

# GUARDIAN

Westminster Seminary Commencement Address

## Corruption of the Best

R. B. KUIPER

**W**estminster Theological Seminary was founded in 1929, 34 years ago. I ought to know, for I was a member of the original faculty. Now a good deal can happen to a seminary in 34 years. In fact, a good deal can happen to a seminary in half that time, in 17 years. Some of us have witnessed that very thing. I was a graduate student at Princeton Theological Seminary in 1912. It was at that time a bulwark of Orthodoxy. Seventeen years later, in 1929, it had changed so radically that Westminster Seminary had to be founded as the succession of the old, the true, Princeton. However, as for Westminster, 34 years after its founding it invites for a commencement address a member of its original faculty. That may well indicate, and no doubt does, that it continues on the same solid foundation on which it was built, the infallible and inerrant Word of God and, I may add, that interpretation of the Word which is known as the Reformed faith.

The Romans used to say, "*Corruptio optimi pessima*"; that is, "The corruption of the best is the worst."

How right they were! Few things taste as good as a ripe strawberry; few things taste as bad as a rotten strawberry. One of the noblest gifts of God to man is the gift of speech. By it man is related to God. It is a significant aspect of the image of God in man. But what if it is corrupted? James, the brother of the Lord, has told us: "The tongue is a fire, a world of iniquity . . . It defileth

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## **Christ's Messengers**

**EDWARD WYBENGA**

### **The Mission of the Seventy — Luke 10:1-24**

As Jesus continues his journey with Jerusalem as its destination, the place where his earthly ministry will be brought to a close, he now sends forth seventy disciples on a special mission. These Seventy did not include the Twelve Apostles. The Seventy were sent forth on a temporary basis with the express purpose of preparing the way for Christ's coming. They were sent two by two in order that they might be of mutual aid and encouragement to each other when facing serious difficulties and persecutions.

Before their departure Jesus reminded them of the greatness of their task and of their need for prayer. The compassionate Christ sees the multitudes like a field of waving grain ready for the harvest, but the laborers are so few. . . .

The people were wearied with the empty formalism and ritualism of the religion of that day. Their religious leaders had no concern for their souls. They were not shepherds but hirelings, and so the people were like sheep without a shepherd. As a consequence they had gone astray. They were without guidance and protection against the errors and deception of the false teaching that abounded. The multitudes needed the Savior; they were prepared to receive the gospel; they were like a field ready for the harvest — but who would do the harvesting?

Does not that same condition prevail in our day? Is it not true that half of the world has never heard the true gospel, and that millions living in gospel-lands are still unsaved and outside of the fold of Christ? How urgently we need to pray the Lord of the harvest to send forth laborers! And how generously we ought to support the laborers God does provide! In the missionary program of our church the opportunities are great, the cry for help

is insistent, but the laborers are few and the means for their support so limited. As a result we can not do the things we would and ought to do.

### **Instructions**

Having thus reminded the Seventy of the bigness of their task and the need for prayer, Jesus sent them forth with instructions for their work. He said, "Go your ways; behold, I send you forth as lambs among wolves." Lambs are no match for wolves and would soon be devoured by them if there were no restraining and protecting Hand. So the church of God is in the midst of a cruel world. They who witness for Christ must be prepared to face the hostility and resentment and even murderous attacks of the foes of Christ.

The Seventy were to heal the sick and preach the kingdom of God as within the reach of those who would believe and accept their message. In those places where the gospel would be rejected the disciples were to shake the dust from off their feet as a symbol that they would have no further contact with the enemies of Christ, and that the responsibility for rejecting the gospel was theirs who rejected it. For such people there awaited a greater punishment on the Judgment Day than that which would come upon the dwellers of wicked Sodom.

Having returned from their mission the Seventy were overjoyed at the success of their efforts even to the extent that those who were demon-possessed were set free. However, Jesus would remind his disciples that, important as it was to cast out demons, the thing for which they should mostly rejoice was the fact that their "names are written in heaven."

Working miracles is one thing; to have a title to heaven and with it everlasting life — that is something else. What good will it do us in the end if we are lost, though we may

have accomplished great deeds on the earth? The important thing is to have the assurance of our heavenly citizenship. Are we the friends of God? Will he have us dwell with him eternally?

Jesus now sees a reason to rejoice (v. 21). It was a source of great joy to our Lord to see his humble followers, of no account in the estimation of the world, yet blessed with such spiritual riches, of which the great and wise of the world knew nothing — "for the wisdom of this world is foolishness with God" (I Cor. 3:19).

### **The Will of God**

Why did God reveal the mysteries of the gospel to his humble, obscure people and hide these things from the so-called great men of the world? Jesus gives the answer: "Even so, Father; for so it seemed good in thy sight" — i.e., such is the will of God. That too is the only answer, and a satisfactory answer, to the problems of life that perplex us.

Why are some saved and others lost? Is it because some are better than others and therefore deserve to be saved? No, not that, but this: "For so it seemed good in thy sight."

Why were we born in a Christian land and from Christian parents, and brought up under Christian training, while millions are born and die in the darkest superstitions of heathendom, without God and without hope? Did we deserve better treatment than they? No, not that, but this: "Even so, Father; for so it seemed good in thy sight."

Why do God's children in this life suffer many afflictions while the ungodly prosper? There is no way to account for it except this: "For so it seemed good in thy sight."

Why are our fervent hopes disappointed, our highest aspirations frustrated, our deepest loves spurned, our best intentions misunderstood, our noblest plans defeated, our fondest dreams exploded? Why these things? Search where you will, you can find no satisfactory answer, no answer in which your mind can rest and your soul find peace. And yet there is one answer that satisfies — "Even so, Father, for it seemed good in thy sight." Such is the will of God — that is your answer!

(continued from the cover)

the whole body and setteth on fire the course of nature; and it is set on fire of hell" (Jas. 3:6). Angels rebelled against God and became demons; their chief was transformed into the very devil.

The ancient Romans were aware that the corruption of the best is the worst. So are we. So is Satan. And he makes frequent and effective use of that knowledge.

Scripture tells us that Satan goes about as a roaring lion (I Pet. 5:8). Then his object is to devour. Scripture also tells us that he operates as an angel of light (II Cor. 11:14). Then his object is to deceive, if possible, God's very elect. And it must be admitted that he often succeeds in leading some of the elect astray for a time.

What are his tactics when he operates as an angel of light? Of his many devices let me specify two. Often he mingles a little truth with a big lie. In that way he would render the lie palatable. However, if I may change the metaphor, that is hardly his trump card. Perhaps his cleverest device is to mingle a little lie with a big truth. Often the lie is so small in comparison with the truth as to be hardly noticeable. In other words, he leavens the most precious truths of the Christian religion with just a bit of falsehood. But when that leaven has done its work the result is appalling. The corruption of the best has become the worst.

I want to call attention on this occasion to a few instances of such work of the devil. And before doing so let me remark that, although Satan is wont to employ men, not every man in his employ is necessarily his child. Often he makes use of men respectable as well as respected.

### **The Bible Is the Infallible Word of God**

That the Bible is the infallible Word of God is the most basic truth of the Christian religion. If you want to speak of fundamentals, this is the most fundamental of all Christian fundamentals.

What does Satan have to say on this subject?

He tells us that the Bible is indeed the God-given infallible rule for faith

and life, in fact the one and only such rule. When Satan says that, he utters a truth, a big truth, a most significant truth. That is precisely what the Bible is. To be sure, when Satan affirms this he implies that there are portions of the Bible which do not bear directly on the Christian faith or the Christian life and that those portions may or may not be true. But really, who cares about that? The important fact remains that the Bible is the one and only infallible rule of faith and life.

For centuries Satan has talked in that vein, and he is still doing it today. That position was taken by Faustus Socinus of the second half of the sixteenth century. He taught that, while the Bible is infallible on matters of religion, on all other matters even the apostles may have been mistaken. A similar position was taken by Charles Augustus Briggs, who taught at Union Seminary of New York late in the nineteenth century and early in the present. Essentially the same position is taken by Emil Brunner. When, in the academic year 1938-39, he served in Princeton Seminary as guest professor, he made the statement that listening to the Bible is much like listening to a record of Caruso on a phonograph. In this case one hears the voice of that great Italian tenor but also at least a little scratching of the needle on the record; in the other instance one hears the voice of the infallible God but also the voices of the fallible human authors of the Bible. Rudolph Bultmann, too, who insists that the Bible is in great need of being demythologized, would not deny that it contains God's revelation for faith and life. And how many self-styled conservatives today ascribe infallibility to the so-called *kerugma*, the central message of Scripture, but are less than insistent on the infallibility of those portions of Scripture which they deem to be peripheral!

### **Illustration**

Is it serious to restrict the infallibility of Scripture to matters of faith and morals? In answering that question let me make use of an old illustration. An army had been defeated in battle. It was now in flight. The pur-

suing foe kept shooting down one soldier after another. Finally, however, the fleeing army arrived at a place of safe retreat, the only thing wrong with it, when it got there, being that not a single soldier was left. In like manner, it has been said, he who today gives up part of the Bible will tomorrow give up another part and will sooner or later have nothing left but the two covers.

What is one to think of that illustration? That it proves nothing goes without saying. Illustrations are not intended as proofs. Admittedly, few illustrations, if indeed any, afford a perfect parallel. This illustration has been condemned for being much too strong and for going much too far. But as a matter of fact it is much too weak and does not go nearly far enough. He who presumes to determine what in the Bible is true and what is not, is not merely going to lose the Bible as the Word of God; he has already lost it. Rather, he has rejected it. By the very act of setting up himself as judge he has spurned the Bible as the authoritative Word of God.

### **More Must Needs Be Said**

It has long been contended that the Bible teaches both divine truth and human error and that therefore it is quite incorrect to say that the Bible is the Word of God; to be precise one must merely say that the Word of God is in the Bible. In recent years that ancient heresy has been refined, and this refinement looks very much like an improvement. Karl Barth, for instance, has informed us that the Bible not only *contains* the Word of God but often *becomes* the Word of God. Two men go to one church. They hear the same Scripture read and the same Scriptural sermon preached. The one is truly affected, the other is not. Then God has spoken to the first and to him alone. In his case the Bible is said to have *become* the Word of God. More recently Barth has improved even on that statement. He now says unqualifiedly that the Bible *is* the Word of God. More than a few have been swept off their feet by that pronouncement. They applaud it. "At last," say they, "Barth has come around to the position of the sixteenth-century Reformers." But has he? To be sure, Barth tells us that the Bible is the Word of God, but in the very next breath he

informs us that the Bible contains numerous errors. Listen! To say that the Bible contains both truth and error, God being the author of truth and men being responsible for error, is one thing, and an evil thing. But what is one to think when it is said that the Bible contains both divine truth and human error and that God is responsible for one as well as the other?

*Truly, the corruption of the best is the worst.*

### Godly Conduct Is Essential to Christianity

That godly conduct is essential to Christianity constitutes one of the most emphatic teachings of Holy Scripture. Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of the Father which is in heaven" (Matt. 7:21). James tells us: "As the body without the spirit is dead, so faith without works is dead also" (Jas. 2:26). And the author of Hebrews insists that without holiness no man shall see the Lord (Heb. 12:14).

Says Satan: "Just so. And that is exactly what you conservatives have been forgetting. In effect you have even been denying it, for you have been identifying Christianity with doctrine. When are you going to wake up to the plain fact that Christianity is not a doctrine but a life?"

What will be our reply?

First of all we admit, and we do so willingly, that there can be such a thing as orthodoxy without Christianity. Paul challenged: "King Agrippa, believest thou the prophets?" "The prophets" were the Bible of that day. The apostle added: "I know that thou believest" (Acts 26:27). But Agrippa was not a Christian. He kept living with his sister Bernice as his wife. To a considerable extent even demons are orthodox. Some of them confessed Jesus to be the "Son of the most high God" (Mark 5:7). Says James: "Ye believe that God is one; thou doest well; the demons also believe and shudder" (Jas. 2:19). There is such a thing as dead orthodoxy, even the orthodoxy of demons. It is an intellectual acceptance of the truths of the Bible without a preceding change of heart and without a consequent change of life.

However, we deny emphatically that there is such a thing as Christianity

## Satan often operates as an angel of light.

without orthodoxy. There is much truth in the saying that what the bones are to the human body Christianity is to orthodoxy. Bones alone are not a body but a skeleton. But neither does a body without bones qualify as a body. Likewise Christianity without orthodoxy is not Christianity. The Bible tells us that Christian living is rooted in Christian doctrine. Said the Lord Jesus: "Ye shall know the truth, and the truth shall make you free" (John 8:32). He was speaking of freedom from sin and said in effect: "The truth will make you good." And he prayed that the Father would sanctify his disciples "through the truth" (John 17:17).

We are driven to a significant conclusion. He who exalts Christian living at the expense of Christian doctrine is undermining not only the truth but also godliness. He is destroying the very foundation of Christian ethics.

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### All Believers Are One in Christ

One of the most beautiful teachings of the Word of God is the unity of believers. True believers of every race, nation, and even church, also at every age, are one in Christ. They constitute one body and have one Spirit, one hope, one Lord, one faith, one baptism, one God and Father (Eph. 4:4-6).

Says Satan: "Precisely so. That is the unmistakable teaching of Scripture. And how obvious it is that this unity is obscured by the denominationalism of our day! Therefore denominational differences must be sunk, denominational boundaries must be erased, denominational walls must be demolished. In short, all churches should be merged into one world church." And in order to clinch the argument Satan reminds us that it was for this that the Head of the church prayed in his high-priestly prayer of John 17.

What is our answer?

First, let us consider for what Jesus prayed in John 17. Obviously, he prayed for the *spiritual* unity of believers: that they might be one even as he and the Father are one (v. 22). And just as obviously, he prayed for their unity *in the faith* (vs. 20, 21).

At once the question arises why

Jesus prayed for a unity which already exists. According to Scripture do not believers as a matter of fact have one Spirit and one faith (Eph. 4:4, 5)? The answer lies at hand. He prayed that this unity might be *perfected*. So long as believers are not fully sanctified they are not fully unified. Therefore Jesus said: "Sanctify them through thy truth" (v. 17). And he prayed that their unity might be *manifested*. Said he: "That the world may know that thou hast sent me" (v. 23). But who has the right to aver that spiritual unity in the faith can come to visible expression only in organizational oneness? Such a statement would indeed betray a narrow view of unity.

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And now the question must be answered for what Jesus did *not* pray. Emphatically, he did not pray for the unity of believers and unbelievers, nor did he pray for the unity of true churches and false churches. Yet that is the unity which is being advocated by Satan; and without a moment's hesitation it may be said, that is the unity which is being sought by the present-day modernist ecumenical movement represented by such an organization as the World Council of Churches.

That unbelievers are prominent in the World Council is self-evident. One of its late leaders once said that a God who would demand a bloody sacrifice for sin, particularly the bloody sacrifice of his own Son, in his estimation is "nothing but a dirty bully." That there are false churches in the World Council is just as evident. It contains churches which not only tolerate but highly honor, ministers and professors of theology who deny the eternal and essential deity of Christ.

The Word of God strictly enjoins believers from membership in such an organization. "Be ye not unequally yoked together with unbelievers. . . . For what part hath he that believeth with an infidel, and what agreement hath the temple of God with idols? . . . Wherefore, come ye out from among them and be ye separate, saith the Lord" (II Cor. 6:14-17).

Lo and behold, at this point Satan interrupts. He has a suggestion to make, a suggestion that excels in piety.

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Says he: "I am perfectly willing to grant that the World Council is marred by serious faults. It is by no means what it ought to be. But do you not see that for that very reason you conservatives should become affiliated with it? You must witness to it, and in order that your witness may be effective, you must witness *in* it. Who knows, in that way you may reform it and render it consistently Christian. And what an accomplishment that would be! That would really be to the glory of God and his Christ."

When he speaks thus, do you know what Satan is up to? He is presenting a typically Satanic temptation. It is the temptation to do evil that good may come, to do a seemingly little evil in order that an obviously great good may come. Such was the temptation he presented to our Lord in the wilderness when he said in effect: "Kneel before me in worship for just a moment, and I will give you all the kingdoms of the world; the grand purpose of your entire mission will be fully accomplished forever" (Matt. 4:8, 9).

*Truly, the corruption of the best is the worst.*

### God Is Love

Perhaps the most comforting teaching of the Bible is that God is love. Believe it or not, the holy God loves sinners, and he loves them with an infinite love. That is the meaning of the best-known and most-beloved verse of the whole Bible, John 3:16 — "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Scripture does not stop there. It says: "God *is* love" (I John 4:8). God identifies himself with love.

Let no one think for a moment that Satan denies this. He affirms it emphatically. And he goes on to say: "When God declares himself to be love, he identifies himself with love as with none other of his attributes. In other words, that he is love is easily the most important thing the Bible tells us about God, it is in summary *all* that God has told us concerning himself." And reprovably Satan adds: "I stand amazed to see you conservative Christians suppress so great a truth."

We ask: "What do you mean 'suppress'?"

Satan replies: "Do you not see that if you are truly to honor God as love,

you will have to discard once and for all some of your pet notions?"

We query: "For instance?"

The answer is forthcoming: "If God is love, the horrible doctrine that God decreed unalterably from eternity that certain men, many even, would perish everlastingly — the doctrine of reprobation — certainly cannot stand. And if God is love, quit telling yourselves and others that God will forgive men of their sins only on the basis of the bloody sacrifice of his Son on the accursed cross. And if God is love, how can you possibly insist that there is such a place or condition as eternal hell?"

It is not evident what Satan by now has done? In the interest of the Scriptural teaching that God is love he has ruled out many other Scriptural teachings concerning God. I speak the plain truth when I say that he has cut the God of the Bible in pieces. That which is left is not the only true God of Holy Writ.

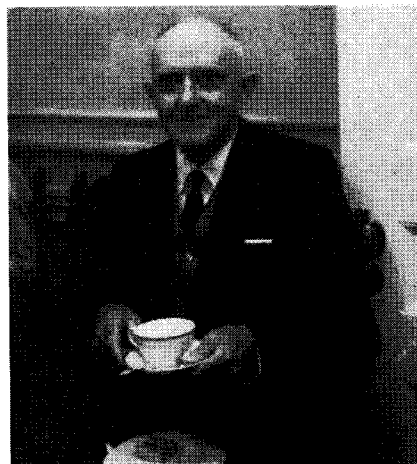
*Truly, the corruption of the best is the worst.*

### Love Is the Greatest of Christian Virtues

Let us consider Satan's corruption of one more precious truth of Holy Scripture. Says the Bible: "Now abideth faith, hope, love, these three; and the greatest of these is love" (I Cor. 13:13).

Satan jumps to the conclusion that this rules out the imprecatory psalms. And never before has he assailed those psalms quite as violently as he is wont to do today.

Says Satan: "They are Old Testa-



Professor Kuiper relaxes in Machen Hall following Commencement exercises.

ment stuff, quite unworthy of the new dispensation." We reply that they are worthy not only of the new dispensation but of heaven itself. For the perfected souls of the martyred saints cry from under the heavenly altar: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth" (Rev. 6:10)?

Satan says: "The imprecatory psalms are a patent and flagrant violation of the second table of God's law." We answer that they are a patent and powerful manifestation of obedience to the first table of the law. The imprecatory psalms are a passionate expression of love for God. The Christian does indeed love all his neighbors, even his enemies, and he does that because he loves God; for the second table of the law is rooted in the first. At the same time he hates those who hate God, and he does that too because he loves God. For that reason the Psalmist exclaimed: "Do I not hate them, O Lord, that hate thee? . . . I hate them with perfect hatred" (Ps. 139:21, 22).

Says Satan: "Whatever may be the Christian attitude to God's enemies, one thing is completely certain: the Christian will never contend with God's friends. And so, while there may be room in God's church for debate, there is no room for anything like controversy. In fact, what ought to characterize the church more than anything else is peace, peace rather than truth, peace, for that matter, at any price."

But whosoever takes that advice is appeasing the devil.

*Truly, the corruption of the best is the worst.*

We conclude that it behooves us to put on the whole armor of God that we may be able to stand against the wiles of the devil (Eph. 6:11).

Prominent in that panoply, as is indicated by the seal of Westminster Theological Seminary, is "the sword of the Spirit, which is the Word of God" (Eph. 6:17). May the students in this Seminary learn to wield that sword effectively. May the graduates of this Seminary teach God's people to wield that sword effectively. May we all be ever ready to answer the tempter as our Lord did: "It is written" (Matt. 4:4, 7, 11).

And the God of peace will bruise Satan under our feet shortly (Rom. 16:20).

# Orthodox Presbyterian General Assembly

**ROBERT E. NICHOLAS**

Covenant Church's spacious facilities, a week of pleasant weather at the end of March, the hospitality of many homes, including some in neighboring Bridgeton and Pittsgrove, good meals provided at cost in Fellowship Hall (to say nothing of the treats without charge during the coffee breaks), the efficiency of genial host-pastor Everett DeVelde and registrar Thomas Mullen, a better-than-average attendance, along with debate that was sometimes spirited, on two matters lengthy, but always orderly under the moderatorship of LeRoy B. Oliver — all combined to make the 30th General Assembly of the Orthodox Presbyterian Church profitable in the church's ongoing program.

There were really no crucial issues involving decisions of great principle but two matters that concerned methods of procedure occupied the better part of a day in the discussion of each. One had to do with medical work in Eritrea and the other with the proposal for a combined budget. There was significant debate, too, on such questions as cooperation in Reformed mission work, correspondence with the Reformed Churches in the Netherlands, the Sunday school curriculum, and the continuance of participation in Lutheran and Reformed conversations.

A worship service with the observance of the Lord's Supper was held on Monday evening under the direction of the session of Covenant Church. A sermon was preached by the Rev. Robert L. Atwell, pastor of Galloway Church, Miami, Florida. The only other popular evening meeting during the Assembly took place on Thursday, with representatives of the Committee on Christian Education and of the two Missions Committees speaking.

## **TUESDAY, MARCH 26**

The 30th General Assembly was constituted with prayer at 9:00 a.m. on Tuesday morning by the former Moderator, Mr. Atwell, who gave a brief message based on I Cor. 10:23 -

11:1 and 5:9-11. Devotions were held at 8:40 a.m. on the succeeding mornings and were led by the Rev. Messrs. Donald Stanton, George Hall, Jr., Ivan DeMaster, and Dwight Poundstone.

## **Roll of the Assembly**

Ninety-nine commissioners (plus a half-dozen alternates) made the 30th Assembly the best attended since 1959, although the reported number of ballots in the several elections would indicate that actual participants at any one time generally remained in the high eighties. Twenty-one congregations were represented by elder-commissioners.

From the Presbytery of California came ten ministers. Seven were present from the Dakotas, plus elders Karl Higgins (Park Hill, Denver) and Roswel Kamrath (Leith, N.D.). New Jersey, as might be expected, had nearly all of its ministers present, 18. Ten churches were represented by elders: Richard Barker, with Edward Haug, Jr., alternate (Grace, Westfield); William DeJonge (Community, Garfield); Sanford Garrison, with Floyd Graf, alternate (Faith, Pittsgrove).

Leslie Gibson, Sr., with alternate Edgar Moore (Calvary, Bridgeton); Garret Hoogerhyde, with alternate Kenneth Palmer (Grace, Fair Lawn); Frederick Metzger, with alternate Ferdinand Caspar (Covenant, East Orange); Samuel Parker (Immanuel, West Collingswood); John Pedersen (Covenant, Vineland); Theodore Roycraft, with alternate Harold Keenan (Emmanuel, Morristown); and Adonis Stryker (Calvary, Ringoes).

There were eight ministers on hand from the Presbytery of New York and New England and four from Ohio. Nearby Presbytery of Philadelphia furnished 22 ministers and the following elder-representatives: Cyrus Ferguson (Kirkwood); L. Fred Baum (First, Baltimore); Fairvan Lenker, with alternate J. Kendrick McCoy (Calvary, Middletown, Pa.); F. Kingsley Elder,

jr. (Trinity, Hatboro); and Lewis Roberts (Mediator, Philadelphia).

Two ministers journeyed from the Presbytery of the South, and elder William Yonker (Galloway, Miami). From Wisconsin came seven ministers and three elders: Elmer DeBlaey (Bethel, Oostburg); Charles Horne (Bethel, Wheaton); and Ernst Wierdink (Calvary, Cedar Grove.)

During the Assembly three fraternal delegates were invited to sit as corresponding members and at appropriate times invited to address the Assembly. They were the Rev. Jacob P. Smith, of the Christian Reformed Church; Elder Charles Eckardt, of the Reformed Presbyterian Church in North America, General Synod; and the Rev. Kenneth A. Horner, Jr., of the Evangelical Presbyterian Church.

## **Officers**

Nominated for the office of Stated Clerk were Messrs. Johnston, Barker (whose request to withdraw was granted), Oliver, Eckardt, and Dunn. On the second ballot the Rev. Robert Eckardt, of Wilmington, Delaware, was elected. A short while later Mr. Richard Barker, of Westfield, N. J., was chosen Assistant Clerk over the other nominee, Mr. Roberts. This was Mr. Barker's fourth stint at this exacting task.

From among four nominees for Moderator, Messrs. Oliver, Coray, Busch, and Nicholas, the contest between Mr. Coray and Mr. Oliver was resolved in favor of the latter on the second ballot. Mr. Oliver, after five years as Stated Clerk, also showed himself capable in the Moderator's chair, to which he was escorted by Mr. Clowney. Mr. Atwell did not appear unhappy as he relinquished the gavel (see cover photo on last month's issue).

When Mr. Breisch presented the carefully worked out but somewhat complex report of the Travel Fund Committee the annual haggle over the method of disbursement began. The

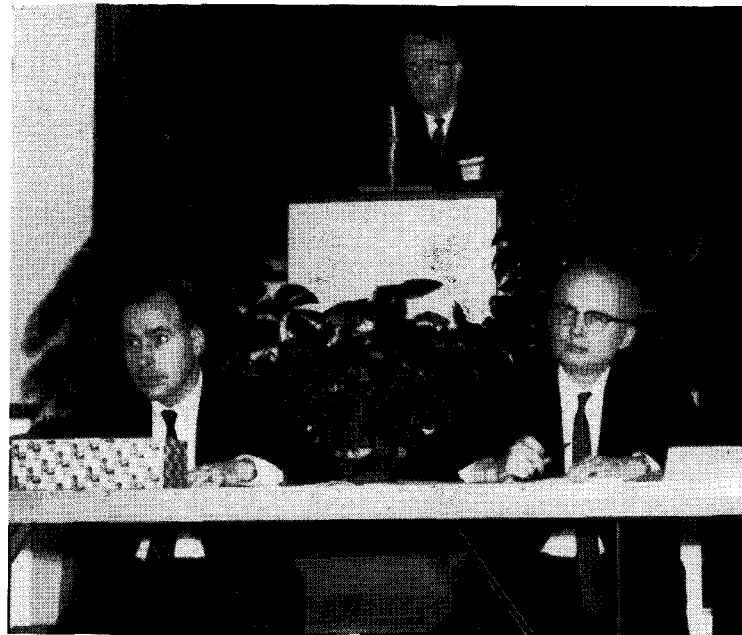
eventual upshot was the usual decision to pay on a mileage basis, with each of about 50 men who submitted valid vouchers receiving 4c per mile, the minimum being \$5, and the total disbursement \$3974. A substitute proposal by Mr. Kellogg was later proposed as an amendment to the Standing Rules. A modified form of the Committee's proposal, it would provide for notification of sessions eight weeks prior to each Assembly of the amount to which their commissioners would be entitled at 4c per mile over 200 miles; that each commissioner shall receive a minimum of \$10 for expenses; that if funds on hand are insufficient the Home Missions Committee as fiscal agent lend the amount necessary; and that funds be raised, as at present, by seeking a contribution of one dollar per communicant. Unless and until some such plan is made a part of the Standing Rules, future Assemblies are likely to continue to waste valuable time in repetitious argument over a matter that ought to be settled upon without further delay.

### Committees

One overture and 21 communications were read to the Assembly and, on motion, referred to appropriate committees. The following temporary committees were appointed to serve during the 30th Assembly: Overtures and Communications — Messrs. Dunn, Atwell, Woolley, Knight, and Kamrath; Presbyterial Records — Messrs. Georgian, Vail, and Hoogerhyde; Date and Place of Next Assembly — Messrs. Kellogg and Cummings; Combined Budget — Messrs. Clelland, Breisch, Meiners, Reitsma, and Yonker; Travel Fund — Messrs. Eyres, Nilson, and Metzger (replaced later by elder Haug when he had to leave); Necrology — Messrs. Nicholas and Coray. No business session was scheduled for Tuesday evening in order that these committees might meet, and some commissioners took advantage of the opportunity to visit the meeting-place of the Spanish Evangelical Church served by Mr. Juan Perez under the direction of the Session of Covenant Church.

It may be noted here that in addition to a Memorial Minute for Dr. Ned B. Stonehouse similar in nature to others which have already appeared, the Committee on Necrology prepared the following resolution in memory of

**Moderator  
Oliver and  
Clerks  
Eckardt and  
Barker keep  
their eyes  
on one of  
the speakers  
during an  
Assembly debate.**



the Rev. J. Lyle Shaw, who died in December in his 85th year:

Whereas on December 17, 1962 our aged brother and fellow minister, the Rev. J. Lyle Shaw, Ph.D., entered into his eternal rest at an age well beyond the fourscore mark; and whereas for fifteen years he labored in Kentucky as a home missionary of the Orthodox Presbyterian Church, whose ministry he entered in 1936; and whereas his devotion to his Lord and Savior in the preaching of the gospel and in a ministry of mercy in a difficult field among the needy was an example of faithful service; and whereas we have testimony from those who were blessed by Dr. Shaw's prayers at table devotions after his entering Pine Rest Christian Hospital and who sensed his kindly and gracious Christian spirit even during the advanced infirmity of his five years there:

Be it resolved that we spread this memorial minute upon our records in remembrance of this loyal servant of our God; and that we extend our sympathy to those who survive him and send them a copy of this resolution, rejoicing in the assurance that they who sleep in Jesus shall God bring with him in that day when our blessed hope in the risen Lord is realized at his appearing.

### Foreign Missions

The report of the Committee on Foreign Missions was read by Mr. Ellis, a task which consumed 43 minutes. (We may mention here that the reports of the other major Standing Committees, by later Assembly action, were not read aloud. The problem of having to read lengthy reports should not arise once the church is geared to the new fiscal period, with time for the circulation of the reports prior to the Assembly —

provided the date is not set so early as March!)

The first recommendation of the Committee was in response to proposals of the Australian and New Zealand Reformed Churches that the upcoming Reformed Ecumenical Synod take steps "to coordinate Reformed missions all over the world in a federated council with one headquarters" and "to invite missionary specialists of all member churches to be present at this first forthcoming meeting." The recommendation spoke of the desirability of as much coordination as possible with a view to assisting in "geographical coordination."

To Mr. Hunt, among others, this appeared "too weak" over against the "dangerous" proposals of the Australian and New Zealand churches, and he advocated that we express our opposition to "the idea of a federated council with one headquarters." Mr. Clelland objected that this was too negative and prejudged the matter before the RES could even consider it, and Mr. Galbraith felt that as members of the RES we can and should cooperate in such an endeavor. "The RES is not a church, it cannot conduct missionary work," he said; "it is a forum, a channel for talking things over."

Mr. Wade, while agreeing that there is a place for working along with others as 'sister' missions, a cooperation which he said he is seeking to follow in practical ways on the field of Guam, never-

theless feared the "dictatorship" of somebody somewhere else telling him, or anyone, what to do. "If things happen that you don't like ten years from now, remember I warned you; I won't be here to say it then, but I'm warning you!" he solemnly declared.

Mr. Clowney, noting that the very words "federated council with one headquarters" are like a "red flag waved before us," insisted that we must not decide on the basis of this appeal to emotions. "We do need some form of organized Reformed cooperation; for the same reason that we have presbyteries, we need to consult with others on a global scale in the mission of the church to our world," he stated.

#### WEDNESDAY, MARCH 27

The debate was concluded the following morning after Mr. Murray offered certain amendments and the recommendation was adopted in the following form.

That we inform the Fifth RES that a) this 30th Assembly believes that it is highly desirable that there be as much cooperation in Reformed missionary work as possible with a view to assisting the Reformed churches in the promotion of their respective missionary endeavors and in the practice of biblical missionary principles and methods, and urges the Synod to consider ways and means for effecting such coordination; and b) since the nature and purposes of the plan of "a federated council with one headquarters," as proposed by the Reformed Churches of Australia and New Zealand, have not been fully defined, the Assembly is not prepared to endorse such a proposal.

The Foreign Missions Committee had also recommended that its general secretary be designated as a delegate to the RES called to convene in Grand Rapids on August 7, 1963. Action was postponed until the report of the Committee on Correspondence with Other Churches, which came on Friday evening, at which time Mr. Galbraith was elected as one of two voting delegates to which the OPC is entitled. From among nine other nominees, Mr. Murray was chosen as the other voting delegate, with Messrs. Clowney and Reitsma as the two non-voting delegates permitted the church (these two being the first and second voting alternates, respectively). Mr. Clelland and Elder Horne were elected first and second non-voting alternates, respectively.

#### Minority Report

A minority report on Foreign Missions was presented by Messrs. Kline and Woolley, dissenting from the de-

isions of the Committee to appoint medical specialists to the Eritrean Mission and to establish a hospital as a part of that Mission. Grounds given were the lack of scriptural warrant for the church as church to set up institutions such as a hospital (or anything which belongs in the sphere of the cultural mandate that God has given to men as men); or for the church as church to engage in a ministry of mercy which is directed exclusively or even primarily to those outside the household of faith; and in so far as the church may properly undertake such a ministry of mercy the sponsorship would be in the province of its Committee on General Benevolence.

Mr. Spooner proposed a motion which was debated for some time, then postponed in the interest of more particular consideration of the minority report, but was eventually lost. It was: that a committee be erected to establish principles defining and/or regulating the use of medical works on our foreign fields, with respect to the areas of evangelism and Christian mercy, and report to the 31st Assembly; and that no further special medical work be undertaken beyond our present operations until the General Assembly can consider these principles.

Debate on the entire matter consumed the next several hours, and we shall only summarize salient points. Some like Messrs. Wade and Bordeaux, saw it as a very practical way of going ahead in a ministry of mercy that would promote the cause of evangelism, and that we ought to do more of it. Others, like Mr. Graham, raised the practical question of whether we have assurance that promised 'outside' support will continue, and if it should not, what we would do. Mr. Ellis felt it "unpropitious" to raise serious objections now, when two doctors and nurses have actually been appointed for the Eritrean field.

Messrs. Spooner and Peterson and

**A news report of another church assembly held this spring stated that feelings ran so high during the debates, with shouted interruptions from the messengers (delegates), that on two occasions the chairman was forced to ask the assembly to rise for a time of prayer in order to quiet the confusion. A far cry from the decency and order with which our commissioners conduct even sharp debate!**

others said that a long history of medical missions suggests efforts to combine evangelism and hospital work have frequently worked out to the disadvantage of the former. Dr. Kline wanted commissioners to be sure that they were embarking on a biblical program in this "new departure" and stated his own conclusion that it does "violate" the Scriptures. Mr. Nilson replied that it was really only an extension of work already undertaken when the poor people with their ailments came to the Duffs in Ghinda, and that their valiant efforts to do something about these physical burdens that the Lord brought to them was what "opened the door" for evangelism, a chain reaction which indirectly resulted in another open door, a reading room in Massawa. "The compassion of Jesus thus demonstrated," he concluded, "may well lead to hearing about the redemptive work of Jesus."

Mr. Woolley, however, insisted that the church has a specific duty to make the gospel known, and that "to establish a hospital devoted to the physical welfare of mankind is not the business which belongs under the aegis of the church as church." Of course, Christians as individuals must act in a kind and merciful fashion, he said, but the difference is like that between entertaining a guest in your home and running a hotel.

#### Plans Long Formulated

Mr. Galbraith pointed out that the Committee's plans to find and send medical workers to Eritrea have been reported for several years, and that the principles have been studied by the Committee, which accepts the conclusions of a subcommittee that such medical work is in accord with biblical teaching. One doctor is ready to sail this summer and three churches outside the OPC are interested enough to support this project and to raise at least half the money needed for a hospital. He noted, further, that they clearly understand that continuance of the work by 'their doctor' depends on their continued support. These 'outside' churches are not concerned to solve our deficit, Mr. Galbraith went on, "but to advance the gospel in this particular way. These funds are not available for any other cause and we ought to be most thankful that they have been offered to us. Orthodox Presbyterian churches will not be called



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# The Presbyterian GUARDIAN

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EDITOR

Robert E. Nicholas



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

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on to raise money for the hospital," he said. Nor should this work be considered "secular: these doctors regard their work as sacred for the gospel of Christ in Eritrea."

### Wholesome Debate

What Mr. Atwell termed a "most wholesome debate" in facing "what we may properly do as a church and what we may do as Christian citizens, parents, educators, laborers, managers, and so on" was brought more plainly into biblical focus by Messrs. Clowney and Kline. The former held that when the individual believer gives a cup of cold water "in Christ's name" in the "general office" of the believer, the church is doing something which "as church" is formalized as a ministry of mercy in the "special office" of the diaconate. The minority report would appear to restrict this to believers, he observed, which is strange in view of the church's responsibility to the world, where those who are in need are my neighbors. In the New Testament, he continued, the Gentiles were also "the recipients of the mercies of healing, symbolic of the complete redemptive work of Christ." Galatians 6:10 enjoins us, as we have opportunity, to "work good" in terms of the use of this world's goods, toward all men as well as especially to the household of faith. It would be a "misrepresentation of the gospel if the church should rule that the diaconate had no place in its witness to the world," he averred. "Missionary work includes the ministry of mercy as well as preaching. How better make Christ known in Muslim lands than by having such a ministry of mercy as we here contemplate? To be sure, there are problems, and dangers to be avoided, but Scrip-



Temporary committees have work to do during the Assembly. This one (Messrs. Georgian, Vail, and Hoogerhyde) is examining Presbyterian Records.

ture gives the answer 'Yes' to our question," he concluded.

Dr. Kline responded with appreciation for the previous speaker's showing the rich implications in this whole matter, but he felt the logic of Mr. Clowney's view would deny "any reality to the institution of the church as church," since of course all of life is a "covenant service in His name." The point of the minority report is that such a hospital may not be "exclusively or primarily for those outside the household of faith. It must begin with the church and then may spill over into the world. The diaconate is not a separate arm of the church for those outside." The healing miracles of Christ and the Apostles may be accounted for in the general purpose of attestation of revelation in the New Testament age before the canon was completed, Dr. Kline stated, but this does not necessarily "make normative the establishing of hospitals or the appointing of medical personnel by the church down through the years."

Dr. Van Til, while expressing general agreement with Dr. Kline's position and noting that in the Reformed concept of sphere sovereignty the church does not do all things, observed that ideally "an independent Christian organization ought to see to such specialized tasks requiring professional personnel." Yet he went on to point out that it is often impossible to carry out this ideal, particularly in the complex situation of a mission field. "So we may as well go ahead for the present," he concluded, with such a program as our Missions Committee has in mind for Eritrea.

Dr. Kline's motion that the Assembly instruct the Committee to terminate its plans for conducting medical work

and to proceed in accordance with the principles of the minority report was defeated, and the mover and Mr. Woolley requested the recording of their affirmative votes.

A substitute for the first part of the original motion was then adopted, that the Committee be requested to include in its report to the 31st Assembly a formulation of the scriptural principles of the ministry of mercy as they apply to the mission of the church. The second part (of Mr. Spooner's motion) was lost.

From among nine nominees, two of whom were permitted to withdraw, the following were elected to the class of 1966: Messrs. Dunn, Ellis, Olson, and Elders Width and Baum. (A complete listing of all members of all Standing and Special Committees may be found in the April *Guardian*.)

### Christian Education

The Assembly voted a ten-minute recess to allow for the silent reading of the report of the Committee on Christian Education. Mr. Johnston stressed the importance of continued support both by loans and gifts for the Sunday school program. While there are now two writers for the Primary department, sales will for some time be under the handicap of our not having a full curriculum to offer. Until twice as many schools are making use of these materials they will be published at a loss, but the church must regard this as a part of its total mission to make known the gospel to the world.

The report as a whole brought little discussion except for a couple of questions. One had to do with some of the statements in the seventh lesson in the second quarter (for Seniors) on Bap-

tism. Mr. Nilson said he was particularly conscious of "infelicitous" statements since he was laboring in an area predominantly Lutheran and Roman Catholic, where differing views were in sharp focus. Others, like Mr. Murray, saw a need for some re-study of the matter. Mr. Atwell, in speaking of the material so far produced, though acknowledging occasional statements that one might question, affirmed that "never in 27 years of teaching have I seen anything that comes anywhere near the value of these lessons." A motion was passed later that the Assembly express its concern with the particular chapter in question and direct the Committee to give serious thought to its revision. (Subsequent discussion has brought to light the fact that the specific questions raised are ones on which there may be some misunderstanding and even disagreement with the wording of the Confession at particular points. It is possible that we shall seek to present an article or two on the subject in due course.)

The other matter that was raised concerned the printing—as part of a necessary second printing—of a "non-OPC edition" of *Trinity Hymnal* without the Confession and certain Forms from the OPC Directory of Worship. Some demand for such an edition had arisen, and 5,000 copies were printed. A number of motions directing the Committee to publish no more such editions and/or to restore all reference to the denomination in the preface were lost. Mr. Johnston pointed out that the copyright in both editions does include the denominational name and that the use of the trade name "Great Commission Publications" follows an almost universal custom. Our zeal is not to thrust our name as such upon people, he insisted, but "to spread the faith that the name of our God may be glorified" by getting our

An innovation introduced by Moderator Oliver was the singing of a hymn or psalm from *Trinity Hymnal* before the prayer at the opening of the afternoon and evening business sessions. The voices of a hundred men united in song make a truly "joyful noise unto the Lord."

Mr. DeVelde was able to record some of the singing during the Assembly for use on his regular morning radio program broadcast from Covenant Church.

materials distributed as widely as possible, even among people who have no connection with us. "In the end I think we will be glad that we were willing to subordinate our name in the effort," he concluded.

Re-elected to the Committee were Messrs. Knudsen, Young, Grotenhuis, and Elders LeGro and Sandberg.

Mr. Clelland, granted five minutes by common consent, spoke with gratitude of the sizeable increase in contributions to Westminster Theological Seminary from Orthodox Presbyterian churches last year. Mentioning the critical months ahead, financially, he suggested that churches examine their giving in relation to the whole picture. He also alluded to the thought that perhaps the day should come when the church would have a committee on theological education which might assist in evaluating the need and recommending what our responsibility might be.

THURSDAY, MARCH 28

#### Home Missions

Commissioners had been urged to read the report of the Committee on Home Missions and Church Extension during the overnight recess, and it was briefly considered following the usual reading of the previous day's Minutes. Mr. Oliver called attention to the difficulty of finding experienced men for promising new fields, and asked for prayer in this regard. He noted the expanded program of employing seminary students for summer work. Mr. Juan Perez, of the local Spanish-speaking Evangelical Mission, was introduced, and Mr. Atwell was permitted to make a special report and plea for the Southwest Miami field.

Messrs. Marston, Clelland, and Knight, together with Elders Bellis and Roeber, were elected to the Class of 1966; and Mr. Ronald Murphy, of Middletown, Pa., with seconding speeches by five former and present pastors, was named to fill a one-year vacancy.

The two recommendations of the Committee on Pensions were adopted, one having to do with "Guaranteed Cash Surrender Value" in cases of withdrawal from the Plan; the other adding a section on Amendments to the Plan. Re-elected to the Committee were Messrs. Bordeaux, Hoogerhyde, and Keenan.

In connection with the report of the

Committee on General Benevolence, the churches were urged, by Assembly action, to place the needs of this Committee's ministry of mercy in their regular budgets in the amount of \$1.75 per communicant member. Named to the Class of 1966 were Mr. Bachman and Deacon John Tolsma (Jr.).

#### Combined Budget

The report of the temporary Committee on a Combined Budget was called for at about 11 a.m. and discussion continued until the final adoption of what is referred to as Plan 1 (as amended) shortly after the noon recess on the following day. We shall touch upon only the highlights of the prolonged debate, and print the form of the Plan as adopted with its key emphasis upon Stewardship.

The five-man temporary Committee, none of whom were members or employees of any of the standing committees, had before it two proposals: one that of the Committees on Home Missions and Christian Education (Plan 1), the other that of the Foreign Missions Committee (Plan 2). In presenting a mimeographed analysis of the two proposals, the Committee noted that both differ from the present system in requiring the standing committees to present their budgets in advance for Assembly approval; and that in consequence the church as a whole through the General Assembly "accepts the responsibility for raising the budget which it approves" rather than allowing the burden to fall upon the standing committees.

Basic differences were also pointed out: Plan 1 calls for a budget Committee (hereafter referred to as a Stewardship Committee since that is the terminology finally approved) to study the proposed budgets of the several agencies, evaluate and coordinate them, and present a combined budget to the Assembly. This Stewardship Committee will also expedite the raising of funds by providing information to the churches, reporting at least quarterly on progress toward attainment, and making any necessary appeals. Plan 2, on the other hand, would have the agencies send their budgets directly to the Assembly for approval; would allow for separate appeals to the churches by the several agencies, after consultation, but with "no provision for an 'umpire' in case the committee cannot agree."



Several groups of tellers (here Messrs. Rankin, Black, and DeJonge) are put to work during elections.

Plan 1 tends to protect budgetary causes in its appeals, whereas Plan 2, it was stated, allows appeals for extra-budgetary items as well.

As for designated contributions, Plan 1 seeks to provide a balance among the agencies, whereas Plan 2 appears to "favor competition" for the benevolence dollars of the church.

### Designated Gifts

After Mr. Clelland had moved the adoption of Plan 1 (with slight modifications) some five procedural motions were made and lost in the preliminary skirmishing before more basic discussion began. It was not long, however, before the thorny question of 'designated gifts' came up. In reply to the allegation that Plan 1 would destroy the concept, Mr. Barker remarked that the purpose of undesignated gifts is that they be used where needed the most. "If some people want the right to give a designated gift," he said, "others should have the right to allow their undesignated gifts to be used where most needed," as this Plan provides.

Mr. Galbraith, though favoring the adoption by the Assembly of a budget for the whole program of the church, which members have an obligation to support, nevertheless was fearful of tendencies toward bureaucracy in Plan 1 and wanted members to be free to make their own decisions and to have preserved their right to supplement the program. "People have a right, and the committees should be free," he added at a later point, "to present the challenge to the people; and donors should not be penalized in their desire to push forward some part of the church's task."

Mr. Graham was inclined to think

that "the time has come to take a stand limiting the rights of individual designation. Where is the scriptural warrant for designating funds?" he asked. Mr. Sloat believed that every man has a right to choose "according as he purposeth in his heart." Mr. Haug pointed out that Plan 1 does allow for designated gifts, but hoped that ultimately we could get people educated to the idea of giving without designation for the whole task of the church. The Plan always honors designated gifts, he stressed, only ceasing to allot any further 'undesignated gifts' to a particular agency when its budget has been reached, and even then further designations are honored. "But we do keep the right of other people to support the whole program," he insisted, adding that "the whole is more important than its parts. There is no cause for rejoicing if any committee suffers."

Mr. Knight wanted the scriptural emphasis of purposeful, regular giving as the Lord has prospered us, inculcated in our people. "Our motivation for giving is that the Lord gave himself for us. . . . In every other realm we face the unified demand of Scripture," he said, "and this Plan will teach our people to give for the witness of the entire work of Jesus Christ. In the matter of designating giving, it is our reaction to its abuses in a former situation that is bothering us. It is our scriptural duty to support all the work unless it is contrary to the Word of God. . . . Even in our Missions Committees now the principle is followed that if money is designated for any particular field the undesignated funds are used for the other work." Mr. Breisch later remarked that obviously a designated gift does not mean extra salary for a missionary!

Mr. Woolley, however, pled for greater freedom, particularly if we can't agree with the wisdom of everything that is being done. "Must we leave the church," he asked, "if we cannot in conscience support a certain program?" He felt that appeals for special objectives, which the Bible surely allows, actually tend to increase giving, and he urged continuance of the present system.

### Stewardship

At one point Mr. Dortzbach moved for a committee of five to study the biblical principles underlying the sub-

ject of a combined budget; for which an amendment by Mr. Clowney was substituted, using the wording of "biblical principles of stewardship as they relate to the giving of our churches to the committees." Said Mr. Clowney: "We do need to work at the other end of things to get the principles and understanding of stewardship into practice. The question is, How can the church best improve its stewardship in relation to the work of its committees?" Although this idea of a study committee did not prevail when it came to a vote, the concept of *stewardship* came increasingly to the fore in the deliberations and did become an integral part of the Plan in the later adoption without audible dissent of the name 'Stewardship Committee' with augmented responsibilities spelled out in another Clowney amendment.

Mr. Johnston had already mentioned that he was bothered that general secretaries should have to "put pressure" on people, for "stewardship teaching ought to come from him who ministers the Word of God to his people week by week." And Mr. Meiners doubtless spoke for many of the pastors when he said that the scriptural warrant is for appeal to support the whole work of the church. "The minister," he said, "should not say 'They need this' but rather 'Our work needs support and it is our responsibility to send the funds.' It is our task as pastors to teach stewardship," he emphasized.

### FRIDAY, MARCH 29

Shortly before recess for the Thursday evening meeting, Mr. Murray had moved the substitution of Plan 2 "as a more modest step in a radical direction" that seems to be desired by many. Mr. Graham thought, however, that Plan 1 was "more presbyterian" in that Plan 2 maintained the "rivalries." Mr. Bordeaux put it even more strongly, saying that the "sessions are unhappy at an intolerable situation of 'dog eat dog,'" although Mr. Dunn "abhorred thinking that there is this type of competition."

When Mr. Galbraith, noting that 'outside' organizations can solicit from individuals in the churches, wondered "why our own committees can't seek from individuals dollars that are extra-budget," Mr. Haug replied that this was "getting at the heart of the problem that reveals competition for dol-

lars. I hold," he said, "that all competition should be eliminated. Plan 1 envisions the welfare of the whole, and all ingenuity and creativity should be directed to the church as a whole."

Mr. Woolley insisted that we were not dealing with the "main evil of planning, on the part of the committees, expenditures for which money is not in sight. We are being forced into a policy," he said, "which is tyrannical in my opinion, by wrong fiscal policies practiced through the years. But Plan 2 is less evil than Plan 1."

Mr. Atwell thought many of the arguments "simply blink the fact that there are always dangers: corporate responsibility means the whole program of the church belongs to the whole church. This is presbyterianism. Let's not suppose we can escape by refusing to face up to it."

Mr. Clelland, who had earlier recognized the committees' vision of "great needs that are worldwide," said that Mr. Woolley had put his finger on our problem of raising money. "Regular weekly gifts and special offerings are both in view," he observed; "the committees, by reaching beyond our ability, have forced the church into using special offerings (like the thank-offering) for regular purposes. We do need to safeguard spontaneity in giving and the outreach of the church with the challenge held before us—but responsibility for our regular commitments is basic."

Plan 1, stated Mr. Roberts, is preferable, "for it sets up the mechanics, through possible recommendations of its continuing Stewardship Committee, by which it can be revised, in the light of experience, at ensuing Assemblies."

### Substitutes Defeated

When the substitution of Plan 2 was defeated, Mr. Galbraith proposed a further substitute, combining certain features of the other two proposals, and adding a Stewardship Committee of two representatives from each of the four agencies to determine what appeals should be sent to the churches in case of necessity between Assemblies, but omitting points 11 and 12 of the Plan as finally adopted. In his opinion the committees have not presented programs beyond the abilities of the church, though perhaps beyond their willingness. Brief discussion centered around the strengthening of the idea of a Stewardship Committee, but

## PLAN FOR THE ESTABLISHMENT OF A COMBINED BUDGET

### A. Establishment of a Stewardship Committee

#### Membership

1. One member each from the Committees on Christian Education, Foreign Missions, General Benevolence, and Home Missions and Church Extension, chosen by his own Committee, no member to serve more than three years in succession.
2. The General Secretaries of the Committees on Christian Education, Foreign Missions, and Home Missions and Church Extension, and their Controller-Business Manager.
3. Three elders or deacons who are not members of these Standing Committees, who will be elected by the General Assembly for three-year terms arranged in three classes, one class to be elected each year. The General Assembly shall also select one of these to serve as Chairman of the Stewardship Committee.

### B. Operation of the Combined Budget

1. The proposed budgets of the several agencies shall be submitted to the Stewardship Committee not later than March 1.
2. The Committee shall assess the merits of the respective budgets, the proportionate relationship of each to the others, the goals which are to be sought, and the ability of the church to meet the budgets.
3. The Committee shall recommend to the next General Assembly a combined budget for the succeeding fiscal year, which budget shall specify the amount budgeted for each agency.
4. After the adoption of the combined budget by the General Assembly, the Stated Clerk of the Assembly shall inform the churches of the budget actions taken by the Assembly.
5. It being both undesirable and a practical impossibility for the Stewardship Committee to state the particular benevolence contribution which each congregation should make, it shall make available to the churches for their guidance such information as it may be able to obtain concerning the number of wage earners in the denomination, and average incomes in the nation at large and in the various sections of the nation. This information shall be sent to the churches not later than November 1 so that in planning their

giving for the new year they may be able to weigh these factors in the light of their own ability to give. The churches shall at the same time be cautioned to regard the budget as the very minimum required for the work planned.

6. The Stewardship Committee shall report to the churches at least quarterly concerning the progress being made toward attaining the budget.
7. The Stewardship Committee shall be charged with the encouragement of the practice of biblical principles of financial stewardship in the church. If contributions fall behind budget requirements or if other emergencies or opportunities requiring additional funds arise in the interim between General Assemblies, the Stewardship Committee shall meet and determine by vote what appeal shall be sent to the churches and by what Committee the appeal shall be sent.
8. Ordinarily the Standing Committees may appeal to the denomination only for approved budget items, or items which receive the approval of the Stewardship Committee, and in such a way as will not detract from the giving to the other agencies.
9. Undesignated contributions shall be allocated to each agency in the proportion which each agency's approved budget bears to the combined budget; checks for this purpose should be made payable to "The Orthodox Presbyterian Church" with the notation, "Combined Budget."
10. Designated contributions shall be allocated to the causes designated by the donors.
11. If an agency shall receive the amount set forth in its approved budget, it shall not share further in the allocation of undesignated contributions until all of the other agencies receive their approved budget amounts.
12. If each of the agencies has received the amount specified in its approved budget, undesignated contributions in excess of the approved combined budget shall be allocated to each agency in the proportion which each agency's approved budget bore to the original approved combined budget.
13. Contributions received by bequests or from sources outside the Orthodox Presbyterian Church shall not be reckoned as contributing to the fulfillment of the responsibility of the Orthodox Presbyterian churches for the approved budgets of the agencies.

the substitute motion was defeated, and closing debate revolved about whether points 11 and 12 should be deleted.

In response to a comparison with an 'equalization scheme' used in the 'Southern' Presbyterian Church, a com-

missioner pointed out that there is no legitimate comparison with a scheme which takes a portion of all gifts for such a purpose, whereas our Plan 1 at no point touches designated gifts, but simply tries to give proper weight to undesignated contributions as well.

The vote left points 11 and 12 in the Plan. The final vote, at 1:45 p.m. on Friday, favored the amended form of Plan 1 as printed here by a substantial majority. It likely reflected on the part of most pastors and sessions what one commissioner called "an increasing dissatisfaction at the multiplicity of appeals," along with a hope that the new proposal, with its emphasis on over-all stewardship, might give new direction to an effort to combine budgetary control and fiscal responsibility assumed corporately by the church as a whole through its General Assembly.

Elected to the Stewardship Committee as the three members to be chosen by the Assembly were Messrs. Metzger, Barker, and Keenan (from among nine nominees), and on motion Mr. Barker was named chairman.

### Committee on Correspondence with Other Churches

As the Assembly moved into its last nine hours or so of business, a number of actions were taken in connection with the report of the Committee on Correspondence with Other Churches, Paul Woolley, chairman. Mr. Hunt's motion was approved: that the Committee be instructed to appoint fraternal delegates to bring greetings to the forthcoming synodical assemblies of the Korean Presbyterian Church and the Reformed Church of Japan, with whom missionaries of the Orthodox Presbyterian Church work, and to invite these bodies to send fraternal delegates to our 31st Assembly.

The Committee's renewed recommendation that the Assembly recognize the Australian Reformed Churches as a sister church, subject to their acceptance of this relationship, was adopted. (See an article about this Church in the April *Guardian*.)

In response to a communication from the Reformed Churches of New Zealand, of which the Rev. Raymond Zorn is clerk, the reply of the Committee was approved, to the effect that we appreciate their suggestions as to ways in which we may be of mutual assistance, and that such may be implemented by this Committee through correspondence, including any matters which, on scriptural grounds, may be cause for concern.

It was reported that Mr. Breisch would represent the OPC at the meeting of the Reformed Presbyterian Church in North America, General

Synod at Sparta, Illinois in May; and Mr. Eyres was asked to bring fraternal greetings to the Eureka Classis at Shafter, California at the end of May.

An additional recommendation of the Committee resulted in a proposed amendment to the Standing Rules to provide for this Committee's becoming a sixth Standing Committee consisting of six members, two in each class.

### Gereformeerde Kerken

There were two matters requiring some discussion. The first was adopted in the following amended form:

That this Assembly reaffirm the action taken by the 27th General Assembly disapproving the membership of the Gereformeerde Kerken in Nederland in the Netherlands Missionary Council; and that a committee of three be elected to formulate a thorough and well-documented communication to the GKN 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 communication to the 31st General Assembly for its approval prior to its being sent.

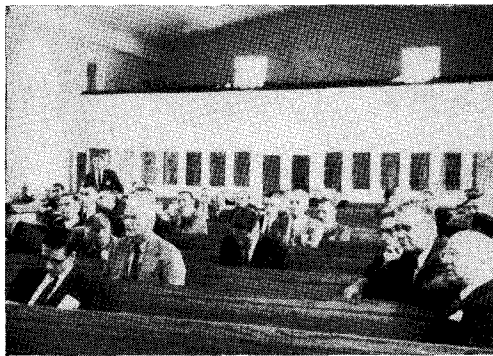
Following the discussion leading to its approval Messrs. Reitsma, Knight, and Elder were elected to the three-member committee.

The Committee on Correspondence had reported itself unable, for conscientious and prudential reasons, to prepare a reply, as directed by the 29th Assembly, to the letter from the Secretary of the General Synod of the GKN.

Mr. Reitsma argued persuasively for his resolution, pointing out that in 1960 our Assembly had expressed its disapproval of the decision of the GKN to remain in the International Missionary Council which was about

to become the Commission on World Mission and Evangelism of the World Council of Churches. A letter sent by our Committee to the GKN in June, 1961 (Minutes, 28th, p. 93) received a reply indicating a considered decision to remain in (Minutes, 29th, p. 68). Expressing his regret that the Committee had not prepared some reply for consideration at this Assembly, Mr. Reitsma went on to say that, from a material point of view, the GKN is now involved in the WCC through its arm on Evangelism. "There are," he added, "three types of 'membership' in the WCC: consultative, affiliation (with one of its divisions), and constituent. It is this middle way of 'affiliation' that the GKN has . . . and compromise is involved when a church takes more than a consultative relationship." In fact, "they could not now withdraw without jeopardizing their whole Mission in Indonesia, according to one of their own spokesmen," he said. Affirming that being a 'sister' church means more than exchanging fraternal delegates for it involves full recognition of a common Reformed basis with mutual exchange of ministers and members, Mr. Reitsma held that we must not keep silent but act responsibly by appealing to this sister communion on the basis of Scripture.

Mr. Knight, agreeing that there is no debate going on now in the GKN as to possible withdrawal from the missions arm of the WCC, but actually some debate on whether to unite with the WCC itself and even to re-enter the old state church, openly advocated by a committee of eighteen, declared that "we could do great service" by further correspondence with the GKN. Dr. Van Til agreed that we are bound to face the question in the near fu-



One member has the floor while the commissioners follow the course of the General Assembly debate.



Participants in Thursday evening popular service: Messrs. Mitchell, G. Coie, DeVelde, Hunt, and Oliver.

ture; "tiny as we are, we simply must speak up eventually, for the issue is plain," he said.

### Lutheran and Reformed Talks

The other question raised had to do with the Committee's determination, after careful consideration, to send a representative to the second meeting, in February of this year, between representatives of Lutheran and Reformed bodies. The Committee reported that the conversations are allegedly not 'directed toward any goal of church union' and offer a good opportunity to the OPC for testimony to genuinely Reformed principles in a situation where freedom of utterance is not restricted. Dr. Van Til consented to be our representative "with some hesitation" (Dr. Stob of the CRC was present and two Missouri Lutherans) but felt there was not necessarily any compromise, for it seemed to be a free and individual discussion, as they kept insisting. While no doubt the interest of the liberals and neo-orthodox is 'ecumenical' in the long run, he felt we would not be responsible for any statement that might come out eventually, if one does.

A motion instructing the Committee to discontinue further participation was, after some discussion, defeated, with about a dozen men asking that their affirmative votes be recorded. Mr. Clowney was convinced that the most serious objection lies in its being a "church consultation by representatives from churches. The modern ecumenical movement proceeds on the assumption that you meet as churches," he said, "but not in an ecclesiastical situation where any discipline can be applied. First you talk about fellowship, then look at the actuality of the situation, and then seek to build fellowship on the basis of this existing situation. . . . We must take their word for it that they are true churches and in effect join in the (faulty) definition by which the discussion is set up."

Mr. Peterson thought that if we do attend, our representative ought to be able to pronounce anathemas; and at one point Dr. Van Til gave assurance that in effect he had been free to do that in bearing witness to the full truth of God's grace.

Most of those who wished the talks continued did so for such reasons as that we should always be willing to talk to those who invite us (Atwell), and that the church may not be re-

stricted from witnessing to individuals or organizations or all sorts of men everywhere (Woolley); nor should we be too fearful that if we do something that we think is right somebody may not understand or may even misrepresent us; "I think we should talk with anybody as a witness to our position" without arrogance or suspicion that makes it difficult to reach people (Clelland).

### Other Committees

The Committee to Confer with Representatives of the Christian Reformed Church reported one joint meeting; and later its submission of a "memorandum regarding the basic view of the limitation of the powers of ecclesiastical courts which is inherent in the constitution of the OPC." It expressed the hope of "some positive advance toward mutual understanding by action of the 1963 Synod of the CRC." On motion the Moderator appointed two additional members and an alternate to serve with Messrs. Woolley and Roeber: Messrs. Clowney and Busch, with Mr. Vining as alternate.

The Committees on a Hymnal and on Radio and Television were continued, as was the one on Rules for Presbyterian Minutes. The Moderator was empowered to appoint a replacement for Dr. Skilton, who requested to be relieved of his responsibility on the Committee to Study the Doctrine of Guidance. Mr. Sloat was named, with Dr. Young as alternate, to serve with Drs. Knudsen and Kline. The Committee on a 25th Anniversary Booklet was re-named for the 30th Anniversary! Mr. Bruce Coie was continued as liaison representative to the World Home Bible League.

Mr. Dunn, for the Committee on Overtures and Communications, recommended in answer to the request of the Presbytery of California for advice in its desire to waive the requirement for Hebrew in the proposed reception of the Rev. Herbert Butt, that it be waived, since it is allowable in exceptional cases by our standards, and there is evidence of unusual qualifications. The overture from that Presbytery was referred to the Committee on Revisions.

Messrs. Reitsma and Galbraith reported as fraternal delegates to other bodies just prior to the recess for the night, and Mr. Oliver the next morning.

### SATURDAY, MARCH 30

Mr. Georgian reported for the Committee to Examine Presbyterian Records, that the Minutes of the Presbyteries of California, New Jersey, Philadelphia, and Wisconsin were approved without exception.

### Silver Spring, Md. in 1964

#### April 28 - May 2

The invitation of Knox Church, Silver Spring, Md. was accepted, on the recommendation of the Committee on Date and Place, and the 31st General Assembly was set for Tuesday, April 28, 1964 at 9:00 a.m., "and that if the Assembly should continue so long, the order of the day at 12 noon on Saturday, May 2 shall be the reading and approval of the final Minutes of the Assembly." Thus for the first time a terminal point was designated with only a few feeble protests. On a further motion the Clerk was directed to provide for at least 38 hours of deliberation by noon on that Saturday, since Mr. Barker had computed this to be the average time required. A bit later another motion invited the session of Knox Church to sponsor a devotional service on Monday, April 27 at 7:45, including the administration of the Lord's Supper. A Committee on Arrangements was erected consisting of Messrs. Ellis, Roskamp, and Elder de Haas.

A budget was adopted for General Assembly expenses of 50c per communicant, plus \$1.00 for the Travel Fund, a total of \$1.50 per member. Messrs. Hall, Vining, and Elder Murphy were named to the Travel Fund Committee for the 31st Assembly.

An appropriate resolution of thanks to the host church and other friends

**Snack-time found delegates enjoying refreshments provided by the host church.**



*The Presbyterian Guardian*

was adopted. On motion the Moderator appointed a committee of three on Hospital Insurance Plans: Messrs. Bordeaux, Keenan, and Parker.

After a 40-minute recess for typing the final Minutes, and the reading thereof, the Minutes as a whole were approved, and the Moderator dissolved the 30th General Assembly, leading in prayer and pronouncing the benediction at 12:35 p.m.

## Boardwalk Chapel 1963 Summer Speakers

Extensive renovation of the Boardwalk Chapel is under way as preparations for the 18th season of preaching the gospel at 4312 Boardwalk, Wildwood, near completion. The Chapel Committee of the Presbytery of New Jersey has announced the appointment of the Rev. Leonard Chanoux as resident manager for the summer.

Mr. Thomas Mullen of Vineland will again be organist, with music at dusk every night of the week prior to the service. A feature-length film is to be shown each evening following the preaching. The chapel is also open afternoons for music, consultations, and literature. Special music is planned for every night, from the opening day on Friday, June 28 through Labor Day, September 2.

The schedule of speakers is as follows:

- June 28-July 4:  
Rev. A. Boyce Spooner, Hatboro, Pa.
- July 1-7:  
Rev. Howard Hart, Bellmawr, N. J.  
Rev. Everett DeVelde, Vineland, N. J.
- July 8-14:  
Rev. Arthur Olson, Bridgeton, N. J.
- July 15-21:  
Rev. Calvin Busch, Morristown, N. J.
- July 22-28:  
Rev. Leslie Dunn, Portland, Maine
- July 29-August 4:  
Rev. Wendell Rockey, Jr., Cranston, R. I.
- August 5-11:  
Rev. Robert Eckardt, Wilmington, Del.
- August 12-18:  
Rev. Cromwell Roskamp, Baltimore, Md.
- August 19-25:  
Chaplain John Betzold, Fort Dix, N. J.
- August 26-September 2:  
Rev. Thomas Champness, Garfield, N. J.

"Pray that souls shall be saved this summer at Wildwood, and that others will be helped in their Christian faith," asks the Rev. Everett DeVelde, the

executive director for the Committee of Presbytery. Plan to attend the Chapel when you come to the shore, and tell your friends about the nightly meetings. Visitors are cordially welcomed.

## Knox Church Relocates

Knox Church of Philadelphia is now holding regular services of worship at 10:30 a.m. and 7:30 p.m. in the Brookline Fire Hall, Darby Road near Brookline Blvd., Havertown, Pa. The move was occasioned by the removal of most of the active members to this suburban area, according to Licentiate Norman Shepherd, who is serving as stated supply.

Elder Joseph Duggan, who has shared the preaching duties, conducts a church school for children at 11:45 a.m. as part of an intensified program of witness, evangelism, and instruction. At the same hour Professor John Murray leads a class for adults.

Mr. Shepherd, whose ordination is planned for June 28, and who has been appointed Instructor in Systematics at Westminster Seminary, will continue as stated supply of Knox Church. He has requested the prayers of the readers especially on behalf of the evangelistic endeavor now under way.

## Presbytery of Philadelphia

The Presbytery of Philadelphia held its May meeting at Community Orthodox Presbyterian Church, Center Square, Pa. The Rev. John Galbraith conducted the opening devotional service at 10:45 A.M. Following recess at 12:30 P.M. the ladies of the church served lunch.

Greetings were heard from fraternal delegates of the Evangelical Presbyterian and the Reformed Presbyterian Churches.

Mr. Sam Allison, recently received with his wife into membership of the Center Square Church, was received under care of Presbytery, as a candidate for the gospel ministry.

It was reported that Licentiate Norman Shepherd has received a call as stated supply of Knox Church, Philadelphia, and also has been given the appointment of Instructor in Systematic Theology at Westminster Seminary. In the light of these calls, Mr. Shepherd

was examined by Presbytery for ordination, and is to be ordained on June 28, 1963, at the Calvary Church, Glenside. The Rev. John Murray of the Presbytery of New York and New England has been invited to preach the sermon, and the Rev. Arthur W. Kuschke, Jr. will moderate the meeting.

The Faith Presbyterian Church (Unaffiliated), Fawn Grove, Pa., petitioned Presbytery to be received as a particular congregation of the Presbytery, and a committee of three was appointed to confer with the Session of Faith Church in regard to this matter, and to report with recommendations to the next regular meeting of Presbytery.

Presbytery also took final action to dissolve the congregation of Redeemer Orthodox Presbyterian Church, Newtown Square, Pa.

CROMWELL G. ROSKAMP  
Assistant Clerk

## Robert George Jones

Robert G. Jones, an elder in the Orthodox Presbyterian Church of Garden Grove, California, died suddenly on March 17 at the age of 60. He was a charter member of the church and had served as its treasurer for many years. Despite periods of poor health he was a loyal and faithful servant of the Lord and often worked beyond his strength for the sake of his family.

Mr. Jones is survived by his wife, Lillian, two sons and two daughters at home, and a married daughter, Mrs. Kenneth Kitts, of Anaheim, and one grandson, besides a host of friends.

## New Addresses

The Rev. Laurence N. Vail, 917 Timber Lane, Vienna, Virginia.

The Rev. Edward Wybenga, Edgerton, Minnesota.

### WHEN IN WILDWOOD, N. J.

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# THE CHANGING SCENE

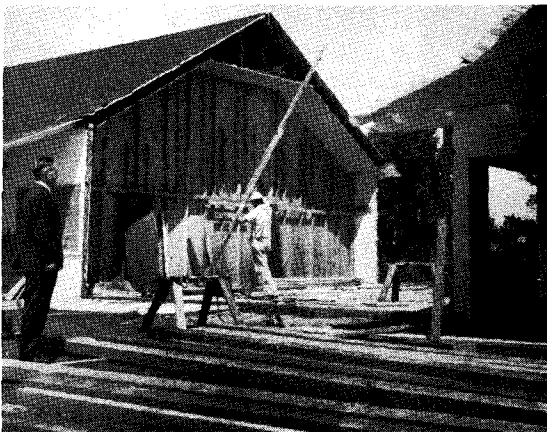
HENRY W. CORAY

A visit to the public library can be as frustrating as the game of golf. In addition to the presence of thousands of books there are on its shelves legions of magazines. I counted two hundred and forty in the Palo Alto Library. The author of Ecclesiastes reminds us that "of the making of many books there is no end," and adds, "much study is a weariness of the flesh." This is true, surely. And yet neglect of reading inevitably leads to what T. S. Eliot has called "the hollow man." "Reading," said Bacon, "maketh the man full." It is a sharp and quite pitiful commentary on the low level of American culture that only about seventeen per cent of the population engage in any book reading whatever. I have an idea that the percentage of readers in the Christian community isn't much higher.

Suffer a few random thoughts that we hope may help prime the machinery

Pastor Elliott watches work on addition planned to seat nearly 100 more persons in the Garden Grove, California Orthodox Presbyterian Church. The building was split and the front section moved out 24 feet, and then the two sections joined.

This is the second addition since the building was erected seven years ago.



of the believing but often lazy intellect.

How much time do we spend mastering the Bible? Our Savior's mind was saturated with Old Testament passages. What about ours? How many minutes do we invest per day in the Word of God and how many hours staring vacantly into the Cyclops of the livingroom, that diverting television set? Do we realize that we can read the New Testament in approximately the time it takes to read one issue of the *Saturday Evening Post*?

Shakespeare quoted over twelve hundred times from Scripture. Emerson, no friend of evangelical Christianity, yet labeled the Bible "the alphabet of the nations," and "an engine of education of the first power." How educated are we, really?

I would like to urge that you not be frightened or bewildered by the superabundance of periodicals. You say, "But I can't afford to subscribe to the magazines I'd like to read." Answer: You don't have to. Pass a few valuable hours every week in your public library; you won't be wasting time. In addition to magazines reporting current developments in God's world, you will enjoy, say, excellent and stimulating pieces in *The Atlantic*.

As for books, one has to be discriminating here. Dimnet once wrote, "You can't afford to read good books. You can afford to read only the best." Don't neglect the standard classics. Paul didn't in his day; see Acts 17:28. In the sphere of common grace, the Spirit of God has evidently been pleased to endow some non-Christian writers with profound powers of expression. One may learn much from them. Melville is such a craftsman. Maugham is another. These men are often bitter and cynical, and yet who will say they have not put human na-

ture under the microscope with keen and fine penetration?

Poetry has a happy way of stirring the imagination and also enriching the vocabulary. Like good music it appeals to the emotions. Henry Zylstra in his *Testament of Vision* charges us of the Reformed persuasion of overworking certain cliches. The gifted poet will help us overcome this fault. Nor can I go to Donne or Lanier without having my heart sing. I know nothing of the life or character of Stephen Vincent Benet, but I always read his immortal *John Brown's Body* with strange stirrings of soul.

"Culture only survives," it has been said, "when it receives a constant flow of vitality from those who practice it."

\* \* \*

A compulsive play, *A Man for All Times*, has been running on Broadway over two years. It rips the mask of hypocrisy from the faces of world-famous churchmen. The punch line comes at the climax when the Common Man says, "It isn't difficult to keep one's friends. Just don't make trouble—or if you must make trouble, make the sort of trouble that's expected. Well, I don't need to tell you that. Good night."

\* \* \*

It strikes me there are three types of fault:

One is known to God and self,  
But not to others;  
One is known to God and others,  
But not to self;  
The third is known to God alone.  
"Lord, that which I see not  
Teach Thou me."

*The Old Chinese Philosopher*

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