown to me, my wife and daughter were told that my chances were less than 50-50 since the damage to the heart was so extensive.

Then I was taken downstairs to a room where some sort of valve was attached to my leg. I later learned that wires were attached to the valve and to a monitor from which the nurses obtained a “reading.” While being placed on the table for this small operation, I began to feel that I was losing consciousness and, though I kept trying to hold on, that I was fighting a losing battle.

At this point the doctor approached me and said he was going to give me a local anesthetic. I told him it did not really matter since I was going to pass out anyway. He assured me I would not pass out, that it was just a feeling one got.

At any rate, the next thing I remember was seeing a man coming from the wall at the end of the room. He was coming towards me with his hand extended in greeting. Without any apparent effort on my part, it seemed that I left my body and went to meet him with my right hand extended. I was convinced I was dead, for I knew that this man did not belong to this world as we know it; the only thought in my mind was to be with him. It did not disturb me in the slightest that I was leaving behind a wife and daughter whom I loved very dearly.

As we approached with hands outstretched, several things were impressed upon my mind. The man was dressed in robes of purest white; his hair was black with patches of silver; but the thing that stood out was his smile. The sheer joy that enlightened his whole face I have never experienced before.

I do not recall how I was clad, but I had limbs to walk and arms and hands to stretch out in greeting. As we came nearer, I asked if my sins were forgiven. He seemed astonished, as if the question had not been expected, and his face took on a serious look. He kneeled on the floor and spoke to me in a serious manner. I know I understood what he said at the time, but later I could not recollect the conversation and to this day puzzle over it.

When he had finished talking, he arose and the serious expression left his face and was replaced by the joyous smile. He then turned and with his right arm raised in what seemed to be a farewell, he walked towards the far end of the room. I raised my arm also and continued to wave until he disappeared through the wall. At no time did we touch, though we had approached with arms outstretched.

When I could no longer see him, I was left with a feeling of loss. I turned back to where my body lay. I could see figures pulling down my eyelids, slapping my face, and calling my name. I felt it was time to return and with no effort rejoined my body. The doctors were still opening my eyes, slapping my face, and calling my name when I returned to consciousness and life. I recall saying, “It’s all right; I am here.”

I remember being wheeled out of the room, but knew nothing until I woke up in Cardiac Intensive Care Unit with oxygen and wired to a monitor. The doctor standing by my bed asked how

I felt. I told him I was tired and aching all over, which was understandable since I also had pleurisy.

When my pastor came to see me, I told him of my experience. He said that perhaps I had met Christ. But I disagreed with that, convinced that anyone meeting Christ would recognize him immediately, whether he was a believer or not. I cannot connect the figure with any biblical character. Perhaps, my pastor suggested, it was an angel; but I do not know for sure, except that the man was not of this world.

My wife visited me and I also told her of my experience, and how death held no fears for me. And, if it should be that she died before me, I would have no fears for her. Since then I have told others also. Throughout my stay in the hospital, I had no fear of death in my mind, for I knew that if I had been going to die I would have gone with the man I met.

I have made a slow and gradual recovery and one year later feel nearly back to normal though I cannot work and am limited in climbing stairs or other strenuous effort. But I am grateful for the health that is mine and for the blessings God has bestowed upon me. What I have told was not a dream, and although I do not know the purpose of it, I know that it actually happened—for it happened to me.

Harry Hall, ruling elder
Immanuel O. P. Church
Bellmawr, N. J.

In a separate letter, Mr. Hall refers to Mr. Roskamp’s article and says, “I must differ with Mr. Roskamp in that I do not believe that death for a Christian is an unpleasant experience. It is true that we are all sinners, and that the wages of sin is death. But we as Christians must remember that Jesus Christ took our sins upon himself on the cross, and by so doing removed for us the sting of death. We Christians can look forward to death as a beginning to a new life of joy and fellowship with Jesus Christ.”

“Out of the body”—?

Last May I was rushed to the emergency ward in great pain, suffering from uremia. For ten days the doctors were fearful as to the outcome. In my lucid moments, I realized that the angels might come for me. But I was happy whichever way it went. By the grace of God, and in answer to many prayers, the infection

(Continued on page 10.)

HOMO- SEXUALITY:

a dilemma in today's evangelical church

Robert A. Case, II

Homosexual rights in the church of Christ? Ten years ago it was considered "shameful even to mention" the subject (Ephesians 5:12) in open Christian company. Now in 1976, it is a movement that is besieging the city of God.

Early this year both the *Christian Century* and the Religion Newswriters Association (reporters of religious news in the secular press) listed the growing advocacy of overt homosexuality in the Church in the top ten stories for 1975. Organized groups of homosexuals within the "mainline" Lutheran, Presbyterian, Episcopal, Nazarene, Baptist, Methodist, United Church of Christ, and Roman Catholic communions have formed lobbies to promote equal rights for themselves.

In 1975 the Governing Board of the National Council of Churches passed a resolution moving them closer to full recognition of homosexual pastors. This year the United Methodist Church will be asked to agree that: "Sex, race, marital status, or sexual orientation shall not be a bar to the ordained ministry of the United Methodist Church."

Lest it be thought that this is a problem only for the liberal churches, late in 1975 the Evangelical Women's Caucus meeting in Washington, D. C., held a

seminar on homosexuality in which it advocated recognition of a person's right to any sexual orientation he or she desired. Finally, one need only to become involved in most urban evangelical congregations (including Reformed ones) to discover that one is worshipping with some homosexuals. Indeed, to deny or ignore this rising problem for evangelical churches is to court heartache for God's people and disgrace for God's name among us.

Basic definitions

One dictionary defines "homosexuality" as "pertaining to or characterized by sexual propensity for one's own sex." Interestingly, the word "homosexuality" did not even appear in the original 1928 edition of the Oxford English Dictionary. In 1902, Baldwin's *Dictionary of Philosophy and Psychology* used the terms "inversion" and "homosexuality" interchangeably. Jung preferred to call male "homosexuality" the "ascendancy of the feminine." Today there are numerous clinical terms and a myriad of popular terms used interchangeably to name the sexual aberration which a layman might just call "homosexuality."

The purpose of bringing up the definition question is to point out that a universal acceptance of terms is not yet forthcoming. For the sake of continuity and clarity let us just use the term "homosexuality" in this article.

There are four basic views explaining homosexuality: the physiological, the psychological, the sociological, and the hamartiological explanations. The first theory to gain a following was that the condition was a physical phenomenon. Most of the early research pointed to a glandular imbalance in homosexuals. That is, one might be born with a physical attraction to the same sex and this would be an integral part of one's physical makeup.

In 1960 a United Church of Christ minister, Robert Wood, in his book *Christ and the Homosexual*, contends that homosexuality is an inherited trait. "Homosexuality is a God-created way of protecting the human race on this planet from the suicide of over-population," and it makes "available opportunities for love for some who are unable to find them in heterosexual relations, a love which

can be truly sacramental" (pp. 163-170). In other words, homosexuality is a divine order of creation!

To cure or to oppress

Sigmund Freud was the leader in developing the theory that homosexuality is a psychological sickness and not a physical ailment. He believed that everyone was born bisexual and events would determine which way a person's sexual preference developed. Many psychiatrists believe that all children pass through a homosexual phase and that some never have the "psychic ability" to reach heterosexual maturity.

Alexander Lowen, in his book *Love and Orgasm* (recommended by the quasi-Christian counselling service, the Yokefellows), writes: "I have stated that homosexuality has its origin in the child's incestuous feelings for his mother, feelings that the child cannot resolve" (p. 94).

The third basic theory—the sociological explanation—is the current fashion in defending the "Gay Liberation Movement." This view argues that both the

Homosexuality is not the only sexual sin with which the church should be concerned. But it is one that is increasingly common in our society and increasingly we find homosexuals being converted to Christ. Mr. Case has written on the subject out of pastoral concern and experience, attempting to set forth a biblical approach to the problem. Not all of his conclusions will satisfy every reader, but he in writing and we in publishing will be satisfied if the evangelical church and Bible-believing Christians are led to seek biblical guidance in this area.

—The editor

physiological and psychological views hold that homosexuality is a sickness — which grates against the self-esteem of the modern homosexuals who are supposed to be gay and happy. Consequently, one's environment makes one a homosexual, operating in various subtle ways to direct one's "sexual potential" into homosexuality or heterosexuality.

Wardell Pomeroy (who has written for the United Church of Christ) wrote in *Time* magazine (January 8, 1973): "I am not speaking facetiously, but I think it would be best to say that all homosexuals are sick, that all heterosexuals are sick, that the population is sick. . . . I have heard psychiatrists perfectly sober say that 95% of all the population in the U.S. is mentally ill." One needs a good shot of Jay Adams after that one!

The conclusion of the sociological school is that if homosexuality is not a sickness then it obviously can't be cured! In fact, even to try and cure homosexuality is at best a waste of time and at worst a criminal attempt to manipulate and oppress another human being!

The biblical explanation

I have called the biblical view "hamartiological," meaning "sin-related." The Bible, in its first mention of homosexuality (Genesis 19:1-11), clearly views it as sin. The men of Sodom gathered at Lot's house "and they called to Lot and said to him, 'Where are the men who came to you tonight? Bring them out to us that we may know (have sexual intercourse) with them.'" (The verb "to know" here clearly means sexual intercourse as it does nine other places in the books of Moses. Lot's offer of his daughters in exchange for his visitors proves the point.)

In Leviticus 18:22 and 20:13, in the so-called Holiness Code, reference is made to a man's lying with a man as he would with a woman. This is called an "abomination" and a "detestable" act. In Leviticus 20:8 in a list of offenses, homosexuality is included just before bestiality (intercourse with animals), thus indicating the level of degeneracy the Bible places homosexuality within.

In Deuteronomy 22:5 female impersonation is also called an "abomination" to God. As Keil and Delitzsch explain it: "The immediate design of this verse was

. . . to maintain the sanctity of that distinction of the sexes which was established by the creation of man and woman, and in relation to which Israel was not to sin. Every violation or wiping out of this distinction . . . was unnatural, and therefore an abomination in the sight of God."

In Deuteronomy 23:17-18 we see the cult prostitute condemned, and there is reference both to the "sons" and the "daughters of Israel" being cult prostitutes. In an exceptionally strong and vivid verse (18), Moses call the daughter prostitute a "harlot" but the son prostitute is called a "dog." This may help explain Revelation 22:15.

Then there is the story of the abuse of the Levite's concubine (Judges 19: 22-25). Here again we see the verb "to know" meaning "to have sexual intercourse." These "sons of Belial" (a biblical term indicating gross baseness and wickedness) did not just want to become acquainted with the Levite; otherwise, why did they "abuse" the concubine and "know" her "all night long" to the point of death? Their original intention was very definitely homosexual in design.

Homosexuality and the Christian

The first reference to homosexuality in the New Testament is Romans 1:26, 27 where it speaks of men and women changing the natural functions of their bodies in sexual desires. This crucial passage sets homosexual practices in terms of Christian ethics within a creation-order framework.

We are told here that with certain people their apostasy and idolatry lead to a degeneracy that is expressed in sexual desires foreign to the created order. The word "natural" indicates created "natural order" as is indicated in the context and its usage elsewhere in the New Testament (Rom. 11:21; 1 Cor. 11:14; Eph. 2:3). Clearly, these two verses speak of the "unnatural" practice of homosexuality.

In verse 25 these idolatrous people are said to *choose* to live a lie in that "unnatural" state. They know enough about God's laws to know they are transgressing them (verses 19-21). Paul's words for "man" and "woman" here are the Greek words that emphasize their *sexual* distinctiveness. All of this goes to prove that

To deny or ignore this rising problem for evangelical churches is to court heartache for God's people and disgrace for God's name among us.

it is homosexual practices that are the depth of sin to which the sinners are given over by God (cf. Hosea 4:17).

In Jude 7, the reference to "gross immorality" (*ekporneo*) is used together with the phrase "going after strange flesh" and a reference to Sodom and Gomorrah. It seems warranted that the total reference is to that which is foreign or "strange" to the natural order of creation, or in other words, to homosexual encounters.

In 1 Corinthians 6:9-11, Paul says that the "effeminate or homosexuals" will not "inherit the kingdom of God." The word translated "homosexual" (*arsenokoites*) is a compound of "male" and "intercourse," and refers to men who prefer intercourse with men rather than with women. The word for "effeminate" (*malakos*) is more difficult; it may suggest passivity and thus refer to the male who takes the female role in the homosexual act.

There is more to this passage than mere condemnation. In verse 11 the great hope of all sinners (homosexuals included) is justification and sanctification by the power of the Spirit in the name of Jesus! Paul here applies justification and sanctification directly to his list of activities that—apart from the work of the Spirit who is holy—would otherwise keep a person out of God's kingdom.

The Rev. Mr. Case is the former pastor of Hope Presbyterian Church (RPCES) in Phoenix, Ariz. He is now the executive director of Christian Action Council in Washington, D. C.

In the concluding portion of this two-part article, Mr. Case will set forth an "Evangelical Proposal" for the dilemma.

An open letter to
Dr. Meredith G. Kline

The Millennial Question

Donald J. Duff

As an appendix to your article in the *Westminster Theological Journal* (Vol. XXXIX, No. 1, 1976) entitled, "The First Resurrection: a Reaffirmation," you made some very thought-provoking comments on certain broader aspects of the millennial question. In particular you said (p. 117),

The policy adopted in some of our Reformed churches allowing considerable confessional latitude on the subject of the millennium would suggest that this is an isolatable exegetical question not affected by the general body of Reformed doctrine and not necessarily affecting the latter in any confessionally significant way. But that stance may well stand some rethinking.

Then you go on to show how the doctrine of common grace fares in different millennial reconstructions and you show that both classical premillennialism and postmillennialism are incompatible with the biblical doctrine of common grace, while the amillennial position is altogether consistent with it.

In your final paragraph you say that "to propose that ecclesiastical policy should be changed so as to curtail or even reduce confessional liberty as to millennial position is no doubt to propound an idea whose time is not yet come" (p. 119). I would agree, judging from various public statements of men in our own church, that such a time is not yet come; but as far as I am concerned, it is high time that it did.

Freedom for all views

I have not always thought this way. In fact, until quite recently I would have been willing to argue for considerable confessional latitude with regard to the subject of the millennium. I have

changed my mind, however, and I should like to give some of the reasons.

When I was in college and seminary the question of the millennium did not really concern me. I knew very little about any of the views. I was an amillennialist only because I had not been taught any other viewpoint. I thought the whole matter was an argument about an obscure passage of Scripture and, as it concerned the end times where many things were not very clear, it was largely a waste of time to get involved in the matter. All I wanted was freedom for all positions so that no one was required to accept one position as the orthodox position.

After seminary I taught Bible in a Christian high school for three years. There, in a course of Bible Doctrine, I presented all three views of the millennium as general knowledge, and my concern with the subject was as an isolated point under the general heading of eschatology.

Six years ago I became a pastor (of Bethel Orthodox Presbyterian Church in Grand Junction, Colorado). Since then I have mainly preached through whole books or portions of the Scriptures, rather than preaching sermons of a topical nature. Among other books I have preached on Daniel and Revelation.

But this forced me to face the issue of the millennium as never before. It was no longer a topic in systematic theology, but a question of "What does the Bible say for God's people today?" Through my study I became convinced of the amillennial position, but I was still willing to allow for the others. It was possible that someone who believed as I do that the Bible is God's Word and who had the same rules of Scripture interpretation might still come to a different conclusion from mine on certain texts. I would think that although basically we were agreed on the overall system of doctrine, he had made a few mistakes.

Question of interpretation

I have changed my mind, however,

*A question of
"What does the Bible say
to God's people today?"*

and narrowed the degree of latitude I am willing to accept with regard to the millennial question. As I continue to preach, I find that it is not just a matter of how I interpret a few texts in Daniel or Revelation, but how I interpret the whole Bible and in particular the Old Testament. This has become particularly clear as I preached through Exodus and now Deuteronomy.

If I am to set forth, as did our Lord to the two men on the road to Emmaus, "the things concerning himself in all the Scriptures," and if I am to do it, as he did, from Moses and all the prophets, then it will make a big difference whether I take the amillennial or the premillennial position as I preach on Exodus or Deuteronomy.

In preaching on Deuteronomy 12, with its repeated emphasis on "the place the Lord your God shall choose" in the land of Canaan as the one place of worship, I must tell of how eventually that place of God's choosing was Jerusalem where David was established as king of a unified nation and where Solomon built the temple as the place of worship for all Israel.

But how do I apply this passage to the people of my congregation today? Is there a place of God's choosing today where we must come to worship? Are we not to come, as the writer of Hebrews says, to "Mount Zion and to the city of the living God, the heavenly Jerusalem"? Is this not now the royal city where Jesus, David's greater Son, rules as king and where we are to come to worship through him as the great high priest who has entered the true Holy of Holies? Or, do I tell the congregation that in the coming millennium Jerusalem on earth will once again be the geographical place of God's choosing where believers will have to go to worship?

I have concluded that if I am really going to preach Christ from the Old Testament as Jesus himself did on the road to Emmaus, as Stephen did before the Sanhedrin, or as Paul did in all the synagogues, I can only do so from an amillennial position. Only that interpretative approach will give the proper application for God's people today.

Relation to Plan of Union

In the end, however, it is not the amillennial position itself that governs my interpretation of the Old Testament, but rather the more fundamental matter of the rules I use to interpret the Bible that leads me to an amillennial position.

I first began to see this in connection

Premillennialism is not just an aberration but a symptom of something fundamentally wrong.

with the proposed Plan of Union between the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod, that came up for a vote at the respective assembly and synod in 1975. When that vote was taken, I had my doubts about the proposed merger, but did feel strongly enough about the need for unity to vote in favor of the plan. (The OPC General Assembly approved the Plan by the necessary two-thirds majority, but the RPCES synod failed to muster its required two-thirds; the Plan may be introduced again in the near future.)

One of my biggest concerns then was in connection with the proposed changes in the Westminster Larger Catechism, changes intended to alleviate a supposed amillennial bias in the catechism and allow for a greater latitude on the subject of the millennium. I began to argue in presbytery that most premillennialists do not arrive at their views because they start with the same concept of the Bible as God's Word and the same rules of interpretation that I have, merely making some minor mistakes about certain texts. Rather, there is a more fundamental problem: Most premillennialists have a different set of rules for interpretation to start with. And this leads in the end to their mistaken premillennial views.

Premillennialism is not then just an aberration in an otherwise sound system, but it is a symptom of something that is fundamentally wrong.

No confessional compromise

I am now convinced that we must not compromise on a couple of catechism questions in order to promote unity with those who want more latitude in regard to the millennial question. We should stick with the amillennial documents we have and even consider going further in making them more explicit. In further merger talks, we need to go beyond a discussion of certain points of doctrine to the more basic question of our interpretative approach to Scripture. Only when we have unity on that matter can we have true organizational unity.

Meanwhile, we shall have to continue to struggle with "the questions that

confront us with the central problem of the relation of the Old and New covenants and the authority of the Old Testament in the life of the church," as you, Dr. Kline, put it in your review of John H. Thompson's *Deuteronomy* (in WTJ, XXXIX, 1, 1976). I hope you will continue to make "comments on certain broader aspects of the millennial question."

And maybe someday the young minister who wrote recently to *The Presbyterian Guardian* (March 1977, p. 12) that the issue of the millennium "has little bearing on the system of doctrine in the church standards" will see that he is wrong, and the idea that we should curtail or even reduce confessional liberty on the millennial question may yet find acceptance in the church. At the very least, let us hope that the church will not water down its confessional standards in order to promote a greater toleration of differing views, and differing interpretative approaches, in regard to "the millennial question."

Mr. Duff is pastor of Bethel Orthodox Presbyterian Church in Grand Junction, Colorado.

Ad Policy Notice

The *Guardian* welcomes advertising from Christian schools serving Reformed or Presbyterian families, and charges \$5.00 per inch for two insertions. Notices calling for contacts in an area where an orthodox Reformed or Presbyterian witness is being sought are carried free of charge.

Contacts in San Antonio

If you know anyone living in or near San Antonio, Texas, who might like to join in a Reformed and Evangelical Fellowship and Bible study, please contact: 1st Lt. Steven A. Rogers, U.S. Air Force (AFCOMSECCEN/SRTT), Kelly Air Force Base, San Antonio, TX 78243 (512-671-5450).

Teachers Wanted

The Greater Portland (Maine) Christian School has openings, K-5, for seasoned teachers for the 1977-78 school year. (This is a relatively new school and serves a varied constituency.) Contact: Rev. Stan Sutton, Jr., 23 Neal St., Portland, ME 04102 (207-772-8446).

The San Jose (Calif.) Christian School has openings for 3rd grade, 4-5th grade, and Math and Phys. Ed. for Junior and Senior High. Contact: Donald G. Jamieson, Principal, 2350 Leigh Ave., San Jose, CA 95124.

Teachers Wanted

The Washington (D.C. area) Christian School, a multi-racial, interdenominational school, K-6, invites applications for the 1977-78 teaching principal's position—administrative and public relations experience preferred. Contact the school at: 1216 Arcola Ave., Silver Spring, MD 20902 (301-649-3118).

The American Christian School of Succasunna, N.J., a well-established school adhering to the Westminster Confession, has openings for four teachers in the upper elementary grades and Junior High level. Contact: Dr. Forster D. Ruhl, President, Board of Trustees, American Christian School, 126 S. Hillside Ave., Succasunna, NJ 07876.

ITEMS

Miami, Fla.—The pastoral relationship of the Rev. James K. Workman with the Galloway Orthodox Presbyterian Church is being dissolved as of June 13; Mr. Workman is seeking to enter the chaplaincy of the U. S. Army.

Grants Pass and Medford, Ore.—The Rev. Calvin R. Malcor has answered the call to serve as home missionary to these southern Oregon outposts. His new address: 740 W. 4th St., Medford, OR 97501. Mr. Malcor was an associate pastor of the First Orthodox Presbyterian Church in Manhattan Beach, Calif.

Glenside, Pa.—The pastoral relationship of the Rev. Robert Drake with the Calvary Orthodox Presbyterian Church was dissolved as of March 31; Mr. Drake is presently engaged in a writing assignment with Great Commission Publications, Inc.

Chula Vista, Calif.—The Presbytery of Southern California (OPC) is calling the Rev. Larry D. Conard to service as a home missionary-at-large. Mr. Conard is presently serving as pastor of the Bayview O. P. Church in Chula Vista.

Santa Cruz, Calif.—The Westminster Orthodox Presbyterian Church has called Mr. Gordon Woolard to be its pastor; Mr. Woolard is presently serving as an intern at Bethel O. P. Church in Oostburg, Wisc. (and is managing arrangements for the coming General Assembly there).

Edinburg, Pa.—The Rev. Robert L. Atwell (who does not seem able to get "retired") is serving the Nashua Orthodox Presbyterian Church since resigning as pastor of First O. P. Church in Sunnyvale, Calif. Mr. Atwell's new address: 421 Summit St., Grove City, PA 16127. The Rev. Donald G. Buchanan, who had served as associate pastor in Sunnyvale, is now the regular pastor there.

Coming into the kingdom IN PURITY

James R. Payton, Jr.

So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle. And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. . . . And I am this day weak, though anointed king; and these men the sons of Zeruah be too hard for me: the Lord shall reward the doer of evil according to his wickedness (2 Samuel 3: 30, 31, 39).

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men (Matthew 16:22, 23).

In both these passages, God's appointed king faces a serious challenge from a supposedly loyal servant, a challenge to turn from the path of purity God had stretched out before him, the path of purity that led to his kingdom.

All too often, though called to be "kings" under Christ (Revelation 5:10), we walk the path of Joab and Peter. We fail to travel the God-ordained road of purity to the kingdom promised us "before the foundation of the world" (Matthew 25:34). We need to consider these passages so that we may learn from them the way of purity by which we come to

that eternal kingdom.

Treacherous "loyalty"

Joab, general-in-chief of the armies of Judah, had murdered Abner, leader of the forces of Israel (2 Samuel 2:28). He had murdered Saul's general even as he was embarking on a journey of peace in behalf of all the descendants of Jacob. Abner had hoped to unite all the people under David.

But Joab's selfish and personal jealousy for his dead brother blinded him to anything but his own desires. He who should have been concerned only to serve his king and the glory of David's name did the very thing that could most readily destroy his master's kingdom.

Peter, spokesman and leader of the disciples, had just been blessed by the Lord for his believing testimony to the Christ (Matthew 16:17). But when that Lord began to describe how he must suffer and die to achieve his kingdom, this trusted follower saw his own desires for present earthly power threatened. Blinded by those desires and a false zeal for his Lord, he opposed his confessed king and Lord, urging him to take a safer, more sensible path to kingship.

David showed his indignation in regard to this wickedness by his curse upon Joab and his house (2 Samuel 3:28, 29). Even beyond that, the king required public penance from Joab, shaming him by forcing him to go mourning before Abner's funeral bier (verse 31).

David's greater Son likewise publicly shamed his rebellious servant. He called him by the name of the wicked one (Matthew 16:22) and did so in the presence of his fellow disciples. He further rebuked Peter by commanding him to get behind his supposed Lord.

The royal road

King David led a nation threatened by neighboring enemies. He was too "weak" to be able to afford the loss of his best general (2 Samuel 3:39). Consequently, he was forced to leave Joab to God's judgment. (Later when the kingdom was secure, David's son rewarded this evildoer for his father by having him executed.)

David had refused to follow the ways of Saul who had sought the death of those potentially dangerous to his reign. To many in David's party it might seem that Abner's death was an advantage, removing the last real leader in Israel and leaving David free to subdue the whole

country by force. But the purity of David's reaction and the strength of his moral principles formed by God's own words would not permit him to be thus moved by the hope of such military or personal gain.

Rather, what God had promised to him David would not have until God gave it to him in the course of his obedience. He would have God's promise because he heeded God's words. He would come into his kingdom in God's way, in the purity of his life.

The Messiah was not "weak," for legions of angels were his to call at any time. He could have judged the traitor himself, rewarding Peter according to his wickedness with an eternal execution then and there. But he chose instead to pray for Peter's conversion (Luke 22:32). He

*Christ came into his kingdom
in God's way, in the purity
of his life and his death.*

could have left Peter to God's just judgment. But he chose instead to bear that judgment in Peter's place.

To many of Christ's followers, Peter's suggestion might have seemed wise, since the people needed a powerful deliverance from Roman oppression. But the purity of Christ's reaction and the strength of his determination to obey his Father's will would not let him be deflected from his proper path to Calvary by any hope of such immediate, earthly gain. Rather, the eternal kingdom over all which the Father had promised his Son would be our Lord's only in the course of perfect obedience. He, too, would come into his kingdom in God's way, in the purity of his life and his death.

"Pious" treachery

Both Joab and Peter could have defended their treachery as "pious" acts. Joab distrusted a supposedly deceitful Abner (2 Samuel 3:25) and he wanted to play the role of the "avenger of blood" in accord with Mosaic law. Peter desired

to protect his Lord from the suffering and death Jesus had foretold (Matthew 16:21, 22). They had good, "pious" reasons for acting as they did.

But before we try to extract the speck of sawdust from their eyes should we not remove the planks from our own? Do we not often follow their lead, making "pious" excuses for our unwillingness to heed our King's directives for the advance of his kingdom?

In spite of Matthew 28:19, 20, do we not often excuse ourselves from obedience by relying on—and faithfully supporting—the missionaries and pastors so they can do our "discipling" for us? Do we not often hide behind a "testimony-in-deeds" in order to conceal our failure to testify with our mouths? Do we not often fail to teach others to do all the things Christ has commanded—and fail to keep them ourselves—and fail even to teach ourselves from the Scriptures just what those commandments are? So many ways do we often play Joab to Christ our King, opposing through our concern for ourselves the advance of the kingdom that is rightly his.

Do we deserve any better fate than Joab's? Our only comfort in the face of our failure and sin is that he who interceded for rebellious Peter engages in continual intercession for all us rebels as well (Hebrews 7:25). Peter was changed by that intercession and became a moving force in the advance of Christ's kingdom. So will we, if we turn from our selfish desires and trust our Lord for grace to serve in his kingdom.

We who are "kings" by sovereign grace come into that kingdom by the way of purity, the purity of our Savior who was obedient in all of life and even unto death. But we are to walk with our Savior in that way of purity, in purity of *life*—for we live by faith in him who also bore our judgment; and in purity of *death*—for we must die to our rebellious self-concerns through repentance and faith and union with him who lived and died and rose again in perfect purity.

God's king come into his kingdom in God's way, the way of purity. So it was with David, so it was with Christ. So must it be with us.

Mr. Payton is a licentiate for the gospel ministry and is presently engaged in a Ph.D. program in Reformation history. He lives in Canada.

A Ministry in Houston

The Covenant Presbyterian Church in America of Houston, Texas, desires to minister to the needs of any who would welcome our ministry and who are here to undergo treatment in the Medical Center. If you have people who need the ministry of other loving Christians, contact: Rev. Laurie Jones (713-497-774) or Rev. Tom Hoolsema (713-495-7891), or write to the church at 2110 Gray Falls Dr., Houston, TX 77077.

moving???

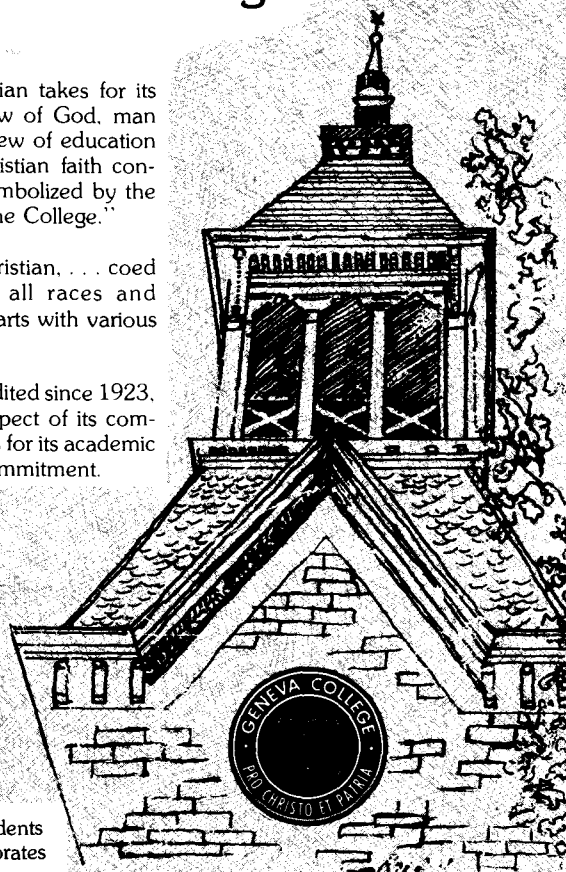
please let us know at least three weeks in advance. it costs you only 9¢ and the special card you get at the post office. otherwise it costs us 25¢ and lots of trouble thanks!

Foundation for Your Future Geneva College

"Education which is Christian takes for its perspective the Biblical view of God, man and the universe . . . this view of education rests upon the historic Christian faith contained in the Scriptures, symbolized by the open Bible on the seal of the College."

Geneva College is . . . Christian. . . coed . . . open to students of all races and faith . . . a blend of liberal arts with various professional fields.

Founded in 1848 and accredited since 1923, Geneva has earned the respect of its community and other institutions for its academic excellence and Christian commitment.



- 1400 day and evening students
- Faculty: 50% earned doctorates
- Library: 100,000 volumes
60,000 microbooks
- 35 majors, plus independent major and three allied health affiliations
- \$10 million invested in campus development since 1960
- 30 miles from Pittsburgh

PG 57

To: Director of Admissions, Geneva College, Beaver Falls, Pa. 15010
Please send me Geneva's Admissions Guide and "Foundational Concepts of Christian Education."

name _____
street address _____
city _____ state _____ zip _____

Geneva College admits students of any race, color, sex, religion and national or ethnic origin.

"LIFE AFTER LIFE"?

(Continued from page 3.)

left my body and the right kidney was removed.

As I was placed on the operating table, I wasn't fearful but joyous. During the operation to remove the kidney, my heartbeat rose to 190. During that time, I had a beautiful vision. I was completely surrounded by a brilliant rose-colored light, not blinding, but more gorgeous than any sunset or sunrise I've ever seen. I have no words to describe it truly. It gave me the feeling of being in Heaven. I heard no voice and saw no form.

I believe that I was very close to leaving this world. Now I welcome death as an event most beautiful, but realize that our Lord has something more for me to do for him here on earth. My greatest joy is visiting every patient in our local hospital, giving each a copy of *Good News for Modern Man* and planting the seed of faith in the Great Physician.

Anne (Mrs. Adam G.) Shriver
Carson City, Nevada

"I shall fear no evil"

Mr. Roskamp's remarkable experience of near-death (see "'Life After Life'?" in the March issue of the *Guardian*) certainly furnished us with food for thought. I particularly appreciated his concern to interpret his experience in the light of Scripture. In a day when so many would like to believe that death is a painless transition to a state of warmth and peace, Scripture's witness that "man is destined to die once, and after that to face judgment" must be soberly proclaimed. But along with that we have the joyous tidings that because Christ suffered both death and judgment in the place of sinners, there is opened a sure way of salvation from the terrors of coming wrath.

In fact, Mr. Roskamp's faithfulness to the severity of God may serve to obscure God's kindness. It is true that "unless our Shepherd holds us by the hand and leads us into the valley of the shadow of death, we should be overcome with fear." But our assurance that Christ does so lead us must evoke in us the confession, "I shall fear no evil."

As believers, we should think of our coming death, not as a terrible experience of the separation of soul and body, but rather as a joyful experience of departure to be with Christ. As Paul

assures us, to die is gain, to depart and be with Christ is better by far than to go on living in the body. Surely Paul thought of death as more than a penalty for sin. God made us for himself, and since a believer's death ushers him into a closer fellowship with God than is possibly in this life, we can wait with joyful expectation that the experience will carry with it a joy deeper than any we now know.

Indeed, a believer who regards death as a penalty for sin should remember that Christ has already borne the full penalty for all of our sin. "We have been made holy through the sacrifice of the body of Jesus Christ once for all. . . . When this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God. Since that time he waits for his enemies to be made his footstool, because by one sacrifice he has made perfect forever those who are being made holy" (Hebrews 10:10-14).

What joy that we no longer need fear God's wrath, nor worry that we will be subjected to penalty for our sins! "Since the children have flesh and blood, he too shared their humanity so that by his death he might destroy him who holds the power of death—that is, the devil—and free those who all their lives were held in slavery by their fear of death" (Hebrews 2:14-15).

"The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ" (I Cor. 15:56-57). Those outside of Christ will taste that sting fully; we must not soften that terrible truth. But those in Christ have been delivered from it, so that each may say, "that I, with body and soul, both in life and in death, am not my own, but belong unto my faithful Savior Jesus Christ; who with His precious blood has fully satisfied for all my sins, and delivered me from all the power of the devil."

Karl T. Cooper
Westminster Seminary
Philadelphia, Penna.

Comment

We printed Mr. Roskamp's article because we felt that Dr. Moody's ideas were dangerous—to unbelievers particularly, in leading them to suppose that death was a beautiful experience into a pleasant hereafter. This simply is not true.

We did not anticipate the intense interest in the subject of near-death experiences by Christians, nor is it easy to say much about them if you've never had

one. But at least some caution is called for. Despite the intensity of the experience and the conviction that the soul was really out of the body, we have no way of certain knowledge that this is so. The human mind is quite capable of intense experiences that are really experiences only in the mind itself. I am not saying that all such experiences are merely hallucinations; but I am saying we have no way of knowing for sure what they are, no matter how real the experience seems at the time.

As for the Christian's attitude toward death, it is neither an experience to be entered in dread or terror—for us death has lost its sting and curse—nor is it an entirely pleasant or beautiful experience—for our death is still the wages of sin to us. By our very created nature, the experience of soul and body being ruptured will be abnormal and even in the presence of Jesus we will long for the day when our bodies are reunited with our souls. Only then will our lives be completely joyous and beautiful.

We believe the quotations from the Larger Catechism given below will put the whole thing in biblical perspective: no fear, no dread, no terror for the Christian; a release from remaining sin, a new beginning, an entrance into the presence of our Lord; but at the same time, death is death, the wages of sin for everyone, a disruption of our created natures, the beginning of our waiting for the redemption of our bodies and final glorification.

The last enemy is death. And until death is finally conquered at the end, it is still an enemy. For the Christian, death is a beaten enemy, but a real one even yet. We need to keep a balanced perspective in these things.

—John J. Mitchell

The Catechism says:

"*Shall all men die?* Death being threatened as the wages of sin, it is appointed unto all men once to die; for that all have sinned.

"*Death, being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?* The righteous shall be delivered from death itself at the last day, and even in death are delivered from the sting and curse of it; so that, although they die, yet it is out of God's love, to free them perfectly from sin and misery, and to make them capable of further communion with Christ in glory, which they then enter upon." (Larger Catechism, questions 84, 85.)

LETTERS

(Continued from page 2.)

Christian's Sabbath — the same Sabbath instituted at creation, written of in the Law and fulfilled in our eternal rest with Christ?

In conclusion it seems as though a contradiction is held forth in this article: on the one hand that "the Lord's Day is not really the Old Testament Sabbath" and on the other hand "the Sabbath stands in the same relation to the Lord's Day as circumcision does to Christian Baptism."

This is not meant to be sarcastic, but rather an attempt at clarity. That the *Guardian* published this article leaves me confused. Your response will be appreciated.

William G. Phillips, pastor
Reformed Presbyterian Church
West Chester, Penna.

Response

I cannot speak for Dr. Wesberry, nor

was it possible to obtain a response from him for this issue. But his approach to the Lord's Day is a common one, seeing it as a new institution despite some similarities with the old, instead of seeing it as the continuing institution with only the day of the week changed as is taught in the Westminster Standards (and I believe, in Scripture).

The *Guardian* published the article because of its interest in today's cultural chaos where Sunday observance has been and is being almost universally abandoned. In publishing it we did not mean to endorse every statement or even the underlying approach to the question. We agree wholeheartedly with Mr. Phillips in his views of the Lord's Day as the Christian's Sabbath and the abiding character of the Fourth Commandment upon all men.

—John J. Mitchell

OPC Assembly News

The Forty-fourth General Assembly of the Orthodox Presbyterian Church will be held at Bethel Orthodox Presbyterian

Church in Oostburg, Wisconsin, beginning on the evening of June 2 and tentatively scheduled to conclude on June 10.

This is the third assembly to be held in Oostburg. Committees in the church are already making arrangements for housing, transportation, food, and secretarial help. Registration cards have been sent to commissioners—a white one to all prospective commissioners, and a blue one to those who failed to respond or did not provide complete information. Commissioners should have the blue card in by May 20.

Oostburg is beautifully located near Lake Michigan and just forty miles north of Milwaukee. For families of commissioners there is plenty to do and see. Any last minute needs should be referred to: Gordon Woolard, Box 155, Oostburg, WI 53070.

The Way to Go!

The Brentwood Orthodox Presbyterian Church has recently elected a Mr. Fulllove as deacon. Now there's a candidate with the right name for the job!

INTERNATIONAL CHRISTIAN POLITICAL CONFERENCE

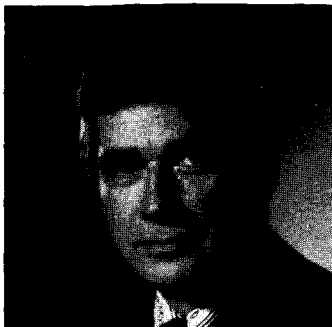


THE FUTURE: ODYSSEY OR OPPORTUNITY?

DORDT COLLEGE 5 P.M., FRIDAY, AUGUST 26 NOON, MONDAY, AUGUST 29

Dordt College (in northwest Iowa) is sponsoring a major, four-day, action-packed, weekend conference on politics.

Listen to Douglas C. Roche, Canadian Member Of Parliament, U. S. Senator Mark Hatfield and eleven other exciting, down-to-earth speakers or groups:



SENATOR MARK HATFIELD

- Dr. Robert Eells, former head of Christian Government Movement, "Can Evangelicals Unite in the Political Arena"
- Dr. William Harper, Gordon College, "Crises in Contemporary Democracy"
- Rev. John B. Hulst, National Association for Christian Political Action, in a mass Sunday afternoon rally.
- Dr. Rockne McCarthy, Trinity Christian College, "Civil Religion at the Crossroads"
- Dr. Richard Mouw, Calvin College, "Ecumenical Politics"
- Dr. Paul Schrottenboer, Reformed Ecumenical Synod, "The Church and Politics"
- Dr. James Skillen, Gordon College, "Power vs. Justice: The Crisis in International Politics"
- Dr. Gordon Spykman, Calvin College, "Organized Christian Politics"
- Mr. Gerald VandeZande, Committee for Justice and Liberty of Canada, "Environmental Justice"
- Mr. James Ward and his contemporary musical group "Elan" for a Sunday night concert.

Our future can be an unsure odyssey, or a thrilling opportunity to make God's influence felt everywhere.

INTERNATIONAL CHRISTIAN POLITICAL CONFERENCE

Dordt College
Sioux Center, Iowa 51250

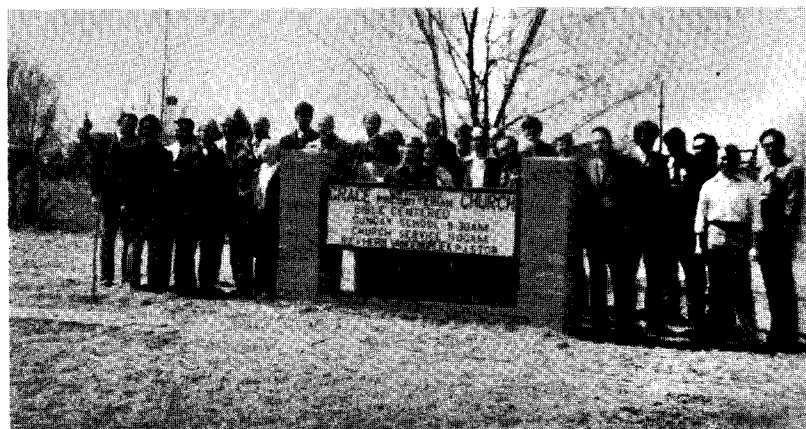
I understand that registration covers 8 meals, a banquet, 3 nights of lodging and a weekend of action.

Enclosed is:

- \$35 per student registration
- \$50 per adult registration
- \$75 for both my spouse and me

Please send me further information.

NAME _____
STREET _____
CITY _____
STATE/PROV. _____ ZIP _____



Elders-designate Laverne DeWolf and Roger Ballast.

A small chapel . . . Hosting a Big PRESBYTERY

In March of this year, Grace Orthodox Presbyterian Chapel in Aurora, Colorado, for the first time in its brief history as a home mission outpost, hosted the Presbytery of the Dakotas and the accompanying Presbyterial.

To make it possible, the basement and living room, kitchen and even the workshop of the newly acquired manse (purchased with a loan from denominational funds) were converted into dining space and the capacity for seventy people. The bedroom of the missionary-pastor's children was transformed into a nursery, the kitchen into a food production plant (presbyters can really eat!), and an archery range and volleyball court were available for between-sessions exercise and relaxation.

And then there were the housing needs that had to be filled. Some slept on cots, others stayed in borrowed homes of nearby sister churches. All in all, however, the needs of this semiannual gathering had been met.

Presbytery is a time of rejoicing, a time of rejoicing distant friends, coupled with plenty of hard work and often difficult wading through reams of reports and problems. The presbytery had a number of difficulties this time. Old problems that seemed to have been solved resurfaced to take much time. New solutions were discussed and much prayer

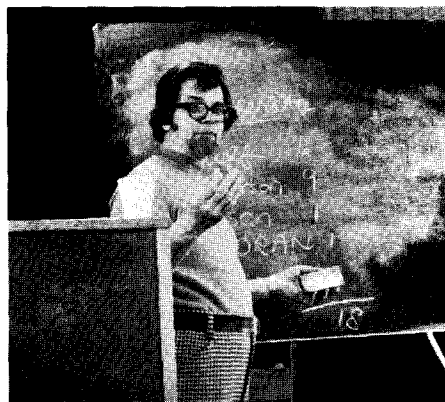
was offered up in behalf of the member churches.

The presbyters rejoiced in the reports of further growth and new opportunity for outreach in Texas and New Mexico. (The Presbytery of the Dakotas of the Orthodox Presbyterian Church is geographically the largest, including the states of North and South Dakota, Kansas, Nebraska, Oklahoma, Texas, New Mexico, Arizona, Colorado, Utah, Wyoming, eastern Montana, and the western tier of counties in Iowa!)

On a Wednesday evening, the Rev. John Fikkert, denominational evangelist, brought an exhortation from the Word, as the presbyters and others joining in the popular service sang God's praises and rejoiced in God's promises.

For a small chapel to host a presbytery, to provide eating, sleeping, and meeting facilities for four days, and to do it for the first time, is a difficult enterprise at best. Yet it served one additional important purpose, that of acquainting the local members — some from other denominational backgrounds and some formerly unchurched — with at least a

Moderator Jack Peterson announcing his own reelection.



portion of their new denomination.

The chapel also undertook the burden because it is seeking to have the presbytery recognize it as an organized congregation. The chapel's two elders-elect, Laverne De Wolf and Roger Ballast, have been concerned with the survival and growth of the work in Aurora. This meeting of presbytery gave them an opportunity for getting acquainted with other parts of the church and for the presbyters to evaluate the readiness of these men for ordination. The presbytery made recognition depend on the ordination of these men, which confronts them with the need for crucial growth in their own commitment.

Currently Grace Chapel is trying to make greater impact on the community even as it seeks to improve its facilities. Help is needed, especially for other Reformed believers who might move into the community and for contacts in the area that readers may know of. The chapel seeks the prayers of many as they seek to reach the many unbelievers in Aurora.

Among those present at the meeting of the presbytery were the Rev. Arthur O. Olsen, who is in his fortieth year of service in the denomination. Then there was the kind and gentle face of the Rev. John Verhage, now retired and living in Denver. Two new faces appeared: Mr. Herb Swanson, a graduate of Dallas Theological Seminary, who has embraced the Reformed faith and is undergoing trials for licensure; and Mr. Warren Embree who was received under care as a candidate for the gospel ministry.

All in all, a small chapel did a big job with many benefits on all sides for the growth of the church and the strengthening of its testimony.

This report is kindly furnished by the Rev. Herb Vandebroek, home missionary-pastor of Grace Chapel. If readers do know of contacts in the area, send them to Mr. Vandebroek at 15180 Montview, Aurora, CO 80011.



Junior High students



Part of the student body

Another Christian School

Christian parents in Berkeley, California, are sending their children on an alternate road to that of public education. The turn-around began over three years ago, when seeking an alternative to the public school system which they believed was teaching their children that God is unimportant or non-existent, a group of concerned parents decided to form "The Berkeley Association of Christian Schools."

Their goal was to establish a private Christian school in which the philosophy of education and the orientation, curriculum, and even classroom structure would be God-centered. In 1974 their prayers and efforts resulted in the initiation of a non-denominational Christian school with eleven students in kindergarten through the third grade.

Today an increased enrollment of thirty-six children, the expanded teaching staff, and changing lives among the children, indicate the fruitfulness of their efforts. The enthusiasm of the children and improved skills are two other marks of God's blessing, according to Mrs. Jeanne Lewis, curriculum advisor to the school and wife of the Rev. Richard Lewis, pastor of Covenant Orthodox Presbyterian Church in Berkeley.

Last summer, for example, only two weeks into summer vacation, six-year-old Heather saw one of her teachers and promptly asked when she could go back to school. As for academic quality: "Testing has indicated that most students are ahead of their grade level in skills, which is remarkable considering many were behind when they entered the school," reports a school committee.

The staff has also seen healing of troubled children, pointed out teacher Linda (Lewis) Enas. One child, who was placed in the school by non-Christian parents who had seen its quality, came to accept Christ as his Savior.

Mrs. Enas believes the advantages of teaching there include having a Bible-

centered curriculum and policies as well as having Christian parents, staff and board, which makes "a very supportive community of believers," she explained, also noting the "freedom to make Christian innovations and changes in teaching methods."

Ward Stothers, principal
Linda Enas, teacher



Disadvantages the school has experienced are not having its own building, lack of teaching supplies due to the tight budget, and small salaries that can't always be paid. The staff, which has grown from one paid teacher and one volunteer in 1974 to four part-time and two full-time now, works for salaries well below the government-established poverty level due to the school's low tuition policy. This policy is meant to put a "private-school" education within the grasp of lower-income families, leaving at least half of the budget dependent on donations.

The biggest problem facing the school right now, Mrs. Lewis pointed out, is securing a permanent building for the expanding enrollment. The school has already been forced out of no-rent church buildings into larger facilities requiring rent payments. But the victories over many obstacles thus far have been encouraging. "Every year there is a steady increase in the student body in the face of what is against us," Mrs. Enas stated, pointing out that there was no money behind the school when it started and no large churches supporting it.

Those who would like to receive news of the school and its prayer requests can be put on the school's newsletter mailing list by writing to Mrs. Linda Enas, 1001 Liberty St. #1, El Cerrito, CA 94530.

This report was made by Nancy Boerman, a member of Covenant Church in Berkeley and a journalism student at Dickinson State College in North Dakota.

Genesis 2:22

Some feedback on "The Total Woman"

Dear Sarah:

Thank you for a wonderful reply to "Curious" in the November 1976 issue of the *Guardian*. I have long felt the same way about Marabel Morgan's *The Total Woman*. It was very refreshing to hear your reply considering how much "tongue clucking" I have previously heard about it in very Reformed circles. I believe, too, that there is nothing contrary to Scripture in her book. Thanks so much; I agree with you 100%.

Your article was particularly welcome after the one written by Mrs. Stukey in the October *Guardian* entitled "How Free Is Free?" I'm afraid Mrs. Stukey did not expound the whole counsel of Scripture in writing that article. What about the woman in Proverbs 31 who buys land (verse 16) and makes and sells fine linen (verse 24) in addition to keeping her home? Or what about the Matthew 25:15 passage where Christ speaks of how everyone is given talents "every man according to his several ability."

Nowhere does the Bible say we must all stay home and cook, clean, sew, knit, go to Bible studies (there are plenty of evening ones), etc. There is nothing wrong with any of these things—if a woman has a talent for them! If she does not have a talent for them and because of some mistaken notion makes herself sit at home and do them, she could be working a great detriment to herself and others by not using the talents God has given her for his glory.

I believe if we pray and read our Bibles, seeking God's will in all areas of our lives, we can put our obligations as wives and mothers and our talents in proper perspective and God will abundantly bless.

dantly bless.

Lenore Tolsma,
Menominee Falls, Wisconsin

Dear Sarah:

I was happy to see the question from "Curious" and your response to it, as I have also wondered about the reaction to *The Total Woman* among Christian women.

During the past summer, the ladies from the Brentwood Orthodox Presbyterian Church in South San Francisco were privileged to attend a five-day seminar conducted by Mrs. Ella Sponaugle, a former member of the church. Her topic was entitled: "The Bimillennial Woman." *The Total Woman* had just come to the attention of Mrs. Sponaugle and she urged all of us to get a copy and read it. As we discussed points from it (along with her original subject), we too found it helpful and enlightening. It is a very positive book, presenting God as the source in totally bringing Mrs. Morgan's life together.

A young married friend of mine commented on Marabel Morgan's approach to her marriage and solving her problems. She noted that in not honestly expressing our true feelings we become deceitful. In her own marriage of about five years, she claims that she and her husband can be perfectly honest with one another. For example, "If on occasion, when I come home from work exhausted and don't feel at all like cooking dinner, I can say that I don't. He loves to cook and, besides, he can honestly see that I am tired. It is not beneath him to put on an apron and get out in the kitchen and get busy. By the same token, if I can honestly accept that at times he may not feel like doing what I might want to do or want him to do. I can understand that and together we can forego those plans. In other words, we don't play games. I feel that's what *The Total Woman* is all about."

Perhaps later on in her married life she will begin to understand that as women under God's divine plan, we are to submit to God's order for the family—the husband as the head and the wife as helpmate, submitting to her husband "as unto the Lord." I have been married

thirty-four years and I'm still finding (sometimes the hard way) that this is truly so. I for one wish I had had the opportunity as a young wife to read Mrs. Morgan's book!

Christine Bachman,
S. San Francisco, Calif.

Dear Sarah:

As a Christian, a man, and a husband, I find Marabel Morgan's *The Total Woman* a most repugnant book, totally pagan in its basic philosophy and thoroughly idolatrous in its orientation. Mrs. Morgan's ideal woman worships her husband as a pagan worships her idol—in order to manipulate him and obtain satisfaction for her selfish desires.

Furthermore, *The Total Woman* totally ignores the unmarried woman. Is she therefore less than a whole woman or unworthy of notice? That would be a contention hard to prove from Scripture.

It is time for Christians of both sexes to stop believing the junk foisted on us by Marabel Morgan and her ilk. Let us rather begin to study God's Word of Truth seriously.

John Setchell
Rochester, New York

P.S.: Lest someone misunderstand my criticism of Mrs. Morgan's book, let me emphasize that I have no complaint with her treatment of sexual relations, other than that it is rather shallow and innocuous.

Dear Sarah:

At first reading, I found *The Total Woman* rather innocuous and amusing. Upon further reflection, I found the book to be not innocuous at all but rather an insidious purveyor of materialism, sexual manipulation and idolatry. Because of this, I consider the book very dangerous and unbiblical.

Cynthia A. Setchell
Rochester, New York

The Total Woman is . . .
"helpful and enlightening,"
"pagan and idolatrous" . . .



Dear Readers:

We were glad to have several responses to my comments on Marabel Morgan's *The Total Woman*. It is interesting to note that those who were really appreciative of it had something specific to say about the book.

On the other hand, neither Mr. or Mrs. Setchell, who have labeled the book "idolatrous," "pagan," "unbiblical" and the like, has cited even one specific reason for such labels. I find it extremely difficult to pay any attention to such name-calling at any time, but especially when it is done in vague generalities.

Further, in judging Mrs. Morgan's motives ("to obtain satisfaction for her selfish desires") as well as her faith, haven't they gone beyond the Scripture's injunction to "judge not that you be not judged"?

Mrs. Morgan attests to a biblical faith in the Lord Jesus as her Savior. As people who also profess to trust in Christ, the Setchells have the right not to agree with her ideas, but they also have the responsibility to show her and us in *love* and *kindness* where she has departed from biblical truth. I for one would be very interested to know specifically what caused such seemingly angry outbursts.

If this is a book we should warn Christians to stay away from, let it be shown. It has been of tremendous help to many Christians I know.

—Sarah.

Note: If readers wish to write to "Sarah" (not necessarily on this subject!), send your letters to her in care of: Mrs. Juanita Rolph, Rt. 2, Box 9, Glenwood, WA 98619.

Editor's note: "Sarah" was somewhat hesitant to submit these letters for publication. But after being assured that the airing of different opinions might be a help, she sent them on and added her own response. The identity of "Sarah" has not been revealed, except to Mrs. Rolph (who is *not* "Sarah") and the editor himself (who is *not* "Sarah" either!). The idea from the beginning has been to leave her free to comment as she sees it.

—J. J. M.

... from Whom ALL BLESSINGS!

Karen Wadsworth

This first appeared in the local congregation's newsletter under the heading, "Body Life." We thought Mrs. Wadsworth would readily share this experience with a wider portion of the body of believers.

Something wonderful happened to Jim and myself last fall. We had a beautiful baby girl — Jenna. I'd like to share with you some of the wonder we felt during this birth experience.

Although it was two weeks before my due date, I felt that the birth was imminent. Early in the morning I had had an hour of strong contractions and by mid-morning I was even more convinced that birth was near.

I kept this to myself for fear that speaking about it would make it all go away. I cleaned up a storm because so much was undone. I couldn't have my mother come to help me after the baby came and find a dirty house. I even washed the bathroom ceiling — something that is rarely looked at, and even more rarely washed!

Jerry Taylor and Gerard Assink stopped by that morning and gave me some apples from a yard they had just cleaned. I still wasn't positive that the baby was coming, so I smiled and thanked them so much. Yet in my mind I wondered what I'd do with all those apples! I was nutty enough to wash the bathroom ceiling — but make applesauce? No, I'd better not.

Throughout the day strong contractions would come and I'd take a relaxation breath and make my body relax. By evening I was sure enough to leave Megan with the Veenemas. Jim and I

headed for the hospital after calling the doctor.

I was so glad to have Jim with me. He coached me through each contraction — breathing slowly with me, telling me to relax, giving me ice chips and holding my hand. Throughout the early morning hours I felt our baby was bearing down. Despite the discomfort and pain, it was all bearable because I kept telling myself, "Each contraction brings that baby a little closer to the outside world."

At 7:10 a.m., we watched together as Jenna came into this world — crying before she was fully born. Jim and I could only grin from ear to ear and thank God. The doctor put our beautiful Jenna into Jim's arms and we sang the Doxology and meant every word.

Praise God from whom all blessings flow;

Praise Him all creatures here below;
Praise Him above, ye heavenly host.
Praise Father, Son and Holy Ghost.

Amen.

What a beautiful morning that was.
Praise God!

The Wadsworths are members of Emmanuel Orthodox Presbyterian Church in Wilmington, Del.

Contacts in San Luis Obispo

The Missions Committee of the Presbytery of Southern California (OPC) is interested in contacting individuals in the San Luis Obispo, California, area as to the possibilities of beginning an Orthodox Presbyterian Church there. If you know anyone in this community who might be interested, please contact: Rev. Larry Conard, 607 Melrose Ave., Chula Vista, CA 92010.

European Tour

A European Circle Tour is being planned by the Rev. Carl Reitsma for July 20 to August 3, visiting the Netherlands, Belgium, France, Switzerland, and Germany. In addition to regular tour "hi-lites", we will have opportunity for worship and fellowship with our Dutch sister churches in Rotterdam, and included also is a visit to Reformation sites in Geneva. Inclusive cost is \$824. For complete details write: Rev. Carl Reitsma, 714 E. Emerson, Lombard, IL 60148 (312-620-5657).

The Presbyterian Guardian

7401 Old York Road
Philadelphia, Pa. 19126

Second Class Postage Paid
At Philadelphia, Pa.

News and Views

H. R. Rookmaaker

The world-famed professor of art history at the Free University of Amsterdam, Dr. H. R. Rookmaaker, died of a heart attack just after leading a worship service at the Dutch L'Abri in Ommeren. Dr. Rookmaaker, who was 55 at his death, had worked with Dr. Francis Schaeffer, especially in the production of "How Should We Then Live?" which is currently being shown in many areas. Rookmaaker's interests included not only his *Modern Arts and the Death of a Culture*, but extended to modern music and especially American spirituals, blues, and jazz.

Herman Dooyeweerd

This generation's most influential philosopher in the Reformed tradition, Dr. Herman Dooyeweerd, emeritus professor of jurisprudence at the Free University of Amsterdam, died of lung cancer. He was 83 at the time of his death. Dooyeweerd's *New Critique of Theoretical Thought* has generated both a following (notably the Association for Advanced Christian Studies in Toronto) and frequent reactions from a variety of positions. Dooyeweerd's criticism of other philosophical systems, exposing their often-unacknowledged religious roots, was almost always to the point. That his own system contained weaknesses in its religious presuppositions has been the focus of frequent criticism. At the very least, and despite the extreme difficulty of reading the English translation of his *magnum opus*, Dooyeweerd's thought has generated a new interest in philosophy by Reformed Christians; his influence will continue to be felt on both sides of the Atlantic for years to come.

Atlanta School hires dean

Dr. Walter Black has been appointed Administrative Dean at the Atlanta School of Biblical Studies with duties in administration, student recruiting and fund-raising. Dr. Black is a graduate of Covenant College, attended Westminster Theological Seminary, and earned his doctorate at New Mexico State University.

The Atlanta School of Biblical Studies has seen an enrollment increase and is working toward full state accreditation. Extension programs are now being conducted in Smyrna, Georgia; Charlotte, North Carolina; and Springfield, Illinois.

Summer at Coventry House

Coventry House, a project of Christian Training, Inc., of the Reformed Presbyterian Church, Evangelical Synod, is offering a variety of live-in seminars and "experiences in Christian community." Coventry House is located on Lewis Hill Road in Coventry, Connecticut, north of Hartford. Vacationers travelling through are invited to join in on Tuesdays, Thursdays, and Fridays from 7:30 to 10:00 p.m. for Bible study, fellowship, and refreshments.

Some of the seminars are aimed primarily toward developing communication skills for teachers and other church leaders. More advanced studies are also scheduled in "seminary-level" subjects. A brochure containing the full summer's program is available from Coventry House, P. O. Box 505, Coventry, CT 06238.

Deacons' Seminar at Oostburg

The deacons of Bethel Orthodox Presbyterian Church in Oostburg, Wisconsin, sponsored a one-day Deacons' Seminar on March 19 for the Presbytery of the Midwest. The main speaker was Dr. Kefa Sempangi, an elder in the New Life Orthodox Presbyterian Church of Jenkintown, Penna., and a senior at Westminster Seminary.

There were seventy men attending,

which was very exciting for the planners since nothing like this had been done before. The deacons of Bethel Church hope this report will encourage other churches or presbyteries to sponsor similar programs dealing with the problems facing our deacons and all those who want to be servants in the body of Christ.

Dr. Sempangi, a pastor and presently a refugee from Uganda, led in a study of Luke 9 with particular regard to the attitudes that hinder us from being servants to others. Then the study moved to see from Scripture how to overcome the problems and become more Christ-like. Kefa shared extensively from his own background in Uganda and in America, showing how these biblical principles affected his own life. Many were eager to hear about his escape and the work of the Fund for Uganda which he has established.

The day closed with a time of sharing in what God had taught us. The seminar was only a beginning, for much more thought and work are needed in all our churches to meet people's needs for love and growth in grace. But a beginning has been made and those attending look forward to see the fruits.

This report was kindly provided by Gordon Woolard, who is serving as an intern-assistant to the pastor of Bethel Church. The photographs are by Jack Stokdyk of Oostburg.

Kefa Sempangi

