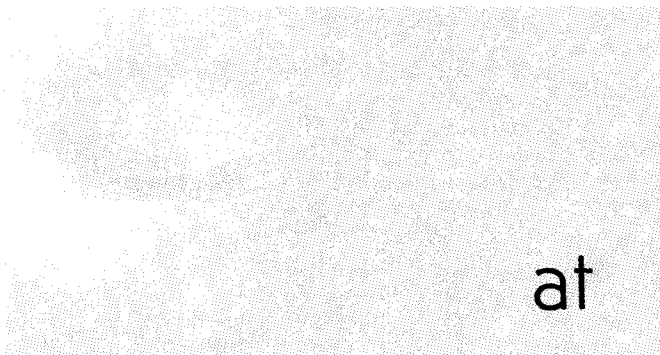
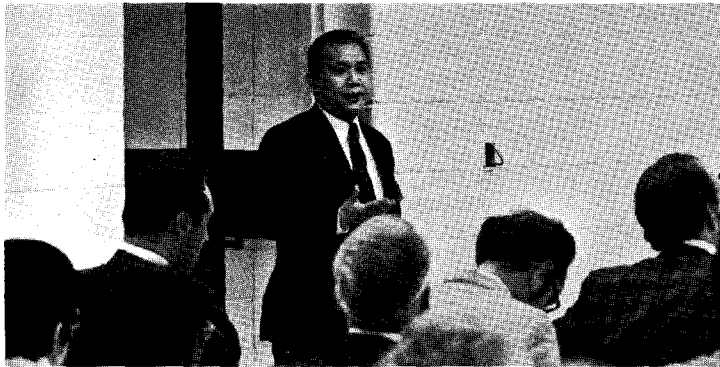


# The Presbyterian Guardian

VOL. 44, NO. 5 — MAY, 1975



at



Reformed  
Missions  
Consultation

Westminster



# Reformed Missions Consultation at Westminster

*an interview with HARVIE M. CONN*

*On March 24-26, Westminster Seminary was host to over fifty leaders in the area of missions for a consultation on the theology of church growth. Of particular concern was the pioneering work of Donald McGavran of the School of World Missions at Fuller Theological Seminary. Professor Harvie M. Conn, Associate Professor of Missions and Apologetics at Westminster Seminary, answers questions here about the consultation.*

## **How did the Reformed Missions Consultation come into being?**

It was initiated through a motion at a Westminster faculty meeting, asking to have it started and for Westminster to host the first consultation.

I had been greatly impressed as I looked around with a number of things I felt were crucial issues calling for such a consultation.

1. There was a real need for Reformed people, particularly those working in missions, to get together. There are avenues for Reformed people to communicate through official interchurch relations. But there never has been this kind of opportunity for people in North America to focus on missiology as a science.

2. There was also the urgency of the whole topic of church growth, particularly in the last five years, because of the tremendous impact of Donald McGavran and the faculty of the School of World Missions at Fuller Seminary. "Church-growth" has become an "in" word in contemporary missions.

However, church growth has needed the kind of theological appraisal that only the Reformed faith could give it. That appraisal has been very much lacking, although more than one person has said it needed to be done. That was why the consultation focused, not just on church growth generally or even on the strategy or methodology of church growth, but first of all on the theology of church growth.

3. Also, behind the original motion there was a strong hope on my part that, though this was to be a single consultation, it might be possible for something to develop from it on an ongoing basis.

## **What did you expect to accomplish in this consultation? what were its objectives?**

Two things, actually.

1. We were seeking basically to provide an evaluation of the theology of church growth as it has been developed through the thinking of Donald McGavran and his fellow faculty members at Fuller Seminary.

2. More than that, we did not want to end there in some sort of negative exercise in how not to do church growth. Rather, having made an appraisal, we would seek to build constructively a positive approach to the concept



Harvie Conn talks to John M. L. Young with John P. Galbraith listening; Arnold Kress is in background.

of church growth, one that would work within the orbit of Reformed theology.

## **What Reformed constituencies were represented in the consultations?**

In a sense, I would not use the word "represent," because no one was asked officially to represent his institution or church. That would have involved a lot of people in getting permission from synods or general assemblies. However, effort was made to see that at least every Reformed theological institution involved in missions, and groups associated with an organization like the National Presbyterian and Reformed Fellowship, would be invited.

There were representatives from Calvin Theological Seminary, Covenant College, Covenant Theological Seminary, Reformed Theological Seminary, Reformed Bible College, Reformed Presbyterian Theological Seminary, and Westminster Seminary.

In addition to institutions, we tried to get a balance so that men would be attending who are involved in teaching missions as well as men who are involved in administering missions programs. Executive secretaries from the Christian Reformed Church, Reformed Presbyterian Church of North America, Reformed Presbyterian Church/Evangelical Synod, Orthodox Presbyterian Church, and Presbyterian Church in America were invited, and each board was also invited to send two missionaries who were home on furlough.

There was also a strong effort made to have a representation of national churchmen and church growth leaders from overseas. In addition, we invited a number of men representing non-denominational boards. Some of these were men whose theological convictions were Reformed; there were others present about whose personal commitment to the Reformed faith we did not know. They were invited because we wanted an opportunity both to learn from their contribution because of their interest and en-

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thusiasm for church growth, and also in hopes that our input could be of some help to them in their theological evaluation of church growth. And I think it worked.

### How many different mission fields from throughout the world were represented?

There were approximately fifty-four participants at the consultation, and almost all of them had overseas field experience. Not all are working on the field now. But we had men with field experience in Argentina, Chile, Bolivia, and Mexico; in Korea, Japan, Taiwan, Hong Kong, mainland China, and India; in Uganda, Nigeria, Ethiopia, Burundi, and Zaire; and also in Jamaica and the West Indies.

There were also several men who work in the field of overseas theological education by extension (T.E.E.), a fairly recent development for training local church leaders and pastors on the job. In Peter Savage, Sam Rowan, and Wilbur Bellamy, we had three of the formative leaders of T.E.E.

### What were the titles of the papers, and who prepared them?

The opening paper, which was to set the scene, was by Dr. Arthur Glasser of Fuller Seminary. He wrote on "The Church Growth Thinking of Donald McGavran." The purpose was to give us a general overview of what McGavran had been doing. This was the only paper given full time for reading.

The other papers were by Roger Greenway of Calvin Seminary on "Winnable Peoples"; John M. L. Young of Covenant College on "The Place and Importance of Numerical Growth"; Robert Recker of Calvin Seminary on "What Are People Movements?"; James I. Packer on "What Is Evangelism?"; and Harvie M. Conn on "Church Missions Relations." There was a concluding address by Dr. Edmund P. Clowney, president of Westminster Seminary.

There was also consideration of a statement prepared by the Christian Reformed Board of Home Missions. The Rev. Wesley Smedes, minister of evangelism for this board, had participated for well over a year in a careful study of church-growth ideas as these might be applied to the American church situation, and he led in a lengthy group discussion of his board's statement.

### Were any conclusions drawn from the discussions, and will the results of it be published?

We did not intend to make it the kind of conference in which we sought to issue a statement of conclusions. Because this was the first time for this sort of gathering, we were afraid that pressure of that kind might contribute to a reluctance on the part of some to participate. Whether it will be done in future consultations is another question; we didn't want to do it this time.

The papers will be published by the Presbyterian and Reformed Publishing Co. The manuscripts are being prepared now for the printer. The title of the book will be simply, *The Theology of Church Growth*.

One positive result that came from the consultation was the decision to have future such consultations. In fact, when the suggestion was made to the whole group, there was absolutely no discussion about whether, but rather about where do we go next and what should we do. In terms of response, it was very healthy!



Samuel Escobar makes a point in discussion.

No official structure has been set up; it's been kept deliberately simple to expedite matters. Professor Robert Recker of Calvin Seminary has accepted the post of coordinator for the next consultation, and there's every hope that it will take place next year, though at present it's difficult to say where.

### I understand that Samuel Escobar of the Canadian Inter-Varsity said that there is nothing more important than the question, What is the gospel and the theology of church growth? Was there general agreement with this statement?

Yes, I think so. Perhaps because of the very nature of those who came and of their commitment to the Reformed faith and a biblical understanding of life, there were no problems. There was an obvious common concern over the whole concept of church growth, and a feeling of urgent need to evaluate it and put it in theological focus. If it had been a broader group composed more generally of evangelicals, I'm not sure that there would have been so much enthusiasm for studying the *theology* of church growth as there might have been for studying its *methodology*.

### So, the Reformed standards were assumed as the basis for discussion. Was that known by the participants from non-Reformed groups?

Yes. There were a number of features about the consultation that I especially appreciated. One was that those from groups not doctrinally committed to the Reformed faith were themselves a tremendous asset to the consultation. Many of them spoke freely and very helpfully in terms of understanding what church growth says or does not say. Also, the response on their part to the input of the Reformed faith was most encouraging.

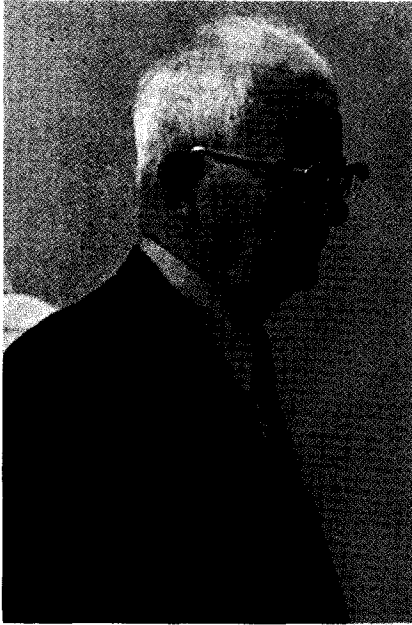
I've since received letters from some of these men speaking very highly of the help they received. One man noted that in his particular study group the questions raised at the beginning of the consultation tended to be negative and critical; but later on the questions he heard seemed quite different. He felt there was a great deal of learning that went on. I think we both learned from one another.

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*The Rev. LeRoy B. Oliver, Director of Development for Westminster Seminary, kindly arranged and conducted this interview.*

# Dr. Van Til at Eighty . . .

## *an Old Guardian of the New Apologetics*



For the seventieth birthday of Dr. Cornelius Van Til, *The Presbyterian Guardian* put out a special issue in honor of him as a happy surprise. The purpose of this article is a double happy surprise to Dr. Van Til and the *Guardian*.

As an intimate follower of Dr. Van Til and a faithful reader of the *Guardian*, I would like to characterize Dr. Van Til as an old Guardian of the new Apologetics. In fact, his new apologetics, or the defense of the biblical doctrines of the Christian faith, is just the oldest apologetics of Jesus and Paul in the New Testament. And as an "old guardian," he is conscious of the newest developments in the church and the world.

### **The Indiana farm-boy**

Cornelius Van Til was born on May 3, 1895, at Grootegast in the province of Groningen, the Netherlands. In 1905 his family migrated to the Highland-Munster area of Indiana, near the Illinois state line and only twenty-five miles to Chicago.

In a family of eight sons Van Til had to work on the farm for quite a few years. However, his father helped start a Christian school in the commun-

ity and influenced his son much in his Christian life. Thus the young Cornelius was guided and guarded and finally decided to prepare for the gospel ministry in the Christian Reformed Church.

After the start of the first world war, Van Til went to Grand Rapids, Michigan, to study at Calvin College. "The faculty of the college taught us high school preparatory work as well as proper college subjects. While we were in the 'prep school' and in the college, one of the Seminary professors taught us Bible history and later Reformed doctrine one hour per week. We were taught Greek as well as Latin in the 'prep school' and Hebrew as well as German and French in the college" (p. 6 of an unpublished manuscript entitled, "Toward a Reformed Apologetics").

Van Til obtained the B.A. degree in 1922 while he combined some seminary work in his last year of college. Like King David from a family of eight sons, Van Til was the first to graduate from college and went on to develop into "the prince of twentieth century Christian apologetics" (a description given by Meredith G. Kline).

Van Til very much loved his Christian home and the Christian Reformed Church. Thus it was a very hard decision for him to transfer to Princeton Seminary in the fall of 1922. His study at Princeton, however, brought him into contact with Dr. Machen who gradually changed the direction of his ministry and service.

### **Dr. Machen, the "older Guardian"**

In May of 1922, Harry Emerson Fosdick had preached his sermon, "Shall the Fundamentalists Win?" and brought the Modernist-Fundamentalist controversy to a new peak of intensity. Dr. Machen contributed many articles

to *The Presbyterian* to combat this modernism, and in 1923 published *Christianity and Liberalism*.

Meanwhile, Van Til received the Th.B. degree in 1924 and a Th.M. in systematic theology in 1925. He married Rena Klooster (born July 24, 1895), an Indiana neighbor and girl friend for many years. Then he continued his philosophical studies under Archibald Allan Bowman from Scotland at Princeton University. He received his Ph.D. in 1927 with a dissertation on the subject, *God and the Absolute*. He accepted the call and was ordained as the pastor of Spring Lake Christian Reformed Church in western Michigan.

While Van Til pursued his graduate studies at Princeton, Dr. Machen (1881-1937) was being recommended by the Board of Princeton Seminary as professor of apologetics to succeed William Brenton Greene, Jr. (1854-1928). However, the general assembly of the Presbyterian Church in 1926 refused to approve the appointment and decided to investigate the seminary instead.

As a result, Dr. Machen withdrew his acceptance in June 1928 and opened the way for the appointment of Van Til as an instructor in apologetics for one year. Machen wrote to his mother that "Van Til is excellent material from which a professor might ultimately be made" (p. 437 of *J. Gresham Machen*, the biography by Ned B. Stonehouse). In fact, Van Til "was so extraordinarily successful in his instruction that the Board elected him [as full professor] to the Chair [of apologetics] the following spring." Yet he resigned with Machen when Princeton was reorganized in 1929 and began his work as Professor of Apologetics at Westminster Theological Seminary.

PAUL SZTO

*The Presbyterian Guardian*

## New Guardians of the Old Orthodoxy

The founding of Westminster Seminary at Philadelphia in the fall of 1929 changed the lives of Machen and Van Til and many others in the years to come, years that paralleled the Great Depression and the New Deal.

Machen was deeply interested in foreign missions. Some of the graduates of the new seminary were not accepted by the Board of Foreign Missions of the Presbyterian Church, U.S.A. With the publication of *Rethinking Missions* in 1932 and the Pearl Buck case in 1933, Machen was drawn more and more into a concern for truly biblical foreign missions. On June 27, 1933, the Independent Board for Presbyterian Foreign Missions was organized with Machen as its president.

As a result of such a challenge to the Church's official agencies, Machen was brought to trial and suspended from the ministry on March 29, 1935. The Constitutional Covenant Union was formed on June 27 to preserve true Presbyterianism at whatever cost. *The Presbyterian Guardian* was founded to promote the cause and was first published in October 1935. Machen became its editor in 1936 and remained as editor until his death on New Year's Day, 1937. On June 11, 1936, the Constitutional Covenant Union dissolved itself in order to form what is now named the Orthodox Presbyterian Church. As a close coworker with Machen, Van Til became a minister in the new denomination.

During the last forty years the *Guardian* has maintained its independence as a free journal, even as Westminster Seminary maintained its independence as a free seminary in the tradition of the Free University of Amsterdam, founded by Abraham Kuyper (1837-1920). They have been involved in *The Presbyterian Conflict* (a book by Edwin H. Rian) and *The Orthodox Presbyterian Conflict* (a thesis written by Dr. Fred H. Klooster, now a professor at Calvin Seminary).

Yet by the grace of God these two free institutions, and the church that came into being as a result of their efforts, have stood up very well, particularly with the help of the New Apologetics of Van Til, who has now become the "old guardian" of the faith. In God's good providence, Dr. Van Til will celebrate his eightieth birthday even as *The Presbyterian Guardian* celebrates its fortieth anniversary. The

publication of "A Prayer of Praise and Petition" by Dr. Van Til, in the February issue of the *Guardian* this year, though it was given at the groundbreaking held in March 1974, coincided with the formal dedication of Van Til Hall, the new classroom and chapel building at Westminster, on February 13, 1975. It was a fitting tribute to the "old guardian" himself.

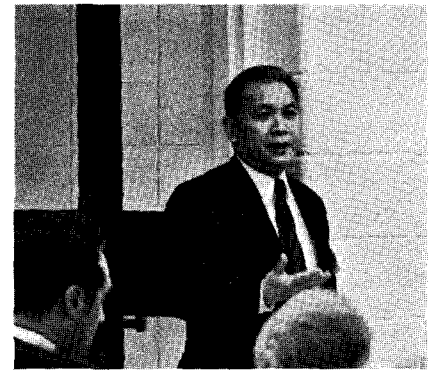
## A Guardian of the Reformed Faith

The name, *The Presbyterian Guardian*, was Dr. Machen's considered choice. On the twenty-fifth anniversary of the *Guardian*, Dr. Ned B. Stonehouse (1902-1962, and then the editor) reminded the readers that "Machen believed that the paper should be a 'Guardian.' As such it would endeavor to defend the Christian faith. To do so, he declared, 'it must present the facts, no matter how alarming or discouraging they may seem to be. A real guardian is also a watchman, and so we are trying to be a watchman by telling people what enemies are at work in the world and in the church'" (p. 137, September 1960). And Dr. Van Til himself has been just such a guardian and watchman, for nearly half a century now since he began his ministry of preaching, teaching and writing in 1927.

Dr. Van Til's first love was the pastoral ministry. After a year as a pastor, he asked for a leave of absence to teach at Princeton but returned to the pastorate after resigning from Princeton. Only very reluctantly did he accept the invitation and challenge from Dr. Machen to join with another Christian Reformed minister, the Rev. R. B. Kuiper (1886-1966), in coming to Westminster.

The young professor soon developed a love for teaching and for his students, and continued to preach from time to time. In fact, he has been one of the most powerful preachers of the gospel for all these years. His preaching is very biblical and practical at the same time.

In his teaching, along with his Dutch background and his training at Princeton, Dr. Van Til has uniquely combined the best of these two traditions and made them more consistent with the self-attesting Christ of the Scriptures. In the early thirties he began to develop a series of syllabi for his courses. These came to include *The Metaphysics of Apologetics*, *Christian Apologetics*, *Evidences*, *The Psychology*



The Rev. Paul Szto, at Reformed Missions Consultation.

of Religion, and *Theology of Crisis*. Thus a new apologetics was developed at Westminster, and came to full expression in the volume, *In Defense of the Faith*. Van Til is convinced that the Reformed faith alone does anything like full justice to the cultural and missionary mandates of Christ.

## A Continuing Defense of Reformed Truth

As Dr. Van Til was developing this Christ-centered apologetics, he discovered that there was a group of professors at the Free University of Amsterdam seeking to work out a truly consistent Christian and Reformed philosophy. Thus he not only read the works of H. Th. Vollenhoven (b. 1882) and Herman Dooyeweerd (b. 1894), but encouraged many of his students to pursue graduate studies under these men after the second world war.

One of these students was H. Evan Runner who began his teaching at Calvin College in 1951 and in turn sent many of his students to the Free University. Dooyeweerd visited this country and Canada in 1958 and gave further impetus to a new movement that culminated in the establishment of the Institute for Christian Studies in 1967 in Toronto.

During the 1969-1970 school year, a very important project began to take shape under the initiative of a former student of Van Til. Edward R. Geehan did his graduate work at Utrecht in the Netherlands and edited a book to honor Van Til on the occasion of his seventy-fifth birthday and fortieth anniversary as a professor at Westminster. *Jerusalem and Athens* was published in 1971 and immediately brought forth lively discussions about the theology and apologetics of Dr. Van Til. In the

(Continued on next page.)

# Letters

## Gravamen over editorial comment

I would like to lodge a gravamen regarding your recent editorializing under the headline, "Andres approved by R. P. Presbytery" (in the April *Guardian*). The question is: Have you not strained to present this item in the *worst possible light*? In your April news item, you do not hesitate to prognosticate that the approval "will be judged by many as an approval of a schismatic movement," and this "has certainly cast a cloud over the proposed merger. . . ."

Yet where were your prognostications and forebodings when the O. P. Presbytery of Northern California refused to receive Mr. Andres (though nearly unanimously)? *Now* you sound the alarms — but this outcome is anything but surprising. Where were the editorial warnings and cautions when this issue was a-brewing in your North-

ern California presbytery? Could not *those* deliberations equally *then* be said to be potentially "casting a cloud over merger"? Yet, you chided no one then.

As it is, the California RPs could be commended for making the best of a deplorable situation. You could have rejoiced editorially, even if slightly, that the saints at Westminster Chapel are seeking reception by a presbytery rather than remaining in independency. And can you fault that presbytery for receiving a man who has previously been on the roll of another of their presbyteries?

The feet which fill — and must wear — these shoes are apparently not confined to the R. P. Presbytery of California. Therefore, is your April report perhaps not special pleading?

Ken J. Stewart  
Westminster Seminary,  
Philadelphia, Pa.

## For merger in the truth

I wrote you back in 1972 anent the (still current) merger discussions between the Orthodox and Reformed Presbyterian churches. [See the

August-September 1972 issue of the *Guardian*.]

Whilst approving in general the spirit and enterprise of *conservative* Reformed church union, in the ideal of the great Reformed church mirrored in the words of Chapter 25 of the Confession of Faith, may I plead that the Orthodox Presbyterian Church not allow any eschatological amendments to the Westminster Confession and Catechisms? In the light of the proposed North American Presbyterian and Reformed Council [see report in the February *Guardian*], any such amendments can only render further Reformed agreement more difficult.

The Westminster Standards have stood the test of time (albeit with modifications concerning the civil magistrate), and men like the Bonars and M'Cheyne managed to live happily with their brethren in the Established Church of Scotland and, later, the Free Church of Scotland, notwithstanding their premillennial convictions. (Dr. Andrew Bonar was moderator of the Free Church of Scotland in 1878.)

Dr. John MacLeod says, in his

## Dr. Van Til at Eighty

(Continued from page 73.)

volume among other items from his pen was a short piece by Van Til called "My Credo."

At the end of the school year in 1972, Dr. Van Til retired from full-time teaching, though he continues to serve as a part-time lecturer. Recently he put out a pamphlet, "Toward a Reformed Apologetics," to indicate the chief purpose he has had in writing his books, syllabi, and pamphlets. Through it all his aim "has been to show that it is the historic Reformed faith alone that can in any adequate way present the claims of Christ to men for their salvation." This pamphlet displays the pastoral passion and compassion of an "old guardian" for Christ and his church.

In *Jerusalem and Athens*, Dooyeweerd contributed a long letter to which Van Til gave a lengthy response, pointing out that in his later writings Dooyeweerd began to waver in his commitment to Scripture and to fall back to some sort of neutrality. Van Til concluded his response by saying, "I hope too that this interchange of ideas between us may help others, after us, to listen more humbly to the

words of the self-attesting Christ of Scripture in order that they may better bring the word of truth to all men everywhere — all to the praise of our triune God. Soon we shall meet at Jesus' feet" (p. 127).

In his pamphlet on Reformed apologetics, Van Til closed with some retractions and clarifications. "I beg forgiveness of those whom I have hurt because of this sin of mine" (p. 24). This is the true Christian humility of an "old guardian."

Dr. Van Til's hope for the future is that he "may be given grace to be more true to the Christ of the Scriptures" (p. 26). He also mentioned the hope of publishing a book on *The New Hermeneutics*, which was fulfilled in 1974. In 1973 he had republished *Common Grace*, along with other papers, as *Common Grace and the Gospel*. Recently he republished various articles on education as *Essays on Christian Education*. For some time he has been working on the neo-evangelical movement in America. Some former students and friends have contributed to a new book, *Foundations of Christian Scholarship — Essays in the Van Til Perspective*, edited by Gary North.

Thirty years ago Van Til concluded

*Common Grace* with the statement that "our cooperation will be just *so far as* and *so far forth*. It will be a cooperation so far as the historical situation warrants" (p. 95). This applies both to cooperation between Christians and non-Christians and to cooperation among Christians. In recent years the Westminster men and the Toronto men have met from time to time to discuss basic problems and their differences in theology and apologetics. It is hoped that this dialogue may continue.

Finally, readers of the *Guardian* will be happy to know that Mrs. Van Til's health is improving — and that their grand-daughter will be married on May 17. May the family of God rejoice together with the Van Til family for their happy and blessed occasions. May the triune God and the self-attesting Christ of the Scriptures continue to guard this "old guardian" and faithful servant of the Lord.

*The Guardian* deeply appreciates this labor of love on the part of the Rev. Paul Szto, pastor of the Queens Christian Reformed Church, a Chinese-American congregation in Jamaica, New York.



*Scottish Theology*, that these men were not, of course, Dispensational, and even though their views must lead to some inconsistency with the classic Covenant position, yet such a one as Andrew Bonar in his old age could say that he subscribed the Confession of Faith because he believed every word of it. He and the others did not fear that they were "cast . . . in a negative light," as might be suggested by Mr. Aquila's article [February *Guardian*], and they were not afraid to hold their position without resorting to any accommodating alteration of the Confession.

May I also plead that none of the uniting churches should play down the sincere endeavor to maintain "correct theology" and faithful discipline, which have always been a butt for ecclesiastical jokes. If overmuch rigor exists, let it be tackled in a frank and manly way; but let all parties take care to guard this precious deposit. It is because of relaxation in these spheres of doctrine and discipline that all churches have eventually fallen. A united, scriptural, disciplined Reformed church could be the beginning of better things throughout the U.S.A. and beyond.

It is my earnest prayer that the gospel may be furthered by the Reformed churches coming together in the truth.

J. A. Titcombe  
London, England

### Retire to Florida?

Would it be consistent with your policy to include occasionally in the *Guardian* a paragraph or two addressing those who have reached or soon will reach retirement age, suggesting that they *may* find even greater usefulness in the Lord's kingdom during their retirement years in a milder climate such as that of southern Florida?

Mr. & Mrs. J. Smiley Wagner  
Hialeah, Florida

### Plea for prayer

We are very thankful that you recently printed Dr. Van Til's prayer [in the February *Guardian*]. God is worthy of all our praise in all of our acts. The tenor of Dr. Van Til's prayer should be the tone for all of our moments.

We wish this were more so at the Seminary. In some ways it seem that we are severely quenching the Spirit. There is not the prayerful attitude toward the Scripture that there ought to be, and we suffer for it. Our zeal to "go into all the world" is quenched

because we do not listen to authority—the Master's sending, life-giving authority—with an ear to hear.

Please urge your readers to pray for us, not so much that our building would be funded or that our institution would grow or that we would turn out scholars. Rather, please pray for us that we will be Christian men full of the Holy Spirit and of prayer.

Oh that we could go out for Jesus together! Pray: "Lord, make them disciples. Lord of harvest, send them out as workers."

Students here are demanding to be disciples of Jesus. And they will not let go of the God who has grabbed hold of them—not for any other thing. This is not a grim picture. But

at times people seem more concerned about our buildings, our program, and "what we can offer." Give us buildings, we will love them. But give us Christ, we must love him. We must have him, and we must know him if we are to talk about him.

What Westminster needs now is a new kind of praying, which is an old kind of praying. Pray for us as Dr. Van Til prays for us—looking unto Jesus. And we will contend for the faith because Jesus will lead us.

Richard E. Buddemeier  
Stan Elgersma  
James H. Trott  
Daniel F. Horron  
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Westminster Theol. Seminary

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# “Do not forbid to speak in tongues.”

PALMER ROBERTSON

This straight-forward command of Scripture would appear to settle the question of the legitimacy of “speaking in tongues” in the church today. Some would attempt to require that all believers speak in tongues. Others would attempt to forbid any believer from “speaking in tongues” today.

Would not the middle road of wisdom seem to be somewhere between these extremes? Should not Paul’s admonition, “Do not forbid to speak in tongues,” be addressed quite pointedly to those who would attempt to assert that the gift of tongue-speaking is no longer active in the church?

## Applying the Word to today

Does Paul’s command settle the question? On the surface, indeed it would. But it must be remembered that growth into maturity in the Scripture constantly involves interaction between the “surface-significance” of Scripture and its “sober-significance.” The watermelon may pass 97 tests for ripeness at the curbside stand; but your disappointed eyes may gaze on faint green fingers running from the rind to the heart, once the ultimate slice-test has been applied.

One reason Paul’s prohibition cannot be applied directly across the board from the first century to today is because Scripture is not made up of timeless truisms resembling the aphorisms in Ben Franklin’s *Poor Richard’s Almanac*. (Though even old Brother Ben might modify his “Penny saved, penny earned” philosophy in the light of today’s unstabilized inflation.)

To ancient Israel God had said, “Don’t boil a kid in its mother’s milk” (Exodus 23:19). Would you recommend that the phrase be emblazoned on the front page of the *Christian Housewife’s Cookbook*?

At the earliest church assembly, a decree was issued: “Abstain from things strangled” (Acts 15:20). Are

you sure such a statute applies in the same way to the predominantly Gentile church of today as it did to the transitional situation of the apostolic age, when Gentiles for the first time were being inducted in large numbers into a faith whose roots were imbedded deeply in ceremonial Judaism?

In 1 Corinthians (the same letter where “Do not forbid to speak in tongues” is found), Paul commands the woman never to appear in church unveiled. Indeed, those who believe in the full authority of the whole of Scripture will see in this phrase the propriety of submissive modesty on the part of women in the church. But would you apply Paul’s demand directly across the board to your teenaged daughter’s dress code?

The point is rather simple. Veils were in vogue in the apostolic age. Paul’s words thus had an immediate relevance to the people of his own day. Just because Paul says, “Do not forbid to speak in tongues,” you cannot conclude that Paul endorses the modern “tongues” phenomenon.

Actually, tongues were flourishing in the days of the apostles. Paul’s command served to warn those who would quench the Spirit’s bona fide activities. And his words still serve to warn us not to quench the Spirit’s bona fide activities today.

But until it can be established rather firmly that the modern phenomenon called “tongues” is the same as that found in the New Testament, Paul’s admonition cannot be applied bluntly against all expressions of opposition to the modern “tongues” phenomenon.

## Tongues and “tongues”

In other words, no one—but no one—could oppose the piping hot, salted, creamy-buttered delicacy called “grits.” But if you’re talking about the cold, lumpy, butterless, saltless, flat-tasting imitation, forget it! Unquestionably,

there are grits—and there are “grits.”

So too, there are tongues and there are “tongues.” No doubt a sincere spirit of devotion pervades the modern phenomenon. But is the “tongues” of today the same as the tongues of the New Testament?

Probably not, for three reasons. Three aspects of the tongues of New Testament times make it highly questionable that what’s happening today is of the same basic substance as the old original.

First of all, the tongues of the New Testament period unquestionably were revelational in character. God took over a man’s mouth and made it move to form syllables that God himself determined by his living Spirit. Revelation had to be occurring.

But revelation has now ceased. God’s authoritative words for your life have been sealed in Scripture. Within the boundaries of those precious words, you are free to serve Christ with all the creative vigor you can muster. No tradition of man, no “new revelation of the Spirit” may bind your conscience as God’s word.

Since the tongues of the New Testament were revelational, the “tongues” of today cannot be the same.

Secondly, the tongues of the New Testament period were foreign languages. This fact is apparent at Pentecost (Acts 2), and the burden of proof must rest on those who would seek to establish a different kind of tongues in later New Testament experiences (as in 1 Corinthians).

In Acts 10:47, Peter states that the Gentiles of Cornelius’ household who had manifested the sign of tongue-speaking had “received the Holy Spirit just as we.” The implication would seem to be that as the receiving of the Spirit was the same, so the tongues that publicly manifested that reception were also the same.

As Peter reports later at Jerusalem,

*The Presbyterian Guardian*



he emphasizes again that the experience of Cornelius and his Gentile friends had been the same as the experience of Pentecost: "As I began to speak, the Holy Spirit fell upon them, just as he did upon us *at the beginning*" (Acts 11:15). It would therefore seem apparent that the later experiences of tongue-speaking were identical in nature with the original.

The nature of the tongues of the Corinthians may be more debatable than the tongues of Acts. But no argument is conclusive against the position that would maintain that the tongues at Corinth were also foreign languages. The Greek words used to describe the phenomenon are the same in both cases. The need for an interpreter in Corinth would be created simply by the absence of the cosmopolitan representation of hearers present in Jerusalem at Pentecost.

### The tongues were languages

The tongues of the New Testament were foreign languages; the "tongues" of today are something else. A few isolated cases of claiming to speak spontaneously in unlearned languages are with us today. But a linguistic analysis of a taped recording of the common garden-variety of today's "tongue-speaking" experience will establish rather certainly that the gift to converse spontaneously in foreign languages is extremely rare—in fact, non-existent.

(The suggestion that the language being spoken by the charismatic might be unknown to the linguist is simply skirting the issue. The linguist of today does not need to "know the language" to determine whether a string of syllables is nonsense phrasing or meaningful communication. He may not be able to interpret it, but he knows whether it is a language or not.)

At any rate, it is highly unlikely that the "tongues" generally experienced today are the same as the tongues of the New Testament. The modern pentecostal will not produce evidence that he is speaking spontaneously in an unlearned language when he "speaks in tongues."

### The tongues were a sign

Thirdly, the "tongues" of today are not the same as the tongues of the New Testament because of the function of New Testament tongues as a special sign. According to 1 Corinthians 14:21, 22, Paul says that tongues served as a

***Just because Paul says, "Do not forbid to speak in tongues," you cannot conclude that Paul endorses the modern "tongues" gift.***

sign fulfilling Old Testament prophecy. When the Jews hardened their hearts, God would speak to them "by men of strange tongues." Because the Hebrew people would reject him, God would cease speaking only to the Hebrews in their native tongue. Instead, he would begin to speak the languages of other nations, thus showing that his exclusive communication with the Jewish people had come to an end.

The tongues of the New Testament times were a *sign*, a divine indicator that a transition was occurring from a basically Jewish religion to a world-wide one. No longer was the world to come to the Jewish people to get God's message. Instead, God was putting his message directly into the languages of all peoples.

The power to speak spontaneously in foreign languages was a sign, a sign indicating a key turning-point in God's purposes in history. No longer were God's covenanting words to be addressed to a single people; now they were coming to all nations. This transition is now an accomplished fact. The Christian message obviously is for all nations, not just for Jews. The sign of tongues fulfilled its mission. It made clear, both to the Jews and to Gentiles, the intention of God to have his gospel preached to men of all nations.

Now why should God keep his turn-signal blinking once the turn has been made? Once the gospel has been transferred from Jews to all peoples,

what is the usefulness of the "sign" of tongues?

Because of its unique role in the historical point of transition from a Jewish to a world-wide gospel, tongues are no more. The "tongues" of today could not be the tongues of the New Testament period. The sign of transition could have no meaningful usefulness today.

For these three reasons, "Do not forbid to speak in tongues" simply cannot be applied across the board to the current situation. If the "tongues" of today were the same as the tongues of the New Testament, then no one should "forbid to speak in tongues." But they are not the same.

So then, take note and be warned! Test the spirits! Maintain the faith! Hold firmly to the uniqueness and finality of the revelation of Scripture. Don't let anyone tell you some subjective mystical experience can be better than possessing the whole Christ by faith alone. Accept no substitutes. Don't be shaken from your confidence that from the moment you trust in Christ alone for salvation, you are in full possession of the whole Holy Spirit, and you lack nothing for the final realization of complete holiness before God.

*This is another of several articles discussing various aspects of the debate surrounding the modern "charismatic" movement by Dr. Robertson, a professor in Old Testament theology at Westminster Theological Seminary.*

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# Books in Review

*A Theology of the Holy Spirit*, by Frederick Dale Bruner (Eerdmans, 1970, 390 pp., \$8.95). Reviewed by the Rev. William H. Smith, pastor of the First Presbyterian Church, Union, Mississippi.

Bruner's study of the Holy Spirit is an excellent treatment of that area of doctrine, particularly in relation to Pentecostal and Neo-pentecostal teachings concerning the Holy Spirit.

The book is rather technical, and there are copious footnotes most of which are highly interesting and many of which are necessary for understanding the body of the text. The exegesis is detailed; arguments are intricate. While the book is certainly not beyond the capabilities of the average Christian reader, it must be read carefully if the line of thought is to be followed.

## Evangelicalism and Pentecostalism

An interesting point in Bruner's work is the similarity he sees between Pentecostalism and some forms of Evangelicalism. "And as we enter this criticism, we shall in effect, be entering into theological criticism of an evangelicalism of which Pentecostalism is simply a recent expression and a logical and theological consequence. The degree to which this evangelicalism shares with Pentecostalism the major presuppositions of the Spirit's work may be observed in reading many conservative evangelical treatments of the doctrine of the Holy Spirit. . . . Pentecostalism has inherited and carried to its consequences the legacy of a type of Christianity which dates at least from Wesley, perhaps from Puritanism" (pp. 115-117).

Bruner cites Ockenga's *The Spirit of the Living God* as an example of this type of evangelical doctrine. Interestingly, even the Reformed scholar, Anthony Hoekema, receives criticism for his statement that the state of mind sought and spiritual disciplines sought by Pentecostals are commendable, though their tongues-speaking is not. Bruner writes: "We would rather say that the major *problem* of Pentecostalism is not its speaking in tongues as such but the state of mind sought or the spiritual disciplines urged in order to achieve it" (p. 267).

Bruner is not entirely negative in his evaluation for instance: "Pentecostalism by raising the doctrine of the gifts of the Spirit in even its most embarrass-

ing forms, may be performing a needed, perhaps even a very important ministry" (p. 149).

The author is most devastating to Pentecostalism in his exegetical and theological work. His central tenet is that the Holy Spirit in all his fulness is a gift of the grace of God and cannot be earned or deserved.

"The ways of law and gospel then are two different ways: the one is the way of men to the Spirit; the other is the way of the Spirit to men. The condition to be fulfilled for the way to the Spirit is the devout or biblical works of men; the condition already fulfilled for the way of the Spirit is the work of Christ now recorded for us in Scripture. The nomistic [i.e., by means of the "law"] direction for acquiring God's gift is 'upward' from man to God; the evangelical is 'downward' from God to man. The nomistic means to the end is

*The Holiness-Pentecostal Movement in the United States*, by Vinson Synan (Eerdmans, 1971, 248 pp.). Reviewed by the Rev. William H. Smith.

This work by Vinson Synan is an excellent historical survey of the traditional Pentecostal movement as it has developed within our country. The author deals with the denominations that claim to be Pentecostal but not with the "Neo-pentecostal" movement occurring in recent times within mainline Protestant churches. The author has been true to his stated goal: "As a born pentecostal, trained in the holiness tradition, I have endeavored to be as sympathetic as possible within the bounds of historical objectivity" (p. 8).

Synan sees Pentecostalism as an historical development of the Wesleyan tradition. Wesley taught sanctification as an instantaneous second work of grace subsequent to justification.

The Holiness movement is a continuation of old Methodism and was necessitated by the change in emphasis and loss of holiness teaching within Methodism. The Pentecostal emphasis on the baptism of the Holy Spirit and tongues-speaking is but a natural outgrowth of Holiness doctrine and practice. In the author's words, "The over-

devout biblical *deeds*; the evangelical is the deed of the *solus Christus* witnessed in the apostolic testimony of Scripture" (p. 228).

Again, "(1) God's gift of Christ's sufficient obedience is the already fulfilled condition for the Spirit, and as a result (2) 'in him' believers are freely given the full gift of the Holy Spirit as the power of real obedience and righteousness. But this obedience, it must be stressed, is not *for* the Spirit — he is always the pure gift — the obedience is *from* the Spirit. The Spirit is the *source*, not the *goal* of the moral life. It is Christ's redemption from and not men's pursuance of the law which is *the* condition and the way of God's gift of his Holy Spirit to men in Christ Jesus" (p. 231).

This book is a must for anyone seriously interested in Pentecostalism, Neo-pentecostalism, and the doctrine of the Holy Spirit. While *A Theology of the Holy Spirit* is not without its weaknesses (e.g., in places a tendency to accept certain critical assumptions about Scripture and a tendency to "sacramentalism"), it is a thoroughly scholarly, impressive, and powerful book. It is a book to be read with care, but a book to be read.

riding thesis of this work is that the historical and doctrinal lineage of American pentecostalism is to be found in the Wesleyan tradition" (p. 8).

The author makes it plain that Pentecostalism is not consistent with Calvinism. Whatever our evaluation of tongues-speaking may be, we cannot within the bounds of Reformed theology approve traditional Pentecostal teaching. Pentecostalism is based on an Arminian theology and a view of sanctification that teaches a "second blessing," perfectionism, and a baptism of the Spirit evidenced by tongues-speaking. All these are distinct and instantaneous acts subsequent to regeneration. It may be possible to separate tongues-speaking itself from this particular theological framework but it would be difficult — and quite unacceptable to Pentecostals.

Synan has provided a highly commendable historical survey and evaluation of Pentecostalism. We should also be grateful to him for having set the movement distinctly within its particular theological background.

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# What is the



## WAYNE C. HERRING

Within the past several decades, there has been a monstrous rise in the number and size of para-church organizations attempting to reach young people with the gospel. Campus Life, Young Life, Campus Crusade, local independent groups — the list is endless.

Almost without exception these organizations, though well intentioned, enthusiastic, and often blessed by God, have no real understanding, and thus make no presentation of, the doctrines of grace held precious by serious and well meaning Presbyterian and Reformed Christians.

This has presented a dilemma for many young people and especially for parents of Reformed persuasion: Should they allow their children to attend the Bible studies retreats and conferences taught by these groups and so often hear contradictions of what has been taught in the home and local church for years?

Apparently moved by the large numbers, the overriding emphasis on lots of clean fun, and no real alternative available, many parents have given in and allowed their children to participate. And in the back of the minds of many young people and their parents has been the question — "If the Reformed faith is 'Christianity come into its own,' then why are we not reaching our young people the way these groups do?" "Where is our enthusiasm and vision for the future and the church of tomorrow?" "Why are these groups in existence at all? Where is the church?"

And this is to say nothing of reaching those young people who have little or no church background at all. What type of evangelism nearly always confronts them, and what doctrine are they taught after their conversion?

There have been and are notable efforts to do something about these problems. For these efforts and even for the groups just mentioned, we praise God. This, however, is an account of just one group God has raised up recently to prove that Reformed Christianity can "put it all together" for kids as nothing else can do.

### Vision—hard work—reality

In the winter of 1970, three seminarians at Reformed Theological Seminary in Jackson, Mississippi, discussed their previous summer's work in churches. There was just

something lacking on the horizon. There were so few places where kids could go for a conference or camping experience and hear the truths of biblical Christianity (Calvinism) expounded and applied to the conscience and culture of life as young people have to live it today.

Most of the presbytery camps were either in the hands of liberals or so small and scattered that there was little opportunity to catch a vision of the world and life view that the Reformed faith really is. Even worse, many youth gatherings spent three-fourths of their time on recreation and fun and downgraded preaching and teaching — especially of doctrine.

Why, these young men reasoned, could there not be youth conferences on a national scale that unashamedly proclaimed the whole counsel of God, taught "heavy" classes, and had just as much fun? They began to pray and plan and dream of the first such gathering.

In 1972, in the pastorate now and launching out on faith, they rented the facilities of King College in Bristol, Tennessee, and secured the services of Dr. Palmer Robertson of Westminster Seminary as the main speaker. They prayed for fifty young people that summer. God has a way of surprising his children (Ephesians 3:20!); he sent them 125 young people from several states and denominations.

### ... and basketball, too

With concentration primarily on high schoolers, the following summer the conference was expanded into an eastern and western division, and over 200 young people attended. Harvie Conn, professor of missions at Westminster Seminary, and John Reisinger, editor of *Sword and Trowel*, were the speakers. Conn was later to write: "I fear there are too many Christian youth conferences that concentrate as much attention on basketball as on Bible, and avoid putting attention on Calvinism so much as evangelicalism. I rejoice in a conference that sees the Reformed faith as 'Christianity come to its own.' And likes basketball, too."

In the summer of 1974 over 400 young people from more than ten denominations and many states (including more than a few Orthodox and Reformed Presbyterians) attended the conferences. These were held at Covenant College in Lookout Mountain, Tennessee, and Garden City Conference Center in Myrtle Beach, South Carolina. Pastor Albert Martin of Trinity Baptist Church in North Caldwell, New Jersey, and Dr. John R. de Witt of Williamsburg Presbyterian Church in Kingstree, South Carolina, were the speakers.

What is unique about these conferences? Perhaps a description of a typical day will answer that question. The day begins early with private devotions and breakfast. Then comes a time of singing (sometimes of the Psalms with contemporary music written by one of the staff), followed by three straight hours of classes.

The classes are taught by young ministers and ruling elders who know how to communicate effectively with young people. There is a three-year curriculum so that

# Reformed Youth Movement?

if a young person attends three consecutive years, he can receive instruction in nine subjects: Principles of Bible Study, Forgotten Fundamentals of the Reformed Faith, Theology of the Holy Spirit, Evolution, Sanctification, Evangelism, The Five Points of Calvinism, The Nature and purpose of the Church, and Apologetics.

Afternoons are free and left to individual discretion with organized sports, swimming, and other recreation available as desired. After supper, there is a surprise hour featuring team competition, often using the wild and hilarious games from the *Idea* books.

Following this is the evening time of worship and then small group-expression sessions, singing, question-and-answer and panel discussions. Films like "Martin Luther" and "Cromwell" have also been used at this time. A bookstore featuring solid Reformed literature is available throughout the day. Counselors and speakers often spend much time discussing and answering the many questions prompted by the classes or just growing out of being young.

An added feature of the 1974 conferences was a college division sparked by over fifty collegians who registered. Classes and subjects relating to their needs were taught.

## Blessings and plans

God has been pleased to bless these efforts. Numerous letters are on file telling of apparent conversions and much growth in grace. Pastors have written to tell of whole churches being permanently affected by the impact of the conferences on their young people. Those in charge and humanly responsible can do nothing other than praise the God of all grace for his kindness and mercy.

Problems? Of course, where God raises a banner, Satan always tries to buffet. Those directly involved in the leadership are all pastors, and the planning and communication involved in such undertakings are large. Of necessity, the pastorates of these men come first and these conferences are planned during spare time. And all of the men are wrestling with the relationship the organization should have to the church itself. All the



men are under the discipline of sessions and presbyteries, but they are not sure this is the answer.

The future appears bright indeed. Conferences for the summer of 1975 are to be held at Maryville College in Maryville, Tennessee and again at Myrtle Beach. Two outstanding ministers of the Presbyterian Church in America have been secured as featured speakers: the Rev. Paul Settle and the Rev. Charles Dunahoo. Tax exemption by the IRS was granted in 1974. Included in future plans are even more rational conferences, winter retreats and weekend seminars, and a youth magazine called *The Rock*.

God's people who have a heart for reaching today's youth with the glorious truths of the Reformed faith are urged to pray for and support this new and exciting work. Certainly, the hope for a pure and vital church and nation tomorrow is reaching young people today.

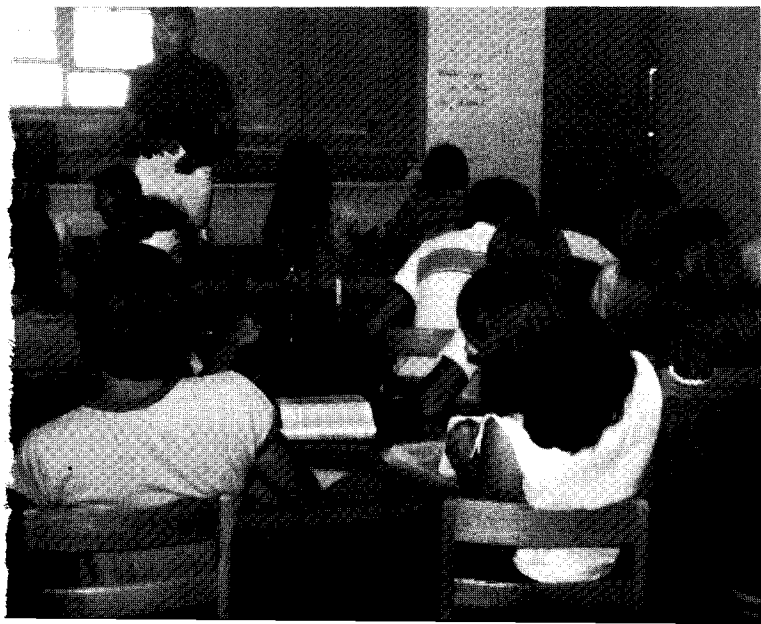
The spirit of this new work is perhaps best described by a sentence in one of the earliest pieces of literature describing the outlook of the Reformed Youth Movement: "We believe young people are tired of apologizing for their faith and ready to be on the offensive for a change." That statement is being proven true.

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*The Rev. Mr. Herring is pastor of Faith Presbyterian Church in Birmingham, Alabama. This is a very young congregation but one showing signs of spiritual vitality and deep commitment to the doctrines of sovereign grace.*

Brochures concerning this year's conferences are available from:

Reformed Youth Movement, Inc.  
P.O. Box 43347  
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# Genesis 2:22

## Dear Sarah:

On the subject of women's lib, which we don't talk about much and I think we need to . . . Did you know that Classis Lake Erie of the Christian Reformed Church, at its January meeting, appointed a study committee to study and report on the 1973 Synod's Report 39 on "Women and Ecclesiastical Office"? The three members of the committee will present their report to Classis early this spring, perhaps with a view toward a new overture to Synod. The exciting thing about this is that one of the members of that committee is a woman.

Have we in the Orthodox Presbyterian Church ever appointed a woman to a presbytery study committee? I

**All We're Meant to Be**, Letha Scanzoni and Nancy Hardesty. Word Books, Waco, Texas, 1974, \$6.95. Reviewed by Lois Sibley, with great excitement for the liberating thoughts and actions this book will make possible for many women.

*All We're Meant to Be* is a book about women. Letha Scanzoni and Nancy Hardesty had spent years apart from each other, in different life styles, places and directions, but both studying who a woman is and who she can be, wherever God has placed her in the world. God brought them together, to be friends, and to write this book for us.

This may be a controversial book in the Christian community. It deals with some of the "women's lib" issues, as a Christian woman might consider them. It has instructive things to say to a woman who calls herself Miss, Mrs., or Ms.

To the authors, liberation for the Christian woman is not "an organization or movement, but rather a state of mind in which a woman comes to view herself as Jesus Christ sees her: a person created in God's image whom he wants to make free to be whole, to grow, to learn, to utilize fully the talents and gifts God has given her as a unique individual" (p. 11).

The book contains a thought-provoking account of the history of womankind from Eve on down, and how she (woman) was regarded by

would like to know of it, if so. Are there any men in our church who believe women have something to contribute to the church at this level? An interesting thought; what do you think about it, Sarah?

—Excited.

### Dear Excited:

A change of pace for Sarah is refreshing. No guarantees as to how this will satisfy you, but here goes. . . .

When the Orthodox Presbyterian Church was first founded, in 1936, there had already been several women serving on the Independent Board for Presbyterian Foreign Missions, according to an article by Bruce Hunt in the

different cultures and traditions through the ages. This material, carefully researched and with full bibliographical notes in the rear of the book, precedes a discussion of woman in her several roles today. The chapter on "The Single Woman" is especially interesting and, I think, should have preceded the section on the married woman in the layout of the book, as one is single before being married.

For the Christian woman who is trying to grow up in Christ, reading this book will be an exciting, challenging experience. For those men who can read objectively on the subject, it may also be rewarding. For example: "We are not told in Scripture to seek what it means to be a 'man' or a 'woman' in our society, but what it means to be Christlike. He calls us to mature personhood in his image . . . and he offers us the Holy Spirit's help in that transformation" (pp. 86f.).

Any woman who reads this book will be changed, I believe, for the better!

*Mrs. Sibley, wife and mother of growing and grown up children, lives in Cleveland, Ohio.*

January 1975 issue of the *Guardian*. That board, though independent, did serve the church a short while in the sending of missionaries abroad.

That is the only "major" board or committee that had women on it that I know of, and it wasn't really under the church's control. I haven't the time to research the record of women's roles in our church, nor opinions concerning the subject. Perhaps a reader could help with this.

As to the wisdom of having women in major *decision-making* positions in our church, you have hit upon a provocative subject to say the least. Personally, I can find nothing in the Scriptures or our Form of Government that would prohibit women from serving on any committee in an *advisory* capacity. (Note the distinction between decision-making and advisory.)

Scripture is quite clear that those who rule are to be men (1 Timothy 3 and Titus 1) and that a woman is not to exercise authority over a man (1 Timothy 2:12). This is not because women are inferior, for both are created in the image of God. The man's is the authoritative role, but a woman is to help a man and to do this she must have strengths where he has weaknesses. Certainly there are many capable women who have such strengths and who would be a great help in the local church (where they do seem to be being used now), as well as on the presbytery and even on the assembly level.

The C.R.C. Synod report's title, "Women and Ecclesiastical Office," seems to presume that there might be a place for women in *office* roles in the church. That is a different ball of wax. What role or roles could that mean in view of the Scriptures just mentioned above? I have heard that a number of years ago one of our presbyteries authorized a local church to have *unordained* deaconesses on the basis of Romans 16 which calls Phoebe a servant (Greek, *diakonos* or "deacon") and on the basis of 1 Timothy 3:11 where the word could mean "wives" or simply "women." In other words, this

# We Are Meant to BE

VICTORIA RUSTAND

verse could be translated to say, "Even so must the women be grave, etc.," along with the qualifications for male deacons.

This "Sarah" does not pretend to be a theologian and therefore finds it difficult to venture an opinion on such an action as that. I must admit to thinking wishfully at some congregational meeting that, "if only that proposed officer's wife could be running," feeling that the wife in question had better scriptural qualifications for the office in every way, except her sex. But God, in his wisdom, has solved that problem for us as I mentioned above.

I will go so far as to stick my neck out for women taking a far greater part in an advisory capacity in the church. It is time that some men stopped resenting a woman's having abilities and strengths greater than their own in the "traditional" males' roles within the church. It would also be good if other men just started thinking something about the place of women in the church and evaluating strengths and weaknesses within the male ranks and then letting capable women help.

As women, we must never crusade for "women's lib" just because it is the battle cry of the moment in the world. But we can learn from the world by listening and hopefully stimulating church men to recognize that God indeed in no way made woman man's inferior, and that although God has defined the roles as far as authority goes, he has in no way restricted the *helping* role of women. Indeed, God has richly gifted many women with perception, wisdom, and intellect, and certainly he must delight in seeing these used to the glory of his Name in the building of his church.

—Sarah.

*Ed. note:* A careful and detailed exegetical study, dealing with the meaning of Genesis 3:16c, with its relevance to woman's role even today, will be appearing in the *Westminster Theological Journal* soon. The article is by a woman, which marks some kind of first for the *WTJ*.

As I think back to my pre-college days and the decisions my parents made about which college I was to attend, I remember my father's rationale for not sending me to a "prestige" school. He had three daughters and hadn't had a college education himself, but he always said, "You're only going to get married anyway!" Perhaps this was the first time I became aware of the unfairness of even such a mild form of male chauvinism!

## Learning to be Christian

Since I came from a non-Christian home, I really had no idea at the beginning of marriage what the Christian wife is — nor what the church is. One year after we were married, we found ourselves at Westminster Seminary, 1500 miles from home, and for the first time in my life, I was in a Christian community.

But as a student's wife who was working in a profession to support my husband, I found myself almost involuntarily being pulled into the Feminism Movement as male co-workers insisted they should be paid more for doing exactly what I was doing! Even after the arrival of our first baby, since I continued to work I still found my true role wasn't completely defined.

Then as our second child was on the way and I stopped teaching, I began to look to models all around me to learn what my true role was. And suddenly the women in the church became very helpful as examples to me. I began to grow in a way I'd not known before.

## Scripture gives woman value

The point is that it took me a long time to recognize that Scripture does indeed give value to the woman's gifts, and that I should not feel second-rate — as if I were missing something by being a woman.

However, I must also find how I am to use my gifts in the church. This is in some ways an easy task, in others a very difficult one. It would seem, as a young mother with practically the sole responsibility for the major part of every day to raise, nurture, and

teach my small children, that my gifts in the church were being utilized to their fullest.

We can't ignore the fact, however, that I need fellowship. And here I find myself in a somewhat segregated area. Quite naturally, most of my fellowship (including Bible study) is with other women.

But Scripture speaks of brothers and sisters as being equal in the Lord. There are only a few men in our congregation, other than my husband, known to me in a sense that I feel true fellowship with them and a loving concern for them; and I know they feel the same concern for me. Especially in them do I see a model for all Christians — a moving toward the true meaning of fellowship, of brothers and sisters as one in Christ.

Throughout the New Testament we see women praying for the church, serving, being imprisoned, just as the men were. Yet these women also remained in submission. The woman has very definite gifts of sensitivity, harmony, self-denial. As Christians, we cannot support society's structure as it belittles the role of women.

That is why we should all attempt to answer the question of how we can use our gifts in the church. Surely we all are blessed by the gifts of others — both of men and of women in the church of Christ.

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*This article was part of a forum discussion on "women in the church" held at Calvary Orthodox Presbyterian Church of Glenside, Pennsylvania, nearly a year ago. Mrs. James Rustand was participating as a young wife and mother.*

*On April 5, 1975, Jim Rustand was taken home to his Lord, in a totally unexpected circulatory failure, and leaves Vicki with three small children.*

*Jim Rustand, who was working on his master's degree at Westminster and serving in the seminary library, was friend and brother to many in the community. He is sorely missed by all, but our loss is surely his gain (Philippians 1:21).*



# The Lord has taken away



## **PAUL and JEANNE GARRISON**

*On March 13, 1975, four-year-old Carolyn Garrison died after undergoing open-heart surgery. The following statement was read at the funeral service by Carolyn's father, Paul. It is printed here at the suggestion of several who heard it. The Garrisons are members of Calvary Orthodox Presbyterian Church in Bridgeton, New Jersey.*

Jeanne and I would like to thank all of you who were praying for Carolyn while she was in the hospital. Some people might say, "What good are prayers? She died anyway, didn't she?"

That was our first reaction too. But I can tell you now, from personal experience, that God does answer prayer and that we have found true comfort by putting our full trust in Jesus Christ.

Sunday and Monday were very hard for us in that we couldn't be comforted. I guess you could say that we were mad at God for taking this child away from us. It wasn't until late Mon-

day night that the Lord spoke to our hearts, and for the first time nothing else mattered in this life except our relationship to the Lord.

(Some people might laugh at this and say I am under a terrible strain and I have to say something like this now so I will feel better. But it is far from that!)

Jeanne and I have trusted in the Lord in the past, but we have been more concerned with earthly matters than spiritual. Monday night the Lord showed us that nothing in this world is as important as our relationship to him. When it comes down to life and death, the only thing that matters is whether you have trusted in Christ to forgive you of your sins and to save you from eternal death.

Carolyn, although she was only a child, trusted Jesus to forgive her sins and take her to heaven. And in the last two days the Lord has given Jeanne and me a comfort that is indescribable. It could not have come from anyone else.

No one can really know what it is

like to lose a little child unless they lose their own. The only one who can give any real comfort and assurance when that happens is the Lord.

In the Bible, God has promised to be a God to believers *and their children*. Because of this promise we know positively that she is with the Lord. He has given us complete confidence that he can take better care of Carolyn than we ever would be able to, and that we shall see her again some day.

We will continue to sorrow for months to come — but not as those who have no hope. Jeanne and I ask you to keep praying for us as we adjust to Carolyn's absence from our home.

*The following statement was given at the place of burial:*

Nothing, *nothing* that we have on this earth is ours to keep. *Everything* that we have is loaned to us by God. Some people may have a lot of this world's wealth, others little; but in the final analysis it is the Lord who giveth and the Lord who taketh away. Blessed be the name of the Lord!