

**February 15, 1958**

**Vol. 27, No. 2**

*The Presbyterian*

**G U A R D I A N**

**CONTENTS**

*Phila.-Montgomery Christian High School*

*By Johanna Timmer*

*The Sanctity of the Conscience*

*By Lawrence R. Eyres*

*Westminster Alumni Home-coming*

*Debates on Baptism and Grace*

*Editorial Comment — Church News*

## Orthodox Presbyterian Church News

**Morristown, N. J.:** Emmanuel Church has officially launched a fund-raising drive with a view to erecting as soon as possible a new Colonial type church building. The architect is Mr. John Finseth of New York, and it is hoped a contract may be let within a couple of months. The structure will be erected on the property the congregation already owns at Oak and Maccullough streets in Morristown. The cost is expected to be in the neighborhood of \$65,000. The congregation would be happy to have the financial assistance of persons in other churches who might wish to assist the project. Information may be secured from the Rev. Calvin A. Busch, 35 Maccullough, Morristown, N. J.

**Bridgeton, N. J.:** The Rev. Robert Eckardt of Wilmington, Del., was guest speaker at the January meeting of the Parent Teacher Fellowship of the Christian school, at Calvary Church. Two sons of Calvary Church are now ministers of the Orthodox Presbyterian denomination. They are the Rev. Robert Lucas of Hialeah, Florida, and the Rev. George Haney of Waterloo, Iowa.

**Kirkwood, Pa.:** Some 20 "Sunshine Boxes" were prepared and distributed by the missionary society of Kirkwood Church during the Christmas holidays. Pastor and Mrs. Bachman are rejoicing that their daughter, Hazel Ellen, is now wearing shoes and learning to walk after seven months in the state hospital for crippled children at Elizabethtown. It will be some time, however, before she can be discharged. And violinist son Robert was the only 8th grader to be given a place in a recent nine-county concert by an all high school district orchestra.

**Middletown, Pa.:** Seven new members were received into Calvary Church on January 12. A week later three covenant children were baptized. At the evening service January 19 fifty members of Middletown Volunteer Fire Companies attended. The sermon by the pastor was on the subject, "Great Fires." Mr. William J.

Schnell, a convert from the Jehovah's Witnesses movement, was a guest speaker at the church on February 3 and 4.

**Silver Spring, Md.:** The congregation of Knox church is rejoicing over the success of their recent effort to raise funds for the enlargement of the church building, and for the actual start of the construction. The building should be completed in June. The third annual youth missionary rally will be held on February 28. Mr. Arnold Kress, a student at Westminster Seminary, continues to conduct the services of the branch work in Fairfax, Va.

**Ft. Lauderdale, Fla.:** A special Bible class is being conducted on Thursday evenings by the Rev. Henry Tavares, pastor of First Church, at the home of Mr. and Mrs. J. S. Wagner in Hollywood, Florida. Members of First Church continue their house to house canvass the first Sunday of each month.

**Westchester, Ill.:** Mr. Herman Dykema, Jr., head of the Madison Accounting Service of Chicago, addressed a recent meeting of the Couples' Club of Westminster Church, on the subject, "The Christian's attitude toward Taxation."

**Bancroft, S. D.:** The Rev. Robert D. Sander arrived at Bancroft the first week in January, to assume the pastorate of the Bancroft, Manchester and Yale churches.

**Manhattan Beach, Calif.:** The new Sunday school wing of the First Church building should be finished soon. It will double the space available for the Sunday school. The congregation learned with delight on January 20 that an organ had been donated to the church. Mr. Russell Malcor, Superintendent of the Sunday school, reports that attendance has continued high since the contest of last fall, and that some of those who became interested during the contest are now taking instruction for church membership.

**Portland, Oreg.:** The Rev. George Uomoto, missionary to Japan, was guest preacher at both services of First Church on January 12. He also brought a message to the Sunday

school and had three of his children present, dressed in Japanese costume. Special music by the 45-member choir of the Portland Christian High School featured the evening service January 19. The men's Forum had a breakfast meeting at the church on January 18. The breakfast was prepared and served by members of the Intermediate Machen League.

**Whittier, Calif.:** The Rev. Dwight H. Poundstone, home missionary in Whittier, reports that on January 19, the first anniversary of his coming to this field, the church services were held for the first time in the recently constructed chapel building in East Whittier. Previously the group had been meeting in the YMCA building six miles from the present location. Construction of the chapel building was directed by Walter M. Sander, a member of Westminster Church of Los Angeles, and father of the Rev. Robert Sander. He was assisted by an enthusiastic band of volunteer workers. The building was formerly a garage, but it was remodelled and enlarged at a cost of \$3,500, and now seats more than 100 persons. It will serve until a more adequate structure can be built on an adjoining property, which the group is now buying.

**Chula Vista, Calif.:** The Chula Vista Mission recently began holding its own evening services. Previously the evening services had been held in conjunction with the congregation of the National City church. The Women's Missionary Society has presented a communion service to the church.

**National City, Calif.:** Construction of the new building of First Church is progressing well. A recent report indicated the roof was on and preparation was being made for plastering. It is hoped the building will be ready for use by Easter.

**Harrisville, Pa.:** Faith Church held its annual Deacon's dinner at the church February 8, with some 90 persons in attendance. Greetings were brought by the Rev. Wendell Rockey Jr. of Wayside Church, Grove City, and by the Rev. J. Darryl Davis of Harmony United Presbyterian Church. Two elders from Covenant Church of Pittsburgh were also present.

The Presbyterian Guardian is published monthly, except August, by the Presbyterian Guardian Publishing Corporation, 728 Sehaft Building, 1505 Race Street, Philadelphia 2, Pa., at the following rates, payable in advance for either old or new subscribers in any part of the world, postage prepaid: \$2.50 per year; \$1.00 for four months; 25c per single copy. Entered as second class matter March 4, 1937, at the Post Office at Philadelphia, under the Act of March 3, 1879.

# Philadelphia-Montgomery Christian High School

By JOHANNA TIMMER

**T**he Week of March 2-9 has been designated as Christian Education Week. We were not aware of this when we solicited the accompanying article, but it serves excellently to set forth the idea of Christian education, as it tells of the Christian High School now operating in the Philadelphia area. Miss Timmer is teaching principal of the school.

**T**he importance of an institution depends on the motives that prompt its organization, the principles that guide its actions, and the goals that it works to accomplish.

In the measure parents are gripped by the God-given principle to bring up a child "in the nurture and admonition of the Lord", in the measure they are motivated by an all-embracing love for God and His Christ, in the measure they realize that Jehovah has promised His people to be the Lord of their children, will they be compelled to establish God-centered schools for their children. God's people are obligated to establish a Christian milieu for their children at school as well as at home. If we believe the school to be the extension of the home, we should be able clearly to see that both must be committed to the same basic view of life.

It was, therefore, reason for great rejoicing when in 1955 the Philadelphia-Montgomery Christian High School Association was organized for the purpose of establishing in the area of the Philadelphia and Montgomery counties, a Christian high school which can absorb the graduates of the Christian elementary schools of this area as well as other adolescents whose parents have come to see the need of Christian education.

This Association adopted as its basis "the infallible and inerrant Word of God, the Bible, as interpreted in the Reformed standards which include the following truths:

"Belief in the Triune God, Father, Son, and Holy Spirit; in the creation of all things out of nothing by a direct act of God; in the verbal

inspiration of the Old and New Testaments in the original manuscripts; in the virgin birth and the Deity of the Lord Jesus Christ and His substitutionary atonement for our sins; that salvation is by grace, through faith in Him who died for our sins, and rose again for our justification; in the bodily resurrection of the dead, both the just and the unjust; in the eternal joy of the saved and the eternal punishment of the lost; and in the personal return of the Lord Jesus Christ."

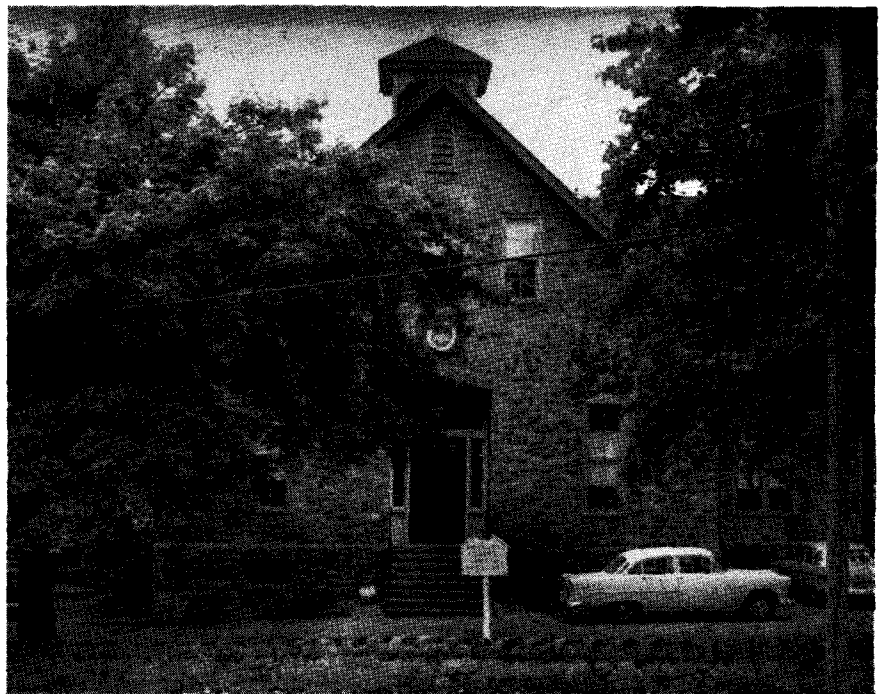
After much yearning and praying, believing and working, the Philadelphia-Montgomery Christian High School became a reality in the fall of 1956 when it opened its doors to ninth and tenth graders whose parents gave heed to the divine requirement to train up their children in the way of the Lord.

In the gracious providence of God, the Board of the First Dutch Reformed Church of Philadelphia, then shepherded by the Rev. George Weeber,

the first president of the high school board, gave us free and full use of their church facilities. Although we had planned only to need the use of that building for a few months, we proved to need it throughout the first school year.

Not until March, 1957, could the Association begin work on the old but sturdy stone structure it had purchased months before in Wyncote. Busy days, weeks, and months followed. You can hardly imagine how much attention the inside of the building needed to prepare it for school use. Although at times some workers lost heart, a faithful group kept working, working, working so that on September 12, 1957, the doors could open to receive a cheerful group of freshmen, sophomores, and juniors.

At present our student body totals forty-five students — ten freshmen, twenty-two sophomores, and twelve juniors. Next year we hope to be a full-fledged high school. The three full-time teachers are ably assisted by four part-time teachers. The Misses Margaret Brown and Johanna Timmer are in their second year of teaching here, while Mr. John Mitchell, formerly a teacher in North Carolina, intercepted his studies at Westminster Seminary to help us out for a year. Besides these three full-time teachers, the four part-time teachers are: Mrs.



Philadelphia-Montgomery Christian High School Building

Malcolm Brown, with a Master of Arts degree in French and Latin; Mrs. E. Clowney, with a Bachelor of Arts degree in Music; Mrs. S. Reif, with a certificate in Art; and Mrs. P. Brauman, with business training, who is ably assisting in typing, sewing, and clerical work.

Four of the six classrooms were made ready for use this year. Five of these rooms can house very large classes. By next fall, we hope to have the entire building in operation.

Through the courtesy of the Benjamin Franklin Public School, we are equipped with some four thousand books. These, naturally, need to undergo a process of selection and rejection, but there are many standard works

among them, particularly in the field of history, literature, and science. Getting this library into operation is an outstanding task before us in 1958. This library is worth hundreds of dollars.

Mr. Mitchell has spent many an hour evaluating, cleaning, and putting together laboratory equipment which was also given to us by one of the local schools. This equipment will have to be supplemented with additional equipment as our science department grows.

With six typewriters in our possession and two new sewing machines, we were able this year to initiate classes in typing and sewing. Next year we hope to add a course in short

hand.

The physical educational program can be carried out on our own playground during the fall and spring, but for the winter months, we use the Abington Y. M. C. A. at a nominal fee per student.

Our main concern is to offer a solid, God-centered education and primarily to stress a liberal arts course preparatory to college entrance. We aim to give our students a thorough preparation for a college career. We hope many of our students will be stimulated at our high school to seek education in God-centered Christian colleges. If all areas of life are to be won for the King of kings, then schools, the state, industry, etc. need well-trained Christian youth to fill their ranks. May the Philadelphia-Montgomery Christian High School be used of God to do its part to this end and we shall give God alone the glory. His glory is our chief goal.

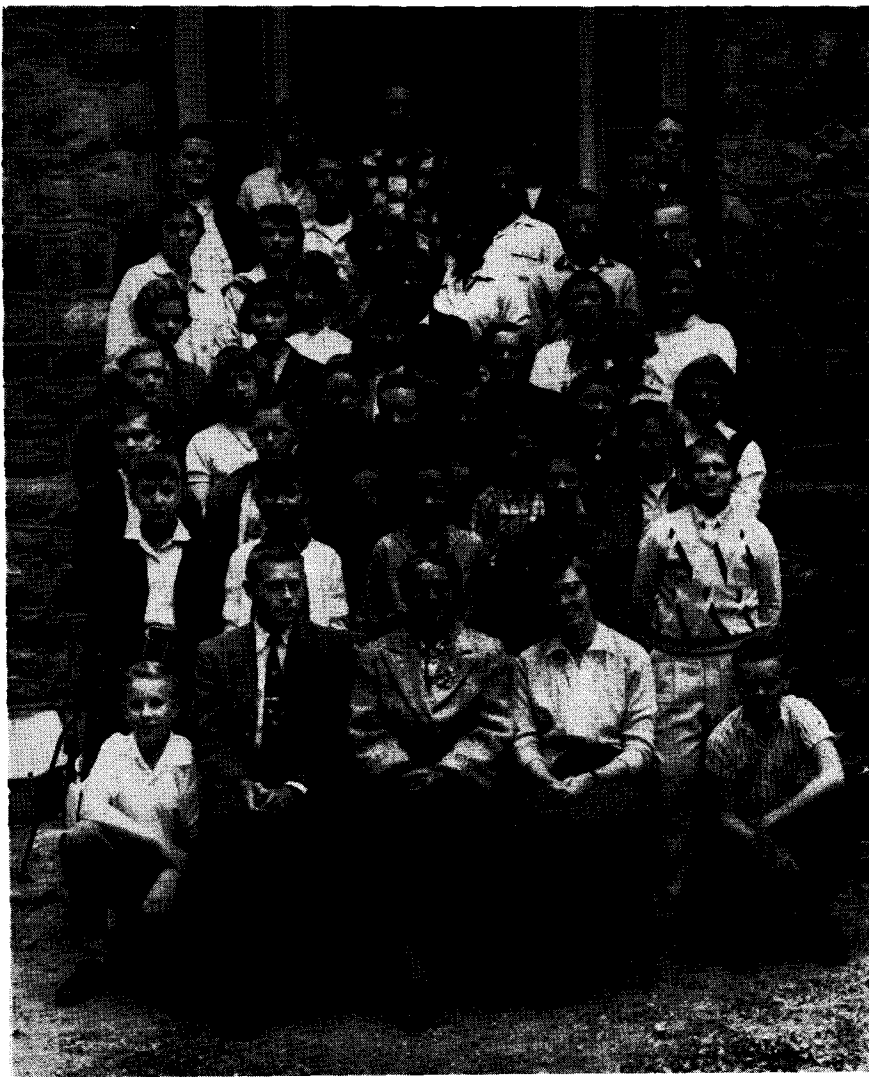
Denominationally the student body breaks up into Baptist, Episcopalian, Lutheran, Methodist, Plymouth Brethren, Presbyterian (Bible, Orthodox, unaffiliated, and U. S. A.), and undenominational groups such as Faith Community Chapel in Roslyn.

May we urge you to pray regularly for the faithful Board of our school, for the Association, for the teaching staff, and for the students? If you live in the general area of the school, won't you join the Association? We need your cooperation, your prayers, and your gifts. If you live in an area where there are not Christian schools to support, won't you remember this high school with a gift?

An investment in the youth of the church is an investment in the Kingdom of God, for God claims the youth of His church. The youth for God's Glory! In what can you better invest?

### **Leonard Chanoux At Pittsgrove**

Mr. Leonard Chanoux, who graduated from Westminster Seminary in 1957, has been ordained to the gospel ministry and installed as pastor of Faith Orthodox Presbyterian Church of Pittsgrove, N. J. The installation service took place on December 20.



**Faculty and pupils of Christian High School. Regular members of the faculty (seated) are John Mitchell, Miss Timmer, and Miss Margaret Brown.**

## The Sanctity of the Conscience

By LAWRENCE R. EYRES

Have you ever heard of a house like this? In most respects it seems quite ordinary. Let us say that a man and his wife live there. There are the usual rooms for working, preparing food, eating, relaxing, entertaining and sleeping. The occupants share these quarters on the most congenial terms. But there are two rooms, higher up and remote from all the rest: one for the husband, the other for his wife. Into his room he alone can enter, and she alone can enter hers. No other human eye can peer behind these closed doors. Of course, each is at liberty to tell what goes on there, but she'll have to take his word for it, and he hers. The strangest thing about these private rooms is that they have no ceilings at all; they're open to the sky. And this fact limits their privacy—they are private only with respect to other *creatures*. Whoever in this wide universe possesses the quality of omniscience, whoever has the all-seeing eye, no matter how much or little the human occupants realize it, he is no stranger to these private chambers.

It should be clear by now that we are talking about no ordinary house, but of an inner dwelling place—the human heart. And this private chamber, shared alone with Him who is omniscient, is the conscience. Each of us lives in such a house, larger or smaller, and each has the conscience-room which is sacred because it is shared with none but God alone.

### All Consciences Sacred

The conscience of the believer is, beyond all question, sacred for it has been cleansed and restored by the Spirit and the Word. That the conscience of the unbeliever is sacred, too, is not so obvious. In a previous talk we noted that the unbelieving conscience is defiled (Titus 1:15). And still, by God's common mercy to all men, there is *in* the unrenewed man (though it is not *of* him) a degree of uprightness. The Apostle Paul, speaking for the whole apostolic company, testifies to their openly upright behavior and treatment of the Word

of God by which they commended themselves "to every man's conscience in the sight of God" (2 Corinthians 4:2). He also admonished Titus to behave himself so blamelessly "that he that is of the contrary part may be ashamed, having no evil thing to say of you" (Titus 2:8). The unbelieving conscience, against the prevailing inclinations of the depraved heart, may at times be called on to give assent to some of the basic truths of the Gospel. Thus Paul spoke to Herod Agrippa, "King Agrippa, believest thou the prophets? I know thou believest" (Acts 26:27). Paul did not assert that Agrippa had *saving* faith, but that he was acquainted with the Old Testament prophecies of the coming of Christ and that in his heart of hearts he *knew* them to be true. This remaining uprightness of conscience in the natural man is necessary to our effective witness to Christ. Without that remnant of uprightness, which we call common grace, no one could be found who would be willing to hear "the old, old Story".

### We Are Not Judges

The simple fact of the sacredness of our neighbor's conscience should place upon us a heavy restraint. Our Lord said, "Judge not that ye be not judged" (Matthew 7:1). Of course He didn't mean that we may make no judgments respecting men's words and deeds, but that we are not to judge men's hearts, or, more correctly, be judges of their consciences. Only God knows the secret motions of men's hearts. Hence, *I owe my neighbor a good opinion of the motives of his heart until it has been demonstrated beyond reasonable doubt that he does not deserve that good opinion*. Were Christians to pay that debt to their fellow Christians, there would be far less division within the church, due to the lack of malicious gossip. And we owe this good opinion to our fellow men in general. Saul of Tarsus sinned grievously in his persecution of the church, but he did it all in good conscience, thinking he was doing God a service. Unbelief is wrong,

under any guise, but as long as an unbelieving man is *sincerely* wrong, there is hope for him! His very sincerity may prove the crack in his armor of unbelief through which the sovereign Spirit may enter with His saving truth. A high respect for the consciences of our fellow men is not only becoming on our part, but imparts to Christ's ambassadors a quality of earnestness as they plead in His name with men to become reconciled to God.

### A Frightening Prospect

While all men possess this inborn uprightness of conscience in a greater or less degree, let us not take for granted that the present degree of enlightenment will always remain. The impact of biblical Christianity upon western civilization over the Christian centuries was incalculable. The liberties which we prize as part of our America heritage have their foundation in law—the law of God. Those of our founding fathers who did not themselves embrace Christ in saving faith were nevertheless greatly influenced by Christian morality. As a result, the general, national conscience was keenly aware that there is a standard of individual and national morality that cannot be manipulated or changed, but that right is right and wrong is wrong.

But this general moral consciousness is not indestructible. A war of attrition is being steadily waged by many forces in our culture first to blur, then to destroy altogether, all fixed standards of right and wrong. That these forces are all too effective is demonstrated by the prevailing standard of political propaganda in our own nation. Political orators, high and low, first ascertain what the people *want*. It matters little if they want what will ultimately destroy our way of life. These orators take to the rostrum, thunder out their heart-felt sympathy for "the plight of the common man," and promise them "all this and heaven too." The representatives of the better news services have no difficulty in finding motives to assign for these enthusiasms. And their motives do not appear to be love of righteousness and justice, nor that what they propose is best for the nation.

Worse than this, however, are the well-organized movements in the circles of higher education and welfare state-ism which declare plainly that

the goal toward which they labor is the bringing in of the golden age in which all the evils of our society will be solved by rooting out of our minds all concepts of right and wrong. These are not dreamy, "fair-haired boys" as some have pictured them. They know that they cannot change *us*, but they have better hopes for our children. Through public, thoroughly standardized education, together with master-planned, tax-supported counselling services working hand-in-hand with public education, these determined men design to "adjust" the majority of tomorrow's citizens to a way of thought and life in which "righteousness," "truth," "sin," "right" and "wrong" will become meaningful only as tokens of an abandoned way of life. Whether they *will* succeed, God alone knows; whether they *can* succeed is more easily answered: they can succeed if and when those God-given restraints are withdrawn and Anti-Christ appears to make war upon the remnant of the righteous remaining

upon earth. Should that day ever come, it will be once more true, "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind . . ." (Romans 1:28).

The degree of sacredness of the unbelieving conscience is capable of reduction almost to the vanishing point. All that is needed is that God withdraw this common grace and let men become as evil as they can. That private chamber in the soul of every man may yet be closed in so as to shut out from the conscience the innate consciousness that God sees and remembers all our thoughts and actions and will bring them into judgment. Only the wide dissemination of our Message, the Gospel, the whole counsel of God, will suffice to keep the ceiling of that room open to the sky above, that each man may know in his heart of hearts the meaning of the words first spoken from Sinai, "Thou shalt have no other Gods before my face."

6 went on, however, to lay great stress on the "form of doctrine" in verse 17, as though that form included a reference to a mode of baptism. He also emphasized the word "then" in verse 18, — "being THEN made free from sin," — as though at the time of baptism and not until then is one made free from sin. Mr. Elliott replied that in the Greek the word "then" is a minor particle which receives no emphasis. The emphasis is on the words, "having been made free."

As to the necessity of baptism, Mr. Thompson appealed to Acts 2:38 and Mark 16:16. Mr. Elliott cast doubt on the textual genuineness of the Mark verse, so the argument here centered about the significance of the preposition "for" in Acts 2:38. Mr. Thompson insisted the word meant "in order to secure," and appealed to Matthew 26:28 — "the blood of the covenant shed for many *for* the remission of sins." He argued that if the word meant "in order to secure" in one place, it must mean the same in the other. Mr. Elliott in turn appealed to Matthew 3:11 where the same preposition is found — "I indeed baptize you with water *unto* repentance." But John did not baptize people in order to secure their repentance, but rather "with respect to" their repentance, which already existed. Mr. Elliott cited the warning of A. T. Robertson's Greek Grammar, that the theologian is apt to step into Acts 2:38 before the grammarian is through. Any interpretation of Acts 2:38 which would negate large sections of the Bible must be wrong.

Mr. Elliott suggested that if immersion is necessary John 3:18 should be rewritten to read, "He that believeth on him is condemned until he is immersed." Mr. Thompson replied that not all the essentials of salvation were included in this verse — for example, repentance was absent. And if a knot hole could be found to bring in repentance, immersion could be brought in by the same knot hole. Mr. Elliott picked up the idea of a knot hole, to show that by a series of knot holes Mr. Thompson could turn the whole gospel into water. Thus, under pressure as to why Peter did not preach "immersion" in his second sermon, Acts 3:19, Mr. Thompson said he could find its "equivalent" in that passage.

Other passages which came under

## Debates on Baptism and Grace Spark Doctrinal Study

A series of debates was recently held in Garden Grove, California between the Rev. Edwards E. Elliott of the Orthodox Presbyterian Church of that city, and the Rev. Floyd Thompson of the Berrydale Church of Christ, a strict Campbellite group. Mr. Thompson challenged Mr. Elliott to public debate on two separate propositions — "Resolved, that the Scriptures teach that to the penitent believer, baptism by immersion is essential to salvation from past or alien sins," and "Resolved, that the Scriptures teach that salvation is wholly of grace." Mr. Thompson took the affirmative on the first proposition, and Mr. Elliott the affirmative on the second.

The debate on the first proposition took place at the Berrydale Church on the evenings of January 6, 7 and 8. The second proposition was considered the evenings of January 13, 14 and 15 at the Garden Grove Chapel. Each speaker had two thirty minute speeches each evening, during the first of which he was to answer five challenging questions from his

opponent. Attendance at the debates ran between two and three hundred, and interest was high. Tape recorders took down all that was said.

### Debate on Baptism

The first questions submitted by Mr. Elliott brought from Mr. Thompson the concessions that Nebuchadnezzar was not "immersed" with dew, though the greek word used is *ebaphe*; that the Pharisees in Luke 11:38 did not expect Jesus to immerse Himself before dinner; that the Egyptians and not the Israelites were "immersed" in the scene described in I Corinthians 10:2; and that the baptisms of Hebrews 9:10 were not by immersion.

Mr. Thompson insisted, however, that while Old Testament baptisms may not have been by immersion, Christian baptism is a "burial." His proof texts for this were Colossians 2:11, 12 and Romans 6:4. Mr. Elliott in rebuttal pointed out that Romans 6 provides three different figures expressive of our union with Christ — "buried with Him," "planted with Him," and "crucified with Him," plus such figures found elsewhere as "putting on Christ" like a coat, and being engrafted into Christ. None of these provides a mode of baptism. Mr. Thompson's argument from Romans

discussion were those dealing with Cornelius in Acts, and the statement in Peter, that "baptism doeth now save us." Concerning the case of Cornelius, Mr. Elliott maintained that here was a man "accepted with God," a man on whom the Spirit came, a man who believed the gospel with all his heart, who yet, according to Mr. Thompson's admission was a hell-bound sinner until he was immersed. Thus though Jesus had died for Cornelius, He had to wait helpless until somebody else "immersed" him.

As for the passage in Peter, Mr. Elliott maintained that the context was the flood in the time of Noah, and if the figure was of immersion, then it should point not to the ones who were saved, but to the ones who were lost - they were immersed in the flood.

Mr. Elliott reports that in preparing for this debate he was aided by reading the debate which took place in 1843 between Alexander Campbell and Nathan Rice, with Henry Clay as the moderator. Nathan Rice was Mr. Elliott's grand uncle. In the report of that debate, Rice pointed out that Campbell had had an argument with some of his own people over whether there were any "saved" people in other denominations. Campbell had claimed that there must be such, and had appealed to Romans 2:28 - "He is not a Jew who is one outwardly . . .," applying it also to baptism, - "For he is not a Christian who is one outwardly, neither is that baptism which is outward in the flesh, but he is a Christian which is one inwardly, and baptism that of the heart . . ." In his concluding speech on baptism Mr. Elliott quoted this passage, noting that it was from Alexander Campbell, not from himself. The audience got the point.

#### **Debate on Salvation by Grace**

In the debate on the proposition that salvation is wholly of grace, it appeared that Mr. Thompson's view of grace was very restricted. He circularized the audience with a mimeographed sheet which bore the heading, "What Saves?" On the one side he had "The Bible teaches . . ." and then listed these: 1. God - I Tim. 4:10; 2. Christ - Matt. 1:21; 3. Blood - Romans 5:9, Matt. 26:28; 4. Death of Christ - Romans 5:10; 5. Life of Christ - Romans 5:10; 6. Gospel - I Cor. 15:1,2; 7. Grace - Ephesians 2:8; and a number of other

points. In contrast in the other column he had written, "Mr. Elliott teaches . . ." and put the answer, "Grace (alone.)"

Mr. Elliott in reply appealed to the "manifold" grace of God. He had an excellent opportunity to compare the two "federal Heads" - the reign of sin and death in Adam and his people, versus the reign of grace and life in Christ and His people. Mr. Thompson in the course of the debate reportedly denied the imputation of Adam's guilt, and asserted that such commands of Christ as "make the tree good and its fruit good," involved the ability of men to do so. When confronted with the full demands of the law, however, Mr. Thompson appealed to the promise that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Mr. Elliott pointed out that this was fleeing to the refuge of grace.

At another point Mr. Thompson accused Mr. Elliott of preaching a "limited" atonement. Mr. Elliott replied, "Every Christian believes in a

limited atonement. It is limited either in power, or in scope. Mr. Thompson thinks of the atonement as being limited in power. His Jesus is powerless to save any one until somebody immerses him. The atonement, then, is not decisive in Mr. Thompson's thinking. It is decisive in my thinking, and in the thinking of Jesus. He came to save. He did save. He did not save every individual in the world. 'I pray not for the world, but for them whom thou hast given me.' Which atonement actually succeeds in getting people to heaven? Mr. Thompson's theory of the atonement falls short of saving power. It is limited exactly where it should not be limited."

Commenting on the debate, Mr. Elliott said he felt the effect on the Garden Grove congregation was good, in that it challenged them to think through the implications of their faith under the pressure of an aggressive opponent. "If it prods Christians into Bible study and systematic thinking, the vehicle of the debate is worth while."

---

## **Westminster Seminary Alumni Day**

The Annual Home-coming of the Westminster Theological Seminary Alumni Association was held at the Seminary on Tuesday, February 11, with about 75 members and friends of the Association present.

The program began at three in the afternoon with a special lecture by Professor Edward J. Young, in which he dealt with theories concerning the interpretation of the first and second chapters of Genesis. Dr. Young held that the creation narrative must be viewed as intending to set forth history, and that the chronology of events is a part of the historical development. The attempt to interpret the passage as "myth" or "parable" or "super-history" must be rejected. On the question of the length of the days, Dr. Young said that in the early chapters of Genesis the word "day" is used in at least three different senses, to signify the daylight period, the period of daylight and darkness, and generally of the whole creation period. He refused to accept the position that the only possible interpretation of the creation "days"

for those who believed the Bible inerrant was that they must be days of 24 hours.

The second item on the afternoon program was a discussion of the question whether evangelicals could cooperate with liberals in evangelistic work. The question had special reference to the Graham New York crusade. It was led by the Rev. J. Marcus Kik of Washington, D. C., associate editor of the magazine *Christianity Today*, with which Graham is closely connected. Mr. Kik stated that although Graham was connected with the magazine, he made absolutely no attempt to control or influence its editorial policies.

As for the practices of the evangelist in his crusades, Mr. Kik made it clear that he himself could not in good conscience do some of the things that Mr. Graham did, in so far as association with liberals in the campaigns was concerned. However he felt that Mr. Graham's methods had the advantage of getting a larger audience to hear the gospel, and he insisted that Graham's message was in no way influenced by the presence of liberals in the organizational set-up.

In the discussion that followed Mr.

Kik's original presentation, it was apparent that a number of those in the audience did not agree with him, but rather felt that Mr. Graham's practice of having liberals on the platform with him at all times, and of referring the converts to the "church of their choice" was a procedure which would ultimately hinder rather than help the advance of the true church of God, since it gave the impression to the audience that all those participating were substantially one with Graham in their understanding of the message, and that all the participating churches were substantially of the same character and conviction.

Dinner was served in the Seminary commons, crowded to capacity for the event. Following the dinner, the Rev. Herbert Bird, Orthodox Presbyterian missionary to Eritrea, who is on furlough and is studying at the Seminary, gave a talk on Seventh Day Adventism. Mr. Bird pointed out the confused position of the SDA movement on the doctrine of scripture in the light of their view of their Mrs. Ellen White as possessing the gift of prophecy. He also showed the strange and unscriptural doctrine of the "coming of Christ" and the investigative judgment to which the movement adheres. Mr. Bird held that in the light of its teachings, Seventh Day Adventism should not be considered an ally of the evangelical church, but rather a foe, and he took exception to the attempts by certain present day evangelicals to bring the movement into the evangelical wing of Protestantism.

Attendance at Home-coming was the largest for a number of years, and those present seemed to feel it had been an eminently worthwhile gathering.

## Seminary Completes Purchase of new Property

Westminster Seminary on Friday, February 14, completed the purchase of the new property described in our January issue. The local zoning board granted a satisfactory permit for the use of the property for religious and educational purposes, including dormitories. It is now expected that the property will be available

as a residence for married students in time for the opening of the fall term in September. It is located on Willow Grove Ave. near Cheltenham Ave., about one mile west of the present campus.

Present plans call for remodelling the building so that it will accommodate nine student families in separate apartments. There are some four acres of land, and when funds are available, it is planned to erect a second student residence building on the same property.

## How God Builds Churches

The month of January brought to the attention of the Chapel and its minister a very obvious old saw — a minister's life is not an easy one! Whether you care to believe it or not, a preacher does do many things besides simply chatting with you for a couple of hours on Sunday.

Usually the minister puts in far more hours teaching than preaching. His life and activity is a steady round of instruction. A neighbor asks, What IS the Orthodox Presbyterian Church, anyway? A door opens and a gray-haired old lady says, Why, you don't really believe in something like election, do you? I thought our minister may have been exaggerating the case. The Jew in the corner white house tells you that Jesus was a great teacher and prophet. You have to tell him otherwise. The little boy in the Catechism class listens with wonder as you describe the miracles of Jesus, and then proclaims — Boy, he's better than Superman!

And so it goes.

An integral part of the minister's task is the conducting of adult instruction classes, for the purpose of instructing friends in the teaching of the Bible and this Bible-believing Church and for preparing them for Church membership. From a diversity of backgrounds and beliefs a minister must call into being a group of people, impressed enough with the position and beliefs of the Orthodox Presbyterian Church to make it their Church. Classes are conducted with interested Catholics, questioning Methodists, dissatisfied Presbyterians and the just plain curious. Here is where the real battles for the souls of men are being fought. Curled up in front of a warm fire, with a Bible in one hand and the questions and

## United Presbyterian To Cease

The *United Presbyterian*, a 116 year old weekly magazine published by the United Presbyterian Church, will suspend publication on June 29, following the merger of the United Presbyterian and Prebyterian U.S.A. Churches which will occur May 28 in Pittsburgh. The magazine will be merged into or swallowed up by *Presbyterian Life*, the official publication of the Presbyterian U.S.A. Church.

answers in another. And there are all kinds of questions — Election? But that's not fair of God to pick some and leave others . . . . What do you mean — God gives us faith? That's something we have to do . . . . You mean you think the Holy Spirit is a real Person, like Christ? I always thought he was sort of a spirit that God put in our hearts when we were saved . . . Ten Commandments in the Christian life? I'm living under grace, not law. Have you ever seen a Scofield Bible?

This is how God wins souls and minds of men — through frontline contact. Through personal interchange of thoughts and feelings. The seed sown on the Sabbath in that worship service bears fruit here on the battlefield of the living rooms of America. Six people have now joined our denomination here in our little town as a result of these methods. Many more are in the process.

With this same intention, three catechism classes are held each Saturday morning in the pastor's home. Children from the ages of six through thirteen are challenged to the message of the Reformed faith. Ten years from now they will, D.V., be leaders of this congregation. And if we have anything to do about it, they will, by the grace of God, be Reformed leaders of the faith. Marvellously enough, they take to it like a duck to water. As many as ten or eleven children crowd around the living room table to marvel at the adventures of Abraham, the servant of God. Four of the youngest gather in the back room to grow through learning the intricacies of the Catechism for Little Children. And in the pastor's study, the faithful teenager listens and works under the supervision of the minister's wife.

This is how God builds churches.

H. M. CONN



---

**Editorial Staff**

**EDITORS**

Ned B. Stonehouse  
Leslie W. Sloat

**ASSOCIATE EDITORS**

John P. Galbraith  
Robley J. Johnston  
Robert S. Marsden

**CIRCULATION MANAGER**

Albert G. Edwards, III

**CORRESPONDENTS**

Calvin A. Busch  
Edwards E. Elliott  
Lawrence R. Eyles  
Edward L. Kellogg  
LeRoy B. Oliver

---

All correspondence should be addressed to **The Presbyterian Guardian**, 1505 Race Street, Philadelphia 2, Pa.

---

## **Orthodox Presbyterian-Christian Reformed Relationships**

In recent years the Orthodox Presbyterian Church has become increasingly interested in and concerned with the question of the relationships it should sustain with other Presbyterian and Reformed denominations. These denominations include bodies in various parts of the world, as membership in the Reformed Ecumenical Synod most clearly indicates. Questions as to our relationship with various denominations in this country have also from time to time been under consideration. Most recently we have been under some constraint to re-evaluate our relationship with the Bible Presbyterian Synod. It will be recognized, however, that throughout the history of the Orthodox Presbyterian Church, the most intimate fellowship is that which has been maintained with the Christian Reformed Church. In this editorial we propose to reflect upon that fellowship in the hope of clarifying somewhat what our future course should be. As we reflect upon this particular problem it may well be that some advance may be made toward the solution of other problems of ecclesiastical fellowship.

This broader question is perplexed

by the lack of clear definitions regarding various kinds of ecclesiastical relationships. On the background of our contacts with the Christian Reformed Church especially we have become aware of the fact that various Reformed Churches are known as "sister" churches. We are also conscious of the fact that this relationship has not yet developed between the Christian Reformed Church and the Orthodox Presbyterian Church, and this in spite of the fact that Reformed Churches in the Netherlands and New Zealand, which are recognized as "sister" churches by the Christian Reformed Church, have entered into that relationship with the Orthodox Presbyterian Church. The fellowship between the Christian Reformed Church and the Orthodox Presbyterian Church has meanwhile been recognized as belonging to a second rank, which however has not been precisely defined. "Fraternal" delegates have been exchanged and a generally cordial relationship has been maintained. But these denominations have stopped short of acknowledging each other as being so fully committed to the Reformed faith and practice as to warrant the establishment of the fellowship commonly known as that of "sister" churches.

In 1956 indeed committees were appointed by the Christian Reformed Church and the Orthodox Presbyterian Church to confer with regard to their ecclesiastical relationship, and it may be that from such conversations there will develop measures which will modify the present situation or at least clarify it. In reporting to their assemblies in 1957 the committees formulated certain significant goals which disclosed the point of view of the committees but were not recommended for adoption. At the Assemblies of 1958 the situation will necessarily be quite different in view of the joint adoption of the following statement:

"In view of the basic community in doctrine, polity, and practice existing between the Christian Reformed Church and the Orthodox Presbyterian Church, and in pursuance of the cooperation already exemplified in the membership of the two churches in the Reformed Ecumenical Synod, the Joint Committee agrees to recommend that the Synod of the Christian Reformed Church elect delegates to the General Assembly of the Orthodox

Presbyterian Church; and that the General Assembly of the Orthodox Presbyterian Church elect delegates to the Synod of the Christian Reformed Church on the understanding that these delegates be given the privileges of the floor in the Assembly and Synod, respectively, in which they are elected to serve as delegates".

This recommendation reflects not merely a significant judgment as to a basic doctrinal and practical unity. It also directs attention to an historical fact of the greatest possible consequence for these relationships, a fact however which seems largely to have been overlooked within the last decade. What we have in view is the remarkable historical development represented by the action of the Christian Reformed Church in inviting the Orthodox Presbyterian Church to become a constituent member of the Reformed Ecumenical Synod. Since membership in the Reformed Ecumenical Synod is confined to denominations "which profess and maintain the Reformed Faith", this action of the Christian Reformed Church, together with the common participation of the two denominations in Reformed Ecumenical Synods since 1949, constitutes a development of far reaching significance.

It appears, however, that the relationships between the two denominations in this country, as indicated by the mere exchange of "fraternal" delegates, have fallen far short of reaching the level of fellowship which has developed in the sphere of international relations. Thus in Edinburgh, for example, delegates of the Orthodox Presbyterian Church could deliberate upon matters concerning which the Christian Reformed Church had sought advice, and could vote in the determination of the advice that should be rendered. The Christian Reformed delegates similarly could discuss and decide upon issues brought before the Edinburgh Synod by the Orthodox Presbyterian Church. On the other hand, the Christian Reformed "fraternal" delegates at the Orthodox Presbyterian general assemblies and Orthodox Presbyterian delegates at Christian Reformed synods, though received most cordially, are only given the opportunity of conveying greetings, a right which is shared with representatives of many churches which have not been invited to participate in the Reformed Ecu-

menical Synod. We believe therefore that for almost a decade now a most anomalous position has been maintained. If the recommendation of the committees of the two denominations is adopted it will serve to bring the practice substantially into line with principles which were in effect enunciated many years ago.

The development of the Reformed Ecumenical Synod, we ought to recognize, has substantially modified the ecclesiastical relationship between the two denominations. So significant indeed is this development in our opinion that we ought probably to abandon very largely the older terminology of "sister" churches and adopt some such term as "full ecclesiastical fellowship".

Common participation in the Reformed Ecumenical Synod may, moreover, provide a rather definite basis, or at least a starting point, for our approach to questions of fellowship with other denominations.

An approach in terms of membership in the Reformed Ecumenical Synod will, to be sure, not automatically solve all the problems in this area. If one could be sure that the Reformed Ecumenical Synod included every Reformed denomination which maintains the Reformed Faith and includes none that fails to do so, it might be possible to make membership in this Synod the criterion of full ecclesiastical fellowship with other Reformed Churches. The Orthodox Presbyterian Church, however, will certainly be concerned to reserve to itself the right to make final decisions in this regard and it may be anticipated that the same would be true of other members of the Synod. The Orthodox Presbyterian Church might not care to enter into full ecclesiastical fellowship with every denomination that might be chosen for membership by a particular ecumenical synod. And it would surely not want to restrict in advance the bounds of such fellowship in such a way as to exclude non-member denominations which, in its own considered judgment, are Reformed Churches in deed as well as in word.

The relationship of "full ecclesiastical fellowship" would not necessarily have to include, for example, the mutual reception of ministers and members without examination. It is interesting in this connection to recall that even the Christian Reformed

Church, though a "sister" church of the large Reformed Churches in The Netherlands does not receive ministers from that body without interrogation. And the Orthodox Presbyterian Church, out of concern for the purity of its ministry, has adopted a constitutional safeguard requiring that ministers received from other denominations, in addition to possessing the general qualifications required of candidates for the ministry accepted by the Church, shall sustain an examination in theology on the floor of Presbytery. But the concern of various denominations to set up such safeguards

should not be regarded as necessarily impinging upon the establishment of full ecclesiastical fellowship.

This fellowship should be thought of positively as involving mutual confidence of commitment to the Reformed Faith. Certainly the adoption of the proposal that the denominations should send delegates to their respective assemblies would serve to give expression to such fellowship. Eventually moreover it might result in the development of various ways in which this fellowship would prove fruitful in the work of the Lord.

N. B. S.

### **Philadelphia Presbytery Dissolves Pastoral Relationship at Redeemer**

The Presbytery of Philadelphia of the Orthodox Presbyterian Church, meeting in regular session on January 20 at Calvary Church, Middletown, by a vote of about 14-7 dissolved the pastoral relationship between the Rev. G. Travers Sloyer and Redeemer Church. The action was based on the divided condition of the congregation of Redeemer, which has been under consideration by the Presbytery since last fall, and the deliberate unwillingness of the pastor and session to accept the directive issued by the Presbytery at its November, 1957 meeting. Presbytery appointed the Rev. Robert W. Eckardt of Wilmington as Moderator of the Session of Redeemer, and elected Elder Richard Kreiner of Gethsemane as an additional member of the session.

The background of this development has been reported at some length in previous issues of the GUARDIAN. In August of 1957 a group of thirteen members of Redeemer Church presented to the session a complaint, charging the session with delinquency because it had failed to protect the congregation against certain false doctrines of sanctification and guidance being circulated in the congregation by adherents of the Peniel Bible Conference. This original complaint was supported by a number of letters from persons formerly associated with the Peniel Conference, but no longer so, some of whom had also been associated with Redeemer Church. These letters purported to show the character of the Peniel Conference and of

the doctrines of sanctification and guidance which it sponsored.

The session, of which the Moderator, Mr. Sloyer, and one other member were long time adherents of the Peniel Conference, failed to support the complaint, and it was thereupon carried to the Presbytery of Philadelphia at its September meeting. Presbytery at that time heard the reading of the complaint and supporting documents, and a brief response on behalf of the session. It was decided to hold a special meeting of Presbytery October 12 for a more careful consideration of the entire matter, including the hearing and questioning of witnesses. The October 12 meeting lasted almost an entire day, and then adjourned to October 26. On October 26, after a meeting which lasted well into the afternoon, and after hearing further testimony and argument, Presbytery adopted the directive which was quoted in the November issue of the GUARDIAN.

This directive, while not specifically upholding the complaint of the members, in that it did not find the session "delinquent," nevertheless supported the complaint's evaluation of the doctrines and practices relative to sanctification and guidance, declared that practices and doctrines on these matters as held by adherents of Peniel, on the basis of the testimony presented to it, were in error, and directed the session to engage in active resistance to them through its preaching, teaching, and pastoral counselling.

In reply the Session came to the November meeting of Philadelphia Presbytery with a complaint signed by a majority of its members, complain-

ing against the action of Presbytery in adopting the directive. The complaint charged 1) that Presbytery had handled the evidence before it improperly in that while its procedure was administrative, the substance of its directive was judicial in character; and further that most of the evidence was unrelated to Redeemer Church, and that the Presbytery had disregarded statements of denial submitted by the Peniel Conference; 2) that Presbytery had ruled certain doctrines erroneous without giving adequate study to them, and expected the Session to find these doctrines erroneous before the Presbytery had ruled concerning them; 3) that Presbytery assumed that a certain doctrinal pattern and procedure were being circulated in Redeemer Church by the adherents of the Peniel Conference with the knowledge and consent of the Session, whereas no valid evidence had been adduced to prove the assumption; and 4) that Presbytery was in error in its interpretation of the doctrines and practices of Peniel. At this point two members of the session, the Moderator and Elder Grunstra, entered their interpretation of the practices at issue, designed to show these were not in error but were Scriptural.

This complaint by members of the Session asked that Presbytery reconsider and reverse itself in the matter of the directive it had issued, and thus relieve the Session of the obligation to abandon and resist the teachings and procedures involved.

Presbytery at its November meeting appointed a committee of three to consult with the Session and with the congregation, and to propose an answer to this complaint. The Committee met twice with the Session, and once with members of the congregation in a congregational meeting. At the congregational meeting, two motions were proposed by a member of the congregation, following extensive discussion of the whole matter. One was that the congregation declare its support of the directive of Presbytery. The other was that the congregation express lack of confidence in the pastor. Both motions were defeated in secret ballots, the first 16-11 and the second 17-9.

At the meeting of the Presbytery in November, the committee presented its report, which included a formal answer to the complaint denying that it furnished grounds for reversing the

action of Presbytery, and included also a further study of that complaint and of the evidence, in a 15,000 word paper. Presbytery was asked to adopt the short formal reply to the complaint, which it did with but one voiced dissent. The further study was presented for information but not for adoption.

After Presbytery had thus indicated its refusal to reverse the directive of October 26, Mr. Sloyer presented a brief statement in which he said that he could not in good conscience either accept the directive or resign his pastorate. He left his future up to Presbytery.

Following further discussion, Presbytery adopted a motion which said in substance that, in view of the disunity of the Redeemer congregation, as that disunity had been made known to and dealt with by the Presbytery since September, especially in view of the directive of October 26 and the Session's unwillingness to abide by that directive as indicated by its complaint of November, it appeared necessary to dissolve the pastoral relationship existing between Mr. Sloyer and the Redeemer Church, and that relationship was therefore dissolved.

Mr. Walter Oliver, a member of the Session who had signed the complaint by the majority of the Session, informed Presbytery that the complaint of the Session would be carried to the forthcoming General Assembly.

## Westminster Seminary News Items

Dr. F. F. Bruce, Professor of Biblical History and Literature at the University of Sheffield, in England, has been invited to deliver a lecture at Westminster Seminary on Wednesday afternoon, April 2, at 4:30 p.m. Dr. Bruce will be in the country for a number of lectures, including a series at Calvin Seminary under the sponsorship of the Calvin Foundation. His lectures at Calvin will be on "Christian Apologetics in the New Testament," and will be delivered between April 10 and 16.

Professor C. Van Til of Westminster is to give three lectures in the Third Christian Reformed Church of Paterson, N. J., on March 31, and April 7 and 14, under the sponsorship of the North Jersey Alumni Association. He will speak on Karl Barth's

view of the atonement as set out in the recent volumes of Barth's Dogmatik. Also, on April 28, Dr. Van Til is to speak at Brandeis University, Waltham, Mass., as a participant in the Helmsley Lecture series.

Professor Ned B. Stonehouse is scheduled to deliver the Fourth Annual Westminster Lectures at Covenant Church, Berkeley, California, the week of March 17.

Professor Edward J. Young is planning a trip to England and the Continent early in the summer. He has been invited to deliver the Lecture on Old Testament as part of the series of lectures sponsored by the Tyndale Fellowship at Cambridge, England. He is also scheduled to deliver other lectures while on the trip, including several in Germany.

## Winter YP Rally in California

On Monday afternoon, December 30, some 60 young people with their adult counsellors gathered at the Pine Valley Conference grounds, 50 miles east of San Diego, California, in the Laguna mountains, for a two day winter outing. Delegates attended from Christian Reformed and Reformed Presbyterian as well as Orthodox Presbyterian Churches. The Rev. Edward Kellogg of National City was dean of the camp. Morning classes were taught by the Rev. Jack Peterson of Chula Vista on "How to study the Bible," and by the Rev. Raymond Joseph, Covenanter minister from San Diego, on "How to Witness." Evening speakers were the Rev. Clarence Van Slooten of the Christian Reformed Church, and the Rev. Kenneth Smith, national youth secretary of the Covenant Church. The Rev. and Mrs. Herman T. Peterson directed in an informal hour each evening. Organized recreation included a New Year's Eve moonlight hike.

## Sunnyvale Church Dedicated

On December 5th the congregation of the First Orthodox Presbyterian Church of Sunnyvale, California held its Service of Dedication.

The work in Sunnyvale was begun by the Rev. Henry W. Coray two years ago and has been carried on under the direction of the Presbytery of California. Presbytery formally

organized the church in the autumn of 1956. At the time the people were meeting in the De Ora Club in the country. With faith and vision it was decided to purchase property in Cherry Chase, a large growing residential area in Sunnyvale, near San Jose.

Last summer ground was broken and construction started, and the first Sunday in December saw the congregation worshipping in its new building. This is the first unit of the total program. The auditorium, known as Fellowship Hall will seat 175. Five Sunday school classrooms are in use. There is a second floor which will soon be sub-divided and converted into more classrooms.

The cost of the first unit is approximately \$35,000.

One hundred and thirty were present at the Dedication Service. The Scripture lesson was read by Elder Arthur Riffel, stated supply of our Brentwood Church. Rev. Douglass Neff, minister of the Bible Chapel of San Jose, gave the dedication prayer. The Rev. Lionel Brown, pastor of



**First Orthodox Presbyterian Church of Sunnyvale, Calif.**

the Covenant Church of San Francisco, delivered the sermon, speaking on the subject, "How Can This be Called the House of God?"

At present there are 44 communicant members, 29 covenant children. The Session has three elders: Fred Hoelzele, Russel Johnson, William

Patapoff; Stewart Sandburg is serving as deacon; the above, plus Clarence Dulk and Robert Innis constitute the board of trustees. Since entering the new plant, the Sunday school and church attendance have doubled, and there is great enthusiasm and true unity in the congregation.



### **Trinity Buys Property**

Elder Glenn Black, seated, of Trinity Orthodox Presbyterian Church, Hatboro, Pa., signs papers in purchase of new property for the church. Others in picture are the pastor, the Rev. Robert Thoburn (right) and the representative of the real estate agency which handled the transaction. The property is located on West County Line Road, and includes three acres and a house. The congregation is at present meeting in the Fulmor Heights Community building.

### **Correspondence**

PICTURES OF CHRIST  
To the Editor:

The Report in the January issue concerning pictures of Christ was, as you said, not approved by the Committee on Christian Education. The committee did well to withhold its approval. It cannot be denied that God has revealed himself in the human nature of our Lord. His human nature cannot be isolated from His divine person. It is right to worship the man Christ Jesus. Therefore pictorial representations of Christ are ruled out

by the second commandment, and by our subordinate standards.

ARTHUR W. KUSCHKE, JR.

\* \* \* \*

To the Editor:

The recent article in the Guardian on "Pictures of Christ" was both thoughtful and stimulating. Some difficult questions were raised, questions which call for careful reflection.

All who are Reformed agree that pictorial representations of God are forbidden by the second commandment. But in relation to the Lord Jesus Christ the matter is complicated because He was not only God but also a true man. Therefore not all Reformed agree that a picture of Christ breaks the second commandment, since a picture apparently only depicts His physical appearance and not His divinity.

The answer lies, I believe, in a careful scrutiny of the doctrine of the person of Christ. Our Redeemer in His incarnation was, and continues to be, God and man in two distinct natures, and one person forever. In this mysterious and wonderful union, Jesus possesses two natures. But what requires emphasis is that these two natures constitute but one personality. Even though there are "two, whole, perfect and distinct natures, the Godhead and the manhood, were *inseparably joined together in one person.*" Jesus' manhood, though distinct from His divinity, cannot be abstracted from that same divinity. A picture cannot be made of His manhood that does not relate to His divinity because of the inseparable union between His divinity and manhood.

A picture, therefore, meant to represent Jesus' human appearance is in fact picturing the manhood of the Person who was and remains divine. His manhood exists in union with His deity and cannot be considered apart from its union with deity. Hence a picture of Jesus is a representation of a divine person and is a serious instance of a transgression of the second commandment. It is utterly impossible to create a physical image of Jesus and contend that it has reference solely to His physical appearance, since His human body and soul were inseparably joined to divinity in one divine Person, even the Lord Jesus. The intimacy of the union of the two natures in one person forbids any representation of the

human nature of the One who was and is divine.

Sincerely,  
C. JACK MILLER

## Luther Film Released for Television

Plans have been completed for the general release for television of the film "Martin Luther." During 1957 there were test TV showings in Milwaukee, Chicago, and Billings, Mont., and in Holland. When the first Chicago TV showing occurred, an audience rating organization figured that over half the viewing public tuned in. The picture is available for TV sponsorship by stations, commercial advertisers or church groups anywhere in the U. S.

The film itself continues to be in demand. Permission has been given for a 16mm distribution of the film with a Japanese text. In great Britain in the last three months of 1957 there were some 2,000 church sponsored showings.

An executive of Lutheran Church Productions, which issued the film in 1953, said that churches and educational institutions acquired almost 4,000 individual 16mm copies during the 18 months non-theatrical leasing period which terminated last year.

## Vander Ark Charges Tax Discrimination

John Vander Ark of Grand Rapids, Michigan, secretary of the National Union of Christian Schools, recently appeared before the House Ways and Means Committee in Washington to protest what he claimed was discrimination against parents of Christian day schools. He asked that Congress allow parents income tax exemption on contributions which they make for the support of private elementary and secondary schools their children attend.

Mr. Vander Ark said he represented the National Union and the National Association, distinct organizations concerned with Christian schools. The two organizations have 350 schools and 58,000 pupils.

Mr. Vander Ark pointed out that contributions made to churches are deductible for income tax purposes, but contributions made to private schools

by parents whose children attend are considered tuition and are not deductible. This works an advantage for parochial schools, as Lutheran and Catholic, which are specifically church operated, as they are integrated into the work of the church and contributions to the church, even though designed for the schools, are not treated separately. State and local taxes for public schools are deductible for income tax purposes, but payments for private schools are not, though essentially for the same purpose.

Mr. Vander Ark also noted that contributions to Christian schools by non-parents were tax deductible, while contributions by parents, even though larger than stated fees, still were not deductible. Thus the discrimination is confined to those who are parents.

Rep. Gerald Ford of Michigan has introduced legislation to provide that all gifts to private schools be tax deductible. Mr. Vander Ark expressed support for that proposal and urged favorable consideration.

## Graham Crusade in Buffalo still Undecided

A department of the Buffalo Council of Churches has recommended that a proposal to invite Evangelist Billy Graham to conduct a crusade in Buffalo, N. Y., next summer be referred to individual churches and denominations.

This decision was the result of a split in the Council's program board. An official reported that official council endorsement of a Graham crusade would have divisive results. The minister of Central Presbyterian Church said he had polled pastors and found 77 in favor and 32 against a crusade.

## Continuing Congregationalists Continue

Now that the merger of the Congregational Christian Church and the Evangelical and Reformed Church has taken place, Congregationalists opposed to that merger are taking steps to perpetuate the historic "Congregational" way. At a meeting of the executive committee of the National Association of Congregational Christian Churches, in Milwaukee in January, a national commission was established for the recruiting and training of

ministers. A commission to aid congregations opposed to the merger was also set up.

In Toledo, Ohio, Dr. Daniel Poling, president of the World's Christian Endeavor Union, encouraged Congregationalists who "cannot and will not submit to dictated unity to continue in the spirit of the Pilgrims who came to American shores in an effort to maintain their religious convictions." He spoke to about 150 persons attending a "council of concern" sponsored by the Ohio Committee for the Continuation of Congregational Churches.

### **Propose Merger of IMC and WCC**

The International Missionary Council meeting in Quadrennial Assembly in the new African nation of Ghana December 28 to January 8, by a vote of 58 to 7 approved in principle a plan for integration with its sister organization, the World Council of Church. Member units from Norway, Sweden, the Congo and Belgium voted against the plan, as did individual delegates from Canada, Germany and the United Kingdom.

The two organizations have worked in association for a number of years, but there are church groups and missionary agencies in the International Missionary Council which have never been participants in the World Council. The IMC has existed since 1921, twenty-seven years before the World Council was organized.

Integration of the two organizations would concentrate greater control in the World Council headquarters personnel, and could have a detrimental effect on missionary activity from various angles, such as that of relations with governments, and proselytism.

The IMC asked the World Council to defer a proposed 1960 WCC Assembly until 1961, to give member bodies more time to study the integration plan.

In another significant action, the Assembly established a theological education fund for the purpose of strengthening theological education in Asia, Africa and Latin America. Four million dollars has been placed in this fund through gifts of missionary boards in the United States and gifts by John D. Rockefeller Jr. Dr. Charles

W. Ranson, general secretary of the IMC was elected executive director of the education fund, and Dr. James K. Matthews of Montclair, N. J., an official of the Methodist Board of Missions, was appointed as General Secretary of the IMC for a two year period.

An IMC survey of theological schools in the area of mission churches states that there are 160 such Protestant schools, and says, "When compared to its American counterpart, the average seminary in these countries has a faculty which is only half as large, a student body one quarter as large, and a budget one ninth as large. . . Most of these institutions are generally considered to be strikingly inadequate for training the type of spiritual leaders needed at the present time. The intellectual level of the seminaries needs to be raised with respect to the caliber of their faculties, the conditions of their libraries, and the obtaining of suitable theological texts written in the indigenous languages."

### **NAE Opens Files Concerning Persecution in Columbia**

Files containing over 700 documented cases of persecution of Protestants in Colombia, South America, were recently opened for the inspection of representatives of several journalistic groups, to counteract denials of such persecution made in October by the Rev. John E. Kelly of the National Catholic Welfare Conference. The files are in the possession of the National Association of Evangelicals.

The fact of continuing persecution in Colombia is indicated by events which occurred late in 1957. On September 29 police arrested four Protestants during an afternoon church service. On October 3 a protestant chapel was seriously damaged by a bomb explosion. On October 29 one Juan Pablo Coy of Saboya was shot and killed near his home. The attack took place shortly after he had been released following a two weeks imprisonment because he refused to sign a statement saying he would stop evangelizing in the area. Coy's death brings to 90 the number of Colombian believers who have died through religious persecution since 1948.

### **Pleads for general Lutheran Merger**

Dr. F. E. Reinartz, president of the National Lutheran Council, in a report to the Council meeting in Atlantic City, made an unexpected plea for a general merger of the eight Lutheran bodies associated in the Council, in place of the two mergers which are now in prospect. The present plans would bring the Evangelical, American and United Evangelical into one body, and the United, Augustana, American Evangelical and Suomi Synod into a second body. Dr. Reinartz charged that this dual merger would only fashion fresh divisions in the church, and that they constituted a form of judgment by each group on the other.

At a later meeting it was decided that Dr. Reinartz had been "out of order" in proposing such a single general merger. It was decided that the question of the ecclesiastical relationships of the member churches was not the proper business of the Council.

### **Use of Churches for Private Schools Opposed**

The Presbytery of the Potomac of the Southern Presbyterian Church has condemned the use of church or religious education buildings as facilities for separate or private schools, in the event public schools are closed to evade the Supreme Court decision concerning integration.

The Presbytery includes the District of Columbia and ten northern Virginia counties. Opponents of school integration in Virginia have urged that if the courts compel integration of public schools, the state close them and allow state aid to private schools which could be set up and operated on a segregated basis. The action of the Presbytery places it on record as opposed to any such procedure.

In another action related to the same general subject, Memphis Presbytery of the Southern Church expressed official objection to meetings of pro-segregation laymen's groups. The motion, in the form of an overture, adopted by a vote of 51-31, objected to "self-appointed, unauthorized groups not responsible to any church court." Later Dr. Paul Hastings of Reedville, N. C. termed the

action of the Presbytery "ridiculous." He said the Presbytery had no authority to tell a group when it can meet or where it can meet. Leaders of the censored groups said they would go on meeting as they chose, regardless of the Presbytery's action.

## Catholics to Commemorate Lourdes Centenary

Roman Catholics throughout the world will this year celebrate the 100th anniversary of the so-called Marian apparitions at Lourdes, France. On February 11, 1858 a fourteen year old girl, Bernadette Soubiros is supposed to have seen in a cave near the bank of a river a "lady lovelier than any I have ever seen." This was the first in a series of alleged apparitions which continued to July 16. As word got around, others came to the spot, but they never saw anything, and the only voice they ever heard was that of Bernadette in conversation with someone else. The child claimed that the "lady" had identified herself as the "immaculate conception," (the doctrine of the Immaculate Conception had been proclaimed by the pope four years previously), and had instructed Bernadette to drink and wash at a nearby spring. There was no spring, but the girl dug in the sand and water began to flow. The flow was so great that a pool was dug and this became the first Lourdes bath where so many miraculous healings are alleged to have occurred since that time. Bernadette has since been canonized as a saint by the Catholic Church. Great church structures have been erected at the site, and it is said that on an average 2,500 persons a day bathe in the spring water which is piped to 16 separate pools. The Catholic Church has set up its own strict rules of what is necessary before a "miraculous cure" will be recognized, and it has actually proclaimed only 51 such cures.

## Government Controls Church in Hungary

The situation of the protestant church in Hungary continues to be somewhat unclear, but it is apparent that the Communist government is continuing and increasing its control of the churches.

Concerning the Lutheran Church, last February Janos Horvath, director of the State Office for Church Affairs agreed that assurances given the Church by the government in regard to its freedom should be certified in writing. But he kept postponing that step. After the head of the Lutheran Church filed a document of protest, the government agreed to conduct negotiations with the Church leaders for an agreement. But then Horvath insisted on himself selecting the Church leaders with whom he would negotiate. This was refused by the head of the church, Bishop Ordass. Then the government agreed to accept as Church representatives persons the churches had chosen. But when the conference convened, the government had on its side of the table the very men it had wanted at first to be the Church representatives but whom Bishop Ordass had refused.

Although some general statement on relations between the Church and the State was agreed on, the question of the Church's leadership proved more difficult. The government wanted to reinstate leaders which the Church, in its brief hour of freedom during the 1956 revolt, had rejected. The Church refused. Negotiations were broken off, and then the government proceeded to appoint those men anyway.

The Lutheran World Federation has filed an official protest with the Hungarian government against this procedure, insisting that the Lutheran congregations themselves must have the prevailing voice, or else the church becomes but an instrument of the state.

As for the Reformed Church, somewhat the same situation prevails. The Government has seen to it that men rejected by the Church during the October revolt have been put back in position, including particularly Bishop Albert Bereczky. The State has also agreed not to reduce its subsidy to the Church, with the understanding that the Church agrees to support the Government's efforts aimed at preserving peace and bettering the welfare of the Hungarian nation.

Dr. John Mackay, President of Princeton Seminary, who recently visited Hungary, has declared that the relations between Church and State there are exceedingly delicate. The government is particularly resentful of the application of pressure from outside Hungary. Presumably this refers

to pressure by the World Council of Churches or similar international religious groups.

## Taxpayers Oppose Sale To Catholics

A group of taxpayers in New York City is vigorously opposing a plan whereby land acquired by the city in a redevelopment program would be resold to Fordham University at a price below what the city paid.

Under the program, the city is buying a thirteen block slum area with a view to getting rid of slums. It then plans to sell sections of the area, at auction, for specific purposes, including a collegiate center, retail stores, private and cooperative housing etc. The buyers will be under contract to demolish existing structures and in turn erect new buildings for their own purposes.

The taxpayer group contends that so far as Fordham is concerned, the program represents some sort of a deal which will be substantially to the advantage of the Catholic institution. However, State Supreme Court Justice Owen McGovern has ruled that the city has a right to sell to Fordham, if Fordham is the successful bidder in the auction. The Judge held that a denominational institution has the same right as any other organization to contract for the purchase of property offered for sale at auction.

The attorney for the taxpayer's group has threatened to carry the case to the United States Supreme Court if the City goes ahead as planned.

## Interchurch Center in New York

Ground was broken late last year to mark the start of construction of The Interchurch Center, a nineteen story building in New York City which will house the offices of the National Council of Churches and the headquarters and board offices of various denominations. Presbyterian, Methodist and Baptist Churches will rent space in the building, as well as numerous other agencies and committees.

The building is expected to cost in the neighborhood of \$20 million. The land was donated by John D. Rockefeller, Jr. and is located next door to the Riverside Church in Morningside Heights.



## Students Blame Church

A conference of Methodist college students, consisting of 3,400 delegates representing over 1,000 colleges and universities, has blamed the Methodist Church for the lack of commitment on the part of the students.

In a statement read by Dr. Robert Hamill, director of the Wesleyan Foundation at the University of Wisconsin, the conference declared:

"We students have been condemned in this conference as the 'uncommitted generation.' We admit the truth of the designation, but protest the implication we are uncommitted either through choice or indifference. To the contrary most of us are deeply concerned over our lack of commitment and many of us are actually searching for that cause to which we can offer unreserved allegiance.

"We may be silent and withdrawn," the statement said, "but we are not easily misled. The Church as she stands now is not, we believe, worth our lives. But the mission of the Church obedient to her Lord is. The institution does not impel our commitment, but the Lord of the institution does." All that the church has called on youth to do, the students said, "is to perpetuate the peripheral role in which she is presently engaged, while the urgent issues of the world remain unchanged . . ."

## Youth-for-Christ Plans Expansion Program

Dr. Ted W. Engstrom, president of Youth for Christ, International has announced plans for a five-year expansion program designed to combat juvenile delinquency through Christian youth activities. The program will call for an annual budget of some half million dollars.

The program is to include promoting Christian activities among American high school students who do not attend church regularly, setting up guidance programs for youth in penal institutions, and special summer camps for youthful offenders who would be assigned to them by the courts. Other objectives of the program were more Christian literature, films and radio broadcasts slanted to the interests of young people, training of youth leaders, and youth guidance conferences.

Dr. Engstrom reported there are now some 300 local YFC clubs across the country, and over 2,000 high school Bible clubs in this country and abroad.

The program in detail was presented to the mid-winter convention of the organization held in Chicago in early January.

## New Stamp Commemorates Flushing Remonstrance

On December 27 a new three cent stamp was issued by the Post Office department, designed to honor religious freedom and referring in particular to the "Flushing Remonstrance" of 300 years earlier.

That Remonstrance represented a protest by citizens of Flushing, N. Y., against an edict of Peter Stuyvesant banning Quakers. The early settlers demanded that their own freedom of religion be preserved, and also that other people who worshipped and believed differently should be free to worship in their own way regardless of government edict to the contrary.

The new stamp bears a picture of the Bible, along with a pilgrim-style hat symbolizing the people and the times, and an inkwell and quill pen, symbolizing men's determination to speak through the written word.

Postmaster General Arthur Summerfield spoke at a special ceremony in Flushing marking the issuance of the new stamp. He said that the "belief of these early settlers of Flushing that the government has no authority over the realm of ideas played a noble role in the evolution of democracy and the

acceptance of religious liberty as a fundamental principle of the freedom which is the heritage of all Americans."

## Presbyterian Church in French Cameroon

In line with its policy of recognizing native churches as having the right to independent existence, the Presbyterian Church in the U. S. A. missions and synods in the Cameroon have established the Presbyterian Church of Cameroon. The Church is reported to have 83,000 members in 193 congregations.

The American denomination has turned over to the new Church its mission program and activities in French Cameroon. These include 22 mission stations, eight hospitals, a college, schools serving 25,000 children, and other special work. Some 125 persons attached to the Foreign Mission Board of the American Church will be brought under the administration of the Cameroon Church as fraternal workers. The American Church has indicated it is prepared to continue its financial support of the new Church in the amount of some half million dollars, if that is desired.

At the first General Assembly of the Presbyterian Church of Cameroon the Rev. Simon Mvondo Ntyam, a 60 year old jungle minister, was elected Moderator. He became a Christian as a boy, one of the first converts in the Bulu tribe. Through his efforts, nearly all the 400 members of his clan have given up fetish worship and witchcraft for Christianity.

## ORDER FORM

THE PRESBYTERIAN GUARDIAN  
1505 Race Street, Philadelphia 2, Pa.

Dear sirs:

Enclosed find \$2.50 for which please send The Presbyterian Guardian for one year to:

Name .....

Address .....

The Presbyterian Guardian is a monthly magazine committed to stating, defending, and promoting orthodox Presbyterianism as set forth in the Westminster Confession of Faith.