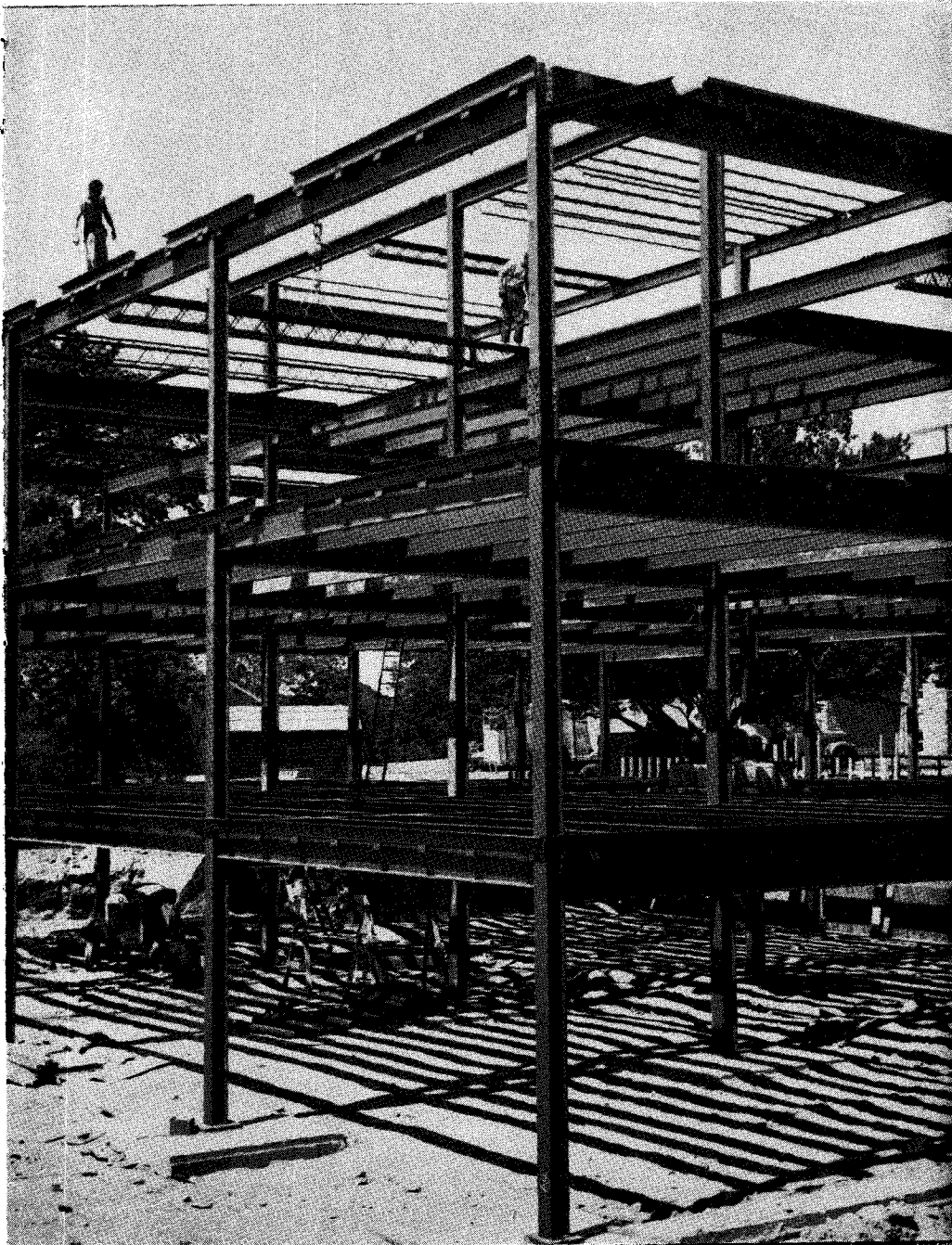


The Presbyterian



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Stilling the Tempest

Edward Wybenga

Master of Wind and Wave Luke 8:22-25

A busy day had just ended. Jesus had been teaching the multitudes by means of parables. Pressed on all sides by the demands of duty, there had been little time to eat or rest. That much needed rest was sought on the opposite shore of the Sea of Galilee. Accordingly Jesus and his disciples took ship across the lake. Likely it was but a fisherman's boat with sails, so that it might be propelled by the wind.

All went well for a while. Only a gentle breeze was blowing, and the sea was calm. But Galilee could be rough and wild at times. She was treacherous — as is often true of inland lakes — subject to sudden and violent storms that struck without warning. Cold winds from the snowy summit of Mount Hermon rush down the mountain gorges, driving out the warm tropical air of the lake-basin. Thus, in a short time, the calm waters of Galilee are whipped into foam and fury.

The storm came that night when Jesus and his disciples were crossing to the opposite shore. The waves dashed high and began to fill the boat with water. The disciples were hardy and experienced sailors, but this tempest was too much for them. They began to fear for their lives. In terror they hurried to Jesus asleep in the bottom of the boat. Awaking him they cried (in the words of Mark): "Master, carest thou not that we perish?" There seemed to be a sort of rebuke in those words, a suggested charge of negligence. We do not excuse them, but we can understand how they might easily come to this. There was the madness of the storm, the threat of death, the weakness of their faith — and, yes, the sleeping Jesus.

Jesus asleep in the storm — how strange! Howling winds, dashing

waves, a tossing vessel — and Jesus asleep! And yet, it was not so strange when we look more closely into the matter. Jesus was very tired; his body needed rest. A man can sleep through almost anything when he is fully exhausted. Soldiers, worn out in battle, are known to sleep within the sound of roaring cannon. We must not forget that Jesus was truly man, and that as man he was subject to weariness at times. Again, that Jesus slept while the storm raged is not so strange, for as perfect man he had perfect trust in God. Where there is perfect trust, there need be no fear — the mind is at rest, the body relaxes.

Not Afraid

Aroused by his fearful disciples Jesus arose and surveyed the scene with no trace of anxiety or hysteria. In his manner and bearing there was perfect calm, perfect self-command. Why should he fear wind and wave? Was he not God as well as man? As Creator of the world, why should he fear the forces of nature? Is he not said to "ride upon the wings of the storm"? Are they not all his creatures, made to serve him?

As God, then, he spoke the words, "Peace, be still!" (Mk. 4:39), or "Hush, be silent!" Upon his command there followed an instant calm. Usually, after a strong wind subsides, it takes hours for the turbulent sea to quiet down — but not so here. This was a miracle: the voice of God spoke and nature obeyed — at once!

After Jesus had calmed the wind and the sea, he turned to his disciples, for he had a word for them too. "Why are ye so fearful? Where is your faith?" he asked. 'Tis true, the disciples had a little faith, or else they would not have called upon Jesus to save them from certain death in the black waters of Galilee. They had a little faith (Matt. 8:26), but there

was mostly fear. It was therefore a defective faith; but it was better than no faith. If you can not cry to God in time of need in perfect faith, cry anyway. Cry in fear, if you must! Even such a cry will not go unheeded. The very fact that you cry at all to God for help is an indication that a little faith is present — a little faith in God's power and willingness to help.

To what extent the disciples were impressed with Jesus' mild rebuke when he said, "Where is your faith?" we know not. However, one thing is clear: they were deeply impressed with the character of this person in the ship. A second kind of fear now grips them — the fear of awe and veneration and worship. At first they feared the storm; now they fear this remarkable Person present with them in the ship. He could be no ordinary man. There was something startling about him! "What manner of man is this!" they exclaim, "for he commandeth even the winds and the water, and they obey him!" These disciples felt themselves in the presence, not only of a perfect man, but in the presence of One who is also God!

Christ is human and divine: that fact is clearly revealed in this miracle. As man, he was exhausted and asleep amid the storm. As God, he had absolute control over the forces of nature.

The frail bark tossing on the waves, the fearful disciples battling the elements — may we not see here a picture of the church battling against the storms of unbelief, worldliness, persecution? And how fearful God's people often are as to the outcome! But that little boat with those disciples on board could not sink while Christ was present to save. Neither can the church sink or perish. "The assaults of the powers of darkness shall not prevail against it!"

This June issue of the Guardian has been delayed in order to include a full report of the General Assembly of the Orthodox Presbyterian Church. The next issue this summer will be dated July-August and will be published the first of August. Thereafter we expect to have the magazine in the mail by the first of the month of each issue.

Orthodox Presbyterian General Assembly

Robert E. Nicholas

With the Moderator of the preceding Assembly, the Rev. John Murray, preaching a brief sermon based on Ephesians 1:15-23, the 29th General Assembly of the Orthodox Presbyterian Church was constituted with prayer at nine o'clock on Tuesday morning, May 29, 1962 in Cedar Grove, Wisconsin.

On the previous evening a service was held under the sponsorship of Calvary Church, at which the combined choirs of Bethel Church, Oostburg, and of Calvary sang. Professor Murray delivered an eloquent and moving sermon on the theme, "The Father's Love," based on the text Romans 8:32. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Returning to Wisconsin after an absence of four years (the 25th Assembly met in Oostburg), the commissioners were delighted with the "warm hospitality extended by Calvary Church" and particularly expressed their "joy in the Christian fellowship we have had with the people of Cedar Grove and those of Bethel Church in Oostburg who have worshipped with us and opened their homes to us" — to quote from the heartfelt resolution of thanks adopted at the close of the Assembly. Nor may we fail to mention the "graciousness of the ladies of Calvary Church in providing such delicious meals and welcome refreshments" — more than ample, we might add, for a number of visitors admitted to having gained a few pounds during their stay in America's Dairyland.

The Committee on Arrangements (the Rev. Carl Reitsma, the Rev. John Verhage, and elder Wilfred Gesch) overlooked no details in providing for the comfort and convenience of the delegates, with everything from laundry and cleaning service, typewriters available, stationery and postage, transportation to places of lodging, and volley ball — where both the

"young men" and the "old men" got their exercise during recess periods.

There were no business sessions on Tuesday evening in order that the temporary committees appointed by the Assembly might meet, and a number of the commissioners who were free attended the graduation exercises of the Oostburg Christian School where they heard a pointed address by the Rev. Robert Graham on "Horses, Asses, and Fools," suggested by Proverbs 26:3. The Assembly extended its recess one hour on Wednesday morning so that the men might attend a community patriotic observance of Memorial Day at the local cemetery. A brief address was given by Dr. Cedric Jagard of the First United Presbyterian Church. The Christian Education meeting announced for Wednesday evening was cancelled in favor of a business session from 7 to 9 p.m.

Popular Meetings

Thursday evening was in celebration of the silver anniversary of the formation of the denomination's Committee on Foreign Missions on June 2, 1937. After the banquet served by the ladies of the church the Rev. John Galbraith, general secretary of the Committee, spoke briefly on "Our Church in the Foreign Missionary Enterprise." The Committee's vice president, the Rev. Leslie Dunn, gave some practical suggestions as to "What Your Church Can Do for Foreign Missions," stressing the need of information and of prayer.

At the public service in the church auditorium addresses were given by the two Orthodox Presbyterian foreign missionaries who were present at the Assembly. The Rev. Clarence Duff, a veteran of 35 years in missionary labors, spoke on the topic, "From the Borders of the Red Sea." He and Mrs. Duff are scheduled to sail for Eritrea from New York on June 28. "I Have Set Before Thee an Open Door" was the message of the

Rev. Egbert Andrews. Mr. and Mrs. Andrews hope to sail for Taiwan from Long Beach, Calif. on June 27.

Roll of the Assembly

The roll of the 29th General Assembly when completed showed 78 commissioners in attendance, of whom 66 were ministers, making it the smallest Assembly since 1956, when the 23rd met in Denver. Twelve sessions were represented by ruling elders: First, Long Beach, by L. H. Barker; Park Hill, Denver, by Thomas E. Redford; Grace, Westfield, by Richard A. Barker; Faith, Pittsgrove, by Floyd C. Graf; Emmanuel, Morristown, by Harold R. Keenan — these three from New Jersey.

Calvary, Schenectady, by Arthur L. Comstock; Memorial, Rochester, by Charles A. Embrey; Southwest Miami, by Robert E. Guerrin; Calvary, Cedar Grove, by Henry W. Lemmenes (with Erwin Claerbout, Oscar Claerbout, and Willard Harmelink as alternates); First, Waterloo, by Harold P. Roskamp; Bethel, Oostburg, by Lloyd P. Theune (with John Daane, Howard Le Mahieu, and Curtiss J. Nyenhuis as alternates); and Westminster, Evergreen Park, Ill. by Louis J. Voskuil.

Although the presbyteries were rather equitably represented by the commissioners in attendance, 40 congregations were able to have neither pastor nor a ruling elder present. When an assembly meets in an area where we have fewer congregations, it would appear that the proportion of elders is lower than the 20 to 25 percent who otherwise seem generally to come.

At a number of points during the Assembly fraternal delegates of other ecclesiastical bodies were seated as corresponding members: the Rev. Norman C. Hoeflinger, of Eureka Classis of the Reformed Church in the United States; the Rev. Marvin J. Vanderwerp, of the Christian Reformed Church; Dr. A. Bergema, of De Gereformeerde Kerken in Nederland; and

Dr. Robert G. Rayburn, of the Evangelical Presbyterian Church.

New Fiscal Year in Effect

Four amendments to the Standing Rules (as proposed by the 28th Assembly) were adopted, and a later action instructed the clerk to have copies of the up-to-date rules prepared and distributed to ministers and sessions. The only one which we mention here is the change of the fiscal year for the General Assembly and its committees so as to coincide with the calendar year. The current fiscal year, therefore, will be of nine months' duration, from April 1 through December 31, 1962. The statistical reports from the churches and presbyteries will be compiled for the same shortened period during 1962. Beginning with January 1, 1963, of course, the denomination's fiscal and statistical year will coincide with the full calendar year.

Officers

Messrs. R. A. Barker, Oliver and Johnston were nominated for the office of Stated Clerk, and on the second ballot Mr. Oliver was re-elected to that task by a one vote margin out of 71 ballots cast. His nearest competitor, however, was the only nominee for the office of Assistant Clerk, and a few minutes later Mr. Barker, who serves as the very competent clerk of the Presbytery of New Jersey, was declared elected. Once again the efficient labors of this team expedited the progress of the Assembly's business.

In between the election of the two Clerks was that of the Moderator. Those nominated were: Messrs. Johnston, Atwell, Eckardt, Willis, and Busch. The completely unplanned nature of this election was perhaps indicated by the fact that there were no speeches for or against any of the candidates! On the second ballot Mr. Atwell, missionary pastor in Southwest Miami, was chosen, with 45 out of the 72 ballots cast. Mr. Murray, in handing over the gavel, said he did so "with some reluctance" for he had "enjoyed using it." His smile coupled with the smiles of the commissioners may have been in recollection of the 28th Assembly.

Mr. Atwell appeared also to enjoy his service as Moderator. His "endeavor to conduct all business before the Assembly to a speedy and proper

result" met with the general approbation of his fellow commissioners. A measure of his success is seen in the fact that the business was concluded shortly before 5 o'clock on the fourth day — making this the shortest Assembly since the 24th, held in 1957 in West Collingswood, N. J. That one adjourned at the close of the third day, and it is interesting to note that Mr. Reitsma was the host pastor on that occasion too.

Overtures and Communications

Five overtures from presbyteries and 29 other communications were read to the Assembly, and on motion those requiring some action were assigned to one of several temporary committees. The disposition of these items will be noted in connection with various reports.

A number of the communications had to do with actions on the proposal of the 28th General Assembly respecting the amendment of the Book of Discipline, Chapter VI, Section 4. The Moderator declared that since the proposed amendment had not been approved by a majority of the presbyteries, it had not been adopted.

Letters were read bringing greetings from the mission fields of the Orthodox Presbyterian Church. One, for example, from the Japan Mission, the Rev. George Uomoto, secretary, said in part: "In the context of world tensions and the resurgence of native pagan religions, there is the continuing need for the faithful proclamation of the gospel . . . We wish to stress again the need for more missionaries here in Japan and add with you our petitions to God Almighty that young men and women will be led to this land."

Greetings from Guam

Beloved Brethren:

We, your missionaries, and members of the Reformed Church Society of Guam, send you our love and heartiest greetings, and assure you of our constant and earnest prayers . . . We pray especially that He will burden every one of you with a vision and sense of responsibility for the more effective accomplishment of the church's only great task in this present evil world — our mission to give the whole counsel of God to the whole world as quickly and effectually

Among other letters were two from churches which were unable to have fraternal delegates at the Assembly: the Reformed Presbyterian Church in North America, General Synod; and the Reformed Churches of New Zealand, with whom the Rev. Raymond Zorn is now laboring and among whom the Rev. John Johnston, of Taiwan, will be visiting for several weeks this summer.

The Rev. Mr. Vanderwerp brought fraternal greetings from the Christian Reformed Church along with interesting personal reminiscences, to which Dr. Van Til responded. Following the Rev. Mr. Hoeflinger's brief address on behalf of the Eureka Classis, Mr. Verhage replied for the Assembly.

Temporary Committees

It was voted that the five members of the temporary Committee on Doctrinal Matters should be elected, rather than appointed. It was this Committee which was to deal with an overture and two letters concerning Peniel. Eleven ministers were nominated, and on the first ballot Messrs. Knudsen (convener), Eyres, and Meiners were elected. Mr. Johnston was chosen on a second ballot, and Mr. Elliott on the fourth and final ballot.

Item 14 on the proposed docket, namely the adoption of the docket, was reached and acted on shortly after the noon luncheon recess Tuesday. A little later the Moderator announced the other temporary committees required by Assembly action or the Standing Rules: Government and Discipline — Messrs. Haney (convener), Clough, Lewis, Wybenga, and elder Embrey; Overtures and Com-

as we can by every proper and legitimate means.

To that end we greatly covet your unceasing prayers and concern in behalf of our own testimony and efforts in this small, but exceedingly strategic portion of His vineyard. He is indeed richly and sweetly blessing us and this ministry. And His is all the glory, for we are exceedingly weak and sinful. We praise Him for His unending, all-sufficient, sustaining grace!

As ever, yours in Christ,

E. LYNNE WADE

P. O. Box 728, Agana,
Guam, Marianas Islands

munications — Messrs. Eckardt (convener), G. R. Coie, Olson, Willis, and elder Guerrin; Date and Place of Next Assembly — Mr. Champness (convener) and elder Keenan; Travel Fund — Messrs. Bordeaux (convener), Clelland, and elder Graf; Presbyterian Records — Messrs. Galbraith (convener), Stanton, and elder Comstock.

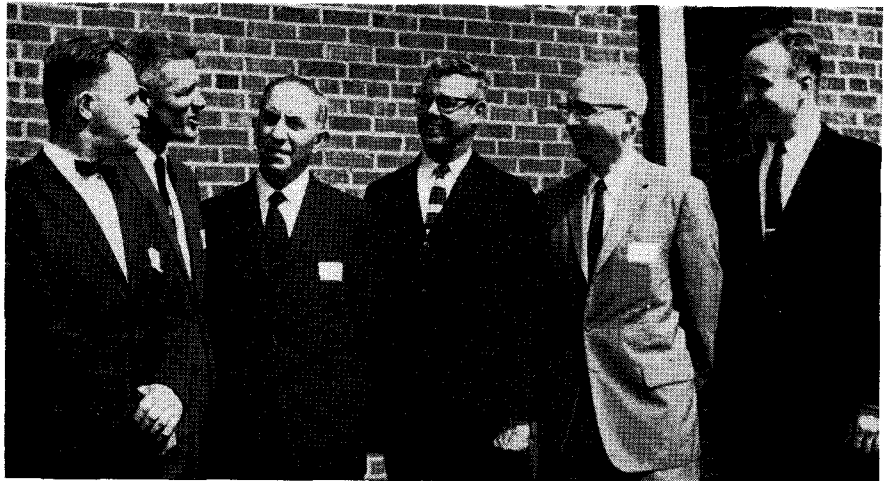
Mr. B. A. Coie reported as liaison representative to the World Home Bible League. Nearly a million and a half Scripture portions were distributed in more than 50 countries during 1961, and Orthodox Presbyterians have put some of the materials to use in places as far removed as the Boardwalk Chapel in Wildwood and a class in English taught from a large print New Testament by Mr. Mahaffy in Eritrea.

Committee on Christian Education

The report of the Committee on Christian Education was called for. An effort to eliminate the required reading of the report failed, since the printed reports were not available to the commissioners prior to the Assembly. Mr. Clowney read the report. (Reports of other Committees were read during brief periods of "silent reading" designated by the Assembly. It is anticipated that the change in the fiscal year will make it possible to have reports available to ministers and sessions well ahead of future Assemblies.)

Inasmuch as the evening time originally announced for this Committee had been eliminated, Messrs. Johnston and Mitchell gave a visual presentation of the Committee's work by means of colored slides, in conjunction with the report. The focal point of the display was the preparation of the new Sunday School Curriculum, completed samples of one portion of which were distributed at the time. This rather matter-of-fact incident marked a historic moment in the years of planning and development of this long hoped-for program now beginning to realize its first fruits.

As for the report itself, a few highlights may be mentioned. Total sales of Committee publications again set a new mark in dollar volume with an eight percent increase, despite a dollar decline in VBS sales. Even here, however, the number of churches using Great Commission materials in-



The Rev. John Verhage, Pastor of Bethel Church, Oostburg; the Rev. Robert Atwell, Moderator of the 29th General Assembly; Professor John Murray, Moderator of the 28th Assembly; the Rev. LeRoy Oliver, Stated Clerk; Mr. Richard Barker, Assistant Clerk; the Rev. Carl Reitsma, Pastor of Calvary Church, Cedar Grove. Photo by courtesy of The Sheboygan Press.

creased from 385 to 415. The sale of catechetical materials increased 90 percent to \$1,915, an "indication that our churches are engaging in more intensive catechetical instruction than ever before." The weekly circulation of the church bulletins is approaching 10,000, with more than 100 churches using the bulletin service, including 72 Orthodox Presbyterian congregations.

Sunday School Materials

We believe the church as a whole will be particularly interested in that part of the report concerned with the problems and progress of the Sunday School Program, and we reproduce it slightly condensed:

"Preparations continue for the publication of Sunday school materials, beginning in January, 1963. Although the Committee had hoped to initiate at that time the courses for both the Intermediate and Senior departments, the lack of an adequate writing staff has delayed work on the Intermediate materials so that only the Senior course will be ready for publication.

"During the year, Mrs. Anderson began to devote part time to the Sunday school materials in order to supplement Mr. Mitchell's effort. However, if real progress is to be made toward early completion of the Sunday school curriculum, it is imperative that at least two full-time writers be added to the Committee's staff in the coming year.

"Realizing the growing urgency of

the need for Sunday school materials, the Committee is determined to press ahead toward publication by every means possible. Consequently, a Sunday School Publication Loan Fund has been established by which the Committee hopes to raise \$50,000. Such a fund will cover most of the writing cost in developing the materials for the four basic departments. If loans amounting to \$25,000 could be obtained during the coming year, the publication of materials for the Primary, Junior, Intermediate and Senior departments is a distinct possibility by 1965.

"Still, the Loan Fund will not in itself provide sufficient funds to cover all the costs of publishing a Sunday school curriculum. The most recent estimates indicate that at least \$100,000 will be required to pay for (1) the writing of four three-year courses, (2) the printing of the first quarter's material in each department and (3) promotion of the curriculum for sale outside the denomination. Thus, an additional \$50,000 in contributions over a three-year period will be needed in order to complete this long-awaited program.

"Once publication is begun, however, income from the sale of these materials should not only sustain the program for further development, but should also provide for gradual retirement of the loans."

The Committee this year presented in mimeo form — as did the two Missions Committees — a detailed

statement showing the budget for the previous year, actual expenditures, and estimated expenditures and receipts for the current year. This elicited a number of questions and comments, as was to be expected. Mr. Hills in particular took a rather dim view of the prospects for increased receipts, wondering if they were predicated "not so much on faith as on wishful thinking." (The late May nose-dive of the stock market was of no help, either, as it coincided with this discussion!)

Dr. Knudsen pointed out, on the other hand, that the Committee had actually been faring rather well, apart from the "tremendous undertaking of this important new Sunday School Program." The Committee is hoping for an increase in contributions of about \$10,000, including the June offering, and this is by no means an impossibility, it was suggested.

WEDNESDAY, MAY 30

A twenty-minute devotional period began each day's sessions at 8:10 a.m. Mr. Black was in charge on Wednesday and Messrs. Sibley and Parker on the two following mornings.

Two recommendations of the Committee on Christian Education were postponed until later times on the docket, but after some general discussion another recommendation was adopted as follows: that the 29th General Assembly erect a Committee on Radio and Television composed of five members; this Committee to be charged with utilizing radio and television for the presentation of the witness of the Orthodox Presbyterian Church to the gospel, and with serving the local churches in the use of these means of communication.

Elected to the above Committee on Radio and Television were Messrs. Clowney (convener), Maurice Penn, J. Paul Hunsberger, Ivan DeMaster, and Busch.

Since the Rev. Wendell Rockey, Jr. and elder Kenneth Avis had resigned from the Committee on Christian Education, it was necessary to elect one minister to the class of 1964 and one elder to the class of 1963, besides the three ministers and two elders requisite for the class of 1965. Chosen for that class on the first ballot were Messrs. Clowney, Nicholas, and Commeret, and elders Leonard Brown and Howard Porter; together with elder A. L. Le Gro to the class of 1963.

On the third ballot Mr. Sibley received a majority and was therefore elected to the class of 1964.

Home Missions and Church Extension

The report of the Committee on Home Missions and Church Extension gave a brief resume of work during the past year in the fields of Baltimore, Bangor, Chula Vista, Fall River, Gresham, Hatboro, Hialeah, Lincoln, Oklahoma City, Southwest Miami, Stratford, Thornton, Whittier, and Wheaton. Bethel Church, of Wheaton, Ill. assumed self-support as of April 1, 1962, after five years of the ten allowable for aid.

The Committee reported that it is assisting in the support of eight seminary students during the summer, although the demands for summer workers throughout the church have far exceeded the men available. It intends to "continue its practice of making available to the Practical Theology Department of Westminster Seminary reports on the activities of students (so) employed" — a practice that should prove of benefit both to the church and the seminary.

The net operating cost to the Committee for the first full year of occupancy of the Administration Building at 7401 Old York Road, Phila. 26, Pa. was only \$960, as compared with a rental cost for the last full year in the Schaff Building of \$1,550.

The Committee reported its decision to appoint a missionary for the northern Virginia area (a call has been issued to the Rev. Elmer Dortzbach); and to grant aid to the church in Grand Junction, Colo. (which has extended a call to the Rev. John Verhage).

The heart of the Committee's report this year was found in two far-reaching paragraphs headed "Future Plans," together with a recommendation that the General Assembly "approve the approach and aims" of the over-all proposal. The question was divided, and after some discussion the two paragraphs which follow were approved, on separate votes, with but little audible dissent:

Future Plans

"The Committee has considered a plan for strengthening and expanding the present home missions program. The Committee desires to improve our present work by providing (1) more counsel with missionaries in these and

other aspects of home missionary labor: methods of evangelism, public relations, financial responsibility of the congregation, and stewardship; (2) evangelistic literature for distribution, and (3) a home missions lending library.

"The second part of the plan envisions expansion of our work (1) by the opening of three new fields each year for the next five years; (2) the employment of a denominational field missionary whose work would be to search out new fields, conduct evangelistic campaigns, and assist churches in lay visitation-evangelism efforts; (3) the enlisting of qualified home missionaries from among our experienced pastors, and (4) the holding of denomination-wide and regional conferences on evangelism to assist pastors in their efforts to become more effective evangelists.

Commissioners were reminded that the total program of the church must be kept in mind in counting the cost of a vigorous effort at expansion, but Mr. DeVelde made a strong appeal that the time has come for the church to move forward in enlarging its base. Mr. Atwell, leaving the chair to enter the flurry of debate, spoke of this as a "strategic time to go ahead in our home fields if we are to expand in foreign lands and Christian education outreach."

A second recommendation with some teeth in it, "that this General Assembly approve the opening of three new home mission fields during the coming year" was likewise adopted. While this accelerated program calls for a budget increase from \$77,000 to \$107,000, the figures submitted pointed to a substantial general fund balance, equivalent to nearly half the increase, which is available to help meet the need. Actually the more serious problem may well be that of persuading experienced and qualified men to undertake a call to the unusually difficult yet rewarding labors of home missionary. The situation is the more acute because of the relatively large number of vacancies in our pulpits, and the church at large may well make this imperative for growth a matter of fervent and believing prayer to almighty God.

At this point a postponed recommendation of the Committee on Christian Education was considered and, after a bit of parliamentary maneuvering, was adopted in slightly amended form: that the 29th General Assembly request the Committee on Home Missions, the Committee on Foreign Missions, and the Committee on Chris-

tian Education, to consider ways and means of coordinating their efforts, including financial appeals to the churches, and to report their findings to the 30th General Assembly.

For the third recommendation of the Home Missions Committee a substitute was carried to the effect that the same three standing committees be requested "to study the feasibility of a unified budget and report with recommendations to the 30th General Assembly."

Nominations were opened for the class of 1965 of the Committee on Home Missions. Incumbents Cyrus Ferguson and Wilfred Moses were the only two elders nominated, and they were declared elected. Out of six ministerial nominees, the following were chosen on the only ballot required: Messrs. DeVelde, Peterson, and Willis.

Following the reading of the report of the fraternal delegate to the 1961 Synod of the Christian Reformed Church, Dr. Ned Stonehouse, whose temporary illness prevented his coming to the Assembly, Mr. Oliver gave an oral resume of his visit to the 1962 Synod of the Reformed Presbyterian Church in North America, General Synod.

Foreign Missions

After a 20-minute period for "silent reading" of the report of the Committee on Foreign Missions, Mr. Dunn, vice president of the Committee, mentioned "profound thanks to God for encouraging developments on the several mission fields," calling particular attention to a statement in the report concerning Eritrea that "we may now rejoice to say that the day is not far distant when we shall see a Reformed church organized in Eritrea."

The Committee's informative report of the progress of the work on the four fields where the denomination has missionaries — Eritrea, Formosa, Japan, and Korea — is further evidence of how God "has poured out rich blessings through us to many souls in the night of sin and unbelief." Mr. Dunn stressed that "the Committee has deemed it appropriate to make as our special goal for this Anniversary Year the attainment of adequate support from our members to meet monthly our monthly expenses." The Committee was again thankful to report increased contributions from con-

gregations outside the denomination.

Mention was made of the Committee's delight that during the year no less than 12 persons were in correspondence with the Committee with a view to possible service as foreign missionaries. The Committee also began consideration of the feasibility of a program "unique in evangelical circles" in which young people might volunteer for assisting our missionaries in the Orient fields, for a limited period of their own choosing, and at the expense of themselves and/or their families. There are also many opportunities for Christian witness and service in other lands to persons who ob-

STATISTICS TELL A STORY

The statistical reports from the churches show a gain in total membership of slightly more than 5 percent over a year ago. For the first time in several years the gain by transfer of members (a sizeable number through the reception of a congregation in the South) exceeded the loss by dismissal. We do not know how many in these categories are transfers and dismissals within the denomination, but in view of our widely scattered churches we surmise that a rather high proportion of Orthodox Presbyterian families that move find it necessary to request dismissal to another denomination, unhappy though they may be about it.

Although total reported receipts increased to more than \$1.2 million, the average contribution per communicant member dropped one dollar below the figure of a year ago to \$160.64. This is accounted for largely by a smaller total in special receipts (usually building programs), for the average in both general and benevolent giving increased.

As of March 31 there were 140 ministers (two have been received and one ordained since then), 94 congregations and nine chapels.

At one point in the debate a commissioner pointed out some comparisons which showed an encouraging trend in giving during the past decade. In 1950 reported receipts were just about a half million dollars, whereas in 1960 the total had more than doubled to \$1.1 million. Neither membership growth (about 37 percent) nor the increase in median income, based on national averages for that decade, which was also 37 percent, can fully account for this expanded giving.

The facts appear to be that Orthodox Presbyterian families increased their percentage of giving at about twice the rate of rising income, on an average. Or from another standpoint, using national averages, whereas the reported figures for giving in 1950 would represent about 53 percent of a tithe, in 1960 the totals would appear to be perhaps 66 percent of the tithe. In any event, we have been going in the right direction — a hopeful sign for the future.

tain 'secular' employment with the idea of evangelism in mind, and the Committee "would encourage pastors to place this possibility before likely members."

In reply to questions about the Silver Anniversary Calendar, Mr. Galbraith said the Calendar with its blue envelopes was simply an effort to get a little extra in gifts without hurting the other Committees. The Committee regrets the necessity of borrowing to carry on the Lord's work, and is most anxious to see its regular monthly receipts growing.

Mr. G. Coie remarked that he favored promoting the whole cause of missions in every possible way but pled for systematic teaching, from childhood on up, of the place of tithing, regular offerings, and prayer for our missionaries at home and abroad. Mr. Williamson felt that we give the wrong impression when we say that "a few cents" will do this or that; rather we "need to emphasize the biblical principles of stewardship and our duty to God" in fulfilling his mandate.

The only evening business session of the Assembly, Wednesday from 7 to 9 p.m., saw the completion of discussion on foreign missions with a few words from veteran missionary Duff.

Elected to the Committee on the first ballot were Messrs. Murray and Champness, and elders Graf and Fairvan Lenker, all incumbents. On the third ballot Dr. John Skilton was chosen to fill out the class of 1965.

Mr. Black reported orally of his visit earlier in the month as fraternal delegate to the 1962 meeting of Eureka Classis in Ashton, N. D. He said he was impressed with many of the same basic emphases as in our Assembly, and noted in particular the good representation of elders in attendance.

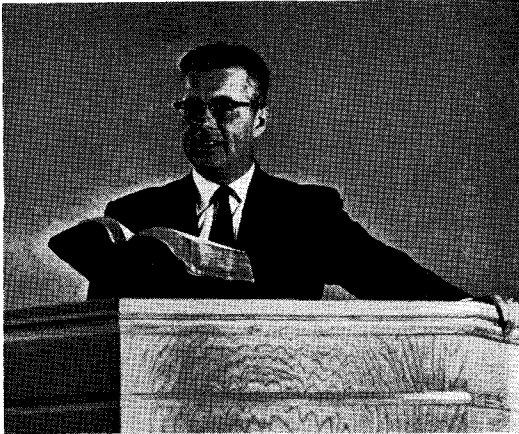
General Benevolences

Mr. Bachman, in presenting the report of the Committee on General Benevolence, reminded the commissioners of literature describing the work of the Committee, particularly a new project of shipping powdered whole milk for infants in the Korean orphanages. Funds are now being sent to orphanages in general rather than to individual homeless children, upon recommendation of our Korean Mission.

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WHERE ARE THE ELDADS AND MEDADS?

Henry W. Coray



It was a day of surprises in the community of Israel. God had sent his Spirit to touch the hearts and mouths of seventy of Moses' elders. "And it came to pass when the Spirit rested upon them they prophesied, and did not cease." Two of the elders instead of retiring to the tabernacle to preach remained in the camp and exercised the prophetic gift openly. In alarm a young man rushed to Moses and reported what was happening. Before Moses could say anything, Joshua spoke up. "My lord Moses, forbid them," he said. Moses' answer is arresting. "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!"

"Would God that all the Lord's people were prophets!" Some of us whose years of service in the pulpit are beginning to be numbered may be pardoned, we hope, if we confess that we view with tremendous concern the imbalance between the exploding population of the world and the need of true ministers of the Word to meet the challenge. The harvest is still great and the laborers still pathetically few. One sometimes wonders how much deep earnest intercession goes into our prayer life in carrying out our Savior's solution to this problem: "Pray ye therefore the Lord of the harvest that he would

send forth laborers into his harvest."

The truth is that in the Presbytery of California and, we understand, in other presbyteries of the Orthodox Presbyterian Church, there is a desperate need for workmen to build up Zion's walls. Where are the Eldads and Medads?

It goes without laboring the point that no one should enter the Christian ministry except those upon whom Christ has laid his hand. "No man taketh this honor unto himself but he that is called of God." And of course, as Dr. Craig Long recently pointed out in the *GUARDIAN*, there are certain specific qualifications that ought to be checked as guide posts before the final decision is made. Still this does not cancel out the responsibility of Christian youth to face the issue squarely.

Personal Question

Let me ask every young man who reads this article: do you regularly, in communion with your Heavenly Father, with open heart and open mind and with complete honesty, address the question asked by the great Apostle upon his awakening: "Lord, what wilt thou have me to do?" I tell you, dear young Christian, there is no substitute for this. In a very real sense it is the test of genuine devotion, of thorough and unreserved dedication. With all my soul I urge you to do it, if you have not yet begun.

A ruling elder in the first church I served said to me, "When I was a boy God laid it on my heart to preach. I had other ideas. I wanted to go into business and make a lot of money. So I went into business. As everybody in the city knows, I've been a terrible failure as a business man."

This may not happen to you in detail. But if the prophetic urge is there, if the pressure is placed upon you as it was on Paul when he said, "Woe is me if I preach not the gospel," then it is an exceedingly dangerous thing

to say, "Lord, here am I; send someone else."

Where are the Eldads and the Medads?

The manner of the divine summons to preach is incidental, really. I have a friend in the Lord's vineyard who received the call in a coal mine, deep in the coils of the earth, when he was half-dead as a result of a horrible accident. With me it was a gradual and growing conviction that crystallized after a long period of time. Talk to a score of ministers and you will learn, perhaps, that no two have had the same experience. But if they are truly Christ's spokesmen, whatever differences may exist in detail, they are prophets who have not been disobedient to the heavenly vision.

Who can overemphasize the appalling need of our poor staggering bewildered generation for men to blow the trumpet with no uncertain sound? You should know that the cost will be great, the sacrifices many. You will certainly not be overpaid. The strain of battle will be so overwhelming at times that the flesh will cry out in protest. The indifference of the masses, and, I hate to state it, even of Christian people, will at times be killing, no less.

If you are faithful to your trust you will be ignored, misunderstood, criticized, branded a fanatic, suffer the reproaches of Christ. "Men heed thee, love thee, praise thee not." All of which adds up to the supernal glory of the ministry. You are still an ambassador from the Court of Heaven. Your credentials are your message and the ordination of the King. You will be of all men the richest in things of everlasting worth. It is an honor of which sinful mortal man is totally unworthy. Receiving the accolade, you will not trade places with presidents or emperors or kings on their thrones.

Where are the Eldads and the Medads?

EDITOR

Robert E. Nicholas



All correspondence should be addressed to The Presbyterian Guardian, 7401 Old York Road, Phila. 26, Pa.

General Assembly (continued)

More than 60 churches contributed during the year, with gifts showing an increase of over \$1,500 toward such ministries of mercy as the care of an aged minister, Meals for Millions, aid for HD (leprosy) patients, and charity care patients in the Gospel Hospital in Korea.

The recommendation of the Committee was adopted that churches be urged to place this standing committee of the church in their annual budgets in the amount of \$1.50 per communicant member.

Mr. Chanoux and deacon Irving Triggs were re-elected to the Committee, class of 1965.

Committee on Pensions

Mr. DeVelde presented the report of the Committee on Pensions. The Plan, now in its fourth year, has 70 participants, including 63 of the 93 active pastors and missionaries. The Assembly adopted the Committee's recommendation to "strongly urge moderators, sessions of vacant churches, and presbyteries to endeavor to have all calls to pastors and licentiates include provision for participation in the Plan."

Elected to the class of 1965 were Messrs. DeVelde and Galbraith, and elder Edward Haug, Jr.; and to fill the vacancy created by the death of William Cobb, of the class of 1963, elder Keenan.

THURSDAY, MAY 31

The Rev. Professor A. Bergema, of Kampen, addressed the Assembly on Thursday morning, bringing the fraternal greetings of De Gereformeerde Kerken in Nederland.

Speaking out of his own 15 years of experience as a missionary in Indonesia, Dr. Bergema talked with enthusiasm of the missionary program of his church, which still has 20 missionaries in Indonesia, although it is now difficult to send any new missionaries there. The Christians in Indonesia are very active in spreading the faith, he said, even more so since their independence in 1949; for now every area is open to the gospel and there are about twice as many Christians as prior to independence, nearly 4 million Protestants out of a population of 90 million (including 70 million Moslems).

Because of the closing of some fields, Dr. Bergema went on to say, the Gereformeerde Churches since World War II have entered such new areas as Pakistan, Africa, and South America (where there is a possibility

of cooperative work with the Christian Reformed Church, whose Synod in Grand Rapids Dr. Bergema was to attend). This changing pattern has led to some real problems, he pointed out, e.g. cooperation with United Presbyterian work in Pakistan. He felt, however, that the indigenous churches were in general more orthodox than the mission boards and personnel, and they were seeking to cooperate with such indigenous churches.

In Holland, Dr. Bergema noted, there is a certain feeling of unrest: some in the Gereformeerde Churches want to re-unite with the parent Reformed body, some even wish to join the World Council of Churches, but many are strongly opposed to either of these ideas. A report is awaited from the observers who were sent to the WCC meeting in New Delhi last fall. The Synod, after considering the com-

A PASTOR REPORTS TO HIS FLOCK

During the past week it was your pastor's privilege to be present for sessions of the 29th General Assembly, meeting at Cedar Grove, Wisconsin. It was indeed a blessing to partake of these proceedings, and a great encouragement to us.

Six years ago Grace Church was organized by a small group of believers who were determined to separate from modernist unbelief, in order to hold fast the faith of our fathers and teach the same to our children. At that time we had confidence that the Orthodox Presbyterian Church was the place for us to seek fellowship, inasmuch as it had made a similar stand for Christ.

The preaching, the tone of the discussions, the reports of the various committees to the Assembly, all left one very strong impression: that the Orthodox Presbyterian Church is (with all its faults and weaknesses) truly committed to the Reformed Faith that we ourselves love.

It was no small thing to us to experience the wonderful sense of spiritual unity in doctrinal agreement which was in evidence. Of course there were healthy differences of opinion as to what the church should do and how to do it, but there was no difference of opinion as to the blessed gospel that the church is to preach to a needy world. How this did contrast with the church from which we came, where there were almost as many 'gospels' as there were ministers!

Another thing we would mention is the fact of encouraging signs in our day. Some of our home missionaries report that people in modernist churches are seeking out our church of their own volition, in order to find a certain voice that speaks according to the Word of God. Apparently more people are becoming aware that modern ecumenism has given them a stone, when they sought bread, even the Bread of Life.

Also, it is encouraging to note that the tracts and other publications of our church are being sought by many outside our own church who have become conscious of the need of printed materials that are faithful to the Scriptures. We are also glad to hear that other small churches in various parts of the world have sought to join with us in mission work. We came home thankful to be a part of the Orthodox Presbyterian Church.

G. I. WILLIAMSON in "The Good News of Grace"
Fall River, Massachusetts

munication from the Orthodox Presbyterian Committee on Correspondence with Other Churches, made no change in its decision to continue membership in the Netherlands Missionary Council which is now affiliated with the Division of World Missions of the WCC. Dr. Bergema expressed the hope that the letter from the Rev. H. W. H. van Andel would allay our understandable fears and asserted that his denomination stood by the advice of the Reformed Ecumenical Synod of Edinburgh (1953) against membership in the WCC.

He concluded his address with the hope that together we might join in prayer for a solution to all these problems in a way that is in accord with Scripture.

Dr. Knudsen, responding for the Assembly, acknowledged appreciation for Dr. Bergema's informative and forthright statement. He pointed out that our concern as to the direction and orientation of the Gereformeerde Churches springs in part out of personal experience and the historical situations we have observed wherein conservative minorities have invariably been overcome by dominant liberalism despite enthusiasm and determination not to compromise or become entangled too far. He hoped that the period of unrest might be productive of new allegiance to their confession and an even closer association with those adhering to Reformed principles.

Revisions to the Form of Government

Mr. Murray presented the report of the Committee on Revisions to the Form of Government and Book of Discipline, which included a Second Revised Version of Chapters X - XII, to be submitted to the presbyteries and sessions for study:

CHAPTER X *Of Ruling Elders*

Christ who has instituted government in his church has furnished some men, beside the ministers of the Word, with gifts for government, and with commission to execute the same when called thereunto. Such officers, chosen by the people from among their number, are to join with the ministers in the government of the church, and are properly called ruling elders.

CHAPTER XI *Of Deacons*

The Scriptures designate the office of deacon as distinct and perpetual in the church. Deacons are called to show forth Christ in a manifold ministry of

mercy toward the saints and strangers. To this end they exercise, in the fellowship of the church, a recognized stewardship of care and of gifts for those in need or distress. This service is distinct from that of rule in the church.

CHAPTER XII

Of Particular Congregations

1. Since the New Testament teaches that the church of Christ is manifested in local congregations, these are properly organized as distinct assemblies, with a definite membership of Christians.

2. As officers in a single congregation there ought to be at least one who labors in the Word and doctrine, others to join in government, and still others to exercise a ministry of mercy. The number of each is to be determined by taking into account the needs of the congregation and the number of those furnished by Christ with the gifts required for such offices.

3. The ordinances established by Christ, the Head, in a particular church, which is regularly constituted with its proper officers, are prayer, singing praises, reading, expounding and preaching the Word of God, administering baptism and the Lord's supper, public solemn fasting and thanksgiving, catechizing, making collections for the poor and other pious purposes, exercising discipline, and blessing the people.

It was also decided, on a motion proposed by Mr. Mitchell, to submit for study an alternative version of Chapter XI, identical with that above but with the following sentence added: "To the deacons also may be properly committed the management of the temporal affairs of the church."

Mr. Mitchell felt that trustees, who technically are officers of the corporation and not of the congregation, often handle temporal matters which more properly belong within the sphere of the congregation and may therefore be allowed to be in charge of the deacons. Mr. Murray, however, maintained that Scripture does not represent the office of deacons as such as including this particular responsibility.

Correspondence with Other Churches

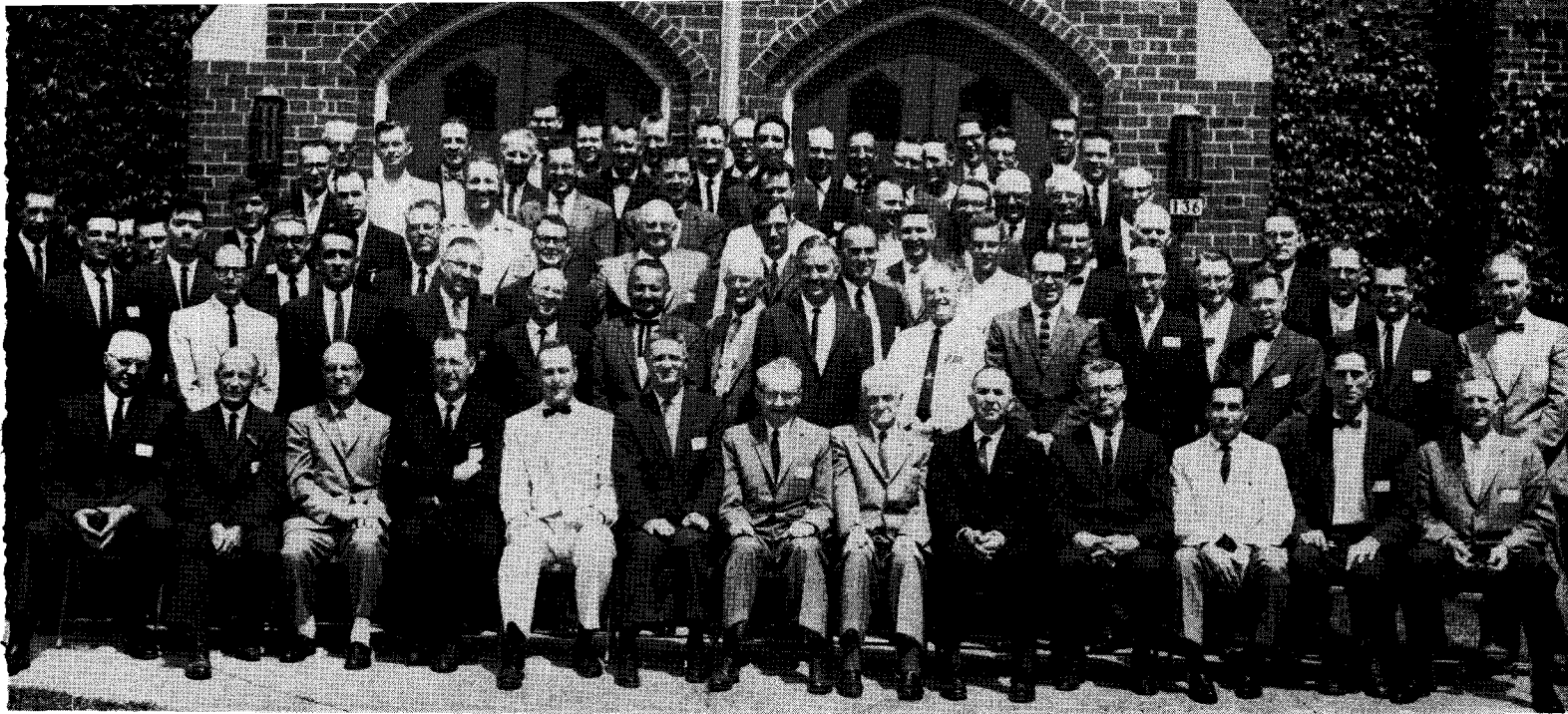
Dr. Bordeaux presented the report of the Committee on Correspondence with Other Churches. In addition to those delegates whose visits to other bodies has already been mentioned, the Committee had appointed as delegates to 1962 synods the following: Mr. Galbraith to the Christian Reformed Church, Mr. Oliver to the Evangelical Presbyterian Church, and Mr. Reitsma to the Synod of the Reformed Presbyterian Church of North America (Covenanter).

In response to a communication from the Australian Reformed Churches the Committee recommended that this body "be recognized as a sister communion subject to their acceptance of this relationship." After a little discussion of what is meant by and involved in a "sisterly" relationship, and because of an unfortunate momentary lack of information in answer to a query about this group, the matter was laid on the table. Regrettably, the Assembly neglected to return to deal further with the matter concerning this church which, according to its own statement, believes that it has "much in common (with us) as far as the struggle for the Reformed cause is concerned." Doubtless the Committee will continue its correspondence, and our missionary John Johnston is to be visiting among these Australian Reformed Churches this very summer.

In reference to the reply from the Synod of Apeldoorn to a letter from the Committee under date of June 5, 1961 (Minutes of the 28th G.A., p. 93), a motion (made by Mr. Reitsma) was passed in the following amended form: that the 29th General Assembly instruct its Committee on Correspondence to prepare a thorough and well documented reply to the letter received from the Secretary of the General Synod of De Gereformeerde Kerken in Nederland, the Rev. H. W. H. van Andel, setting forth from the Scriptures the principles of separation from unbelief and their bearing upon the relation of Reformed churches to churches and church councils in which unbelief is clearly manifested and to submit this reply to the 30th General Assembly.

Dr. Bergema, using his privilege of the floor, expressed the hope that the church would give a full answer, but before doing so would read the English translation of the 1959 report setting forth his church's reasons for its actions. We must bear in mind, he thought, the difference between co-operation with WCC personnel in missionary and diaconal work, and in matters of church union which is not contemplated.

By a further motion the Assembly instructed its Committee to study the actions of the Synod of Apeldoorn on the statement concerning the Scriptures of the Reformed Ecumenical Synod at Potchefstroom (1958) and to bring in a report of the 30th Assembly.



The Twenty-ninth General Assembly of the Orthodox Presbyterian Church, Calvary Church, Cedar Grove. Photo by Wally's Studio, Sheboygan Falls, Wisconsin.

Reformed-Lutheran Talks

Mr. Dortzbach opened what proved to be the longest debate, and the most stimulating of the sessions, in connection with the second part of the Committee's report, namely, the invitation to participate in conversations with Lutheran and Reformed representatives. The chairman (Dr. Stonehouse) had been requested to participate in the talks which were initiated February 16-17, 1962, "with the understanding that such representation would be subject to review by the next meeting of the General Assembly." Quoting a *Time* article which suggested a connection between these talks and church union, Mr. Dortzbach said he could not see that we were at all advancing the cause in which we believe under this aegis. "Are they interested in finding out whether we have shifted our gears since 25 years ago?" he wondered.

The motion which was then debated for over an hour before its defeat was offered by Mr. Peterson: that the Assembly instruct its Committee not to send a representative of the Orthodox Presbyterian Church to the meeting for conversations between Lutheran and Reformed representatives under the auspices of the North American Area of the Alliance of Reformed Churches.

Mr. Clelland insisted that it would be disastrous to pass such a motion. We are in danger of failing to distinguish between "the principles of reli-

gious fellowship and the obligation to talk with anybody." Ours is the problem of all small denominations, that of "going off into a corner and talking among ourselves and not communicating with the world," he said. "We should be happy at the invitation to participate in these conversations and always be willing to talk with anybody."

Mr. Peterson, who had raised the question of "table fellowship" with those who would "seek to devour the flock," was seconded by Mr. Knight, who feared that our "pride at being recognized may dull our biblical perception." Speaking as a correspondent who had attended the Atlantic City meeting last January of the North American Council of the World Presbyterian Alliance, he observed that various leaders regarded these conversations as involving religious fellowship.

Dr. Knudsen, however, thought we should not be overly concerned about the subjective attitudes of others, nor act on the basis of our 'public image' or possible misunderstanding. To converse with and witness against is our duty, said Mr. Marston. "The Christian must be engaged in world flight and world conquest at the same time. The motives of others and our motives need not be the same," he declared. "Let's get into the middle of the arena!"

Appeal was made by several to the example of Christ, who did not re-

fuse to discuss questions with religious leaders who approached him with all sorts of preconceived notions and even motives to entrap him in his talking with them.

Mr. Clowney, acknowledging the difficulty of the matter, and regretting that Dr. Stonehouse was not present (for he knew how alertly and vigorously he had represented our position in the first of the talks), nevertheless stated his hesitation as to the wisdom of these conversations. Ecumenical leaders assume "that all Christians and churches are one, and that the only problem is one of misunderstanding," he averred. "What practical advantage is there in sitting with other 'Reformed' churches with whom we are in great disagreement, to talk to Lutherans as to details of difference? Is there not an implicit assumption that we are in basic agreement? . . . If we officially send representatives, can we do it without some structure of disciplinary reference? . . . When you don't have a head-on encounter, but stand beside, you are involved," he concluded.

Questions and Answers

It was pointed out that public announcements called the conversations "free theological conferences . . . with no participant to be regarded as speaking officially on behalf of the church body of which he is a member." Mr. Eyres gave it as his opinion that our representative is not in

(Continued on page 93)

The Quest for Freedom

Deborah M. Clowney

No doubt all of us have seen posters portraying the pathetic figure of a man behind the Iron Curtain: his hands clenched, his clothes torn, his face glistening with tears. But his desperate, pleading eyes burn into our very souls as they cry out with Patrick Henry: "But as for me, give me liberty or give me death!"

What is the liberty so precious to this man? What is this liberty which America supposedly offers? Look for a moment at the American free man: the father standing in the yard behind his split-level home, tossing the ball to his twelve-year old son and helping his attractive wife to broil the steaks on the charcoal burner. But *is* this American man?

Let us examine modern literature—the literature of lament—to find another portrait of American man. Here we see Holden Caulfield, J. D. Salinger's biting caricature of American youth, attempting to find himself in New York—where he can have any freedom he desires. But he is overwhelmed by a sense of strangeness, of personal alienation from the culture in which he finds himself. This terrifying estrangement is complete: he cannot find himself socially in his relations with his boarding school companions or the girls he meets, and he is completely lost morally. His terrible search for religion is reflected in this excerpt from *The Catcher in the Rye*:

Finally, though, I got undressed and got in bed. I felt like praying or something, when I was in bed, but I couldn't do it. I can't always pray when I feel like it. In the first place, I'm sort of an atheist. I like Jesus and all, but I don't care too much for most of the other stuff in the Bible . . . My parents are different religions, and all the children in our family are atheists . . . If you want to know the truth, I can't even stand ministers. They sound so phony when they talk.

Which picture of the modern man is the more honest: the full color magazine ad or this close-up from modern literature? Which of these pictures describes you?

Modern man is Kirkegaard's 'tormented individual in a hostile society.' He is a broken down, disorganized, insecure, unstable creature asking, Who am I? What am I? How can I find myself in this disintegrating culture? This prevailing feeling of existential "Angst" is the very opposite of freedom. Holden Caulfield is not really free.

Dostoyevsky's Grand Inquisitor says: "For the secret of man's being is not only to live but to have something to live for. Without a stable conception of the object of life man would not consent to go on living and would rather destroy himself than remain on earth." When men cannot find this basis of liberty within themselves or in their relationship to God, they turn to other men to lead them.

Rousseau argues brilliantly for the state as the provider of freedom: "Each citizen," he says, "would be completely independent of all his fellow men, and absolutely dependent upon the state . . . for it is only by force of the state that the liberty of its members can be secured."

Rousseau's philosophy shaped the totalitarian state which rose out of the French Revolution. According to Rousseau's formula, the citizen gives the state total power so as to protect his freedom. History has shown the paradox: in an effort to gain freedom modern man has surrendered it. When a state has all power would not a single ruler, unprejudiced by sectionalism, represent the people far more fairly than a divided parliament? Since every law, in theory at least, is made with the assent of the humblest of citizens, does not the citizen who

Deborah Clowney, a 1962 graduate of Philadelphia-Montgomery Christian High School, gave this prize-winning oration in the annual Speech and Music Festival, held this year in Harrisburg, Pa. "Debbie" is the recipient of a full scholarship at the University of Pennsylvania, where she will matriculate this fall.

obeys the laws, obey only himself? Through such plausible reasoning man surrenders his freedom to the modern totalitarian state and to its dictator, whether he be Napoleon or Khrushchev.

There must be complete and utter submission to the state on the part of each individual. This submission will include the renouncing of all intermediate institutions between the individual and the state as we know them today: the church must teach patriotism; the molecule of the family must be broken up into its individual atoms, which must then be assimilated by the state; education must be carried out by the state. In return for this submission the individual is guaranteed liberty, is promised deliverance from social evils, and above all is given the opportunity to find deliverance for his soul in the omnipotent state. Let us not forget that if America attempts to solve her spiritual problems by making the state the sole guardian of liberty, we may soon have no more quarrels with Russia, for we will be one with her—a grand totalitarian state.

We have seen the decay of liberty, and the possibility of the death of democracy. What then is the hope for freedom?

The importance of Christianity in our culture is widely acknowledged. On the other hand, historians, sociologists, and theologians alike agree that our sense of morality is sinking fast. How do we account for his discrepancy? Our conception of freedom is misguided and distorted. Freedom is a meaningless term unless there is an absolute authority to whom we can appeal for the protection of our liberty.

In the totalitarian system the absolute is the state. In a culture admittedly Christian why do we refuse to look to God as our absolute? Colonel John Glenn, who on his orbital flight found a freedom perhaps greater than any other American has ever known, still acknowledged the source of his freedom. When asked if he could still believe in God after this wonderful conquest in freedom by man, he an-

swered simply, "My God must be bigger than yours." Do we, as individuals and as a nation, want the freedom of John Glenn, or the empty searching of Holden Caulfield?

We must choose the Christian freedom if we want to know any real freedom at all. For it is only as we "stand fast in the liberty wherewith Christ hath made us free," only as we use liberty not "for an occasion to the flesh, but by love serve one another," that we shall stand fast as a free nation!

General Assembly *(continued)*

an ecclesiastical situation of assumed fellowship but is simply an individual belonging to our church who has been invited to participate.

Mr. Murray pointed out that what the Committee did is not the question now, nor is there any reflection on what our representative has done, but we are in the process of "review." As a General Assembly we must now decide whether these talks should continue, on the basis of an invitation which he would construe as being asked to participate as a communion in further conversations. (The next meeting, by the way, is planned for Chicago on February 21, 1963, with the subject to be considered "Gospel, Scripture, and Confession.")

Mr. Clough, in reply to a point raised by Mr. Clowney, was not ready to say that our representative must assume their frame of reference. "Until such time as a frame of reference as to discipline is stated or applied," he said, "our representative need not withdraw himself from these conversations."

Mr. Breisch felt it was an unwarranted assumption that there was simply a Reformed group and a Lutheran group involved, but rather that we were asked as a separate and distinct voice, even as the Missouri Lutherans were invited in addition to other Lutheran bodies.

As noted earlier, when the vote was taken the motion to discontinue the talks was defeated, and when the Moderator was in some doubt on the call for a voice vote, a count showed the tally as 28 to 43. Messrs. Bachman, Williamson, Hart, Froehlich, Male, and Dortzbach recorded their affirmative votes.

A further motion was carried, that the Committee on Correspondence

evaluate afresh the advisability of its continued participation in the exploratory talks between Lutheran and Reformed representatives and report to the 30th General Assembly.

Travel Fund

The recommendation of the Committee on Travel Fund was adopted, to the effect that commissioners be compensated at the rate of four cents per mile above the mileage figure at which this rate will exhaust the fund (a figure that turned out to be around 250 miles). At a later point the final report of this Committee showed a total of \$4,650.11 available — the largest amount ever, we believe, and \$4,614.11 disbursed, which with refunds of \$90 left \$126 on hand toward next year's needs.

The Committee to Confer with Representatives of the Christian Reformed Church presented its report through its Chairman, Professor Murray. The two following paragraphs from the brief report will be of interest.

"At the joint meeting of the two committees on January 5 1962 discussion was focused on three main questions which would have to be faced if the ultimate goal of organic union were to be promoted: (1) Doctrinal Issues; (2) Differences in Ecclesiastical Polity; and (3) Differences in Liturgical Practice. It was unanimously felt, however, that the greatest obstacle at the present time belonged to the sphere of ecclesiastical polity, concentrated particularly in the question of the binding authority of decisions and resolutions of major Assemblies, namely, the Synod of the Christian Reformed Church and the General Assembly of the Orthodox Presbyterian Church.

"The Committee of the Christian Reformed Church will therefore report to the Synod of 1962 that, in its judgment, differences in ecclesiastical polity occupy, for the present time, the pivotal position in our ecumenical conversations and will recommend to the Synod that a Committee be appointed which will give priority to a study of the essentials and non-essentials in polity."

Mr. Murray presented his resignation from the Committee, and out of six nominees for replacement Mr. Williamson was chosen on the third ballot. Dr. Stonehouse was named Convener of the Committee, the other

members of which are Professor Woolley and elder Bert Roeber.

The report of a Committee to Draft Rules for Presbyterial Records was presented, certain amendments were made to the 19 proposed rules, and the amended report was recommended for study and revision, and for study by the presbyteries, the report to be resubmitted to the 30th General Assembly. The size of the Committee was increased by two members, and the Moderator appointed elder R. Barker and Mr. Meiners, and named Mr. Williamson as Convener.

Reprinting of Trinity Hymnal

The report of the Committee on a Hymnal envisaged the likelihood of a second printing within a few months. It was decided to continue the Committee to act as fiscal agent for the reprinting of *Trinity Hymnal*, in accord with a recommendation presented by the Committee on Christian Education. It was also determined in a close vote to include the form for the Lord's Supper in the reprinting, "if in the judgment of the Committee the cost of the insertion is not too great."

Mr. Nicholas reported orally for the Committee on the 25th Anniversary, indicating some of the problems of publishing the proposed booklet. It was decided that a committee of three including Mr. Nicholas and two members appointed by the Moderator should be requested to bring the booklet to completion and to publish it this year. The Moderator later named Messrs. Mitchell and John Tolsma, Jr. to assist in this task.

FRIDAY, JUNE 1

The final day of the 29th Assembly with its quickened tempo began with the report of the temporary Committee on Overtures and Communications, given by Mr. Eckardt.

As to the proposed division of the Presbytery of California, the amended recommendation was adopted, so that as of January 1, 1964 the present Presbytery shall be divided by an east-west line at the northern boundaries of San Luis Obispo, Kern, and San Bernardino Counties; the northern part to be called the Presbytery of the West Coast, and the other, the Presbytery of Southern California, which latter shall be designated "the continuing presbytery" unless a different

recommendation is brought to the 30th Assembly.

With respect to an overture from Ohio, the following action was taken as recommended by the Committee: that the Assembly recommend that the Committee on Home Missions consider the advisability of continuing the ministerial contact with Orthodox Presbyterian students at Calvin College which has been begun by the Presbytery of Ohio.

Complaint

Concerning the complaint of Messrs. Knight and Willard Neel against the action of the Presbytery of New Jersey in its "failure to direct the Boardwalk Chapel Committee to engage as those who minister the Word . . . only those men who could meet the constitutional requirements," the Committee recommended: that the General Assembly not sustain the complaint . . . on the ground that the complaint shows no delinquency on the part of the Presbytery in that it has not shown that the presbytery has allowed doctrines contrary to the standards of the Orthodox Presbyterian Church to be taught at the Boardwalk Chapel.

Several amendments were proposed, but defeated, and members of the Presbytery insisted that a complaint ought to allege some specific error or delinquency. Mr. Knight recorded his affirmative vote to a lost motion which stated that although the complaint was not sustained, the Assembly avers that such utilization of men (as referred to above) "is not expedient." The recommendation of the Committee was adopted as presented, however.

As to Peniel

With reference to the Overture from New York and New England that the Assembly make further study of Peniel's doctrine of guidance, Dr. Knudsen presented the report of the Committee on Doctrinal Matters (which see). A minority report by Mr. Meiners, that the Assembly elect a committee of five to carry out the request of the Presbytery, was proposed as a substitute, but after very brief discussion was defeated, and the Assembly adopted the recommendation of "no action" submitted by the Committee.

Mr. Meiners then moved that the Assembly elect a committee of five (later amended to three) to study the teaching of the Scriptures and our subordinate standards on the doctrine of

guidance, such study to include the role of the Scripture in guidance, the meaning of the communion of the Holy Spirit, and a setting forth of a proper realm of adiaphora, their study to be for the enlightenment and help of the Orthodox Presbyterian Church; and that the committee report to the 30th General Assembly.

Mr. Meiners pled that such an effort, taken out of the "Peniel framework," could prove a helpful study of scriptural principles on these matters for all of us. Mr. Graham, while agreeing that such a study could be most helpful, wondered if, in the light of the situation, it would continue a controversy rather than promote peace. Dr. Knudsen expressed himself as at least "sympathetic" to the need for further clarification, and Mr. Voskuil, echoed by Mr. Sibley, urged that among young people considering life vocations there is a dearth of biblical literature on the matter of "knowing God's will."

The motion prevailed, and in due course some 24 names were placed in nomination for this committee of three! Included were such geographical groupings as three Eritrean missionaries and several men in California. After three ballots, however, Professors Knudsen (Convener), Skilton, and Kline had this task added to their duties for the coming year.

REPORT OF THE COMMITTEE ON DOCTRINAL MATTERS

In order to determine the response that this Assembly shall make to the overture from the Presbytery of New York and New England (Overture #3), it is necessary to consider it on the background of the communications cited in the overture and the actions of the 28th General Assembly to which they intend to reply. In sending the overture to the General Assembly, the Presbytery was presumably convinced that the allegations contained in the communications provide some ground for continuing the discussion of the doctrine of guidance held by the Peniel Bible Conference. Thus the communications from the Peniel Bible Conference, dated October 9, 1961 and March 6, 1962, alleging unfairness, lack of charity and doctrinal error on the part of the Orthodox Presbyterian Church must be reviewed to determine what evidence they adduce to support these charges and to ascertain whether they present evidence of a kind other than that which has already been before the church and has been adequately discussed.

The allegations contained in these communications may be fairly summarized as follows:

1. That the Orthodox Presbyterian Church in refusing Peniel's requests to enter into "joint study of the Scriptures on the matter at issue" is guilty of an "action unworthy of Christian brethren"; and that the refusal of the 28th General Assembly to grant the privilege of the floor to a representative of Peniel "bespeaks little zeal for truth or justice."
2. The church's action in finding the Peniel doctrine of guidance in error was not properly supported by Scripture.
3. That the doctrine of guidance held by the Orthodox Presbyterian Church is unscriptural and un-Reformed and partakes of "deadly error."

In reply it must be stated:

1. Although the plea for joint studies and informal discussions made to the 28th General Assembly was in fact denied, it is altogether unwarranted to ignore the prolonged and painstaking deliberations given to the issues under consideration and to accuse the church of a lack of charity. The recent communications from Peniel cite no evidence whatsoever to show that the church has failed to give a full and fair hearing to numerous representatives of Peniel or to study all of the relevant documents which have been presented to it by Peniel. The form in which this question has been referred to various assemblies has always established the framework in which it was considered, and thus the church's decision to determine a method of procedure and its consequent failure to follow the precise method desired by Peniel cannot reasonably be attacked as being an action "unworthy of Christian brethren."

Furthermore, as to granting the privileges of the floor to a spokesman of the Peniel Prayer Council at the 28th General Assembly, two members of the Prayer Council were members of that assembly, and these were never denied any of the privileges of the floor.

2. The allegation that the Orthodox Presbyterian Church has failed to support its doctrine of guidance with Scripture must be examined in the light of a particular context in which the discussions have arisen. What is in question is not the church's doctrine of guidance. The position of the church is adequately set forth in the Westminster Confession of Faith (I; vi, x), and a detailed scriptural justification of this position is not required at this point. Thus, the burden of proof is on Peniel, and therefore the Assembly's exhaustive, exegetical critique of the Scriptures adduced by Peniel for its position provides sufficient ground for finding that the 'Formulation of the Doctrine of Guidance' in the Communication of the Peniel Bible Conference to the 27th General Assembly is erroneous . . . which views constitute a deviation from the doctrine set forth in the Word of God and our subordinate standards" *Minutes of the 28th G. A.*, pp. 86, 87).

The Committee contends that the church has not adopted a view different from the historic Reformed view set forth in the Westminster Standards.

Furthermore, Peniel's doctrine of guidance was not judged in error because it differs from some supposed view the church has adopted, but because it is at variance with the teaching of Scripture and our subordinate standards. It has been consistently upon this background that these doctrines have been studied and judged erroneous.

3. The charge that the Orthodox Presbyterian Church has adopted a position "contrary to the general conscience of the church of all ages," "contrary to Scripture," and "partaking of deadly error," is made upon only the most inconsequential kind of evidence. A single brief quotation from an editorial in the *Presbyterian Guardian*, Peniel's own syllogistic reconstruction of an alleged Orthodox Presbyterian position on guidance, and the unsupported dogmatic assertion that the Reformed tradition supports Peniel's position — these constitute the entire evidence to support the charge of "deadly error" in the Orthodox Presbyterian Church!

Recommendation:

Inasmuch as the communications of October 9 1961 and March 6, 1962 from the Peniel Bible Conference offer no substantial evidence to support their allegations of unfairness, lack of charity, or error in the action of the 28th General Assembly, and inasmuch as the documents before us offer no essentially new evidence, the Committee recommends no action on the request of the Presbytery of New York and New England.

After the noon meal Dr. Robert G. Rayburn, president of Covenant College, in extending the fraternal greetings of the Evangelical Presbyterian Church, spoke of a deep desire to have the closest possible fellowship in the bonds of faith with Orthodox Presbyterians. "There is more that unites us than divides us," he said. "We are in a sense blood brothers, having the same Reformed faith, and we ought to pray that we will show together the badge of Christian discipleship." Mr. G. R. Coie, in replying, mentioned our responsibility to practice true ecumenicity with those of like faith, according to God's Word.

The Assembly set its budget for the general fund at fifty cents per communicant member and ninety cents for the travel fund.

Mr. Stanton reported for the Committee to Examine Presbyterial Records. The minutes of the Presbyteries of New Jersey and of the South were approved without exception, and of the other Presbyteries with exceptions noted and sent to the respective clerks.

Mr. Haney presented the report of the temporary Committee on Government and Discipline. The recommen-

ation of the Presbytery of New Jersey for a new section to Chapter XV of the Form of Government (which would provide for placing a minister on a roll of inactive ministers under certain circumstances), instead of being sent first to presbyteries and sessions for study, was referred to the Committee on Revisions to the Form of Government and Discipline. "No action" was taken on an overture on the same general subject presented by the Presbytery of New York and New England.

Appointed to the Committee on Travel Fund for the 30th Assembly were Messrs. Breisch (Convener), Black, and B. A. Coie.

Vineland to be Host March 26, 1963

Mr. Champness, reporting for the Committee on Date and Place of the next Assembly, recommended that the invitation from Covenant Church of Vineland, N. J. be accepted. The Committee suggested a date in late May, but after a period of discussion in committee of the whole a decision was arrived at to convene the 30th General Assembly in Vineland at 9 a.m. on Tuesday, March 26, 1963. A Committee on Arrangements was appointed, consisting of Messrs. De Velde and Clough and elders Ralph Ellis and Theodore Stratton, Sr. The Committee was instructed to plan not more than one evening public service during the Assembly.

The Committee on Travel Fund was requested to formulate principles that may be considered for the equitable distribution of funds.

A proposal for an amendment to the Standing Rules was made which would add another temporary committee on Standing Committee Records to examine the minutes of each Standing Committee and report to the Assembly.

With the conclusion of miscellaneous items and after a short recess and the approval of the Minutes as a whole, the 29th General Assembly was dissolved with the declaration of the Moderator and the benediction at 4:45 p.m. on Friday afternoon. Many of the commissioners enjoyed one more delicious meal served by the ladies at 5 p.m. before heading homeward or, in some cases, to a more leisurely weekend than had been expected ere the return journey from Cedar Grove was undertaken.

Philadelphia Presbytery Receives Rosenberger

At its meeting on May 14 the Presbytery of Philadelphia received the Rev. H. Leverne Rosenberger as a ministerial member, following an examination in theology on the floor of presbytery. He had successfully completed his other examinations before the Committee on Candidates and Credentials.

Ordained as a Mennonite in Souderton, Pa., ten years earlier, Mr. Rosenberger served for several years as a missionary in the Philippines. There he sensed the need for Christian schools and returned to the United States, where he entered Westminster Seminary. Upon his graduation the Rosenbergers took their two children to Europe where Mrs. Rosenberger studied under a scholarship in art. During this past year she has been instructor in art at the Philadelphia-Montgomery Christian High School.

Mr. Rosenberger is presently employed as field representative by the Christian School Foundation of the area, and he hopes eventually to return to the Philippines as a missionary.

A call from the Community Church, Center Square, Pa. to Mr. Ivan DeMaster was found in order and transmitted to the Presbytery of Wisconsin, where he was recently licensed to preach the gospel. The meeting was held at Calvary Church, Glenside, Pa. with devotions led by the Rev. A. Boyce Spooner, pastor of Trinity Church, Hatboro.

C. G. ROSKAMP
Assistant Clerk

Summer Conferences

Elim Bible Camp in the Black Hills of South Dakota opens the summer Bible conference season for Orthodox Presbyterian young people, and camps will be held in various parts of the country until Labor Day. June 18-25 are the dates for the Elim Conference sponsored by the Presbytery of the Dakotas, with the Rev. Harold Longstreth of California as guest speaker this year.

In the Presbytery of California the first of three camps is the Family Bible Conference at Hume Lake in the high Sierras from July 7-14. Professor Charles Schuffele of Boston is the guest speaker, with the Rev. Albert Edwards

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of Portland, Ore. and the Rev. Henry Coray of Sunnyvale, Calif. among the other participants. A Junior High Camp is planned for Acorn Lodge in the San Bernardino Mountains from July 23-27, with Mr. Schaufele one of the leaders. Camp Marantha, at Idyllwild in the San Jacinto Mountains, is the spot selected for the Senior High Conference, August 20-25.

Under the leadership of the pastors of the Orthodox Presbyterian Churches of Maine a Bible camp for younger children has been planned for July 9 - 14. It is open to young people entering grades 3 through 8 next fall.

Young people from the Oregon churches will meet again at White Branch near McKenzie Bridge on the western slope of the Cascades during the latter part of July. The camping season reaches its peak in August, according to available information. The fourth annual Southland Bible Conference is scheduled for August 13-18, with the Rev. Glenn Coie as director. Sponsored by the Presbytery of the South and held at Camp Rotary near Auburndale in central Florida, the conference has invited the Rev. Francis Breisch of Wheaton, Ill. as its evening speaker for this summer.

French Creek Bible Conference again plans four camps at the State Park site on Hopewell Lake not far from Reading, Pa. A Junior Camp runs from August 13-18 under the directorship of the Rev. Lewis Grotenhuis, who is also executive secretary for the Conference Association. The Rev. John Mitchell is director of the Junior High Camp, August 18-25, and it is hoped that the Rev. Bruce Hunt, expected home from Korea, may be present for at least a part of the week.

Among speakers scheduled for the Senior High week, August 26-September 1, is the Rev. James Moore of Macon, Miss. The Rev. Charles Ellis is the director. A Post-High Camp will be directed by the Rev. LeRoy Oliver over the Labor Day weekend, September 1-3.

Calvin Camp is under the joint sponsorship of the Presbytery of Wisconsin and the Wisconsin Classis of the Christian Reformed Church. Using the Spencer Lake Bible Conference grounds near Waupaca, the Junior High camp runs from August 18-25, with the Rev. Glenn Black as director and the Rev. Carl Reitsma as speaker. The Senior High group meets from August 25 to September 1 under the leadership of the Rev. Mr. Aardsma, with the Rev. Henry Exoo as speaker.

Westminster Lectures Make Impact in Berkeley

Dr. Cornelius Van Til delivered the Seventh Annual Westminster Lectures in Berkeley on March 27, 28, and 29. Under the general theme of "The Case For Calvinism" he delivered three lectures on three recently published books, *The Case for a New Reformation Theology* by Hordern, *The Case for Theology in Liberal Perspective* by De Wolf, and *The Case for Orthodox Theology* by Carnell.

The lectures were well received and well attended, with each evening showing an increase until it was necessary to bring in about 30 chairs for an overflow crowd on the final evening. A considerable number of ministers and students attended and took part in the question and answer period after each lecture.

The lectures were taped by a local Christian radio station KEAR and released on three consecutive Sunday evenings.

In addition to the lecture series at Covenant Church Dr. Van Til spoke on the University of California campus on two occasions under the auspices of the Inter-Varsity chapter. Each meeting was attended by about 100 students and professors. After the second lecture Dr. Van Til spent several hours answering questions.

In retrospect one could not help but feel that an impact had been made for orthodox Christianity. Another impres-

sion received was that conservative Christianity can and does have a truly scholarly presentation.

The Covenant Church of Berkeley wishes to thank those who responded to its appeal for financial and prayer support. Through these means the Kingdom was truly advanced.

DAVID L. NEILANDS

New Addresses

The Rev. Edward L. Kellogg, 3056 Windy Lane, Bonita, Calif.

The Rev. Paul M. Lovik, 1049 Reed Avenue, Reedley, Calif.

The Rev. Jonathan D. Male, P.O. Box 775, Maitland, Florida.

The Rev. George F. Morton, Box 94, Harrisville, Pa., ordained by the Presbytery of Ohio.

The Rev. Arthur G. Riffel, 429 Pennsylvania Avenue, Santa Cruz, Calif.

The Rev. H. Leverne Rosenberger, 6719 N. Carlisle Street, Philadelphia 26, Pa., received by the Presbytery of Philadelphia.

The Rev. R. J. Rushdoony, 2245 Page Mill Road, Palo Alto, Calif.

The Rev. Adam G. Shriver, 702 W. Musser Street, Carson City, Nevada, received by the Presbytery of California.

The Rev. Salvador M. Solis, 803 Forest Avenue, Waterloo, Iowa.

The cover photo is by John Tolsma.

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