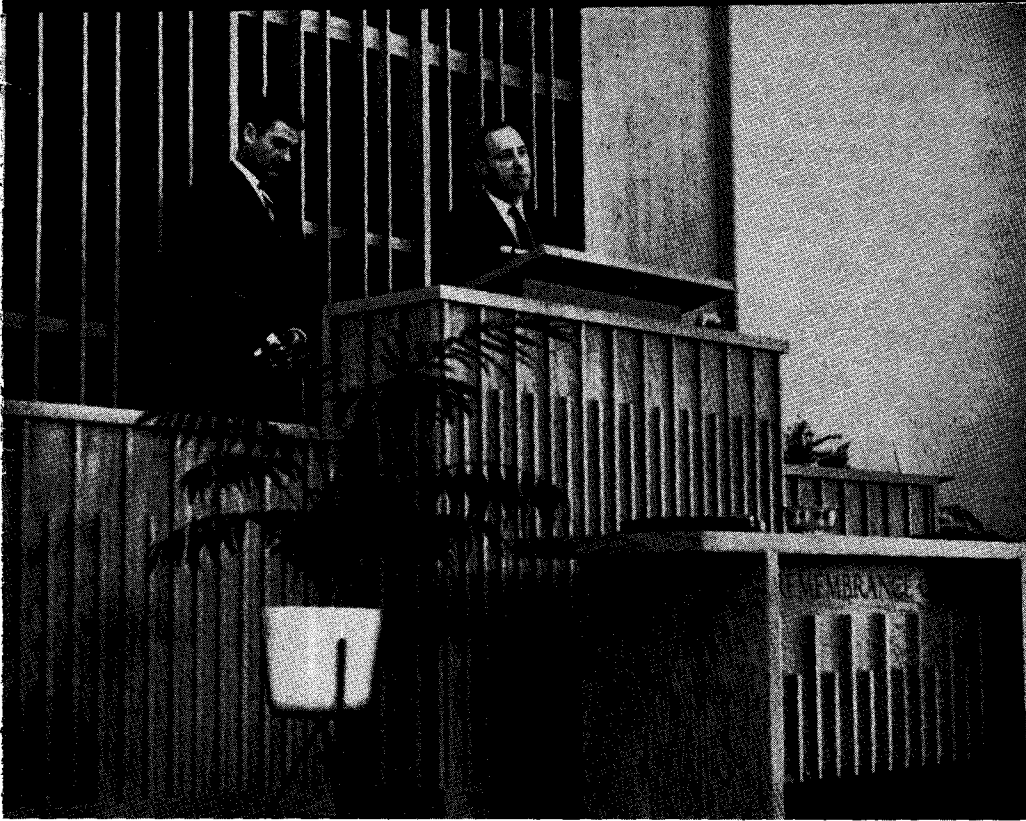


# GUARDIAN



Moderator Robert W. Eckardt introduces the Honorable Mark O. Hatfield, Governor of Oregon, who extended a welcome to the 32nd General Assembly of the Orthodox Presbyterian Church meeting in Portland July 8-13, 1965, at First Church.

**D**escribing himself as a Calvinistic Baptist, Governor Hatfield reminded Orthodox Presbyterians at their July meeting that every Christian must make a true commitment of his life, skills, and eternal welfare not just to a cause or an organization but to a person, Jesus Christ the Son of God.

Noting that Christianity itself is a minority and that within Protestantism minority groups have made significant contributions on the basis of their unique convictions, the Governor stressed not only the rights

*(continued on page 106)*

## **Christ Answers His Opponents**

**EDWARD WYBENGA**

### ***Paying Tribute-Money*** **Luke 20:20-26**

**H**is enemies first sought to catch Jesus off his guard by words of flattery. "And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: Is it lawful for us to give tribute unto Caesar, or no?" (Luke 20:21-22).

The question in itself was not wrong. It was a question on which there was a difference of opinion. The conservative Jews thought that it might be wrong to pay taxes in support of a heathen government since God was the ruler of Israel.

The question was not wrong but the motivation was wrong. The question was not asked in good faith. The enemies of Jesus gave the appearance of honesty and innocence but in their hearts they were seeking the downfall of Jesus. Hence they proposed the question: "Is it lawful for us to give tribute to Caesar, or not?"

They thought that this question would incriminate Jesus no matter which way he would answer it. If he approved of paying the tax, he would be accused of being a traitor to the Jewish people, thereby losing his popularity and influence. If he opposed the payment of tribute-money, he would endanger his life with the Roman authorities.

But the trap, so skillfully laid, did not spring shut. Jesus was not caught off his guard. Those blind leaders of the blind thought Christ to be blind also. "But he perceived their craftiness, and said unto them, Why tempt ye me, ye hypocrites?" (v. 23; cf. Matt. 22:18). They pretended to be men who were searching for truth but in reality they were thirsting to shed innocent blood. Jesus tore off their mask, and showed them to be hypocrites. Jesus knew their hearts; he read their thoughts; they could not deceive him.

There is a place for honest praise

in human relations; there is a search for truth that is right; but flattery and hypocrisy are great sins, and productive of much evil.

How did Jesus answer those subtle spies? He told them to show him a Roman coin, the kind that was used for paying taxes. He asked them, "Whose image and superscription hath it?" The answer was inescapable, "Caesar's." For it was his image and title. That answer was proof enough that the Jews were in subjection to the Romans. Was it then not right that the Jews support the government whose care and protection they enjoyed?

Then Jesus gave a fundamental moral principle of enduring and universal application: "Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's." Caesar has his rightful demands—human government must be supported by the people. But God has his rightful demands also—the church must be supported by God's people. And the claims of God should not take second place. The Bible says: "Seek ye first the kingdom of God."

### ***The Resurrection***

**Luke 20:27-40**

**N**ow the Sadducees came forward with a question of their own. They denied the immortality of the soul and the resurrection of the body; neither did they believe in the existence of angels or spirits. They were the materialists of Christ's day.

Their question concerned a woman who had been married to seven brothers in succession as each replaced the former who had died. They asked, "In the resurrection, whose wife of them is she?"

Jesus' answer makes it plain that there is a resurrection of the body, and that the body will then be immortal with the soul. But the marriage relation will then no longer be necessary for we shall be "as the angels of God in heaven." Our life in heaven will far

*Mr. Wybenga finished his meditation on the resurrection just a few days before his death last May.*

transcend the most sacred relationships ever experienced on this earth. Heaven will be a new state of existence of such glorious character that it can be neither fully imagined nor expressed in words.

To further refute the Sadducees in their denial of life after death Jesus refers to their own Scriptures. At the burning bush God said to Moses, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." When God spoke these words, Abraham had been dead for over three centuries, Isaac for more than two, Jacob for nearly two centuries. Even so, God said that he was their God. That proved that their spirits were still living, for "God is not the God of the dead but of the living." God does not rule over or care for that which is extinct or annihilated but over that which exists and is alive. It is clear from God's Word that death does not end all. The soul of man lives on. The apostle Paul spoke of being with Christ immediately after death. And the body, though buried, will yet undergo a marvellous resurrection by the almighty power of God.

### ***A Question and a Warning***

**Luke 20:41-47**

**I**n his answers to the questions of his enemies Jesus had unmasked their treachery and hypocrisy, and had condemned their unbelief. Now it was his turn to ask them a question. How could David speak of the coming Messiah as both his son and his Lord? There can be but one right answer to that question: the son of David is also the Son of God! According to the flesh he is David's son, but in his person he is truly God, and therefore David's Lord. So teach the very Scriptures which the enemies of Jesus misquoted to deny the deity of Jesus as the Christ!

If Jesus Christ is not truly God as well as truly man, then the Bible is not true. Then Jesus has not spoken the truth and there is no salvation for us. Only God has the power to save; and only as man can he die for men. Jesus is both God and man in one divine person—the Lord Jesus Christ.

*(concluded on page 104)*

# Confession in a Fog

EDWARD J. YOUNG

"God's reconciling act in Jesus Christ!" How the Christian heart delights in those words! How rich in saving meaning they are! They bring us to Calvary and tell of the One who in the stead of sinners offered himself a sacrifice unto God. They point to the Lamb of God that taketh away the sin of the world. In them the Christian finds the declaration that God has done something about his sins. They call to mind the words of the apostle, "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II Corinthians 5:19).

We had sinned, and our trespasses had separated us from a holy God. These trespasses demanded punishment, and because of them God could not look upon us with favor. Christ however has died for us, and by his death has satisfied the justice of God, so that God is reconciled to the sinner and looks with favor upon him. Our trespasses are no longer imputed unto us but unto Christ; to us God shows his reconciled face, and receives us unto himself. Christ's atoning work has satisfied the Father, and the Father is reconciled to sinners.

Because of this reconciling act of God in Jesus Christ the Christian can sing with assurance:

My God is reconciled;  
His pardoning voice I hear;  
He owns me for His child,  
I can no longer fear;  
With confidence I now draw nigh,  
And 'Father, Abba, Father' cry.

## The Proposed Confession and God's Reconciling Act

What does the proposed Confession of 1967 have to say about God's reconciling act in Jesus Christ? It has quite a bit to say, and if the Christian believer has any spiritual discernment, he will vigorously reject its utterances. It completely abandons the very heart of the gospel and asserts, rather, that the reconciling act of God is a "... truth which remains beyond the reach of all theory in the depths of God's love for man." At first sight these

words sound rather scriptural and beautiful. It is well, however, to read them a second time to discover, if possible, what they really mean. We are particularly interested in the expression, "beyond the reach of all theory," for in these words we get to the heart of the matter.

What, then, does the Confession mean by a *theory*? A theory is simply a proposed explanation of some phenomenon. Does the Confession mean that there can be no explanations given of God's reconciling act? The Bible certainly gives an explanation. Is the Bible's teaching, then, to be discarded as beyond the reach of all theory? Would the framers of this proposed Confession reject offhand the biblical interpretation of the death of Christ? Is God's reconciling act in Jesus Christ one whereby his holy justice was satisfied and as a result of which he is reconciled to the sinner? Is it a propitiatory act or not? The Bible says that it is.

For our part we would assert that the explanation of the death of our Lord which the Bible gives is the very truth of God. It is the gospel, and we protest at the very thought of its being beyond explanation. Let the reader note that the Bible does give an explanation of God's reconciling act in Jesus Christ, and that divine explanation of the meaning of our Lord's death is not to be dismissed as an unattainable theory.

## The Confession's Theory about the Theoryless Act of God

If God's reconciling act in Jesus Christ is beyond the reach of all theory we should expect the proposed Confession of 1967 to be completely silent about it and not to offer any theories concerning it. Such however is not the case. The Confession does express a theory; in fact it really expresses several theories. For one thing it tells us that this reconciling act is a truth "beyond the reach of theory."

*Dr. Young, of Westminster Seminary, takes up another aspect of the proposed Confession of 1967 in this second article of a series.*

Now to say such a thing is to express a theory about the reconciling act, whereas we are being told that the act is beyond the reach of all theory!

Furthermore we are told that the act is a truth "in the depths of God's love for man." But this also is to express a theory. To assert that the reconciling act of God is a truth in the depths of God's love is to assert a theory about the act; but if the act is beyond the reach of all theory, the Confession has no right to express this particular theory about it.

What shall we say to all this? Is it just plain nonsense? We think so. We must remember, however, that the Confession of 1967 is under the influence of a certain philosophical position which is in its very nature is hostile to the supernatural, revealed religion of the Bible. In this Confession we find a manifestation of the irrationalism so prevalent in much of modern thought. This irrationalism is a powerful foe of biblical Christianity, and if it is true, then Christianity is false. The issue is that simple.

## Is God's Reconciling Act Beyond Reach of All Theory?

Hence, we may well ask whether in actual fact God's reconciling act is beyond the reach of all theory? To assert that it is is to go contrary to the Bible for there is not a word in the Bible to support such a position. Nowhere in the Bible do we read that God's act of reconciliation is beyond the reach of all theory. This is a purely man-made idea; it is wholly without divine warrant. As a matter of fact the Bible, as we have seen, has quite a bit to say about God's reconciling act. Whereas we do not wish to label the scriptural interpretation a mere theory, nevertheless we do emphasize that the Bible gives an interpretation, and the language of the proposed Confession, were it true, would rule out the Bible's explanation.

It is well to note that not only does the Bible have much to say by way of explanation and interpretation of God's reconciling act, but it also declares that God has committed unto us the word of reconciliation. We are to preach this message to the world. We are to tell all men everywhere of what God has done in Christ. We are to point out that the only way of access unto God is through the reconciling work of Jesus Christ. We are to preach the atonement, to set forth

Jesus Christ and him crucified and to emphasize the propitiatory nature of his redeeming sacrifice.

The Bible has much to say about God's reconciling act. The proposed Confession also has much to say about it. Are they, however, speaking about the same thing? Is the Confession speaking about the atonement wrought by the Lord of Glory upon the cross of Calvary? We believe that such is not the case. Were it speaking about that glorious sacrifice for sinners, it would not declare that it is a truth beyond the reach of all theory. Were it speaking of that atonement and did it desire to be faithful to the Bible, it would assert that much can be said about it, as much as the Bible actually does say.

No, it is not about the atonement of our Lord that the proposed Confession is speaking. It is talking about something else. What that something else is we shall seek to point out in a subsequent article, if the Lord wills. The reconciling act of which the Confession speaks is not that act of which the Bible speaks; for the Confession it is a truth beyond the reach of all theory, whereas for the Bible it is an historical act about which God has graciously said a great deal. The two are not the same at all.

Hence, in this Confession of 1967 there is present another gospel, which is not another. Historical Christianity is a religion of redemption, but the religion of the proposed Confession is something quite different. Between them we must make a choice. We can have one or we can have the other. God grant that we may choose to be true to that biblical Christianity which sets forth the sacrifice of the Lamb of God as an act once for all time accomplished, an act about which we may proclaim all that God has revealed in his infallible Word.

## Wybenga

(from page 102)

Jesus closed that long day of controversy with a warning to the people. They are to beware of religious leaders and civil rulers who are unfit for positions of responsible leadership. Men of pride and vanity who seek the praise of other men. Men who stoop to cruelty and oppression in order to make themselves rich. Hypocrites, seeking to cover up their unsavory character and foul deeds with a cloak of religious show. Beware of them!

## Greetings from a fraternal delegate

# Our Image — and Yours

HOWARD B. SPAAN

As one commissioned by the Synod of the Christian Reformed Church to be her fraternal delegate to this 32nd General Assembly, I am most delighted to be here for these sessions. I salute you as brethren in Jesus Christ and as fellow Calvinists.

The moderator has already referred to the fact that I was a member of the Westminster class of 1947, together with himself, your stated clerk, and a professor-commissioner. In a way I am sort of a cross-breed of our two communions.

I presume the usual procedure in fraternal addresses is to speak of our fine fellowship as annually we exchange delegates at our highest assemblies. Many of the presbyteries and classes do the same. Together we conduct some summer camps. Increasingly we are becoming involved mutually in our institutions of Christian mercy. This host church has seen me frequently in her pulpit. But I am not going to speak of these pleasantries. Rather, I would address myself to two areas which involve our two communions.

### Our Image

The first of these is the image of the Christian Reformed Church. I sense that you think of us as being a Dutch church. Obviously our communion is Dutch by way of origin. It may interest you to know, however, that in the United States there are more services being conducted in the Spanish, Navaho, and Chinese languages than in Dutch. In fact, there is but one church which regularly has a Dutch service every other Sunday.

It used to be the task of a home missionary to gather together into churches the Reformed dispersion of Dutch extraction. Today it is quite different. Our primary address is to the mainstream of America. My own little church, begun a bit over four months ago, has but two and a half families (including my own) which were of Christian Reformed origin, out of eleven.

To attempt to characterize an image is hazardous. But I believe I am accurate in concluding on the basis of

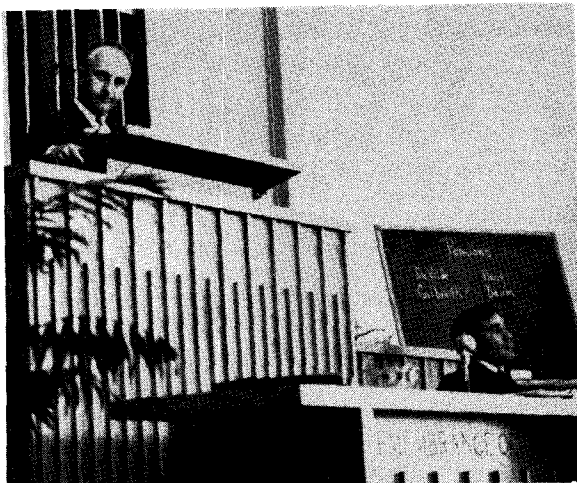
my own movement within our two communions that the ingathering of souls into the Christian Reformed Church is of a different kind than yours. Last year 1100 members were added who were not of a biblical commitment — coming from liberal communions or unchurched. I am impressed that the Orthodox Presbyterian Church in her outreach is bringing into the Reformed faith those who were in other evangelical groups. We also receive those of other evangelical faiths, but I do believe we are accepting more who must be classified otherwise.

I sense that you think of us as a large communion. Although we number over a quarter of a million members, we are not a large church, compared to the major denominations. We currently find our 614 established congregations in 34 classes (presbyteries).

I sense that you are somewhat familiar with our foreign mission work in Japan, Korea, and Taiwan, where our missionaries work together. You may be interested to know we are in process of closing our work in Ceylon, since the native church is able to carry on for itself. We are making no new "loans" of pastors to New Zealand and Australia. You will rejoice with us that God is blessing these indigenous churches.

Our greatest field is Nigeria, across the continent from your work in Eritrea, Ethiopia. This field taken over by our church in 1940 has a rapidly growing native church. We are already in process of withdrawal in certain areas of work there as well, transferring the labor to the existing church. Even I was surprised to hear one of our missionaries say that there are as many worshippers on a Sunday in our

*The Rev. Mr. Spaan has served as a pastor in Portland since 1953. His address is printed here because it is rather unusual to see ourselves through the eyes of another, and at the same time to have an evaluation of his own communion. Whether you agree or not, you may profit by the frank expressions of a friend.*



Stated Clerk Johnston listens as the Rev. Howard Spaan brings fraternal greetings from the Christian Reformed Church.

church in Nigeria as there are in our United States churches. How wondrously God has blessed!

I also get the impression that misgivings exist in Orthodox Presbyterian circles as to the commitment of my communion to the historic Reformed faith. Undoubtedly the open discussions which have been taking place are responsible. You have read or heard statements relating to infallibility, the nature of God's love, creationism, and the ecumenical movement. In fact, as a result some of you have concluded that Calvin College represents the 'left' in these discussions, and Dordt, the 'right'. I don't believe this conclusion is at all valid.

### Two Temperaments

However, I do recognize two temperaments and outlooks in my communion. Perhaps the presence of these is what really causes concern. I might call them the 'defensive' and the 'progressive' temperaments within our Reformed expression. It is not difficult within this climate to rouse suspicions and engage in labelling. Sometimes you hear sounds which imply heresy. But I marvel at the truth of God's Word, that the Spirit of God leads the church into the truth. Really I shouldn't, for I have confessed to believe God's promises.

But this does not remove from us an atmosphere of suspicion as opposed to an atmosphere of search on how we shall state our faith in terms of relevancy in this age with all of its new issues. One cannot bury his head and feel that the old statements are sufficient. It remains true what a professor of mine at Westminster used to say, "Gentlemen, the last word has not been said." A Reformed church

must ever be seeking to find the answers to new questions on the basis of solid biblical exegesis. In order to do this, we shall have to create a climate of discussion, free and open, in Christian love, led by the Spirit, and resting on the Word itself.

Now why point this out? Partly to seek to allay suspicions of our Orthodox Presbyterian brethren concerning our commitment to the Reformed faith as a total denomination. I have not discovered any relinquishing of the truth that Scripture is God's infallible Word. Certainly the Synod which faced this question was convinced there was unanimity, even though there might be need for stating the doctrine differently than we have been creedally accustomed to do. After all, we now face the man of science, and he employs a different language. Communication is a challenge.

This raises a related matter. When we approach the contemporary man, shall we approach him via a direct attack, telling him he is unscientific? Or shall we probe for an area of apparent agreement and then build from that point, all the while correcting error and building a new foundation? Perhaps in a vague way this is the difference between negativism and positivism in approach—and it has caused a division of opinion in the Christian Reformed Church, which once was quite defensive and negative in its approach to all men.

I've discovered that this could well characterize the differences between our communions too—for the Orthodox Presbyterian Church tends to be against heresy in her approach more so than being for the revealed truth as a way of life in people. Obviously sym-

pathies then lie with those in our communion who are fearful new phrasings of truth might sound like heresy, though in reality they are attempts to state the biblical truth in relevant language for today.

I would suggest you watch our discussions which become public in print with these thoughts in mind. The issue is not between the superiority of defensive, negative statements as opposed to progressive ones which seek to meet today's issues in today's terms, but it is whether we are true to the full counsel of God revealed in his Word. I am sure you will find no cause for suspicion or indictment at this point.

### Our Courtship

The second area I would address myself to is our courtship. When I left seminary I hoped the day would be soon coming when our communions would become one. I don't expect to see it in my lifetime, as I see developments today, however. Why?

Maybe there is the fear of being overwhelmed, a small communion being swallowed up by a large one. Do you know that a small denomination entered into a federal union with my church in 1877? This resulted in merger in 1890. This small group of churches left its mark. She gave us our denominational paper, the *Banner*. She gave us our first English-speaking churches, and in those days people were afraid the Reformed faith could not be spoken in English! She gave us our present name as a denomination.

Perhaps there is a fear of the progressive utterances among us, concerning which I have already made comment.

Perhaps our courtship remains as one of saying nice things to each other because we are plainly denominational. An American President once said, "Ich binn ein Berliner." In all sincerity I used to say without reservation, "I am an OPC-er." But I have been backing away from this, because I sense that my friends across the denominational aisle don't accept this unless I change denominational affiliation. As long as it is more important to be OPC or CRC than a Reformed communion, we shall remain in courtship.

### PHOTO CREDITS

Robert Jewell: cover, pp. 105, 108, 112  
Portland Chamber of Commerce, p. 107  
Roy Oliver, p. 115, Don Stanton, p. 116  
The Editor, pp. 110, 111

# Orthodox Presbyterian 32nd Assembly

(Continued from the cover)

THE EDITOR

of minorities, whether in the civil or religious sphere, but also their responsibilities. The Christian minority is also unique in that it is made up of "lives transformed by the grace of God," he said, "with resources which it is our responsibility to conserve and use for God."

"It does us little good to preach one gospel from the pulpit and to live something else in everyday life," Governor Hatfield told the crowded room of commissioners and guests. "God's call to Christian commitment is also in terms of everyday existence. In a world of fear our call is to demonstrate that freedom from fear which has its source in the love of God. Further, we must show our concern for all people in every situation or need, for we have a gospel that is adequate for all," he went on to say.

While the Governor affirmed his belief in legislation necessary to "guarantee men's rights and govern their actions," he declared that "the more legislation the greater the indictment of our failure to influence men by the preaching of the gospel. Only God can transform the hearts of men," he concluded. "By the grace of God, and not by ourselves, we are what we are."

## Highlights

The forthright address by Oregon's Christian governor was well received and was one of the highlights of a memorable week in the City of Roses. The weather was quite comfortable and the people of First Church had gone to great lengths to provide for the needs of commissioners—everything from stenographic service to transportation from and to station or airport.

More than 90 commissioners, a number with their families (there were almost a score of teenagers besides some younger children), came by jet or train or bus or automobile—a few with house trailers. Some pitched a tent on a farm while many stayed in homes of families of First Church or the Newberg congregation. Perhaps half lodged in a dormitory either of the Multnomah School of the Bible (where the teenagers found themselves next door to a park with a free

swimming pool) or of the Judson Baptist College—where breakfasts and lunches were served to the delegates at reasonable prices. Evening meals were left to the individual or family, and the committee on arrangements had provided a list of suitable places. (Who will soon forget "all you can eat for \$1.19"?)

Host pastor Albert Edwards (and his tireless wife Polly) together with committee members too numerous to mention combined their efforts to make the week a delightful one for all who attended. Their thoughtfulness did not a little to enhance the fellowship of busy days at this first Orthodox Presbyterian Assembly in the scenic Northwest.

The actions of the Assembly were constructive and the fine spirit throughout was sensed by all. In a day when church conclaves tend to pass resolutions on all sorts of matters about which they have no business speaking, this Assembly did adopt two significant resolutions—and rightly so—on issues of direct concern to the church of Jesus Christ. One had to do with the proposed Confession of 1967 of the United Presbyterians, the other with a proposed piece of legislation that would set federal elections on the Lord's Day.

On Wednesday evening a service was held under the sponsorship of the Session of First Church, with the Rev. Albert Edwards presiding, and special music by the church choir. The Rev. Francis Breisch of Wheaton, Illinois preached a sermon based on Acts 2:44, and the sacrament of the Lord's Supper was observed.

## THURSDAY, JULY 8

The 32nd General Assembly was constituted at 9:00 a.m. Thursday morning by the Rev. Glenn Coie, Moderator of the previous Assembly. His sermon from Matthew 28:18-20 stressed the task, the means, and the assurance of success of the Savior's Great Commission. Assisting in the service were the Rev. Messrs. Richard Gaffin, Sr. and Theodore Hard—representatives of two of the five missionary families present at this Assembly en route to or from their

fields. The other three were the Conns, Johnstons, and McIlwaines.

Each of the following morning sessions was preceded by a devotional service led by the Rev. Messrs. Rollin Keller, Donald Taws, Dwight Poundstone, and Raymond Commeret. Afternoon and evening sessions were convened with prayer following the singing of a psalm or hymn. On Sunday, July 11 a number of the ministers participated in services not only in the Portland area but in churches from Bend and Eugene to Seattle, Washington. An afternoon meeting devoted to missions was held at First Church, Portland.

## Assembly Roll

A roll of 91 commissioners (plus four alternates) was one higher than a ten-year average of 90. It is of interest that the number of ministers and elders, 68 and 23 respectively, was exactly the same as attended the most recent West Coast meeting, the Manhattan Beach Assembly of 1960. The number of sessions represented, 23, is five above a ten-year average, and has been exceeded during that period only by last year's gathering in Silver Spring, when 24 sessions sent elder-commissioners.

From the Presbytery of the Dakotas seven ministers attended and one ruling elder: Dan Stuke. Nine ministers came from New Jersey and two elders: Malcolm Woodruff and Floyd Graf. The Presbytery of New York and New England had five ministers and three elders: John Garland, Stewart Lind, and James Wood.

Two ministers were from the Presbytery of Ohio, and two elders: Lloyd Bailey and John Smith. The Presbytery of Philadelphia had present nineteen ministers and four ruling elders: Clay Duggan, Harry Greiner, Newman de Haas, and Lewis Roberts. From the Presbytery of the South there were three ministers and one elder: Ronald Gump.

Southern California had on hand seven ministers and two elders: L. H. Barker and Thomas Millard. The West Coast Presbytery found nine ministers present and seven sessions represented by elders, with four alternates: Joe

Boyd, Norman Coleman, alt., Arnold Larson, Dale Loeffler, alt., George MacKenzie, David Munroe, alt., David Neilands, Lee Robbins, Leonard Schmurr, alt., M. Van den Hoek, and Clarence Westra. From the Presbytery of Wisconsin there were seven ministers and one ruling elder: Vonley Voskuil.

Three fraternal delegates were enrolled as corresponding members and given the privilege of the floor during the Assembly: the Rev. Kenneth McBurney, of the Reformed Presbyterian Church of North America; the Rev. Howard Spaan, of the Christian Reformed Church; and the Rev. Nelson Malkus, of the Reformed Presbyterian Church, Evangelical Synod. Each one addressed the Assembly at a later point.

### Assembly and Travel Funds

The Stated Clerk reported receipts from 73 churches for the General Assembly Fund of \$3427.20, with a balance as of June 30 of \$258.82. On the final day of the meeting the budget for the current year was set at 75¢ per communicant member. A preliminary report of the Travel Fund Committee noted a balance from the previous year of \$752.11, and its final report indicated that 90 churches contributed

a total of \$6983.28, probably an all-time high. Payments of 2.6¢ per mile, for each mile traveled over 400 miles round trip, were made for each valid travel claim submitted, leaving a balance of \$159.39 in the Travel Fund. A budget of \$1.25 per communicant was approved for the Travel Fund for the 33rd General Assembly.

At another point on the first day the Standing Rules were amended to make the Travel Fund Committee one of seven Standing Committees. It was determined that the three to be elected would be placed in classes according to highest majority vote. The following were chosen: Messrs. Kellogg (1968), Malcor (1967), and Black (1966). Mr. Millard was named a substitute for Mr. Kellogg during this Assembly, since he was called home after driving to Portland by the serious illness of Mrs. Kellogg's mother and the death of her father.

A statistical report was presented by Mr. Vining. (We may comment on the church statistics in a later issue.) A proposal to elect a Statistician annually was adopted for consideration at the next General Assembly as an amendment to the Standing Rules. It was decided to elect such a person for the present year in order to relieve the Stated Clerk of this part of his duties,

as was done by the previous Assembly in electing Mr. Vining. On the following day Elder Edward Haug, Jr. was chosen.

### Election of Officers

Messrs. Eckardt and R. Johnston were nominated for the office of Stated Clerk, and the latter was elected. It was at this point that the Assembly voted for the appointment of a committee of three "to draft a resolution expressing this Assembly's disapproval of Senate Bill 1211 ordering that national elections be held on Sunday, the Lord's Day."

Nine men were placed in nomination for Moderator: Messrs. Willis, Eckardt, Ahlfeldt, Marston, Edwards, Coray, Conn, Black, and Georgian. The somewhat harried host pastor was permitted to withdraw his name, however. There were 89 votes on the first ballot (the greatest number we noted in any election), of which Mr. Eckardt received 30. He picked up another dozen on a second ballot and was elected on the third. He was escorted to the chair by Mr. Solis, who had nominated him, and received the gavel from Mr. G. Coie.

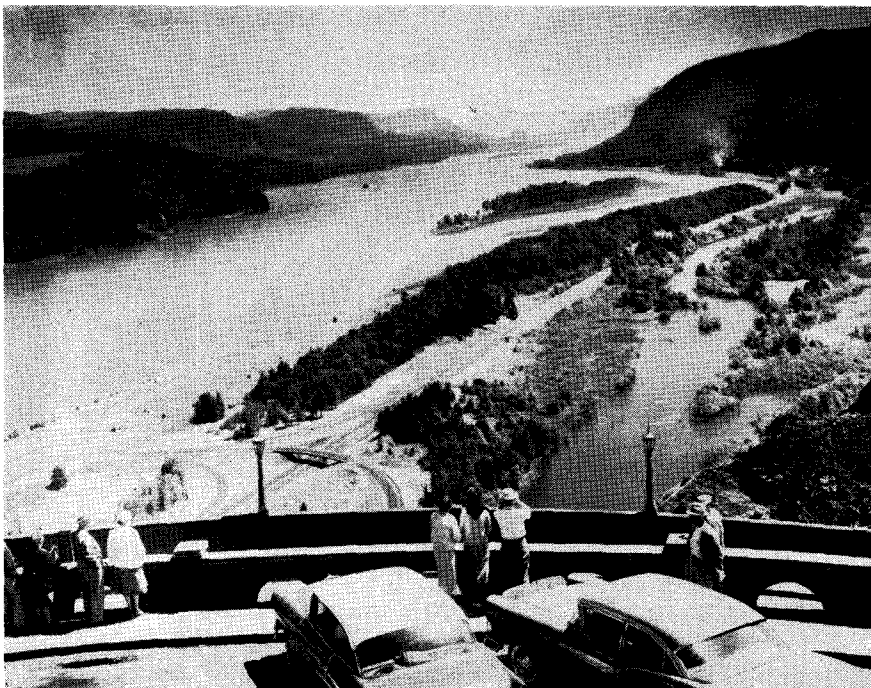
The Rev. Robert Eckardt, pastor for ten years of Emmanuel Church of Wilmington, Delaware, and a member of the Committee on Home Missions and Church Extension, was one of the brethren who brought his family (wife and three sons) along in a house trailer, enjoying many of the wonders of the West en route. On one narrow road that he thought would bring him into Yosemite he had to back down a quarter of a mile—an experience which he never had to face as a most alert and decisive Moderator. Without any intention of adverse reflection on the many capable Moderators who have served our Assemblies, your reporter concurs with the opinion expressed by several in his hearing that no one has done a better job. And he appeared to enjoy it! Particularly helpful was his concise statement of each matter to be voted upon and his effort to keep things moving along, always with fairness and a touch of humor at the right time.

### Communications & Committees

Nominees for Assistant Clerk were Messrs. Vail and Elliott, with the latter winning out by one vote on the first ballot.

Following the reading of four overtures and 15 communications and the

Saturday afternoon, as well as before and after the Assembly, provided opportunity for visitors to enjoy the Oregon scenery from the coast to Mt. Hood. Shown here is the Columbia River a few miles east of Portland.



adoption of a docket, action was taken to refer the several matters to appropriate committees. Notice of significant items will be taken in connection with later Assembly action thereon.

Moderator Eckardt named the following temporary committees to serve during the Assembly as required either by the Standing Rules or by direction of the body. Overtures and Communications: Messrs. Shepherd, Conn, Male, Ahlfeldt, and Elder Lind. Presbyterian Records: Elder Roberts and Messrs. S. Van Houte and D. Stanton. Date and Place of the 33rd General Assembly: Messrs. Hart and Black.

Standing Committee Records: Elder Smith and Messrs. Breisch and Dortzbach. Resolution concerning Elections on Sunday: Messrs. Eyres, Champness, and Miller. Necrology: Messrs. Nicholas and Coray. Later in the sessions a memorial record was placed in the Minutes for Messrs. Edwin Lynne Wade and Edward Wybenga, whose "years of stewardship of the gospel" have previously been noted in these pages. Mr. Coray led in prayer for the families of the deceased.

### Standing Committees

It was just following the mid-afternoon recess that the Assembly came to the reports of its major Standing Committees. Since these reports and the financial statements cover a period (1964) that is now long past, our comments will be quite brief. It is our hope, rather, that highlights of the present (1965) year's reports may

appear in these pages prior to the 33rd Assembly scheduled for next April. With the adoption of an amendment to Standing Rule 35 permitting the inclusion of a paper in the Minutes without its being read on the floor of the Assembly, provided that it has been presented in writing at least *two* weeks prior to the meeting (instead of six weeks), the printing of the several reports without oral reading was authorized.

A question as to why the Committee on Christian Education has made so little progress on materials for young people's programs brought the response that General Assemblies have placed a priority on the Sunday school curriculum. A plea for greater use of the Committee's materials throughout the denomination was followed by a motion directing that the prayer calendar regularly include personnel of this Committee.

Ministers Clowney, Nicholas, Commeret, Hall, Malcor, Breisch, and Dortzbach; and elders Porter, Brown, Viss, and Gooch were nominated. On the first ballot the following were chosen for the class of 1968: Messrs. Clowney, Nicholas, Breisch, Brown, and Viss.

In order that committees of the Assembly might meet on Thursday evening no business session was held.

### FRIDAY, JULY 9

Chief interest in connection with the report of the Committee on Home Missions and Church Extension cen-

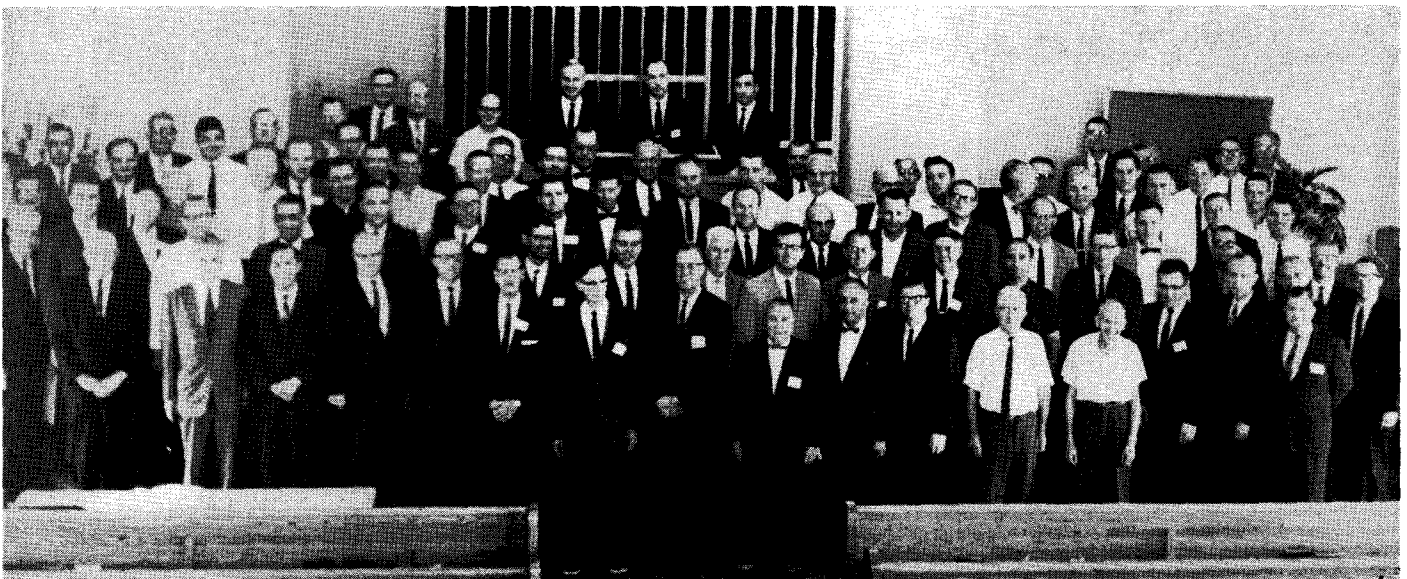
tered about a supplementary report—a report concurred in by the Committee on Christian Education—proposing a program of action in response to the proposed Confession of 1967 of the United Presbyterian Church in the U.S.A. The purposes were summarized as follows, in their final form:

- 1) To reach both ministers and laymen of the UPCUSA who are either unaware of the meaning of the new Confession or are concerned about it.
- 2) To convince such people of our common concern and of our common heritage of faith.
- 3) To offer our help and assurance of support for them in their present situation and to encourage them to take a firm and open stand for the Christian faith and in opposition to the theology set forth by the new Confession.
- 4) To present the OPC as the logical choice for congregations and individuals who desire to maintain the historic Presbyterian faith.

Among means suggested were public information meetings sponsored by presbyteries and sessions; a series of advertisements in the religious press; a series of pamphlets on the issues; advertising mats; and follow-up contacts.

On motion a committee of three was appointed to consider the recommendations of this supplementary report. Named by Moderator Eckardt were Messrs. Galbraith, Cummings,

Photo of commissioners taken on the final day of the General Assembly.





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# The Presbyterian GUARDIAN

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EDITOR

Robert E. Nicholas



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

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## RESOLUTION ON THE PROPOSED CONFESSION OF 1967

**W**hereas, the General Assembly of the United Presbyterian Church in the U.S.A. meeting in Columbus, Ohio in May, 1965 by vote of an overwhelming majority began the process of amending its doctrinal standards, which process is intended to lead to that denomination's abandonment of the Westminster Confession of Faith and Catechisms as the current and authoritative confession of its faith; and

Whereas, this proposed change is based upon a clear denial of the Bible as the infallible Word of God; and

Whereas, such denial destroys the only foundation for the basic doctrines of the historic Christian faith; and

Whereas, in the Confession of 1967 expressions of Scripture which set forth the all-important doctrine of the substitutionary atonement of Christ are stated to be merely "images of a truth," and not the truth itself;

Therefore be it resolved, That this Thirty-second General Assembly of the Orthodox Presbyterian Church declares that the Orthodox Presbyterian Church is completely committed to the Bible as the written Word of God, the only infallible rule of faith and practice, and to the Westminster Confession of Faith and Catechisms as faithfully setting forth the teachings of Holy Scripture; and

Be it further resolved, That the Orthodox Presbyterian Church hereby expresses its desire to serve those in the United Presbyterian Church in the U.S.A. who wish to continue adherence to the historic Christian faith as summarized in the Westminster Standards.

and Eyres. A communication from Mr. Kellogg on the same subject was also referred to this committee. It told of a public rally held in San Diego less than three weeks earlier and proposed a covenant "to unite those of Presbyterian conviction throughout the country in a solemn agreement to promote the true Presbyterian faith without compromise," along with certain practical suggestions to expedite such an effort. On later recommendation of the committee of three Mr. Kellogg's letter was referred to the two committees which had joined in the supplementary report with the request that they consider the preparation of such a covenant or "statement of faith and action."

The committee of three reported back on Monday morning, and after a further referral to the committee it came to the floor for final adoption that afternoon. That part of the report which set forth a resolution on the Confession of 1967 was adopted unanimously. It was printed in our July-August issue, also herewith.

There were four ministers nominated to the Committee on Home Missions: Messrs. DeVelde, Peterson, Adams, and Willis, of whom the first three were elected to the class of 1968. Elders Lind and Moses were nominated and declared elected.

### Overtures and Papers

Mr. Shepherd, reporting for the Committee on Overtures and Papers, recommended "no action" on two overtures proposing that the General Assembly "shall meet at least once in every two years" instead of annually. The vote upheld the recommendation. A third overture, advocating a procedure for the use of presbyteries in processing calls to pastors, was referred to the Committee on Revisions to the Form of Government.

It was at this point Friday morning that the Assembly recessed to hear the address of the Governor of Oregon. He was escorted down the aisle by the host pastor and introduced to the capacity crowd by the Moderator.

Following the reading of the report of the Committee on Foreign Missions Mr. Galbraith presented up-to-date information and introduced the five missionaries who were in attendance. The ministers nominated for service in the class of 1968 were Messrs. Murray, Coray, Kellogg, Hart, Hills, Skilton, and Rosenberger, of whom Messrs. Murray, Coray, and Hills were elected

on the first ballot. Elders Graf and Lenker were also elected, the other nominees being Messrs. Porter, Van den Hoek, and Heckler.

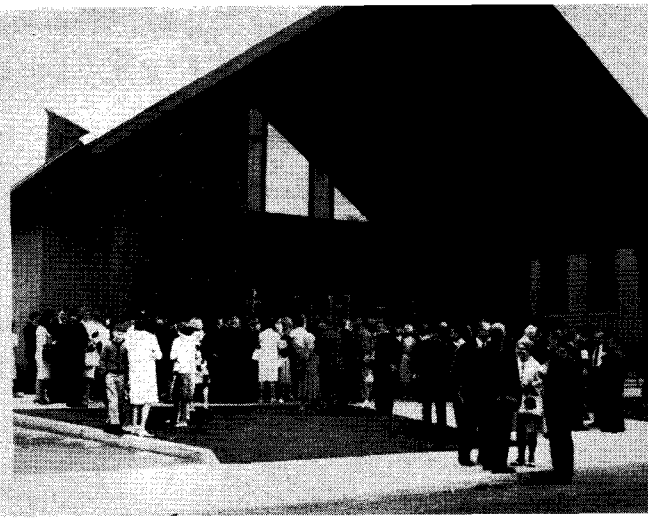
At its own request the Committee on a Hymnal was discharged — "with the sincere thanks of the Assembly for their diligent and excellent work." *Trinity Hymnal*, with nearly 25,000 copies in use, will confirm that tribute for many years to come, and increasingly so, in our opinion.

The Committee to Draft Rules for Examining Presbyterian Minutes had not completed its work and was continued. Elders Fred Baum and Haug, and ministers DeVelde and Galbraith were nominated to the class of 1968 of the Committee on Pensions, and elder Haug and the two ministers were elected. At this juncture Mr. Spaan brought fraternal greetings from the Christian Reformed Church, and his this-is-the-way-I-see-it address, which departed from the usual pleasantries, is reproduced elsewhere in this issue of the magazine.

### General Benevolence

Several actions were taken pertaining to the Committee on General Benevolence. One of its recommendations was adopted in the following form: That the committee be authorized to participate as a member of the International Reformed Agency for Migration and to make a membership contribution of \$100. Ministers nominated to the class of 1968 were Messrs. Hall, Olson, Parker, Hart, Conn, and Hard. Mr. Conn was elected on the second ballot. The one deacon nominated, Mr. Irving Triggs, was declared elected.

A matter recommended by the Committee on General Benevolence to the previous Assembly — whether "all funds solicited and received distinctly for charitable causes, beyond local diaconate needs," should be directed to this Committee — had been referred to a special committee on Administration of Medical Missions. The latter committee judged that presbyteries and missionary agencies of the Assembly may also properly be concerned with funds beyond local needs, and after commending the Committee on General Benevolence "for its desire to serve Christ more and more fully" recommended that it be informed "that its concern should be that of relief, as originally provided, not 'charitable causes' in general." The



Morning and afternoon recesses gave delegates and friends a chance to chat or to get a snack prepared by ladies of the church.

Governor Hatfield says good-bye.

recommendation was adopted.

One other recommendation of the Committee itself was adopted as follows: That the deacons of all local churches be encouraged to manifest increased diligence in making their congregations aware of the various ministries of this committee, and that they give funds not needed for local ministries to strengthen this committee in its work at home and abroad. On the next day, following the report of the Stewardship Committee, it was decided to remove the Committee on General Benevolence from the jurisdiction of the Stewardship Committee as of January 1, 1966 and to have it submit its annual budgets to the Assembly separately.

It may be noted here that the committee mentioned above that dealt with the proper administration of the work of medical missions concluded "that it deems it most practical for the church to carry on this work through its Committee on Foreign Missions" for a number of reasons which were specified.

In bringing greetings from the Reformed Presbyterian Church of North America, Mr. McBurney read a paragraph from the Covenant of 1871 regarding the obligation of laboring to remove stumbling-blocks and of seeking unity on the basis of truth and scriptural order. He spoke also of the cooperation between their Board of Christian Education and our Committee in the area of Sabbath school curriculum development.

### Committee on Ecumenicity and Inter-Church Relations

A new name for the Committee on Correspondence with Other Churches was adopted as indicated in the heading above. The Assembly approved a statement of functions of this com-

mittee that may be summarized as follows: to receive correspondence from other ecclesiastical and religious bodies between Assemblies and to act thereon pending ratification by the ensuing Assembly; to appoint fraternal delegates to such churches as shall be designated by the General Assembly, to counsel such delegates as to procedure and as to acquaintance with said churches, and to receive written reports from them in order to transmit appropriate information to the Assembly; to invite other designated bodies to send delegates and to review our relationships with them from time to time and recommend appropriate actions; and to act as liaison between the General Secretary of the Reformed Ecumenical Synod and the OPC Assemblies.

A little later the report was read from the OP representatives on the joint committee (with CR and Covenanters) on arrangements and agenda for the North American Regional Conference of the RES. Plans for such a conference under the theme "Christ or Chaos" have been formulated for July 26-28, 1966 at the Knollcrest campus of Calvin College and Seminary. Further information will be given in this periodical of this conference which is to be open to all who may be interested, whether members of constituent churches of the RES or not. An appropriation of \$300 for preliminary expenses was approved.

A minority report signed by Mr. Knight expressed dissent with the decision of the committee to continue participation in the Lutheran-Reformed Conversations. Dr. Van Til had given the committee a written report of the St. Louis meeting in February 1965 and was asked to represent the OPC at the next meeting, making it plain

that the church is not responsible for any statement issued by the Conversations. Mr. Knight and others argued that the danger of misunderstanding increases as we continue our involvement within the context of their structuring of the Conversations on an inclusivist basis, a position alleged to be inconsistent with our allegiance to the scriptural teaching of fellowship.

Others believed, however, that we are grasping an opportunity to bear witness to the truth of the gospel in the hearing of those who may be influenced and that our representative is not compromising the church in such a situation. The motion to adopt the minority report was lost, with five men asking that their affirmative votes be recorded. Messrs. Cummings and Elder were reelected to the Committee on Ecumenicity and Inter-Church Relations, class of 1968.

### SATURDAY, JULY 10

### Stewardship Committee

The remainder of Friday evening and a part of the Saturday morning session was given over to the report of the Stewardship Committee. In round numbers the recommendation was that Orthodox Presbyterians should plan to give \$300,000 toward the three major committees during the fiscal year 1966, with another \$67,000 hoped for from other sources (Christian Education Committee sales of materials not included). In fulfilling its responsibility to inform the churches quarterly of progress toward meeting the combined budget, the committee has determined to measure progress on a monthly pay-as-you-go basis which in effect ignores the Thank Offering and other factors such as seasonal giving. Its position is that "regular month-by-month support of the work of our committees is the goal

toward which we should strive, and that it is appropriate that the means for measuring progress toward the budget should be consistent with that goal."

A supplementary financial report as of June 30 showed that after the first six months of the 1965 fiscal year contributions were from 25 to 45 percent—or an average of just about one-third—short of the half-way requirements. The report pointed out that either the church must tell its committees to retrench and reduce their expenditures, or it must give the support needed to carry out the tasks approved in adopting the budget. The report stated further that such *deficit financing* means that it will take a Thank Offering in November of over \$70,000 simply to make up the deficit.

One commissioner noted that we are contemplating total increased giving of only about 10 percent each year for these benevolent purposes, a not too difficult higher goal for a dedicated and growing church. Some pastors testified as to various ways of increasing regular weekly support for the spread of the gospel. In one or two instances where the Thank Offering had been de-emphasized it appeared that regular giving had shown a marked increase.

Some felt that people tend to hold back giving with the Thank Offering in mind and that it is a "snare" without New Testament warrant. Others did recall special offerings being urged by Paul, for example, with urgent appeals. Several motions were defeated that sought to minimize the place of the Thank Offering. The argument prevailed that the issue could not be settled by legislation, but that the Stewardship Committee must retain its freedom of planning, working toward less dependence on the Thank Offering for budgeted needs on the basis of experience. Only those who give, it was suggested, can answer the question as to whether the church really wishes to 'pay as we go' or is satisfied

to let the Thank Offering continue as a 'make up our deficit' gift every November.

### West Coast Request

A problem which first reached the floor on Friday afternoon was a request from the Presbytery of the West Coast for advice in handling the application of the Rev. James Austin, a brother with nearly 30 years in the ministry who had come to complete accord with the doctrinal standards of the OPC but had certain formal educational deficiencies. After some discussion a motion prevailed to appoint a committee of three to consider the matter and report back. Messrs. Oliver, Marston, and G. Coie were named. (It was in the midst of this preliminary discussion that the Assistant Clerk, Mr. Elliott, asked about a motion and comment from Mr. Roberts, "Are you referring to oral Roberts or written Roberts?")

### MONDAY, JULY 12

When the committee reported they said that Chapter XIV, 7 of the Form of Government was not germane because it is dealing with candidates for licensure; they therefore advised Presbytery to note the provisions of Chapter XV, 16 (cf. 11) which states the grounds on which a minister of another denomination may be admitted.

On Saturday morning Mr. Churchill had given some background covering a period of four years which had seen a number of men of Independent and Baptist persuasion moving in the direction of the Reformed faith, urging that proper ways be found for encouraging and preparing them and in due course receiving those who were qualified into our ministry.

The discussion which reached a conclusion on Monday morning revolved about the question of the relevancy of the various provisions of the Form of Government (and a later motion was made to refer the constitutional question to the Committee

on Revisions to report back to the 33rd General Assembly). Warnings were sounded as to the danger of moving in the direction taken a century earlier by the Cumberland Presbyterians and insisting that the Presbytery of the West Coast must take care to satisfy itself as to the several disciplines, even though it exercises its prerogative of waiving some. The motion which finally prevailed was as follows: That if the Presbytery is satisfied with the faith, piety, learning, and theological examination of Mr. Austin, the Presbytery might receive him as a licentiate and afford him the opportunity to preach the Word as a Stated Supply, and continue in that capacity until he is able to satisfy the Orthodox Presbyterian requirements for ordination, at which time he may be received as one already ordained. (Ed. note: We are informed that Mr. Austin is now serving an OPC as Stated Supply on this basis.)

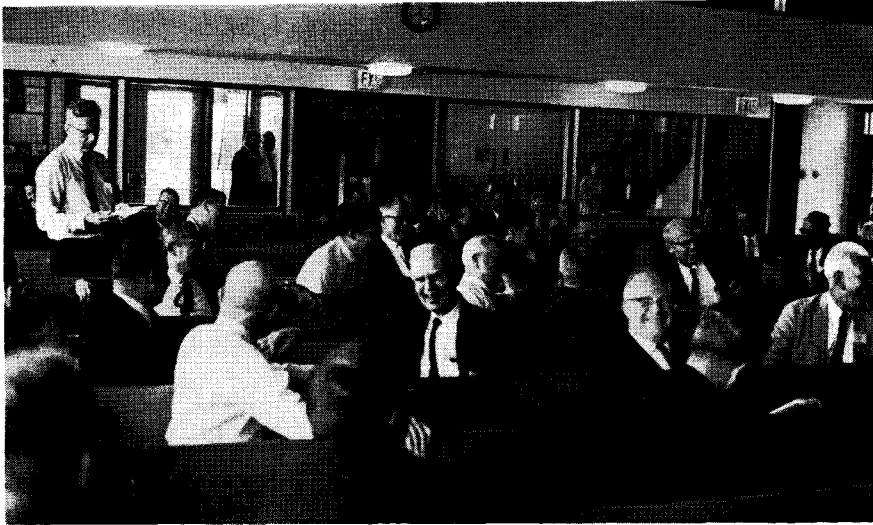
The report of the Committee on Revisions to the Form of Government dealing with a proposed Chapter XVIII, "Of Electing and Ordaining Ruling Elders and Deacons," together with two minority reports, was presented, and all three were submitted to presbyteries and sessions for study, as usual, and the committee was continued.

The Committee to Confer with Representatives of the Christian Reformed Church held one meeting with their Committee, which had an entirely new membership, and the sharing of information was useful in correcting some misinformation.

Mr. Hunsberger resigned from the Committee on Radio and Television, and Mr. Georgian was elected as an additional member. The committee outlined certain immediate goals which might involve an expenditure of some \$250, and approval was given. By later action it was instructed to study the feasibility of securing a radio minister for the OPC.

Breakfasts and lunches were served in the dining hall of nearby Judson Baptist College, cafeteria style.





It was late afternoon, and while ballots were being counted the Sunnyvale story-teller read a tale of four sons and other matters, introducing the names of many commissioners as only Henry Coray can do, to the obvious delight of the group.

A report of the World Home Bible League was presented by Dr. Bordeaux, but since we plan a story on the WHBL in a later issue we shall omit further information at this time.

The fraternal greetings of Mr. Malkus, of the RPC, ES took a look at historical backgrounds with a glance at the future, but since we intend to return to this subject later, we shall say nothing further in this report. The Committee on Ecumenicity, pursuant to a suggestion by Mr. Malkus, was directed to confer with the Fraternal Relations Committee of the RPC, ES.

The Committee to Study the Doctrine of Guidance was continued, and since Dr. Kline had resigned from the committee, Mr. Sibley was elected on the third ballot from among nominees including himself and Messrs. S. Van Houte, Conn, Cummings, and Adams. On motion Mr. Conn was named as alternate member.

### De Gereformeerde Kerken

A rather lengthy communication was offered from the Committee to Formulate a Communication to De Gereformeerde Kerken, including a revised letter to that sister church. The recommendations of the committee were adopted and a Dutch translation by the committee was to accompany the English text, to reach the church prior to the convening of their Synod in the Netherlands on August 31, and to be released to the press thereafter. (We plan to print the full report, most likely in the October *Guardian*.) Mr.

Shepherd, a member of the committee, is to be in Holland this fall and hopes to attend some sessions of the Synod there. The whole matter, of course, arises because of steps taken by the Dutch church toward possible involvement in the World Council of Churches.

On the basis of a questionnaire the Committee on a Permanent Date for the General Assembly recommended a proposal to amend the Standing Rules, to be acted on by the 33rd Assembly, that the Assembly "shall meet on the fourth Tuesday of April, beginning at 9:00 a.m." After several amendments advocating dates all the way to July, the recommendation was passed by a standing vote of 40 to 38 — which suggests another "battle" next year! Interestingly enough, on the final day when the Committee on Date and Place of the 33rd General Assembly recommended the acceptance of the invitation from Bethel Church of Oostburg, Wisconsin, and set the date for Tuesday, April 26, 1966 at 9:00 a.m., without a word of debate or a dissenting vote the motion was carried — doubtless a first, at least in recent memory.

### Infant Baptism Question

The order of the day on Monday evening at 7:30 was consideration of the query from the Presbytery of the West Coast: Does the Constitution of the OPC permit church sessions to receive into communicant membership those who refuse to present their chil-

dren for baptism on account of scruples concerning infant baptism? The Committee on Overtures reported through Mr. Shepherd its recommendation that the Assembly elect a committee of three to consider the matter, and that the Assembly enter the Committee of the Whole for an hour's discussion. The question was divided, the first part carried, and Messrs. Murray, Ellis, and Vail were elected to the committee, presumably to report to the 33rd Assembly next April.

The time for the Committee of the Whole was changed to 30 minutes, with Mr. Willis in the chair, and arguments ran all the way from some who insisted that it was a matter of simple obedience to which no exceptions could be made, to those who felt that believers who may be weaker in the faith have every right to be welcomed and nurtured, rather than to be held off or left to join a church whose teaching on the question we regard to be erroneous. Others pointed out that we do distinguish between the requirements for membership and for officers. But it was objected that implicit in our membership vows is the obligation to bring up our children according to the Westminster Confession of Faith, and that a true Presbyterian church exists in part because of its basic commitment to the concept of God's covenant promise "to you and your children" with its corresponding sign and seal of baptism that includes our infants. On this topic, too, we expect some articles, and in due course the report of the committee to study it.

Dr. Bordeaux's efforts, along with other committee members, were rewarded by the Assembly's endorsement of a group plan through Inter-County Hospitalization and Blue Shield open to ministers, elders, deacons, and church employees (and their families) — a plan now in effect with the privilege of charter membership open until October 31.

### TUESDAY, JULY 13

After some discussion and a few amendments the proposed resolution on elections on the Lord's Day was recommitted, and Mr. Galbraith was added to the committee. There was a question in the minds of a few commissioners as to whether even this proposed legislation was so "extraordinary" in terms of the Confession as to warrant action by the Assembly. A few raised further question as to the

wisdom of certain pragmatic arguments in the text of the resolution, which, however, was adopted when reported back and appears in final form in a 'box' below. Copies were ordered sent to Senator Dirksen and the two Oregon Senators by night letter, and letter copies to all other Senators and Governor Hatfield.

Although the Committee on a Thirtieth Anniversary Booklet had recommended that the proposal be dropped and the committee dismissed, the Assembly decided to continue the project with a new committee, named later by the Moderator as Messrs. D. Stanton, Bordeaux, and Breisch.

After the Committee on Overtures concluded its report with one or two brief items, the reports of the separate committees on Presbyterian and on Standing Committee Records were made and acted upon. Mr. Knight and elder Neel were appointed to a Committee to Define the Objectives of Ex-

aming Standing Committee Records.

The Stated Clerk was instructed to provide for a minimum of 35 hours of debate in the docket for the Oostburg Assembly, and the time for its dissolution was set for no later than Saturday, April 30 at 12 noon. A Committee on Arrangements was named consisting of Mr. Stanton and the Session of Bethel Church.

Following a hearty vote for a resolution of thanks to the hosts for the 32nd General Assembly, and the reading of the minutes of the final day, another Orthodox Presbyterian Assembly was dissolved at 2:55 p.m. with the Moderator leading in prayer and pronouncing the apostolic benediction.

**MINUTES AVAILABLE**

The printed Minutes of the 32nd General Assembly have been distributed to ministers and sessions. Extra copies may be obtained for \$2.25 through the office of the OPC Committees, 7401 Old York Rd., Phila., Pa. 19126.

**RESOLUTION OPPOSING ELECTIONS ON THE LORD'S DAY**

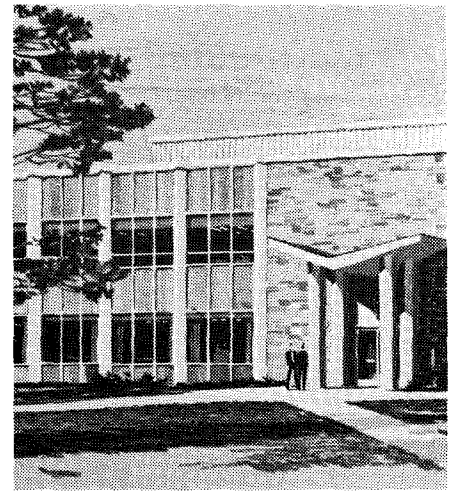
The 32nd General Assembly of the Orthodox Presbyterian Church respectfully calls the attention of the Senate of the United States to Senate Bill 1211 which would require that federal elections be conducted on Sunday, which is commonly called, by the Christian church, the Lord's Day or the Sabbath.

Although this General Assembly recognizes that the intended purpose of this measure is for the wider exercise of our cherished right of franchise, we would respectfully inform your honored body that activities such as political elections on the Lord's Day are contrary to the Constitution of this church and of many other Christian churches in our land, and as such the passage of this legislation would constitute, regardless of considerations of expediency, an intrusion of government into the affairs of religion.

As evidence that this legislation would interfere with religion are the following facts:

1. It would place a great number of God-fearing American citizens who cherish their privilege to participate in free elections in the tragic position of being compelled to decide whether they would, by use of the ballot box, serve their country, or in all good conscience serve their God according to his moral law. They could not, in the nature of the case, do both.
2. It would work great hardship upon thousands of Christian Americans who act as election officials whose consciences would not permit them to serve in that capacity on the Lord's Day.
3. It would cause the disruption of the quiet and religious observance of that holy day with respect to all who cherish the sacred observance of the Christian Sabbath.
4. Finally, and of equally great importance, the passage of this legislation would place the nation in the position of breaking, by force of law, the Fourth Commandment ("Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God . . ." (Exodus 20:8-11).

Therefore this 32nd General Assembly humbly petitions the respected Senate of the United States to reject Senate Bill 1211.



**WESTMINSTER THEOLOGICAL SEMINARY**

heartily believes and teaches the pattern of truth set forth in Holy Scripture and summarized in the

**WESTMINSTER CONFESSION OF FAITH**

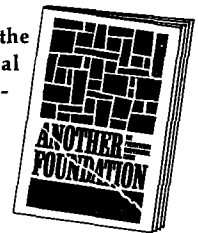
We subscribe to this confession not simply because it expresses the historic Christian faith, but because it is true to the revealed

**WORD OF GOD**

When the Westminster Confession declares the Bible to be "the Word of God written" and "given by inspiration of God" it lays the foundation for all doctrine in the "infallible truth and divine authority" of God's own Word.

By this conviction our Lord fulfilled His ministry, and by it Westminster would serve Him, preparing men to minister the gospel of grace with passion for souls and passion for truth.

For an analysis of the current confessional crisis among Presbyterians send for your free copy of **Another Foundation.**



**WESTMINSTER THEOLOGICAL SEMINARY**

Philadelphia, Pa. 19118

Catalogue Sent on Request

## T. Fred Armour

**M**r. T. Fred Armour, an elder in the Wayside Orthodox Presbyterian Church of Grove City, Pa. was taken to be with the Lord on July 2, 1965, a month short of his 89th birthday. His son Arthur is an elder in Faith Church of Harrisville, and his daughter Winifred is Mrs. John Clelland of Roslyn. There are eight grandchildren.

The following statement is from the memorial minute adopted by the Session of Wayside Church:

Like Abraham, Elder T. F. Armour died "in a good old age, an old man and full of years." To the glory of God, we note that he came to know the Savior as a young man, and showed the genuineness of his conversion by a devout life to the end of his days.

At the funeral his son-in-law, the Rev. John Clelland, spoke of him as a man who loved life, loved the church, and loved Jesus Christ as his Lord and Savior. Mr. Armour himself often said that he felt that he had had a wonderful life; the Lord had been so good to him!

The members and friends of Wayside Church will remember with gratitude his devotion to the Savior, and his concern and labors to advance the work of the gospel. He was a pillar from the beginning of the work, and served faithfully as an elder until his strength failed and he was confined to his home. Mr. Armour took a deep interest in all the life of the congregation. But he was especially devoted to the young people, and loved to work with them.

Wayside Church misses Mr. Armour, but we are grateful to our sovereign God that our loss is his servant's gain. "Blessed are the dead who die in the Lord . . . : yea, saith the Spirit, that they may rest from their labors; for their works follow with them" (Revelation 14:13).

## New Addresses

Rev. Wilson H. Rinker, 2154 Aan Tomas Aquin Rd., San Jose, Calif. (received by West Coast Presbytery).

Rev. R. J. Rushdoony, 22816 Oxnard St., Woodland Hills, Calif. 91364.

Rev. Michael Stingley (chaplain), 5785-1 Wainwright Dr., Ft. Hood, Texas 76540.

# Aunt Polly's Letter

Mountain Terrace  
Seattle, Washington  
July 29, 1965

DEAR YOUNGER FOLKS:

**A**s I write, we are having what seems to us a long wait for our visa. (A visa is a permit issued by the government of a country for a person to enter from another land.) But our waiting has been turned into a pleasant and very restful vacation through the kindness of the DeLongs, who are the parents of Muriel Lindberg. Mrs. Lindberg is the wife of the Rev. Robert Lindberg, pastor of our Puget Sound (Seattle) Church.

Here in this beautiful country with its cool and sunny climate we are enjoying a whole furnished house, most attractive with every convenience. Also we have sold our car for a good price to a Christian man. We are continuing to have use of it and he will deliver us to the plane. We never know what good things the Lord will provide for us, do we? Indeed, they are above what we would ask or think.

We are rested and want to get back to the island province of China, Taiwan (sometimes called Formosa). How thankful we are to the God of the nations, our God, for freedom to do the important work of preaching the gospel of our Lord over there. Especially so, since our "ancient foe," Satan, through war and Communism has closed the doors of some other countries in Asia. Millions of people cannot hear the good news from heaven. When we get there we will be very busy, so I am writing you now while it is convenient.

All our household goods and personal belongings are in storage in Taichung. We shall go there first. Perhaps we'll look for a place to live there, for at least part of the time, in order to help the Lohs and Lees and other Christians in the work they are doing through the Reformed Gospel Bookroom. Also I want to, and should, do some language study in the missionary language institute located in Taichung.

Very likely much of our time will be spent in the Hsin Chu Mission, for the Johnstons are in the states now. They arrived earlier in the summer for a year on furlough. We shall live on the mission compound in the house they used. The Hsin Chu Theological

Training Class of the Taiwan Mission of the Orthodox Presbyterian Church meets in a building on the compound, right next door to the house. Uncle Dick will resume his teaching there, and I too may do some teaching.

Mr. and Mrs. Kim of Pusan, Korea are also foreign missionaries in Hsin Chu. We look forward to fellowship and work with the Kims, with the students in the school, and Christians who meet in the Training School buildings on Sundays for church services.

The reply of Jesus to John's messengers (Luke 7:18-22) is always impressing itself upon me. There are always needy and poor persons wherever we go in Taiwan. Isaiah prophesied that Jesus would preach to the poor and help the afflicted. The world when Jesus came into it was one in which the Greeks despised such people and the Romans trampled upon them. Even the priests and Levites passed them by. One of the clearest marks that Jesus was the Messiah was seen in his fulfilling the words of this prophecy reported to John: "To the poor the gospel is preached."

So the Lord's servants are called upon to help the poor and needy as the Savior did. I am concerned about the women's reading class, the mutes and victims of polio and cerebral palsy, along with a host of other poor and unfortunate people with whom I had worked before our furlough. Pray for our efforts to bring them the gospel.

I know that you will rejoice with us and give thanks for several things. One, that a captain on a Chinese ship has taken our baggage to Taiwan and thus we were able to send along a good quantity of old clothing for some of the poor folks. Another, that we have just recently received word of Fa Hsien. You will remember that his father was so opposed to his being a Christian that he drove him from their home and a year later tried to burn him. Well, after a year of trial teaching, which he as a government scholarship student had to give, he returned to his college for his diploma. He found that the graduation exercises were to be held on a Sunday at the hour of worship. So he simply did not go. Instead he attended the services of worship held in our Bookroom. Then

the next day he got his diploma, alone.

The Lord will watch over us while we are absent one from another, and if we are praying each for the other we will not be far apart. Don't forget when you pray to "Our Father" and ask, "Give us this day our daily bread, and lead us not into temptation but deliver us from evil" — don't forget that those pronouns refer to all the followers of Jesus. They include Uncle Dick and myself and all God's people in Taiwan and in every place.

Lovingly yours,  
AUNT POLLY GAFFIN

Back: Mr. & Mrs. Gaffin, Mr. & Mrs. Lindberg, Mrs. Oliver. Front: Estelle, Lois & Calvin Uomoto, David Oliver, at the meeting-place of Seattle OPC.



## THE CHANGING SCENE

HENRY W. CORAY

Robert L. Cleath, a 36-year old graduate of the Presbyterian Seminary in San Anselmo, California, and a doctor of philosophy, caused a minor explosion in the San Francisco area when he came out publicly with an assault against the crass liberalism held and taught by members of the seminary faculty. The *San Francisco Examiner* carried an article stating that "He (Cleath) is appalled . . . by the teaching that, as he put it, 'Jesus Christ is not the incarnate Son of God to be worshiped, but a human prophet to be followed.' And he is dismayed by the views of certain professors who claim, in his words, that 'the bodily resurrection did not take place,' and that 'the mission of the church must now emphasize social concerns rather than proclamation of the word of God to evangelize the world.'"

Dr. Cleath drew blood, for immediately theologian Arnold B. Come and President Theodore Gill came out with stinging replies to the attack. Dr. Gill charged the student with attending the seminary "as much to educate us as to be educated." Dr. Come said that Cleath was "trying to undercut the administration and the faculty with a rather deliberate and sort of nasty attack."

In response, Dr. Cleath said, "If I were to keep silent at this time I might as well give up the cause for

which I have dedicated my life—to speak the truth for Jesus Christ no matter what it may cost me."

The Rev. Richard Lewis, pastor of the Covenant Orthodox Presbyterian Church of Berkeley, caught the *Examiner* article, promptly made contact with Dr. Cleath and set up a luncheon engagement with him and three Orthodox Presbyterian ministers in the Bay Area. These men found Bob Cleath an alert, extremely personable young man with surprisingly Reformed convictions. His present plans call for him to teach English and Public Speaking at California Polytechnic Institute at San Luis Obispo.

San Francisco's Columbia Broadcasting Company put Cleath for an hour on its "Conversation Program." He handled questions that poured into the station with admirable composure and gave sound scholarly and scriptural answers to various inquiries. It is refreshing to hear a voice in the Protestant wilderness crying out boldly against the frightful misrepresentation of the Christian message.

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On April 28, the *Presbyterian Journal* (Southern Presbyterian) issued an expose of the startling conditions, doctrinal as well as moral, existing at Presbyterian Theological Seminary located at San Anselmo, California. The occasion was the publica-

tion of a student journal, *Challenge/65*, which carried pieces by certain members of the faculty and some students. The doctrinal defection of the faculty came out clearly in formulations of Professors Neill Hamilton and Arnold Come, while the recorded speech by the seminary President Thomas Gill on censorship of press (no holds barred) was a shocker indeed.

The seminary trustees, patently embarrassed by this turn of events, have released a reply to the charges of apostasy and moral defection in a paper, *Chronology of a Crisis*. It repudiates responsibility for the *Challenge/65*, excoriates the *Journal* for daring to print the story. Wrathfully, *Chronology* accuses the Southern Presbyterian magazine of "astonishing recklessness," claims it snatched the "gaudiest sentences" of *Challenge/65* out of sober context and pasted them into a "scandalous recital," and berates the *Journal's* challenging of the competency of United Presbyterian Eugene Carson Blake, "who is a member of San Anselmo's Board of Trustees."

The architects of *Chronology* plead for "Presbyterianism's instinctive reach for decency" before one forms a judgment on the seminary. These gentlemen should reread Dr. Gill's speech on censorship of the press before it brings in the argument for "decency." Dr. Gill tells, among other things, of his interest in the reaction of his eleven-year old son to the novel, *Candy*, which is in the family book shelf waiting to be perused by the boy. *Candy* is one of the vilest books ever written in America, according to reviews in the secular press. How any father who loves purity could expose his child to such material is really one to ponder.

The paper is a beautiful exhibition of white-washing, pseudo moral indignation, literary hand-wringing, double talk, and self-justification. One could respect the men from San Anselmo if they would face the facts, admit their guilt, and give some evidence of repentance before the God who demands truth in the inward parts as well as in public pronouncements.

Mr. Coray is the pastor of the First Orthodox Presbyterian Church of Sunnysvale, California, and the author of several books.

## An Offering in Song

DONALD F. STANTON

Not often is a church privileged to have one of its families put on a musical program, especially when that family makes up a choir of sixty voices. But to make it still more interesting, this program was directly tied to Ethiopia, nurses, and medical missions. Some months ago, members of our congregation were talking about doing more to get Miss Yvonne DeBlaey to the mission field. The thought going through their minds was, "What more can we do to help send this one who has given her life as a missionary nurse?" One of those present took up the question personally, wondering why her family could not help in some small way. This is how our story began, a wonderful story with a blessed ending.

Miss Yvonne De Blaey comes from the village of Oostburg, Wisconsin. Though she is a member of the local Christian Reformed Church, yet she is related to many of our congregation. Upon her application, she had been appointed by the Foreign Missions Committee of the Orthodox Presbyterian Church to serve as one of the nurses at the new hospital now being constructed in Ghinda, Ethiopia. Our Committee, however, did not have the money in its regular budget to meet the needs of an enlarged staff for the hospital, but it was hoped that sufficient additional funds could be raised for Yvonne.

Before we get into this present story let us go back to the year 1860 when James Van Ess was born to a family which had recently immigrated from the Netherlands. They settled in the township of Holland on the western shores of Lake Michigan and there eeked out their precarious existence. When James Van Ess grew up he married Johanna Dekker and also settled in this same area southeast of the village of Oostburg, raising a family of two boys and five girls. All seven of these children (Mrs. Grace Te Ronde, Mrs. Cora Ingelse, Mr. John Van Ess, Mrs. Abram Smies, Mr. Henry Van



The Van Ess children today

Ess, Mrs. James De Zoute, and Mrs. Marie Holle) are now members of Bethel Orthodox Presbyterian Church of Oostburg. They were all among the charter members when the congregation was formed in 1936. Thus the children, grandchildren, and great-grandchildren of James and Johanna Van Ess make up our story.

When the question, "What can we do as a family?" came to these descendants, the enthusiasm generated was wonderful to see. Almost without exception everyone wanted to have some part in sending Yvonne. Soon a sacred program of vocal and instrumental music was prepared with Roger Bloemers as the director. Some who felt they were not talented in music volunteered to help in other ways. At first they wondered if there would be enough who could take part, especially since in the last few years "the family" had become much more geographically spread out. Certainly the fact that nearly sixty showed up for the first practice was proof of their genuine interest!

At this point some became a little hesitant. Would there be many who would want to come out to hear a family group who were admittedly non-professional? But this did not dishearten them, as is borne out by a

remark made by one member: "Even if only a few come out we will be happy, as we are not doing this to please men, but to glorify God."

On Sunday afternoon, May 23, the first program was given. That afternoon our church which seats over 400 was filled to overflowing. Extra chairs were added in every possible place, and there were over a hundred in the basement listening to the program over the loud speaker system. More than a hundred had to be turned away at the church doors as there just was no more room.

Because so many were unable to attend, the group was asked to repeat its performance. This time they were granted the use of the Cedar Grove Reformed Church with approximately twice the seating capacity of Bethel Church. How thrilled everyone was to see that church almost filled at this second program!

### Generosity in Giving

This wonderful story also had a very blessed result in the people's generosity in response to the appeal for funds to send Miss DeBlaey. The offering came to nearly \$900 at the first concert and amounted to over \$400 at the second. Since several grand-children are now members of the Cedar Grove Reformed Church, their choir decided to repeat their spring missionary cantata with the offering going to Yvonne. We all appreciated this fine evidence of their interest in the cause of medical missions, with the offering of more than \$200—a total of \$1535.76 from the three offerings.

But this story will not be completed until Miss DeBlaey is on the field. How long until the Lord of the harvest sends forth this laborer — and others? Not long, when families like the Van Esses do their part in advancing God's work.

*Late word from the Committee on Foreign Missions indicates that sufficient support is now assured and that both Miss DeBlaey and Miss Anna Strikwerda may leave for Ethiopia as soon as necessary arrangements can be made. Many will join in singing praises to the Lord!*

*The Presbyterian Guardian*