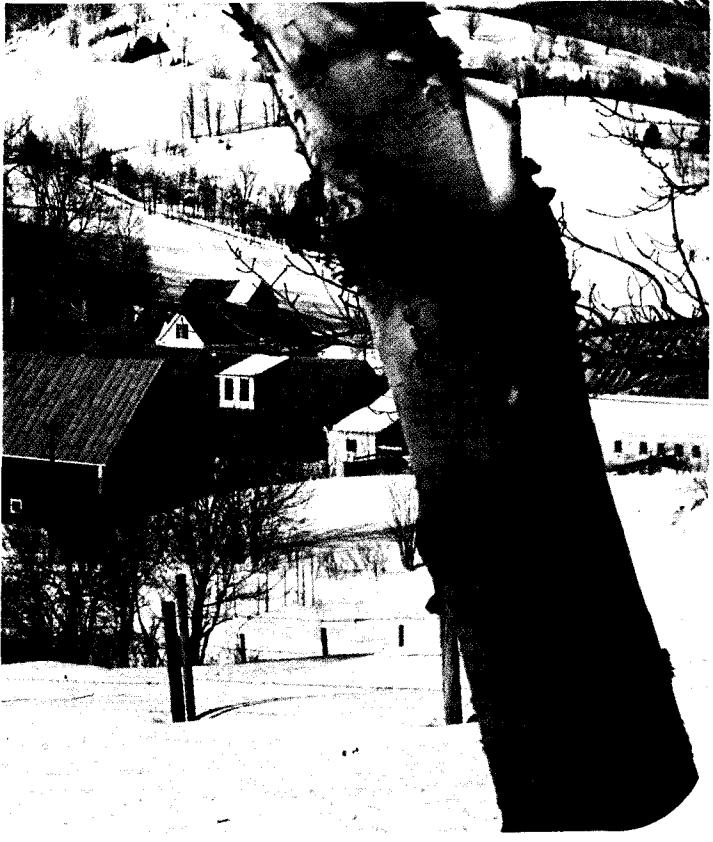
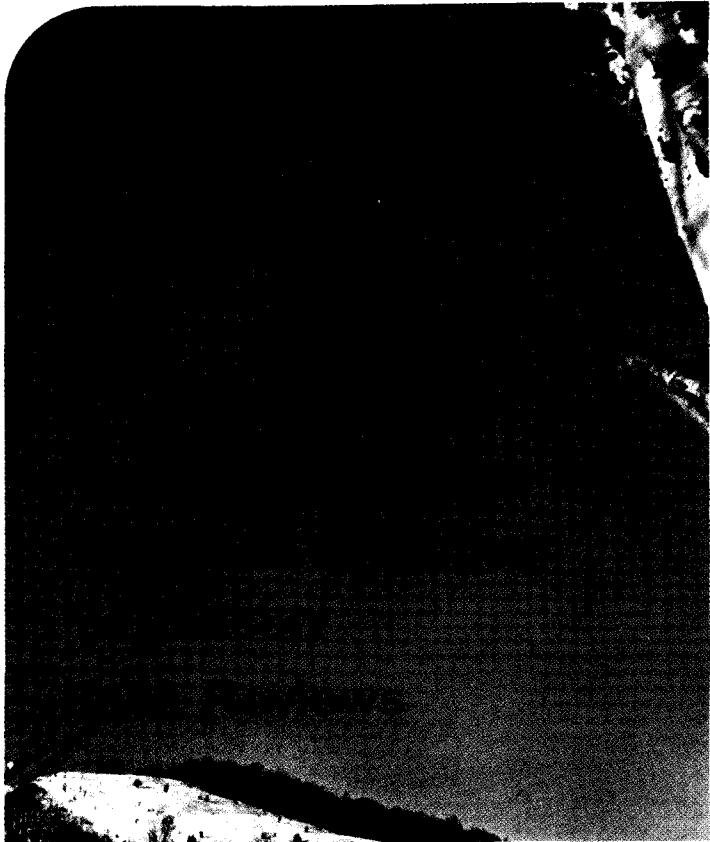
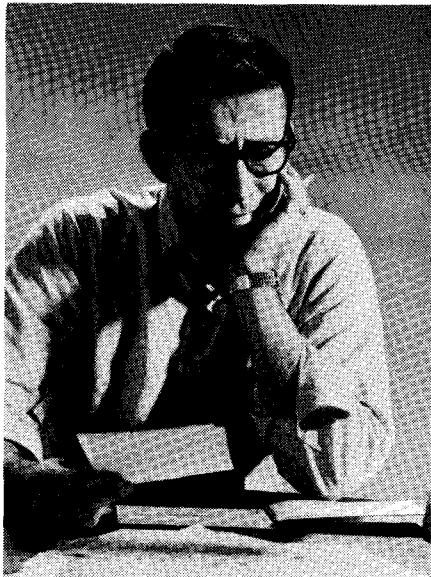


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NEWS AND VIEWS From Around the World

Family Conference Planned

The French Creek Conference Association has announced plans to hold a family conference from June 25 through July 2, 1978, at the Sandy Cove conference grounds in Northeast, Maryland, just south of Interstate route I-95.

Speakers at the conference will include the Rev. Edward L. Kellogg, recently retired from the pastorate of the Orthodox Presbyterian Church of Pt. Loma, California, Professor John H. Skilton of Westminster Seminary, and the Rev. Donald C. Graham of the Presbyterian Church in America.

Accommodations include tent sites as well as motel, cabin and lodge rooms. There are reduced rates for children 12 and under. For further information or to make reservations contact Mr. Howard Swart, Westminster Theological Seminary, P.O. Box 27009, Philadelphia, PA 19118.

Ocala Church Building Dedicated

On December 4 the new building of Faith Orthodox Presbyterian Church in Ocala, Florida, was dedicated. Participating in the service of dedication were the Rev. Robert L. Vining, Moderator of the Presbytery of the South, the Rev. Larry Mininger and Mr. Don Phillips of the Lake Sherwood Church, and the Rev. John H. Thompson, Jr., who is the pastor of Faith church. The dedicatory address was given by Mr. William O. Wil-

son, a ruling elder of the Church of the Redeemer in Atlanta.

Faith church was started in 1971 with a small group of believers under the leadership of Mr. Thompson. Arrangements were made with a Seventh Day Adventist Church to use their building, and this arrangement continued through July, 1977. In 1974 Mr. Thompson was installed as the resident pastor.

Land for the new building was secured and construction began in March, 1977. The first service in the new building was on July 17.

According to the pastor, the congregation seeks to be a serious and responsible witness to the inerrancy of the Bible and to the particulars of the Reformed Faith and Presbyterian government. An historic and continuing aim is the sharing of the whole gospel with the whole world. To this end missions activities and giving receive a large portion of the thought, prayer and finances of the congregation.

Fiftieth Anniversary of Evangelical Presbyterian Church of Ireland

Special meetings were held in Belfast, N. Ireland, October 14 and 15, to commemorate the beginning of the Evangelical Presbyterian Church of Ireland. Speakers included Dr. Edmund P. Clowney of Westminster Seminary and Professor G. N. M. Collins of the Free Church College, Edinburgh. The church was started by persons who felt compelled to withdraw from the Presbyterian Church of Ireland in 1927 when many central tenets of the Christian faith were questioned and denied by that church.

Letter from Lebanon

Following are portions of a letter from the Rev. Victor Atallah, serving the Orthodox Presbyterian Church as missionary in Lebanon.

The winter stormy weather has been

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

The Task of Biblical Theology

Leslie W. Sloat

Much attention has been devoted in recent years to the subject of Biblical Theology. In distinction from Systematic Theology, which endeavors to study and analyze the totality of revelation as given in Scripture, and to exhibit it in a logical and systematic fashion under selected topics or *loci*, Biblical Theology views that same revelation as it has been given progressively in connection with the actual outworking of God's redemptive program in history. The Bible itself tells us that revelation came "through holy men" who "spoke as they were moved by the Holy Spirit." The letter to the Hebrews reminds us that God "spoke in times past" in various ways and various portions to the fathers, and has "in the end of these days spoken to us by the Son." All Scripture was not given at one time, but in successive stages over many years. Biblical Theology examines the material given in these successive stages of revelation, and endeavors to discover and systematize that contribution which God in his wise providence has chosen to make in each of these stages.

Paul reminds us that the body has many members, that all of the members do not have the same honor or the same function, but that all together contribute to the unity which is the body. Just so Scripture has many parts. These parts vary in vocabulary, form, content, emphasis, and human authorship. But they all contribute to the unity which is the body of God's special revelation to and for man.

When the writer to the Hebrews speaks of the revelation to the fathers in past time, and then of the revelation through the Son at the end of these days, he seems to be indicating two major

parts of revelation — that of the Old Testament, and that through the person of Jesus Christ the Son. From our vantage point in history, it would seem legitimate to add the revelation which has come through those who wrote the several parts of the New Testament. This does not mean that we separate this portion of the New Testament — the Acts, the epistles and the Revelation — from Jesus Christ himself, for we recognize that Jesus was in a real sense overruling the formation of all of Scripture, in the Old Testament period as well as in the New. However it seems proper that we make a distinction, for purposes of study, between the words of Jesus himself, and the explanation and application of his words and works and life by the New Testament authors.

The words of Jesus are, of course, for the most part embedded in the Gospel narratives, and it may not always be possible to be absolutely certain as to the exact limits of his speaking, over against the comments of the authors. However, we do seem to have within the New Testament certain distinguishable stages of revelation — the stage, for example of Jesus' own person, words and work, the stage represented by the history of church expansion as developed in Acts, the stage of explanation and application as developed in the epistles, and the stage represented in the Apocalypse.

All of these stages or steps in the development of the New Testament canon deserve to be studied on their own terms. Then there are sub-stages within the major divisions. For Jesus himself, it may be proper to consider that revelation which centered about him during his birth and infancy, that which was given through the ministry of John the Baptist, that which appears in the words of Jesus himself before his passion, and that which appears in his instruction following the resurrection.

The life, words and works of Jesus come to us chiefly in the four Gospels. The picture presented in the first three of these, the Synoptics, is more or less of a piece. There is much attention paid to the "Kingdom of God," and to the concept of righteousness. Jesus is seen preaching to multitudes, very often

through the use of parables. The similarity between these three Gospels has led many scholars to conclude that their authors either had a common source for their material, or that one or more copied from one of the others. Frequently it is held that Mark was the earliest, and that Matthew and Luke used Mark, but that each also had some additional source material. Studies of Luke, for example, raise the question of why Luke made changes, some very minor, in Mark's language when it appears that he was copying Mark. It is suggested either that Luke had slightly different information, or that he made the changes deliberately because his language better suited his general purpose in the Gospel. Then the "Theology of Luke" becomes a study of why Luke wrote just as he did, in contrast to the other Synoptics.

When we turn from the Synoptics to the fourth Gospel, we face what seems to be a major change of attitude and content. John has very little to say about the "Kingdom" or even about the concept of righteousness. His central theme is Jesus himself, and faith in Jesus. It is in John that we meet the great series of discourses beginning "I am . . ." It is in this Gospel that we find Jesus declaring plainly to the Samaritan woman that he is the Christ, asserting to Martha that he is the "Resurrection and the Life", and telling the disciples, "He that hath seen me hath seen the Father."

Thus the "Theology of the Synoptics" seems quite different from the "Theology of John". When we turn to Paul's letters, we find ourselves in the period following the death, resurrection and ascension of Jesus. Paul looks back on these events, and forward to the final consummation, and himself stands in between. This, too, is where we stand. And Paul's concept of salvation centers in the union between Christ and the believer. Through faith the believer is united to Christ — crucified together with him, buried with him, raised up with him, and even seated in the heavenly places with him. But the believer is not united to Christ merely in the past saving experiences of his Lord,

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Women of the Covenant

Eileen Dunkerley

Marion Cameron (sister of well known Covenanter Richard Cameron) was sitting on a Scottish hillside with two companions singing a Psalm when suddenly two Dragoons appeared. Galloping up to the seated women, the men demanded that the maidens burn their Bibles on the spot. Refusing, they were shot to death immediately!

This was the Killing Times, the most severe chapter in that period in Scottish history known as The Great Ejection, when many of our spiritual ancestors endured great persecution for the Reformed Faith. Beginning in 1662 and lasting until 1688, our Reformed brethren experienced the first of many great trials when those Anglican clergy of Puritan persuasion were ejected from their parishes with their families. In those years, preachers were paid once a year, at the end of the year, and so, all those of Puritan or Non-Conformist belief were forced to flee for their lives just before they received their annual salary. From that time on they roamed the hills with their families, depending upon their Covenanter sisters and brothers for sustenance, preaching the Word wherever the Lord led them.

The Killing Times was a tormented time of physical and mental torture for Reformed believers. As you just read, people would be caught praying and be shot with no questions asked. Believers would have to hide and live in caves, always on guard lest the dreaded Dragoons would seek them out, question them about their faith, ask them about where they were going (church or prayer meeting, etc.) and generally harass them or kill them. If soldiers saw a Bible in a Covenanter's hands, they were shot without question. Elect ladies of Presbyterian

faith -- we have a distinguished heritage!

Women of the Covenant played an important role in this history. It was to these women that our ejected ministers and their families turned for help because they were godly, trusted women. Many times they had undergone great harassment for their Puritan faith but had remained faithful. In 1678 a number of these women joined together in a series of fasts pleading with the Lord for mercy in those dreadful times. Out of this was organized a woman's conventicle in Edinburgh which still exists today. They bound themselves to this conventicle to protect the persecuted and to influence the Lords of Parliament. The first thing they did was protest the coming of conforming curates . . . just see what happened at Irongray!

It was a sad, grey October day of 1662 in the Irongray parish when their beloved pastor, John Welsh — great grandson of John Knox — mounted his pulpit to preach for the last time before being "ejected". He preached with great fervor and finally, bidding them farewell, left the pulpit amidst many tears from his devoted flock. Mounting his horse, he began riding upstream amidst cries and wailings from his people while accompanied by a bodyguard of twelve gentlemen dressed in scarlet, mounted on horses, all loyally devoted and totally persuaded of the Reformed faith. The Great Ejection had begun.

The following week the new curate showed up. The women were prepared. In a massed group they stood behind the kirk dyke (gate) guarding it and refused to let the curate in. They stoned him off along with the King's soldiers who accompanied him. For this the "ringleader" (or president of the women?) was sentenced to banishment and the others were publicly whipped. The battle had only begun.

It was much the same in other Presbyterian pulpits all over Scotland. Bells lost their gongs and could not be used to summon parishioners, church doors were barricaded and violence had to be used to gain entry, and pulpit doors had been fastened so that, like a robber, the only way the new curate could get in it was to climb over it. And, once there,

there were no people to preach to. Our ladies helped to see to that! This was a risky thing for a congregation to do because attendance was taken weekly and all absentees were fined one quarter of their salary and one quarter of their possessions.

Another Sunday came to Irongray and our women did too. Each matron had a child with her. Soon the infants began to whimper and cry, joined in by the preacher who tried not to be drowned out. How he raved and scolded them! They politely responded that he had forced them to come to church and that they "couldn't leave the children unattended at home!" Ingenuity won out and the curate never returned.

Women of the Covenant frequented conventicles, prayer gatherings and fellowship times, summer and winter, day and night, no matter what the danger or weather. They were fined and harassed for their loyalty to the covenants. Many sheltered Christian wanderers and for doing so as just payment, their property was often destroyed and their homes were burned. Others had to flee for their lives to the moors and the caves, often being tortured to reveal the hiding places of "kith and kin." They did not capitulate. The ousted ministers, in those days, had no more faithful friends than those covenanting women from their old parish flocks. They were noble, courageous, devoted, and confident in the Lord. Some were martyred. Some felt the bullets of the brutal Dragoons on lonely hillsides. Some knew the rope of the common hangman on the city scaffold and some knew what it was to be branded on the cheek for their fearless stand. Some were tortured, maltreated, and banished; others contracted grave maladies because of their exposure and privation. Often many prematurely died. All knew extreme mental cruelty.

Two such young women were executed in January 1681 for attending services at which Donald Cargill, a well known Covenanting preacher, was preaching. One was Isabella Allison and the other was Marion Harvie. They suffered in the Grassmarket (site of martyr exe-

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Pursue Hospitality

Peter Hurst

The word, "hospital," brings many things to mind. Perhaps you think of sickness or bills or that overly-antiseptic smell that seems to be in each hospital. Whatever our thoughts are, a hospital originally was a place that received guests who were traveling; later, it was known as an institution which provided care for those who were ill, elderly or orphaned.

The meaning of "hospital" can help us understand the word, "hospitality," which is mentioned in Scripture as that which Christians are to show to one another (I Peter 4:9; Romans 12:13), and even to strangers (Hebrews 13:2).

One fact is certain: if we are those who profess to belong to Christ, then we are supposed to practice hospitality; we have no choice in the matter! We are called upon to do so and if we refuse, then we are sinning against our Lord.

Today hospitality usually brings to mind entertaining friends with big meals, fancy desserts, and conversation on current events. These are fine; however, they do not come close to the Christian idea of hospitality.

What is this hospitality that Christians are to practice? Permit me to return to the hospital idea. A hospital ought to be a place where the sick are treated with the hope that healing will be the result of the treatment. People enter the hospital because they have physical and mental needs that must be met. For a Christian to show hospitality would be for him or her to minister to the needs of others in the name of Christ and for his glory. Those people with whom we worship each Lord's Day, those who visit our worship services, those who live in our neighborhood, those with whom we work and go to school, those who are close friends, and even those who are strangers — all are to be objects of our hospitality.

Immediately someone thinks, "We cannot fit all those into our dining room for a meal." You're right, but biblical hospitality is not cooking a meal unless a person's need is that he is hungry. Hospitality is seeking to minister unto the needs of others. Sometimes a person may need fellowship and you may choose to do this in part by a meal in your home; but remember, hospitality is seeking to meet the needs of individuals in the name of Christ.

Why is it that Christians don't show hospitality more? Why is it that they don't show concern and give what help they can, even as a conscientious doctor would do for a patient?

Some may feel inadequate; not wise enough to counsel or carry on a conversation. Others are naturally shy and reserved. If you feel inadequate and weak, count your blessings. It's the know-it-alls whom God leaves to work in their own strength, but the weak he delights to help (II Corinthians 12:9).

Nevertheless, the number one reason why the children of God do not show hospitality to their brethren and to strangers is that they are so caught up in themselves they don't have time for others and their needs. Too many Christians live in their own little world; they are so taken up with their jobs, their recreation, their clubs, their houses and other possessions that they cannot even pray intelligently concerning the needs of others. They haven't taken the time to give of themselves and get to know others whom the Lord has sent into their lives. Paul says in Romans 12:13 that Christians are to practice hospitality; the literal reading in the Greek is that they are to "pursue" hospitality. The needs of others aren't always going to be readily evident; you are going to have to take the time to get to know people.

"But I don't have time." I'm sorry, that excuse is not acceptable; the Lord does not command us to do things and then not give time to do them. Be honest; many times you simply don't want to be a part of another person's life because it might inconvenience you; this is a selfish, unloving spirit, for which we must ask forgiveness and which our Lord will

help us to overcome more and more.

"But there are some people who are simply a pain to be with." That is so true. However, don't forget God's love to you. We Bible believers speak loudly about God's grace, his loving us who were so unlovable; yet we fail to realize that this same love is that which we are to show toward others.

What will happen when Christians show hospitality? Of course, the Lord will be honored because his people will be obeying Him; and other wonderful things will happen also:

(1) Christians will be blessed by being a means of helping others in need. To be able to give someone an answer from God's Word concerning a problem in his life is a great blessing. Who knows, with all the divorce and break-ups in homes today, your counsel, a good book you put in their hands, and your love may be used of God to rebuild a family upon his truth. Sometimes those we help take us for granted and show no appreciation at all (that doesn't mean we quit), but the appreciation of one person many times will outweigh the unthankfulness of five.

(2) The whole body of Christ, his professing church, will be blessed. A Christian needed encouragement and another Christian gave it; a Christian needed counsel on financial matters and you could give some help; a Christian was neglecting some responsibility to Christ and you lovingly spoke to him that his ways might be corrected. All of these things work to mature the body of Christ, his church.

(3) Biblical hospitality will also be a means of evangelism. One of the saddest things to be seen in some professing Christians when they speak of evangelism is that they appear to be more interested in numbers than they are in people. They want the membership of the church to grow, but they really are not becoming involved in the lives of people. However, when God's people look at visitors in worship services, neighbors, people at work and school as people with needs and as people to whom they are going to give themselves in Christ, then some of these people are going to re-

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Book Reviews

THE KOREAN PENTECOST AND THE SUFFERINGS WHICH FOLLOWED

by William Blair and Bruce Hunt. The Banner of Truth Trust, Carlisle, Pa., 1977, 171 pp., \$1.95. Reviewed by Cornelius Vantil.

The book has two parts. The first is a reprint of a booklet written by Dr. William Newton Blair in 1910, giving an eyewitness account of the outbreak of the revival in Pyeng Yang (now the capital of Communist North Korea) which so greatly affected the Korean church, together with an introduction by the Rev. Bruce Hunt, Dr. Blair's son-in-law.

In the second part of the book, Mr. Hunt gives an account of the sufferings and martyrdoms of certain Korean Christians, most of whom he knew personally, during his own forty-eight years of missionary service in Korea.

Of the many facts and facets recorded in the part written by Dr. Blair, I shall only mention one of the more striking given in the chapter on "How the Gospel Came to Korea." It is the story of the Rev. Robert L. Thomas, an agent of the London Missionary Society, who was born in Wales in 1840 and went to China as a missionary in 1863. He twice made the voyage to the off-shore islands and the mainland of Korea, known at that time as "The Hermit Kingdom." On his second trip, in 1866, when his ship, the

General Sherman, was burned by an angry mob, he with the crew jumped overboard. Years later a Korean said that Thomas acted strangely, staggering out of the water, not with sword and pistol as the others, but with his arms full of books which he thrust into the hands of the Koreans as they clubbed him down, the blood of one martyr that became the seed of many churches (pp. 27-31).

In the second portion of the book, Mr. Hunt relates the sufferings of the Korean church. Korea was annexed by Japan in 1910 and, Mr. Hunt says, "the Japanese, especially police and military leaders, never understood the spiritual nature of Christianity" but continually treated it as a rebellion. This was demonstrated in what became known as the 1912 "Conspiracy Case" (pp. 83f.). The sufferings of many Christians came to a head when they were compelled to worship at the Shinto shrines (pp. 90-129).

Mr. Hunt also speaks of the struggle with Communism with which came wholesale destruction. In contrast, Mr. Hunt says, "Among the fifty or more who died under Japanese persecution, I know of none who were executed outright." "When I asked Rev. Kim Sangdo, who spent four years in prison under the Japanese and was arrested and beaten by members of 'the People's Army' (communists) if there is a difference between Japanese and communist persecution," he replied: "The Japanese deal with you strictly on the basis of their laws, while the communists' persecution is 'moojee' — unprincipled, stupid, brutal, although on the surface, the communists too held a semblance of keeping the law."

Did all this stop Korean Christians from going forward under the banner of their risen and ascended Lord and Savior Jesus Christ? Listen to their Savior as he prays for them: "I am praying for them; I pray not for the world but for them whom thou hast given me, for they are thine: all mine are thine and thine are mine and I am glorified in them" (John 17:9-10).

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to

separate us from the love of God which is in Christ Jesus our Lord" (Romans 8:38-39).

I have recently finished reading this book (out loud) for both my wife and myself. It has moved us deeply.

GEORGE WHITEFIELD'S LETTERS

The Banner of Truth Trust, Edinburgh, Scotland, 1976, 563 pp., \$11.95. Reviewed by Donald A. Dunkerley.

The letters of George Whitefield, the Calvinistic evangelist of the Great Awakening, and perhaps the greatest Reformed evangelist of all times, are collected in this marvelous volume.

These letters, from the significant years of 1734 through 1742, give us, in a way that no other book could, an understanding of the heart of Whitefield as a young man, a flaming soul-winner during the mighty early years of his ministry. Here we see reflected his compassion, his earnestness, his humility, and his wonder that God should use such a "worm" and "wretch" (two words that we find quite frequently) to do his work on such a grand scale.

Those who know the history of this period will be especially interested to read correspondence to such men as John and Charles Wesley, John Cennick, Howell Harris, and Ebenezer and Ralph Erskine. Here also are his firsthand accounts of events which are high water marks in the history of the gospel and of evangelism.

Those who do not have much knowledge of the history will not have the same appreciation of the details and will read more rapidly, but they will catch the flavor of the life and piety of Whitefield, and it is bound to have great effect. This book will be cherished by many.

A large portion of this edition is a facsimile reprint of Volume I of Whitefield's *Works*. There is an additional section in the back with other letters that had not been printed in the *Works* but that come from the same period. These have been printed in a type that closely matches that of the facsimile. Very helpful notes are to be found on the letters and there is a useful index to correspondents.

A HARMONY OF THE GOSPELS

by Loraine Boettner. Presbyterian and Reformed Publishing Company, Nutley, NJ, 131 pp., paper, \$2.95. Reviewed by Donald A. Dunkerley

This newest work by Loraine Boettner contains little of his words, although the fruit of much of his scholarship. It is best understood by reading the first paragraph of his introduction: "The purpose of this HARMONY is to weave together in chronological order and in one continuous account all of the material found in the four Gospels: Matthew, Mark, Luke, and John, and to include everything without repeating anything. Dates and places have been given so far as possible. The material is thus systematically arranged, and all that the four writers have to say about any particular event or teaching is brought together in one compact statement. Full Scripture references are given, usually by means of footnotes."

Normally, one thinks of a harmony as a book with biblical narratives in several parallel columns. Here it is presented in one consecutive account, all in the language of Scripture taken from the American Standard Version. It provides us with a continuous life of Christ, which is an advantage, although there is something lost because we are not studying each account in its context in the individual gospel in which it appears. Of course, no one can be sure of the exact order of events, and no two scholars are likely to produce exactly the same chronology.

An interesting appendix sets forth Boettner's thesis that Christ was crucified on Wednesday rather than on Friday.

GOD'S PLAN UNFOLDED

by Jack B. Scott. Privately published, available from Reformed Theological Seminary, Jackson, Mississippi, 282 pp., \$5.95. Reviewed by Donald A. Dunkerley

This volume will be very helpful to many Christians seeking to understand the Old Testament. The former chairman of the Old Testament Department of Reformed Theological Seminary has provided an exceptionally helpful volume that gives Christians an overview of the

whole Old Testament so that each part can be seen in perspective. Dr. Scott's work is an introduction to the content of the Old Testament rather than an introduction in the technical scholarly sense.

"The unfolding of the history of God's dealing with his people" is the theme traced in this chronological account. God's sovereignty, his covenant dealings with his elect people, and the authority and inerrance of Scripture are evident throughout.

Every reader will find fresh new insights to help his understanding. I especially like his unique treatment of the books of Ecclesiastes and Song of Songs. This book should be in every church library and in the personal library of every Christian who is serious about his study of the Old Testament.

THE NEW TESTAMENT TEACHING ON THE ROLE RELATIONSHIP OF MEN AND WOMEN

by George W. Knight, III. Baker Book House, Grand Rapids, MI, 1977, 68 pp., paper, \$3.95. Reviewed by Donald A. Dunkerley.

We are living in days when many object to the concept of men being head of women, and women being in submission to men in the home, in the church, or anywhere else for that matter. Most of those who raise these protests have little concern for what the Scripture says on the subject, but it is important for us who believe in the Scriptures to know what they say.

The Professor of New Testament at Covenant Theological Seminary has written extensively on this subject. He has written articles that have appeared in the *Journal of the Evangelical Theological Society*, the *Presbyterian Journal*, and *Christianity Today*. This new book constitutes a reworking of all of his previously published material into one new unified volume. Particular attention is given to the concepts of submission and headship, both in marriage and in the church. He presents the biblical evidence and answers objections.

Included as an appendix is a paper which he prepared for the Reformed Ecumenical Synod.

Although it reflects massive and precise scholarship, this book is easy to read and will be found very useful by church members as well as by ministers and theologians.

A HOLE IN THE DIKE: CRITICAL ASPECTS OF BERKOUWER'S THEOLOGY

by Carl Bogue. Mack Publishing Company, Cherry Hill, New Jersey, 1977, 27 pp., paper. Reviewed by Donald A. Dunkerley

Professor Gerrit Cornelis Berkouwer is a professor of systematic theology at the Free University of Amsterdam. He is regarded by some as an orthodox Reformed theologian, a man who is a living contemporary equivalent to such men as Louis Berkhof, Charles Hodge, or Benjamin B. Warfield.

However, there are others who are aware that there are serious flaws in Berkouwer's theology which disqualify him from being viewed with the same eminence with which we regard the above men, and should cause us to exercise caution in regarding him as an orthodox theologian.

One man who has serious reservations about Berkouwer's theology is Carl Bogue, a Presbyterian Church in America pastor in Akron, Ohio, who has personally studied under Berkouwer.

A Hole in the Dike is a simple monograph introducing the qualifications that one might feel about Berkouwer, who, Bogue says, "stands with one foot in a confessional heritage he refuses to abandon and another foot in the world of ecumenical ventures which frequently conflicts with his heritage." There is a great deal of solid material in these few pages which should be carefully studied by anyone interested in Berkouwer.

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Wanted: Administrator

Licensed Administrator for Church-related Christian nursing home. Personal care level. For information write: P.O. Box 26, Oostburg, WI 53070.

News and Views

(continued from page 2)

with us since the end of November. Much like California, Lebanon has dry summers and rainy winters. The mountains above Beirut are beginning to be snow-covered, but down here on the coast it is very unlikely that it will get to freezing. But when it storms all creation seems angry; the winds rage, the rain pours down, water gushes through the streets, the waves of the sea turn gray and toss wildly.

We have started public worship services in English Sunday afternoons. The Lord has provided the small German Embassy church building. Attendance is poor so far, but this is expected in the beginning. We also meet for worship in our home Sunday morning, in Arabic. So far only a few individuals are participating. We hope this too will develop into a small organized church.

The most exciting part of our ministry has been with individuals. I have been involved with a family under the influence of Jehovah's Witnesses. We study the fundamental truths of Scripture in their home. More exciting still is the rapidly growing impact the gospel is having on a neighboring family. The wife is just hungry for the Word of God, and the husband too is beginning to open up. Several evenings a week we have Bible studies and prayer with them at their request. We have developed deep friendship with them and are hoping they may become a core family to work with us, since we have lost almost all our previous church members, because they are still working outside the country or have left permanently.

Letter from Taiwan

Following are portions of a letter from the Rev. Robert Marshall, Orthodox Presbyterian minister serving as a missionary in Taiwan. The letter is dated January, 1978.

It is difficult, if not impossible, to describe the adjustments required for living in a culture where virtually everything is strange and difficult. Imagine that you are in Taiwan for a moment. The first and most obvious difference is the lack of

communication — you cannot understand what is being said, you cannot speak and you cannot read the language that is all around you. A man comes to your gate obviously collecting money for something, but WHAT? You can't understand what he is saying, nor can you understand the Chinese characters on his paper tablet. You check with a neighbor . . . and find he is collecting for the water bill. After the first time you are at least prepared when a man comes collecting money again, even though you still cannot understand or read. By using sign language — pointing to the lights or the water meter — you are able to figure out which bill you are paying!

Taiwan is a land of many little shops. Most of the stores are about the size of a single car garage in the States, and have an open front and pull-down door like a garage. All the construction is basically the same, whether the shop sells clothes, electrical and plumbing supplies, or food and household items. The only way you can find anything is to go along the streets looking in all the shops until you locate the right kind of store, then go inside and look around more until you see the item you need. Virtually all the meat, vegetables and fruits are sold in open-air markets and displayed on wooden stands. Shopping can be very tedious and time consuming.

We have been studying Taiwanese now for about ten months, and so are slowly overcoming some of the language barriers. . . . Our teachers seem pleased with our language progress. However, there are naturally some discouraging days when it seems we'll never be able to master the language. The Lord has been gracious, though, and the encouraging days have outnumbered the discouraging ones. Please continue to make this a matter of prayer.

News from France

Eighty-two students have enrolled in the Reformed Seminary in Aix-en-provence, France, for the 1977-78 school year. This represents a substantial increase over the total of fifty-three last year. The student body comes from diverse religious backgrounds — there are converts from both Islam and Mormonism, and from ten countries on three continents. The Sem-

inary is committed to an authoritative and inerrant Bible and a confessional Reformed theology.

A new degree program, the master of theology, is being offered for the first time this year. It is being developed under the direction of New Testament Professor Peter Jones, a missionary of the Presbyterian Church in America. The program includes eight courses offered by visiting professors such as Dr. Peter Beyerhaus, Dr. Jan Dengerink, and Dr. Pierre Marcel. A scholarly thesis is required. Eight students are enrolled in the program.

Work is progressing on the new classroom and library building. Completion is expected early in 1978, but meantime the Seminary is suffering from severe overcrowding. Even the use of the new building will be a mixed blessing — all building payments will then be due, and it appears that a crushing debt will have to be assumed by the Seminary unless God's people give more for the project. The Huguenot Fellowship, P.O. Box 175, York, PA 17405, will be happy to receive and forward to Aix any contributions for this project.

The Seminary has high expectations for 1978, not only because the new building can be used, but also because the first few graduates will be ready for service in the Reformed Churches of France.

Protestantism in Spain

R. E. S. News Exchange. After hundreds of years of oppression in an almost exclusively Catholic country, Protestants in Spain are slowly becoming accustomed to their freedom. Not until 1968 did the Protestant churches in Spain obtain legal recognition. Before then it was illegal for them to meet in a church or to publicize themselves.

With the death of Franco in 1975 a new era was introduced, and the last years have seen many changes. Protestant churches have now become visible. The largest groups in Spain are the Plymouth Brethren with 95 meeting places and some 5,000 members. Evangelical Baptists also have some 5,000 members. North American missionaries working in the country number about 150. The Protest-

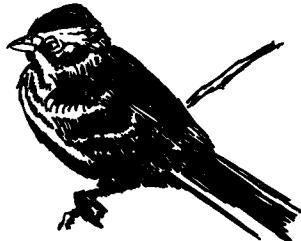
(continued on page 10)

Sparrows

Are not five sparrows sold for two farthings,
and not one of them is forgotten before God?
But even the very hairs of your head are all
numbered. Fear not, therefore, ye are of more
value than many sparrows.

— Luke 12:6-7

*Dull brown sparrow
in the dull brown dirt,
scratching for dull brown seeds
on a dull brown day;
when I come your way
I do not see you
until in dull brown flight
you fly away.*



Of the many species of birds in our neighborhood, perhaps the one which generates least enthusiasm is that weaver finch of the Old World known to us as the English or house sparrow. Since its introduction into North America in the 1850s it has literally speckled every city street and country roadside. Today it can be found from British Columbia to Newfoundland and south to Mexico and the West Indies.

With mottled plumage and dull chatter, the house sparrow has not gained many admirers. Even the most ardent bird-lovers have to admit that its two or three batches of young a year are a bit burdensome. Some people, I'm sure, do not ever notice the house sparrow, so camouflaged it is in the brown of country landscape and in the commotion of city life. And those who know the sparrow know it for its

annoying habits rather than its merits of recycling city left-overs or eating harmful insects.

Yet this creature is loved by its Creator. The ordinary sparrow is neither without food nor nesting material. All its needs are met. The great reasoning of Luke 12:6-7 is this — if God does not forget one sparrow, he will certainly not forget one of his children. He knows us intimately and perfectly. "Even the very hairs of your head are numbered."

Of all God's creatures, we should be the least fearful or worrisome. No part or circumstance of our lives is too small for our Father's interest and care. "Fear not, therefore: ye are of more value than many sparrows." We can sing confidently with the song writer —

"His eye is on the sparrow, so I KNOW he cares for me."

Pursue Hospitality... (continued from page 5)

spond with faith in Christ as Savior and Lord.

"How do I begin?" First pray for forgiveness for your indifference to the needs of others. Ask the Lord to help you to become more sensitive to the needs of those around you. Ask for wisdom as to how you can help them for him.

Why not draw up a list of families in your church and neighborhood whom you are going to attempt to get to know better? Why not ask your minister to give you the names of some of those who have visited worship services so that you might give them a phone call, a visit or have them into your home?

You shouldn't try to have every family in your church and neighborhood into your home during the next month. But in the next six months — or a year — why not plan to get to know two families in the church better than you know them now? Select two families who have visited a recent worship service and whom you want to follow-up on for the next three or four months. Don't concentrate on those whom you already know well. "Pursue hospitality" — use your head, think, work, persevere.

Remember, this is Christian hospitality. This is obedience to Christ, not just trying to be good. It is loving others for Christ, speaking to them with the knowledge we have of him, seeking to see others blessed by him in their souls and bodies. *Mr. Hurst is pastor of Westminster Presbyterian Church, Kingsport, Tenn., a congregation of the Presbyterian Church in America.*

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News and Views...

(continued from page 8)

ant presence has been strengthened by the availability of Protestant literature and the increasing access to radio. The Back to God Hour of the Christian Reformed Church is broadcast in Spanish on national stations and by short wave from Monte Carlo.

Nevertheless, the Roman Catholic Church still claims 99 percent of the population. Protestant parents have to send their children to schools run by the Catholic church in which instruction in the Catholic faith is obligatory. Less than ten Protestant Christian schools exist, and there are only three seminaries and six Bible schools which together train only about 200 leaders for the Protestant community.

Evangelical churches in America are beginning to see Spain as a challenging mission field. The Reformed Presbyterian Church, Evangelical Synod, recently appointed its first missionary family to that country.

The Task of Biblical Theology...

(continued from page 3)

but also in the present and future experiences. For Paul it almost seems that the future, the eschatological finale if you will, has become already present for Christ, and therefore also present for the believer in union with him. Not that there is not still for the believer a future, but in a genuine though spiritual sense the believer already participates in the kingdom blessings. There is still the Second Coming, still the believer's death and resurrection, still the glorious consummation of all things. Yet Paul seems to be saying that the believer is already in possession of heaven.

These tones and undertones seem to be quite different from what we find in the Synoptics, or in John. The student of Biblical Theology must analyze all of these stages by which the complete New Testament revelation has come to the church. His greatest problem, however, will not be to discover the so-called "Theology of Luke", or the "Theology of Paul." His greatest problem will be to

discover that unifying factor by which all of these several "theologies" may be brought together into a single system of revealed truth, or, to put it in the opposite way, to formulate in Biblical terms that comprehensive system of revealed truth within which all of these separate parts will find their natural home.

It is just at this point, in our view, that the student of Biblical Theology faces the gravest challenge, and is in the greatest danger. The danger, to be specific, is that, confronted by the variety which exists in the several parts of Scripture, he will give up any attempt at unification or harmonization, and will be content to have a number of theologies but no theology.

To the biblical scholar who stands comfortably within the liberal critical tradition this presents no problem. He has already rejected the supernatural, he does not believe that the written Scripture is the very Word of God, inspired and infallible. He holds that the various writers had their own purposes, that they were influenced by their contemporary situations, that they may very well have changed their views during the course of their writing careers, and that there is obviously no need, nor in fact even the possibility, of bringing everything into a unified whole. In large measure they make it their aim to emphasize i.e. divergences rather than unity. They think they find that Paul revised his view of the resurrection of the believer, and they see the fourth Gospel as picturing a very different Jesus from the one seen in the Synoptics.

For these liberal critics, Biblical Theology, as they think of it, is closely tied in with what has come to be called redaction criticism. In this view, the writers of the New Testament are seen to be editors of material that has in one way or another come to them. The critic seeks to discover what the editor-author has done with his material, and why. This sort of analysis relates particularly to the historical books — the Gospels and Acts. As we have noted, these critics have already and *a priori* rejected the supernatural. The elements in the Gospel narratives which tell of Jesus working miracles, of the virgin birth, of his claims

to deity and Messiahship, are not to be considered as genuinely historical. Rather they represent an effort on the part of the writer to express in story form his own faith or the faith of the early church. The speeches and discourses which John records are not considered historical, but are his theological constructions by which, from his time point, after many years and much meditation, he transfers to Jesus that which he has come to believe concerning Jesus. What the writings tell us, therefore, is not what actually happened in history, but what is in the mind and the faith of the writer. Much the same attitude characterizes the study of the other Gospels and of Acts.

The one who believes the Bible to be indeed the Word of God written, inspired and infallible, cannot accept or rest in such a position. That which is authoritative for him, that which is true, is that which stands written. The Jesus in whom he believes is the Jesus presented in the Gospels, not some uncertain shadowy figure whose dim outlines appear as a result of redaction criticism. He too sees the problems involved in Biblical studies. He too struggles with the correlation between the picture of Jesus in the Synoptics and that in John, and the correlation of both of these with the interpretation placed on applied redemption by Paul.

But he is sure that there is a genuine correlation. There is common ground between the Kingdom of God and its righteousness of Matthew, the "I am . . ." of John's Jesus, and the "raised up together with Christ" of Paul.

Thus it is the task of the student of Biblical Theology who would be true to the Scriptures, to face the problems inherent in such studies, and to seek to discover and exhibit not only the varieties of thought and expression contained in the revelation through Scripture, but the underlying and overriding unity of that revelation, the "Whole Counsel of God."

In this way Biblical Theology will be performing its proper function, which is to be the way station on the road to a genuinely Biblical Systematic Theology, in which once again the totality of revelation will be seen in its full and glorious

perfection, many members indeed but one body.

The Apostle Paul tells us that the gospel is the "power of God unto salvation to every one that believeth." The world stands in need of the release of that power, that dynamite. We have yet to understand, much less to proclaim, the fulness of the gospel, the perfection of God's redemptive purpose, the glory and majesty of Jesus Christ. To the extent that Biblical Theology contributes to the exhibition and proclamation of that full gospel, it is contributing to the release into the world of that power unto salvation which is so desperately needed, and which alone will bring every knee to bow and every tongue to confess that Jesus Christ is Lord, to the glory of God the Father.



Women of the Covenant... (continued from page 4)

cutions, Edinburgh) on January 26, 1681. Their testimonies before the Council and on the scaffold were uncompromising. As Isabel climbed the ladder to surrender her life she turned and addressed the onlookers thusly, "I lay down my life for owning and adhering to Jesus Christ, He being a free king in His own house, for which I bless the Lord that ever He called me to that." Just before the executioner was to send her to eternity she turned and implored, "O, be zealous, sirs! be zealous! be zealous!"

The day before this execution, both women had been visited by Archibald Riddell, a Covenanting minister who capitulated to the establishment and had come to try to persuade Marion and Isabelle to conform. One writer has coyly remarked that he might as successfully tried to soften into velvet and silk the brute mass of Castle Rock!

"Would you care to join me in prayer?" he asked.

"Wherefore? We know the strain of your prayers will be like your discourse," they said.

"I shall not mention any of your prin-

ciples in my prayer, but only desire the Lord to let you see the evil of your doings."

They told him they desired none of his prayers at all. "Forced prayers have no virtue."

On the next morning, the day of their execution, the friends were led into the Council Chamber and were taunted by Bishop Paterson.

"Marion, ye said you would never hear a curate; now you shall be forced to hear one." He commanded one of his suffragens to pray.

He was outwitted.

"Come, Isabel, let us sing the twenty-third Psalm," requested Marion.

Line by line these two, who were appointed to death, sang of the Lord their Shepherd, and of the Valley of the Shadow where His Rod and His Staff sustained them and of God's house, in which, for evermore, their dwelling place should be.

And not a petition of the Curate's prayer was heard!

Later that day when Marion Harvie climbed the ladder to surrender her life, she said: "At 14 or 15 I was a hearer of the curates and the indulged; and also a *BLASPHEMER* and *SABBATH-BREAKER*. A chapter of the Bible was a burden to me. But, since I heard this persecuted Gospel, I durst not blaspheme nor break the Sabbath, and the Bible became my delight."

These covenanting sisters were not the only martyrs. There were others. Who can forget the cruel drowning of Margaret Lauchlison and Margaret Wilson? In the Solway River in May 1685, one of the most terrible acts of persecution occurred. Today the Solway River is a low, flat marshy area. You have to walk out quite a distance before you get to deep water. Its appearance is similar to bayous found along the waterways of the Gulf Coast. Back then, the river was deep with little marshland.

The older woman, Margaret Lachlison, was tied to a stake well out from the beach and the younger woman, Margaret Wilson, who was only eighteen years of age, was fastened to a stake nearer the shore. When the waters had risen around the older woman and were overwhelming her, the soldiers asked young Margaret

what she thought of her companion now.

"Ah, what do I see but Christ wrestling there!"

After the water had risen well up around her own body, they drew her to the shore and tried to get her to recant. They offered to save her life if she would only say, "God save the king."

She replied, "God save him if He will for it is His salvation I desire."

But this would not satisfy them. They again dragged her out just before she was about to drown, still praying, and they said, "Pray for the King." "Oh, Margaret, say it," pleaded some.

"Lord, give him repentance, forgiveness and salvation, if it be thy holy will," she gasped.

"One impatient officer in wild, impatient passion cried, "We do not want such prayers. Tender her the oaths."

She groaned, "No! No! No sinful oaths for me. I am one of Christ's children. Let me go."

They brutally threw her back into the waters where she continued reciting scripture, holding her Bible close to her, and repeating the precious verses from Romans 8 until the waters totally engulfed her. Young Margaret had already seen the elder Margaret praying and reciting Romans 8 to the finish, dying a faithful death for her Lord. These covenanting ladies had been caught sneaking into town in an attempt to get more provisions for covenanting families forced into hiding by the Great Ejection and threat of death by the dangerous Dragoons.

Let us not forget The Women of the Covenant — the faithful women through whom we receive our Reformed heritage. The story of our heritage would not be complete if I did not close with this favorite poem oft quoted by the Women of the Covenant in those trying days:

The shout of a King is among them!

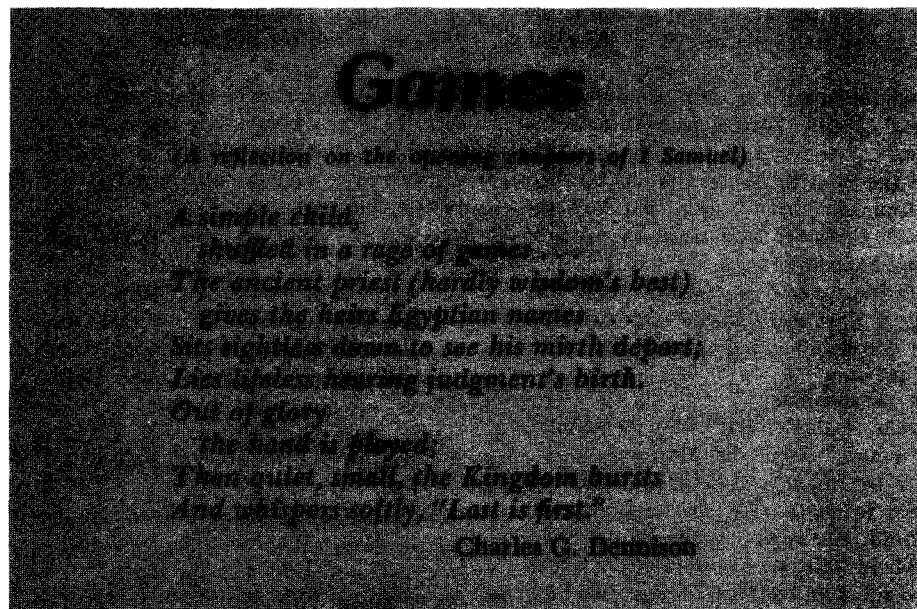
*One King and one song,
One thunder of manifold voices
harmonious and strong.*

*One King, and one love and
One shout of one worshipping throng.*

Author unknown.

The Presbyterian Guardian

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WHATEVER HAPPENED TO BIBLICAL TONGUES?

by Leonard J. Coppes. Pilgrim Publishing Co., Phillipsburg, NJ, 1977, 99 pp., paper, \$2.95, and

WHAT ABOUT CONTINUING REVELATIONS AND MIRACLES IN THE PRESBYTERIAN CHURCH TODAY?

by Robert L. Reymond. Presbyterian and Reformed Publishing Company, Nutley, NJ, 1977, 64 pp., paper, \$1.95. Reviewed by Donald A. Dunkerley.

Both of these books deal with biblical evidence for the cessation of tongues speaking at the completion of the New Testament revelation. Both are by Presbyterian ministers who are concerned about the appearance of modern tongues speaking in Presbyterian churches today. Coppes is a minister in the Orthodox Presbyterian Church, and Reymond in the Reformed Presbyterian Church, Evangelical Synod. Coppes is a pastor in Harrisville, Pennsylvania, while Reymond is Associate Professor of Theology and Apologetics at Covenant Theological Seminary.

Some writers, such as B. B. Warfield, argue that tongues have ceased because

all miracles ceased with the cessation of special revelation, since miracles exist to authenticate revelation. Other writers, such as Walter J. Chantry, argue that tongues ceased with the cessation of special revelation because tongues are a special kind of gift to authenticate a man as a bearer of special new revelation. But Coppes and Reymond both argue that tongues ceased with the cessation of new revelation because tongues are themselves revelational!

Both books give considerable attention to the exegesis of relevant biblical passages. Coppes has the larger book and the broader, more panoramic approach to the subject. Reymond focuses in more particularly on crucial passages, particularly I Corinthians 13 and 14. Especially helpful is Reymond's treatment of private tongues speaking as set forth in I Corinthians 14. Contrary to the usual understanding of the phrase, "My understanding is unfruitful," Reymond argues persuasively that I Corinthians 14 teaches that the biblical tongues speaker himself understood what he uttered.

Both these books move from a biblical exposition to practical discussion of disciplinary problems in the Presbyterian church because of the appearance of modern tongues speaking.

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