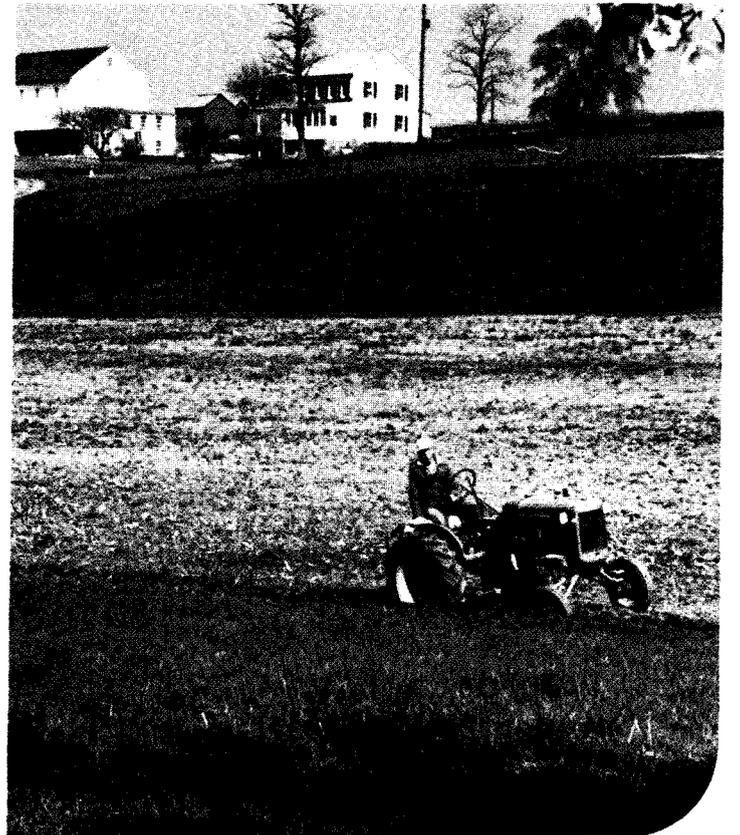
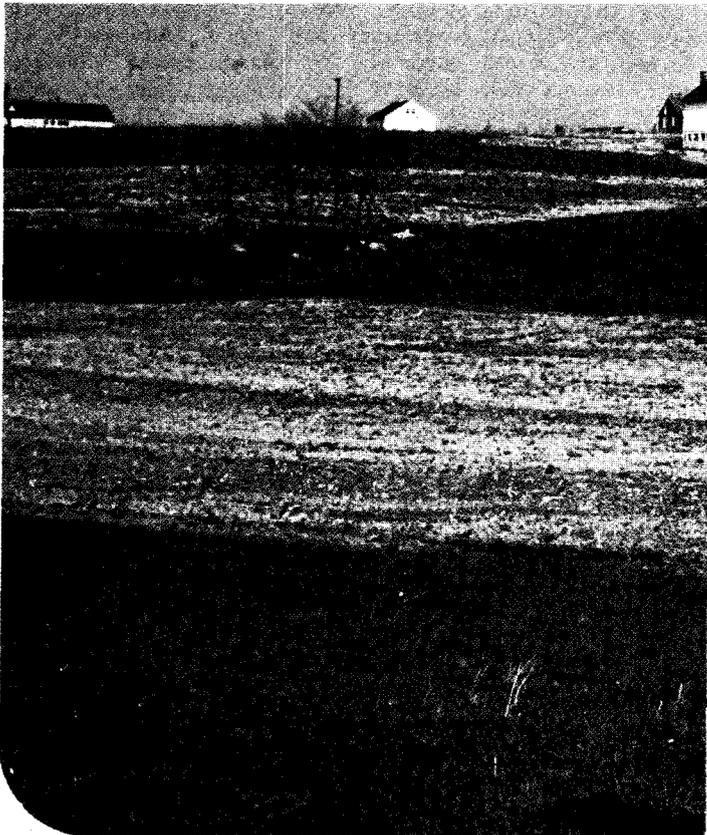


# The Presbyterian Guardian

IN THIS ISSUE:



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## Letters

### About the R.E.S.

May I be permitted a few comments on my friend (I hope) John Thompson's letter to you (Nov. 1977, p. 2) suggesting that the Orthodox Presbyterian Church should withdraw from the Reformed Ecumenical Synod? As I do so I want it clear that I write as a member of the Orthodox Presbyterian Church, not as President of the R.E.S. I write, as I believe Mr. Thompson did also, out of concern for the witness of our church. I write, too, out of a concern for accuracy, and I believe that Mr. Thompson lacked some information.

Mr. Thompson sought to make five points in support of his thesis, and I shall take them up in order.

(1) Is our church aware "of the strong protests of some of the smaller Reformed churches against the continued membership of the doctrinally shaky Dutch churches"? *Indeed we are*; the Orthodox Presbyterian Church shares much of their concern. Our delegates at past Synods have consistently debated and voted on the side of the large majority that has ministered to the Gereformeerde Kerken in Nederland by advising and warning them against the direction in which it was felt they were turning. And, even as our own Book of Discipline provides that church discipline must become increasingly severe when repentance is lacking, so the actions of successive Synods have become stronger. As a result of the Cape Town Synod the GKN is no longer left to reply to the Synod on its own, but the R.E.S. Interim Committee is now to have face-to-face discussions with them both as to their apparent tolerance of heresy and their membership in the World Council of Churches. It is a clear biblical principle that it is the duty of the church to warn and admonish and plead with its members whom it believes to be sinners, before severing the fellowship. It is that biblical principle that the R.E.S. is following.

It is always a matter of judgment for

the church to decide when it can go no further. So far we have judged that that point has not yet been reached in this instance; for the present we hope, as we pray and work, that instead of coming to that point the errors will be acknowledged and the integrity of the GKN as a Reformed church will be reestablished. How can we do less?

(2) It is said that "advice" (actually, it was a plea) given to the South African government was initiated by the moderamen (officers of Synod), not by the "rank and file." Although this complaint seems to indicate that there is something inherently wrong with leadership, the fact is that the idea did in this case originate with the "rank and file" during the Missions Conference that preceded Synod; it arose because of the riots that occurred in Soweto, and after Synod convened and advisory committees were appointed, and after consultation with members of the Advisory Committee on Missions, it was agreed that the Moderamen would propose action at the earliest practicable time. Mr. Thompson could not know all this because there was no formal action of the Synod and therefore it could not be recorded in the *Acts* of Synod.

Mr. Thompson could have known, however, that after the resolution was presented to Synod there were several motions made to weaken the resolution but they were defeated (*Acts*, p. 34).

(3) Mr. Thompson described the delegates as "vacillating on this 'advice' until after they had dined sumptuously as guests of a government official." The fact is, as the *Acts* make clear, there were only 24 minutes from the time that the resolution could be brought to the floor until the set time of recess for dinner (though recess was delayed for 20 more minutes). The Moderamen introduced it before dinner in order to give the delegates time to think on it and talk together. But a common tension arose: some wanted to "act now," others wanted more time to "think it over." There was no vacillating; action was wanted, and action there was even though it meant reconvening at 10:30 that night and remaining in session until it recessed at 12:40 AM following a very moving period of prayer in praise, repentance, and intercession.

(4) The imaginary "frenzy" of delegates

(continued on page 8)

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# Peter and the Resurrection

Lawrence E. Eyres

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"Go your way, tell his disciples and Peter. . ." (Mark 16:7)

This is Easter Sunday, and among those who come here from one Lord's Day to another a spirit of joy prevails. I could wonder what there is to be so happy about in a world where optimism is not the prevailing mood. There is so much sin, so much strife, so much unease as we contemplate an uneasy future.

How many sad hearts are there beneath the new spring finery? For how many of you is this the last Easter you'll spend in good health? or the last Easter ever in this world? (How well I remember my last Easter in a former pastorate. After the service one man came to me on the verge of tears. He told me that he had heard the last Easter sermon he'd ever hear from me, since I was leaving that week to candidate in another pulpit. And he turned out to be right. But what neither of us knew then was that he had heard his last Easter sermon but one in this world!)

What resurrection message has Scripture for those who are fearful and troubled by the forebodings or an uncertain future, or others who bear heavy burdens for which they see no relief? Perhaps a look at *Peter and the Resurrection* will prove just the right answer.

I. *Despair*. Yes, that is the word for the mood of Simon Peter, one of Jesus' disciples, when resurrection day dawned. And this was no passing mood of one who experiences the normal ups and downs of life. This mood of despair might well have weighed on him till he would fall into an early grave. Peter loved Jesus. This we must understand. His love for Jesus was all of him. He had believed

Jesus to be the Son of God, the Messiah. He was first among the disciples to confess as much. He had left a lucrative business to follow Jesus. He was not the sort of man to halt between two opinions. If a thing is right you do it, and you don't count the cost. It's as simple as that.

But one thing Peter couldn't get straight. He could not accept the fact that his Lord must die. As do most of us, he saw death as "curtains" to any career—most especially that of Jesus. Once when Jesus told him plainly that he must go to Jerusalem, fall into enemy hands, be crucified and then rise again, Peter didn't hear a thing beyond the word "crucified," and this he rejected. "Lord, this shall not be unto you!" Though Jesus' rebuke cut him down to size, the idea of a crucified Messiah never registered.

Then came the dreadful night. While in the upper room, during the Supper, what could the Lord mean by, "This is my body—broken, . . . my blood shed"? And, later, when Jesus identified his betrayer—one of the Twelve . . . As if that weren't enough, the subsequent discourse (John 14-16), in which he told them he was going where they could not follow him, filled Peter with despair. By now this disciple was beginning to credit his Master's words. But how? Why? He still could not understand.

As they left the upper room, Jesus addressed Peter directly: "Simon, Simon,

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## *One act of cowardice calls for another, and another.*

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Satan has asked for you that he might sift you as wheat." But Peter would hear none of this. "I am ready to go to prison and to death with you, Lord." Brave and loving words, these. But Jesus continues, "Before the rooster crows twice you will deny me three times!" Peter, supported by the other ten, furiously rejected this notion.

We come now to Gethsemane. You know Peter, James and John slept while Jesus struggled for one hour in the anguish of bloody sweat, though they were twice warned, "Watch and pray lest you

fall into temptation." Then came the temple police with a motley crowd, led by Judas, to arrest Jesus. Peter had earlier secured a sword, which he now drew and would have cut off more than Malchus' ear had not Jesus told him to put up his sword. He said he could call legions of angels if he needed anyone to fight for him. This is what unnerved Peter. What other way was there to remain true to his Lord? How else could he show his love? Had Jesus not restrained him, Peter would have gone down in blood and glory. Such was his love for his Lord. But now, what was there left for him to do? His despair deepened.

Inside the high priest's house, it was the maid who asked him if he was not one of Jesus' disciples. Now, friends, have you not been in similar straits? A question is put to you for which you have had no preparation. You are instantly on the spot. In Peter's place, what would you have answered? Would it be, "Yes I am, make what you will of it!"? I'm afraid, given Peter's confusion and frustration, you'd have denied Jesus too. And so would I. Furthermore, one act of cowardice calls for another, and another. Peter had forgotten all about the cock crowing. Some time after his second denial he heard a rooster crow, though it meant nothing to him. But then, about an hour after his second denial, someone else charged him with being one of Jesus' disciples: "You are a Galilean; your accent gives you away." And out of Peter's mouth came first a vehement denial followed by a volley of oaths and curses to support the monstrous words of denial. Then two things happened in close succession: the rooster crowed the second time (which brought to his remembrance that he had heard it before); and, from the inner room where Jesus was on trial before the Sanhedrin, Jesus looked at Peter, and Peter saw the look. His Master's expression must have conveyed a strong message, because Peter left the house immediately. Grown-up men do not like to weep in public. We don't know where he went, but oh, how he wept—inconsolably!

The next day did not make things any better—learning of the Sanhedrin's verdict, Pilate's sentence of death upon Jesus, and the six hellish hours of the cross.

Whether he himself witnessed it or not, Peter knew that Friday evening that his Lord was dead. He also knew that he had denied him in his hour of need and thus had contributed to his death. This man was despair itself. I am sure he wished a thousand times that he were dead. But, irony of irony, Peter the coward was alive while Jesus the (hoped for) Messiah was dead. What miserable company were his thoughts now: "I denied him in his hour of need—even in spite of his warning! He would never forgive me, and I'll never forgive myself."

II. *From Despair to Joy.* Friends, you may never have felt the way Peter felt all that black Sabbath. But surely some grief or self reproach has fastened itself on your heart as with an iron chain, and you could not shake it. No man (you thought) could ever be as miserable as you. A "Cheer up! it could be worse;" or "It's always darkest before the dawn!" would only drive you deeper into your prison cell of abject misery. You and Peter. I think that's why we identify with him so readily: he's so like us, so thoroughly (and sinfully) human. Peter was not a man with *feet* of clay, he was *all* clay!

Next morning those devoted, weeping women came to the tomb early to render the last service of love to their fallen Master. And as they neared Joseph's garden they wondered who would roll away the heavy stone. Presently they were amazed to see it already removed. So they entered the tomb and were immediately dazzled by the sight of the shining angel. They were terrified until he spoke to them. "Don't be frightened. You're looking for Jesus who was crucified. He is risen! He is not here: see the place where they laid him. And go your way, tell his disciples *and Peter* that he goes before you into Galilee."

The women couldn't know why Peter alone was mentioned by name. But they faithfully conveyed the message—probably to the house of John. And Peter was there. Moreover, somewhere in the comings and goings Mary Magdalene had come to the two of them with the announcement that the tomb was empty—probably before the arrival of the other women with their message. Peter and John ran to the garden tomb—John, the

younger, arriving first. But Peter was first to enter. John tells us that he himself saw the grave-clothes there, and the head-covering in a place by itself, and that he believed that the Lord had risen. But John, at that point, was a minority of one. Peter and the rest still did not believe, even when the women came with the angel's message. They laughed sardonically (we can imagine), Peter laughing loudest of them all—a mirthless laughter.

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*At last, Peter began to see  
the proper place of the cross  
and the tomb, and why the  
latter could not keep its prey.*

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He and doubting Thomas were of one mind. Jesus of Nazareth *is dead*. What else is there to say?

But one thing happened during the day. We don't know when, but it was before night. The risen Lord appeared to Peter alone. This we learn from Luke 24:34 when the eleven met the two disciples who had returned after meeting Jesus on the Emmaus road and heard the startling news, "The Lord is risen indeed and has appeared unto Simon." And Paul, in I Corinthians 15:5, names Peter (Cephas) as the first of the Apostles to see the risen Lord. What passed between them is not even hinted at in Scripture. Could it be that what passed between them was too intimate and precious for human eyes and ears? Or could it have been that Peter, on seeing that the Lord was alive, threw himself prostrate at Jesus' feet to weep out his grief and shame at having denied the Lord he loved? Either way, the despair was gone. At last, Peter began to see the proper place of the cross and the tomb, and why the latter could not keep its prey. Now his step was firm and sure again. Peter *lived and walked in joy*.

III. *From Joy to Total Commitment.* We pass over the next two meetings between Jesus and his disciples. Nor are we sure that the lakeside meeting of which we are going to speak came before the meet-

ing on the mountain in Galilee or after. But in John 21 we learn that Peter and six other disciples—all formerly fishermen—decide one night to try their hand at fishing once more. But they caught nothing all night long. Then, in the dimness of the early dawn, they saw the outline of a stranger standing on the shore. He called to them, "Sirs, have you caught any fish?" "No," they responded. "Throw your net on the other side of the ship," he called back. They did. And instantly, the net was full. John said to Peter, "It's the Lord!" Peter, caring nothing for the catch, grabbed his fisherman's coat and jumped into the water, half wading, half swimming to the shore till he stood before the Lord. How he loved him!

After breakfast Jesus asked him the well-known, three-times-over question, "Do you love me?" By the third time Peter was deeply grieved. "Lord, you know all things; you know that I love you" (as if to say that anyone else might doubt, not knowing his heart, but how could the Son of God doubt his love?). We know now the reason for the thrice-repeated question and the thrice-repeated command, "Feed (shepherd) my lambs (sheep)." Jesus not only forgave Peter his wretched, three-fold denial, but also restored him to his position among the apostles. But what is not always clear is why the Lord's next words to Peter come on the heels of this episode of restoration and recommissioning. "Verily, verily, I say unto you, When you were young you dressed yourself and walked where you wanted to go; but when you are old, you'll stretch out your hand and someone else will put on your garment, and will take you where you don't want to go." Now John evidently wrote his Gospel after Peter's death, because his comment is (John 21:19), "This spake he, signifying by what death he should glorify God." Whether Peter fully understood the Lord's prophecy (it would appear from II Peter 1:14 that he did), Peter was unduly curious about how John should die. Peter's Lord gently rebuked this curiosity with the words, "If I will that he tarry till I come, what is that to thee? Follow thou me" (verse 22).

Why does this latter exchange follow on the heels of the recommissioning of Peter? It was out of love that Peter vowed loyalty

to his Lord even unto prison and death, that terrible night before Jesus was crucified. And Peter's love of his Lord prompted this brash declaration (which knew not the subtilty of Satan, neither the frailty of the flesh). Now Peter was forgiven and restored. But he was not relieved of his former vow. He would confess his Lord to a martyr's grave.

It is well that a spirit of joy prevails among you this Easter day. I am not so sure that the accompanying finery is equally commendable. But one thing needs to be said about the joy. Let it not be the joy that is promptly forgotten before you have finished your dinner today. That kind of Easter joy is at best superficial, at worst farcical. Resurrection joy needs to be tempered and enduring. In fact, there is not a whisper in Scripture mandating or legitimizing an annual celebration of the resurrection of our Lord. But there is everything requiring a weekly commemoration that "the Lord is risen indeed." That's why it is called the Lord's Day. And our joy needs weekly reviving. Will you be here the next "Easter"? that is, next Lord's Day?

And how, you may say, do I get such an application from a sermon on *Peter and the Resurrection*? Simply because as soon as Peter was restored to his place among the apostles of Jesus, Jesus made it clear that Peter's commitment to the risen Lord includes a life of total dedication, a whole offering—a living sacrifice—unto Christ is life and witness for Jesus. Our circumstances are different. We are not given to know by what death we will glorify God. Martyrdom is not ruled out for a single one of us. Nor are we to desire martyrdom: God makes martyrs, not men. But faithfulness unto death is required of us. It was to a whole church that the risen Lord said, "Be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10). Let us be glad *we* have a risen Lord, even as Peter did. But let none of us fool himself into thinking that this joy does not have its price tag. We have no right to be glad for the empty tomb if we are not ready, *on demand*, to lay down our lives for him "who was delivered for our offences, and was raised again for our justification" (Romans 4:25). No faithfulness unto death, no resurrection joy!

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## Sanctified Limitation

*Calvin A. Busch*

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I threatened to preach a long sermon to my congregation under the title: THINGS I DO NOT KNOW ABOUT THE BIBLE, DOCTRINE AND PRACTICE! Happily for my congregation of 20 years, which I now serve as pastor emeritus, it will not have to suffer this longer than usual discourse. Advancing years enable a person to recast his thinking so that under the humbling influence of the Holy Spirit a minister realizes he does not know as much as he thought he did when he began his ministry. This plea for limitation, however, is not a descent into skepticism or mockery.

We all know that there are silences in Scripture. Many times a minister is tempted to provide the gap with some kind of erudition that borders on folly. And, too, the minister is tempted to enlarge with vivid imagination upon those apparent "dull" intervals in the Bible. But I think that where sanctified limitation is a virtue and not an embarrassment is the admittance that even in those well known doctrines and injunctions of the Bible we comprehend in part and see the reflection in a glass darkly. Who has not been embarrassed in talking glibly about the glory of God to have some child interrupt to ask: what does glory mean? In the midst of one's oration he finds himself hemming about for a definition and suddenly it dawns upon him he has been talking like a high sounding cymbal. He has used a time honored word which frequently defies our little minds to comprehend. This is not a plea to stop using the word "glory", but it will serve the cause of Christ to say we catch but a glimpse of its meaning. This may discourage the child at first, but when that child, under the

tutelage of the Holy Spirit, grows in grace and comes to that point where he may evaluate the halting reply, he may utter a word of thanks for the humble man who dared to say, "I don't know all there is to be said about the word 'glory'."

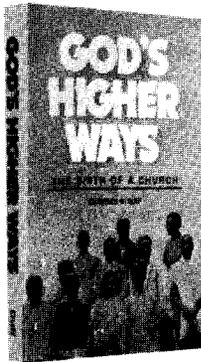
I revel in the whole unfolding of the doctrines of the Reformed interpretation of the Bible. But let me always remember that every doctrine is presented to me with a certain amount of it eluding my grasp. This is not to say that the doctrine is irrational and that faith is but wishful thinking. It is to confess that we bear witness to the truth with love and with a confession that the truth is larger than what our minds can exhaust. Yet this is not so vague that we flounder in abject ignorance and say at last, "It doesn't make sense." This sanctified limitation will not cause anyone to weave a cocoon to be isolated from the fads and changing philosophies that have intrigued the minds of men through the ages, but it will enable him to search the Scriptures all the more eagerly and be satisfied with the rebuke God gives to those who think they can spin out their abstractions without reference to His Holy Word. God has not told the whole story in the Bible, but let us praise God for the amount of information He has granted. He has told enough to satisfy the Spirit illumined brain and heart.

After all the great theological treatises have been written by scholars blessed by the Lord, and when all the commentaries have been finished by faithful exegetes who have wrestled with the text one discovers that these erudite men have confessed that there are areas where their keen minds cannot penetrate. Let us of lesser talents confess the same and praise God for sanctified limitation which is imposed by our sovereign God. He has the right to say: "thus far and no farther". Our Savior praised God for the sovereign pleasure of hiding from the wise and prudent what He reveals to babes. Let us gladly grasp what a baby may believe and grow in that atmosphere with humility before the Lord Who alone is infinite, eternal and unchangeable in His wisdom.

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## Book Reviews

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### GOD'S HIGHER WAYS

by Clarence W. Duff. Presbyterian & Reformed Publishing Company. Box 185, Nutley, NJ 07110, 319 pp. plus appendices. \$7.50.

Reviewed by Robert R. Churchill, Amarillo, Texas.

What makes this book different from most missionary annals? As I read and re-read it, the answer to that question still eludes me.

It is not often that we read a book in which the "Higher Ways" of God blend so readily with the natural and "accidental" events. In many a religious book today "miracle" seems to be pushed or exaggerated. Here is an absorbing story of the God who is large enough to be Lord of the natural. The saga is all the more instructive when we learn that this is not the ordinary independent "Faith" missionary venture. It is the work of the whole Orthodox Presbyterian Church, with its prayer, its giving, its struggling churches, its Mission Committee, and its General Assembly wrestling with the immense problems of global missions. Mr. Duff, once a missionary in Ethiopia, tried to return there, but was "let" as the Apostle once said. In the midst of diffi-

culties and delays, one door shuts and another opens.

The exchange of letters to far off Philadelphia gets us more involved. When encouraging breaks come, or when things seem impossible, Mr. Duff plays his auto harp and sings a hymn of the Great God who leads in mysterious ways. Away in that hard-bitten land of Eritrea, amid a babel of languages and strange religions, and a miserable yet hungry people, he lifts his voice and sings of the Sovereign God of the Bible. Some of the hymns are printed—their fire descends on us.

Helpers come. There were the Stanton and Bird families who left pastorates to come over and help. There came the families of the Mahaffys, and the Tawses, not long out of seminary. The work spread to the main centers of Eritrea. The seed of God's Word is sown in Senafe, Ghinda, Decamere, Asmara, Addi Caieh, Arafali, and the resort of Ailet. British agents had once advised against work in the important island city of Massawa on the Red Sea, but strange to relate, a Mohammedan agent later opened that door.

There a book store, library, and evangelical meetings, became a busy place for people of differing religious and language backgrounds. There are five or six different languages spoken in that land and as many religions, with Islam and the Coptic church being dominant. In the services one of our missionaries leads the singing in three different languages: this we should hear. The Coptic church has its origins deep into the early centuries. The bishops of that church did not accept the findings of the Council of Chalcedon on the two natures of Christ, and although it still accepts the Scriptures, it has also added to them so that many errors and superstitions reign. Mohammedan leaders came to Mr. Duff. Together they eat the delicacy of rancid butter. But they have come really to learn of the Christian heresies. Most of the visitors are polite and some, after hearing for the first time of the love of God and gift of the Saviour, assure Mr. Duff and his colleagues that they will gain many converts.

Perhaps the most heart moving chapter is the one depicting the Mohammedan woman. Of all people her life as a Dankali and under the Muslim religion is most pitiable. On that soul burdened with

superstition, no ray of hope ever shines in her journey to a Christless grave.

Heartbreaks came as well as victories. Imagine the joy of our missionaries when seven men, three priests of the Ethiopic church, with four helpers, came for long sessions of instruction in order to become Christians. The interest of these men soon vanished however, when they learned that no church building, or land for a cemetery, would be furnished by some board in America.

Tecele was a believer. When his little girl Sara died, the priests would not allow burial in the consecrated ground. Later Tecele became critically sick and died. He had been sorely pressed to renounce his faith and return to the Ethiopic church, but he held fast to the Lord. The priests gave Tecele the burial of an apostate to a corrupt religion—it had to be before dawn outside hallowed ground. Mr. Duff, after traveling many miles, visited the grave of this heir of heaven, and the little grave where the child of the covenant lay.

An unforeseen development gradually appeared. Mr. Duff and his many helpers were theologically trained, but not as medics. Streams of people with various ills came to the mission centers for help. This increasing work took the evangelists away from the work of teaching and preaching the Word; and also the medical help they could give was very limited. Out of this ever pressing need, came eventually the building of the Compassion of Jesus Hospital. But what really was the work of the church? Should we build hospitals, or converge all efforts in bringing the message of salvation to these needy people, bound in so many kinds of darkness? This question was squarely faced and debated in the General Assembly of the Orthodox Presbyterian Church — another reason why the book is unique. Key speeches on this important subject are given. The Word of God on the subject was debated and set forth, not by a Mission Board, but as it was in the Book of Acts (chapter 15), by the church meeting in assembly.

The Compassion of Jesus Hospital was built in Eritrea with much help from outside the denomination. Several Reformed Churches of America were most generous. Several doctors and nurses gave themselves to the work of healing body as well

as the soul. The hospital proved to be a bringer in of many who would not otherwise have heard the gospel, or be touched by the Compassion of Jesus. But soon in the midst of political strife and guerrilla war the first blow fell—

#### WORLD WIDE CHALLENGE

Aug. 1974

Hospital Invaded  
Missionary Killed  
Another Kidnapped

The world is now familiar with the story of the capture of two missionary nurses. The hospital was suddenly invaded and the two nurses were seized. As they were being rushed to the waiting helicopter Miss Anna Strikwerda was brutally murdered and Mrs. Karl Dortzbach (Debbie as she became known), was taken to a mountain hide-out for twenty-six days. These atrocities were done by guerrillas of the Eritrean Liberation Front. Debbie, probably because she was over four months pregnant, was released unharmed. This experience and that of her seminary husband, is absorbingly told in their book, **KIDNAPPED**.

In a section of the book headed **Restriction Intensified and Violence Increased** (p. 310), Mr. Duff relates the sad story of the forced closing of The Compassion of Jesus Hospital, and evidently most other mission stations. All were caught between the warring forces of the Eritrean Liberation Front and the Army of Ethiopia wanting to hold Eritrea. Latest reports tell that the hospital, though once taken over by the army, is now closed, but the Church still stands faithful.

Mr. Duff writes as a lover of that land and a believer in the Sovereign God. Is this the end? "NO," says our author. This is not the first time mission work had to be abandoned in that part of Africa. During World War II, Mussolini with the blessing of Pope Pius XI attacked and conquered that whole area, and the Protestants were driven out. But eventually the fascist powers were defeated and Protestant missions returned stronger than ever. "The gates of Hell shall not prevail".

The author of this book would never think of himself as a great writer, and certainly would make no claim of inspiration. Yet there are elements of greatness

in the book; in that it is somewhat bible-que in character. The simple narrative somehow places the reader in the throes; and the book, though it ends in tragedy, or perhaps because of it, is big with God.

The body of the slain nurse, Anna Strikwerda, lies in the yard of the now silent hospital, an ever present testimony to the blood of the martyrs, the seed of the church. Anna came to the work from Holland. Her full length photo is on page 262 of the book. On her rests the beauty of the Lord. Under her likeness are the words of her Lord: "Greater love hath no man than this, that a man lay down his life for his friends".

#### THE LIFE AND LETTERS OF ROBERT LEWIS DABNEY

by *Thomas Cary Johnson*. The Banner of Truth Trust, Carlisle, Pennsylvania, 1977, 575 pp., illustrated, \$11.95. Reviewed by *Donald A. Dunkerley, pastor, McIlwain Memorial Presbyterian Church, Pensacola, Florida*.

Robert Lewis Dabney, a Southern Presbyterian theologian in the last half of the last century, is one of the outstanding Reformed theologians in American history. The Banner of Truth has done us a great service by republishing the definitive biography by his successor at Union Theological Seminary, Richmond.

Those of us in the Presbyterian Church in America stand directly in the tradition of R. L. Dabney, and should be particularly interested in this book; and all those who love the Reformed faith should cherish this volume.

Many things will grip the reader's interest. The human side of Dabney is very clearly seen. He was an extensive letter writer, and much of the book consists of excerpts from these letters.

Here are some things that especially touched and fascinated this reviewer:

- An account of the spiritual awakening that took place while he was pastor at Tinkling Spring, Virginia.
- The accounts of the deaths of his three sons, and then his later jubilation when a grandchild was saved from death.
- A letter to his brother, pleading with him to become a Christian.

- Fascinating accounts of the Civil War, seen from the perspective of the man who was the aide to General Stonewall Jackson.
- An interesting account of Robert E. Lee saying in his old age, "If I had foreseen the use those people designed to make of their victory, there would have been no surrender at Appomattox Courthouse; no, sir, not by me. . . . Had I foreseen these results of subjugation, I would have preferred to die at Appomattox with my brave men, my sword in this right hand."
- A letter to his children and grandchildren written near the end of his life saying, "I desire before I leave the world, as my best legacy to my family, my serious, solemn advice, to make choice of God for their God," and urging them very warmly and honestly that they turn to the Lord so "that we all meet where there is no more death, sorrow nor sin."

Other readers will doubtless find other details of particular significance to them.

While it is his life and his piety which stands in the forefront of this book, there is also much theological material of significance today. The Presbyterian Church in America debated at its last General Assembly whether it is proper for a denomination to own a college. Dabney's views on this subject are found on pages 464 to 470. Other timely issues are also discussed.

This volume will not only increase our knowledge of Dabney, but should serve to spur us on in the Christian life and to increase our knowledge of the One who is both Dabney's Savior and ours.

#### New Christian School Opening

The Robinson Township Christian School Association has formed as a result of the joint effort of Providence Presbyterian Church (PCA) of Pittsburgh and Grace Orthodox Presbyterian Church of Sewickley, PA. Plans are to open the school in the fall of 1978 with a kindergarten and first grade. The Association is in search of two experienced elementary teachers committed to the Reformed faith and articulate in concepts of Christian Education. No application will be judged on the basis of race, color or national or ethnic origin. Contact Mr. Arthur J. Schwab, 212 New England Pl., Sewickley, PA 15143, for application.

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# There's Good News Today

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The following editorial appeared in a December issue of *The Sewickley Herald*, Sewickley, Pa.

Every year at this time, the Christian community—dedicated Christians, who live a Godly life, as well as nominal Christians, who profess the name of Jesus Christ and, to varying degrees follow the ethical standards of the religion—recite once more the wonder of His birth. They tell you that the birth of Jesus occurred 1977 years ago in a manger in a tiny hamlet in Judea's rolling hills. They tell you that this baby born of Mary was the Son of God.

To tell the world of that birth through song and pageant is beautiful, but it must be remembered that it is not the whole Gospel. There is more. This same Jesus went on to lead a perfect life, then died upon the cross to save His people from their sins so that they might enjoy eternal life in God's fellowship.

It is interesting to note that even the Wise Men and the Shepherds who came to the manger that night so long ago were not aware of what was to be the end of the story. They came, the most simple and the most learned, drawn as if by a magnet to that place. They went away convinced, although the rest of the world knew Him not.

But, is even the telling of the whole Gospel relevant for 1977 A.D.? The world suggests that Christians are merely perpetuating what they consider to be an historical event and passing it off as news. And, they wonder why some Christians continue to push the gospel with such urgency that they are willing to risk social ostracism, at least, and, even death, in the extreme?

They do not understand that the Christian spreads the Gospel because he is convicted of the transforming power that belief in Jesus Christ can have in the lives of their fellow men because they have known that power in their own lives. They are convinced that their Good News is what the world needs.

The world is quick to spot a phony, but when unbelievers come face to face with a real Follower of The Way, they have to admit there is power in the Gospel.

Don't we have to agree there is a special dimension in a life when we see the peace and joy we yearn for? Are we not impressed when we see faith enable a person to overcome sorrow and grief that would make a lesser man crumble? Don't we recognize there is something special when a heart is constantly filled with generosity and when a tongue always speaks without guile? We have to conclude there is a difference that marks these followers of The Way, The Truth and The Life?

This past year it was our great privilege to entertain a most remarkable Christian in our home. When he arrived, I was shocked to see a body so crippled and contorted. We learned later that he had been born sound of body and limb, but a crippling arthritis now requires the use of braces and canes. He is reduced to asking strangers to tie his shoelaces.

But, Lester Bachman asks cheerfully and his face glows with a light that is radiant.

As the day progressed, we learned he had to resign his pulpit and it was necessary for his wife to return to teaching to earn the family's living, something that is hard on any man's ego.

Instead of bemoaning his fate or envying his wife's good health, he became the family cook—from a wheelchair. On his hands and knees, he lovingly built a stone wall for her garden as a gift for their 35th wedding anniversary. The garden, which the two of them dreamed up as a project to inspire the neighborhood that an eyesore property can be made to bloom like the desert, is now a showplace of garden clubs in Lancaster County, Pa.

However, it is not for the praise of men that Lester Bachman builds gardens or accepts his crippling arthritis, it is to witness to Jesus Christ. He preaches the Gospel with a conviction of the Shepherds and Wise Men who knew for a certainty that the child born of the Virgin Mary in Bethlehem was the Son of God. Like other believers, Lester Bachman knows His transforming power in his own life. He wants to spread the old, old story because he is convinced it is the only Good News for 1977, or 1978, or for eternity.

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*Lester Bachman is an ordained minister in the Orthodox Presbyterian Church and serves as Secretary-Treasurer of the denominational Committee on Diaconal Ministries.*

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## Letters

(continued from page 2)

"swallowing whole their desserts" seems to go a bit far, but saying that the Synod was "instructing" the government is contrary to fact. What the Synod did was precisely what the Westminster Confession of Faith (XXXI:5) so beautifully prescribes when it says that "Synods and councils are . . . not to intermeddle with civil affairs which concern the commonwealth, unless by way of *humble petition in cases extraordinary* . . ." (*italics ours*). Surely here was a case extraordinary, and the action was petition.

(5) Finally, it is said that "an ultimate act of betrayal" was the Synod's decision to "continue its dialogue with the World Council of Churches." Unfortunately the word "dialogue" has come to mean different things to different persons, so the Synod refrained from using that word. It even avoided using the word "conversations" as though they were regarded as just friendly little chats over coffee. The Advisory Committee ("rank and file," by the way) said in their analysis of the meetings already held that they "presented an opportunity for direct communication with and influence upon the wider ecumenical movement." Rather than even compromise, let alone betrayal, the meetings were an opportunity for witness. One has to talk personally with some high representatives of the ecumenical movement to realize how unbelievably insular and isolated some of them are and how little they know of the biblical data concerning the character of Scripture and the nature of the church. We have met with them and we have stated the Scriptures, clearly and without compromise. (Anyone who wishes to evaluate this statement for himself can purchase the papers of the 1974 meetings, entitled *The Nature of the Church and the Role of Theology*, for \$2.25 from the R.E.S., 1677 Gentian Drive, S.E., Grand Rapids, Michigan 49508).

The Advisory Committee pointed out that many regard the meetings as a "forum for witness." Perhaps it is well to quote here the action that was taken: "That Synod encourage the Interim Committee to continue its meetings with representatives of the WCC in such a manner as is consistent with the purposes of the R.E.S. as expressed in its Constitution." How can we refuse such an opportunity, such an obligation?

Let me say in conclusion that I share Mr. Thompson's fear and abhorrence of

unholy alliances and compromises. After all, I was one of those who nearly 42 years ago separated from the Presbyterian Church in the U.S.A. to join in forming the Orthodox Presbyterian Church. I am sure, too, that those who have heard me speak to issues in presbyteries and general assemblies over the years know my zeal to stand for the truth and avoid compromise, at any cost. So I do not begrudge Mr. Thompson's desire to keep us true to the faith. I only plead with him, and with others who share our fears, to discern between irresponsible isolation and responsible ecumenism.

John P. Galbraith

## About Law

Conflicting pressures and teachings, as well as the ethical discord and disintegration of modern culture, can easily confuse sincere believers with respect to their fundamental ethical principles. At such a time the Westminster Confession of Faith can offer stabilizing instruction to God's people. For that reason Mr. Bourgault's quiet but misleading interpretation of it should not pass without comment. (December 1977 issue of the *Guardian*)

When he suggests that only the ten commandments bind men today, he overlooks the fact that they *summarize*—not exhaust—the moral law of God. "The moral law is summarily comprehended in the ten commandments" (LC 98). As John Murray observes in another connection, "the summary does not obliterate or abrogate the expansion of which it is a summary" (*Principles of Conduct*, p. 192).

The catechism explains that under *one* sin or duty *all* of the same kind (along with causes, means, occasions, provocations thereunto) are forbidden or commanded (LC 99). When the summary commandments of the decalogue are expounded in the Larger Catechism, it is quite clear that they are viewed as encompassing and including the *various* commands of God throughout Scripture (including the case laws of the OT). If one will simply read the extensive list of sins and duties covered by the ten commandments, as well as the Scripture citations given, it should be obvious that the Confession and Catechisms do not narrowly reduce our moral obligation to the decalogue.

It is biblical that they do not. Every one of God's righteous ordinances is ever-

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# Winter—without Snow

Ellen Bryan Obed

"Blessed be the God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort." 2 Cor. 1:3

## How Cold the Winter Lies without its Snow

How cold the winter lies without its snow!  
In shivering sleep it turns and tosses gray.  
What ornament of fruit bent brown and low,  
What covering of leaf long strewn and stray  
Are not enough. The quilt of unkept hay  
And flowers is thin, unravelling in torn  
And broken stems beside the road. The way  
Of wind about its face is hard, forlorn.  
But then, if myriad flakes of snow are born  
In blanket clouds and loose themselves to fall  
Upon the land, there heaps as wide and warm  
A comforter as Heaven — and as tall.

No winter sleeps in discontent that lies  
Within the covers shed from winter skies.

Yesterday the landscape was dull and loudly cold. Today it is bright and quietly warm. There has been a snow fall in the night. Hard rocks appear soft. Dead roadside plants have white blooms. Tired paths are fresh. And we talk of new things — sledding and building snowmen, making angels and following animal tracks. The snow has made all things new.

So our Heavenly Father, the God of all comfort, comes into the winter of grief and makes all things new. Like the gentle snow, He covers the grieving heart with His presence.

How hard the winter that has no snow. Harder still the grief that has no comfort. As Christians we are assured that no winter of grief can come into our lives without the snow of God's comfort. We have His promise.

"As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem." Isaiah 66:13

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## Letters

(continued from page 9)

lasting (Ps 119:160) and nothing can be subtracted (Deut 12:32). The slightest infraction of any detail renders one guilty of the whole law (Jas 2:10). Thus our Lord taught that the broad principles should be followed *without* neglecting the minor details of the law (Lk 11:42).

In Matthew 5:19 Jesus solemnly warns against teaching that even the least of God's commandments in the OT can be loosened in its obligation; not one jot or tittle has been abrogated by His coming (vv. 17-18). John Murray commented on this passage: "Jesus is saying that he came not to abrogate any part of the Mosaic law. . . . Our Lord recognized that the minutiae of the law had significance. If we do not like minutiae or insistence upon them, then we are not at home with the attitude of Jesus. . . . We are not to expect an undervaluation, far less disparagement, of the details of the law" (pp. 150, 151, 152). Contrary to Mr. Bourgault, we are bound to the whole of God's law and not just one summary of it.

Mr. Bourgault's suggestions concerning "civil law" are equally misleading with reference to our Confession of Faith. First, to my knowledge, the Confession nowhere recognizes any such separate category of God's law. God's commands in the area of *civil* relations (e.g., murder, adultery, stealing, false witness) are fully binding today. Again, reading through the Larger Catechism's exposition of the law will show that a multitude of civil matters are included in our present duty as believers (among which, be it noted, is a general prohibition of usury). The standards of the church do not teach that the norms of civil morality have been abrogated, but just the contrary!

What the Confession does mention is "sundry judicial laws." By this the Confession refers to the *case law* of the OT, as is obvious from the scriptural citations and the common usage of that day (e.g., John Cotton's work, *Moses His Judicials*, 1636). The case laws illustrate the application of God's moral law in particular cases (e.g., protecting human life by placing a railing around the roof where one entertains guests). With the expiring of the State of Israel, the particular illustrations also pass away (e.g., sloped roofs in America are not used for entertaining guests). However, the Confession is careful to remind us that "the general equity" of these illustrations—that is, the underlying moral principle—is still "required"

of us. Accordingly, we continue today to distinguish between manslaughter and premeditated murder, as the law instructs (cf. Ex 21:12-13; Deut 19:4ff.). Accordingly, Paul could clinch his moral arguments by appealing to the principle taught in the OT case law (I Cor. 9:8-10, which is cited by the Confession). Thus, contrary to Mr. Bourgault, we are *not* "looking in the wrong place" when we consult the OT on the moral question of usury.

Moreover, the notion of "Christian liberty" has no application to such particular moral issues (e.g., usury) on which Scripture clearly speaks. To practice any sin (any "transgression of the righteous law of God," WCF VI. 6) on the pretence of Christian liberty destroys the very intended end of such liberty (WCF XX. 3). Indeed, when the Confession explicitly teaches that "under the new testament, the liberty of Christians is further enlarged," it mentions freedom *only* from the ceremonial law (XX.1). We are not free from the general equity of the judicial law, much less free in regard to civil morality. Thus, contrary to Mr. Bourgault, believers ought not to leave the decision about usury, for instance, to their own maturity and conscience. Even believers can wound their consciences (WCF XVII. 3; XVIII. 4). In this mature age of the fulness of the Spirit, it is still the *law* which is fulfilled in us (Rom 8:4). God graciously gives us a new heart, with His law written on it, so that we may obey all His commandments (Jer 31:33; Ezek 36:26-27).

In this troubled day of existential and situational morality the church needs to heed its Confession, not trading in the full details of God's holy law for confusion.

Greg L. Bahnsen  
Assistant Professor of Apologetics  
and Ethics  
Reformed Theological Seminary

## Opportunity in Australia

Since my mail is being readdressed, I have only just received the June issue of the *Presbyterian Guardian*. I noticed with interest the item on the back page about the number of graduates commencing at Westminster and other conservative seminaries.

I wonder whether it would not be of value for some of your graduates to think about ministry in Australia. I am not concerned about my own denomination; the Presbyterian Church of Eastern Australia at the moment has a surplus of ministers for the first time in its history.

However, there do appear to be unprecedented opportunities at the moment in the Presbyterian Church of Australia.

On June 22nd this year, about three fifths of the membership of the PCA entered church union with the Methodist Church of Australasia and a majority of the Congregational Union. The continuing Presbyterian Church has an estimated 45,000 communicants and 100,000 adherents on church rolls. There are 530 congregations retaining their identity and property and about 280 ordained ministers. The shortfall in ministers is due in part to the high proportion of clergy who went into union.

The continuing Presbyterian Church of Australia has shown signs of moving towards a more conservative theological position. The General Assembly has suspended payment of fees to the World Council of Churches and called for a report on future affiliation. In two of the larger states (New South Wales and Queensland) theological education appears to be in evangelical hands. In Victoria Professor Allan Harman of our own Church (who, I understand, holds a Westminster doctorate) has been appointed to the state's theological hall. I understand that one of our ministers in Queensland has also been asked for help at the college in that state. Current issues of the Church's national paper, the *Australian Presbyterian Life*, are for the first time carrying leading articles by Reformed ministers.

On the negative side, the PCA gives the impression of being rather traditional, staid and Scottish in some quarters. Many of the present ministers have been trained at liberal colleges. From a Free Churchman's point of view, the elders

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## Reformed Youth Movement Twin Conferences July 10-15

### **RYM North:**

Meeting at Geneva College  
near Pittsburgh, PA, with  
Pastor Al Martin and R. C. Sproul

### **RYM South:**

Meeting at Reinhardt College  
near Atlanta, GA, with  
the Rev. John Sartelle and Dr. Jack Scott

Write or call:

**RYM**

**P. O. Box 517**

**York, AL 36925**

**205/392-7168**

for registration information

and people do not appear to be well versed in their confessional standards.

Since I am not a member of the PCA, I am not in a position to give you more detailed information. Perhaps, though, I can supply you with a few addresses which will enable you to follow up the matter to your own satisfaction.

- 1) Rev. Dr. J. Graham Miller,  
Presbyterian Manse,  
4 MacMahon St.,  
Hurstville, NSW 2220.

Dr. Miller is the minister of one of Sydney's best-established evangelical congregations. He is widely respected in the Church and is involved in the oversight of theological education in NSW.

- 2) Rev. Dr. Harold Whitney,  
3 Nash St.,  
Sandgate, Qld 4017.

Dr. Whitney is principal of the theological hall in Queensland. He has been a leading Reformed minister in the Church for many years.

- 3) THE BULLETIN of the Westminster Society,  
c/-The Secretary,  
Mr. D. J. Massie,  
13 Clarke St.,  
Vaucluse, NSW, 2030.

The Westminster Society is a group of Reformed ministers, elders and communi-

cants within the Presbyterian Church. It was founded well before the union, and was rather equivalent to Presbyterians United for Biblical Concerns within the UPC. The Bulletin is a small publication, but does give an idea of who is who in evangelical circles. Subscription A\$3.00.

- 4) Australian Presbyterian Life,  
Box 100, G.P.O.,  
Sydney, NSW 2001.

This is the denominational paper. Annual subscriptions A\$5.00.

When making enquiries, it may be worthwhile to bear in mind that the State Assemblies in the PCA have a considerable degree of independence, for example in theological training. Each of the colonies had its own Church prior to federation in 1901. Certain powers were then demitted to the General Assembly of Australia.

- 5) Rev. Linleigh J. Roberts,  
Illawarra Bible College,  
P.O. Box 158,  
Katoomba, NSW 2780.

Linleigh Roberts may be known to you. He retains membership in the RPCES. In connection with the Bible College he has quite wide contacts with Presbyterians, Baptists and Anglicans. There are also a number of continuing Congregational churches with which he works closely.

As far as NSW is concerned, it is probably useful to look also at the Anglican Church. Sydney Archdiocese and the Diocese of New England are both strongly Low Church and accept ministers of Reformed convictions. Graduates of an Episcopalian background may be interested. Sydney Archdiocese serves an Anglican community of several hundred thousand. Perhaps the most suitable contact is

- 6) Rev. Canon D. B. Knox,  
Principal,  
Moore Theological College,  
Carillon Ave.,  
Newtown, NSW 2042.

The New England Diocese serves a large area of northern NSW, about half-way between Sydney and Brisbane. Correspondence can be addressed to

- 7) Very Rev. Peter Chiswell,  
Bishop of Armidale,  
c/-Diocesan Offices,  
Rusden St.,  
Armidale, NSW 2350.

I hope the above information will be of some help. The situation in the PCA, in particular, is presently at a formative stage, and people of Reformed conviction would be more than glad to see an influx of well-trained young ministers. Graham Miller can probably also advise about op-

portunities in New Zealand, where he ministered for a number of years.

While Australian culture does have its distinctive points (it took Gwen Weeks a few months to get used to the new brands in the shops), the culture shock is hardly comparable to a missionary situation. The standard of living is West European. Most Australians are pro-American politically. American idioms and accent do not create problems in the pulpit. Australia therefore seems to be a viable option for graduates who have trained for the ministry rather than the mission field.

May I take the opportunity to say how I appreciate receiving the *Guardian*, even if it takes a while to get here! Please be assured of my continuing interest and prayerful support.

Yours in Christ,  
Frank Harrison

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### European Tour

A Second Annual European Circle Tour is being planned by the Rev. Carl J. Reitsma for May 8 - May 22, visiting the Netherlands, Germany, Switzerland, France and Belgium. In addition to a complete program of sight-seeing, we will visit Reformation sites in Geneva, worship in Rotterdam and Lucerne and enjoy Christian fellowship all the way. Inclusive cost is \$874 from Chicago. For information write: Rev. Carl J. Reitsma, 714 E. Emerson, Lombard, Ill. 60148 (312-620-5657)

### Three Sport Coach:

Mature Christian coach needed to fill vacancy in a young athletic program. Must be persuaded of the need for Christian schools. Cahawba stands for the truth of a Sovereign God that claims every area of this life. Cahawba has 190 students K-12.

Please send resume and/or letters of interest to:

Headmaster  
Cahawba Christian Academy  
Box 218  
Centreville, Al. 35042  
William C. Lanier, President

### Staff Openings

Experienced teachers for half day kindergarten and half day pre-school; grades 1 and 2 (combined) at Westminster Christian School, 991 Deborah Ave., Elgin, Ill. 60120 (Tel. 312-695-0311).

### Wanted To Buy

Calvin's O.T. Commentaries in the Eerdmans or A.P.&A. editions. Send information to: Timothy Titus, 1001 River Rd., New Castle, PA 16102.

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### Teacher Openings

Government of Guam has teacher openings in all elementary grades. In the secondary level there are openings in math, science, physical education, political science, and limited openings in English and Social studies. U.S. or Canadian citizens, preference to singles and teaching couples. Write the Faith Presbyterian Reformed Church of Guam, c/o Rev. George Cooper, Box 338, Agana, Guam 96910

### CONTACTS DESIRED

Toronto — Grace and Peace Reformed Presbyterian Church, Evangelical Synod is seeking to establish itself as a Reformed witness in the metropolitan Toronto area. If you know of anyone who would be interested in this work, please write the Rev. Howard McPhee, 22 Dexter Blvd., Willowdale, Ontario M2H 1Z2 or call 416-496-1605.

Albuquerque, New Mexico — A new work under the auspices of the Mission to the United States for the Presbyterian Church in America has been undertaken in Albuquerque. Those interested are urged to contact the Rev. George Miller, organizing pastor, 2205 Ambassador NE, Apt. 232 in Albuquerque.

# The Presbyterian Guardian

7401 Old York Road  
Philadelphia, Pa. 19126

## News and Views

### Youth Retreat

On Monday, December 26 through Wednesday December 28, three cars from Denver drove the 650 miles north and east to the metropolis of Lark, North Dakota (population 3) for a young peoples retreat in the Siberia of the OPC. Few of that group will forget those days. The fall and winter in North Dakota have been the worst on record—35 inches of snow blown into huge drifts—to the north of the Lark church is a drift 10 feet high—Pastor Bosgraf of Park Hill Church of Denver tried to be king of the hill on that drift but didn't last long.

Pastor Jack Peterson of the host church led morning Bible study classes in I Corinthians 13, while Mr. Bosgraf spoke in the evening on other parts of Paul's letter and how they fit in with the concept of love. Good singing was also an essential part of the festivities.

The food on Tuesday was served by the Carson ladies, with the evening meal served in the Carson Church 10 miles west of Lark. The Lark ladies served on Wednesday.

On Tuesday the recreation was varied—Basketball in the Lark Hall (whose claim to fame is that L. Welk played there in 1928!), football (tackle football at that in the snow), plus indoor games—Round robin ping-pong, Sangè, Ungé, Sorry, and parlor games. On Wednesday Ron Vandenburg, an elder in the Lark Church, had gathered about 4 snowmobiles together, and we rode them for a couple hours, including sled rides attached to the snowmobile.

We all slept at Ron and Marion Vandenburgs — girls upstairs and boys

downstairs! Bodies all over, and under, too. And then Mr. Peterson served breakfast each day.

A time to remember. Christians can have great times together, and do — even in the Siberia of North Dakota!



### A Memorable Anniversary

Mr. Ralph Orwig and his wife Wilma celebrated their 63rd wedding anniversary on December 31, 1977.

What had been announced as a New Year's Eve family social in the Orthodox Presbyterian Church of Santee was really a planned reception to honor Mr. and Mrs. Orwig on their 63rd wedding anniversary. A beautiful anniversary cake and suitable refreshments were served in honor of these faithful members who seldom miss a Sunday or mid-week service of the church unless hindered because of sickness. A handsome desk-set with an appropriate inscription was presented to them on this occasion. The picture shows the pastor, Robert H. Graham, extending congratulations and praise to God for their fruitful years and happy christian marriage. The OPC of Santee has been immeasurably enriched by the addition to our membership in 1977, of Mr. and Mrs. Ralph Orwig and seventeen other new members.

### A Ministry in Memphis

Eastland Presbyterian Church (PCA) of Memphis, Tenn., desires to minister widely in the Mid-South area. Those moving to the area, or those temporarily in the area for medical or military reasons, are urged to contact the Rev. Robert L. Mabson (901-323-6578), or write to the church at 3741 Jackson Avenue, Memphis, TN 38108. Services are held each Sunday 11 a.m., 5:30 p.m., and Wednesday at 7 p.m.

### FOR SALE

Farmettes, 10-acre and larger (35 miles from Washington, D.C. in beautiful rural Virginia, near growing Orthodox Presbyterian church and fine Christian school, grades K-12), 10% down, \$3200 per acre, financing available. For more information write: CLEAR SPRING FARMS, P.O. Box 1556, Leesburg, Virginia 22075 or Telephone: 703-777-7957 (or 7959).