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G U A R D I A N

CONTENTS

The Death of Death

By Leslie W. Sloat

Visit to a Dutch Synod

By Robert D. Knudsen

What About Our Methods?

By Robert H. Graham

The Conscience and the Law

By Lawrence R. Eyres

Church News — Editorial Comment

Missionary Letter From Formosa

Following are excerpts from a newsletter sent out by the Rev. and Mrs. Egbert W. Andrews, missionaries on Formosa for the Orthodox Presbyterian Church:—

Have you ever come to the place where your mind is seemingly incapable of thinking up ideas, and the few ideas that do come out are all in words of one syllable? I know that mothers and teachers - those working with the tiny tots - complain of this mental phenomenon, and what a troublesome thing it is when trying to produce something that could conceivably be called fresh and original. In Betty's (Mrs. Andrews) case the difficulty is that of having to struggle many times a day over a new language, just to think of the words for "pour the milk over it" or "crumble the crackers into fine bits." She definitely has acquired commiseration of a profound kind for those foreign students in America who are struggling with the English language.

Just to point up this language problem a little more, let us give you an example of what happened here just last week. On Tuesday afternoon Mr. Hong (secretary to Mr. Andrews), Mrs. Hong (a neighbor lady who speaks very little English and is no relation of the Mr. Hong just mentioned), and Mrs. Andrews went out calling on ladies in the area to invite them to the Ladies' Meeting to be held that evening. We called on one lady - Japanese - who spoke Japanese, of course, and English and a little Chinese. Mrs. Hong spoke only Chinese, Mrs. Andrews spoke only English, but Mr. Hong saved the day, being able to speak all three languages (also a fourth). As the people switched from one language to another, it was difficult always to determine the trend of the conversation, but usually someone remembered that the others couldn't understand and a few words of explanation in another tongue ensued. The above situation is only complicated by the fact that Mrs. Andrews is studying Taiwanese, and neither of the other ladies understood it.

Our work is done primarily in Chinese, and although we have Tai-

wanese speaking people come to worship with us, they also understand Chinese (Mandarin) for that is the language now used in the schools. However there are still thousands and thousands who do not understand anything but Taiwanese, and these are the ones we hope to reach someday after we have learned their language. You may ask, "Why don't you work with them now?" We have tried, but unfortunately there seems to be difficulty in getting a mixed congregation. There are social tensions here which are not readily understood unless you can picture a situation where the ruling bodies of one state in the United States came and took over another state, because some catastrophe had driven them out of the first

We had two rather large groups here during Christmas week. Christmas eve we packed eighty young people into our house. Most of these were not Christians. A good share of the evening was entertainment arranged by the Christian students of our fellowship, but the first part of the evening a short service was held during which a recent university graduate gave a testimony of how he became a Christian and then led other members of his family to Christ. A few were impressed, but we fear most went away once again rejecting that which is more than life itself. In terms of entertainment we were more successful, and between times we managed to pass around tea, cakes, cookies, fruits and candy. Some of those standing on the porch and outside the windows didn't get much of the food, though, partly because they were so far out, and partly because we hadn't planned on so many coming.

On the Friday after Christmas we invited all the members of the two Fellowship groups over for the evening. We showed slides, and had a short program in which the choir participated EGBERT AND BETTY ANDREWS.

Stratford Mission Has Building Plans

The congregation which has been worshipping in Stratford, N. J., under the leadership of the Rev. Harvie M. Conn is looking forward to erecting its own church building

at the earliest possible moment. A lot in the center of the rapidly growing borough is owned by the chapel, a building fund is steadily increasing, and the people are anxiously exploring every possibility of getting on with the construction.

This work was initiated under the supervision of the Orthodox Presbyterian Churches of Crescent Park and West Collingswood. Officially the work began in October 1955 with Sunday school classes and a morning worship service. In May, 1957 Mr. Conn was called to take charge of the work, during the period of his waiting until he could go out as a foreign missionary to Korea.

Services have been held in a small chapel of a nearby military academy. The room will seat about 100, but when several Sunday school classes are held there, the noise and confusion do not help promote serious study. Record attendance at the morning service is about 50. Average attendance at both morning service and Sunday school is nearer thirty. Twelve adults are members of the sponsoring congregations, and others are preparing for membership. The group has petitioned the Presbytery of New Jersey to be established as a regular church.

The congregation has a building fund of over \$2,500, raised during the past year. The denominational committee on Home Missions is backing the work.

Believing that an opportunity exists here to bring the knowledge of the gospel of Christ effectively to a rapidly growing community, the church invites any aid which other individuals or congregations may be able to provide, that a more satisfactory meeting place may soon be available. The Rev. Harvie M. Conn, 200 Union Ave., Stratford, N. J. will be glad to correspond with persons interested in helping.

Growing Families

A daughter, their eighth child, Hope Kiyoko, was born January 12 to the Rev. and Mrs. George Y. Uomo, missionaries to Japan.

A daughter, their seventh child, Elizabeth Ann, was born February 12 to the Rev. and Mrs. Francis Mahaffy, missionaries to Eritrea.

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The Death of Death

By LESLIE W. SLOAT

The psalmist tells us that in the midst of life we are in death. The writer of the letter to the Hebrews speaks of those who through fear of death were all their lifetime subject to bondage. Every day the funeral procession wends its way across the land. Death is all about us.

We ourselves are also free neither from the fact nor the fear of death. As mortal human beings we know that the days of our years are numbered. Even though it be the twentieth century, the age of the atom, and of the antibiotic, the last great enemy remains. And because we are also sensible human beings, people who feel and fear, we dread the day when at last the silver cord shall break. Though we know we cannot escape the inevitable, we look to it with trembling and unhappiness.

Is there no deliverance from death and the fear of death? Is our total existence to be viewed as but one long process of dying, even from the moment we are born? Is all futile? Is there no comfort for the weary soul, no balm in Gilead?

Indeed there is comfort, there is a balm in Gilead. We must of course take it in terms in which it is given, but when so taken, we find it wonderfully satisfying. For it is comfort which comes from God. It tells us of the conquest and destruction of death, of the victory and eternal certainty of life. To learn of it we must listen to the Word of God, for there is no other voice which speaks with authority in this realm of life and death.

The Reality and Nature of Death

Now the Word of God does not try to gloss over the reality, the meaning or the misery of death. It does not try to comfort us by some foolish effort to deny the existence of the grave. The woman who is hailed as the founder of the Christian Science movement tried to have her followers believe that there was no such thing as death. But diligent though they were in trying to fill their minds with thoughts of life, there came the day when they had to find a replacement

for their beloved Mary Baker Eddy. She died. A famous newspaper editor made it a rule that death should never be mentioned in his presence. But still he died.

The Word of God looks death squarely in the face. It tells us where it came from and what it means. The picture is not pleasant. For the Word insists that death is the punishment for sin. When God made man on the earth, He gave His creature the capability of living forever. Provision for this was actually present in the Garden of Eden. But the man disobeyed the command of God. He broke the divine law. In consequence he died, and in the same consequence all his descendants in the normal course of things likewise die. And you and I have the tag of death securely attached to us. We cannot remove it.

The Word of God goes still deeper. It tells us that, since we humans were made of two parts, as it were, soul and body, the death to which we are subject affects each in its own way. With reference to the soul, we are already dead. Paul says we are dead in trespasses and sins. Even while we walk about in this world, we are in bondage to the kingdom of evil, and that is spiritual death. And in due course, in the providential government of God, there comes physical death, the separation of soul and body, when the physical body returns to dust, and the soul enters upon the eternal state of separation from God.

The Word of God, as we said, does not gloss over these realities. In fact, the word of God insists upon them, insists upon the utter hopelessness of man's estate as he is now by nature. The dead cannot arise and walk. If they were merely sick, perhaps that could happen. But not when they are dead.

Where is there any comfort in all this, any balm in Gilead? Surely, to be told of the sad and hopeless estate in which we are provides no comfort. But it does at least contribute this, that if there is to be any comfort, it will not be through looking to ourselves, or even to our fellows who are

in that same miserable estate. And so the Word of God never encourages us to seek escape or deliverance through our own efforts. It never suggests that we can pull ourselves out of the mire by tugging on our bootstraps. Instead it tells us something entirely different.

Jesus as Victor over Death

The Word of God tells us of another Deliverer, even Jesus Christ. It tells us to look to Him, to trust in Him and in Him we will discover deliverance from the fear of death, and even from the fact of death.

The Word of God does not present Jesus Christ to us as a Deliverer out of the blue. It tells us of a long period of preparation for His coming. In that preparation men learned, through the religious practices which were required in the Old Testament, that the way of deliverance from sin and guilt was through sacrifice, through the shedding of the blood of a substitute. The substitutes in the Old Testament period were animals, and the deliverance which came about through the use of such substitutes was a formal, external deliverance from "uncleanness," but a deliverance that could not reach the heart and conscience.

However, these Old Testament ritual sacrifices did tell a story. And that story was confirmed and enlarged through the message of the prophets. It was the story that one day a Substitute would be provided by God, who would be a real and effective sacrifice, and who would through His offering of Himself bring actual deliverance to His people from the guilt and power of sin and from its deadly consequence.

It is against this background that the Word of God tells us of Jesus the Christ. It presents Him to us as the "Lamb of God, who beareth the sins of the world." It pictures Him as not a mere man, but as the very eternal Son of God, who took upon Himself a true human nature that He might, "in fashion as a man," be obedient to the death of the cross. It tells us that He who knew no sin was made to be sin for us. It tells us that He bare our sins in His own body upon the Cross. It tells us that He died for our sins. He Himself was without sin. He in His whole lifetime did nothing that offended God, but in everything concerning Him God was well-pleased.

When He died, then, it was not for Himself, but for His people.

The Word of God further tells us that the sacrifice which Jesus Christ offered for His people was accepted by God. It tells us this when it tells us that Jesus Christ rose from the dead on the third day. Had there been some imperfection in the offering, some flaw in the sacrifice itself or some defect in the manner of its being presented, the Holy God would have been offended by it, not pleased. And the Victim would have been left to suffer also the penalty imposed by the offended God. But the empty tomb proclaimed to all the world that the sacrifice had been acceptable, that its full purpose had been effected, that God's holy justice with respect to those represented in the sacrifice had been satisfied, and that the Victim was thus freed from the pangs of death, never more to die.

Thus the Word of God tells us that Christ died to sin once, and that henceforth He lives forever more. Death had no more power or dominion over Him. He had conquered it, because He had conquered that which caused it, sin, and He had conquered sin by satisfying God's justice regarding the sinner. The penalty had been forever paid.

This is all very wonderful - so far as Christ is concerned. But where in it is that comfort for which we were looking? Where, in the fact that Christ died to sin and rose again is there for us any balm to ease our fear of death? Why does the Word of God tell us about Jesus Christ, whose life on this earth is now many centuries past, who is far from us, and who, so it may seem, is available to us only in the pages of an ancient book?

Christ's Victory is Ours

But again the Word of God speaks, and now, if we have read carefully what it has said on these other matters, its voice is indeed one of comfort and peace. For it tells us to put our trust in Christ as our Deliverer, as our Saviour. No, the Word of God is not concerned primarily that we shall follow the example of Christ. It does not tell us that we shall trust God as He seems to have trusted God, or that we shall obey God as He seems to have obeyed God. It tells us that we shall trust in Jesus Christ Himself.

How can we do this? Well, Jesus Christ rose from the dead. So He is

living now. We may not be able to touch Him as Mary Magdalene or Thomas did. We may not watch Him eat as the disciples in the upper room did. But we can trust Him, for He is today a living Person, and He invites us to trust Him.

But what good does it do for us to trust this Jesus the Christ? The Word of God makes it clear again, speaking indeed in a variety of terms but always indicating the sense, that through faith in Jesus Christ we are united to Him, made one with Him. Since in the historic situation, those who believe in Jesus are joined to the company of believers, and since this association receives its outward seal through the rite of baptism in the name of Christ, Scripture in several places speaks of baptism as signifying the reality of faith. And it says, for example, that they which have been baptized into Christ have "put on" Christ. As believers we have been brought into such union with Christ, that what was ours - our sin and guilt - are made His, and what was His - His perfect righteousness and the satisfaction of divine justice - are made to be ours.

The Word of God again is even more explicit in setting forth the consequence of this union with Christ which is the issue of faith in Him. For the Word tells us specifically that we are united to Him in His death, also that we are united to Him in His resurrection. Paul says, that we thus judge, that one died for all, therefore all died. We might say, if one died for all, then all were delivered from the necessity of dying. But that is not what Paul says. He says, that because one, that is Christ, died for all, therefore all died. The believers died in the dying of Christ. Paul is most emphatic in insisting on this. They who were baptized into Christ were baptized into His death. We as believers were buried with Him through baptism into His death. We were planted together with Him in the likeness of His death. We were crucified together with Him. In that He died to sin, we also in His dying ourselves died to sin.

For whom is this true, and under what circumstances does it become true? It is true of every one who trusts in Jesus Christ, and it becomes true for that believer the moment he believes. Our union with Christ is the immediate outgrowth of our faith

in Him. Where one is, the other is also.

We do not die with Christ by some separate act of our own, some separate choosing to put ourselves to death with Him. We do not slay our old man by some slow or lengthy step-by-step process. The whole reality is there, accomplished in the very fact of the faith itself. Through faith we are united to Christ. Being united to Christ we are united to Him in His death. As He died, so we died in Him. Our dying is not separate from His dying, but *is* His dying.

Our Victory in Christ is Complete

And here is the comfort we seek, here is the balm of Gilead. Since we have already died to sin, in the dying of Christ, we never again can die under sin. Our sin and guilt have been washed away. We have been freed from the bondage of that kingdom of Satan in which we were held slaves. Since Christ Himself was raised from the dead, and since we have been united to Him, we have been united to Him also in that resurrection. His resurrection is our resurrection. Hence Paul says, reckon yourselves indeed to be dead to sin on the one hand, and alive to God in Christ Jesus on the other. And again the apostle is unable to restrain himself as he declares: But God, who is rich in mercy, on account of His great love wherewith He loved us, while we were dead in trespasses and sins made us alive together with Christ - by grace ye are saved - and raised us up together with Him, and seated us in the heavenly places in Christ Jesus, in order that in the ages to come he might show the abundant riches of His grace in His kindness toward us in Christ Jesus (cf. Ephesians 2:4-7).

You see, it has happened. It is all over. And we are delivered in Christ. Because we are creatures of time and space, time must pass and space must be passed before these realities are fully accomplished in our consciousness. But in principle, they already exist. And for God, who has determined them and who knows the end from the beginning, they are present truth.

And that is our comfort. We have died to sin. The penalty for our sin has been meted out. It has been imposed upon our substitute, the Son of God Himself, Jesus Christ. And we

have been raised up together with Christ. We are already in the resurrection as we are in Christ. So true is this, that the living Christ lives in us, and the life we now live in the flesh we live in faith which rests in the Son of God who loved us and gave Himself for us.

Hence, for us, as we are in Christ, death itself as the penalty for sin has been put to death. Christ has destroyed death, and brought life and immortality to light through the gospel. And we are in Him.

This is the comfort of the Gospel. This is the balm of Gilead. This is the meaning of "Easter." This is why Christ could Himself say to Martha, "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall

never die." And this is why they who today believe in Christ do not fear that physical death which remains in human experience, for they know that if the earthly house of this tabernacle—their physical body—is destroyed, they have a building of God, a house not made with hands, eternal in the heavens—their glorified and perfected heavenly body.

Small wonder that Paul speaks of desiring "to be absent from the body, and to be present with the Lord." Or that he can take up again the cry drawn from the Old Testament—Oh death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be unto God, who giveth us the victory through our Lord Jesus Christ!

American churches, would seem like a slow walk. But when one's ear becomes accustomed to the unusual music and when one learns to appreciate the spirit with which the greater part of the people attend, he sees a certain majesty and beauty in the services, and he comes to fellowship with the congregation which has the same Lord, the same faith, and the same baptism. For the Reformed Churches confess, as we do, the Bible as the fully inspired Word of God and preach Christ crucified. Perhaps after one has attended these services for a while he might even admit that they display a quiet reverence that many of our American services lack.

This particular service, however, was not uneventful. The organ broke down in the middle of a psalm. There was dead silence for a moment, then with a chuckle a number of ladies sitting under the balcony started the singing again, *a capella*. Dutchmen have humor too, as one soon learns when he is taken into the circle of a Dutch family.

The minister was lithe and alert in the pulpit, and his message was trenchant and powerful. The text was I Corinthians 1:30.

Both overestimating oneself and underestimating oneself, he said, were a sign of a lack of self-understanding. The Greek people were developed, but God passed by their wisdom. There are not many wise and not many mighty among those whom God has chosen. That was very evident when the Reformed Churches in the Netherlands were started. Then they were suffering for the cause of the gospel. But now these same churches have grown until they can boast of influence, fine buildings, the consecrated giving of their people, and so on. Especially in a time of blessing, however, they must remember that everything they have is from the Lord. It is because of Him that we are in Christ—because of His election.

On the other hand, the preacher went on, the church should not underrate itself. If it does, it is really underrating the grace of the Lord Jesus Christ. It was possible for the church in Corinth to say, "What a poor lot we are!" That is also possible today. But a church that lives out of the truth in Christ does not have to underrate itself. It is the elected people of Christ the Lord.

Visit To A Dutch Synod

By ROBERT D. KNUDSEN

The Rev. Robert D. Knudsen, a minister of the Orthodox Presbyterian Church currently studying in Holland, was chosen by the 1957 General Assembly as fraternal delegate to the Synod of the Gereformeerde Kerken (Reformed Churches in the Netherlands, a denomination) which met in Assen, beginning August 27. This large Holland Church has recognized the Orthodox Presbyterian Church as a "sister" church. Mr. Knudsen has very kindly sent us a report on his attendance at the Synod, which we believe our readers will find both informative and interesting.

The town of Assen, in the province of Drenthe, the Netherlands, is a typical small Dutch town, with its not very wide or straight streets, its old and picturesque red brick buildings with ornate fronts, and its slow but tangled traffic of bicycles, pedestrians, and some automobiles. Perhaps Assen is not altogether typical, however, because it is the home of the Dutch creator of the story book character "Baartje", whose statue the people of Assen proudly display to all who pass through. And if one happens to wander past the statue, he may come to a unique park, where there is a crowd of children learning

how to obey traffic regulations on a network of little roadways under the surveillance of a traffic officer who uses a loudspeaker to warn of violations.

Still a little farther, across a little bridge and sharply to the right, is the South Church of the Reformed Churches in the Netherlands. Beginning August 27 Assen was not a typical Dutch village at all, because the South Church was the meeting place of the General Synod of this denomination.

Devotional Service

The evening before its official opening, Synod met for prayer in the North Church. The minister in charge was the Rev. C. Vander Woude, who had been the *praeses* (moderator) of the former Synod, which had met two years earlier in Leeuwarden. For the American stranger the service might have seemed some-what strange, if not dull. The Dutch sing many psalms, with tunes which come from the time of the Reformation and which often are written not in keys familiar to us but in what are called "modes". Further, the people sit very quietly and primly in the hard pews, and they sing their psalms and hymns in a slow meter which, compared to the tempo in many

Business

The next morning, at 9 a.m., the business sessions began, in the South Church. After a short talk by the senior minister in Assen, the elections of the moderating committee began. This small group, consisting of a chairman and three others, is really the steering committee for the Synod. It is far more powerful than the moderator in our Presbyterian system. It not only hears motions from the floor and directs the business, but after consultation of its members makes motions. In fact the moderating committee of Synod makes by far the most of the motions that are considered. The president himself makes motions, and suggestions, and at times speeds business in a way that would be impossible for us.

The Moderating committee sat facing the commissioners. At tables facing the committee were the advising members of Synod, the professors of the two theological seminaries, in Kampen and Amsterdam. These men function prominently in the Synod, and their advice is often sought.

The commissioners to Synod are elected by their respective "classes" or presbyteries. Not all ministers, therefore, can attend Synod, but only the elected delegates.

Fraternal Delegates

The first few days of the Synod were taken up with the appointment of committees to study the items of business before Synod and bring in reports, with miscellaneous matters, and with the hearing of delegates from sister and corresponding churches of foreign lands. Many such churches were represented. Included were the Reformed Presbyterian Church of Ireland, the Irish Evangelical Church, the Free Church of Scotland, the Independent Evangelical Reformed Church from France, Reformed Churches of South Africa, Australia and Ceylon, and the Reformed, Christian Reformed, and Orthodox Presbyterian Churches of America.

Hearing these delegates from various Reformed Churches throughout the world was a heart-warming experience. In the small confines of our own denomination we often feel isolated and impotent. This feeling is made worse as we are often pushed aside as a "splinter" group hardly worth noticing. We are likely to forget that we are only a part of a greater spiritual movement, and that

we fellowship with other churches which also find their inspiration in that understanding of the Word of God which is associated with the Reformation and John Calvin.

Unlike the host church, which is a large denomination, most of these visiting churches were small and struggling. The statistics that most of them could quote were, humanly speaking, not very imposing. But from them one heard a firm, clear testimony to the truths of the Word of God. There was the recognition of difficulties and persecutions, but there was firm belief in the sovereign providence of God, who will finally cause His church to triumph.

Committee Work

The various committees each consisted of ministers and elders and an advisor—a professor. Each committee was given a list of the points it had to consider, and for each point it was to prepare a report to be presented to the Synod. The first weeks of Synod—Dutch Synods last from six to ten weeks or longer—are taken up with this committee work, until enough reports are ready for Synod to deal with them.

The foreign delegates were cordially invited to sit in on the committee that most interested them. I took advantage of the offer and sat with the committee dealing with ethical questions.

It was interesting to see the restful and painstaking way in which the committee went to work. It was obvious that there had been much preparation. The agenda for the committee had been prepared and mimeographed by the central office. The reports of standing committees for the study of important questions had been mimeographed and were distributed to the committee members. The central office had a workshop at the rear of the church, where secretaries labored constantly and the mimeograph machines turned almost without stopping. Expressions of opinion had been asked from sessions and presbyteries. All these documents had to be read and discussed. I was impressed by the careful way the questions were handled and by the interest shown for opinions received from the lower church bodies.

Among other important questions, our committee considered the problem of the movie. This has been a problem for the church, especially pressing

during recent years. Earlier the film and the dance were sharply rejected. The ministers were united against them, and I understand the people also largely accepted this negative position. At the moment, however, the attitude is far less certain. Polls have shown that the Reformed people do not attend the movies nearly so often as other groups in Holland, yet the habits of the people have been changing and the problem of theatre attendance cannot be avoided. Outstanding leaders of the church are speaking of having to find a new style of life for the church. The reporter for our Committee, Dr. Kraan, mentioned this at the start of his report. He said, "We go forward in the same uncertainty. Where is the firm hand that will set the course, indicating what one may or may not do, what is and what is not allowable."

Faced with this problem of the movie, the Synod had the feeling of coming too late with too little. The change in the attitude of the church people had not come under the leadership of the church. Instead, the church was now bringing up in the rear with a belated treatment of the issue. Could their report make much of an impression? On the evening it was read the galleries of the church were filled with interested adults and youth. The report itself struck a positive note, and contained many valuable elements.

(Mr. Knudsen has indicated he will continue this account of Synod, and in particular will discuss the report on this subject, in a second article.)

Westminster

Commencement

The annual Commencement Exercises of Westminster Theological Seminary are to be held on Wednesday, May 21, at 3 p.m. The Rev. Dr. Bruce Wilson, President of the Reformed Presbyterian Seminary of Pittsburgh, Pa., will deliver the Commencement address.

Commencement activities will begin with the Baccalaureate service, to be held Sunday, May 18 at 3 p.m. in Calvary Orthodox Presbyterian Church adjacent to the campus. The Rev. John W. Sanderson Jr., Lecturer in practical theology, will preach the sermon. The banquet, sponsored by the Alumni Association, will be held Tuesday evening, May 20, at the Casa Conti in Glenside.

The Presbyterian Guardian

What About Our Methods ?

*Neighborhood Evangelism Calls
for more than Stop and Go*

By **ROBERT H. GRAHAM**

"Let God Be True" is the title of a little book published by the Watchtower Bible and Tract Society of Brooklyn, New York, the publication agency of Jehovah's Witnesses. A 320 page book, it is being used most effectively by members of the sect in their assault upon the fortifications of our historic Christian faith.

My recent contacts with the Jehovah's Witness movement as its representatives have been active in our area, and our fellowship with one who has turned away from that movement, has led me to ask whether, while strongly resisting the doctrines of this sect, we may learn something from the methods it employs in reaching people.

In this connection I know there has been criticism of the Orthodox Presbyterian Church, of its alleged ineffectiveness and lack of growth, both from within the church and from outside. One cannot help but sympathize with those who have lamented the church's failures, even though one does not agree with their criticisms or suggestions for improvement.

It has been suggested, for example, that the Orthodox Presbyterian Church has not prospered because it has been too narrow and rigid in its emphasis upon Reformed doctrine. Certainly from its beginning the church has been characterized by vigorous doctrinal debate and controversy. We have faced disagreement and misunderstanding on Dispensationalism, Christian Liberty, Common Grace, Masonry, and unReformed practices of various sorts. In spite of the charges of narrowness which have grown out of these controversies, I feel that the glory and strength of the Orthodox Presbyterian Church is seen here. It will be a sad day for this denomination when it ceases to come to grips with error, at the time and place where error appears. Compromise on matters of doctrinal significance can only lead to doctrinal

decline in the church.

Again it has been suggested that the church has not grown more because it has been ingrown and has refused to cooperate with other evangelicals. We are accused of having a "chip" on our shoulder, and of being critical of those who seem to preach the gospel more effectively, because we find some doctrinal impurity in their message. It is true that there can be a smug complacency, a hiding behind such a text as "The time will come when they will not endure sound doctrine." It may seem that we could find favor with many through cooperating in local evangelistic campaigns of various types, and that in this way we might find doors opened to our preaching which would otherwise remain closed. The temptation here is strong, but it seems that the penalty is too great. If we are to be truly Biblical, is it not true that we can expect the blessing of God only upon a preaching of the truth without any purposeful admixture of error? Is the Reformed faith as set forth in our Standards merely a system of truth to be preached scholastically from the pulpit, but a system without the warmth of life in it. Must we turn to weaker systems and methods of evangelism to get "results?" Certainly it often seems that those whose doctrine is nonReformed outdo us in their zeal for souls. We confess this to our shame. But is the answer to cooperate with a non-Reformed evangelism to show that we do have a love for souls?

Also it is constantly being said that we do not make progress because we lack funds and have a limited denominational income, which holds us back. As a member of one of the standing committees of the Church, I am very conscious of how much we seem to be limited in reaching out by the lack of dollars. Do we not all secretly wish that some wealthy donors would be raised up to help our missionary programs? But can we

really lose heart over this financial problem, when as a church we profess to believe that "God's works of providence are, his most holy, wise, and powerful preserving and governing all His creatures, and all their actions." If we are cramped and limited in our work, might it not be that we should look deeper than the question of money?

For as a Church seeking to serve God faithfully according to His Word, we have in that same Word a solemn commission coupled with precious promises and clear examples. "Upon this Rock I will build my church . . . All power is given unto me in heaven and earth. Go, ye, therefore, and teach all nations . . . and lo, I am with you, always, even unto the end of the world." "I have not shunned to declare unto you the whole counsel of God . . . Preach the Word, be instant in season, out of season."

In view of such and many other statements of the Scripture, should we not ask earnestly why we as pastors and home missionaries have not seen more response to our efforts, why some of our churches seem to have changed little in twenty years, why efforts and money put into specific fields have been without accomplishment? Does it not seem at times that false sects such as Jehovah's Witnesses accomplish what we as those who sincerely try to adhere to God's Word fail to accomplish?

Certainly we are not prepared to throw over our doctrine, which we believe to be that of the whole Word of God. It may well be that many of us are not expert as preachers. With the other things that keep us busy, our sermon preparation undoubtedly suffers, and we seem unable to give ourselves to the Word of God and to prayer. Frequently we are faced with the hindrances of poor equipment, inadequate buildings, lack of dignity in the worship service, and other like problems.

Yet one may doubt that even these things, serious as they are, can prevent the truth having its effect, if we sincerely and really endeavor to bring people to know that truth.

It is just here that I have come to feel that perhaps we may learn from the methods of those whose doctrine we rightly repudiate. We are to go out into the highways, as it were, and "compel them to come in." The Watchtower Society has developed a

method comprising seven specific steps, which seems to help make their neighborhood visitation work successful. May we not at least consider and perhaps learn from that method?

Step one in their program is to place a book in a home. The worker is not content to stop at the door, get a name, and invite the person to a church service. On first contact nothing at all is said about the church service. But a book explaining their teaching is left. If the recipient is willing to make a contribution in token payment for the book, that may be done, but otherwise the book will just be left as a gift and the person urged to read it.

Step two is a return visit, within not more than two weeks. The worker asks whether the book that was left has been read. The answer may well be that it has not. So the worker asks if he may come in to explain a little of the book.

If a conversation can thus be started concerning the contents of the book, the worker follows with step three, in which he seeks an invitation to return once a week for an hour's study of the teachings of the book and of the organization. In the course of these weekly visits the unsuspecting church member, if he is one, is led progressively away from the historic doctrines of the church and toward the false doctrines of the sect. Presently a fourth step follows, when the individual is invited to attend an area Bible study class, with a number of others, where the teachings will be more positively of the doctrines of the sect.

The remaining three steps deal with attendance at "Kingdom Halls", the name the sect gives its place of service, with baptism, and with the general organization.

As I consider such a program, I cannot help but wonder whether my own weakness and that of others may not be that we have been too anxious for big returns of little effort, and have not been willing to give ourselves as pastors and officers and members of the church to our primary task, which is nothing else than witnessing - bringing the message of the gospel to the people who are all about us. We want our churches to grow. But the church grows as people are added to it, one by one. And people are added to the church as they come

to know the gospel it professes, and proclaims, and as the Spirit applies the truth of the Gospel to their minds and hearts. There is no shortcut to Christian faith. We must bring the gospel to people where they are, before we can really expect them to come and join with us in the work.

The Orthodox Presbyterian Church has a Committee on Christian Education which has provided us with good tracts and books. These are not many in number, but they are infinitely better in their content than the stuff the prophets of doom are peddling from door to door. Four books which can be used in the type of work mentioned above are 1) *The Shorter Catechism* with proof-texts; 2) *A Message for Thoughtful Inquirers*, by Henry Coray; 3) *Confessing Christ*, by Calvin Cummings; and 4) *The Covenant of Grace*, also by Cummings.

Recently, following this type of procedure, I was able to place two of these books within an hour. As I left one home I noticed two Watchtower Witnesses leaving the house next door. Because there were two of them, I gathered they were applying step three to the occupant of that house. I decided on the spur of the moment to stop there also. To the young man who came to the door I offered our little church announcement, and then presented to him Mr. Coray's book, "A Message to Thoughtful Inquirers," at the same time asking whether he would be interested in reading an explanation of the Christian faith. He seemed glad to accept the book, and I urged him to seek to understand what the Bible has to say about God, Jesus Christ and the Way of Salvation. In a few minutes he invited me into his home. This would not have occurred if I had merely left an invitation to our church service. For an hour we talked of the Bible, and of salvation by grace through Christ. I made a second call at the home, and the young man agreed to my coming for a Bible study each Friday afternoon.

Of course this sort of response will not happen every time. But I am becoming convinced that it is the sort of thing we need to do that the Church may make steady advances. Members of some of the sects are supposed to give as much as fourteen hours a week to visitation work. Am I wrong in suggesting that some of

our members give less than an hour, if indeed any time at all, to reaching others? Yet we claim to have the full and glorious gospel of God's grace.

We often feel that we cannot talk to others about our faith. But if we take the opportunity to give someone a book on faith, and then offer also to help them understand the things written in the book, the very challenge of studying something together may help unseal our lips, and we may find unexpected freedom and true joy in this sort of activity.

Our God has promised that His word will accomplish that which He pleases, and prosper in the thing whereto He has sent it. He has appointed us as members of His church to bring that Word to the people. How many there are in our neighborhoods who are dissatisfied with the "stones" they are receiving for "bread" in liberal or sectarian churches and groups. There will be rebuffs, but if ours is a love like the love of our Saviour, and a concern like His concern, and a sympathy like His compassion, the rebuffs will be far outweighed by the joy of one here and there who responds in the grace of God. And those who are being saved will be added to the church. And through our labours, Christ may be pleased to build up this portion of His Church.

At least it seems worth a try.

Morristown Building Plans Go Forward

At the morning worship service on February 23, Emmanuel Orthodox Presbyterian Church of Morristown, N. J. gathered the "first fruits" in its current campaign to raise funds for the erection of the proposed new church building. An offering of \$1,750. was received, and pledges totaling over \$11,000 and payable in three years were recorded. In addition to sacrificial offerings by the people and gifts from gracious friends, the people are using other devices also to raise funds. They even have a penny jar in the vestibule. When full, it will contain about \$50. The people are actively interested in the program. It is now hoped that a contract for construction of the building can be let early in the spring.

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Concerning the Terms of Communicant Membership

The question as to the proper requirements for admission into communicant membership of the Christian Church is one of perennial interest and concern. No question relating to the Church is indeed more basic than this one. For in deciding who may and who may not be received into church membership one is virtually determining the whole question as to what the church really is. Accordingly such fundamental matters as the conduct of Christian missions and the exercise of church government and discipline are involved. Moreover, one's view in this matter largely determines one's evaluation of the relationships that may exist between various denominations.

We propose to discuss this question briefly because it appears to be one of immediate concern to the Orthodox Presbyterian Church. It was prominently in view in connection with discussion of various ecclesiastical issues at the last General Assembly. Moreover, it has come to the fore whenever there has been reflection on the possibility and propriety of entering into intimate ecclesiastical fel-

lowship with other denominations.

It will surprise no one who is at all acquainted with the Orthodox Presbyterian Church and the Christian Reformed Church that the committees charged to explore issues bearing upon their relationships should devote careful attention to this subject. Inasmuch as it appears to be widely held that these two Churches hold to substantially different points of view regarding this matter, conversations which evaded this issue or simply postponed it for future consideration would hardly be proceeding in an atmosphere of realism.

It may, therefore, be highly significant that at the last meeting of the two committees held in January a consensus with regard to basic principles was reached. Neither committee, to be sure, could speak for its own denomination; but one may not exclude the possibility that the consensus reached by the conferees might turn out to be consensus of the two Churches. The following statement was agreed upon by those present:

"1. *The confession made by the candidate for communicant membership must not be construed on the assumption that a disjunction may properly be made between a Christian confession and a Reformed confession. A Christian confession is by implication a Reformed confession and vice versa.*

"2. *There is, nevertheless, no stereotyped pattern of confession that may be applied by consistories and sessions in the reception of members. Allowance must be made for the diverse levels of understanding of the implications of a truly Christian confession on the part of those who may be deemed eligible, in accordance with Christ's institution, for communicant membership. A fixed pattern is not adequate to meet the diversity with which consistories and sessions are confronted in concrete cases. Each individual must be examined and dealt with specifically.*

"3. *Church membership does not carry with it the implication that all male members in full communion are thereby esteemed eligible for office in the Church. Office in the Church presupposes spiritual gifts for the office and doctrinal understanding and competence which may not be imposed as a condition of church membership.*"

Altogether apart from the question of the possible significance of this

statement for the development of ecclesiastical relations with the Christian Reformed Church, we believe that the principles enunciated are worthy of earnest consideration on the part of all of us because of our commitment to the Church of Christ. We desire to comment briefly on the first two paragraphs and to consider especially their significance for the Orthodox Presbyterian Church.

The first paragraph confronts us with the timely insistence that we may not distinguish between the Reformed Faith and the Christian Faith. The Reformed Faith is simply our understanding of the Christian Faith. We have no right to be Reformed unless this is what Scripture requires of us, and if we profess to be Reformed it must be because we are convinced this is actually the teaching of Scripture. In other words, we do not have various blocks of Christian truth, one, for example, of a generally Evangelical character and another of a specifically Reformed character. The Reformed faith does not consist of the famous five points of Calvinism nor of one principle from which everything else may be derived, but it is a total view drawn from Scripture. The truth with which we are confronted is an organism, there is diversity in it, and not all aspects of truth are equally central and illuminating as to the meaning of the whole, but it may not be dissected or broken up into isolated fragments and still retain its essential character.

If this approach is correct it must follow that in the Orthodox Presbyterian Church, as a church that is solemnly committed to the Reformed faith those who seek to become communicant members must be confronted not with some attenuated form of Christianity but with the Reformed Faith itself.

In the second place, it is equally important that sessions, in examining candidates for communicant membership, keep constantly in view "the diverse levels of understanding" to which the above statement refers. Although one may not compromise in the matter of the message which is preached or taught, there must be a judicious and tenderly sympathetic regard for the greatly varied capacities of persons so far as response to the Reformed Faith is concerned. There are significant differences between children and adults, between those

who may be endowed with rich, intellectual and spiritual gifts and those who might even be classified as retarded, between those who because of education and experience have been able to develop their talents rather fully and those whose opportunities for such development have been meager. No fixed pattern may be followed by sessions, therefore, but each case must be judged individually. In general less may be expected of "babes" than of mature persons, but it may well turn out that young people, brought up in the Church, may be asked to give evidence of greater knowledge and discernment than elderly persons who have not had their advantages. The accent may assuredly not be placed upon the minimum of understanding any more than upon the minimum of instruction. But there may be instances when the response may be quite meager though sufficient to give assurance that the candidate has a saving knowledge of the gospel.

We believe that it would be greatly to the advantage of sessions and of our churches to give fresh thought to this entire subject. There appears now to be something of a lack of clarity and consistency as concerns both principles and practice.

On the one hand, there are various evidences that the Church is not satisfied with merely minimal requirements. This appears in the form for the public profession set forth in the Directory for Worship. It would seem to be even more evident from the form for the baptism of infants in which parents are asked to promise to instruct their children "in the principles of our Holy Religion as revealed in the Scriptures of the Old and New Testaments, and as summarized in the Confession of Faith and Catechisms of this Church". It seems clear to us from this form of words that parents who are communicant members are presumed to have a commitment to the Reformed faith. It may surely be assumed that they do not acquire this competence merely by virtue of their becoming parents! The widespread practice of conducting courses of instruction for persons who are looking forward to public confession of faith also underscores the prevalence of a rather strict conception of the commitment made in communicant membership.

On the other hand, one also some-

times gains the impression that a tradition which spoke of the only requirement as that of "a credible profession of faith", and which in time came to be interpreted as involving the requirement of a minimum of knowledge, has not been without impact on our thinking and practice.

It is surely high time that we face

these questions so as to gain the utmost clarity as to what our principles really are. And we ought to take great pains to insure that our practice has not lagged behind our considered judgment as to what Christ requires of those who seek to enter into membership in his church.

N. B. S.

Talks on the Conscience

The Conscience and the Law

By LAWRENCE R. EYRES

Script writers of the TV comedy programs find a fruitful source of comedy in embarrassing situations. Most of these embarrassments arise out of "polite" hypocrisy found among average people who lie glibly rather than reveal their real thoughts and motives to friends, neighbors and relatives.

It is probably a great mercy that the thoughts even of the saints, are shrouded from public scrutiny in view of our common frailties. If it were otherwise, and the thoughts of our hearts could be clearly read by others, which friendship or other human relationship would escape severe strain? Even those who boast of being "brutally frank" would have reason to blush with shame! It will be soon enough when, on Judgment Day, we shall hear broadcast those secrets with sanctified ears and guileless hearts. But one thing is certain—God knows all the secrets; and with Him, thoughts and deeds are one and the same.

"Before Me"

The words, "before me," in the first Commandment mean literally, "before my face". The true doctrine implicit in these words is that God has no back behind which we may hide to worship secretly our own little gods. Every desire, every movement of the heart of man—feeling, thought, volition—is performed in full view of His watchful eye. The same thought is implicit in the tenth Commandment which forbids coveting.

If only people in general would get the picture: each of us lives in a

glass house as far as God is concerned. He is the one, above all others, "with whom we have to do" (Hebrews 4:13). It is the appointed duty of the conscience to apply God's moral law to every life situation that we may know and ponder the truth about ourselves, our inner depravity and the corruption of our whole nature. This in itself would serve mankind wholesomely if for no other reason than that we should be powerfully restrained from the grosser evils. The fear of God has often held in check the passions of the ungodly so that they were afraid to do as vilely as they otherwise could and would.

The Law and Love

However, fear alone cannot produce godliness. There is no true love of the Law in the heart that knows no love of God. But when the heart is moved to seek the mercy of God through Him who endured divine wrath for the broken Law and perfectly obeyed that same Law for disobedient sinners, when the heart is drawn to seek Him, and peace with God through faith in Him, a new force for good enters the picture. And that new force is love for God. Every precept of the Commandments becomes but another means through which the redeemed heart may show its love for its Redeemer. Fear and love thus become one. It is not the old fear of vengeance upon the cringing offender; this is the fear of which the Apostle of love wrote, "perfect love casteth out fear" (I John 4:18). This new fear is the fear of the frown of Him "whom my soul loveth". Just to know that the heavenly Father is

grieved with his disobedience is like a sword thrust into the believer's heart.

At least, this *should* be the case. That so often it is not the case with God's true people is due in part to the dullness of the Christian conscience. The conscience of the Christian is charged with keeping the believer ever conscious that he is before God's face. It is the ever-quickened conscience which must apply the Law of God to the complexities of our lives day by day and moment by moment.

Applying the Law to Life

The biblical doctrine of Christian liberty, properly understood and applied, can only lead to greater holiness of life. Instead of looking to the church or some other human agency for a rule on this modern practice and that popular pleasure, the conscience, in league with the enlightened heart-center, makes honest, objective judgments on every sort of thing. And on the basis of these judgments the Christian thinks, feels and acts to the glory of God. What is the result? One man eats and gives God the thanks. Another refrains from eating out of love for God and His Law, and he also gives God thanks. While differing in outward practice these two are one in living unto the Lord (see Romans 14:1-9). These brethren differ in judgment, due to the infirmity of the flesh, but are one in their desire to live to the glory of God. In the exercise of brotherly love the one might seek to persuade the other to eat or not to eat, but neither will sit in judgment over the other's conscience in such matters.

On the other hand, both will be one in outward action when the law of God clearly commands or forbids. Understanding is not here so much called for as obedience which, under the high doctrine of Christian liberty, will be readily and gladly given. Where this philosophy of obedience prevails in a Christian society no other law of church or state is needed. All that is required is that the heart be right, that there be an aggressive willingness to do the will of God.

But even where the commandments more directly apply there is still broad scope for the exercise of enlightened judgment under the guiding hand of an alert conscience. The Sabbath Law

is clear in the main, and deeds of necessity and mercy are not only permissible, but necessary as well. And what is a work of necessity, a deed of mercy? Doubtless, volumes have been written on the subject, and more will yet be written. But every Christian must be sure in his own heart and mind that the labor he does is necessary; he must have a *reason*, not an *excuse*! The law against theft is also clear. But is the benefit accrued in the shape of government handouts, which are increasingly impoverishing our nation, to be accepted without the sin of taking what is not ours by right? Here again is a question not easily settled, yet it must be settled

by many Christians in good conscience.

Whether to eat or refrain from eating; whether to labor or refuse to labor; whether to accept payment as our right or to refuse it because we have no moral right to it—these are questions which each of us before God must answer to the best of our lights and to the glory of God. It will never do to pass the responsibility for such decisions to church or state. It is our Christian duty to act or refrain from acting from one motive only—the glory of God. This is the secret of the life that is "by faith," and "whatsoever is not of faith is sin" (Romans 14:23).

A Missionary News-Letter From the Island of Guam

(The Rev. Edwin L. Wade is an Orthodox Presbyterian minister serving as a missionary on the island of Guam, under the financial auspices of the Protestant Reformed Church. Newsletters telling of his activities are regularly distributed by the sponsoring group. We publish here the letter distributed under date of January, 1958.)

“As thy servant was busy here and there, he was gone.” (I Kings 20:40)

Every time I read that text, and the story of which it is a part, the Sword of the Spirit pierces my soul with a tormenting pain. How about you? Are you busy? Well, who isn't? And what keeps you so busy? Mostly things that are perfectly legitimate and proper, even necessary no doubt—certainly little or nothing that is in itself actually sinful or wrong from any ordinary standpoint. There's the "busy-ness" of living itself, the ordinary routine of life from sleeping, eating, maintaining a home, etc., to the earning of the means to do so. A certain amount of recreation is necessary. And most of us are busy more or less in various church activities.

The prophet, in his parable, was busy too - "here and there," he says. And no doubt he was doing proper and necessary things. Since he was a prophet, he would probably be doing things to serve and glorify the Lord.

At least, as a servant of the king, he could plead that he was performing his duties. But while he was busying himself therewith, a man for whom he was responsible was suddenly and irretrievably "gone!" He must have looked for him in dismay and despair. But it was too late - the man was lost. His plea that he had been busy availed him nothing. He had judged and condemned himself, the king said. The judgment? "Thy life for his life."

What is your answer to your King's insistence on your personal responsibility for the individual souls of men everywhere, whether at your elbow, or in the utter-most part of the earth? "Lord, I am too busy!" Well, so was Martha, and the Lord rebuked her for being "cumbered about much serving," and "careful and troubled about many things" - even though she was actually serving the Lord Himself (cf. Luke 10:38-42).

By way of news, we want first of all to thank the Sunday school of the Creston church of Grand Rapids for their wonderful liberality in providing a vitally needed and practically indispensable "tool" for the work here, a beautiful new Philco "100" tape recorder. As soon as some necessary adjustments are made, we will be able to record a reserve supply of tapes for each of the weekly broadcasts as "insurance" against our being unable to make the broadcasts personally. Then we shall also be able to prepare the "illustrated lecture" by means of tape and colored slides we

want to send out through all the churches. And we have many personal messages we want to send via tape to various groups, Societies, etc. There are many important uses to be made of such a valuable instrument in fulfilling our ministry here - e.g., it can be used as a public address system. So we are unspeakably grateful to God and to the Creston Sunday school for this very generous contribution and provision.

It is time to share some more of our radio mail with you. First, from a Christian lady who hopes to teach the gospel in Spain some day and has requested from us a Spanish Bible and a good basic course in Christian doctrine, also in Spanish. In this second letter she has written she also says, "I listen to your 'Challenge to Faith' and 'Call to Faith' which are two programs on the radio that I mostly wait to hear. I sincerely think these programs are helping many people in Guam to realize the importance of the Gospel in their daily lives. I know from experience that your two programs encourage me greatly." So your mission on Guam may thus one day extend its influence for the gospel all the way to Spain, another faraway country under the complete domination of Romanism. God's ways are truly wonderful!

Next from the dear friends and faithful Christian witnesses up on the island of Saipan, for whom we have been praying several months now. I remind you that these folks are all "busy" too with their various jobs for the Navy, etc., but not too busy to seek and watch for the souls of the people all around them. One of them recently wrote as follows:

"I was so amazed to hear that you had been sick, for you certainly kept cheerful, Christ-centered programs on the air all the time . . . It helps us here so much to know that Christians all over the world are with us in prayer. I am sure that if it were not for this support in prayer, we could not point to the wonders of God's work that have been manifested on Saipan. The Lord has blessed us with numbers and spiritual blessings. Joy has come as we have witnessed several American teenagers accept Christ as Lord and Saviour and grow in His grace. Far from the least of these wonders is the work with the Saipanese. There is another young boy coming to services regularly although he

has not made the break with Catholicism. Others have dared to come to occasional services. Besides seeing them come to Christ we see them taking real strides in growth. . . . You will be interested to know the destination of the last of the Bibles (Mr. Wade sent several to them). One of the teachers at my school is to meet with me Saturday so we can look up the answers to many questions he has. At this time I plan to give him the Bible for his own. He is really seeking. One of the other Bibles disappeared out of the hot locker of a Saipanese boy. You can see what I mean (by saying) God is working wonders among this hardened people. I trust and pray He will bless the casting forth of the Word by you folks on Guam." Let us continue to pray for the Saipan witness.

I think (or HOPE) that at last we've hit "rock bottom" in our losses of valuable members of our Busanda congregation. Our beloved Teresa Habana left recently for a brief visit at home in the Philippines and will later go to New York City for a graduate nurse training course. The last discouraging note is that a series of severe physical ailments has struck down several of our remaining leaders - all office bearers. One may even have to return to the Philippines . . . On the encouraging side is the strong possibility that brother Defensor may return soon for at least another two years.

By all means, beloved, let us keep busy for the Lord, by making sure to "put first things first" so we need never to say, "As thy servant was busy here and there, he was gone."

Ever yours in Christ,
E. L. WADE AND FAMILY

Glenside Church Has Missionary Conference

Calvary Orthodox Presbyterian Church of Glenside, Pa. held a missionary conference March 14-16, with three foreign missionaries taking part in the program, along with other speakers. The program was scheduled to open on Friday evening with a talk by the Rev. Harvie Conn, home missionary in Stratford, N. J. On Saturday morning the Rev. Bruce Hunt led a discussion on the work in Korea. Saturday afternoon called for a forum on missionary goals, problems and

methods, with the Rev. John P. Galbraith as chairman and Harvie Conn, Bruce Hunt, Donald Taws, and George Uomoto as panel members. Saturday evening the Rev. George Uomoto, missionary to Japan, reported on the work there. On Sunday Mr. Hunt preached at the morning service and Mr. Bird at the evening service, with Mr. Bird also leading a discussion in the Sunday school and Mr. Taws and the Rev. LeRoy Oliver taking part in the Young People's meeting.

This is the first time Calvary Church has put on a missionary program of this sort.

Brief Church Items

Bangor, Me.: The latest endeavor of Pilgrim church has been the presentation of the Sunday school on TV. In cooperation with the Evangelical Churches of the area, the primary department of the Sunday school presented their program on two Saturday mornings. Each program lasted 30 minutes, Mrs. Snyder and Mrs. Littlefield were the TV teachers. Machen League is beginning to pick up following a slow start.

Ludlow, Me.: The Rev. Herbert DuMont of Portland was the guest speaker at the Annual Fellowship supper at Bethel Church held February 27 in the American Legion hall in Houlton.

West Collingswood, N. J.: Immanuel Church received a rich blessing from the annual missionary conference held the latter part of February. Speakers at the various services included the Rev. Bruce Hunt from Korea, Mr. Charles Chao, a student from China now studying at Westminster, the Rev. George Y. Uomoto, from Japan, and Dr. Philip Grossman, regional secretary of the Wycliffe Bible translators.

Wilmington, Dela.: Members of Eastlake Church, in 24 teams of two persons each, are conducting a house-to-house canvass of over 2,000 homes surrounding the location of the church's new building. It is hoped the building will be completed in May. On February 25 the Women's Missionary Society sponsored Westminster Seminary Night. Professor Paul Woolley of the Seminary was the guest speaker.

Grove City, Pa.: In spite of severe weather, attendance at the Wayside Sunday school on three of the four Sundays of February was at least 100. The trustees have recommended that a new church auditorium be erected. The congregation is to vote on the proposal at the annual meeting. There are indications that several United Presbyterian families in the area plan to resist the union of their denomination with the Presbyterian Church in the U.S.A. and to form a new congregation which may apply for affiliation with the Orthodox Presbyterian Church.

Sunnyvale, Calif.: Seventy five persons were present for the first covered dish supper in the new building of First Church. Three families are receiving instruction with a view to church membership. A young people's conference is being planned in conjunction with other churches in the Bay area.

Fawn Grove Church to Consider Affiliation

The congregation of Faith Presbyterian Church of Fawn Grove, Pa., now unaffiliated, will be asked to vote at the coming annual congregational meeting on whether to seek affiliation with the Orthodox Presbyterian denomination. The constitution of the church specifies that affiliation with a denomination must be approved at two separate annual congregational meetings, the second time by a two-thirds vote. The session has sent a letter to members of the congregation outlining the Biblical and practical reasons for affiliating with a denomination, and has placed on the docket for the meeting to be held April 20 consideration of the matter.

The Rev. Raymond O. Zorn, a minister of the Orthodox Presbyterian Church and a graduate of Westminster Seminary, is pastor of Faith Church.

Georgian to Rochester

The Rev. Theodore J. Georgian, since 1948 pastor of Grace Orthodox Presbyterian Church of Trenton, has indicated his intention of accepting a call to the pastorate of Covenant Church of Rochester, N. Y. He expects to make the change about the first of April.

March 15, 1958

Correspondence

More on Pictures

TO THE EDITORS,

I think that the report on Pictures of Christ in Education makes a mistake when it says, "... yet that which men saw with the eyes of the flesh was always and only a creature." If this use of the word "flesh" means that fleshy, sinful eyes could not discern the King in Jesus, perhaps the objection would be removed. But I think the report means that ordinary or finite human eyes beholding Jesus would behold only a creature. And that, I believe, is error. For this body, prepared for Jesus, had Jesus' characteristics. The lines of His face were character lines. The character which appeared was the character of His person. And if the character lines and other data were read correctly, the judgment would be that this person is divine. "The glory as of the only begotten of the Father" should be seen.

Is there such a thing as a picture of Christ? Let the man who dares to draw character lines tremble. For if he draws the wrong character, he is guilty of teaching untruth about this person. The silence of Scripture on the description of the physical Jesus becomes normative, for it blocks any legitimate reproduction of His countenance.

But there is another angle also. A true likeness of Jesus, if such existed, would not only call us to a posture of worship. It would be misleading in another age, when fashions in clothing and male haircuts were different. I well remember the child in the Baltimore Sunday school who was for months under the impression that Jesus was a woman. His mother was terribly agitated as she made this discovery. But a too realistic picture was at fault. Away with these aids. They get in our way.

EDWARDS E. ELLIOTT

McIntire Protests

TO THE EDITORS:

Your June 15 (1957) issue says, "McIntire Dropped from Bible Presbyterian Church."

I have not been dropped from the Bible Presbyterian Church. I am pastor of the Bible Presbyterian Church of Collingswood, N. J. and a member in good and regular standing of the

Presbytery of New Jersey of the Bible Presbyterian Church

The Presbytery of New Jersey, in the exercise of a right and privilege which it has under the constitution of the Bible Presbyterian Church, declared that the St. Louis Synod, April 1956, was illegal and improper. The Presbytery joined in calling, with two other presbyteries, a constitutional synod, which was held in Collingswood, New Jersey. Two synods, therefore, met; one in Columbus, Ohio, and one in Collingswood, New Jersey, with some recognizing one and others recognizing the other

It is hardly historically accurate or fair for you to carry a story such as this, reporting that I am no longer a Bible Presbyterian minister. The minority group which presumed to speak for the Presbytery of New Jersey did not have the roll of the Presbytery, and the original, historic, legal presbytery under the constitution continues and it is to this presbytery that the Bible Presbyterian Church of Collingswood and I as pastor have belonged through the years and continue our membership

Sincerely,

CARL MCINTIRE

January 27, 1958

TO THE EDITORS:

Would you please give me some acknowledgement of the statement which I sent for publication, and an indication as to why this has not been published The statement which you published against me has been picked up in at least two other papers and is being used against my witness for Christ.

Sincerely yours,

CARL MCINTIRE

EDITOR'S NOTE: *The news item we published was based on other news reports appearing in the public press at the time. The status of the Bible Presbyterian Church continues to be confused. The question is specific - is there one Bible Presbyterian Church existing in two synods (in that case of course no one has been "dropped"); or are there two separate and distinct ecclesiastical organizations with different personnel, different institutions and different associations, yet each maintaining the same identical name, Bible Presbyterian Church. Dr. McIntire appears to hold the former view. Others we have talked to assert the latter to be the case. We have no way*

ourselves of solving the problem. It will have to be solved by those who claim the name "Bible Presbyterian." Until it is solved, the question of who has dropped whom will depend on whom you are talking to. Our news report traced the action referred to to the "Columbus Synod" Bible Presbyterian Church. Adherents of that group have assured us our news item was correct. L.W.S.

Adventists Gain in Africa

The Seventh Day Adventist movement now claims a membership throughout the world of slightly over 1 million persons. This represents a gain of about 17 thousand over the previous year.

The report, taken from the denomination's *Yearbook*, says that membership is growing fastest in Africa, where there are over 310,000 adherents. The organization had some 356 publications, printed by 42 publishing houses throughout the world, and had literature sales of over 21 million dollars. It operated 356 hospitals and sanitariums in 1956.

Marriage Problem in Spain

Evangelical churches in Spain observed March 2 as a time of special prayer that legal means might be found to obtain civil marriages for evangelicals in that country. In October 1956 a government decree seemed to provide a legal basis for civil marriages for Spanish evangelicals, but in practice it has been found that the demand by authorities for proof that a person was an evangelical is so extensive that such marriages have been made practically impossible. Recently eleven cases have been cited in which applications for marriage permits were turned down because the proofs of the non-catholicity of the parties were insufficient.

Parochial Pupil Transportation in N. Y.

Two bills looking to allowing parochial school pupils to be carried by public school buses have been introduced in the New York State legislature. One would allow free transportation for such pupils up to 20 miles.

The City With A Future

Say, traveler, have you ever looked out over a great city and let your mind wonder about all the things it contained? Take San Francisco, for instance, looking from Sausalito across the Golden Gate. The city of San Francisco is a delight to the eye and a stimulus to the imagination. Here is a city still warm with gold-rush fever, a city which renewed itself after the earthquake and fire, a city with quaint oriental and European settlements, a city full of institutions of culture, a city of lavish entertainment and excellent food. Here is the cool summer breeze, the smell of the spice-laden cargo. Here is famed Presidio, the beautiful Golden Gate Park, the shops of Union Square, and the throngs of Market Street. The place is so compressed, so accessible, so varied, so stimulating. Many a tourist, after seeing it, has vowed never to return to live in the steaming Eastern cities.

But in the midst of this pleasing and delightful situation, as in Eden of old, the serpent has raised his head. San Francisco has the dubious distinction of leading the nation in alcoholism. One citizen in six has gone so far down the road to hell as to be a problem drinker.

What on earth has happened? The patriot's beautiful dream of the alabaster city, undimmed by human tears, has been turned into a nightmare of disappointment and chagrin. The city of man, so full of the promise of good things, so appealing to the senses, so advanced in culture and knowledge, somehow fails to deliver the ultimate fulness, the supreme happiness.

It is really an old story. Think of the city of Thebes in ancient Greece. Sophocles tells the story of how Oedipus came to the city full of high hopes. He began his career brilliantly by delivering the city from the cruel Sphinx. He solved that riddle and the city hung the garlands in his honor, and gave him the queen for his wife. But he didn't solve the riddle of himself. His own sin, his own basic wretchedness and misery came at last into the open. He could not deal with himself except in terms of self-destruction. "Alas, (O City) why didst thou

deceive me?"

The promise of the city is delivered in stingy doses. Disappointment and despair come to high and low, to rich and poor. Men of all classes seek to drown their anguish in a bottle. Nearly three hundred people have leaped over the rail of the Golden Gate Bridge. Thousands more are living lives of frustration and loneliness. The city of man is a city of sin. It promises life, but it produces death.

But traveler, lift your eyes. The search for life can be meaningful and rewarding. The vacuum in the heart of man which the city of man cannot fill may yet be filled, and filled forever. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled" (Matthew 5:6). It is that tension between sin and righteousness which is the root of the problem. Can you stop your conscience forever with a shot of alcohol? You need, rather, the cleansing power of that fountain which has been opened for sin and uncleanness. Christ died for such sinners and He has prepared for us a city. Lift your eyes, and look across to the only city which can make good its promise, and deliver the abundance which lasts forever. Of Abraham of old it was said that he "looked for a city which hath foundations, whose builder and maker is God." Jesus promised. "I am come that they might have life, and that might have it more abundantly." (John 10:10). Come to Him, and your hopes will not be dashed. Faith in Him results in "joy unspeakable, and full of glory." And this will last forever.

E. E. E.

(Note: The above is a copy of a brief essay which has been published in tract form by the Committee on Christian Education of The Orthodox Presbyterian Church. The Committee has a good supply of both short and longer tracts, as well as some books, which may be purchased at low cost for personal use or distribution to others. A catalogue is available. For information write to the Committee on Christian Education, 727 Schaff Building, 1505 Race, Philadelphia 2, Penna.)

Priest Convicted in Italy

A Roman Catholic bishop in Italy has been convicted in the civil courts for defamation of character, because he branded as public sinners a couple wed outside the church. The case has caused widespread interest in Italy, and throughout Catholicism.

The couple wed two years ago. The man was not a church member, at least he was described as an atheist. The woman was a Catholic. After the marriage the bishop prepared a letter, which was read from the pulpit by the parish priest, in which he branded the couple as public sinners and as living in concubinage. The couple in turn brought suit in civil court.

The church's reaction to the court decision was violent. The Pope was so saddened over the alleged affront to the church that he cancelled festivities that were to mark the anniversary of his coronation. Some of the churches draped their buildings in mourning. In the Chamber of Deputies a fist-fight erupted during discussion of a bill related to alleged interference of the clergy in political matters.

The Bishop claimed the court decision represented an invasion of his spiritual authority, and planned to appeal. In America the organization Protestants and Others United for Separation of Church and State hailed the decision as a victory for religious tolerance, and announced it would support in this country any bona-fide Catholics or ex-Catholics who wished to sue any American Catholic bishop or priest for "libels or slanders against their moral status" arising out of civil marriages.

Templeton to take TV Post

Dr. Charles Templeton, who for a time served as full-time evangelist for the National Council of Churches, and later became secretary of the evangelism division of the Presbyterian Church in the U.S.A., and who more recently has been devoting himself to evangelism and writing, has accepted a position with the Canadian Broadcasting Corporation under which he will work in Cairo and Rome interviewing people on TV for the CBS.

Dr. Templeton was a sports cartoonist and columnist before he was converted some twenty years ago and became a minister and itinerant evangelist. Part of the time he shared a platform with Evangelist Billy Graham. He is a graduate of Princeton Seminary, and was ordained as a Presbyterian minister in 1951.

Catholics Claim Progress in Formosa

The Roman Catholic Church claims that half of the estimated 140,000 aborigines in Formosa are either baptized Catholics or are being prepared for baptism. In a recent report it declared that the "conversion" rate among the seven main aboriginal tribes is "phenomenal".

New Edition of Wesley's Works

Zondervan Publishing House of Grand Rapids has announced that a new edition of the complete works of John Wesley will be issued, one volume a month, beginning in May. The new edition will be a reprint of the unabridged edition published in 1872. It will run to fourteen volumes, and will include journals, letters, sermons and other material.

Ban Atheistic Teacher

The right of the University of Miami and of the Dade County School Board, in Florida, to deny a 37-year-old self-professed atheist the opportunity to intern for a teaching position in the county's school system has been upheld by a Court of Appeals in that state.

The student had sought to enrol in the practice teaching course, but had been refused admittance because of his views as a "militant and fanatical atheist." The Court decision included this statement:

"It seems obvious, that the university should consider itself under a duty and obligation not to graduate, and release with the stamp of its academic approval, a new teacher having attitudes or fanatical ideas, such as with reference to atheism, which if imposed on impressionable minds... with whom he must come in contact

would be calculated to their detriment and injury."

Iron Curtain Delegates Called Security Peril

Delegations of religious leaders who visit the United States from countries behind the Iron Curtain are "invariably under strict control of Communist secret police," according to Senator James Eastland, chairman of the Senate Internal Security Subcommittee.

Senator Eastland made the charge in releasing printed copies of the testimony given at a public hearing before the Committee last June by four refugee clergymen. The clergymen were making a speaking tour of the country, under the sponsorship of the International Council of Christian Churches. Senator Eastland said the testimony indicated that "subverted churches have been sending delegates to the United States to further the aims of Communism by making wrongful use of their status as ministers of religion."

Bishop Peter Given Political Post

Janos Peter, formerly bishop of the Trans-Tiscian District of the Hungarian Reformed Church, has been appointed Deputy Foreign Minister in the Hungarian government.

Peter was forced to resign his bishopric by an assembly of the Reformed Church at the time of the unsuccessful revolt in 1956. He was accused then of being the worst kind of a Stalinist.

In his ecclesiastical position, Peter attended the Second Assembly of the World Council of Churches, held in Evanston in 1954. In a press interview at that time he said Hungarian Christians were satisfied with their Communist government, and felt that Communism was compatible with their religion.

Last year he served as a member of the Hungarian delegation to the United Nations General Assembly.

Communist Substitute For Baptism

A campaign is under way in East Germany to substitute for baptism a "name-giving" ceremony. This

is part of a general program of providing substitutes for Christian rites, with a view to turning especially the young people away from the Church. Such pseudo-religious rites have been offered to take the place of confirmation, marriage and burial rites provided by the Church.

According to reports, however, it appears that these efforts of the government are not being too successful. Both Protestant and Catholic churches have warned their young people that to participate in the Communist confirmation program would subject them to ecclesiastical discipline. And though the name-giving rites were initiated in 1956, little has been heard of them. Now the newspapers have joined in an effort to promote the use of the Communist substitutes.

Bible Reading in Pennsylvania Schools

Trial of a suit to halt daily Bible readings and recitation of the Lord's Prayer in the schools of Abington Township near Philadelphia will be held before a three-judge Federal court. No date has been set for the trial.

The suit was brought by Mr. and Mrs. Edward L. Schempp of Roslyn, who attend a Unitarian Church, and have three children in the schools. They charge that the Pennsylvania law violates the 14th amendment to the federal constitution. In a similar suit some 20 years ago, the law was upheld in state courts.

An appeal from this court's decision may be taken directly to the United States Supreme Court.

Reformed Congress to be Held in July

The next International Reformed Congress, being organized under the auspices of the International Association for Reformed Faith and Action, is to take place July 22-30 in Strasbourg, France.

The theme of the Congress will be, "How to Confess our Reformed Faith." The program will include Bible studies, lectures, group and plenary discussions, and meetings for prayer, as well as occasions for informal contact and fellowship among the members. Professor Ned. B. Stonehouse of

Westminster Seminary has been appointed to conduct two morning Bible studies. Among those delivering lectures will be Dr. G. C. Berkouwer of the Netherlands, Rev. Pierre Ch. Marcel of France and Dr. P. Jacobs of Munster, Germany. Dr. Philip Hughes of England is to deliver the opening sermon.

Opposes Decalogue in Schools

The New York State Council of Churches has urged defeat of a bill before the legislature which provides for the posting of an amended version of the Ten Commandments in public schools. The amended version is not a version commonly accepted by any religious group, and in the opinion of the Council would cause sectarian division, confusion and controversy both among the children and among their parents.

The amended form of the Decalogue reads as follows:

1. Thou shalt have no other gods before Me.
2. Thou shalt not make unto thee any graven image.
3. Thou shalt not take the name of the Lord thy God in vain.
4. Remember the Sabbath Day to keep it holy.
5. Honor thy father and thy mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbor.
10. Thou shalt not covet thy neighbor's house.

11. Thou shalt not covet thy neighbor's wife.

If the bill is passed by the legislature, it would go into effect in September. The education department would pay the cost of printing the Commandments and distributing them to the schools. The American Legion is reported as supporting the bill, while the American Jewish Congress has protested against it.

Find Cromwell Helped Waldensians

According to a document recently uncovered in the Milan library, Oliver Cromwell, Lord Protector of England in the 17th century, once threatened to bombard the port of Genoa in order to protect the Waldensians, the oldest Protestant group in the world.

According to the document, Duke Amedeo I of Savoy had decided to exterminate the Waldensians in his territory as heretics. But while the Duke's men were pursuing the Waldensians hidden in their valleys, a moderator of the Waldensian church managed to escape and reach Paris, where he appealed for the intervention of Europe's Protestants. Shortly thereafter a message reached the Duke from Cromwell which read, "Either you make cease the slaughter or the English fleet will bombard and devastate Genoa."

The Italian Waldensians recently celebrated the 110th anniversary of the Edict of Charles Albert, a descendant of the Duke, which terminated the segregation of the Waldensians and granted them equality.

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