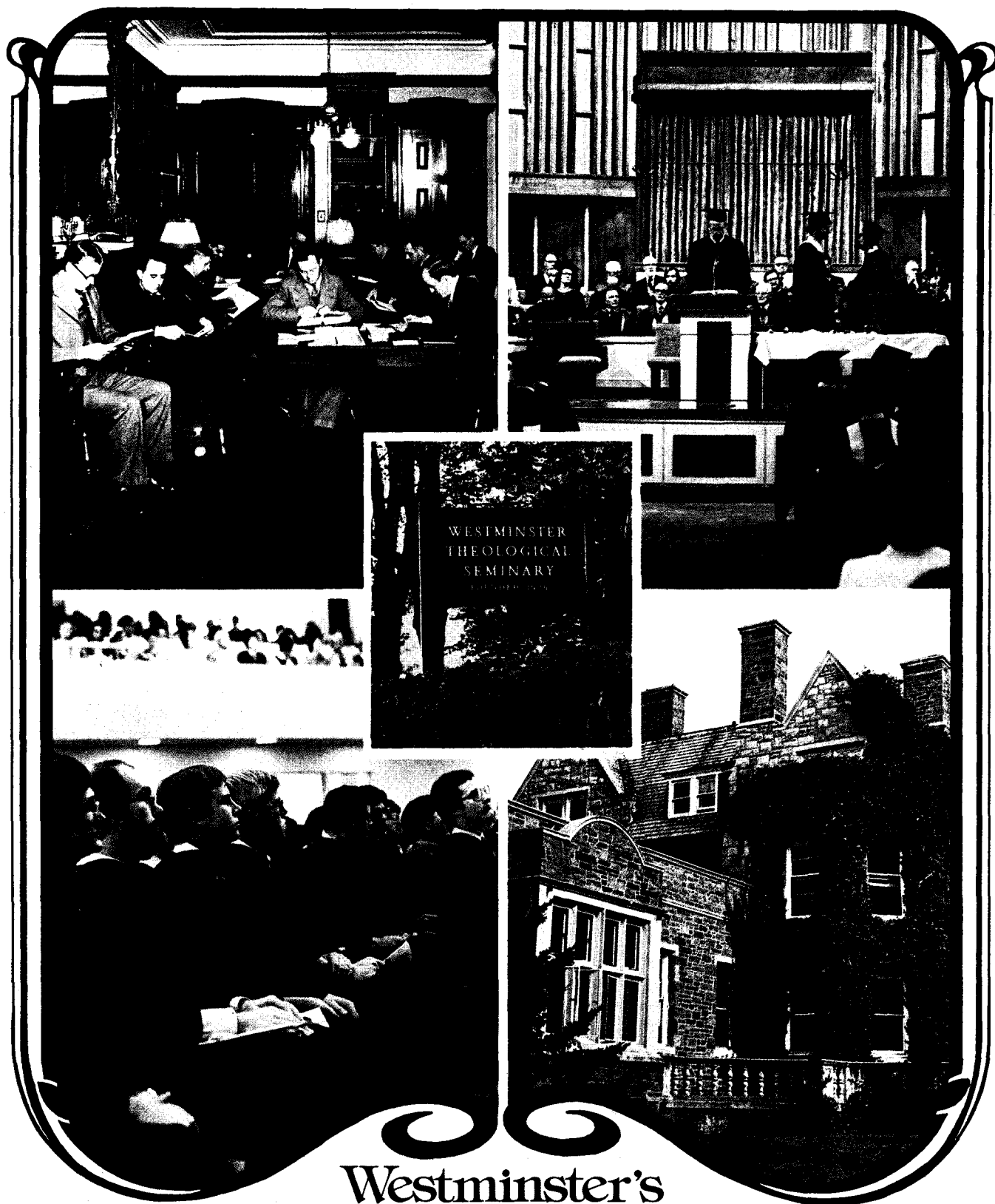


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Westminster's
Jubilee Celebration

From the Editor

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By the time this issue of the *Guardian* is in the hands of most readers, Westminster Seminary's Jubilee Conference will most likely be over. Some thirty of the Seminary's most distinguished alumni will be gathering together over Labor Day week-end to discuss, by means of conference papers and seminars, the subject of "Interpreting God's Infallible Word." A Jubilee Slide Show will also be shown and a picnic held at which students, alumni and friends of the Seminary can fellowship together as they remember God's faithfulness to Westminster Seminary over a period of 50 years.

It seems altogether appropriate that the theme of Westminster's Jubilee Conference should be that of "Interpreting God's Infallible Word." It was out of a desire to maintain the faithful teaching of God's Word that Westminster came into being in 1929. Half a century later, when even professedly evangelical scholars are drawing a wedge between the "infallibility" and the "inerrancy" of Scripture, Westminster's faculty members, and particularly President Clowney, played a leading part in drawing up "The Chicago Statement on Biblical Inerrancy." Just a few months ago, a conference was held at Westminster to explore the implications of such a statement. And in the day to day classroom instruction the importance of absolute fidelity to Scripture both in principle and practice is constantly held before the students. In many such ways, a concern with the interpretation of God's infallible word has become a hallmark of Westminster Seminary.

Two names immediately come to mind when one thinks of Westminster's attitude to Scripture: Geerhardus Vos, and his work in Biblical Theology; and Cornelius Van Til and his work in Apologetics.

Although Vos never taught at Westminster—choosing to remain on at Princeton until his retirement—his work in tracing the plan of God throughout redemptive history has had a profound impact on the way theology is taught at Westminster. John Murray called Vos "The most penetrating exegete it has been my privilege to know." Murray's own carefulness to be thoroughly exegetical in his systematizing of theology—his students used to say that the bibliography in Murray's books was the Scripture index—obviously reflected his indebtedness to Vos.

Westminster never has had a separate department of Biblical Theology, believing that a concern for the unfolding of God's plan in redemptive history (i.e. the discipline of Biblical Theology) should undergird the work of each and every department at the Seminary.

Nor is the study of Biblical Theology to be left in the classroom. As Dr. Clowney has shown in his book *Preaching and Biblical Theology* it has rich implications for the pulpit ministry. Preaching should not be "moralistic," merely holding up biblical saints as examples of Christian living. Rather, we are to preach the grace of Christ manifest in their lives and ours. The preacher trained in Biblical Theology is sensitive to the way in which each incident in Bible history is a development either leading up to, or flowing from, the redemptive work of Christ. Thus, in the truest sense of the word, we preach "not ourselves, but Christ Jesus the Lord, and ourselves your servants for Christ's sake."

Similarly, the work of Cornelius Van Til has driven us back to the Scriptures as we seek to defend the faith, not in the wisdom of men but by the power of God. It was Dr. Van Til who first questioned the traditional method of defend-

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ing Christianity by means of rationalistic proofs drawn from the world of secular philosophy. Man's reason is fallen, Dr. Van Til reminded us, and will always "suppress the truth in unrighteousness,"

perverting the clarity of God's revelation in nature. There is no common ground with unbelief. We cannot build the first story of the house on the principles of human reason and then expect that we can build the second story on distinctively Christian principles. Rather, we must start with biblical principles. We must begin by assuming the truth of Christianity as it has been revealed in the Bible, and confront the unbeliever with the whole counsel of God, calling him to repentance for living in God's world as if there were no God.

As with Biblical Theology, Van Tilian Apologetics pervades the entire seminary curriculum at Westminster. Jay Adams has put it into practice in the development of a consistently biblical counseling method which confronts the counselee with his responsibility before God. Harvie Conn puts it into practice as he studies the cultures and religions of the world. John Frame puts it into practice in the area of Christian ethics.

The entering student at Westminster is confronted with a maze of academic disciplines and technical terms. The recent graduate looks back with gratitude on the wonderful harmony and interrelationship between the various departments.

We are devoting this issue of the *Guardian* to Westminster's Jubilee. In the first article Dr. Clowney reminds us that although we do celebrate, we do not celebrate as the world does, but we give grateful thanks to God for his faithfulness to us. Two brief news articles introduce respectively, the work of Westminster's alumni and recent additions to the faculty. The Rev. John J. Mitchell reviews the second volume of the *Collected Writings of John Murray*, and I try to introduce briefly several recent publications by Westminster faculty members. Finally, the Rev. Calvin A. Busch displays his poetic talent in "This is Westminster."

Westminster's Jubilee Celebration

Edmund P. Clowney

Months before Westminster marked its fiftieth anniversary we began to receive sample anniversary stickers in the mail. Various manufacturers offered us bargains in "50th" seals to be pasted on our correspondence. Any institution that has stayed in business for fifty years is expected to celebrate.

Yes, we are celebrating—but with a difference. Some anniversaries are celebrated by collecting loyal types to applaud on cue. Others glorify the nostalgic past, seen as a memorial garden filled with marble monuments.

Christian memorials are different. Our monument is Ebenezer—"the stone of help." It bears witness not to our achievements but to the Lord's mercies—"hitherto hath the Lord helped us." Westminster exists today as a witness to God's goodness.

Westminster was launched in the summer in 1929, the year of financial collapse that ushered in the great depression. When it was still a fledgling institution it lost the support of the major denomination it was organized to serve. At that crucial time it also lost the man who was its chief founder and leader, J. Gresham Machen. It would be easy to continue

with a list of calamities and problems—calamities from without and controversies within. Opposition to Westminster continues to this day; the seminary is not only misunderstood, it is deliberately misrepresented. Facing such hostility, we are tempted to respond with belligerence or to take refuge in a martyr complex and gloss over our own sins and failures.

Yet in spite of our own unworthiness the Lord has blessed us. Our student body has grown. In the fall of 1973 we enrolled 186 students at Westminster. Five years later the number was 386. Our fiftieth commencement last May graduated the largest number of students in our history—133.

Even in the difficult area of financial support Westminster has experienced marked growth over the years, and especially in the last five years. Although a larger proportion of our costs is now met from student tuition payments, the percentage is still well below half; it remains there because an increasing number of donors support the seminary generously.

Now we are looking forward to exciting opportunities. Two new centers for our teaching program are opening; one in Miami, Florida, the other in Escondido, California. The Florida Theological Center, an extension program of Westminster, opens this fall in the extension wing of Shenandoah Presbyterian Church in America, centrally located in Miami. The program is limited to students who have

Dr. Edmund P. Clowney is President of Westminster Theological Seminary.

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had a minimum of two years of seminary training. It combines regular course work with internship, offering the third year of study over the course of two years. The men enrolled will all serve on the staffs of local churches, working under the supervision of local pastors. The Rev. H. William Link is the Administrative Director and Dr. James B. Hurley is Director of Studies.

In California, "Westminster West" plans to open in the fall of next year. A full program will be offered, leading to the Master of Arts in Religion and Master of Divinity degrees. The Rev. Robert den Dulk is Director of Administration and Dr. Robert Strimple is Academic Dean.

Both new centers have been set up at the request of local groups that organized and invited Westminster to begin a ministry of Reformed theological education suited to the needs of the area.

Support for both extension centers has been encouraging. We do rejoice in these new opportunities to serve the Lord. Our Jubilee celebration must be forward-looking, a time for prayer as well as praise.

What is Westminster's calling as we begin this second half century? We must remember the past to answer that question. Westminster was established to maintain instruction in the historic Christian faith without compromise. Since 1929 "Modernism" in theology has passed through many changes. But the "battle for the Bible" still goes on. The issue is still whether we will hear and obey the Word of God as God has spoken through the prophets, the apostles and his own Son. Put more pointedly perhaps, it is whether we will receive the view of Scripture that Jesus held and which shaped his own self-understanding. Hearing the Word of the Lord and confessing the Lord of the Word must go together.

Robert Dick Wilson, an Old Testament scholar who joined in founding Westminster once said, "I have not shirked the difficult questions." Believing that schol-

arship is not easy, nor can we pretend to have all the answers to the difficult questions. Westminster has been deepened in this realization through the teaching of Cornelius Van Til. Faith is not sight; the rationale of believing obedience can never yield to the rationalism that makes man's reason the supreme judge of God's works and ways.

Rather, our thinking must be shaped by God's revelation. The development of Biblical Theology at Westminster has brought delight to students and professors alike as we have discovered the deep roots of Reformed theology in Scripture.

Scriptural theology does make a difference—in our defense of the faith, in counseling, in preaching, in our approach to life and culture. In all of these areas Westminster teachers and graduates are joining in exciting discoveries.

In our Jubilee conference some thirty alumni will be building on the foundation of our first faculty. The faculty volume, *The Infallible Word* has had a witness around the world. We look forward to a conference volume on the theme, *Interpreting God's Infallible Word*.

No doubt Westminster's origins put the emphasis on believing scholarship, on the content of biblical teaching. With the passing decades this emphasis has remained and deepened as our hundreds of teaching graduates show. But another dimension has increasingly been added. As we seek to apply the Scriptures to the training of men for the ministry we are led by the Scriptures themselves to consider what a manifold task this is. Jesus made disciples and commands his church to disciple the nations. In our Florida center, in our new M. Div. program in Philadelphia and Escondido, in our D. Min. program and in other ways, Westminster is emphasizing the practical training for ministry, united with practical service.

The Lord has blessed us; our prayer is that he will lead Westminster in the years ahead, until he comes. To this end our Jubilee year must be a time of prayer for his mercy and wisdom.

New Faces at Westminster



George Fuller



Samuel Logan



Robert Kepple

New faculty and staff appointments have accompanied the continuing expansion of Westminster Theological Seminary in its Jubilee Year. Several appointments were made by the trustees recently to replace key personnel who left Philadelphia this summer to establish extension campuses in California and Florida. In one case, three titles were added to one man's job; in another, a man was promoted.

In sending out branches, Westminster is doing more than enlarging its tent: actually, it is broadening its scope of ministry to a wider spectrum of church people. What it teaches is still the vibrant orthodox faith received from Westminster's founders (Dr. J. G. Machen and other Old Princeton luminaries) fifty years ago.

Dr. George C. Fuller, who arrived last year to direct the Doctor of Ministry Program and to lecture in Practical Theology, recently assumed also the offices of Dean of the Faculty, Director of Admissions, and Assistant Professor of Practical Theology. As Dean, he replaces Dr. Robert B. Strimple, who is Professor of Systematic Theology and Dean of the fledgling California school. Dr. Strimple continues to serve also as Vice-President for Academic Affairs. As Director of Admissions, Dr. Fuller replaces Mr. H. William Link, the Administrative Director of Florida Theological Center.

Dr. Fuller is well-known as a pastor, teacher, writer, and conference speaker. Now a minister in the Presbyterian Church of America, he was ordained in the UPCUSA in 1956 and pastored in Maryland, Alabama, Minnesota, and Massachusetts. He taught at Northwestern College (Minnesota) and in the Reformed Theological Seminary (Mississippi). His Th.D. dissertation at Westminster was published as *The Olivet Discourse*; he has written also for the *Westminster Theological Journal*, *Eternity*, the *Evangelical Theological Quarterly*, *The Presbyterian Layman*, and Moody Press. Dr. Fuller is Executive Director of the National Presbyterian and Reformed Fellowship, which organizes Bible conferences and seminars in practical Christian living.

Dr. Samuel T. Logan, Jr., recently left a professorship at Barrington College (Rhode Island) to become Dean of Students and Associate Professor of Practical Theology at Westminster. With Dr. Fuller, Dr. Logan replaces the Rev. H. William Link, who was Dean of Students and also Lecturer in Practical Theology.

Dr. Logan majored in English at Princeton University, earned his divinity degree from Westminster, and a Ph.D. in Theology and Literature from Emory University. He was Professor of American Studies and Chairman of the Division of Humanities at Barrington College. His works have been published in the *West-*

minster *Theological Journal* and in *A Literary Survey of the Bible* (Loges Books). While at Barrington, Dr. Logan directed also a Winter-in-Europe program, guiding students through "cultural apologetics" as they toured.

Mr. Robert J. Kepple was promoted to replace Librarian Emeritus Arthur W. Kuschke, who retired in June after serving 34 years. Throughout last year, Mr. Kepple was Assistant Librarian. Mr. Kepple earned highest honors as an undergraduate at Trinity College (Illinois), then earned an M.A. in New Testament from Trinity Evangelical Divinity School, where he served as Reference Librarian. He continued graduate studies at Princeton Seminary, and after two years proceeded to Emory University, where he earned the degree Master of Librarianship. He reads Greek, Hebrew, German, and French. Mr. Kepple's "Analysis of Antiochene Exegesis of Galatians 4:24-26" was published in the *Westminster Theological Journal*. He has also published technical articles in librarianship.

Westminster's Vice-President for Administration, the Rev. Robert G. den Dulk, is dividing his time between the Philadelphia campus and the California extension. He was appointed Executive Director of Business Affairs for the new school, which expects to open classes next fall.

While Dr. Raymond Dillard is on sabbatical, Mr. Thomas A. Nicholas will be teaching in his stead. Mr. Nicholas, a graduate of Wheaton College and a Ph.D. candidate at Dropsie College of Hebrew, formerly taught at Westminster as Assistant Professor of Old Testament Language and Literature. He specializes in Assyriology, Ugaritic, and Akkadian.

During the last year three men were promoted to full professorships: Dr. Robert B. Strimple (Professor of Systematic Theology), Dr. Richard B. Gaffin, Jr. (Professor of New Testament) and Dr. C. Clair Davis (Professor of Church History). These promotions were first announced at the 1978 commencement exercises.

Westminster's Alumni

LeRoy B. Oliver

Beginning in 1930 with a graduating class of 13 men, four of whom are known to be deceased, the number of Westminster Seminary graduates now stands at approximately 1700 men and women. The membership of the Alumni Association includes all who have received degrees, those who have spent at least one semester at the Seminary, and all members of the Faculty.

Living in 48 states and the District of Columbia and in 40 foreign countries, alumni are working as pastors, teachers, and administrators and some are in business or other non-ecclesiastical occupations. Of the approximately 1700 in the Alumni Association approximately 200 are working in foreign lands.

The largest number of alumni serve as pastors. Some are on the ministerial staff in large congregations such as Coral Ridge Presbyterian Church, Fort Lauderdale, Fla. with 5000 members while others serve in dedicated but small congregations in sparsely populated South Dakota. Readers of *The Presbyterian Guardian* would be interested to know that many Westminster alumni are ministers in denominations affiliated with the North American Presbyterian and Reformed Council. In the Orthodox Presbyterian Church there are 215; in the Reformed Presbyterian Church, Evangelical Synod 70, in the Christian Reformed Church 75, in the Presbyterian Church in America 67, and in the Reformed Presbyterian Church of

North America 10. In the Reformed Church in the U.S. (Eureka Classis) 18 Westminster alumni are ministers. Space does not permit the listing of other denominations in which alumni serve.

More than 150 alumni serve as teachers and administrators in colleges and seminaries throughout the world. Westminster graduates have served or are serving on the faculties of the following seminaries in the United States: Calvin, Covenant, Faith, Fuller, Pittsburgh, Reformed Episcopal, Reformed in Jackson, Miss., Reformed Presbyterian (Pittsburgh) Conservative Baptist (Denver), Center for Urban Theological Studies (Philadelphia), Moody Bible Institute, Mennonite (Goshen), and Ashland. Westminster men have taught in seminaries in other lands: Australia, Korea, South Africa, Canada, Hong Kong, Taiwan, France, Germany, Japan, and Peru. (This list may not be complete.) To see the breadth of alumni participation in theological education one need only look at the Jubilee Conference program.

A significant number of Westminster alumni were active in the production of the New International Version of the Bible. Dr. Edwin H. Palmer, who is a graduate of Westminster and also taught at the Seminary for a number of years is the General Editor. Of the fifteen members of the governing body, the Committee on Bible Translation, seven had studied at Westminster. Nine other alumni served as translators, including Drs. Clowney, Gaffin, and Dillard, of Westminster's faculty.

The Rev. LeRoy B. Oliver is Director of Development and Public Relations at Westminster Theological Seminary.

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Lectures in Systematics

A Review Article

John J. Mitchell

COLLECTED WRITINGS OF JOHN MURRAY:

Select Lectures in Systematic Theology

(Carlisle, Pa., Banner of Truth, 1977, 417 pp. \$13.95.)

This second volume, of a projected four-volume set, will probably be the one most appreciated and used by those astute enough to obtain it. Anything written by John Murray, Professor of systematic Theology at Westminster Theological Seminary until his retirement in 1966, is well worth having available. The Banner of Truth Trust is to be commended for the effort in editing and publishing these materials. (And this volume is of the eminently readable style and the quality of production we have come to expect from the Trust.)

Though the chapters in this second volume are arranged (by the editors) in the sequence normally followed in systematic theologies, they were not prepared by Professor Murray with that end in view. Some of the material is from special lectures, some from his regular classroom lectures (part of these having been pre-

pared by Murray for publication, others taken directly from the lecture manuscripts), and a few that have been printed before.

It is not, in other words, a textbook in systematics. Professor Murray steadfastly refused to produce such a work, insisting that others were adequate to the need. He also refused ever to allow any reproduction of his classroom lectures, primarily because he never did feel he had them in a final form. (One attempt at mimeographing certain lectures by some of his students brought down on the heads of these would-be publishers the most severe rebuke I ever heard Professor Murray issue.)

That Murray was continually revising and improving his lectures will be obvious to anyone who took notes in the classroom. My own notes (taken over the years 1956-1960) are in many instances reproduced word for word in some of the chapters. In other instances, the phrasing has been modified or new material included.

For example: In the chapter on Justification (pp. 202ff.), of the eight paragraphs in the introduction, only four are included in my notes (which were taken in shorthand and, I believe, are complete). Much of the new material seems of a different style and may well have been added by Murray with a thought to its being published. Much of this added

material has a note of exhortation and of devotional praise that were not so frequently found in the actual lectures.

Not every reader will be able to make such a comparison, of course. But any reader could compare the chapter on Justification, again for example, with its parallel in *Redemption: Accomplished and Applied* (Eerdmans, 1961, pp. 117ff.). The differences are noticeable. In the lectures, more attention is given to rather detailed exegesis; in the material published in *Redemption*, the aim is the edification of the reader. Murray's lectures were given for those who were expected to master the material and use it in their ministry.

Murray's Style

The following paragraph is one of those added by Professor Murray after this reviewer heard the classroom lecture on justification. This addition is of the essence of Murray's style, so much so that it seems strange it was not in the lecture I heard:

"Justification is not the eternal decree of God with respect to us, nor is it the finished work of Christ for us, when once-for-all he reconciled us to God by his death; nor is it the regenerative work of God in us, nor is it any activity on our part in response to and embrace of the gospel, but it is an act of God, accomplished in time wherein God passes judgment with respect to us as individuals" (p. 203).

That sort of summarizing definition, typical of Murray and typical too of the catechisms and confession of the Westminster Assembly, is of profound help to the student, both as a summary of the subject and as a conveniently concise yet complete statement of the basic doctrine.

What follows is Murray's careful exegesis and collating of biblical data to bring together what God has revealed to us that we may know "the stern realism of the awfulness of human sin and guilt, and the power, liberty and joy of justification by faith alone" (p. 204).

A former student of Professor Murray, Mr. Mitchell is a minister of the Orthodox Presbyterian Church and serves as the General Secretary for its Committee on Stewardship.

Murray seems never to be guilty of overkill. There is a thorough assembling of the biblical material needed to determine the doctrine. And in this chapter on justification, he is deeply concerned to show that, in biblical usage, justification must be understood as an act of God's judgment, a declaration of what is true about the justified person, not the act of making him righteous.

But that opens the great question, not merely in systematic theology, but for every one of us as creatures of God: How can a man be just with God? How can it be that we, already under condemnation of God and rightly so, ever would receive the opposite judgment? How can God say that a sinner is not a sinner in God's judgment, but is righteous and fully accepted as such by God?

That, of course, was Luther's question, and his discovery of God's answer through his study of Romans was the key that opened the church to the Reformation. And though Murray never lets himself get carried away by an enthusiasm that results in ungrounded assertions, his own sense of exultation in God's grace permeates his words. For example:

"The ground of our justification, the basis on which God can rightly judge us to be righteous, "is a God-righteousness, not simply because it is *provided* by God, nor simply because it is *approved* by God, nor simply because it is bestowed by God, but *chiefly* because it is a righteousness with divine quality or property. . . . And, because so, it measures up to the demands of our sinful situation and to the requirements of a full, perfect, and irrevocable justification" (p. 213).

On the other hand, Murray does not hesitate to exhort even in the midst of a careful presentation of a doctrine. It is not merely that he wants to prevent misunderstanding of the doctrine, but that he is concerned as a pastor with those he is teaching. And so he warns:

"It is faith alone that justifies because its specific quality is to find our all in Christ and his righteousness" (p. 217). That is

guarding against the idea that a "dead faith," a merely intellectual assent, secures for anyone his justification and a guarding against the idea that repentance, love, or hope are in themselves the means to our justification. But this careful guarding of a doctrine comes across with a true pastor's concern for souls.

Murray's Interests

Though most of the material in this second volume is derived more or less directly from material once presented in classroom lectures, not all of it is. Several articles deal with the doctrines of the church, its government, its offices, and its sacraments. Several of these chapters were not given in class.

In two of these, however, the reader can find expressed what became an increasingly deep concern of Professor Murray's. In both "The Nature and Unity of the Church" (pp. 321ff.) and "The Government of the Church" (pp. 336ff.), Murray ably expresses his concern—God's concern as revealed in Scripture—for the unity of the church in the truth.

Professor Murray, if he did not take actual exception to certain phrases in the Westminster Confession that speak of the church as "visible" and "invisible," at least felt that this way of speaking had allowed us to ignore the implications of Scripture's emphasis on the oneness of the church. We are accustomed to excuse our separatedness from other believers by appealing to the unity to be found in the "invisible" church and accepting the situation we see in the "visible" church.

This, Murray strongly contends, is a failure to do justice to Scripture. "In a word, the unity of the body of Christ, is not a tenet that may be relegated to the transcendental realm of invisible, spiritual relationship, but a truth that governs, regulates, and conditions the behavior of the people of God in that communal, covenant relationship which they sustain to Christ in the institute of the church" (p. 332).

Murray did not urge some sort of lowest common denominator to achieve unity.

He speaks of the World Council of Churches as making a "travesty" of Jesus' prayer for unity found in John 17 (p. 334). But that prayer lays upon us certain very immediate, urgent, and practical obligations:

"But while spurious unity is to be condemned, the lack of unity among churches of Christ which profess the faith in its purity is a patent violation of the unity of the body of Christ, and of that unity which the prayer of our Lord requires us to promote. We cannot escape from the implications for us by resorting to the notion of the invisible church. . . . The implications for visible confession and witness are unavoidable. . . . But what needs to be indicted, indicted with vehemence, is the complacency so widespread, and the failure to be aware that this is an evil, dishonouring to Christ, destructive of the edification defined by the apostle as 'the increase of the body into the building up of itself in love' (Eph. 4:16), and prejudicial to the evangelistic outreach of the world" (p. 335).

Professor Murray did not expect that recognition of the urgency for unity in obedience to Christ would result in easy accomplishment through mergers. But "if we are once convinced of this evil, . . . then we have made great progress" (*idem*). And only if we are convinced that our existing divisions are an evil will we do much of anything to rectify them.

It seems clear enough that the Orthodox Presbyterian Church, of which Mr. Murray was an ordained minister even after he returned to Scotland, got this message. Professor Murray was co-author of a study paper for the General Assembly of his church that continues to be a foundation for that church's efforts to seek unity with other bodies. It is certainly fair to say that Orthodox Presbyterians do not want merger just to have a bigger fellowship; they have worked toward that end, even with hesitations and reservations, solely because they believed Murray's analysis of Scripture was correct: there

(continued on page 12)

Some Recent Publications

by
Westminster Faculty Members

J. Cameron Fraser

N.B. Books whose titles are printed in bold type face are those to which particular attention is being drawn. Others appearing in italics, are mentioned more or less incidentally.

J. Gresham Machen said of his Princeton teacher and colleague, Geerhardus Vos, "If I knew as much as he did, I would be writing all the time." Writing has always been an important part of Christian scholarship. By means of the printed page, thousands throughout the world can benefit from the instruction of those who have been called in their day to teach and defend "the faith once for all delivered to the saints."

Books on Machen

No one understood the importance of writing more than did Dr. Machen. His own volumes, *The Origin of Paul's Religion*, *The Virgin Birth of Christ* and *Christianity and Liberalism* to mention only a few, continue to stand as monuments of scholarly and devout erudition. It is fitting that in this, Westminster Seminary's Jubilee Year, Machen's biography by Ned B. Stonehouse should be made available again. The third edition of **J. Gresham Machen: a Biographical Memoir** is published by the seminary and is available in paperback for \$2.50. In it one can read not only of Machen's fascinating life, but of those institutions which played such an important part in

his life: The Independent Board of Foreign Missions, Westminster Seminary and the Orthodox Presbyterian Church (originally known as the Presbyterian Church of America). It is interesting also to read of the founding of *The Presbyterian Guardian*. Machen felt it to be essential that the movement of which he was a leader should have an organ by means of which the fight for the truth might be popularized and made known. Thus, *The Presbyterian Guardian* came into being.

One of Machen's colleagues in the early days of Westminster, Dr. Paul Wooley, Professor Emeritus of Church History, has added to the literature on Machen with a brief but valuable book, **The Significance of J. Gresham Machen Today** (Phillipsburg, NJ: Presbyterian and Reformed Pub. Co., 1977, 84 pp., paper, \$2.75). Written in a delightfully lucid style, this book provides graphic pen portraits of Machen and also discusses the issues before the church today. The last chapter, "Pietism and Orthodoxy" calls for a joining of those two elements in contemporary Evangelicalism to fight the Rationalism and Modernism of today — as Machen fought it in his day.

One of Machen's own books, **The New Testament: an Introduction to its Literature and History** has been recently reprinted by the Banner of Truth

Trust and is available in hardback for \$8.95. Originally written as Sunday school material, this book evidences not only Machen's breadth of knowledge but also his tremendous capacity for writing clearly and simply. Machen was a theologian with that rare gift of combining theological profundity with a popular writing style which makes him a delight to read.

Books on Van Til

Perhaps the most prolific writer of them all has been Dr. Cornelius Van Til, Professor Emeritus of Apologetics, whose book *The Defense of the Faith* marks a milestone in the development of a consistently biblical method of defending the faith. An authorized biography of Van Til has recently been published by Nelson Publishers in Nashville, Tenn. Called **Van Til: Defender of the Faith**, it is written by William White, Jr., a former student of Van Til's and sells in paperback for \$4.95.

Anyone attempting to write a popular biography of such a profound thinker as Cornelius Van Til is going to leave himself open to the charge of being oversimplistic. However, I found this book to be eminently readable and useful as an introduction to a man who not only revolutionized the discipline of Apologetics, but who loves his Savior, loves people and loved his wife with a tender graciousness that was an example to all who knew him.

On a somewhat more scholarly level, John M. Frame, Associate Professor of Apologetics and Systematic Theology has written a brief introduction to Van Til's thought, entitled **Van Til the Theologian** (Pilgrim Pub. Co., 1976, 38 pp., paper, price not stated). Not altogether uncritical of his teacher, Mr. Frame provides a number of useful insights into the complexities of Van Til's thought.

Dr. Van Til himself continues to be productive in his retirement years. Recent additions to his published works include **Who Do You Say That I Am?** (Phillipsburg, NJ: Presbyterian and Reformed

Pub. Co., 1975, 106 pp., paper, \$4.95). **The New Synthesis Theology in the Netherlands** (Phillipsburg, NJ: Presbyterian and Reformed Pub. Co., 1975, 100 pp., paper, \$4.50) and **The God of Hope** (Phillipsburg, NJ: Presbyterian and Reformed Pub. Co., 1978, 334 pp., paper, \$9.95). The last of these three books is a volume of sermons and was reviewed by Donald A. Dunkerley in the December 1978 issue of the *Guardian*.

Books on New Testament Theology

Dr. John H. Skilton, Professor Emeritus of New Testament, has edited a number of important works throughout the years. More recently he has given oversight to the **New Testament Student** series in which a number of recent Westminster graduates are involved. Four volumes have appeared to date. The most recent, **The New Testament Student and Bible Translation** (Phillipsburg, NJ: Presbyterian and Reformed Pub. Co., 1978, paper, \$5.00), contains several interesting and often provocative articles on the principles and practice of Bible translation.

One of the encouraging aspects of recent years has been the emergence of a second generation of biblical scholars at Westminster. Perhaps the most productive in recent months—from a literary point of view—has been Dr. Richard B. Gaffin, Professor of the New Testament department. Within the last year he has published two significant works: **The Centrality of the Resurrection: a study in Paul's soteriology** (Grand Rapids: Baker Book House, 1978, 155 pp., paper, \$4.95) and **Perspectives on Pentecost: New Testament teaching on the gifts of the Holy Spirit** (Phillipsburg, NJ: Presbyterian and Reformed Pub. Co., 1979, 127 pp., paper, \$3.95). The former is the published form of Dr. Gaffin's doctoral dissertation, "Resurrection and Redemption: a study in Pauline soteriology." In it, Dr. Gaffin argues that not enough attention has been given to the place of Christ's resurrection in the accomplishment of redemption. The resurrection has been traditionally used as an evidence

of Christ's deity. But, says Dr. Gaffin, its true significance in Paul's thought lies in its definitive nature in the historical accomplishment of redemption. Important issues are also raised for the believer in his relationship to Christ. Is the church as a whole and are individual believers as conscious as they ought to be of living in the resurrection power of Christ?

Dr. Gaffin's second book is a treatment of the biblical teaching on the gifts of the Holy Spirit. With the claims of the charismatic movement particularly in view, Dr. Gaffin not only refutes the claim that the supernatural gifts of the spirit are intended for believers today; he carefully builds a positive theology of the Holy Spirit, based on painstakingly thorough biblical exegesis. This is surely one of the most valuable books on the subject of the gifts of the Spirit to appear in recent years.

Another member of the New Testament department at Westminster who holds out great promise for the future in terms of scholarly publications is Dr. Vern S. Poythress. His one major book to date is **Philosophy, Science and the Sovereignty of God** (Phillipsburg, NJ: Presbyterian and Reformed Pub. Co., 1976, 244 pp., paper, \$7.50). Originating as a master's thesis at Westminster this book is an exceedingly thorough examination of the nature of a distinctively Christian philosophy of science. (This is really a book on Apologetics rather than New Testament Theology.) Dr. Poythress is currently working on the application of linguistic principles to the study of the New Testament.

A "visitor" at Westminster who, while not a full faculty member, has become an important member of the teaching staff, is the Anglican scholar, Dr. P. E. Hughes, who has served as Visiting Professor of New Testament for the past few years. The list of Dr. Hughes' published works takes up two columns in the seminary catalog!

The most significant of his recent publications is his massive **Commentary on**

the Epistle to the Hebrews (Grand Rapids: William B. Eerdmans, 1977, 623 pp., \$15.95). Building on a number of scholars who have examined the famous Dead Sea Scrolls, Dr. Hughes proposes a solution to the problem of the epistle's (human) origin. It is possible he argues, that Hebrew was written to a group of Christians who had been influenced by the teachings of the sect of the Essenes, and more particularly of the Dead Sea Sect whose writings (the Dead Sea Scrolls) have been uncovered in recent years. This sect looked forward to the coming of two messianic figures: a kingly and a priestly messiah. The kingly messiah would be subordinate to the priestly messiah. Both would be subordinate to the archangel, Michael. They also looked forward to the resumption of the sacrificial system of worship.

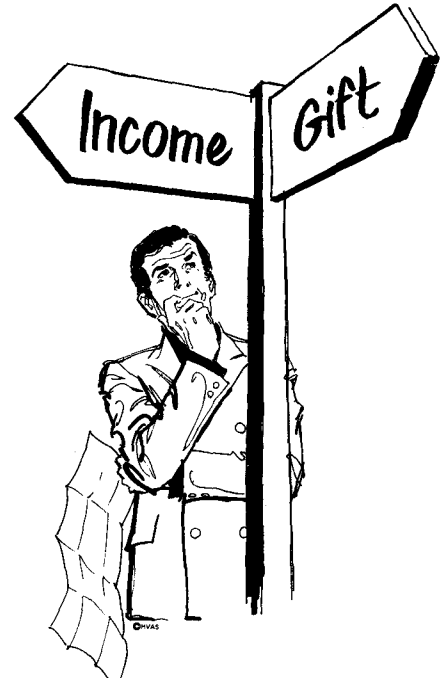
If Dr. Hughes' theory is correct, then the teaching of Hebrews on the superiority of Christ to the angels, to Moses and to the Old Testament sacrificial system takes on new meaning. It is the urgent appeal of the writer to Hebrew Christians in danger of being influenced by these pernicious teachings, and so of losing sight of the uniqueness of Christ as the only way of salvation.

Dr. Hughes has also written, in the last few years, **Interpreting Prophecy** (Grand Rapids: William B. Eerdmans, 1976, 135 pp., paper, \$2.95) which is an amillennial view of biblical prophecy, and **Hope For a Despairing World** (Grand Rapids: Baker Book House, 1977, 125 pp., paper, \$3.95) which is a study of the problem of evil, and the Christian solution.

Books on Practical Theology and Missions

Dr. Edmund P. Clowney, Westminster's President, is well-known for his writings which include *Preaching and Biblical Theology*, (currently being revised and expanded), *Called to the Ministry* and *The Biblical Doctrine of the Church* (currently being revised). Now, he has benefited the church with a brief but

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edifying study of **Christian Meditation** (Nutley, NJ: Craig Press, 1979, 103 pp., paper, \$2.50).

Although his purpose is in part to present a Christian alternative to Transcendental Meditation, which he critiques in the first chapter, Dr. Clowney writes in the Preface that, "Those looking for a system of Christian yoga will be disappointed. Biblical meditation is distinctive both in principle and practice. Postures, rituals, and chants are missing from the gospel of Jesus Christ for good reason. Christian meditation follows its own way in the fellowship of the Spirit" (page v).

One important lesson to be learned from this book is the importance of memorizing Scripture for the practice of Christian meditation.

Another prolific writer is Dr. Harvie M. Conn, Associate Professor of Missions and Apologetics and author of **Contemporary World Theology: a layman's guidebook** (Phillipsburg, NJ: Presbyterian and Reformed Pub. Co., 1974, 155 pp., paper, \$2.95). This book is a valuable and succinct overview of contemporary trends in the theological world and a call to a consistently biblical Calvinism which recognizes the sovereignty of God over all of life, rather than a merely reactionary "Conservatism."

Dr. Conn is fast establishing a reputation in mission circles as a leading critic of recent developments in theology and missiology. He is editor of the **Studies in the World Church and Mission** series. Two particularly significant publications in this series are **Theological Perspectives on Church Growth** (The Den Dulk Foundation, 1976, 254 pp., paper, \$4.95), which is a Reformed critique of and response to the "Church Growth School" at Fuller School of World Missions, Pasadena, California, and **Evangélicals and Liberation** (Phillipsburg, NJ: Presbyterian and Reformed Pub. Co., 1977, 136 pp., paper, \$4.50) which is an evaluation of the Liberation Theology movement in Latin America. In both of these books, Dr. Conn and a number of other scholars evaluate, criticize and build

positive responses from Scripture.

Dr. Conn is currently working on a book on "Contextualization." The latest "in-word" in mission circles, "Contextualization" raises questions about the communication of the gospel in human cultures.

Conclusion

This article has focussed primarily on some recent publications by members of the Westminster Seminary faculty. Because of this, no mention has been made of the highly valuable and influential works of men such as E. J. Young, Ned B. Stonehouse (other than his Machen biography) and R. B. Kuiper. Nor is mention made of the *Collected Writings of John Murray* which are presently being published by the Banner of Truth Trust and which are reviewed elsewhere in this issue. The contributions made to the world of Christian Scholarship by Westminster's original faculty members are monumental, indeed legendary. It is simply not within the purpose of this article to mention them.

Neither has mention been made of Dr. Jay E. Adams' voluminous writings which are so influential and have been reviewed in the *Guardian* from time to time (see April issue). I have not even mentioned *all* the books written by present faculty members. The focus has been on *some recent* publications.

A few current faculty members have not yet been published in book form. Most are known to be working on major projects. Also, all have contributed articles to journals and symposia (e.g. the New Testament Student Series) where often a man's most valuable works are to be found.

Even with all these limitations, it has been possible to make only the most cursory mention of those books which are listed here. Nevertheless, I hope this article will be of some use in acquainting readers with several very valuable books on the Christian market, and will encourage those who have not already done so to go out and buy, or at least borrow, them!

Lectures in Systematics

(continued)

is a biblical imperative for unity in the truth of the gospel.

The General Assembly in 1975 approved a proposed merger by the necessary margin even as the corresponding body failed to do so by that necessary margin. The difference, I believe, was Professor Murray's influence on the Orthodox Presbyterians and a lesser influence in the other communion.

Similarly, within the last two months, three American Presbyterian bodies have taken action on seeking possible union. The Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod, had invited the Presbyterian Church in America (all three bodies holding nearly identical confessional standards) to join in talks directed toward possible union. (The Reformed Presbyterian Church of North America, the "Covenanters", is also being invited.)

But the PCA General Assembly failed to muster the three-fourths majority needed to approve the idea, though it did appoint a committee to engage in exploratory talks but without any specific end in view.

Perhaps a careful study of John Murray's analysis of Scripture teaching on this subject should be required reading for anyone engaged in interchurch relations. But if there is to be real progress in unity, it would have to be required reading all the way to the "grass roots" level. Failure to deal with our Lord's will in this area is certainly a major failing in today's church. Murray was deeply concerned about this (and his expression of concern in Great Britain seems to have resulted in no greater success than in America); we should all be concerned.

If there is one criticism to make of this volume, it is the absence of any of Professor Murray's thought on the believer's union with Christ. (This subject is included, however, in *Redemption: Accom-*

plished and Applied.)

This doctrine, both in its mystery and complexity, and in its vital importance for every redeemed soul, was always of deep interest to John Murray. I do not know why nothing on it was included in this second volume (nor does it seem apparent that it would be in either of the two remaining volumes yet to appear). Perhaps it is because Murray himself did not believe that he had reached an adequate understanding of the subject. Comparison of notes from his lectures taken from different years reveals a considerable variation, indicating that Murray had not been satisfied with what he had done.

Certainly this subject, however, will be a crucial one in the field of theology, espe-

cially Reformed theology. Everything that touches on the salvation of lost sinners is involved in that mysterious but living union with the Lord Jesus Christ. Just read Ephesians 1, with its repeated and repeated mention of "in Christ," "in him," "in the beloved," and you can see the importance. Yet it is a doctrine that has yet to receive either the attention it deserves or a treatment that really satisfies all that is taught in Scripture about it.

Again, our deepest appreciation and thanks goes to the Banner of Truth Trust for preserving the fruits of so much of John Murray's labors and for making it available to us in so fine a publication as these volumes.

STAY AWAKE!

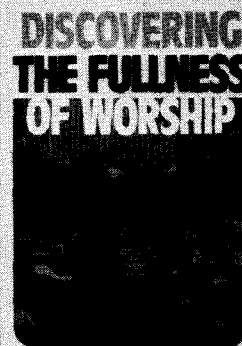
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News & Views

Westminster's Alumni (continued)

Dr. Clowney and other members of the Faculty and alumni have also been active in the work of the International Council on Biblical Inerrancy. Drs. Clowney and Conn have participated in international conferences on missions and evangelism.

Writings by Westminster alumni are too numerous to list. However, it can be noted that books by graduates of the Seminary are on theology, biblical studies, commentaries (on each book of the Bible by Dr. Yune Sun Park) political science, economics, biography, novels, poetry, and assorted subjects. Some Westminster graduates have edited magazines, and others have been columnists (Eutyclus and "Of Cabbages and Kings").

A few have served in posts in civil government in the U.S.A. and in other countries. Many have fought the good fight of faith unheralded. Approximately 90 alumni have died, some after short periods of service and others after long years of preaching Christ.

We can thank God for all those who have studied at Westminster, for the parents and friends who supported them, for the gifts used in Christ's church and for the host of people blessed through their ministries.

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Death of J. Barton Payne

Dr. J. Barton Payne, Professor of Old Testament at Covenant Theological Seminary in St. Louis, Miss., was found dead on Mount Fuji, Japan, on Thursday, July 5, after a two-day search. Head injuries resulting from a fall were the cause of death.

Dr. Payne had been on sabbatical leave from Covenant Seminary this past school year and had traveled extensively teaching and lecturing in seminaries in India, Korea, and Japan. He was due home in the late summer to resume teaching in the fall.

Dr. Payne and his wife, Dorothy, were visiting their son Philip and his wife, missionaries to Japan, when Dr. Payne undertook to make the climb of Mount Fuji by himself. He apparently fell in a place not far from the summit where volcanic ash made the footing unsure. Death was probably instantaneous. An autopsy showed no indication of heart trouble. A funeral service was held at Fujiyoshida on Friday, July 6. Burial will take place near Mt. Hermon, Ca. A memorial service will be conducted at Covenant Seminary on Wednesday evening, September 5.

Born in California, Dr. Payne was 56 years old. He received B.A. and M.A. degrees from the University of California, a B.D. from San Francisco Theological Seminary, and a Th.M. and a Th.D. from Princeton Theological Seminary. He taught at Bob Jones University, Wheaton College, and Trinity Evangelical Divinity School before coming to Covenant Seminary in 1972. Well known as a lecturer and preacher, he was more widely known through his literary productions. He took part in the translation of the Psalms for the New International Version and served on various editorial committees in that work. His numerous books and articles include *An Outline of Hebrew History* (Baker, 1954), *The Theology of the Older Testament* (Zondervan, 1962), and *Encyclopedia of Biblical Prophecy* (Harper & Row, 1973). He was active in the

Evangelical Theological Society and served on the Council of the International Council on Biblical Inerrancy. During his sabbatical leave he was preparing a commentary on the Books of Chronicles.

He is survived by his wife Dorothy, a son James and daughter Paula living in St. Louis, and three married sons, John, a physician in Chicago, Peter, working with Inter-Varsity Christian Fellowship in California and Mexico, and Philip, a missionary in Japan.

U.S. "Bible Smugglers" Held in Czechoslovakia

Three Americans spent over a month in Czechoslovak prison, accused of smuggling bibles into the country.

Albion Buckingham of Willow Grove, Pa., Lenore Hunt of Galesburg, Ill., and Michael Birk, of Fairfax, Ca. were visiting Eastern Europe with the Slavic Gospel Association, based in Wheaton, Ill. Albion (Al.) Buckingham is a graduate of Westminster Theological Seminary.

The three Americans were arrested on July 3 when police stopped their rented car and found \$1000 worth of Czech-language Bibles, tape-recorded religious messages and clothing meant for distribution to Czechoslovak Christians.

Prague authorities did not inform the U.S. Embassy of the arrest until July 11, ignoring the diplomatic custom that would have given a U.S. consul "reasonable access" to the three.

Czechoslovakia's refusal to allow a consular officer to visit the Americans in prison touched off a formal protest from Washington. An American diplomat was eventually allowed to interview the prisoners, leading to their release on August 7.

Diplomats said the three had been charged with "currency violations" because they did not declare the Bibles to customs officers when they entered Czechoslovakia. The charges were later dropped because the monetary value of the goods was not sufficient to warrant criminal charges. (continued on page 14)

A spokesman for the Slavic Gospel Association said he knew of no law forbidding visitors to take Bibles as gifts to Christians in Czechoslovakia.

PCA Church Wants Youth and Choir Director

The Westminster Presbyterian Church in America wishes to hire someone for the position of Youth and Choir Director. It will involve an innovative and enthusiastic youth program of which music will be a part. Working with the adult choir will also be included.

Should you be interested, please respond by letter. A job description will be sent to you with other information.

New Missionary to Japan

On the evening of July 9, 1979 at Church of the City, Philadelphia, Pa., the Rev. Calvin K. Cummings, Jr. was commissioned by the Philadelphia Presbytery of the Orthodox Presbyterian Church as a missionary to Japan. Family participation was strong with Mr. Cummings' father, the Rev. Calvin Cummings, Sr. delivering the message, "Heralding the Cross" and his brother, the Rev. Wilson Cummings delivering the charge to the congregation. The Rev. Bruce Hunt, former missionary to Korea, gave the charge to the new missionary.

Less than half of one percent of the population of Japan professes to be Christian. The Cummings' covet the prayers of the church as they go to this needy mission field. Their new address will be:

Calvin and Edie Cummings
2-5-20 Saiwai Cho
Higashi Kurume Shi
Tokyo 180-03
Japan

Beach Evangelism at Pensacola Institute

An unusual dimension was added to the 23rd annual Pensacola Theological Institute this August when participants conducted an open air evangelistic service at Pensacola Beach, Fl., under the leadership of institute speakers Geoffrey

Presbytery of Ohio of The Orthodox Presbyterian Church

Resolution of Acknowledgment and Commendation

to

Miss Wilma Siebenga, Missionary Associate of The Committee on Foreign Missions of the Orthodox Presbyterian Church in Hsinchu, Taiwan.

In recognition of her service to the Lord Jesus Christ, her obedience to him and his commands, and her love for him and for those, as yet unregenerate, among whom she labors, by her choice through the Holy Spirit's leading, and as a teacher at Morrison Academy:

This Presbytery expresses its profound joy and satisfaction in this demonstration of wilful service to her Lord and Master,

and notes the distinction of her being the first person having home membership in this Presbytery to serve in such a capacity; and further:

Commends her to our covenant God with our prayers for effective witness and service to the local people, to our missionaries and families in Taiwan, and not the least, to the children and parents her work involves her with.

In the spirit of Christian love and thanksgiving to God,

Cordially in Christ,

The Presbytery of Ohio

The Rev. David W. King, Moderator

John C. Smith, Stated Clerk

This Resolution and Commendation was unanimously adopted by Presbytery at a meeting at Geneva College, Beaver Falls, PA, Friday, May 17, 1979.

Thomas and Henry Krabbendam.

Standing on top of an overturned Coca-Cola flat planted firmly in the sand at a heavily trafficked area, Thomas opened the service by leading a small congregation in singing, "Great Is Thy Faithfulness" and "Guide Me, O Thou Great Jehovah."

Among the singers were institute registrants who had initiated the service by asking Henry Krabbendam, a Bible professor from Covenant College, to lead them in beach evangelism. Krabbendam asked help from Thomas, who often conducts such services on the beach in Aberystwyth, Wales, where he is pastor of a Baptist church.

Both men were in Pensacola to be speakers at the institute, an annual eight-day family Bible conference conducted by McIlwain Memorial Presbyterian Church. Over 700 registrants participated in this year's conference, which also included among its speakers R. C. Sproul of the Ligonier Valley Study Center and O. Palmer Robertson of Westminster Theological Seminary.

The beach service was held on the last afternoon of the conference, a Sunday,

when most registrants had already left for home, since most Pensacola Beach cottages can only be rented on a Saturday-to-Saturday basis.

Nevertheless, two dozen persons were in the initial congregation gathered around the red cola flat. Most were out-of-town guests attending the institute but some were members of local PCA churches, McIlwain of Pensacola and Concord of Gulf Breeze.

During the nearly 90-minute service, many passers-by stopped to listen for awhile and walked away with gospel literature. Some remained to talk. A good quantity was distributed of the booklet, "A New Life," by C. John Miller, along with several tracts.

Thomas served as leader of the service and also gave an opening address on the thief on the cross.

Several testimonies followed Thomas' message and then Krabbendam spoke on fleeing from the wrath to come.

After further testimonies, a closing address was given by Donald A. Dunkerley, McIlwain's pastor and director of the institute. He spoke from, "Come now and let us reason together."

Letters

On the NPRF

I was interested and pleased to find Mr. Arthur Schwab, in the May issue, taking the National Presbyterian and Reformed Fellowship to task. The 1978 NEWS #4 from the NPRF tells us this about those with whom we thus fellowship:

The United Presbyterian Church (UPCUSA)—“Homosexual persons who sincerely affirm ‘Jesus Christ is my Lord and Savior’ . . . should not be excluded from membership . . . and sent to (their) presbyteries for approval an action which would call for every congregation in the denomination to elect women as well as men to the office of ruling elder and deacon. Of 8,656 UPCUSA churches, 7217 have women elders.”

The Presbyterian Church in the United States (PCUS)—“. . . postponed all major decisions on the homosexual question until 1979.”

The Associate Reformed Presbyterian Church (ARP)—“. . . postponed indefinitely the issue of the inerrancy of Scripture.”

No member of a Reformed Church should fellowship with those who stay in churches such as the above. The NEWS Bulletins from the NPRF (such as the above) are a shocking embarrassment when they find their way to the hands of Christians who immediately then associate Reformed churches such as the Orthodox Presbyterian Church with such as the above apostate churches.

The whole Bible cries out for separation from unbelief and apostasy: II Thess. 3: 6, Isaiah 52:11, John 15:19, Acts 2:40, Psalm 119:115, Neh. 9:2 . . . the list of references never stops.

Ross F. Rogers
Vienna, Va.

NPRF Divisive?

I enjoyed reading Mr. Schwab's letter concerning the NPRF, and the response of Dr. Clowney. My denomination does

not support either the NPRF or the NAPARC, and like Mr. Schwab, I am impressed by the intelligence and achievements of the men who lead those organizations; nevertheless, I would like to venture a few criticisms of the NPRF, if I may.

First, in a subtle sort of way, the NPRF is divisive by its very nature. This seems an odd sort of thing to say about an organization whose expressed purpose is the pursuit of unity; but notice, the NPRF makes a distinction between Reformed and non-Reformed, even when the latter may hold to the fundamental doctrines of historic Christianity, and be just as spiritual as the Reformed. I believe in the Reformed faith; but as Dr. Clowney says, our *Confession* requires that our communion “. . . be extended unto *all* those who in every place, call upon the name of the Lord Jesus.” *By what Biblical warrant* are we justified in setting up an inter-denominational Christian organization, which, by its very nature, *must* exclude the majority of Christian denominations?

Second, the NPRF recognizes and honors ministers who, while they themselves are orthodox, nevertheless are representatives of denominations which have become the enemies of historic Christianity. As Dr. Machen said long ago, Liberalism is not Christianity. The *Westminster Confession* says: “The purest churches under heaven are subject both to mixture and error; and *some have so degenerated, as to become no churches of Christ*, but synagogues of Satan.” Dr. Clowney rightly points out that we have a responsibility to the thousands of Christians in the membership of these “churches.” The NPRF seems to think that our responsibility is to join with these men from the Modernistic denominations, and to try to ignore their connections as much as possible. But it seems to me that the NPRF is clouding our true responsibility. The words of Paul in 2 Thessalonians 3: 14-15 are fully applicable to our present situation: “And if any man obey not our

word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.”

Marshall C. St. John
Concord, N.C.

Prayer Chair For Our Seminaries?

The only seminary that I have found with a Chair of Prayer is not Presbyterian. Learning about the Lord and his will is essential in preparation to be a pastor, but learning how to know him personally is even more basic. How can one serve him effectively without keeping in constant contact with him? There have been many revivals of spiritual power with very little preaching, but none with very little praying. An extensive study of the Lord's will for a consistent personal relationship between him and his servants will surely give power to their ministry. A church will not likely walk closer with their Lord than their pastor does. The Lord has laid a heavy burden on my heart for a Chair of Prayer in each of our seminaries. The first step is endowment. I am asking each reader who will to join me in praying that endowment will be raised for a Chair of Prayer in our seminaries. Pray specifically that this be done for the seminary of your personal concern. This could be a major move toward our church's more effective service in this needy world. May God keep us in earnest about this.

R. P. M.
(Retired Presbyterian Minister)

Reprint “Biblical Hospitality”

The recent article “Biblical Hospitality” by Daniel R. Morse (May issue) should be reprinted every year.

Leonard Stewart
Silver Spring, Md.

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discipline
Of theological pursuit in honor of their
God.
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zeal for truth,
A little band of youth began to feel the
force
Of the excitement for the Word of God,
inspired
By scholars who in mind and heart were
servants of
Lord Jesus Christ. Men called to ministry
anew
Began to sense how beautiful on
mountains high
The feet of those who tidings of good
news proclaim,
Who say to Zion that their God now

reigns supreme.
These ministers of Holy Word would live
among
Their flock. Their discipline for truth
was shaped to make
Good pastors who enjoy the feeding of
the sheep,
Embellishing their toil and rest, their
food and drink,
Their worship and their play as part of
sacred task
To glorify their God in daily life and in
The age to come to find their joy in God
fulfilled.
It was a fresh insistent call to bring the
church
Back to the Holy Word of God. It was a
fresh
And fervent plea to rightly use the
sacraments
As ordered by our Lord. It was fresh
appeal
For firm and kindly discipline of souls
for whom

The Savior died. It was a fresh,
compelling voice
To men to sound the gospel truth to all
the world.
It was a steady call to open war with all
The evil forces that within, without, the
church
Had raged against the Lord. For fifty
years the torch
Which these courageous fathers handed
down still shines
To beckon youth today to consecrate
their love
And zeal to Triune God of sovereign
grace, extolled
In Reformation Creed. Westminster lives
this hour
And may it please the Lord to bless and
rule this school
Until he shouts the vict'ry cry when he
appears.

*The Rev. Calvin A. Busch is a retired
minister in the Orthodox Presbyterian
Church*

Conference on Ministry to Elderly

A conference on Ministry to the Institutionalized Elderly will be held at Calvary Orthodox Presbyterian Church, Willow Grove and Church Road, Glenside, October 13 and 14. Sponsored by New Life and Calvary OPC. Friday night: 7:30-9:30. Saturday 9-5. Saturday Fellowship Lunch, afternoon ministry at local nursing homes.

Purpose of the conference to encourage Christians in ministry to the elderly in institutions like nursing homes and hospitals. Conference includes talks, discussion, devotions, a film. Nursery provided. \$5.00 registration fee covers cost of detailed handbook, lunch and refreshments. Add \$1.00 for each additional person eating lunch. For more information call Mike Hardin at (215) 457-3761.

Theological Books Wanted

Pastors, churches or others interested in donating or otherwise disposing of theological and biblical books for the library of Westminster Theological Seminary of California, please contact Rev. J. T. Dennison, 213 W. Vincent, Ligonier, PA 15658.

Contacts in Arizona

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

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