

GUARDIAN



Funeral Message

JOHN MURRAY

"And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:27, 28).

It is appointed unto men *once* to die. The emphasis falls upon the fact that it occurs once, and so there is a finality to death as death, a finality of irreversible issues. In this note there is warning. Once we die we are not brought back to life again to remedy or have remedied for us the privileges squandered in this life. But there is also consolation. It is consolation only for believers. The righteous at death go to be with Christ and they will not be brought back again to the trials and turmoils of this life nor wrenched from the joy of the Saviour's presence. To depart and to be with Christ is far better. To be absent from the body is to be present with the Lord.

Yes, a finality to death as death. But death is not the end. There is something more ultimate than death. The finality of death and of the issues involved resides in the fact that it is not ultimate. After this judgment.

There is solemnity and severity attaching to this fact of judgment. "For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14). But there is also grandeur. Everything will be adjudicated with perfect and final equity. "Let the floods clap their hands; let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity" (Psalm 98:8, 9).

Just as there is a finality to death as death and to judgment as judgment, so there is a finality to the sacrifice of Christ. He was *once* offered to bear the sins of many. When a person dies it is irrevocable as an event; it is not a cycle and there will be no repetition. When judgment will have been executed there will be nothing left to be adjudicated. So it is with Christ's vicarious sin-bearing. He once for all purged the sins of his people and sat down on the right hand of the majesty on high. He made an end of sin; he finished transgres-

sion. It is not a cycle; there is no possibility of repetition for there is no need of repetition.

But even the once-for-all offering of Christ was not the end. There is something more ultimate. To Christ's vicarious sin-bearing there is finality, completeness, perfection. But just for these reasons it is not the ultimate finality. What is this? It is the focal point of hope and expectation for the people of God. What is it that looms highest on their horizon as they have respect to the once-for-all offering of Christ, as they have respect to the judgment, and as they have respect to death itself? It is that Christ will appear for them that look for him unto salvation.

There are three observations respecting this hope.

1. Christ will be seen. Hence we shall see with our physical eyes the one who died on the tree, who rose from the dead, who ascended on high, and who now rules from the throne of majesty. Physical sense is given its place. The ultimate finality for the people of God is one that will give the fullest satisfaction to the demands of physical sense experience.

2. When Christ appears it will be without sin. He will not come to load their sins upon his people. He will not come vicariously bearing sin and trailing the shadows of humiliation. He will come in undimmed glory, for this will be the manifestation of the glory of the great God and our Saviour Jesus Christ.

3. It is unto salvation he will come. This is salvation consummated. All the lines of redemptive history converge upon this event; all the phases of the saving process will then reach their consummation; all the tribulations of the people of God here minister to this realization of bliss. They long for it. They wait for it. But it will surpass all their expectations.

Beloved, in this perspective interpret Calvary and assess its significance. In this perspective view judgment it-

self in its solemnity, severity, and splendour. Yea, in this prospect view death with all its sorrows, bewilderment, and mystery. For the issue for those who love Jesus' appearing is that the tabernacle of God will be with men and he will be their God. "In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed . . . But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the strength of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ" (I Cor. 15:52, 54-57).

NED BERNARD STONEHOUSE

The Rev. Ned B. Stonehouse, Th.D., Professor of New Testament and Dean of the Faculty in Westminster Theological Seminary, died suddenly at his Glenside home on Sunday afternoon, November 18, at the age of sixty. Although he had been in ill health for some time, he had resumed his teaching schedule the previous week after a brief hospitalization. On the morning of the 18th, as was his custom, he was among the worshippers at Calvary Orthodox Presbyterian Church. He had served as moderator of the session during the time that the congregation has been without a pastor.

Dr. Stonehouse was born in Grand Rapids, Michigan. He graduated from Calvin College in 1924, and from Princeton Theological Seminary in 1927, where he received the Th.M. degree. He received the Th.D. degree from the Free University of Amsterdam, the Netherlands, in 1929, after studying at the University of Tubingen, Germany, and in the Netherlands. In 1927 he married Winigrace Bylsma, who died in 1958.

When Westminster Theological Seminary was founded in Philadelphia in 1929, Dr. Stonehouse was appointed Instructor in New Testament, and thus became a member of the original faculty of the institution, along with the Rev. Dr. J. Gresham Machen, the Rev. Dr. Cornelius Van Til, and others. He was appointed Professor of

New Testament in 1937, following the death of Dr. Machen. He has been Dean of the Faculty since 1955. In 1949 he was Special Lecturer at the Free Church College, Edinburgh; and in 1959-60 he was Fulbright Lecturer in New Testament at the Free University of Amsterdam. He was a member of the Society of Biblical Literature and Exegesis, the Evangelical Theological Society, Studiorum Novi Testamenti Societas, and Vereeniging voor Calvinistische Wijsbegeerte.

Dr. Stonehouse was ordained to the gospel ministry in the Presbyterian Church in 1932, and since 1936 has been a minister in the Orthodox Presbyterian Church. He was Moderator of the General Assembly in 1946. He had been a member of its Committee on Home Missions and Church Extension for many years, and had been president of the committee for the past two years. He labored on several special committees of the church, including one to confer with representatives of the Christian Reformed Church and one on correspondence with other churches. He served as delegate to the Reformed Ecumenical Synod, Amsterdam, 1949; Edinburgh, 1953; and Potchefstroom, 1959.

Author and Editor

Dr. Stonehouse was the author of *The Apocalypse in the Ancient Church*, printed dissertation 1929; *The Witness of Matthew and Mark to Christ*, 1944, 2nd ed., 1959; *The Witness of Luke to Christ*, 1951; *J. Gresham Machen, A Biographical Memoir*, 1954; *Paul before the Aeropagus and Other New Testament Studies*, 1957. He was editor of *God Transcendent and Other Sermons* by J. Gresham Machen, 1949; *What is Christianity and Other Addresses* by J. Gresham Machen, 1951; *The New International Commentary on the New Testament* (7 vols.), 1951 — ; and was co-editor of *The Infallible Word*, 1946, new ed., 1953.

He was editor of *The Presbyterian Guardian* from 1936-37, 1945-48, 1956-59, and the *Westminster Theological Journal*, 1954-58. In March 1962 he delivered the Payton Lectures at Fuller Theological Seminary, shortly to be published under the title *Some Basic Questions concerning the Origins of the Synoptic Gospels*.

Dr. Stonehouse is survived by his wife, Margaret S. (nee Robinson), whom he married in 1959, and by

three children, Marilyn Helen (Mrs. John R. Wierenga), Lafayette, Ind.; Elsie Mae (Mrs. William A. Peterson), Ann Arbor, Mich.; and Bernard J., a graduate student at Westminster Seminary. There are six grandchildren, the youngest of whom, Bernard John, Jr., was born on the morning of the funeral.

Services were held at Calvary Church on November 21 at 10 a.m., with the Rev. Professor Cornelius Van Til, Presiding Fellow of the Faculty, reading the Scriptures and leading in prayer. The sermon by Professor John Murray is reproduced elsewhere in this issue, and a tribute by Professor John Skilton, which followed, is also given here.

Interment was in Grand Rapids on November 23, with a service at the Zaagman Funeral Home in charge of the Rev. Leonard Greenway, a close friend and Christian Reformed pastor. There was a tribute by Professor Paul Woolley and the reading of Scripture and prayer by the Rev. Calvin Cummings, of the Seminary's Board of Trustees.

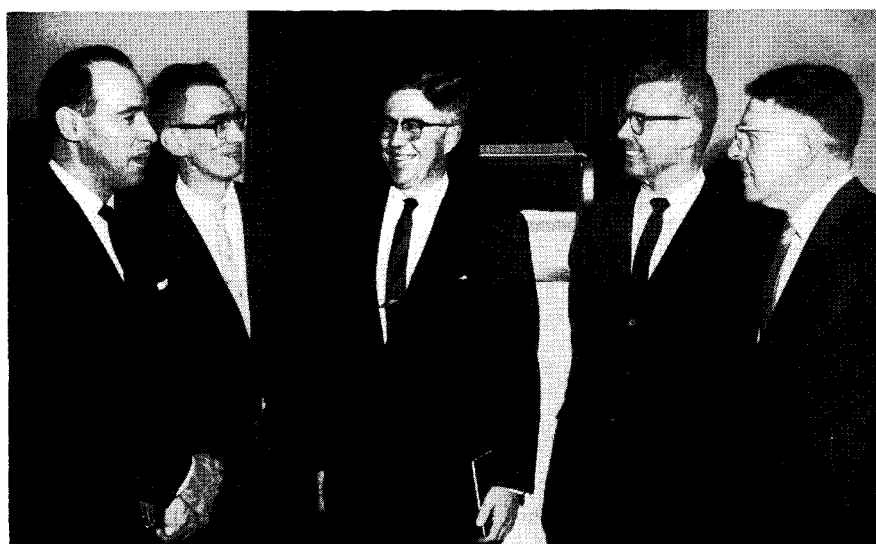
Professor Edmund P. Clowney has been named acting Dean of the Faculty. One of Dr. Stonehouse's courses is being taught by Dr. Fred C. Kuehner, Th.D., Professor of Biblical Languages in Reformed Episcopal Seminary. Dr. Kuehner received his Th.M. from Westminster Seminary. Two candidates for the doctorate are assisting Professor Skilton in the teaching of other courses.

George W. Hall, Jr. Ordained

On Friday evening, November 2, the Presbytery of Philadelphia met at the Calvary Orthodox Presbyterian Church of Middletown, Pa. for the purpose of ordaining George W. Hall, Jr. to the gospel ministry. The Rev. Robert L. Vining of Nottingham, Pa. presided. The ordination sermon, taken from I Thess. 1:2-6, was delivered by the Rev. Robert Eckardt of Wilmington, Delaware.

The Rev. LeRoy B. Oliver, General Secretary of the Committee on Home Missions, gave the charge to the pastor. This was followed by the charge to the congregation given by the Rev. Calvin K. Cummings of Pittsburgh, Pa., pastor of the church of which Mr. Hall was recently a member. A reception prepared by the ladies of the church was held immediately after the service for Mr. Hall and his wife. The Halls have two children.

Mr. Hall was converted to the Christian faith while serving in the army in Korea. There he came under the Christian influence of the Orthodox Presbyterian missionaries. Upon his return to the States he entered Geneva College, Beaver Falls, Pa., where he was graduated in 1959. He then entered Westminster Seminary and was graduated in May 1962. In the spring he accepted the call to Calvary Church, Middletown where he began his labors in July.



The Rev. Messrs. Eckardt, Hall, Vining, Oliver, and Cummings following the ordination of Mr. Hall.