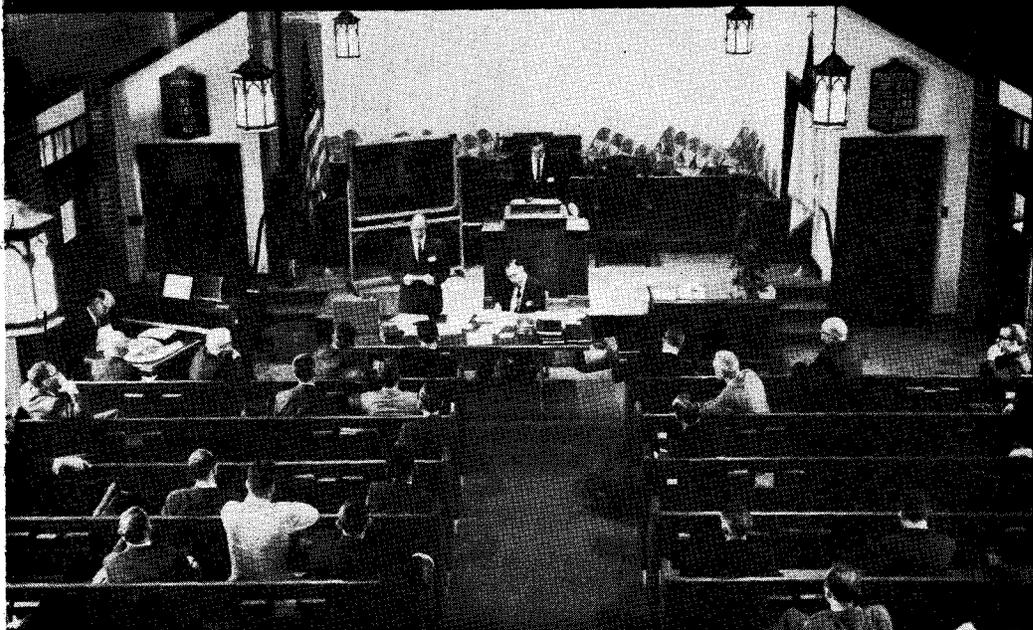


# GUARDIAN



CLOSING SESSION IN KNOX CHURCH, SILVER SPRING, MD.

## General Assembly Report

**W**hen Moderator Glenn Coie pronounced the benediction shortly after one o'clock on the first Saturday in May commissioners to the 31st General Assembly of the Orthodox Presbyterian Church stepped out into the first sunshine they had seen in a week. Yet not even the intermittent rains had dampened the warm fellowship and good-spirited debate that characterized the church's best-attended annual meeting. Thanks to modern air travel, some of the more than one hundred delegates were able to have supper back home even in California, while others remained to worship or preach as guests of congregations in the East.

Silver Spring, Maryland was garbed in the moist but fragrant beauty of the Creator's vernal pastels.

*(continued on page 68)*

## Lessons of Value

EDWARD WYBENGA

### **Humility — Luke 14:7-11**

Sitting there at the banquet Jesus took note of the fact that the guests all sought for "the chief rooms," the higher places of honor closest to the host at the head of the table. They were all motivated by selfish ambition. They wanted to be conspicuous and important in the eyes of men.

Jesus sought to correct this evil by giving a parable about a wedding feast. They who chose the highest places were embarrassed when they had to give them up for other guests more honorable than themselves. It is much better, Jesus said, to choose the lower seats, and then to have the host come and say to you, "Friend, go up higher." Thus you will be honored instead of disgraced in the sight of the guests: "For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." This is an unfailing principle of divine providence in dealing with men.

### **True Charity — (vv. 12-14)**

What a lesson we have here on doing good in a self-disinterested way, without seeking or expecting a return! Said Jesus: "When thou makest a feast, call the poor, the lame, the maimed, the blind." How different this is from the ways of the world. When people give, they want first to make sure that they will be repaid again. Such giving is no giving at all, is it?

Why is giving to the poor and needy of the earth, giving for the work of the church and the spread of the gospel over the world—why is such giving real giving? Because you get nothing tangible in return. You give out of the pure love of your heart for the destitute of the earth and the perishing souls of men. But you should not suppose that you have lost anything by such giving. You always receive far more than you give. You are richly rewarded even now by the good

feeling it brings to your heart, knowing that God is being glorified and man is blessed by your giving. And you shall further be rewarded "at the resurrection of the just" by God himself, with all the rewards of God's love and grace for all eternity.

### **Accepting the Gospel — (vv. 15-24)**

One of the guests present at the feast suddenly exclaimed, "Blessed is he that shall eat bread in the kingdom of God." Jesus takes the occasion to point out that the blessedness of the kingdom will come only to those who accept the gospel invitation, whether they be Jews or Gentiles.

To make this truth very clear Jesus presents another parable, that of "The Great Supper." Many were invited to come. Then, when the time had arrived and the supper was ready, a servant was sent forth to call the guests, saying, "Come, for all things are ready."

But they scorned the invitation and rejected it, and dishonored the one who had invited them. They proceeded to give flimsy excuses. One said, "I must examine a piece of ground that I have bought." Another said, "I must try out the oxen that I have bought." A third said, "I am just married; I can not come." So, Jesus would say, many deal with the gospel invitation. They scorn it, reject it, despise God who gave it.

But God will not permit his gospel to fail. God will not have an empty heaven or a "great supper" all prepared with no one to partake of it and enjoy it. And so, God's servants are sent forth again, this time into "the streets and lanes of the city," among the publicans and sinners, among the Gentiles despised by the Jews and cast out as worthless. Many gladly accepted the gospel invitation.

Even so, there was room for more, and therefore more must come. The

servants are sent forth again, this time into "the highways and hedges" outside of the city—the heathen sunk in the depths of superstition, ignorance, and degradation. They were "compelled to come in"—not forced but urged with the greatest urgency because of the importance of the matter. The down-trodden of the earth invited to a "great supper" given by a King! Whoever heard of that? But they came—millions of them came and the house of salvation was filled.

And what became of those who despised and rejected the gracious invitation in the first place? They themselves were rejected and excluded from the kingdom of God.

### **True Discipleship — (vv. 25-35)**

And now it is important for those who accept the gospel to realize what is involved in such acceptance. What does Jesus mean in verse 26? He certainly does not mean that we must actually *hate* our closest relatives and our lives in order to be his disciples. That would be contrary to God's revealed law and will, the law of love. Jesus means that we must give to him and his work our first consideration. If a choice must be made, it must be made against relatives and friends and life itself—and for Christ! We must regard with aversion anything that would stand in the way of rendering whole-hearted service to Christ.

Furthermore, true discipleship requires bearing a cross. The cross is a symbol of self-denial, suffering, and death. We must be willing to go all the way for Christ's sake. A true disciple is one who has counted the cost, and then has made up his mind that he will pay the price.

Such discipleship alone is of true value. It is like good salt, not mixed with dirt and decaying matter. Salt is for the purpose of purifying and preserving food. If it fails to do that, it is good for nothing. It must be cast out.

If Christianity loses or fails to exert its purifying power in the world, there is nothing to prevent the world from going down to complete corruption and utter ruin. "He that hath ears to hear, let him hear."

Let Christians take note!

Cover photo by Max Beard.

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# Jesus Identifies with Us

WILLIAM L. HIEMSTRA

**Matthew 10:40:** "He that receiveth you, receiveth me, and he that receiveth me receiveth him that sent me."

In this beautiful verse of the Bible, Jesus says that he *identifies* with his disciples. He says that he is concerned about us, so much so that he makes our cause his. We ought to be so much impressed with this truth that we will want to make his cause ours.

You know how easily we identify ourselves with someone else, particularly with those who are close to us. The most familiar illustration is the way in which a father identifies with his son and the son with his father. A mother identifies with her daughter and the daughter also identifies with her mother. As we read a book we often share the joys and the sorrows of the hero or the heroine. This occurs because we are identifying with that character. We are seeing something of ourselves in that character. Identifications are necessary to some degree. If we are going to be helpful to others we must function as persons, not machines, and we need this quality of interpersonal relationship. There is a danger, however, that we may overly identify and consequently personalize everyone else's troubles to make them our own. No human being is able to do this and maintain his own well being.

In the Bible we find some examples of close identifications which were helpful: the relationship of David and Absalom, David and Jonathan, and Abraham and Isaac. The identification of Jesus Christ with his disciples was very close. Many times Jesus took up the cause of his disciples. The Pharisees said to Jesus' disciples, "Why does your Master eat with Publicans and sinners?" The disciples, mostly ignorant fishermen, were no match for these learned leaders among the Jewish people. They could not answer properly, but the Lord came and he answered for them. He identified with them; their hurt was his hurt and their trouble was his trouble.

The same thing happened when the disciples were criticized for eating corn

on the Sabbath Day and for not washing their hands before meals. Our Lord was the champion of his disciples. He still is the same for you and me. This is the testimony of his Word and of his Spirit. Though we do not always know what to answer concerning the accusations of conscience or the accusations of the great accuser. Sometimes we are speechless and it is wonderful that Christ speaks a clear word in our time, as he shall say with clarion clarity at the final judgment, "These are mine!"

The close identification of Jesus Christ with his disciples became possible because he took our human nature to himself, and he also gave us his quickening spirit. He has written our names in the Book of Life. We know we are branches of the true vine, we are sheep of the good and great shepherd.

Christ also asks that we identify with him. This is a reasonable expectation. However, Jesus isn't a bargain hunter. He does not say, "If you are not going to identify yourself with my cause in a perfect manner then I will have nothing to do with you." But Jesus expects that his identification with us will make such a big impression upon us that without too much prompting or additional exhortation we will naturally want to identify with him and with his cause.

The Lord asks us to confess him before men. He wants us to be willing to stand up and be counted. We may not have to say much. Sometimes we shall have to say nothing. But Jesus wants us to know ourselves in relationship to him and then not to be ashamed of him. When we consider that he is not ashamed of us, this helps us in not being ashamed of him. It is the connection of discipleship that we need. This is a truth which is of great practical value because it can encourage us to lean hard upon Jesus Christ. When we do that we are best prepared to attempt some great thing for Christ: perhaps a small thing in comparison with that which someone else might do, but human comparisons will not be too important to us when we identify with Christ.

If we will identify with Jesus Christ, we can say, "Now I am Christ's and he is mine, He has made my cause his cause and because of that I have made his cause to be my cause. I am no longer concerned in the first place about how much it is going to cost me. I am not concerned about what I am going to get out of it."

If we were to begin thinking about personal gain we would soon realize that we have received more blessings than we can count, more than we can think, more than we can imagine, because the Scripture says that in Christ we are possessors of eternal life. The Bible also says that the ear has never heard and the eye has never seen and the mind has never yet begun to understand and never will comprehend the excellent glories that belong to those who are in Christ Jesus.

We may rejoice that Jesus identifies with us. May we be prepared to identify with him. We will have many opportunities in our lives to do so every day. Perhaps someone will also touch your life as this person has identified with Christ and seeks to reach us with the spirit of Christ. We will then intuitively feel that Christ must be interested in us because his children are. May the Holy Spirit cause you to remember the truth about Christ's identification in such an important way that it grips you in your whole being so that you will desire voluntarily to identify with him in some small or big way.

*PRAYER: Dear God, We thank thee for every word of encouragement, of instruction, of enlightenment, and for everything which thou hast said which is so important to us. We thank thee for the Bible and the beautiful words of Jesus. May they become more meaningful to us. May they be indelibly written upon our minds and hearts so that we will never be the same. May the truth of Jesus' identification with us do something to us so that we shall be conditioned properly to do something for thee. We pray that thou wilt receive our thanks for thy good gifts today, and all the favors of thy love. May we experience throughout the night thy loving care. May we rejoice in the assurance of thy salvation. May thy healing hand be upon us to guide us in thy will and way so that our lives will count for Christ, whose we are and whom we serve because he is ours and we are his. Amen.*

# Orthodox Presbyterian 31st Assembly

(Continued from the cover)

THE EDITOR

And the members of the host church (Knox) received the visitors into their homes with capital hospitality! A few stayed with families of the Vienna and Fairfax congregations across the Potomac. The careful planning of the Committee on Arrangements provided such details as a listing of some 30 possible eating places for luncheons.

The good-natured patience of host-pastor Charles Ellis and many helpers was always in evidence. Delicious evening meals served at the church were most conducive to relaxed intervals prior to the resumption of evening business. A climax came at the Friday meal with the mimicry of the Rev. Herbert Butt and the tale of the coming of Big John narrated by the inimitable John Hills (no relation).

Following a well-attended and worthwhile pre-Assembly conference—workshop for pastors and home missionaries, a devotional service with the observance of the Lord's Supper was held on Monday evening under the auspices of the local Session, with visiting ministers and elders participating. The sermon was preached by the Rev. LeRoy B. Oliver. On Thursday evening Dr. Edward J. Young spoke on the Authority of Scripture.

## TUESDAY, APRIL 28

The Moderator of the previous Assembly, Mr. Oliver, constituted the 31st General Assembly with prayer at 9:00 a.m. Tuesday and delivered a brief message on the Church's Doxology from Ephesians 3:20-21. The Assembly convened at 8:45 on succeeding mornings following devotional services led by the Rev. Messrs. Calvin Malcor, Thomas Champness, Leverne Rosenberger, and George Haney.

## Assembly Roll

A total of 113 commissioners (plus three alternates) gave this Assembly a peak attendance (last year's was 99, and five of the previous ten were 81 or less). Of the total, 89 were ministers, and of this number, 70 were pastors. All the resident pastors were present from Ohio and Wisconsin, and all but one were able to attend from New Jersey, New York and New

England, Philadelphia, and Southern California Presbyteries.

Twenty-four congregations were represented by elder-commissioners (previous high 23 in the past decade). From the Dakotas came Karl D. Higgins (Park Hill, Denver). Five elders were from the Presbytery of New Jersey: Richard A. Barker (Grace, Westfield); Floyd C. Graf (Faith, Pittsgrove); W. A. De Jonge (Community, Garfield); Harold R. Keenan (Emmanuel, Morristown); and F. C. Metzger (Covenant, East Orange).

Elder Dirk Heuseveldt (Memorial, Rochester) is in New York and New England Presbytery. From Ohio came Lloyd Bailey (Nashua, Edinburg) and Melvin Copeland (Wayside, Grove City). Eight Sessions within the Presbytery of Philadelphia sent elder-commissioners: L. Fred Baum (First, Baltimore); David A. Carson (Grace, Vienna); F. Kingsley Elder (Trinity, Hatboro); Fairvan C. Lenker (Calvary, Middletown, Pa.) with Donald Kulp and Ronald Murphy as alternates); Marvin Linkous (Faith, Fawn Grove); Clyde G. Miller (Trinity, Fairfax); Lewis W. Roberts (Mediator, Phila.); Carlton Robinson (Knox, Silver Spring) with Ray E. Logsdon as alternate.

Dan A. Hames (Galloway, Miami) hails from the Presbytery of the South. Three elders traveled from Southern California: L. H. Barker, (First, Long Beach); Robert L. Pope (Greyfriars, Torrance); and Clarence P. Taylor (First, Manhattan Beach). Wisconsin Presbytery also had three: Henry L. Brinks (Bethel, Wheaton); Oscar Claerbout (Calvary, Cedar Grove); and Earl DeMaster (Bethel, Oostburg).

The following fraternal delegates were enrolled as corresponding members at various times during the course of the proceedings: the Rev. Wayne F. Brauning, the Reformed Presbyterian Church in North America, General Synod; the Rev. Richard M. Hartwell, the Christian Reformed Church; Dr. Paul S. Myung, the Presbyterian Church in Korea; the Rev. Kenneth G. Smith, the Synod of the Reformed

Presbyterian Church of North America; the Rev. Kichisaburo Yasuda, the Reformed Church in Japan; and the Rev. Robert Wildeman, of the Evangelical Presbyterian Church.

Although he did not attend as an official delegate, the Rev. Robert Grossmann, the Reformed Church in the U.S. (Eureka Classis), was present on Thursday and was invited to bring greetings. Dr. Paul G. Schrottenboer, who is General Secretary of the Reformed Ecumenical Synod, was enrolled as a corresponding member when he arrived on Thursday. The Rev. Eugene Grilli, pastor-elect of the Lisbon, N. Y. Church (OPC), was presented to the Assembly. Among others introduced was Miss Harriet Teal, of Denver, known to many as a devoted Sunday school and Bible class worker since the early days of the Orthodox Presbyterian Church.

## Officers Elected

Stated Clerk Robert Eckardt reported receipts of approximately \$2600 for the General Assembly general fund from 52 churches. On the final day the per communicant amount for this current year was set at 60c (up 10c) in view of the new obligation of \$975 as our share of expenses of the revitalized Reformed Ecumenical Synod through 1964.

Since a few churches had not yet submitted their 1963 statistics, the Clerk was unable to prepare a statistical report. A motion to censure these churches was defeated, but in an effort to relieve the Clerk of this burden and let someone else do the apparently necessary prodding in fulfillment of this task it was decided to elect a Statistician. Mr. Robert Vining was chosen.

There were five nominees for the office of Stated Clerk: Messrs. Elliott, Eckardt, Phillips, Edwards, and Georgian. Mr. Eckardt was reelected on the second ballot.

Eight men were nominated to serve as Moderator: Messrs. Reitsma, Ellis, Johnston, Nicholas, Meiners, G. Coie, Busch, and Olson. Mr. Glenn Coie had a plurality on the first two ballots

and was elected on the third over the next closest man, Mr. Busch. In nominating him, Mr. Atwell had called attention to Mr. Coie's growing prowess as a parliamentarian. It did not take long for his capability to be demonstrated, and though he may have been a little too abrupt with a couple of the commissioners, it was because of his zeal to keep things moving through a full docket toward the Saturday noon deadline.

The Rev. Glenn R. Coie is the indefatigable home missionary-pastor of Sharon Church, Hialeah, Florida. At the Pastors' Conference prior to the Assembly he spoke on "Organization of Finances in the Local Church," giving many practical suggestions for carrying out the principles of stewardship so well exemplified in his own ministry.

The Rev. Laurence Vail was chosen Assistant Clerk on a second ballot, Messrs. R. A. Barker and Georgian being the other nominees.

### Communications and Committees

The reading of seven overtures and 28 communications, which began before the luncheon recess, was concluded afterwards. The custom of opening the afternoon and evening business sessions with the singing of a psalm or hymn was continued this year. Following the adoption of a docket, the overtures and other communications requiring consideration for possible action were by motion referred to appropriate committees.

Moderator Coie appointed the following temporary committees to serve during the Assembly as required by the by-laws or authorizing motion: Overtures and Communications: Messrs. Eyres (convener), Willis, Bird, Breisch, and Metzger; Presbyterian Records: Messrs. DeVelde (convener), Peterson, and Claerbout; Date and Place: Messrs. Olson and DeJonge; Travel Fund: Messrs. Hall, Vining, and R. A. Barker; Standing Committee Records: Messrs. Ahlfeldt, D. Stanton, and Robinson; and General Assembly Matters (particularly items coming from the RES): Galbraith (convener), Reitsma, Murray, Adams, and Kellogg. The motion had specified that the three delegates attending the 1963 RES were to be included.

The Rev. Raymond Meiners was named a committee of one on Necrology, and at a later point in the As-

sembly a Memorial Minute was spread upon the record in memory of the late Walter J. Magee, whose death occurred on October 11, 1963. His faithful service of churches in North and South Dakota and Nebraska was noted and, after four years of labor in the Synod of the Reformed Presbyterian Church of North America, his return to the OPC in 1959. The Assembly extended its "Christian sympathy to the bereaved family, rejoicing with them that they sorrow not as others which have no hope, but as those who have the expectation of the resurrection of all those who sleep in Jesus."

### Home Missions

When it came time to read the report of the Committee on Home Missions and Church Extension, an expected motion that standing rule #35 be suspended in order to record the report without having it read was passed. The rule says that reports are to be available at least six weeks prior to the time of the Assembly in such a case. A similar suspension of the rule was voted in nearly every instance, which led to a proposed change from "six weeks" to "one week" voted on the final day for submission to the next Assembly as a possible amendment to the Standing Rules.

In its report on the 16 home mission fields the committee found much cause for rejoicing in the progress of most of the congregations. (Particular needs and problems are usually listed in the prayer requests with the "Messenger.") While the committee began aid to three new fields in 1963 (Eugene, Ore., Vienna, Va., and the Spanish-speaking work in Vineland, N. J.) it contemplates only one new salary aid this year, namely, a previous commitment to First Church, Hamilton, Mass. when pastor-elect Wendell Rockey assumes his task this summer.

In 1965 the committee desires to open two new fields.

(At the 29th Assembly in Cedar Grove a "five-year plan" of expansion was approved, but limitations in both money and men will continue to curtail such an effort for the immediate future. We plan to return to this topic in a future issue as it is of paramount importance for the Orthodox Presbyterian Church.)

After a few questions and comments on the report nominations were opened for the class of 1967. Elders Garret Hoogerhyde and Ronald Murphy, the only two proposed, were declared elected. Six ministers were nominated, Messrs. Adams, Busch, Clough, Hall, Eckhardt, and Atwell, and on the first ballot Messrs. Busch, Eckardt, and Atwell were elected.

At this point the first of several reports of fraternal delegates to other bodies was presented. These reports came from Mr. Eckardt (1963 Synod of the Christian Reformed Church); Mr. Johnston (1963 Synod of the Reformed Presbyterian Church of North America); Mr. Eyres (1963 Classis of the Reformed Church in the U.S.); Mr. Bordeaux (1964 Synods of the Evangelical Presbyterian Church and of the Reformed Presbyterian Church in North America, General Synod); Mr. Breisch (1963 Synod of the latter body); Mr. Bruce Hunt (1963 General Assembly of the Presbyterian Church in Korea).

### Foreign Missions

The report of the Committee on Foreign Missions included a survey of the work on each field, a significant gain in contributions from all sources, the need of additional personnel beyond the 25 now on the active missionary roll. An exhortation was included "to lay the missionary challenge constantly before our members, especially our youth, so that they may

Moderator Glenn R. Coie is welcomed to the chair by previous Moderator LeRoy B. Oliver



be moved to give their lives and their possessions to the spread of the gospel to the ends of the earth."

In response to several questions Mr. Galbraith noted that the support of the Den Hartogs in Eritrea is coming in its entirety from outside the OPC; that the OPC will hold title to the proposed hospital in Eritrea; that promised support for the Nilsons is from individuals and churches beyond their present commitments; and that the revised furlough schedule (partly at the request of the Korean Mission) will bring the Gaffins, the Hards, and the McIlwaines home late this summer, with the Conns and the Johnstons coming in 1965, only the Mahaffys in 1966, and the Andrewses and Duffs in 1967.

A question was raised as to why we have lost some native evangelists to other missions and whether Eritrean converts are able to help support such. Mr. Bird said it has been our policy not to employ nationals as evangelists, since this practice (as observed when others have tried it) leads to all sorts of people expressing interest in order to gain employment; yet it is a fact that Eritrean converts are too poor to sponsor a paid evangelist themselves. Mr. Kellogg wondered whether the Bible forbids us from ever doing this. "We must evangelize," he said, "and we do have a mutual responsibility. After careful examination could we perhaps get a genuine convert to help us do this work?"

### Committee Report on Ministry of Mercy

The afternoon session was brought to a close with the reading of the committee's "Report on the Ministry of Mercy and the Mission of the Church" by Mr. Ellis, president. Its position is "that the Scriptures not only sanction or permit medical missionary work but also require it under conditions of need." The report limited itself to answering the question: Is a ministry of mercy a legitimate part of the missionary work of the church? The affirmative answer was based on the following considerations:

- 1) There is a direct correlation between the spiritual and the natural.
- 2) Christ's redemption is for both soul and body.
- 3) Jesus' ministry was to both the souls and bodies of men. His healing ministry was not a kind of auxiliary service in addition to his message, but

it was bound up with the discharge of messianic ministry.

4) Jesus' healing ministry was an outflow of his compassion, and if the church has that same compassion it also will seek to heal. . . . In some countries the need is largely being cared for by others. In Eritrea, however, our church, through its missionaries, sees a need which is not provided for and which they themselves cannot supply. . . . If the church can demonstrate that their con-

cern is for the people themselves, they may be brought to understand the compassion of Christ.

5) Jesus commanded the church to continue his compassion for body and soul.

6) The disciples carried out Christ's injunction to care for the bodies of people.

7) We are to use such talents as God has given. Although we don't have miraculous gifts we do have the gift of healing in another form.

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### GREETINGS FROM GUAM

P.O. Box 728, Agana,  
Guam, M. I. 96910

April 22, 1964

BELOVED FATHERS AND BRETHREN:

**G**reetings in the blessed name of our Lord and Savior Jesus Christ from your Orthodox Presbyterian Mission on Guam, and in particular from me, your fellow presbyter and, like every one of you, a bond-slave of Christ. Yet I'm sure you will confess with me it is such sweet bondage, constituting, as it does, our highest freedom and our greatest joy.

Spurgeon aptly notes that three characteristics (among others) of that soul to whom and through whom Christ manifests himself are happiness, humility, and holiness. Let us seek and pray earnestly that these three graces adorn our daily lives.

I remember with unrestrained pleasure my being in Silver Spring a little over a year ago, participating in the missionary conference, followed by the wonderful fellowship at the Westminster Alumni gatherings, then the missionary conference at Pittsburgh, and finally the General Assembly at Vineland and my subsequent tour of the churches. I want you to know these memories are among the most precious I possess, especially comforting to me now that it appears in the gracious and sovereign providence of God that I'll not have the joy of participating in such blessed fellowship again.

The time has come when I must stick pretty close to my doctor and hospital here. I'm embarrassed and sorry that I have been such a nuisance to the whole church for so long simply because I'm too ornery to give up fighting this cancer, but the fact is that the thing is really closing in on me now . . . abdomen . . . above my right ear . . . left thigh . . . and a recent

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*This letter from the Rev. E. L. Wade was addressed as a communication to the recent General Assembly. With his permission we reproduce it here, slightly condensed.*

indescribable headache which the doctor is almost sure indicates a brain tumor . . . but I always find some relief at such times in reflecting on the real sufferings of Christ.

It's all in God's good hands—what blessedness to know that! I also find it helpful when these things come my way to pray the harder for others who are truly sick and suffering.

I personally appreciate, more than I can tell you, all the love and interest, the letters, the support, and above all the prayers in our behalf from the various individuals, Sunday schools, societies, and churches. Our Guam Mission folks join me in my deep gratitude.

I do little preaching now but conduct various weekly instruction classes and do some pastoral calling. So far the work hasn't lost ground because of my handicaps, but has actually made some progress, especially spiritually. But the time has come when another must come and take over the leadership. Which one of you will it be? You will have to be willing to work hard, but besides living in one of the most pleasant and beautiful places in the world, there should be other great rewards. I challenge every one of you seriously to consider if you may or may not be the one whom God would have to come. May God give you a "hearing ear" and a "seeing eye"!

Again, our prayer for God's richest blessings upon you all. Brethren, pray for us.

As ever, yours in Christ,

LYNNE WADE

8) The command of Christ to heal was to the continuing church.

A minority report submitted by Dr. Meredith Kline was read by the clerk. Since the issues were brought into sharpest clash by this minority statement and a subsequent prepared reply by Mr. Bird, we shall endeavor to print elsewhere a condensation of the two statements, particularly in response to a number of requests.

(see pages 81, 82)

No business meeting was scheduled for Tuesday evening in order that the temporary committees of the Assembly might work at their assignments.

### WEDNESDAY, APRIL 29

After the reading and approval of the minutes of the previous day and a brief report of the Travel Fund Committee, the entire morning was given over to discussion of the matter of medical missions, with no less than a dozen motions being offered. Mr. Bird's statement, coming early in the day, somewhat similar in tone to that of the minority report, was made in good humor and was quite persuasive—so much so that a motion was made that it be included in the minutes. The effort was unsuccessful, likely because it was felt that it would be a bad precedent to begin printing elements of the debate from the floor in the minutes.

The first main motion (by Mr. Breisch) was that the Assembly express its support of the intention of the Foreign Missions Committee to proceed with the medical work in Eritrea. Dr. Young, who had visited Eritrea last year, felt that in the face of the greater difficulty there than elsewhere of doing the work of evangelism, medical work might well be essential to spreading the gospel. There were some who felt we might be falling into the trap of expediency and Mr. Edwards moved as a substitute that the moderator appoint a committee of three to prepare an answer to the minority report, in order to establish the fact that we are acting on principle. The substitute was defeated.

Another substitute (Mr. Spooner) proposed that the Assembly place the responsibility for carrying out its medical mission with the Committee on General Benevolence, and that a committee of two members from each of the concerned committees be erected to effect the transfer. Mr. Rosenberger,

among others, pointed out practical complications and urged that the ministry of mercy and the preaching of the gospel be kept close together, and this substitute was lost. An amendment (Mr. Oliver) to add to the main motion the adoption of the general principles enunciated in the remarks of Mr. Bird in justification of this action was defeated.

### Medical Missions a Proper Work of Church

A further substitute, which finally prevailed, was made by Mr. Solis: that the Assembly go on record as indicating its conviction that the work of medical missions is a proper work of the church; and that the Assembly elect a committee of five to present a report to the 32nd Assembly dealing with the proper administration of this work. The motion to substitute resulted in a tie on a standing vote, with the moderator then casting his vote in favor. The motion was then divided, the first half being adopted with little more debate just before lunch, and the second part carrying shortly after the recess.

*(A parliamentary point was clarified when an attempt was made to introduce a substitute for the first half. Moderator Coie pointed out that Roberts' Rules say that when a substitute has become the main motion it may be further amended only by addition.)*

Although the committee of five contemplated in the second part of the motion was not elected until later in the day, it may well be noted here. From among 17 nominees Mr. Vining was chosen on the first ballot and named convener. On the second ballot Dr. Young and Mr. Olson were elected, on the third, Mr. Galbraith, and finally on the fifth ballot, Mr. Eckardt.

A brief address by Mr. William Ackerman of the World Home Bible League followed the Wednesday luncheon period. Among items noted in the report of Mr. Bruce Coie, liaison representative, was that of negotiations for publishing portions of the Scriptures in the Saho tongue when manuscripts are received from Mr. Mahaffy. The Assembly adopted the recommendation of its representative in commending the World Home Bible League to its constituency and urging the invitation of its personnel into our churches. Dr. Bordeaux was appointed as the new liaison representative of the church to the League.

When consideration of the foreign missions report was resumed, there was a motion to request that the practice of publishing gifts of the churches in the "Messenger" be discontinued. Both this motion and a substitute that specified "comparative lists" were defeated after brief debate in which some concern was expressed but others thought that if carefully used such

### FLYING LOW

The church's "flying home missionary"—the Rev. Glenn Black, of Eugene, Oregon accompanied by the Rev. Al Edwards, of Portland, and the Rev. Tom Champness, of Modesto, Calif. and the latter's four-year old son, Paul, made the round trip to the Assembly in a Piper Cherokee. Mr. Black, a World War II pilot, chartered the plane from the T-Bird Flying Club, of which he is a member.

From Eugene they flew first to California, then across the country. The return trip was made via St. Louis where they stayed with Mr. Edwards' mother and worshipped on May 3. On Monday they lunched with Roger Black at Sterling College, Kansas, where he is a sophomore. Delayed in Ogden, Utah for a day by adverse weather, they flew northwest into Idaho and west to Klamath Falls, Oregon, where the Champnesses took a bus southward. The 180 h.p. Lycoming engine gave not a trace of mechanical trouble on the entire trip.

The 5,900 miles were covered in 48 hours of actual flight time at an average ground speed of 123 m.p.h. and a cost, including the charge for the use of the plane, of 7.1¢ per mile, or less than 2¢ per passenger mile.

Most of the time the pilot used radio for navigation, and all but about 40 minutes of the flying was done in daylight. Mr. Black reported that both of his companions, neither of whom had handled the controls of an airplane before, flew some of the time. He didn't mention take-offs or landings.

figures were salutary and often encouraging.

The general secretary of the committee was asked to supply figures on the estimated cost of the proposed hospital and annual expenses. At a later point Mr. Galbraith reported that a capital outlay of \$37,000 was estimated for the building and from \$15,000 to a maximum of \$40,000 for equipment, depending on the value of that which is contributed. To operate the hospital with two doctors, two or three nurses, and three native helpers would involve an annual expenditure of \$27,290, it is estimated.

Mr. Champness having resigned, it was necessary to elect four ministers to the committee from among ten nominees. Messrs. Vining and Fikkert were chosen on the first ballot, Mr. Vail was elected on the second, and on a third ballot Mr. Hills was named to the class of 1965 to fill the vacancy. (In this election it was noted that an even 100 ballots were cast.) There being only two elders nominated, Messrs. Newman de Haas and Willard Neel were declared reelected to the class of 1967.

### Greetings

Most of the time following the mid-afternoon recess was taken up with reports of and greetings from fraternal delegates and responses thereto. We cannot mention them all, but in the message from the Rev. Kichisaburo Yasuda, who has just received his Th. M. from Westminster, the speaker mentioned that the Reformed Church in Japan at its 18th Synod last October asked that its gratitude for well-trained missionaries and appreciation for the stand of the OPC be expressed. He went on to say that his church now has four presbyteries, 31 churches and 31 preaching points, with 59 ministers and 10 candidates for the ministry, and more than 3800 members.

Dr. Bordeaux, reporting on his recent attendance at the St. Louis synods of both the RP and EP bodies, noted that the merger vote in each was almost unanimous. He pointed out that Covenant College's new location on Lookout Mountain near Chattanooga, Tenn. will give Covenant Seminary full use of the entire present campus in St. Louis. Dr. Bordeaux also expressed the hope that after the proposed EP-RP union is consummated a beginning might be made at least in exploring the subject of possible union with the OPC. The Assembly adopted

his recommendation to urge upon the presbyteries the prayerful consideration of closer fraternal relations with the presbyteries and congregations of these two churches.

### Greetings from Korea

Among those who addressed the Assembly was Dr. Paul S. Myung, fraternal delegate of the Presbyterian Church in Korea and professor in their theological seminary in Seoul. Excerpts from his remarks follow:

Beloved members of the 31st General Assembly: I am glad to participate with you in this Assembly, also very grateful to have this privilege of speaking. The Presbyterian Church in Korea sends you hearty greetings and warm regards.

We have been with you since 1884. Eighty years ago your fathers sent Dr. Allen as a medical missionary to Korea, the first Presbyterian missionary from your country. In the next year the Rev. Messrs. Underwood and Moffett arrived, and after that hundreds of missionaries



Dr. Myung of Korea is welcomed by Moderator Coie.

followed who loved the Korean people so much and were respected and loved by the Koreans. These early missionaries were faithful in doctrine and service.

As time has passed, the situation of our churches has changed so much. In 1959 our church also split because of the same reason as yours — to maintain and propagate the same faith and doctrine of our fathers. When we were in crisis, your church did a great task for us, especially in two ways.

First, you helped us a great deal through Westminster Seminary. From the beginning the Seminary was kind and generous to our students. I know that because I was one of those students (Th.M. '39). We have quite a number of Westminster graduates in Korea. I know most of them, trained in Reformed and sound doctrine so well. Their theological influence is really a great thing in our land. I know seven of them are seminary professors, four in our own

seminary. Westminster Seminary is really the salt of the earth and a light for the world.

Second, you helped us very much through your missionaries. When our church separated in 1959 more than 200 missionaries from the United Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S., and the Presbyterian Church of Australia left us because we opposed the W.C.C. ecumenical movement, which is so much dominated by liberals with a secular spirit and a social gospel that is not the real gospel at all. In the next year, by the providence of God, your missionaries started to work with us through evangelism and theological education. We were much encouraged in many ways.

Now the W.C.C. movement in Korea is growing stronger with financial aid and personal support from the N.C.C. in America and with hundreds of missionaries. They work hard to compromise the pure faith of our fathers. We are aware that the responsibility of our church and seminary is even greater than before.

We need your help continually and increasingly. We need more missionaries for theological education by teaching and by publishing books. We need more missionaries for evangelism by preaching and publishing evangelistic literature. Our seminary with more than 200 students was reduced to one small building on a street corner, but we have bought a site and need all the assistance possible for our five-year rebuilding program.

Last year we were encouraged through your fraternal delegate (the Rev. Bruce Hunt) to our General Assembly. We request you to send a delegate again to the next meeting in the third week of September, 1964. Thank you.

The Rev. George Uomoto, nisei missionary to Japan, in a face-to-face response that exemplified the reality of our oneness in Christ, paid tribute to the stand of the Korean Christians in the midst of persecution even from the land of his ancestry. He expressed the hope that like-minded Christians in both countries may understand better the implications of the Reformed faith for the entire Asian situation, with its rising nationalism, Shintoism, neo-Buddhism, and atheistic communism. "I trust that together we may progress in the proclamation of the gospel of Christ crucified," he concluded.

Since Mr. Eckardt had to return to Wilmington for Wednesday evening, Mr. R. A. Barker served as clerk *pro tem* during his absence. Before adjournment for supper the Assembly asked the clerk to convey to our foreign missionaries "our warm greetings, our thankfulness for their consecrated labors in the service of our Lord Jesus Christ and his church through the

years, and our purpose to support their efforts more fully in the days to come." Our brother Lynne Wade on Guam was included in these sentiments. A telegram of greeting from Mr. Juan Perez, of the Spanish-speaking Mission in Vineland, was read at this time.

### Christian Education

Wednesday evening was given over to the report of the Committee on Christian Education. Like the others, it was not read, but Mr. Johnston emphasized the need of a generous June offering, despite the committee's gratitude for increased regular giving coupled with a 32 percent increase in sales (largely due to sales of *Trinity Hymnal* and the first department of Sunday school materials). Initial costs of the Sunday school curriculum have already required borrowing more than \$40,000 and the limit has been set at \$50,000, he pointed out. Moreover, the difficulty of finding additional writers, even if the committee had funds, further postpones the production of the full curriculum, and until that is done the wider sale that is anticipated is less likely.

Although dollar volume of VBS sales reached an all-time high, and some new churches used the materials, there was a net loss in the number of schools using our VBS materials, since the Christian Reformed Church introduced its own materials in 1963. In answer to one question it was noted that "Horizon" is mailed to about 2500 persons outside the denomination. In reply to a query on programs for young people, the general secretary stated that a subcommittee is at work on the matter, and that in the light of the presentation of the materials in the *Young Calvinist* by the Rev. James Lont in the workshop some further evaluation will be made.

A number of commissioners expressed concern about what appeared to be a grave financial picture for the committee, and members of the committee gave assurance that they were aware of the burden that had been undertaken in seeking to carry out the urgent desire of the church for the Sunday school curriculum. Only a sense of its importance makes it imperative to continue.

Nine ministers and five elders were placed in nomination for the class of 1967 as the time for recess neared. On the first ballot with 100 votes cast Messrs. Cummings and Sibley were

elected, and elders Edward Haug and Daniel McElwain, the latter a member of the recently received Fawn Grove congregation. On the third ballot Mr. Schaufele was named the third ministerial member.

### THURSDAY, APRIL 30

A new temporary committee reported early Thursday through its chairman, Mr. Ahlfeldt, that it had examined the minutes of all standing committees and found everything in order. The recommendation for approval was carried.

In bringing greetings from the Evangelical Presbyterian Church the Rev. Robert Wildeman took occasion to comment that his denomination had not applied for membership in the RES, but only because of the pending merger, which he was sure would go through because it was a movement of the Spirit of God; and he anticipated affiliation with the RES later on.

It should be noted that the Committee on a Hymnal was continued as recommended by the Committee on Christian Education in order to serve as fiscal agent for the third printing of *Trinity Hymnal*, now under way. After a few more questions and suggestions relating to Christian education, the Assembly turned to the report of the Committee on Pensions. One matter of interest is that on future policies retirement is optional at 65 or 68, with the committee suggesting the lower age. Further, on new policies disability costs as well as coverage cease at age 60, thus reducing the premiums from that age to retirement. On the first ballot Messrs. Clelland, Colman, and Roberts were elected.

A further report of the Travel Fund Committee showed a total of \$5653.50 available from contributions from 69 churches. The committee's recommendation was adopted that commissioners be paid 4¢ per mile for miles traveled over 400 on a round trip. This meant that of 67 vouchers submitted, 56 would be reimbursed. A balance of about \$330 would be left.

### General Benevolence

The Committee on General Benevolence reported that it had been called upon for increased assistance to infirm ministers during the year. It was possible to increase various types of aid to Korean leper patients tenfold. Other opportunities and challenges abound. As the Rev. John Johnston wrote from

Taiwan, "To many of these people our gospel is effective insofar as we accompany it with practical demonstrations of Christian love and concern for their welfare." The committee quoted I John 3: "Whoso hath this world's goods, and seeth his brother have need, and shutteth up the bowels of his compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth."

The first recommendation presented by this committee was passed in the following amended form: that all churches be urged to take immediate steps to provide for regular contributions to the Aged and Infirm Ministers' Fund to provide the committee with \$1,000 to meet *current* needs.

A second recommendation requested that all funds for charitable causes, beyond local diaconate needs, be sent to this committee. In its report it had pointed out that considerable relief monies are being sent to and disbursed through the Committee on Foreign Missions. Mr. Galbraith stated that most of these gifts were in connection with the Korean field, and that the committee under which the missionaries were laboring was in a better position to know the whole picture in handling such relief. A substitute motion carried, to refer the matter to the special committee on administration of medical missions.

A motion (Mr. Edwards) prevailed asking the Committee on General Benevolence to encourage support by Orthodox Presbyterian churches of the Bethesda, Pine Rest, and Wyckoff Hospitals. Mr. Dortzbach informed the Assembly that two of the Presbyteries (Dakotas and West Coast) have entered into a relationship with Bethesda, agreeing to an annual offering, with church members entitled to a substantial discount for use of facilities

### HAWAII CALLS !

Christian Reformed Bible Study and Fellowship Meets on the 1st and 3rd Sundays of the Month.

7 p.m.—SEVENTH-DAY ADVENTIST CHURCH

99-005 Moanalua Road, Aiea, Oahu

Contact M/Sgt. and Mrs. Jack Carlman 201-A 13th, Hickam AFB, Phone 442839

*Orthodox Presbyterians and Others of Like Precious Faith Are Invited to Attend.*

if needed.

Dr. John Skilton and deacon J. Eric Crowe were nominated for the class of 1967 and declared elected.

### Correspondence with Other Churches

In connection with the report of the Committee on Correspondence with Other Churches, Mr. Woolley called attention to the printed report of Dr. C. Van Til on the Reformed-Lutheran conversations which he attended last year and again in February of 1964 in New York. One further meeting is scheduled to begin on February 25, 1965 in St. Louis. Dr. Van Til, who presented his views in a major speech at the meetings both this year and last, wrote that "the whole discussion proceeds on the assumption that as Reformed and Lutheran theologians we can take up the discussion of differences between us where the immediate followers of Luther and Calvin left them." The method is that of dialogue rather than debate.

Dr. Van Til quoted Dr. McClelland as saying that dialogue "consists in a new polarizing of the answers, so that they are open to a new element . . . the truth itself." "From the dialogical point of view," the assumption is "that truth includes both sides of the question at issue."

Although the group of men who met are quite 'conservative,' they are largely influenced by such men as Kierkegaard and Bonhoeffer and, stated Dr. Van Til, "it appears quite clear that the modern activist or functional theology controls the thinking of the directing spirits of the consultations." "There is," he insists, "not the faintest likelihood that I would be able to agree with any formulation of something approaching a Lutheran-Reformed consensus of opinion that this group may finally present."

The first recommendation of the committee was amended and adopted as follows: that the Committee on Correspondence be authorized to appoint a representative of the OPC to the proposed exploratory conference to be held in the fall of 1964 under the auspices of the National Association of Evangelicals, in order that he may represent the church if such a conference is held.

The second recommendation brought a little more debate before it was carried: that the Assembly decline the invitation of The Alliance of the Reformed Churches throughout the

World holding the Presbyterian Order to send one fraternal delegate to the Nineteenth General Council of that organization to be held in Frankfurt a/M from August 3 to 13, 1964. In reply to a question as to the implication of "fraternal" Mr. Woolley thought it was used in a broad sense applying to mankind in general and that it is "a good thing to go wherever we can to give testimony to our belief in the gospel."

Others doubted that we could "bear witness here without compromising our testimony" (Galbraith), for we would be "involved on their terms" (Cummings). Mr. Sloat gave his opinion that such meetings are designed not so much to discuss issues as to propagandize, and Mr. Knight declared that participation does involve us in the structure of the ecumenical movement which "assumes that we are all Christians, that we have fellowship and may worship together."

A third recommendation was adopted, authorizing this committee to study the matter of the appointment of fraternal delegates and to report to a future Assembly.

In reply to an invitation from the Reformed Churches of New Zealand to send a fraternal delegate to their May 1964 Synod, it was moved and carried to express gratitude for the lively testimony which they are giving to the faith proclaimed in the Word of God and to inform them of our deep regret at having been unable to send a representative.

At this point action was taken the effect of which was to amend the rules of the Assembly to elect a Committee on Correspondence with Other Churches as a new standing committee of six members, ministers and/or elders, with two in each class. A further motion instructed the committee to present to the next Assembly a statement of the functions which it believes the committee should have and a name to be used in the future.

From among 17 nominees, two of whom were elders, Messrs. Oliver (convener) and Woolley were elected to the class of 1967. Messrs. Adams and Knight were chosen for the class of 1966, and elder Elder and Mr. Cummings to the class of 1965. (There were two ballots, and we noted 97 votes cast on the first, which came about 4:30 p.m. on Thursday.)

Just prior to the balloting the Rev. Kenneth Smith of the Reformed Pres-

byterian Church of North America brought greetings, mentioning the treasure we have in our Reformed heritage and quoting Dr. Johannes Vos as saying that it is sin that divides us and doctrine that unites us. He referred to some of the questions to be considered at the June meeting of Synod. In his response Mr. Cummings expressed gratitude for the way in which "your communion has sincerely desired to work with us in Christian education."

### Stewardship Committee

The first report of the Stewardship Committee erected by the 30th General Assembly was presented by Mr. R. Barker, chairman, an hour before the 6 p.m. recess Thursday. The report informed the Assembly "of the excellent cooperation from the churches and the committees in furnishing the necessary information." Out of the 98 churches queried concerning wage earners, 94 replied, and Mr. Barker reported 3007 full-time wage earners. It will take an average of only \$1.64 from each per week to meet the minimum budget requirements of \$257,120 from the OPC during 1965, the first year of the combined budget.

The Stewardship Committee examined the proposed budgets in the light of "the needs and aspirations of the committees, its estimate of the capability of the church, and the past experience of these committees with regard to contributions." Since the committee had determined that total benevolence giving of the church had been increasing an average of 8.9 percent annually in recent years, it took the conservative position that a recommended increase should remain within 10 percent, and the proposal for 1965 is 9.3 percent over the 1964 totals for the work of the four committees. The Stewardship Committee had reduced the total amount originally requested by some \$45,000.

The report called particular attention to the fact that the \$257,000 anticipated from OPC Churches by no means represents the total budget of these four committees, which comes to \$466,000. The Christian Education Committee, for instance, besides the hoped for gifts of \$52,000 from the OPC, is counting on at least \$5,000 in other gifts and more than \$90,000 in sales. The Foreign Missions Committee, which hopes for \$105,000 from

*(continued on page 76)*

EDITOR

Robert E. Nicholas



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

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*Westminster 35th Commencement*

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## Kantzer Addresses Graduates

Kenneth S. Kantzer, Ph.D., Dean of Trinity Evangelical Divinity School, Deerfield, Ill., addressed the thirty-fifth commencement convocation at Westminster Theological Seminary in Philadelphia on May 20, 1964. The address, delivered in the garden of Machen Hall, was entitled "Christian Solutions for the Crisis in Higher Education."

After sketching the place of Christian education among evangelicals today, Dr. Kantzer presented what he called "a possible blueprint for the future." He called for firm resistance against the anti-intellectualism and cultural retreat prevalent among evangelicals. "Evangelicals," he declared, "must promulgate in their churches a sense of mature responsibility for the educational task on every level."

Notable in Dr. Kantzer's blueprint was his suggestion that the Bible institutes and colleges in America shift their emphasis toward liberal arts to create strongly accredited junior colleges with basic courses in theology and philosophy. If such a plan were carried out, he said, it would create "a broad band of Christian junior colleges across the land to help stem the tide of secularism" which threatens to devastate the minds of today's young people from both the right and the left.

Dr. Kantzer further proposed that foundations for theological and biblical studies be set up on secular university campuses to provide an intellectual haven for Christian scholars. Seminaries should aim for more relevance to contemporary culture while

maintaining stalwart orthodoxy. These aims are one; the speaker called orthodoxy the "key to relevance."

During the ceremonies, George C. Fuller of Northwestern College received the degree of Doctor of Theology, six students received Masters degrees and twenty-three students became Bachelors of Divinity. The President of Westminster's Board of Trustees, the Rev. John P. Clelland, announced that the Rev. Leroy B. Oliver had been chosen as his successor. Mr. Clelland has served as president for the past 18 years and is now the Seminary's executive secretary.

A number of actions with respect to the faculty for the coming year were approved by the Trustees. Professor John H. Skilton, Ph.D. has been given the title "Professor of New Testament." Dr. Fred C. Kuehner, Th.D. will continue as Special Lecturer in New Testament. Mr. Richard B. Gaffin, Jr., Th.M. is to be a Teaching Fellow in New Testament for the academic year 1964-65. Dr. Edwin H. Palmer, Th.D. will continue as acting Dean of Students and as Lecturer in New Testament.

The Rev. Richard M. Lewis, Th.M. will be Special Lecturer in Systematic Theology during the second semester, while Professor John Murray is on leave of absence in Great Britain. Mr. Lewis will be on leave from his pastorate in Covenant Church, Berkeley, California.

The Rev. Norman Shepherd, Th.M., Instructor in Systematic Theology, is to serve as Secretary of the Faculty and assume certain other duties during the leave of absence of Professor Edmund P. Clowney, S.T.M., who is Dean of Academic Affairs. Mr. Clowney is on leave until the second semester.

The Rev. Jay E. Adams, S.T.M. is to serve as a Special Lecturer in Practical Theology during the academic year 1964-65, and the Rev. William A. McIlwaine, D.D. will be Special Lecturer in Missions. Dr. McIlwaine, a member of the Seminary's Board of Trustees, has recently retired from a lifetime of service as a missionary in Japan under the Presbyterian Church U.S. (Southern).



# filled

"Pastor, I think you must be drunk!"

That comment could be a tribute to the morning sermon. When the apostles inaugurated Christian preaching, the word in Jerusalem was, "These men are full of new wine."

So many modern pulpits are filled by hollow men. Their windy eloquence fills the house in quite another way from the rushing mighty wind of Pentecost. They preach neither sober fact nor burning faith.

Sober a minister must be, not drunk with wine, but filled with the Spirit. Watchfulness and wisdom are the Spirit's answer to drunken stupor and delusion. But a man filled with the Spirit has the exuberance of new wine. He calls men to heaven's feast and he has drunk from the cup of God's pledge of the new creation.

Has Christ called you to call the thirsty to springs of living water? Are you stirring up the gift of God that is in you, or do you seek to quench the Spirit?

Your stewardship of the Spirit's gifts is discussed in a booklet we have for you, "Called to the Ministry." Write to:

## WESTMINSTER THEOLOGICAL SEMINARY

CHESTNUT HILL, PHILADELPHIA, PENNA. 19118

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## EDITOR'S MAIL BOX

Dear Sir:

May I call attention to one sentence which was in error in a news article in the March *Guardian* which indicated that the Westminster Church of Hamden, Conn. had never had a building of its own in which to worship? I would like to recall some facts for our readers, which should be remembered to the glory of God.

That congregation was organized in the summer of 1932 by seven members of the Benedict Memorial Presbyterian Church of New Haven and myself, who had for some years been its pastor. Our first services of worship as the Calvin Presbyterian Church Unaffiliated, were held on the first Sunday of October 1932 in a building which had formerly been the Epworth Methodist Church. We rented this building for \$60 a month and after accumulating a building fund purchased the property from the First Methodist Church on April 4, 1936 for \$15,000, making a down payment of \$4,000 cash and entering into a mortgage agreement on phenomenal terms. Calvin Church also installed a new oil heating system. A formal dedication service was held on April 30, 1936 with Dr. J. Gresham Machen as the guest speaker.

I resigned from the pastorate of Calvin Church in the fall of 1937, five years after its organization. Mean-

while the Presbyterian Church of America (now OPC) had been organized in June 1936, and I was honored by being appointed convener of the Presbytery of New York and New England and was later elected its first moderator. The first congregation to become a particular church in that Presbytery was Calvin Presbyterian Church. Later, after my resignation, when payments were in default, the First Methodist Church took the property back on a foreclosure action.

The congregation changed its name to the First OPC and later to the present name of Westminster Orthodox Presbyterian Church of Hamden. The church has held services in several locations until the erection of the present building.

We join with the present pastor in his request "for the prayers of God's people that his work shall not falter in this corner of New England."

Very truly yours,  
LUTHER CRAIG LONG, PH.D.  
Selinsgrove, Penna.

*Ed. Note: A recent letter from the Rev. William E. Moreau, pastor of the Westminster Church, included the information that dedication services for the new building have been postponed until early fall. Much of the work of completing the interior of the sanctuary is being done by members of the congregation during the summer. The date for dedication will be announced.*

our congregations, needs \$100,000 from others to meet its budget. Home Missions expects \$11,000 from others and \$91,000 from the OPC, while General Benevolence desires \$9,120 through the OPC and \$1,300 from others.

### Sunday School Program

Since the "largest increase was allotted to the Committee on Christian Education to enable it to continue the production of Sunday school materials which have previously been financed largely by loans," it was not surprising that questions were raised on the floor as to the financial status of that committee. Mr. Johnston indicated that in producing these materials the committee hopes to make sufficient profit to repay the loans (\$43,000 at that time) over the next ten years. While Dr. Knudsen agreed that the program should become self-liquidat-

ing, Mr. Clowney sought to counter any overly optimistic attitude. "We originally talked of a \$100,000 total capital outlay, but as we approach a \$50,000 debt we haven't produced half what we hoped, nor were we able to get all the funds needed through borrowing or gifts or to find the writers essential to the task." Although we cannot predict these factors for the future, he went on to say that the general secretary has knowledge and wisdom and his judgment must be respected. "The question is," he concluded, "Can the church afford to continue with two writers, while we try to find others, and still carry on until we get in a better position?"

Mr. Metzger, who took a dim view of what he regarded as a "deplorable" financial outlook for the committee, felt that no ordinary appeals would solve the problem. His proposal was that where real estate assets of particu-

lar congregations were sufficiently unencumbered, mortgages might be cast to obtain some funds for the Sunday school program without increasing monthly payments of the local churches.

### FRIDAY, MAY 1

There was no Thursday evening business session because of the popular service at which Dr. Young spoke and Messrs. Poundstone and Male sang, and the report of the Stewardship Committee was before the Assembly following the reading of the minutes on Friday morning.

In short order the three recommendations of the committee were adopted: 1) that the General Assembly approve the total budget of the four committees amounting to \$466,058 and recommend to our churches that they provide a minimum of \$257,120 toward this budget (for 1965); 2) that the Assembly commend these committees, and their work, and their representatives, to the churches for faithful support by prayer and gift; and 3) that the Stewardship Committee be continued.

At this point Mr. Albright moved that the Committee on Christian Education be instructed not to exceed \$50,000 borrowing for S.S. publications, that it present a firm budget for completion of the curriculum to the 32nd Assembly, and that it be urged to consider volunteer writers for completing the task. "In order to have confidence we need guidelines on the basis of experience to indicate the total cost," he said.

"It isn't a question of confidence in the committee but of a lack of funds," replied Mr. Adams. Others felt that the Assembly did not have enough information to warrant restricting the committee from going ahead with its plans; that there were more variables than in an ordinary business venture; and that what we need is to complete a quality package as soon as possible. The motion did not pass.

### Next Assembly July 8, 1965 in Portland, Oregon

The report of the Committee on Date and Place of the 32nd General Assembly was taken up at 10 a.m., its recommendation being to accept the invitation of First Church, Portland, Oregon and to convene on April 27, 1965. An amendment to substitute Long Beach, Calif. was proposed. A dozen votes and an hour and twenty

minutes later, including a time in committee of the whole, the final decision went to Portland, but the date — the sixth one considered — was set for Thursday, July 8 at 9 a.m. P. D. T. In the closing minutes of Saturday's session a motion prevailed to have the moderator appoint a special committee to explore the possibility of fixing a more permanent date for General Assemblies and to report to the next Assembly. Messrs. Oliver (convener), DeVelde, and Newman de Haas were appointed.

The address by Dr. Paul Schrotenboer, representative of the Reformed Ecumenical Synod, which was delivered before noon on Friday, will be reproduced in a following issue of the *Guardian*, as space permits.

A Second Revised Version of chapters XIV through XVII of the Form of Government, together with a minority report submitted by Mr. Clowney, was presented and by Assembly action sent to presbyteries and sessions for study. The Committee on Revisions was continued, and plans to send the 17 chapters in mimeo form to the churches as soon as feasible.

The Committee to Confer with Representatives of the Christian Reformed Church reported one joint meeting held in December. A basic problem is that the courts of the CRC have legislative authority to make binding pronouncements for churches and members, even where the matter goes beyond the explicit teaching of Scripture, it was stated. It is hoped that a study conference on church polity may be arranged. The committee was continued.

The Committee to Draft Rules for Keeping Presbyterian Minutes reported that it construes the approval or non-disapproval by seven presbyteries of the proposed rules as sufficient to warrant the Assembly's declaring said rules in effect, and the Assembly acted accordingly. The committee was continued under the name of drafting rules for "examining" presbyterial minutes.

It was now Friday afternoon and commissioners were becoming increasingly aware of the deadline less than 24 hours away. Although the Committee on Radio and Television had recommended that it be discharged and its mandate referred to the Committee on Home Missions and Church Extension, a substitute prevailed that the

committee be continued and that the moderator appoint someone in the place of Mr. Clowney, who had found it necessary to resign. Mr. Sibley was appointed and Mr. Ivan DeMaster was named convener. When it was observed that some expenditure of funds might be required if an experienced man were obtained, a motion was passed empowering the committee to consult with the Stewardship Committee before seeking funds if during the year it should require such.

The Committee to Study the Doctrine of Guidance was continued.

### De Gereformeerde Kerken

The printed report of the Committee to Formulate a Communication to De Gereformeerde Kerken was read to the Assembly. It consisted of an exegetical study of biblical principles of

separation, and certain conclusions drawn therefrom. The committee then read its draft of a communication to the Synod (which would include the study mentioned above) and an evaluation of the most recent (March 1964) declaration of the Synod of Groningen-Lunteren that "there is no decisive hindrance for the Reformed Churches to join the World Council of Churches." This action had been rather fully reported in April in the first RES News Exchange bulletin, and was reportedly taken by a vote of 40 to 14.

The committee moved that the 31st General Assembly give provisional approval to the communication, with a view to final approval being given at the 32nd Assembly; and that the formulating committee be continued.

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## STANDING COMMITTEES OF THE ORTHODOX PRESBYTERIAN CHURCH

### HOME MISSIONS AND CHURCH EXTENSION

*Class of 1967*—MINISTERS: Robert L. Atwell, Calvin A. Busch, Robert W. Eckardt  
RULING ELDERS: Garret A. Hoogerhyde, Ronald Murphy

*Class of 1966*—MINISTERS: John P. Clelland, George W. Knight, III, George W. Marston

RULING ELDERS: Hiram I. Bellis, Bert L. Roeber

*Class of 1965*—MINISTERS: Everett C. DeVelde, Jack J. Peterson, George J. Willis  
RULING ELDERS: Cyrus B. Ferguson, Wilfred R. Moses

*General Secretary*: The Rev. LeRoy B. Oliver

### FOREIGN MISSIONS

*Class of 1967*—MINISTERS: Henry H. Fikkert, Laurence N. Vail, Robert L. Vining  
RULING ELDERS: Newman de Haas, Willard E. Neel

*Class of 1966*—MINISTERS: Leslie A. Dunn, Charles H. Ellis, Arthur O. Olson  
RULING ELDERS: L. Fred Baum, R. P. Width

*Class of 1965*—MINISTERS: John C. Hills, Jr., John Murray, John H. Skilton, Ph.D.  
RULING ELDERS: Floyd C. Graf, Fairvan C. Lenker

*General Secretary*: The Rev. John P. Galbraith

### CHRISTIAN EDUCATION

*Class of 1967*—MINISTERS: Calvin K. Cummings, Charles G. Schaufele,  
Laurence C. Sibley, Jr.

RULING ELDERS: Edward A. Haug, Jr., Daniel E. McElwain

*Class of 1966*—MINISTERS: Lewis J. Grotenhuis, Robert D. Knudsen, Ph.D.,  
Edward J. Young, Ph.D.

RULING ELDERS: A. L. Le Gro, Stewart W. Sandberg, Jr.

*Class of 1965*—MINISTERS: Edmund P. Clowney, Raymond E. Commeret,  
Robert E. Nicholas

RULING ELDERS: Leonard G. Brown, Howard A. Porter

*General Secretary*: The Rev. Robley J. Johnston

### GENERAL BENEVOLENCE

*Class of 1967*—MINISTER: John H. Skilton, Ph.D.; DEACON: J. Eric Crowe

*Class of 1966*—MINISTER: Lester R. Bachman; DEACON: John Tolsma

*Class of 1965*—MINISTER: Leonard F. Chanoux; DEACON: Irving J. Triggs

### PENSIONS

*Class of 1967*—MINISTER: John P. Clelland

RULING ELDERS: William C. Colzman, Lewis W. Roberts

*Class of 1966*—MINISTER: William Harlee Bordeaux, Th.D.

RULING ELDERS: Garret A. Hoogerhyde, Harold R. Keenan

*Class of 1965*—MINISTERS—Everett C. DeVelde, John P. Galbraith

RULING ELDER: Edward A. Haug, Jr.

### CORRESPONDENCE WITH OTHER CHURCHES

*Class of 1967*—LeRoy B. Oliver (Convener), Paul Woolley

*Class of 1966*—Jay E. Adams, George W. Knight, III

*Class of 1965*—Calvin K. Cummings, F. Kingsley Elder, jr., Ph.D.

Mr. Reitsma noted that we had not yet received an official communication from De Gereformeerde Kerken as to their recent declarations on ecumenicity and the WCC. He maintained that should they join the WCC the logic of our position would require that we sever the sister relationship, and that we should make our attitude plain now.

Dr. Knudsen thought that further discussion would be needed. In response to a request that he express himself, Dr. Schrottenboer said that such questions would have to be answered as "whether the type of apostolic separation required of churches also demands separation from councils." Also, "Is the difference of viewpoint one of understanding the Scriptures or of empirical judgment?" Mr. Churchill felt the communication included some extreme statements "that may apply to individuals but not to churches."

Mr. Murray, indicating his agreement with the principles enunciated in the committee's study, said we must address ourselves to the possibility of De Gereformeerde Kerken giving consideration to joining the WCC and should give advice. The Synod had declared that it would take no further decision "before giving the churches in the RES an opportunity to state their opinion."

Mr. Breisch, who said he feared we might be going down a path of "second degree separation," moved as a substitute that the report be recommitted for report to the 32nd Assembly. An amendment was carried expressing approval of the biblical principles set forth in the committee's conclusion, and Mr. Breisch's amended substitute was substituted for the committee's original recommendation, but was defeated as a main motion. Mr. Myung, out of his experience in Korea which saw his church split over the WCC-ecumenical movement, charged that the WCC "uses words with an entirely different meaning" in its creedal statement. The WCC, he alleged, is "dominated by liberals who preach a social gospel and are willing to cooperate with Buddhists, Confucianists and others," and he plead that his "beloved brethren tell plainly why Reformed Churches should not join" that organization.

Additional questions were brought up as to the precise wording of the proposed formulation of principles

until finally a motion (by Dr. Knudsen) was adopted: that the Assembly express appreciation for the work of this Committee to Formulate a Communication, etc., that the committee be continued, that the report be re-committed, and that it bring a report to the 32nd Assembly. On further motion it was determined to enlarge the committee by the addition of two members besides Messrs. Reitsma, Knight, and Elder. Mr. Shepherd was elected on a first ballot and Mr. Murray on a second.

### Reformed Ecumenical Synod

Most of Friday evening was taken up with consideration of the report of the delegates to the Fifth RES held in August 1963 in Grand Rapids and with actions pertinent thereto as recommended by the Committee on General Assembly Matters. Since we shall be discussing some of the resolutions of the RES and reporting on its interim activities from time to time between now and the Sixth Synod scheduled for The Netherlands in 1968, we shall note here only those matters acted on favorably by the General Assembly:

- 1) that the Assembly appoint the editor of the *Guardian* as news correspondent for the RES publicity service;
- 2) that sessions be urged to study the decisions and resolutions found in the pertinent portions of the *Acts* of Synod with a view to taking appropriate action at the 32nd Assembly, where place shall be made on the docket;
- 3) that the Assembly approve the holding of regional conferences and ask Secretary Schrottenboer to correspond with the RES churches on the North American continent and to set a date as early as January 1966, and that the Committee on Correspondence with Other Churches be authorized to appoint three delegates;
- 4) that the actions be approved by which the RES erected a Standing Committee on Missions, consultative and advisory in nature, whose purpose is to assist the member churches in their efforts to fill the earth with the knowledge of the Lord, and that Mr. Galbraith, who has been named convener of said committee, be appointed as the OPC correspondent;
- 5) that actions enhancing the continuity and organizational functioning of the RES be approved;
- 6) that the matter of international migration be referred to the Commit-

tee on General Benevolence for consideration of possible participation, with recommendations to be presented to the 32nd Assembly; and

7) that the clerk express to the Christian Reformed Church our gratitude for hospitality to our delegates.

The OPC share of the budget for the RES through 1964 is \$975, and this amount was included in the adoption of an Assembly budget which would request 60¢ per communicant member for general expenses and a dollar per communicant for the travel fund of the General Assembly.

### Overtures and Communications

Mr. Galbraith continued his report for the temporary Committee on General Assembly Matters. As to the overture from Wisconsin regarding interim pastors, the recommendation of the committee was adopted that the Assembly request the Committee on Home Missions to appoint a subcommittee on interim supplies for churches without pastors, and notify ministers, sessions, and presbyteries of this action. Its purpose shall be to aid churches, at their request, in endeavoring to obtain suitable interim supplies for pulpits and also to provide ministers and licentiates with opportunities to serve.

### SATURDAY, MAY 2

Following devotions and the reading of Friday's minutes, a letter was read from the moderator of the Korean Presbyterian Church (Koryu Pa) which is reported to have about 120 ministers and 460 congregations, expressing the hope that OPC missionaries may again work with them.

Although the Committee on Hospital Insurance found only 40 percent of those replying interested in a group plan, the committee (consisting of Messrs. Bordeaux, Keenan and Parker) was continued to pursue the matter further. The Committee on a 30th Anniversary Booklet was likewise continued.

An overture from the Presbytery of the West Coast requested the Assembly to instruct the editor of the "Messenger" to include the names of all denominational missionaries when a prayer list is published, provided said missionaries be active in establishing Orthodox Presbyterian churches under the direction of a presbytery or a local session. It was adopted (as a substitute for the committee's recommendation) with this amendment: and

provided these names are submitted to the editor by the clerks of the respective presbyteries in which they are laboring.

The committee had recommended that the matter be referred to the two Missions Committees for consideration with the request that the presbytery communicate its reasons. Those who argued for the committee's recommendation thought the Missions Committees perhaps had been by-passed; moreover, the "Messenger" is the organ not of the church as such but of its two Missions Committees, going to some 2,000 outside the OPC; and there may be an ethical problem if it appears that our home mission program is larger than it really is. Others, however, saw an ethical problem if people think what is in the "Messenger" is the only missionary work being done and that all fields ought to be included. Mr. Churchill urged a "new approach" in order to enlist "prayer support as widely as possible" and encourage new people in all the new fields.

An overture from the Dakotas that would have directed the Committee on Christian Education to cease publishing the "Horizon" and to include the material in the "Messenger" was "referred to the Committee on Christian Education without instruction" as recommended by the Committee on Overtures and Communications.

### **Masonry**

An overture from Ohio wished to request presbyteries to ascertain from sessions their practice concerning recognition of members of Masonic lodges as ordained office-bearers and reception of Masons into membership; to submit their findings by the end of the year to a committee of five to be erected by the Assembly to study these practices in the light of Scripture and our subordinate standards and to report to the 32nd or 33rd Assembly. The committee, however, recommended "no action," recognizing that a great deal has been said on the subject and judging "that the cause of truth will not be forwarded by additional administrative declarations, and that the proper procedure is to deal with this matter judicially."

An attempt to substitute the overture for the committee's recommendation was unsuccessful (30 to 38 on a standing vote). Mr. Cummings argued that we do need further study, for

there are conflicting actions disruptive of the unity of the church, "and one session hesitates to bring a charge against another." Moreover, he said, "history teaches that churches which tolerate tend to go down the road to modernism." Mr. Marston, however, was inclined to vote against the overture, "strongly as I feel on the subject," and he stressed that literature

is available "showing that lodge membership is contrary to Scripture. There are adequate grounds already for undertaking judicial action. We simply need to recognize the situation and act on it in recognition of the lordship of Christ," he stated.

A communication from the Session of Bethany Church, Stockton, Calif. raising the question of admission to

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### **SPECIAL COMMITTEES OF THE THIRTY-FIRST GENERAL ASSEMBLY**

**ARRANGEMENTS FOR THE 32ND GENERAL ASSEMBLY**  
Albert G. Edwards (Convener), Herbert W. Butt, and the Session  
of First Church, Portland, Oregon

**ADMINISTRATION OF MEDICAL MISSIONS, ETC.**  
Robert L. Vining (Convener), Robert W. Eckardt, John P. Galbraith,  
Arthur O. Olson, Edward J. Young, Ph.D.

**CONFER WITH REPRESENTATIVES OF THE  
CHRISTIAN REFORMED CHURCH**  
Paul Woolley (Chairman), Calvin A. Busch, Edmund P. Clowney,  
Bert L. Roeber, (Robert L. Vining, alternate)

**DRAFT RULES FOR EXAMINING  
PRESBYTERIAL MINUTES**  
Richard A. Barker (Chairman), Burton L. Goddard, Th.D., Lenville  
L. Hawkes, Raymond M. Meiners

**FIXED DATE FOR GENERAL ASSEMBLY**  
LeRoy B. Oliver (Convener), Everett C. DeVelde, Newman de Haas

**FORMULATE A COMMUNICATION TO THE  
GEREFORMEERDE KERKEN**  
Carl J. Reitsma (Convener), F. Kingsley Elder, jr., Ph.D., George W. Knight, III,  
John Murray, Norman Shepherd

**HOSPITAL INSURANCE PLANS**  
Wm. Harlee Bordeaux, Th.D. (Convener), Harold R. Keenan, Donald M. Parker

**HYMNAL**  
Robley J. Johnston (Chairman), Arthur W. Kuschke, Jr.,  
LeRoy B. Oliver, Edward J. Young, Ph.D.

**RADIO AND TELEVISION**  
Ivan J. DeMaster (Convener), Calvin A. Busch, J. Paul Hunsberger,  
Maurice Penn, Laurence C. Sibley, Jr.

**REVISIONS TO THE FORM OF GOVERNMENT  
AND BOOK OF DISCIPLINE**  
John Murray (Chairman), Edmund P. Clowney, John P. Galbraith

**STEWARDSHIP**  
Richard A. Barker (Chairman), Harold R. Keenan, Fred C. Metzger; one member  
each from four standing committees, chosen by his own committee; the three general  
secretaries; and the controller-business manager

**STUDY THE DOCTRINE OF GUIDANCE, ETC.**  
Robert D. Knudsen, Ph.D. (Chairman), Meredith G. Kline, Ph.D.,  
Leslie W. Sloat, (Edward J. Young, Ph.D., alternate)

**THIRTIETH ANNIVERSARY BOOKLET**  
Robert E. Nicholas (Chairman), John J. Mitchell, John Tolsma

**TRAVEL FUND FOR THE 32ND GENERAL ASSEMBLY**  
Edward L. Kellogg (Convener), Hiram I. Bellis, Robert H. Graham

**CORRESPONDENT WITH REFORMED ECUMENICAL SYNOD  
COMMITTEE ON MISSIONS**  
John P. Galbraith

**CORRESPONDENT WITH RES PUBLICITY SERVICE**  
Robert E. Nicholas

**LIAISON REPRESENTATIVE TO THE  
WORLD HOME BIBLE LEAGUE**  
Wm. Harlee Bordeaux, Th.D.



COMMISSIONERS AT THE 31st GENERAL ASSEMBLY, SILVER SPRING, MARYLAND.  
(Photo taken by Max Beard just before adjournment on May 2)

communicant membership of parents who are unwilling to have their covenant children baptized was returned to the Session with the advice that the matter was not properly before the Assembly since it evidently had not been presented formally to the Presbytery first.

The Committee on Presbyterian Records reported the approval "without exception" of the minutes of California, the Dakotas, New Jersey, and Philadelphia, and of the other minutes with exceptions as noted therein.

In connection with the final report of the Travel Fund Committee that payments of \$5,331 will leave a balance of \$323.53, Mr. Parker moved, and it was carried, that the new Travel Fund Committee (Kellogg, Graham, and Bellis) notify each congregation through its session as to its corporate responsibility to the functioning of presbyterian government, and the obeying of scriptural principles of Christian stewardship as respects equality and honesty in sharing mutual financial burdens in the matter of submitting annually its proportionate share of the Assembly travel fund.

A Committee on Arrangements for the 32nd General Assembly was named, with Mr. Edwards as convener, Mr. Butt, and the Session of First Church, Portland, Oregon.

Following a resolution of hearty thanks and appreciation for the many courtesies and splendid hospitality extended by the host church, the Assem-

bly recessed at 12:10 for a photograph by Mr. Beard and a final free luncheon, to reconvene at the call of the moderator. That call came at 1:05 p.m., and after the final reading and approval of the minutes of the day and approval of the minutes as a whole the 31st General Assembly was brought to a close with a prayer and benediction by Moderator Glenn Coie.

"We'll see you in Portland in July of '65" was the parting word of many commissioners as they bade each other farewell.

### David H. Henry

*Two of his fellow elders prepared this memorial to their late brother and co-worker.*

On April 1, 1964, three days after rejoicing in the resurrection message, Elder David H. Henry of Covenant Orthodox Presbyterian Church went to be with the Lord.

Mr. Henry had travelled widely during his years in the Orthodox Presbyterian Church and was well known in the denomination.

Dissatisfied with modernistic preaching, he sought a church which proclaimed the whole counsel of God and found it in the Orthodox Presbyterian Church some 14 years ago. He joined the Pittsburgh Church and faithfully commuted 42 miles to worship each Sabbath.

David showed at all times a very warm love for all with whom he came in contact. This wonderful gift was especially apparent with children. He loved children and they recognized and returned this love. He entered into their

world, won their confidence, and strongly influenced them in applying Christianity in their lives.

Because of his bachelor status, Mr. Henry was the recipient of much Christian hospitality, both among many of the families of Covenant Church and also in a much wider circle of Orthodox Presbyterian families. He was a really welcome guest at all times, a blessing to many homes with his spontaneous friendliness, wit and unwavering Christian testimony.

As an elder he was a source of comfort to many of weaker faith or lesser understanding. He used his talent for winning friendship and confidence by faithfully engaging in the ministry of visiting new families and casual contacts of the church.

A faithful supporter of the program of the church and of related activities, he was a past member of the denomination's Christian Education and Pension Committees. On the Presbytery level he served faithfully and effectively on the Committee for Church Visitation. He was a founder and director of the Christian School of Wilkinsburg, also serving for a substantial number of years as Treasurer of that organization.

Let us rejoice for this one who has gone to be with Christ.

*The following preface to his will indicates his personal faith:*

I, David H. Henry, of Appelowd Boro, County of Armstrong, State of Pennsylvania, being of sound mind and memory, realizing the uncertainty of this life and with full confidence and trust in my Lord and Saviour, Jesus Christ, in his death for my sins on the cross and in his shed blood as an atonement for my soul, and knowing that by faith in his sacrifice on the cross for me I have eternal life, do hereby make, publish and declare this to be my last will and testament.

**MINORITY REPORT**  
**COMMITTEE ON FOREIGN MISSIONS**  
(slightly condensed)

The following is submitted by way of dissent from the study report of the Committee on Foreign Missions on the subject of medical missions. Notice was given to the committee by the undersigned of his intention to submit a minority report.

It is disappointing to find that the committee's study has not advanced the discussion beyond or even as far as the stage reached at the Thirtieth General Assembly. In fact, that study turns out to be an only slightly revised version of a study prepared by an earlier subcommittee prior to last year's Assembly. It might be contended that the explanation for this lies in the form of the Thirtieth General Assembly's request, the terminology of which is reflected to an extent in the way the committee has chosen to state the question under debate, *viz.*, "Is a ministry of mercy a legitimate part of the missionary work of the church?" However, that topic is not as comprehensive as the study actually requested by the Thirtieth General Assembly, nor does it begin to face squarely the specific contentions of the minority report of 1963, which precipitated the special concern of the General Assembly in this matter. The committee's self-assigned question for study is in fact so vague and evasive that even those who agree with last year's minority report that a church may not establish a medical institution can join the committee in its affirmative answer to the question which it erroneously claims to be the issue among us.

The issue among us is not whether Christ does or whether Christians (missionaries or otherwise) should manifest active mercy towards men in their physical sufferings. If, for example, a group of covenant people form a society to maintain a hospital as a ministry of mercy in the name of Christ, there is none among us but would rejoice in it as an eminently proper kingdom enterprise.

The precise question that requires study is whether there is a biblical warrant for the church as church institution to administer the affairs of a medical establishment through its official agencies or to practice medicine through "missionaries" appointed specifically for that purpose and so performing that function not as private individuals but in their specific capacity as official agents of the church. A subsidiary question that is involved and requires serious study is whether there is biblical warrant for the church as church to possess proprietorship of any kind of cultural establishment or, for that matter, of any real estate whatsoever.

Happily, the committee report is not as irrelevant as it claims to be when it claims to be limited to the question: "Is a ministry of mercy a legitimate part of the missionary work of the church?" For the report tries to do something far more than to prove, for example, that the church may make distributions from its charitable resources to enable the

needy on mission fields to obtain medical assistance. The committee report attempts to demonstrate, and is indeed under obligation to demonstrate, nothing less than that medical work has been appointed as a continuing function of the church as church, like the preaching of the gospel and the administering of the sacraments.

Such an appointment would be a glaring anomaly. That this is not generally recognized by the church of our time is perhaps due in part to the distracting influence of venerable ecclesiastical tradition and of current administrative-financial involvements. In any case, for the church to be assigned the practice of medicine as one of its normal institutional functions would constitute a unique exception to what is otherwise a clear pattern in the assignment of functions to the church and to other institutions. According to the divine distribution of responsibility, the church is charged with a distinctive ministry of the gospel in Word and sacramental symbol, while the performing of all functions properly appertaining to the cultural mandate is left to other institutions and agencies. This being the case, the evidence which is adduced in alleged support of the thesis that God has nevertheless assigned the cultural task of medicine to the church as well as to other institutions must be unambiguous. The evidence presented to the General Assembly by the committee is anything but compelling.

The committee's appeal for a biblical warrant for its policy is to the miraculous healings that accompanied the preaching of Jesus and his disciples within the theocratic community of Israel and to the miraculous healings of the apostolic age. But these miracles, as all acknowledge, were designed to be special signs in a special period of redemptive history, serving as attendant witnesses to divine revelation and as a prophetic earnest of the eschatological regeneration of all things. Now understandably the committee report does not venture to claim that there is any comparable sign-value in the activity of the missionary doctor. For the always fallible, often unsuccessful, and sometimes even harmful nature of the practice of medicine through the centuries quite disqualifies it from serving as a sign of divine revelation in word and soteric act. There is thus a remarkable peculiarity about the miraculous healings in question that removes them at once from the category of an unambiguous biblical counterpart to modern medical missions.

Another basic difference appears at the very point where the committee would find similarity. The committee acknowledges that the biblical healings were the product of miraculous gifts but also asserts: "Nor may it be denied that the church today has also been given gifts of healing. These gifts are fundamentally different in nature than the miraculous gifts possessed by some in the apostolic

age but nevertheless they are gifts from God to the church." This dogmatic assertion is gratuitous: precisely what needs to be demonstrated, namely, that the gifts have been bestowed for ecclesiastical rather than private exercise, is declared to be an undeniable fact. And if it is the case with physicians who are found among the members of the church that their natural gifts of medicine must be construed as gifts which God has given to the church as church to be exercised as an ecclesiastical function, what of the Christian plumbers and dog-catchers, etc., etc.? What is undeniable (here the committee is right) is that the supernatural gift of healing which was the peculiar endowment of the household of faith, is "fundamentally different in nature" from natural medical talent, which is the common possession of the just and the unjust and universally finds expression in a non-ecclesiastical vocation.

We must, therefore, conclude that the committee's argument claiming biblical warrant for its policy of medical missions is specious. It is now further to be observed that the church finds itself in conflict with the most important principles of biblical ecclesiology as soon as it adopts the traditional approach to medical missions, the approach recommended in the committee's report.

It would seem evident that a physician commissioned by the church to devote his full time to performing in the name of the church what is alleged to be an ecclesiastical function is thereby appointed as some sort of officer of the church. Which office he is supposed to occupy is somewhat obscure—the convenient title of "missionary" is bestowed on him and that covers a multitude of problems. Yet, his work does not coincide with that of any of the church officers as described in the standards of government of the Orthodox Presbyterian Church. The committee's report presents his ministry as one of mercy and presumably then he would be, in terms of the committee's position, a specialized variety of deacon. However, since there is no biblical evidence of deacons or any others practicing ordinary medicine as an official ecclesiastical function, what the modern church has actually done is to invent the new office of the ecclesiastical medic.

But leaving aside the question of the medical missionary's official status, there remains the fact that the function of medicine is, according to the committee's insistence, a properly ecclesiastical function. Therein the committee would find the justification for its policy of medical missions. But if, operating on such assumptions, the church proceeds to commission physicians to practice medicine as an ecclesiastical function, the question at once arises: By what standards is this work to be performed and governed? The church may not abandon responsibility for the nature of the performance of any ecclesiastical function carried out in the church's name.

Unless, then, the church has lost the third mark of a true church and is prepared to disclaim responsibility for exercising disciplinary supervision over its medical work, it will be obliged to adopt

COMMENTS ON THE MINORITY REPORT  
ON MEDICAL MISSIONS  
(slightly condensed)

a set of standards by which to judge of the medical qualifications of those whom it would appoint and by which afterwards to govern their labors. Such a code of medical practice is, however, not provided in the Word of God. Presumably, the church will desire to practice medicine according to the present state of the art (that, indeed, becomes the fourth mark of the true church). It will then probably be the latest medical journals that are elevated to the position of standards of the church alongside the Bible. In any case, the Scriptures will no longer be the sole authority and rule in the government of the church.

Nor is that the end of the dilemma for the church entangled in the medical profession. Such a church must be ready to submit to the interference of the state in its own proper ecclesiastical functioning in a way clearly prejudicial to the prerogatives of Christ as Head of the church. For the missionary doctor has no license to operate in independence of the civil regulations governing the practice of medicine nor does he have diplomatic immunity from the sanctions of the civil court by which those regulations are enforced. Consequently, the church that commissions him must acknowledge the right of the state to interfere in its government and ministry so far as to determine who is and who is not qualified to be appointed by the church to one of its own offices or ministries; to establish the particular procedures that the medical appointee must follow in fulfillment of his ecclesiastical ministry; and, in case of malpractice, to inflict temporal penalties on him for his official ecclesiastical shortcomings and virtually to compel his suspension or deposition.

Surely the church that submits to such state interference has thereby removed itself from under the exclusive lordship of Christ as King (in a special sense) of the church. And the church that insists that the practice of medicine is one of its proper divinely assigned functions has no choice but to submit to that kind of state control and in so doing to become guilty of giving unto Caesar that which belongs unto God.

In summary, the committee's policy of medical missions involves our church in the contradiction of the foundational biblical principles of church polity, the principles of the kingship of Christ and the sole authority of the Scriptures. And if this judgment is correct it, of course, confirms the conclusion stated above that the committee's claim to have found biblical warrant for its policy is not valid.

Should the General Assembly adjudge this analysis of the question at issue to be sound, it may not allow any considerations of expediency, voiced though they be out of the urgency of Christian compassion and the immediacy of contact with human misery on the mission field, to deter it from instructing the Committee on Foreign Missions to terminate its present medical missions program and to adopt a new policy on this matter consonant with the Scriptures.

Respectfully submitted,  
MEREDITH G. KLINE

I should like to deal with several assertions of the minority report as these appear to me to have bearing on the motion before us. Let us begin by noting that the minority report charges that in its report the Committee on Foreign Missions, because it addresses itself to the question, "Is a ministry of mercy a legitimate part of the *missionary work of the church?*" is being vague and evasive; that "this is not the issue among us."

The accuracy of this evaluation may be seriously disputed. The question framed by the committee is by no means irrelevant, and the answer to it is by no means as obvious as the minority report alleges. Let me cite one of the central theses of last year's minority report in support of this statement. "There is no scriptural warrant for the church as church to make official appointments to a ministry of mercy which is directed exclusively or even primarily to those outside the household of faith."

Now quite plainly this does not imply that there is no place for the exercise of mercy by *individual Christians* toward those outside the household of faith, and I would be the last to wish to suggest that this position is taken by the framers of last year's minority report. Neither does it imply that there is no warrant for the church as church to exercise mercy toward members of the covenant community. What is denied here, and in so many words, is the legitimacy of the church as church appointing individuals to a work of mercy directed exclusively or even primarily toward those outside. But the church as church operates only through those it has appointed, and anything that the church does with reference to those outside is *mission*. I do not see, therefore, why the committee should be charged with raising an irrelevant issue when it seeks to demonstrate that a ministry of mercy is a legitimate part of the church's missionary work.

But the question before us has to do with a concrete situation that exists on a foreign mission field of the church, and our deliberation will be helpful only insofar as it is relevant. Can it be argued in all seriousness that the evangelist at the Ghinda station who, almost from the inception of his ministry has been literally, and I mean literally, besieged with the importunities of those needing physical help, and this to the extent that the major part of his time has been taken in treating, or in providing for the treatment of, the festering sore, the trachoma-riddled eye, the fever and pain of malaria, and all the rest—and this to the extent that he has been severely restricted in the preaching and literary work for which he has been trained—can it be argued that he is something other than an individual engaged in a ministry of mercy?

That is to say, if we should agree that official appointments to a ministry of mercy as part of missionary work are unwarranted, we really have no choice

but to instruct the evangelist at Ghinda to cease and desist from such work, and to answer the cry for help with the hopeful word that "if a group of covenant people form a society to maintain a hospital as a ministry of mercy in the name of Christ, there is none among us but would rejoice in it as an eminently proper kingdom enterprise."

Or, if this should seem unrealistic, we may decide that the O. P. C. should withdraw completely from the area, and send its missionaries to some less contaminated region, to some place where the pure preaching of the Word will not be complicated by the demands of human wretchedness. But we may not take refuge in the technicality that we have not appointed the missionary at Ghinda to such a ministry, and that we may, therefore, in good conscience, permit him to proceed, all non-professionally and illegally, to attempt to heal the sick. For whatever we may wish to call it, we have, as church, been involved in a ministry of mercy in that area for many years, and the end is not in sight.

A second matter raised by this year's minority report on which I should like to comment involves its statement that "the performing of all functions properly appertaining to the cultural mandate is left to other institutions and agencies." Now unless I have completely misconstrued the meaning of these words, their implication is that there are no areas claimed for the cultural mandate, none at all, into which the church, as church, in performing its task within its assigned sphere of operation, may penetrate. Nor does the distinction between the church's ministry to its own and its ministry to those outside enter the discussion at this point. That this is not a distortion of the minority report is demonstrated by its raising the question—which, I assume, we are expected to answer in the negative—of whether there is biblical warrant for the church as church to possess proprietorship of even real estate.

Now one need not quarrel with the general idea of sphere sovereignty to oppose the universal negative implicit in the position of the minority report on this point; that is to say, I believe that it can be demonstrated that whereas the minority report, speaking of the prerogative of the church to perform functions properly appertaining to the cultural mandate, says, "Never!", a more balanced and more biblical position would be, "Hardly ever." To be sure, there are not many data in Scripture which bear directly on this point. It is of more than passing significance, however, that in one, perhaps the only, place in the Bible's history of the apostolic church where this could have been an issue, the church as church did in fact enter the area which the minority report forbids to it, and seems not to have thought twice about doing so. That place is Acts 6.

The serving of meals, I suppose we would agree, is something as much a

part of the cultural mandate as can be found. Now if the position of the minority report had been that of the Apostles, there seems to be no reason why they could not have urged the saints to form themselves into free societies dedicated to the cause of feeding indigent widows. But it is a matter of record that the church as church, through those whom it officially set apart by the laying on of hands involved itself in the operation of a food business, requiring at the very least the procurement of materials, the preparation of aliment and the serving of tables.

And in this same connection I would suggest that if the position of the minority report is correct, medical work is not the only area of missionary enterprise from which we are bound as church, to withdraw. For reading and writing are nothing if they are not part of the cultural mandate. But if our official representatives spend a good part of their time in reducing previously unwritten languages to writing, publish primers and readers and teach the speakers of such tongues to read, we are trespassing. To be sure, the intent of such work is to make it possible for such people to read the Word of God, after that Word itself has been translated. But what if it is? In achieving such a goal the missionary is invading the area of the cultural mandate, and we are invading it through him, invading it not one whit less than does that ecclesiastical medic who sutures a wound in the name of Christ and of his church as church, and hopes that by this demonstration of Christian concern for men as men some prejudice against the gospel of the grace of God may be removed. In principle there is no objection against missionary medicine which does not apply also to missionary linguistic and literacy work.

A third point which I should like to discuss concerns the relationship of the charismatic healings, performed by our Lord and his apostles, to the continuing ministry of mercy in the Christian Church. Is the latter in any sense the counterpart of the former? Now no one, I suppose, would dispute the fact that the miraculous healings were performed for their sign value, as an attestation to the messiahship of Jesus and to the truth of the claims of the apostolic church. One looks in vain, however, for any indication in the minority report that these were anything more than just that. But they were. For it is not written that when the leper sought cleansing, Jesus said to him, "I will now perform a special sign in this special period of redemptive history, serving as an attendant witness to divine revelation and as a prophetic earnest of the eschatological regeneration of all things." It is written, "And Jesus, moved with compassion, put forth his hand and touched him and said unto him . . . Be thou clean."

And finally I would remark upon the claim of the minority report to the effect that a medical missionary is in a hopelessly anomalous position with respect to his function; and that the church is in no less a dilemma on the point of disciplinary standards for such a worker. The minority report suggests that in

terms of the committee's position he would be a specialized variety of deacon. I would judge, personally, that this might not be the worst possible way of describing him. But, the minority report continues, he could hardly be that, for there is no biblical evidence of deacons practicing ordinary medicine as an official ecclesiastical function.

But do we need to be reminded that specific biblical evidence for a number of things which are considered properly the work of the church, whether in the area of the ministry of mercy or otherwise, is totally wanting? We can, for example, find no specific biblical evidence to tell us that elders, in their official capacity, may or should administer a pension plan, or compile a hymnal, or write Sunday school lessons, or publish commentaries on books of the Bible. In the case of deacons we do not find specific biblical evidence for them doing much beyond the work connected with the serving of tables for the benefit of Christian widows. Do we then exceed our scriptural warrant if we infer that this permits them also to distribute clothing or to arrange for the housing of the homeless? Or may not the subjects of their ministries include the orphan, the aged or anyone in any kind of physical distress? And if we do make such an inference, is it then only hunger or nakedness which warrant our attention as church, and not illness or trauma? Is malnutrition an approved condition to which we may minister, while malaria is out of bounds?

But what shall we say to the dilemma that we are supposed to be in respecting disciplinary supervision of our medical work? The Word of God, we are told, does not provide a set of standards by which to judge the medical qualifications of such appointees. We are therefore supposed to have lost the third mark of a true church and disclaimed responsibility for exercising disciplinary supervision over our medical work. And so we have conjured up for us the lugubrious situation of a missionary repudiating the character of divine absolute authority and going to the field with the Bible in one hand and, say, *Merck's Manual* in the other.

Now I am far from wishing to play down anything that is a real problem, and there are, to be sure, extraordinary complexities connected with the ministry of mercy to the diseased. But I do have difficulty understanding how this differs in anything more than degree from what the Christian worker in any other field of specialization faces. If a man is in a writing ministry, either at home or abroad, must we say that because he follows certain fallible, mutable and sometimes controversial human norms in giving expression to his thoughts that he has repudiated the character of absolute divine authority and carries the Bible in one hand and the *University of Chicago Manual of Style* in the other?

But the dilemma is said not to end here. Medical missionaries, inasmuch as the church has no license to operate independently of civil regulations, are supposed to involve us in submission to the interference of the state in a way clearly

prejudicial to the prerogatives of Christ as Head of the church. But part of what is said here would be, in the case of foreign missions, true of the evangelist as well. His qualifications must satisfy the civil authorities before he is granted a visa to enter the country and work in it. And most of what is said here would, *mutatis mutandis*, be true of the missionary writer: the commentary on John in the Tigrinya language, published a few years ago by our Eritrea mission, required approval by the civil authorities before it could be printed or distributed; and somewhat earlier some of us were haled into court by the Seventh-Day Adventists because of a tract that we had published. If the judge had not dismissed the charges we could have been fined or imprisoned. In such work therefore illegitimate? Are we, by consenting to work under such conditions, removing ourselves from the exclusive lordship of Christ as King, submitting to state control, and therefore guilty of giving unto Caesar that which belongs to God?

For these reasons, I must demur when the minority report concludes that by engaging in medical missions our church is involved in contradiction of the foundational principles of church polity, the principles of the kingship of Christ, and the sole authority of the Scriptures. A ministry of mercy is a valid expression of Christian concern by the church as church.

HERBERT S. BIRD

## Speakers and Musicians For Boardwalk Chapel

Opening its doors for the 19th season of gospel witness, the Boardwalk Chapel of Wildwood, N. J. begins its nightly services on Friday, June 26. Informal preaching services with special music followed by films with a Christian message will continue every evening through Labor Day, September 7. The Chapel at 4312 on the south end of the boardwalk is also open at other times for personal conferences and distribution of literature.

The Rev. Leonard Chanoux will again be the resident manager of the Chapel, living in one of the apartments at the rear with his wife and little daughter, according to the Rev. Everett DeVelde, executive director of the Chapel Committee. The intercession of God's people for this summer ministry is urged. It is estimated that as many as 3000 persons an hour pass the doors of the Chapel, even more on weekends and pleasant evenings.

Mr. Thomas Mullen once more will play his organ at the Chapel, and gospel singers as well as Orthodox Presbyterian ministers have been engaged week by week for this effort to bring Christ to the unsaved. Visitors to

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every night all summer.  
Different speaker each week.

south Jersey are invited to include the Chapel in their plans.

In the schedule that follows the name of the speaker is given first, then that of the singer.

- June 29 - July 5:  
Rev. Everett DeVelde, Vineland, N. J.  
Mr. Jack Vander Sys, Silver Spring, Md.
- July 6 - 12:  
Rev. Arthur Olson, Bridgeton, N. J.  
Mrs. Anna Keeper, Newfield, N. J.
- July 13 - 19:  
Rev. Jay Adams, Westfield, N. J.  
Mr. Maurice Penn, Teaneck, N. J.
- July 20 - 26:  
Rev. Leslie Dunn, Portland, Me.  
Mrs. Charlotte Kuschke, Oreland, Pa.
- July 27 - August 2:  
Rev. Howard Hart, Bellmawr, N. J.  
Rev. Lester Bachman, Kirkwood, Pa.
- August 3 - 9:  
Rev. Robert Eckhardt, Wilmington, Del.  
Rev. Lester Bachman, Kirkwood, Pa.
- August 10 - 16:  
Rev. Cromwell Roskamp, Baltimore, Md.  
Mrs. Margaret Porter, Glenside, Pa.
- August 17 - 23:  
Rev. George Knight, W. Collingswood, N. J.  
Mr. John Crowe, Haddon Heights, N. J.
- August 24 - 30:  
Rev. Jack Peterson, Stratford, N. J.  
Mr. William Maynard, Millville, N. J.
- August 31 - September 7:  
Dr. Robert Knudsen, Roslyn, Pa.  
Rev. Rollin Keller, Neptune, N. J.

The Chapel joins the Calvary Orthodox Presbyterian Church for Sunday morning worship at 11 a.m. with the Rev. John Davies, pastor. The Calvary congregation comes to the Chapel for the Sunday evening service. Afterwards the film "Martin Luther" is regularly shown and consistently attracts a full house.

The Boardwalk Chapel is an evan-

gelistic effort of the Presbytery of New Jersey. The committee responsible consists of Rev. Calvin Busch, president; Mr. Bert Roeber, vice-president; Rev. Arthur Olson, secretary; and Mr. Thomas Jorgensen, treasurer (to whom gifts may be sent at 136 Lavender Road, Wildwood Crest, N. J.). Mr. DeVelde is executive director.

**International Reformed Congress in Netherlands**

August 21 - 28 are the dates for the fifth Congress sponsored by the International Association for Reformed Faith and Action. The place is to be the conference grounds "Woudschoten" in Zeist, said to be one of the prettiest spots in The Netherlands.

Under the theme "The Church: Its Place and Mission in the Contemporary World," the Congress will feature Bible studies, lectures, and discussion groups. Languages used will be Dutch, English, French, and German. Fees are nominal and correspondence should be addressed to Dr. C. Boertien, Heibekstraat 33, Geldrop, The Netherlands.

Among the participants are Dr.

Pierre Ch. Marcel and Dr. Jean Cadier of France; Dr. L. Coenen and Dr. H. Denks of Germany; Professor G. N. M. Collins of Scotland; Dr. W. Standford Reid of Canada; Dr. Jose dos Santos, Jr. of Brazil; and Dr. Herman Ridderbos of The Netherlands.

**New Addresses**

The Rev. Bruce A. Coie, 9539 Frascati Way, Santee, California.

The Rev. Eugene Grilli, Box 96, Lisbon, N. Y. (in process of being received by the Presbytery of New York and New England).

The Rev. Henry P. Tavares, 311 State Street, Grove City, Penna.

**NOTICE TO OUR READERS**

*A combination of circumstances made it advisable to combine this May-June issue and the July-August number, which will be mailed by the end of July. Each will contain at least 20 pages, as will some others, so you will have as much reading material during the year. We expect to be on an earlier mailing schedule from now on, which will please you as well as us.*

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