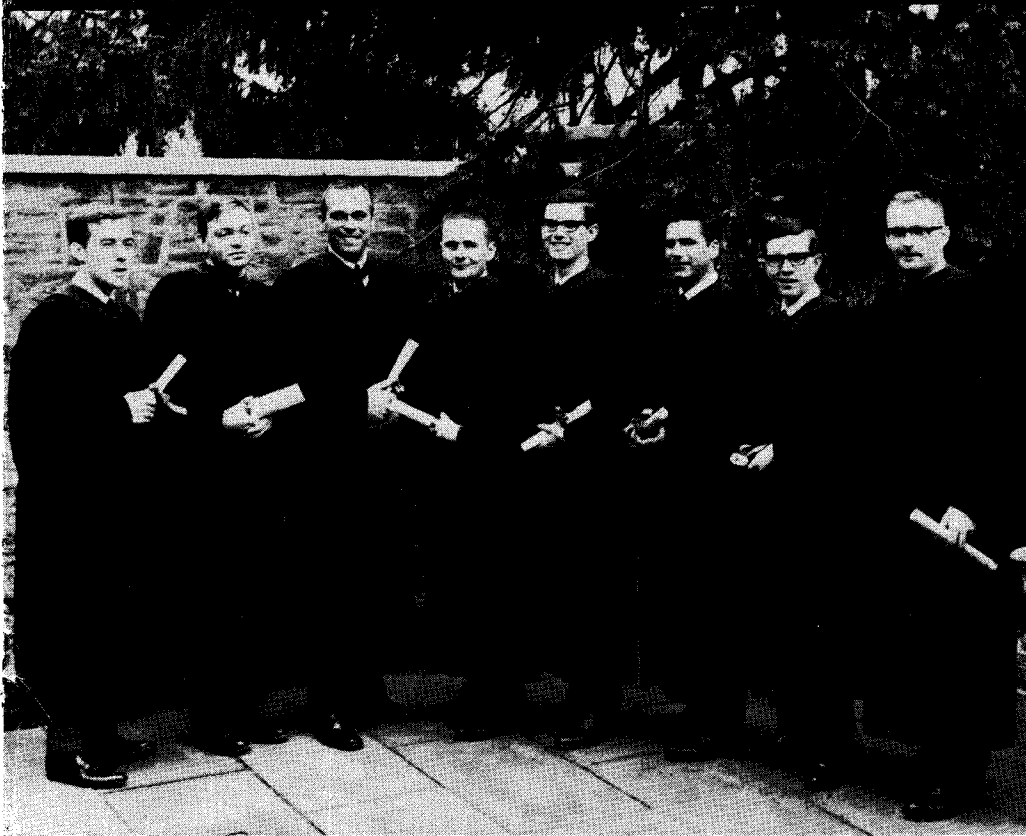


GUARDIAN



1967 ORTHODOX PRESBYTERIAN GRADUATES OF WESTMINSTER THEOLOGICAL SEMINARY

George Cottenden, licentiate, summer supply at Atlanta; pastor-elect of Good Shepherd Church, Neptune, New Jersey.

Noel Weeks, summer assistant at Covenant, Rochester; then graduate study.

Paul Doepke, assistant at Puget Sound Church, Seattle, Wash.

John Bettler, licentiate, pastor-elect of Trinity Church, Hatboro, Pa.

Allen Curry, licentiate, summer assistant at Emmanuel Church, Wilmington, Delaware.

Larry Conard, summer assistant at Point Loma, Calif., call to Grace Church, Fall River, Mass.

Daniel Overduin, summer assistant at Hacienda Heights, Calif.

Nicholas Werkman has hopes of entering the chaplaincy.

Our God Is Sovereign

THEODORE J. GEORGIAN

He was quite a king, Cyrus of Persia. Founder of the Persian Empire, he conquered mighty Babylon without a battle, and wrote of himself: "I am Cyrus, king of the world, the great king, the mighty king, king of Babylon . . . king of the four quarters of the world . . ."

The Bible has some interesting things to say about this famous king. Some two hundred years earlier God had revealed through the prophet Isaiah that Cyrus was his shepherd who would perform all his pleasure, "even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid" (Is. 44:28).

This remarkable prediction received its fulfillment, for the opening words of the Book of Ezra read as follows: "Now in the first year of Cyrus king of Persia . . . the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house in Jerusalem . . ." That proclamation marked the end of Israel's seventy-year exile and the beginning of the restoration of Jerusalem.

A Ruler's Heart

But why have I resurrected this bit of ancient history? I have done so in order to point out the striking way in which it demonstrates God's complete and sovereign control over the actions of this pagan emperor. For although Cyrus' inscriptions attribute his rise to power to the Babylonian god, Marduk; and although it is likely that he respected a number of gods, including Israel's Jehovah God, it still remains that God's control of him worked in behalf of his people Israel. The Scripture makes it clear that this great monarch was God's instrument to accomplish his will.

What a bitter pill the exile was for Israel! Seventy long years in homes that were not home. How they prayed to the Lord their God for help and

deliverance! Had he forsaken them utterly? No, for when God's time was ripe he began to move. And he moved first in the heart of a Persian king hundreds of miles away from Palestine. Well does the Book of Proverbs record: "A king's heart in the Lord's hand is like brooks of water; he turneth it whithersoever he will."

All-inclusive Purpose

There are many who are willing to say, "I believe that God is sovereign." This is a rather safe generalization to make, until one comes to specify precisely how sovereign God is. Is he so sovereign that he does, in fact, foreordain whatsoever comes to pass? Does he really control everything and everyone in his universe? Are not only the winds his messengers and the flaming fire his servant, but also the fortunes of nations and individuals alike? Is it he who raises up and casts down rulers of the earth? He who turned Saul to himself on the Damascus road, can he also convert a sinner to himself whenever he pleases?

These are important questions for us, because we are living in perilous times. Not that I believe for a moment that we should give way to fear. Dismay need not overcome us whenever some international crisis threatens. We need to "go ahead with courageous and useful lives." But is that enough? Dare we hold that by our own courage we are able to shape our destiny? We say that we believe in God. But what kind of a God is our God? Is he the God of all the universe? Has he from eternity put into operation a plan that embraces everything? Were even the crimes of Hitler and Eichmann part of God's plan? Or must we say that where the free choices of rational men are concerned, God has to wait to see what his creatures will do? Then when he takes due note of their actions, he changes his plans to meet the new circumstances. According to this view,

Mr. Georgian is the pastor of the Covenant Orthodox Presbyterian Church of Rochester, New York.

God has no knowledge of what is going to happen in Peiping, or the Middle East, or Washington. He just has to wait and see.

It doesn't help at all to say that God knows ahead of time what men are going to do, but that he certainly does not *determine* their actions. For again we must ask, What kind of a God is it who creates these personal beings but is not able to control them by his sovereign purpose? For either our free actions must be due to the purpose of God or to some power quite independent of God. If our free actions are not determined by God, then God has been eased from his throne.

The teaching of the Bible about this is simple and clear. It is that from beginning to end God governs all, including the voluntary acts of his creatures. Nothing, but nothing, is outside of God's eternal plan and control.

We have seen this at work in Cyrus the Great of ancient Persia. Acting quite freely, he determined to liberate the Jews in his kingdom, so that they could return to their homeland and worship their God. But the Bible tells us that God was behind his decision, for two hundred years before the decision was made God had revealed that Cyrus would perform all his will (Isaiah 45). So that when the Lord stirred up the spirit of Cyrus, that king issued his proclamation of emancipation. And yet, he acted without compulsion. The proclamation was his own free choice.

Wicked Actions

The Bible goes one step further, in teaching that even the sinful actions of men are part of the plan and purpose of God. Consider a most remarkable passage in Scripture that makes this clear. We know that the crucifixion of Jesus was a sinful act of wicked men, indeed the worst crime in history. Yet the Bible says repeatedly that it was part of the plan of God. Listen: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23).

And if this verse does not convince, there is another passage in the same book that is even more pointed: "For of a truth against thy holy child Jesus,

(continued on page 71)

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Orthodox Presbyterian 34th General Assembly

THE EDITOR

Without a dissenting voice the Thirty-fourth General Assembly adopted a ringing declaration pointing out the sharp divergence between the historic faith to which the Orthodox Presbyterian Church adheres and the repudiation of that faith set forth in the Confession of 1967, which was ratified by the UPUSA Assembly in Portland, Oregon on May 22. It was also in Portland, in 1965, that the 32nd OP Assembly sounded a warning after the appearance of the first draft of what has been called "the concession of 1967."

A key paragraph in the OPC's most recent statement is as follows:

The Confession of 1967 is not catholic, for it releases the church from that subjection to apostolic authority in the Scripture which is the hallmark of catholicity; it is not evangelical, for it both obscures the gospel and omits the sovereign work of God by which salvation is wrought and attested; it is neither Presbyterian nor Reformed, for it denies the necessity of maintaining any system of doctrine or government in the church.

(The complete text appeared in the April issue of the *Guardian*.)

One hundred and sixteen commissioners enjoyed the hospitality of First Church, Long Beach, California from April 24 to 28 during an Assembly which finished its business on schedule, faced no disruptive issues, debated freely some important and continuing questions, particularly in the areas of ecumenism and baptism, and heard the welcome news that the work of its longstanding Committee on Revisions to the Form of Government had been completed.

Hospitality

Although the weather was a bit on the cool side, with some showers, it was comfortable for doing business. The committee on arrangements, the host pastor, the Rev. Lawrence Eyres, and the homes of members both of

Moderator Henry Coray receives the gavel from Richard Barker, Moderator of the 33rd General Assembly.



Long Beach and neighboring OP congregations, combined to make the week most pleasant.

Each commissioner was provided with a packet of information including a freeway map of the area, a list of nearby eating establishments, a map of the facilities of the spacious church plant, and voting instructions designed to speed up that frequent phase of the meetings. A secretary was available in the church office for the needs of the clerks and committees. Morning and afternoon coffee breaks found baked goods supplied by ladies of the host church with the assistance of some from other congregations.

On Thursday evening the commissioners and their wives were dinner guests of First Church, many of whose members also attended. Both the fellowship hall and the adjoining recreation room were filled to capacity, and a short program on the lighter side followed the meal. It was a delightful interlude during the four days of business sessions which ran from 9:00 a.m. to 9:30 p.m.

Some commissioners, who had arrived by Friday evening prior to the Assembly, attended a conference sponsored by the Presbytery of Southern California's Christian Education Committee, whose chairman is the Rev. Calvin Malcor. General Secretary

Robley Johnston spoke and, together with writer John Mitchell and committee member Robert Nicholas, took part in a panel discussion moderated by elder Ray York of Hacienda. On both April 23 and 30 visiting ministers occupied pulpits all the way from San Diego to Santa Barbara and San Francisco. General Secretaries Galbraith and Oliver participated in a five-day missions conference in the San Diego area after the Assembly.

The Long Beach Session arranged a worship service with communion for Monday evening preceding the Assembly. Dr. Edmund Clowney, president of Westminster Seminary, spoke on "The Pilgrim Faith" and the choir of First Church furnished special music under the direction of William Lock.

TUESDAY, APRIL 25

At nine o'clock Tuesday morning the moderator of the previous General Assembly, elder Richard Barker of Westfield, New Jersey, led a worship service, speaking on "Aspects of the Subject of Church Discipline," from Hebrews 10:19-25. (We plan to print his address in a subsequent issue, believing it to be of interest not only to sessions but to other members of the churches.)

The roll of 116 commissioners made the 34th the best-attended General As-

sembly, the previous high being 113 in 1964 at Silver Spring — 89 ministers and 24 sessions represented. The significant increase in the 1967 meeting was in the number of sessions sending elders — 41, and a dozen alternates besides. There were 75 ministers, of whom 60 are pastors. Twenty-four out of a possible 27 sessions from the two western presbyteries sent elders. Forty-one ministers and 16 sessions from east of the Mississippi were on hand. Average attendance over the past decade has been 74 ministers and 20 elders, a total of 94.

Roll

From the Presbytery of the Dakotas came eight ministers. New Jersey sent seven ministers and five elders: Barker, DeJonge, Graf, Hoogerhyde, and Keenan. The Presbytery of New York and New England had five ministers and elder Conner. Ohio had two ministers and elders Bailey and Smith.

The Presbytery of Philadelphia was represented by 13 ministers and four elders: Haldeman, Meeker, Roberts, and Viss. Seven ministers were present from the Presbytery of the South besides elder Ashcraft. There were 15 ministers from Southern California and the following elders: Bellis, Byer, Cayot, Conard, Flores, Millard, Mitchell, Olson, Osborn, Polley, Sharp, Spring, York; with alternates Barr, de Ru, Garrisi, Gault, Gutierrez, Pink, Ryan, Sturz, van Houte.

The West Coast Presbytery had ten ministers on hand and elders: Bird, Cornwell, DeLong, Koch, Larson, MacClain, Munroe, Neilands, Vandenhoeck, Westra, Young, and alternate MacKenzie. Eight ministers came from the Presbytery of Wisconsin and elders: Claerbaut, Horne, Kasik, Roskamp, Troup, and Van Stelle.

Enrolled as corresponding members, the following fraternal delegates brought greetings during the course of the Assembly: The Rev. Sung Hun Lee, Korean Presbyterian (Hop Dong) Church; the Rev. Walter Lyons (with the Rev. George Miladin as alternate, of the Reformed Presbyterian Church, Evangelical Synod; the Rev. Robert Steubbe, the Reformed Church in the U.S.; the Rev. William Van Peursem, of the Christian Reformed Church; and the Rev. Bruce Stewart, the Reformed Presbyterian Church of North America.

Following the reports of the stated clerk and the statistician, Mr. Haug was again elected to the latter office

and Mr. Johnston to the former.

Six men were nominated for moderator: Messrs. Peterson, Coray, Clough, Willis (withdrew), DeVelde, and Busch. On the second ballot Mr. Coray was elected with 64 votes out of 106. A frequent nominee for the office, Mr. Coray's annual speech against his election worked in reverse this time and his personal popularity carried the day. By his own admission a non-reader of Robert's *Rules*, Mr. Coray's lively wit provided the relaxation of frequent laughter for the commissioners. With some aid by timely calls upon four ex-moderators to assume the chair at certain 'sticky' points, he kept business moving at a fairly steady pace.

Travel Fund

The report of the Travel Fund Committee, given by Mr. Malcor, in its final form showed receipts from 86 churches of \$8,038.85 in addition to a balance from the past year of \$1,176.05. At a later point his recommendation was adopted, that commissioners be paid four cents per mile for each mile over 1300 — which compensated 69 of the 87 who submitted vouchers. Everybody therefore was out at least \$52 on this basis, unless his church made up the difference.

By the time nine overtures, one memorial, and four other communica-

tions had been presented, it was time for the luncheon recess. Afternoon and evening sessions were opened with a hymn or psalm and prayer. When the reading of 11 additional communications had been completed, the papers were referred to appropriate standing or special committees or to temporary committees erected by the Assembly. Disposition of significant matters will be noted as action was taken.

Later on the moderator appointed the following temporary committees:

Overtures and Communications: Messrs. Galbraith, Peterson, Knudsen, and elders Meeker and Smith.

To Examine Presbyterial Records: Messrs. Dortzbach and Kellogg, and elder Keenan.

To examine Standing Committee Records: Mr. Hart, and Elders Horne and Conner.

Date and Place of the 35th Assembly: Mr. Haney and elder Roberts.

Administrative Matters: Messrs. Graham and Clowney, and elders Viss, Roskamp, and Haldeman.

Necrology: elder Neilands and Mr. Champness.

Standing Committees

First of the standing committees to report was that on Foreign Missions. (None of the several reports was read orally.) Deacon John Kortenhoeven was asked to speak briefly about his

STATISTICS

For those who like statistics, it may be noted that as of the time of the 1967 General Assembly the OPC had 156 ministers. Of these 96 were serving in a pastoral or home missionary field. Of the other 60, a dozen are foreign missionaries, two are chaplains, six are administrators or writer-editors, 26 are teachers, six are retired, and eight are in non-ministerial positions.

There are ten licentiates, six of whom are stated supplies or summer assistants, and some have received calls. Four are teaching or have other employment. (Four or five others who have recently finished seminary are just now beginning their trials for licensure.)

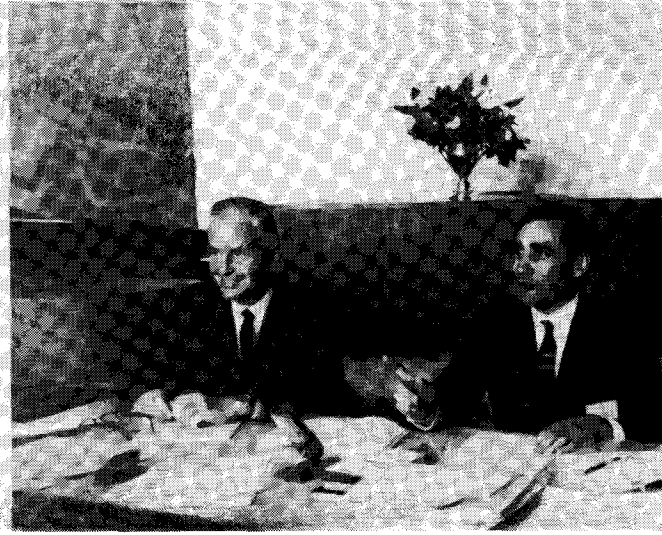
There are 108 organized congregations and nine chapels, but with a few yoked churches the total 'fields' comes to 111. Of these 94 are being served by pastors or licentiates; five others are using supply preachers and are not seeking a pastor; but a dozen fields are looking for a pastor or home missionary — though two or three may have issued calls by the time you read this report.

Total membership (now approaching 14,000) increased by 5.4 percent during 1966, of which about two-thirds are baptized children. Sunday school figures are more encouraging than a year ago, with gains in both total enrollment and average attendance, although too many schools did show a decrease.

Total contributions in 1966 increased by 5.7 percent over 1965, but there is reason for much concern in a decline in benevolence giving from 22 to 21 percent of the total. Contributions per communicant member came to \$199 in 1966, up five dollars over 1965.



Host pastor Eyres makes an announcement.



Cheerful clerks Elliott and Johnston.

year as a missionary associate in Korea. He commended to others such a means of aiding the work of our missionaries, two of whom were present as commissioners and addressed the Assembly. Mr. Andrews noted the significance of the Presbyterian and Reformed Missions Council in the light of the necessity of bringing into being a Reformed Presbyterian Church of Taiwan, a church true to the Bible and accepting the Westminster Confession and the Heidelberg Catechism as subordinate standards. Mr. Mahaffy, in bringing greetings from the Eritrean Mission, spoke of the Ghinda medical work as fruitful for evenagelistic witness and of believers standing fast despite opposition.

Elected to the class of 1970 of the Committee on Foreign Missions were Messrs. H. Phillips, Vail, and Vining, and elders de Haas and Neel, all incumbents.

As usual the report of the Committee on Christian Education elicited a number of comments, in part because of the sizable financial burden required by the growing Sunday school curriculum program. In a brief discussion as to possible revision of the VBS materials it turned out that not all thought it necessary, since it is always new to the pupils and should be easier for the teachers each time around.

On motion the Assembly was to request the Presbyteries of New Jersey and Philadelphia (representing the East) and of Southern California and the West Coast (representing the West) to erect committees to study

how more effectively to operate the Sunday school and to extend its enrollment and influence; and to request these presbyteries to report to the next General Assembly.

At this point it was moved and carried to elect a committee of three to prepare a brief statement setting forth the opposition of the OPC to the Confession of 1967. From among nine nominees Messrs. Clowney, Shepherd, and Oliver were chosen.

It was also decided to name a committee of three ministers to supervise the preparation of Scripture proof-texts for the Shorter and Larger Catechisms, with the assistance of other ministers. On the next morning Messrs. Young, Skilton, and Marston were elected. There was no Tuesday evening session in order that the committees might take up their respective assignments.

WEDNESDAY, APRIL 26

Each morning a devotional service was held at 8:40 prior to business. Those who led these opening periods were Messrs. Ediger, Neilands, and Mahaffy.

After a report from the liaison representative of the World Home Bible League, the following were elected to the class of 1970 of the Committee on Christian Education: Messrs. Meilahn, Schaufele, and Sibley; elders Haug and Horne — the first and last named being new to this committee. Dr. Elder was chosen to fill a vacancy in the class of 1969.

Elected to the class of 1970 of the Committee on Home Missions and

Church Extension were Messrs. Atwell, Eckardt, and Busch; and elders Hogerhyde and Smith—the latter a new member on the committee.

The Committee on General Benevolence reported that gifts increased by \$1,500 over the previous year. Its recommendation was adopted, noting that its budget comes to about \$1.25 per communicant member. An effort to increase the reserve for the Aged and Infirm Ministers' Fund from the present \$7,500 to \$10,000 was commended. Mr. Bachman announced the opinion of the Korean Mission that further appeals for orphans should be discouraged. Dr. Skilton and deacon Edward Beenhouwer were elected to the committee.

After a motion to return to consideration of the Home Missions report, mention was made of the opportunity of confronting UPUSA members with the consequences of submitting to the new Confession. Discussion followed as to the pros and cons of using inexperienced men in certain situations. Dr. Garrisi remarked that "our young men haven't grown up in a vacuum" and should be put to work with confidence. Mr. Graham said he felt that success in home mission work depends largely upon "sweat and hard work: that's how you gain experience" —although Mr. Thompson pointed out that skill is needed in "the approach to the doctrine of separation; seasoning is needed to give answers to the hindrances of Satan."

Eligibility for the denominational Pension Plan was opened to licentiates,

by amendment to a recommendation of the Committee on Pensions. Mr. Eckardt and elders Colman and Roberts were reelected.

Ecumenical Matters

A good part of the afternoon session was given over to interchurch concerns, beginning with the reading of the report of the missions correspondent of the Reformed Ecumenical Synod, Mr. Galbraith. Later in the day Messrs. Galbraith and Bird (with Professor Murray as alternate) were elected as representatives to the Baarn

from the Reformed Churches in the Netherlands that sister churches in the RES give their opinions on the conclusion "that in principle women with the gifts imparted to them should be allowed to participate in the special offices of the church." We may print later the OPC letter dissenting from this view expressed by the Gereformeerde Kerken at its Synod of Middelburg in January, 1966.

As determined by prior motion the Assembly then went into executive (closed) session while it considered

Covenant and Westminster Seminaries to cooperate.

A further motion instructed the committee to arrange for a conference with representatives of the RPC,ES on a basis more inclusive than that of the committee itself "to discuss the biblical principles concerning issues which have been historic differences between that communion or its antecedents, and the OPC."

Still another motion requested the committee "to cultivate the fellowship of and give assistance to the people of Reformed convictions in denomina-



Commissioners take over nearby coffee shops at lunchtime.



Puritan publications popular at the book table.

(Netherlands) Missions Conference to be held August 5-9, 1968, preceding the meeting of the RES scheduled for Amsterdam August 10-20. Messrs. Murray and Galbraith were elected voting delegates to that Synod, with Mr. Bird designated a non-voting delegate and alternate to either of the voting delegates, and Mr. Knight also a non-voting delegate and second alternate.

In connection with the report of the Committee on Ecumenicity and Interchurch Relations the Assembly approved a letter in reply to a request

recommendations relating to the Reformed Presbyterian Church, Evangelical Synod. It is your reporter's opinion that such a procedure is of doubtful wisdom; the discussion, moreover, produced nothing unusual, and the motions are a matter of record. In accord with the recommendations of the committee it was decided to sponsor a joint conference on missions, church extension, and Christian education next May in the Philadelphia-Wilmington area prior to the 35th General Assembly, and also a joint ministerial institute, requesting both

tions with which we do not have formal relationship for the purpose of enlisting their interest in the testimony of the OPC."

The election to the class of 1970 was postponed until a later point, at which time Messrs. Oliver and Woolley were reelected to the Committee on Ecumenicity.

A memorial tribute to the late Adam Shriver, who died on December 29 at the age of 85, was presented by Mr. Neilands, who led the Assembly in prayer. (Other tributes appeared in the February *Guardian*.)

The Presbyterian
GUARDIAN

EDITOR

ROBERT E. NICHOLAS



All correspondence should be addressed to The Presbyterian Guardian, 7401 Old York Road, Phila., Pa. 19126

Stewardship Committee

The recommendation of the Stewardship Committee was approved, that the OPC provide a minimum of \$335,500 toward a total contribution need of \$381,650 for 1968. In the light of the fact that gifts during 1966 showed an increase of less than two percent (as against a ten-year average of 10 percent over the previous year) this recommendation for the combined budget for Home and Foreign Missions and Christian Education for 1968 is the same amount as that approved for the current year (1967) by last year's action. The practical effect of this decision is that the committees are being asked to refrain from new advances in 1968. It is to be hoped that this "holding of the line" will be of temporary duration. No church in our affluent society may be satisfied with barely holding its own. There ought to be much prayer that the OPC may quickly move forward in its stewardship of the gospel and of all our resources of men and money!

Elder Keenan was reelected to the Stewardship Committee and also named as its chairman by Assembly action.

Administrative Matters

Mr. Graham reported for the Committee on Administrative Matters. After approving "no action" on an overture for proportional representation and naming the three general secretaries as a committee to bring a recommendation next year for the incorporation of the General Assembly, the commissioners spent something over an hour in the evening session on the question of the offer of the trustees of Knollwood Presbyterian Lodge in Wisconsin of half-ownership to the OPC (the other half to the

EDITOR'S MAIL BOX

Dear Sir:

Let me commend Dr. Davis for bringing before us what he sees as "some differences between the OPC and the RPCES." These differences must be honestly faced. However, what the Reformed Presbyterian Church, Evangelical Synod has recently done in amending questions 86-89 of the Larger Catechism cannot be equated with the action of the First General Synod of the Bible Presbyterian Church when it amended chapter 33 of the Confession to make it strictly pre-mil and then immediately passed a resolution allowing eschatological liberty. This kind of inconsistency I find it hard to defend.

It seems quite the height of folly, when Machen, Hodge, and Warfield are quoted to the contrary, to argue for consistency in the church's confession and practice. Dr. Davis, through quoting Dr. Machen, speaks for "mutual confidence." This we must have concerning subscription of the *individual* to the system of doctrine taught in the Westminster Standards.

However, if (as Dr. Davis and others hold) the Larger Catechism presents the a-mil position and yet the OPC and the RPCES both believe premillennialism to be acceptable, is it a sign of a lack of mutual confidence for the *church* to seek to make doctrine and practice consistent at this point?

As a matter of precedence, does either church use the Westminster Standards exactly as originally promulgated, or is it not true that there have already been amendments to make them conform to practice? I do not

believe that an effort at consistency can be justly called a setting out "publicly in jot and tittle the actual position of the church."

On the subject of morality, the resolution on "The Christian Life and Testimony," when read carefully, cannot possibly be construed as "inflexible rules which are to be strictly interpreted." On the other hand, in these days of a fearful moral declension in America, it certainly is not out of keeping with the message of the prophets and apostles — and Jesus himself — for the church to speak out strongly against some of those evils which are largely responsible for America's degradation.

Yours for further profitable discussion on the key points,

NELSON K. MALKUS

First Evangelical Presbyterian Church, Seattle, Washington

Dear Sir:

I fear that Mr. Mahaffy assumes much more than he proves ("Economic Theory" — *Guardian*, April, 1967). He forgot momentarily that the Confession of 1967, as a typical expression of the contemporary religious mind, neither affirms nor denies anything whatsoever.

Sincerely,
RALPH E. CLOUGH
Manhattan Beach, Calif.

PHOTOS: John Tolsma, cover; David Strong, pp. 65, 68; others by the editor.

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RPC, ES). The committee's recommendation "to defer acceptance at this time" was rejected in favor of instructing the Home Missions Committee to act as representatives in receiving the half interest and to recommend to the 35th Assembly how to proceed in the matter. It was in the midst of this debate which revolved around a number of unknown factors that Mr. Kellogg began his remarks with these words: "Before I speak, I'd just like to say . . ."

THURSDAY, APRIL 27

Begun shortly before adjournment Wednesday evening, the report of the Committee on Revisions to the Form of Government and Book of Discipline was completed by Mr. Galbraith Thursday morning. Actions on the recommendations of the committee may be summarized as follows: The finished revision of the chapters on government are to be circulated among presbyteries and sessions for study in about two months. Suggestions for changes in this second revised version are to be submitted to an expanded Committee on the Form of Government not later than June 30, 1968.

The enlarged committee of five additional ministers (besides Messrs. Clowney and Galbraith) and two elders shall then review this version and such suggested changes as it may have received. It will then prepare and distribute to ministers and sessions not later than January 31, 1969 the final version which it intends to present to the 36th General Assembly in 1969. It is proposed that two extra days be

set aside at the close of that Assembly for consideration and proposal to the presbyteries. If approved by a majority of the presbyteries, the revised form could then achieve final adoption at the 37th Assembly in 1970.

From among ten nominees, Messrs. Eckardt, Mitchell, Adams, Davis, and Atwell were elected to the expanded committee; and elders Barker and Haug from among four elders nominated. There were 101 ballots cast.

It was also decided to name a committee of three on Revisions to the Book of Discipline and the Directory for Worship. Messrs. Elliott, Kellogg, and Eyres were elected.

1968 Assembly in Westfield

Although final action was twice postponed because of some confusion as to how the dates would best tie in with Westminster's commencement and the planned conference with the RPC, ES, the gist of Mr. Haney's report on Date and Place was eventually adopted. The 35th General Assembly is scheduled to meet at Grace Church, Westfield, N. J. on Tuesday, May 14, 1968 at 9:00 a.m., with dissolution set for no later than Friday, May 17 at 9:30 p.m. and a minimum of 33 hours for business provided in the docket.

After listening to a sample tape prepared by the Committee on Radio and Television and raising some questions as to its format, the Assembly passed in place of the original recommendation authorizing a pilot series, a substitute directing the committee to

prepare a fuller evaluation of the format and programming of a proposed denominational broadcast and to present sample tapes of professional quality with its next report. The Stewardship Committees to suggest ways in which funds for this committee's activities should be raised.

In connection with the report of the Committee to Confer with Representatives of the Christian Reformed Church, the Assembly on a standing vote again decided to go into executive session, although more opposition was voiced from the floor than on the earlier occasion. Members of the two churches and fraternal delegates were permitted to remain. The Committee on Overtures and Communications presented its report on papers relating to this matter. After some discussion a motion to substitute the original committee's plan for having itself placed under the direction of the Committee on Ecumenicity with a view to its eventual discharge was defeated.

Relations with CRC

The recommendation of the Committee on O & C was slightly amended and adopted, calling for the addition of three members to the Committee to Confer. Further, that whereas this General Assembly recognizes that there has been controversy within the Christian Reformed Church regarding the infallibility of the Scriptures, the particular atonement, the special creation of man, and ecclesiastical separation from the unbelief in the World Council of Churches, and whereas this As-

Coffee and conversation keep many mouths open during 15-minute recesses.



sembly, desiring closer relationship with the Christian Reformed Church, feels that these issues are of such vital importance that differences with regard to them could seriously affect our relationship, the Assembly instructs its committee to:

(1) Affirm to the representatives of the CRC the positions that the OPC has taken with regard to these issues in, respectively, the Confession of Faith, Ch. I; Ch. III, Sec. 6, Ch. VIII, Sec. 8, and Ch. IX, Sec. 4; and Ch. IV, Sec. 2; and the letter addressed to the Gereformeerde Kerken in Nederland concerning membership in the WCC by the 32nd General Assembly.

(2) Seek a clearer understanding of the issues as they are being stated, and the corrective measures that are being taken within the CRC; and report fully to the 35th Assembly.

The first recommendation of the Committee to Confer was adopted, requesting the Reformed Ecumenical Synod to call a regional conference on church order for participation by representatives of the churches in the North American region.

Since Dr. Clowney had resigned from the conferring committee, four were elected to the enlarged committee from among 13 nominees: Messrs. Galbraith, Vining, Young, and Peterson. Continuing members are Messrs. Busch and Woolley and elder Roeber. Elder Smith was named as an alternate to any member who might resign or be unable to serve.

Overtures and Communications

In response to a request from the Presbytery of New Jersey the Committee on O & C recommended that in view of the Rev. Maurice Riedesel's 25 years of effective service in the ministry, his lack of knowledge of Hebrew need not in itself be an obstacle to his reception. The Assembly concurred, and Mr. Riedesel has since been received by that presbytery.

The Presbytery of the Dakotas had asked the Assembly to consider "the scriptural warrant for permitting men ordained to the ministry to labor indefinitely in a vocation that has no relevance to the gospel ministry." The Assembly adopted the recommendation of its Committee on O & C in the following amended form:

(a) *Inform the presbyteries that it finds no scriptural warrant for a man to hold the office of an ordained min-*

istry whose calling, as evidenced by his full-time employment, is other than that of the ministry of the Word and sacraments. Secular employment may be for the purpose of self-support in the regular work of the ministry and in harmony with that calling.

(b) *Advise the presbyteries which have on their rolls ministers who are in full-time employment in a calling other than that of the ministry of the Word and sacraments as described in Ch. IV and Ch. XVIII of the Form of Government, to discuss with such ministers the relationship of their employment to their continuance in the ministerial office.*

The Presbytery of the West Coast had overruled the Assembly to reaffirm the standards of the OPC as to the Christian Sabbath and "to give advice to the sessions as to any disciplinary action which should be meted out where church members feel that they must persist in work on the Sabbath." The committee's recommendation was adopted to the effect that the Assembly is not in a position to judge without knowledge of the circumstances of the alleged sin. "Nevertheless, the Assembly would emphasize that the first step in discipline is the preaching of the Word, to be fol-

lowed by more formal discipline to those who in the judgment of the session do not heed the Word."

Dr. Knudsen presented two papers prepared by the Committee to Study the Doctrine of Guidance, for circulation and study. The day's business closed with the report of the Committee to study the Oversight of Ministerial Candidates. The Assembly adopted its recommendation for the erection of a standing committee on Ministerial Training of six members, at least four ministers and at least one elder, and not more than two officially associated with one theological institution. The committee's functions would be to consider means of strengthening the preparation of men for the ministry, to work with presbyteries to develop gifts of men under their care, to develop means for the continuing training of ministers, to consult with representatives of seminaries regarding training, and to assist churches in seeking out men with apparent gifts for the gospel ministry.

Elected to the Committee on Ministerial Training were: Mr. Adams and elder Meeker (class of 1970); Messrs. Coray and Whitlock (1969); and Dr. Kline and elder Smith (1968).

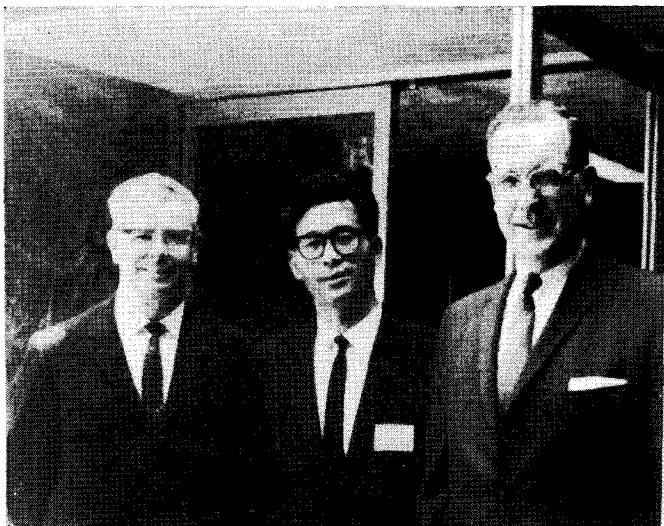
THE BOARDWALK CHAPEL — TWENTY-SECOND SEASON

Nightly evangelistic services begin on June 26 at the Boardwalk Chapel sponsored by the Presbytery of New Jersey. The Rev. Leonard Chanoux will again be manager of the chapel activities at 4312 Boardwalk in Wildwood By-the-Sea. Mr. Thomas Mullen of Vineland is the organist. The schedule of speakers is as follows:

- June 26 - July 2: The Rev. John Davies, Wildwood, N. J.
- July 3 - 9: Licentiate Andrew Wikholm, Pittsgrove, N. J.
- July 10 - 16: The Rev. Rollin Keller, Wilmington, Del.
- July 17 - 23: The Rev. Robert Eckardt, Vineland, N. J.
- July 24 - 30: The Rev. Professor Jay Adams, Hatboro, Pa.
- July 31 - August 6: The Rev. Calvin Busch, Morristown, N. J.
- August 7 - 13: The Rev. Kenneth Meilahn, Bellmawr, N. J.
- August 14 - 20: The Rev. Robert Knudsen, Ph.D., Roslyn, Pa.
- August 21 - 27: The Rev. Cromwell Roskamp, Burke, Va.
- August 28 - Labor Day: The Rev. Lester Bachman, Kirkwood, Pa.

Among those who are expected to furnish special music the following have been announced: The Rev. Stephen Phillips, Stratford, N. J.; Mr. Robert Ellis, Vineland, N. J.; Mr. Maurice Penn, Tenafly, N. J.; Mr. Charles Irons and Mr. William Maynard, Vineland, N. J.; the Rev. Lester Bachman, Kirkwood, Pa.; and the Meilahn Family.

Visitors are invited to attend the Calvary Orthodox Presbyterian Church, the Rev. John Davies, pastor, when in the Wildwood area. The morning service is at 11 a.m. at the church, 119 E. Rio Grande Avenue. The Sunday evening service is at the chapel during the summer.



Messrs. Oliver and Galbraith with Fraternal Delegate Lee of the Korean (Hop Dong) Presbyterian Church.



Orthodox Presbyterian missionaries Andrews (Taiwan) and Mahaffy (Eritrea) chat hungrily.

FRIDAY, APRIL 28

Mr. Eyres reported for the Special Committee to Propose Methods of Aiding Vacant Churches in Finding Pastorial Candidates. The detailed recommendations were adapted, calling for a confidential file on the basis of a questionnaire handled through the Committee on Home Missions and Church Extension.

The minutes of the several presbyteries were approved, with exceptions noted in some instances. Minutes of seven standing committees were approved without exception.

On a recommendation from the Committee on O & C, the Assembly requested the churches to make their contributions to the General Assembly Fund by September 30 of each year, and to the Travel Fund by April 15 prior to the Assembly for which the money is needed. The stated clerk estimated expenses for the General Fund of \$9,420, and on motion the budget for this fund was set at \$1.10 per communicant member; and for the Travel Fund at \$1.25. Elected to the Travel Fund Committee were elder Millard (1970) and Mr. Malcor (1969), replacing Mr. Graham, who resigned.

After the matter (reported earlier) of a statement on the Confession of 1967 was disposed of, the longest debate of the Assembly, lasting nearly three hours, occupied most of Friday afternoon. It dealt with the final report of the hard-working Committee on O & C in response to two overtures from the Presbytery of Wisconsin,

asking that last year's action stating that "admission to membership of those who cannot in good conscience present their children for baptism is a matter for judgment by sessions" be declared to be both erroneous and inadequate; and that the conclusion be drawn that such parents "are not to be received as communicant members of the church."

Mr. Marston argued vigorously for the overtures, though he later acknowledged that he was "not too unhappy" even while in some serious disagreement with the committee's recommendation (see below). He felt two things closely related but distinct were being confused. "We are not talking about those who are members and already subject to discipline, but of those seeking membership, yet with views out of accord with our teaching on baptism. Of them we must require consistency and acceptance of the basic doctrines of the Christian faith and elementary principles of Christian conduct." He wondered if we are not taking an "extra-constitutional" approach.

Others, like Dr. Clowney, stated that the constitution quite clearly requires a credible confession which must be sincere, but he doubted that a conscientious scruple on infant baptism is always irreconcilable with a sincere profession of faith. The way to show our concern for these children is to get their parents under instruction and discipline, he urged, and to bring them to see the fullness of covenantal teaching.

While some thought it a matter of

expediency in order to get people on the rolls, everyone was obviously concerned to safeguard the church and its doctrines. The debate finally became repetitious and was terminated by motion — a rarity in OPC assemblies.

The amended form of the recommendation of the Committee on O & C was then adopted by a substantial majority:

It is the opinion of this General Assembly that while it is normal, according to the constitution of the church, that the members of the church should submit their children for baptism: ". . . infants of one, or both, believing parents, are to be baptized" and it is "a great sin to condemn or neglect this ordinance" (Confession of Faith, XXVIII: 4-5); nevertheless it is to be recognized that, with regard to the admission to membership of those who cannot at that time in good conscience present their children for baptism, the session may judge in the special circumstances that such persons, having been informed of the position of the church, may be admitted if they are willing to answer sincerely and affirmatively the questions asked of those being admitted to communicant membership in the church (Directory for Worship, V:5).

It seemed generally agreed that this action, after full debate, was more satisfactory than the statement of the previous Assembly. It makes plain the teaching and practice of the church, while recognizing that on occasion a session may take into account "special circumstances."

Just before the supper recess a protest was presented, signed by Messrs. Barker, Dunn, and Elliott, over the failure of the Assembly to take any action on the overture concerning proportional representation.

The Assembly reconvened at 7:30 and wound up its business in exactly one hour. As a substitute for a motion to accept the invitation of the Park Hill Session for the 36th Assembly to meet in the Denver area early in July, 1969, it was decided to elect a committee of two on the Date and Place of the 36th Assembly. Messrs. Haney and Rocky were chosen.

Enthusiastic approval was given to a motion of grateful appreciation to the host church, to those who extended the hospitality of their homes, and to the Committee on Arrangements for arranging secretarial services and enlisting able tellers whose labors expedited the voting throughout.

While the minutes of the final day were being prepared, Dr. Clowney was given permission to present encouraging information about Westminster Seminary.

Adjournment came at 8:30 with the moderator, Mr. Coray, leading in prayer and pronouncing the apostolic benediction.

Georgian

(from page 62)

whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do what thy hand and thy counsel determined before to be done" (Acts 4:27-28). Do you know what this verse teaches? It says that those responsible for the crucifixion were not defeating the plan of God, but that actually they did only what God's plan determined beforehand should be done. So that we can see that even the wicked plans and actions of men are part of God's all-inclusive purpose.

The question surely is now being asked, Who is responsible for human sin? God or the sinner who commits the sins? To this question the Bible gives a positive answer. Men are responsible for their wicked actions, and God is not the author of sin. The Bible teaches that when we are tempted, it is not God who tempts us, but rather that we are enticed by our own evil desires.

When we see the evil, injustice, and suffering in the world, we de-

mand of God, Why? And our demands are the more insistent if we are told that God, after all, is in complete control of the universe, even to the extent that he determines the free actions of men. How could this all-powerful God permit the existence of sin at all? Why doesn't he, with one sweep, clear the arena of earth and make our life perfect and beautiful? Well, I am afraid that we have no sufficient answer to these questions. For we are finite and faced with an insoluble problem. God, at any rate, has seen fit not to reveal all his secret purposes to us.

Thy Will Be Done

But one thing I know. I would far rather live in a world that I am persuaded is under the sovereign control of my God, who is also my heavenly Father, than to live in a world in which chance and blind fate rule. It is this trust in Almighty God that enables the Christian to face even our strife-torn world with courage. For the heart of every ruler is in the Lord's hand, just as was the heart of Cyrus of Persia. Even though modern dictators reject God's will and rant and rave in utter contempt of all that is civilized, we may know that all their plans and actions serve God's world-embracing plan and will. God gives to the world good or bad rulers, according as he seeks to bless or to judge the world.

Mark it well: our God who knows the end from the beginning knows what he is doing. The history of the world may appear to us to be violent in its convulsions and meaningless in its pattern, but through it all God moves on in undisturbed majesty. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:35). This was the lesson learned by proud Nebuchadnezzar of Babylon. Have we learned this truth as well?

Let us be reminded of God's word to the prophet Isaiah: "Remember the former things of old; for I am God, and there is none else; I am God and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure . . . yea, I have spoken; I will also bring it to pass; I have purposed, I will also do it" (Is. 46:9-11).

Story Bible Revised

Catherine Vos: *The Child's Story Bible*; revised by Marianne Vos Radius. Grand Rapids, Eerdmans, 1966, 456 pp., \$6.50.

Almost every day for the last few months, my five year old boy and I have curled up on the sofa after lunch and spent an intriguing time with Vos' *Child's Story Bible*. Nothing new? Perhaps nothing but the book itself, an enriched version published last December.

Mrs. Marianne Vos Radius, daughter of the author, has updated the stories for today's children in the light of new archeological discoveries. She has cut much of the repetition yet has maintained the same dramatic and dignified approach to Scripture which has made *The Child's Story Bible* popular for many years.

The fact that my five year old sits spellbound story after story should prove its appeal to the very young. "Why did God have all those people murdered?" he asks. And in the answer he learns who our God is in a very real way. Many of his questions are answered almost as soon as they are raised. Some answers are only the author's suggestions. I as a parent can use the opportunity to agree with her or suggest another possibility. She is always quick to separate interpretation from Biblical statement, a good thing for our children to be learning as they approach Scripture.

The adult as well as the child will be edified by reviewing Bible history through these stories, and by learning the data surrounding these events. How much is a denarius? How did the cedars of Lebanon get to the temple? As he views once more the kings and judges of Israel he is taught afresh how God deals with his people.

In this new version are eye-catching illustrations and maps, and a glossary for children. The pictures done by Betty Beeby are vividly colorful and imaginative, historically accurate and in many cases not the usual scenes. My son always wants me to read until the next picture, then asks as many questions about it as he does about the story. The maps have located each story so that the child will be able to place easily the brook Kidron, the Mount of Olives, etc.

The new format is a bit different.

The book is larger and now has double columns which presumably make reading easier for those who are beginners. The larger size may be somewhat of a problem to handle for some, but my boy has no trouble at all.

There is one lack in the book. Although the author has been faithful in applying each historical event to the reader by challenging a faithfulness and obedience to the Lord, she does not emphasize sufficiently that all these events are part of God's working in history to accomplish redemption for his people.

I would recommend this new version highly for two purposes. First, for the worthwhile teaching it affords our own young and secondly, as an excellent means of witness to the non-Christian. What better gift could you give such a child for his birthday?

JEAN GAFFIN
Abington, Pa.

* * *

Parents looking for a book for still younger children may be interested in Marian's "Big Book of Bible Stories" or her "Favorite Bible Stories" (both by Marian Schoolland). These as well as the Vos book may be purchased from Great Commission Publications, 7401 Old York Rd., Philadelphia, Pa. 19126.

Martyn Lloyd-Jones to Speak at Reformed Ministerial Institute Sept. 4-5

Dr. Martyn Lloyd-Jones, minister of Westminster Chapel in London, is to be the guest speaker at a Reformed Ministerial Institute scheduled for early September instead of the month of May as heretofore. Under the sponsorship of the Alumni Association of Westminster Seminary, the dates for this 17th annual Institute were set for September 4 and 5 in order to take advantage of Dr. Lloyd-Jones' visit to the States at the invitation of the Reformed Fellowship of Grand Rapids.

The place of the popular evening meetings will be announced. It is expected that the daytime sessions on September 5, of particular interest to those engaged in preaching the Word, will be held on the campus of Westminster Seminary.

Dr. Lloyd-Jones is the author of sev-

eral books and a leader in the field of Puritan studies. He entered the ministry following practice as a medical doctor.

Knollwood Presbyterian Lodge Open for Vacationers

A vacation spot in northern Wisconsin "devoted to the spiritual and recreational needs of Orthodox and Reformed Presbyterians" is available this summer. The Rev. and Mrs. Frank Fiol, veteran missionaries to India, will be host and hostess during June, July, and August. An informal program including devotions after breakfast and unscheduled activities the rest of the day is planned. Worship services are scheduled for each Sunday.

Knollwood Lodge is on Red Cedar Lake in Barron County, about 380 miles from Chicago and 120 miles from Minneapolis. There is also a county campsite contiguous with the property on a dollar-a-night arrangement. The Rev. Donald MacNair, president of Knollwood, reports that visitors are welcome by the day or the week (adults \$5 per day or \$30 per week including breakfast and supper; less for children). Further information may be obtained by writing to the Lodge at Route 2, Birchwood, Wisc. 54817.

Knollwood Presbyterian Lodge was donated a year ago to a corporation whose members are from the OPC and the RPCES. The Rev. LeRoy Oliver is vice president. Further organizational steps will take place as a result of actions by the respective annual assemblies of the two denominations this spring.

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Reid Heads Westminster World Fellowship

The formation of a worldwide fellowship of Presbyterians has been announced by Professor W. Stanford Reid, University of Guelph, director of the new organization. It is an outgrowth of consultations among a number of Presbyterians who met in Europe last November and found a mutual desire for closer communication and some means of bearing "a more coherent and unified witness to the great Biblical and Reformed principles of their common church," stated Dr. Reid.

Others named to the executive committee are Dr. James Forrester, president of Gordon College; Dr. Mariano Di Gangi, about to undertake work with a missionary organization in Canada after a six-year pastorate in Tenth Presbyterian Church, Philadelphia; Dr. R. McFerran Crowe, of Rivermont Presbyterian Church, Lynchburg, Va.; and Mr. J. M. Moffatt, secretary-treasurer, Box 84, Galt, Ontario, Canada.

The basis of membership is 1) "a full persuasion of the infallible truth and divine authority of Holy Scripture as given by inspiration of God, as the supreme standard for the rule of faith and life"; and 2) "a cordial acceptance, as subordinate standards, of the Westminster Confession of Faith and Larger and Shorter Catechisms as finely embodying the substance of the Christian faith."

Membership in the Fellowship is open to all who are in sympathy with its basis and aims. A fee of \$3.00 provides a sustaining membership, and 50¢ a subscribing membership. A quarterly bulletin is planned. Application forms may be had from the secretary at the address in Galt.

The doctrinal aim of the Westminster World Fellowship is "to explain, vindicate, and uphold the Presbyterian heritage of theology, polity, and worship." In practice it hopes to stimulate prayer and a deeper spiritual life, to encourage effective evangelism, and "to help formulate policy in matters of common evangelical concern."