

THE  
PRESBYTERIAN

# GUARDIAN

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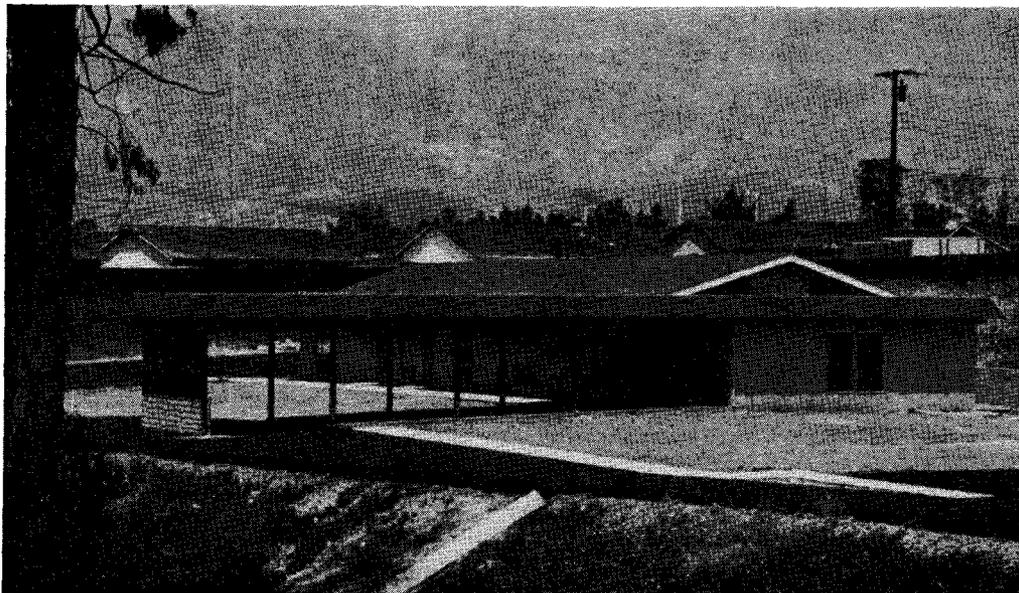
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# Presbyterian Churchmen United Hold Rally in Atlanta

If the Presbyterian Church U.S. (Southern) changes its doctrine or polity by merger or otherwise, there will be a significant group to continue a denomination loyal to Reformed beliefs and representative government.

That is the message taken home by 1,500 participants in the first rally of Presbyterian Churchmen United, publisher of a "declaration of commitment" signed by over 600 ministers. Many of the signers were joined in Atlanta by lay supporters on December 5 and 6 for the organization's first church-wide meeting. Participants came from all of the denomination's 15 synods for fellowship, inspiration and planning.

From the opening dinner in the downtown Marriott Motor Hotel's acre-large Hall of Nations until the closing prayer, the rally's participants heard assurances from the movement's leaders that there will continue to be a denomination that is Reformed (Calvinistic) in doctrine and representative in government. The promise was applauded repeatedly.

One of the after-dinner speakers was the pastor of the fastest-growing Presbyterian US congregation, the Rev. D. James Kennedy of the Coral Ridge Church in Ft. Lauderdale, Fla. He called on rally participants to help save a dying denomination.

Dr. Kennedy said, "Our denomination needs a change of direction, from down to up, from defeat to victory, in Christ. Like a creeping cancer, liberal unbelief is killing the church. It is emptying the churches, the seminaries, the mission fields and the benevolent causes of the churches." The Florida pastor asserted, "I think the time has come that the people are ready to stand up and say, 'Halt! Thus far and no farther will we go!'"

A former moderator of the denomination's General Assembly and retired missionary executive, the Rev. C. Darby Fulton of Nashville, Tenn., said he signed the document because it will bring "new hope and comfort to many who earnestly desire a stronger evangelical emphasis" during a time

when "theology is in a state of utter confusion."

Frank M. Barker, Jr., a Birmingham pastor 40 years younger than Dr. Fulton, also warned against compromise. He reminded that in their ordination vows Presbyterian U.S. ministers, elders, and deacons accepted Reformed doctrine and Presbyterian polity as basic teachings derived from the Bible.

"I believe that compromise on these points will cause the Spirit of God to have to withdraw his blessing," Mr. Barker declared. "He is the Spirit of truth and will bless only the truth."

## Fork in the Road

"There well may be a fork in the road ahead," the Birmingham pastor suggested. "But if so, it will not be we who are departing. We will continue straight ahead. And we will invite men from all over the nation to join us, if and when the time comes."

Another Alabama pastor, the Rev. Robert Strong of Montgomery, said that if there is a split in the church, it will be over the issue of doctrine. "The disturbers are those who would change the denomination of which we are a part," Dr. Strong asserted. "Radical ecumenists caused the crisis in the church and they plan the liquidation of confessional Presbyterianism in the Southland."

The Montgomery minister described leaders of "liberal" forces in the denomination as "practical men" who have created a variety of crises for those who would keep the church true to its doctrine and polity. He urged the "conservatives" to be alert to the developing crises and to prepare plans for meeting them. Observers from several other denominations of Reformed background attended the meeting by invitation. Among them were individuals from the Associate Reformed Presbyterian Church, Conservative Congregational Christian Conference, Orthodox Presbyterian Church, Reformed Episcopal Church, Reformed Church in America, Reformed Presbyterian Church (Evangelical Synod), and Reformed Presbyterian Church (Covenanter).

Another gathering has been announced for St. Louis, Mo. at the Covenant Seminary on Wednesday evening, March 18 and Thursday, March 19.

## DECLARATION OF COMMITMENT

To the membership of the Presbyterian Church U.S., in the light of the questions and concerns being expressed in the Church as to the nature of our faith and order, we, the undersigned, do solemnly declare our conviction:

That the faith of our Lord Jesus Christ turns men from darkness to light and from the power of Satan to God. By coming to faith in Him alone is there genuine reconciliation between man and God and man and man.

That the Holy Scriptures are the infallible Word of God, and that these Scriptures commit the Church to a mission whose primary end is the salvation and nurture of souls.

That Christian faith must bear fruit if it is to remain virile. These fruits vary from believer to believer. But common to them all are evidences of love, concern, and neighborliness, toward all races of men without partiality and without prejudice, especially to the poor, the oppressed, and the disadvantaged. The man of faith views all men as neighbors and himself as debtor, for Christ's sake.

That for the implementation of the above principles, in obedience to our ordination vows, we must strive to preserve a confessional Church, thoroughly Reformed and Presbyterian. Thus our support of or opposition to any proposed union will be determined by these considerations.

That being fully committed by our ordination vows to the system of doctrine set forth in the Westminster Confession of Faith and Catechisms, we must oppose all efforts to change in substance or otherwise debase our historic doctrinal commitment.

That we are, in the same context, by vow committed to historic Presbyterian polity with its representative system and its parity among teaching and ruling elders. Thus we are forced to oppose the effort to take our Church into the massive organization envisioned by the Consultation on Church Union (COCU).

That, should the basic theology or polity of the Church be altered or diluted, we shall be prepared to take such actions as may be necessary to fulfill the obligations imposed by our ordination vows to maintain our Presbyterian faith.

— Over 600 Signatures

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## The New Era of Genetics

JOHN W. HAAS, JR.

In the past several decades the quality and length of human life has been greatly improved through the research and technological advances emanating from a wide variety of scientific disciplines. Diagnostic and surgical techniques, prevention and treatment of disease, nutrition and personal health practices have seen the focus of thousands of workers in electronics, pharmacology, biology, chemistry and the medical sciences.

Our society has invariably welcomed these advances which range from "painless" dentistry to virtual elimination of the childhood diseases. Although these medical benefits are available to the bulk of Americans, there is still a significant portion of the population — the poor, uninformed and willfully negligent — which does not receive the benefits. With few exceptions, the public has accepted laws and regulations related to community health practices.

With all the benefits of the revolution in medicine have come some serious questions for the Christian. While some of these may be abstract or obscure, others may involve us in personal decisions which we must consider from a biblical as well as a scientific viewpoint. Among the most pressing of these questions are those relating to human reproduction.

We are familiar with questions of overpopulation, birth control and abortion. Yet recent developments in biology raise practical issues which a few years ago belonged in the realm of science fiction. These questions arise as a result of the far reaching advances made in the field of genetics in the last 10 to 15 years.

### Hereditary Traits

For many readers the field of genetics is associated with the work of the Austrian monk, Gregor Mendel, who first established the principles and laws associated with the traits or characteristics that are passed on from parent to child. We recall the concept of dominant and recessive genes, the game of predicting color of eyes or hair, size of plants, resistance to dis-

ease, color blindness and many other traits passed from parents to offspring in a way which is statistically predictable. The application of genetic principles to improve the quality of domestic animals and agricultural products has greatly benefited our society.

Although man is a much more difficult subject of study, many human traits, both mental and physical, have been found to have definite hereditary components. From the standpoint of society, some of these traits are desirable, others are undesirable. It is understandable that there has been considerable interest over the years in the improvement of the genetic composition of the human species.

As early as 1908, the eugenics movement was established in order to "improve" the genetic composition of the human species. The eugenists would encourage reproduction by those whom they consider to possess superior genetic endowment, and discourage or prevent reproduction by those with genetic defects.

Although this movement has gained adherents and some publicity it has been handicapped by persons whose enthusiasm far exceeded their knowledge and critical acumen. Far more serious have been those with strong prejudices regarding the superiority of their own race, nation, or social group. One is repelled by the Nazi "superman" of a generation ago.

### Genes and DNA

Following World War II, advances in a number of scientific disciplines have allowed the geneticist to examine the question of genetic mechanisms — to progress from investigation of what traits are inherited to how these traits are produced. The achievement of recent years is found in the understanding of the nature, function and changes of the genetic material, which is the matter which carries from generation to generation the set of instructions that dictate what an organism is, how it responds, and what kind of descendants it will in turn produce.

By the early 1950's, the material of



Dr. Haas is professor of chemistry and chairman of the division of natural science and mathematics at Gordon College, Wenham, Mass.

His next and concluding article will concern the question of origins.

the genes had been identified and the double helix structure of the major species deoxyribonucleic acid (DNA) established. The gene has been found to be a certain stretch in a long DNA fiber contained in the chromosomes of the cell nucleus. It carries in chemical imprint the detailed instructions for making both new copies of itself at each cell division and disposable messages which are used as instructions for forming all the machinery of the cell.

These messages are molecules of a nucleic acid called RNA. 1969 saw the first photographs of the actual DNA double helix and the first reported isolation of a pure gene.

Gene structure and gene function are not unalterable. Gene structure can be changed by mutation either through a rare accidental change in chemical composition or from externally imposed radiation (x-rays for example) and from an increasing list of chemicals which are suspected of producing adverse genetic effects. The function of the genes in a cell is regulated by the environment, including the action of other genes in the same cell and other cells, as well as such external factors as food and temperature.

The basic role of the gene in guiding the division of cells and subsequent differentiation into tissues and

organs operates through a relatively simple "code." This code has now been established and most importantly has been found to be universal. In the words of one writer. . . "all living things carry information for the most practical purposes, in the same genetic code. What this means is that man, virus, fish and flower all speak the same hereditary language." This fact allows the use of simpler animals such as mice in attacking problems of human development and disease.

This gaining of knowledge of the details of hereditary mechanism offers the possibility of development of a new and powerful genetic technology, which would allow true genetic surgery, artificial correction, replacement, removal or addition of genes. A coupling of genetic surgery with embryological intervention offers a distant but very possible means to overcome man's hereditary limitations — in a very real sense to control the lottery of birth.

Along with the possibility of aiding families with deficient genes it may be feasible to introduce supposedly desirable genes to produce a "superior" kind of human being. The imagination need not be stretched too far to envision genetic warfare, production of robots, etc. While some of the possibilities may be more science fiction than reality, it is clear that man faces the possibility of altering his genetic structure and since most genetic changes are irreversible, the new structure he has received will be transmitted to his progeny.

### **In What Direction?**

It would appear that this aspect of the "biological revolution" offers much for the wellbeing of man as well as a potential for destructive effect. The scientific community has recognized the implications of these genetic advances and has assumed a responsibility for the application of this research in the coming years.

Vigorous debate has ensued with views ranging from full speed ahead to those who advise extreme caution and who feel that our technology may be running faster than our ability to handle it. One hears concern for social implications, ethics, and morality. It is significant that discussion is taking place before the fact and one can hope that a course of action can be established which will maximize the advantages and minimize the disadvantages of the

genetic potential.

There is a call for active leadership to develop and crystallize within the scientific milieu an enhanced concern for the social consequences of science and for the responsibilities of its practitioners.

Christians in science have a special responsibility to participate in the discussion, to think through the issues from a Christian perspective, and to educate the Christian and non-Christian public to the questions so that the whole society may establish reasoned priorities and direct technology toward socially chosen goals.

### **Christian Perspective**

There are questions of immediate practical value which should be considered by the Christian in addition to development of a long-range view.

The basic question to be considered appears in a number of forms. Does man have the right to play God? Should we not let nature take its course? Does man have the right to interfere with principles of natural selection which God has established? Are there some limits to man's right to investigate and then use the products of his research? In short — should we be in this business at all?

My response to this concern is founded in Genesis 1:28 as tempered by the biblical attitude toward the nature of man and physical disability. Following the creation of man and the bestowal of his blessing, God says: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

This first statement of purpose for man (repeated in slightly amplified form after the flood) indicates that — under God — man is given the authority to study, to use, and to modify all facets of the natural world for his welfare. This authority provides for freedom and choice but the Law of God provides certain restraints and a responsibility to be a good steward of the material and biological world given him.

### **Concern for the Sufferer**

Questions on human genetics find a frame of reference in medical practice. Modern medicine and medical institutions often find heritage in the biblical concern of one's neighbor in

relieving suffering. The examples of Christ and his disciples, of Luke "the beloved physician," the "good" Samaritan, indeed the tenor of the "fruit of the Spirit," all provide stimulus for this concern. We recognize at the same time that bodily needs should not be elevated above those of the spirit.

It should be noted that a form of genetic control already occurs through current medical treatment of some genetically related mental diseases such as phenylketonuria (PKU). Persons who previously would have been so severely retarded as not to have children, now through dietary and other treatments have intelligence close enough to normal so that marriage is more possible.

Children of such persons all inherit the genetic defect and in turn pass it to their offspring with the result that there would be an increase in the frequency of the disease in future generations. As medical practice improves it is not unreasonable to expect a significant number of mentally retarded persons to have some potential for marriage. The problems at this point are considerable.

### **Guidelines**

If it is established that we should be active in human genetic control — that indeed we are already involved in some forms — then the question turns to the guidelines which should regulate the future course of genetic investigation and application. Let us look more closely at some of the directions that genetic research is now taking to see the scope of the question.

One area of study involves the detection of genetic defects. Some 200,000 to 250,000 American children are born each year with disabling, inherited defects. Some of these birth defects can be attributed specifically to inherited gene defects, others to environmental effects during pregnancy such as drugs, radiation and German measles. As research continues to pinpoint the source of these problems, methods are being developed to detect these defects in the cells of potential parents and in the developing fetus.

As our understanding of genetic abnormalities has increased a new kind of scientist-physician has arisen — the genetic counselor. It is his task to advise engaged and married couples with a family history of birth defects concerning their chances of having

normal children. Robert W. Stock has perceptively written of this new discipline in the March 23, 1969 *New York Times Magazine*.

### Genetic Counsellors

Unfortunately, the number of genetic counselors is not adequate to deal with those who come to him for advice let alone those who do not know that genetic counselling exists. One leader in the field has emphasized the importance of educating young people concerning the process of procreation and genetics so as to be aware of the values and need for genetic counselling.

To this point the genetic counselor has been limited to predictions based on parental family histories. The precision of the predictions is limited by an inability to know all the pertinent facts. Recent research now allows diagnosis of about 30 defects by direct examination of the liquid in which a developing fetus floats. Now, in this limited number of cases, he can with 100 percent certainty indicate a particular defect in a child.

What one does with the defective fetus at this point faces us with all the problems associated with the abortion question. At least we will know if a fetus is defective. Until now medical abortions have been approved because there was a high probability for abnormality with no way of knowing if a given fetus was defective. At least the destruction of a normal fetus will be avoided.

### Corrective Genetics

The near future offers the possibility of correcting genetic defects in a child by "reeducating" some of his defective cells outside the body or by direct introduction of a specially trained virus containing normal genes to prod defective genes toward proper behavior. This kind of corrective genetic medicine should pose no problems for the Christian.

To this point we have considered diagnostic and corrective approaches designed to provide "normal" children. What of measures which seek to produce "superior" offspring, through genetic advances relating to enhancement of intelligence, health, or qualities of personality? It is natural to want the "best" for our children, yet we know how the "best" in anyone can be warped by sin.

Those qualities of soul and spirit which comprise the spiritual equation are beyond the hand of the geneticist. God looks at man from a different perspective than does man himself. Yet, while recognizing these points, has it not been our desire to provide the best that is possible for our children from the moment they are born — the "best" diet, home life, education, medical care, etc. While we vary widely about what is "best" or "right," the fact is that we feel this responsibility.

Possibly the biblical basis for this desire is somewhat indirect. One argument is offered that we should prepare our children to be the most effective "image bearers of God." If man through genetics can find enhancement of health, intelligence, indeed the capacity to do the will of God, we should move in this direction.

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*A Sponge is a sponge.*

## *The Poriferan Theory Of Christian Growth*

LAWRENCE T. McHARGUE

Recent, and past observations and experience in evangelical circles of southern California have revealed the existence of a theory of individual Christian growth which is tenaciously held by a considerable number of people. The adherents of this theory have failed to designate a term or name by which it can be characterized. Because of this theory's acceptance, and in spite of a present lack of nomenclature for describing it, it appears to me that it would be useful to give this theory a specific epithet in order that it might be considered on a systematic basis.

Accordingly I here propose the term *the Poriferan theory of Christian growth*. This may appear to some to be a rather peculiar or unusual name for something of a spiritual nature, but some features of this theory resemble characteristics of the phylum *Porifera* (or sponges) so closely that it seems to be a rather appropriate term.

At the outset of the discussion of resemblance between Poriferans and certain features of the Poriferan theory of Christian growth I feel constrained

### Ethical Implications

One could well discuss other genetic possibilities and raise numerous further questions of a spiritual, psychological, and physical nature. At this point the genetic revolution is an infant. We have the time as Christians to take a careful look at the developments to date and the future course of the research.

Geneticist Elving Anderson has suggested four criteria to serve as a basis for this consideration. These are a sense of responsibility, freedom of choice, an adequate view of man, and an adequate view of the future. Today, many scientists recognize the ethical implications of their work and are looking for direction. Will we make the effort to meet this need from a biblical perspective?

to point out that the adherents of the theory are genuinely concerned about spiritual growth. They do desire increased knowledge of the Word of God, though this is sometimes on a selective basis.

### Slow Growth

One of the principal characteristics shared by Poriferans and individuals who subscribe to the Poriferan theory is a relatively slow rate of growth. Poriferan enthusiasts tend to recognize their own slow pace of development and growth. Like true Poriferans they often fail to understand the cause of the slow rate of growth, but unlike sponges they are frequently concerned about the issue.

Most Poriferans are sessile (sedentary) creatures. They are unable to respond to environmental changes by means of self locomotion. Poriferan adherents often remain fixed in a rut without changing either their spiritual condition or interests. There are a small number of Poriferans which are nonsessile, and they drift aimlessly

about, carried by currents and tides (or blown about by every wind of doctrine).

One of the cardinal tenets of the Poriferan theory is that only one, two, or perhaps in exceptional cases even three, doctrines are to be considered at a time, even to the point of excluding all other theological areas. If the preaching in the local church does not happen to dwell on these few points of doctrine the individuals often complain about the lack of balance in the pulpit ministry.

These cardinal points may either remain the same over a long term period, or else they may change periodically. The latter course may introduce inconsistency within the individual, but this apparently is a matter of little or no concern to those who belong to the Poriferan school of thought.

### Too Selective

A distinct paradox within the Poriferan theory is found in the relationship that is expounded with regard to the mode of feeding on the Word. Sponges are unable actively to search for food. Nearly all of them are totally dependent on the small particles and organisms present in the surrounding water. The adherents of the Poriferan theory do exhibit pronounced preferences for the manner of food which they wish to receive, yet they are totally dependent on the preaching which they get from the pulpit. If they hear truly balanced preaching they feel frustrated, and often the position is taken that the sermons are being directed solely at them.

Sponges require food particles and organisms of very exact size which are filtered from the water. If a food particle is too large an individual sponge is incapable of using it as a source of food. This is directly involved in their slow growth rate.

Poriferan theory advocates similarly require their spiritual nourishment in very exact preselected sizes and amounts. Food particles which are some other size (especially large sizes) are rejected. They appear unable to search actively for spiritual food on an independent basis and then to consume it to their own best advantage. They resent having to put forth the effort required to do so.

### Passive

This course of action is certainly consistent with the primary assertion

*Professor McHargue teaches botany and general biology at Southern California College in Costa Mesa. He is an elder at Westminster Orthodox Presbyterian Church of Los Angeles.*

of the Poriferan theory of Christian growth, namely, that Christian growth should be a rather passive process of simple intake and retention. This is decidedly similar to the process of uptake in the bath sponges, in which water is held by the processes of adsorption and absorption.

Two distinct advantages of the Poriferan theory should be mentioned. (1) The theory's advocates are largely absolved from the responsibility of providing for their own spiritual growth. If growth fails to occur, it can be shown (by an appeal to Poriferan dialectics) that the minister, session, or some other agency is really to blame for the current deplorable state of affairs.

(2) It saves a great deal of time and effort. Freed from the task of carrying on critical and extensive thinking about the things of the Word (that's the minister's or some other person's responsibility), it is possible to devote the time saved to other worthwhile activities such as criticizing the minister and his wife. In addition, the great dependence on the preaching from the pulpit saves even more time by permitting the individuals to attend only the morning worship service, and other church gatherings can often be dispensed with.

### Much Talk

Another thesis of the Poriferan theory is to be found in the belief that people are to talk about a relatively few topics at a time. Whatever point of doctrine is being held at the moment should utterly dominate one's conversation. If it happens to be eschatology, for example, nothing else should be discussed for the duration of the time when interest in the topic is intense. It is felt by the Poriferan school of thought that this is a very efficacious means by which the uninformed and unenlightened non-Poriferans around them can be instructed.

This is analogous to a rather significant structural feature of the sponges. They are the only group of animals in which the passageway for digested food (the osculum) is larger than those used in food intake. In a similar

manner, in the case of Poriferan adherents more material appears to leave the exhalant opening than they have initially received. This, of course, is only an illusion. In reality the seeming disparity is created by endless repetition and restating of the same points.

Another characteristic of the phylum *Porifera* which reminds me of the Poriferan advocates is to be found in the relative lack of specialization of cells. Not only are the cells less specialized than in other metazoans, but they are capable of reassembling themselves in the typical sponge pattern even after being dissociated by being passed through cloth.

Poriferan theory enthusiasts resemble these characteristics by tending to act, speak and become angry in unison with an incredible lack of diversity. No matter how overwhelming the evidence against one of their positions may be (even when they agree that they have been wrong on some particular point) after a few hours they revert to the same basic pattern of thought usually without remembering having conceded the point. This has proven to be a most remarkable phenomenon.

### Spiritual Concern

Those who follow the Poriferan theory of Christian growth are truly concerned about their own spiritual welfare. For this reason, those of us who are non-Poriferans should ask the Lord to give us grace to use the fruits of the spirit of Ephesians 5:22-23 in dealing with these friends. We need to give diligence to present ourselves approved unto God, workmen that need not be ashamed, handling aright the word of truth (II Timothy 2:15).

If we are to properly assist these brethren to regain a balanced Christian perspective, those of us in positions of leadership in our churches should heed the Scriptural injunction given to Timothy by the apostle Paul: "Till I come, give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given to thee by prophecy, with the laying on of the hands of the presbytery. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest to all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee" (I Timothy 4:13-16).

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# The Presbyterian GUARDIAN

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ROBERT E. NICHOLAS



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## General Assembly Efficiency

Efficiency in operation is not the highest goal of a General Assembly. The first priority is faithfulness to the Head of the church in obedience to the Word of God. This high responsibility may be hindered, however, by weak or faulty procedures in trying to do a great amount of work within the space of four or five days.

It may not be thought presumptuous if your reporter of recent Orthodox Presbyterian Assemblies makes a couple of suggestions — observations that are not altogether original with him.

The appointment or election of a parliamentarian could prove helpful. Not every moderator comes with Robert's *Rules of Order* memorized or even in his briefcase, yet "all cases that may arise which are not provided for in the Assembly rules shall be governed by Robert's *Rules*." A competent parliamentarian could assist the moderator both in making rulings and in suggesting alternate ways of resolving entanglements that arise at times. The person should know ahead of time that he was to serve.

On another matter, it seems that the Assembly might do well to give some thought to its procedure in acting on reports from its own committees — not so much the standing committees which have delegated and continuing responsibilities — but its special and temporary committees, which must often come with recommendations on specific matters assigned to them.

Such committees may spend days ahead of time, or hours into the late evening during an Assembly, in studying a question, hearing interested parties, and drawing up what they con-

sider a reasonable report. (If there is a minority report, it too comes with some thought and weight behind it.)

Then what happens? All too often, before the proponents of the report with its recommendations really have a chance to give their arguments, a major amendment or substitute proposal shifts the direction of the debate and for all practical purposes the original motion is never adequately debated on its merits — to say nothing of its being put to a vote.

In theory this need not follow, but years of experience point to the difficulty of confining debate on a substitute, for example, to the narrow question, "Shall B be substituted for A?" with any hope that the respective merits of the alternatives will be explored. Rather, the argument tends to follow the pros and cons of B almost as if the original proposal, A, did not exist.

Meanwhile, B may be further amended and as debate continues frustration sets in under the pressure of time, and the result may be that the

whole matter is put off until the following Assembly, with yet another committee report — and the process begins again. The original committee might as well not have met for all the attention paid to its labors!

Perhaps this is part of the price of a deliberative body in which every man is in effect a committee of one and quite free, with the best of intentions, to propose his own "off the cuff minority report." Such a practice may be suited to legislative bodies with unlimited time, but one wonders if we do not sometimes take advantage of our individual prerogatives at the expense of the benefits to be sought "in a multitude of counselors" of which Proverbs speaks and of which Presbyterians boast.

In a previous write-up of the past Assembly a suggestion was made with reference to handling appeals and complaints. Wiser heads may come up with possible solutions for these and other procedures that could be improved upon.

— R. E. N.

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## Cover Story

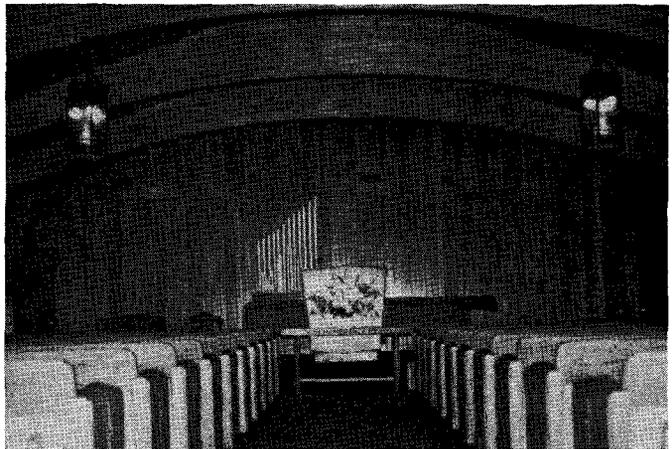
# Churches Occupy New Buildings

May 4, 1969 was a day of great happiness, a day of fulfillment, for the members and friends of El Camino Orthodox Presbyterian Church of Goleta, California, according to Pastor Dwight Poundstone. Those who had worshipped for three years in the sometimes dirty, gloomy and noisy facilities of a nearby restaurant were especially grateful for the beauty and comfort of the

new building for which they had long prayed.

Some two hundred worshippers crowded the sanctuary for the afternoon service of dedication, many driving from the Los Angeles area to attend and one carload travelling 300 miles from South San Francisco. The Rev. Edward Kellogg flew in from San Diego to preach the dedicatory sermon on "The

Interior of  
El Camino Church  
of Goleta,  
California.  
(Exterior of  
new building  
on cover, top)





**Groundbreaking, Emmanuel Church, Ocoee, Florida earlier in the year. Pastor Male stands at the right rear. Deacon Ribbe is holding the shovel. (Exterior of new building on cover, lower left)**

Imperative of God's Presence" based on Exodus 33:1-17.

Among other participants were Elder Paul de Bruin, the Rev. Harold Longstreth, resident of Santa Barbara and good friend of the congregation, the choir, and the Rev. Dwight Poundstone, missionary pastor of the church since its organization two years earlier. Mr. Hiram Bellis, general secretary of the Missions Committee of the Presbytery of Southern California, related briefly the history of the work in Goleta and challenged the congregation to fulfil the great commission by going into the community with the message of the gospel.

Goleta is a rapidly growing suburb of the better known Santa Barbara. It is predicted that within a few years its population will exceed that of the older community. The area in which El Camino ("The Way") Church is located is without any other church within a radius of nearly two miles. It is less than three miles from the University of California at Santa Barbara (which is actually in Goleta). Most of the residents near the church are young couples with children in elementary school.

The property, building and furnishings of El Camino Church represent an investment of about \$80,000. The congregation is grateful to the Presbytery and to the denomination's Church Extension Fund for loans which made possible this effort for the glory of God.

### **Orlando Church**

Emmanuel Church rejoiced in the dedication of its new building on June 29 with an afternoon service at which the pastor's father, the Rev. W. Benson Male of Denver, Colorado, preached a sermon entitled "This Is the House of

God." The pastor of the local congregation is the Rev. Jonathan Male, a 1960 graduate of Westminster Seminary, as was his father in 1938.

The church had been meeting for some time in the Ocoee Women's Club. The new sanctuary with its small educational wing is on a ten-acre site on the north side of Lake Sherwood, just off Highway 50, west of Orlando. Total cost of land, building and furnishings was about \$50,000. Members and friends of the congregation, ranging in age from children to some over eighty, put in uncounted hours of labor over a period of months — including all the inside and outside painting. Building Committee Chairman Richard Ribbe made the pulpit from a colonial style door. "All had a mind to work and God blessed our efforts," says Pastor Male.

Nearly 150 persons attended the service of dedication. Among those who took part were Messrs. Ronald Gump and Don Phillips of the building committee and the Rev. Arthur Spooner, who had just arrived to serve as associ-

ate pastor with responsibility for the mission work at Titusville. Music was furnished by the choir, Richard Cherry, Mrs. Ribbe, and a sister of the pastor, Mary Male.

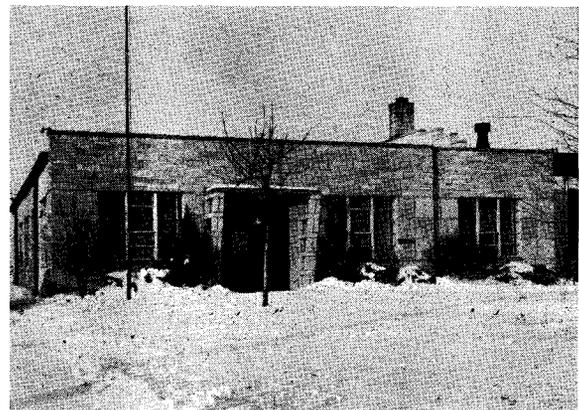
### **Menomonee Falls**

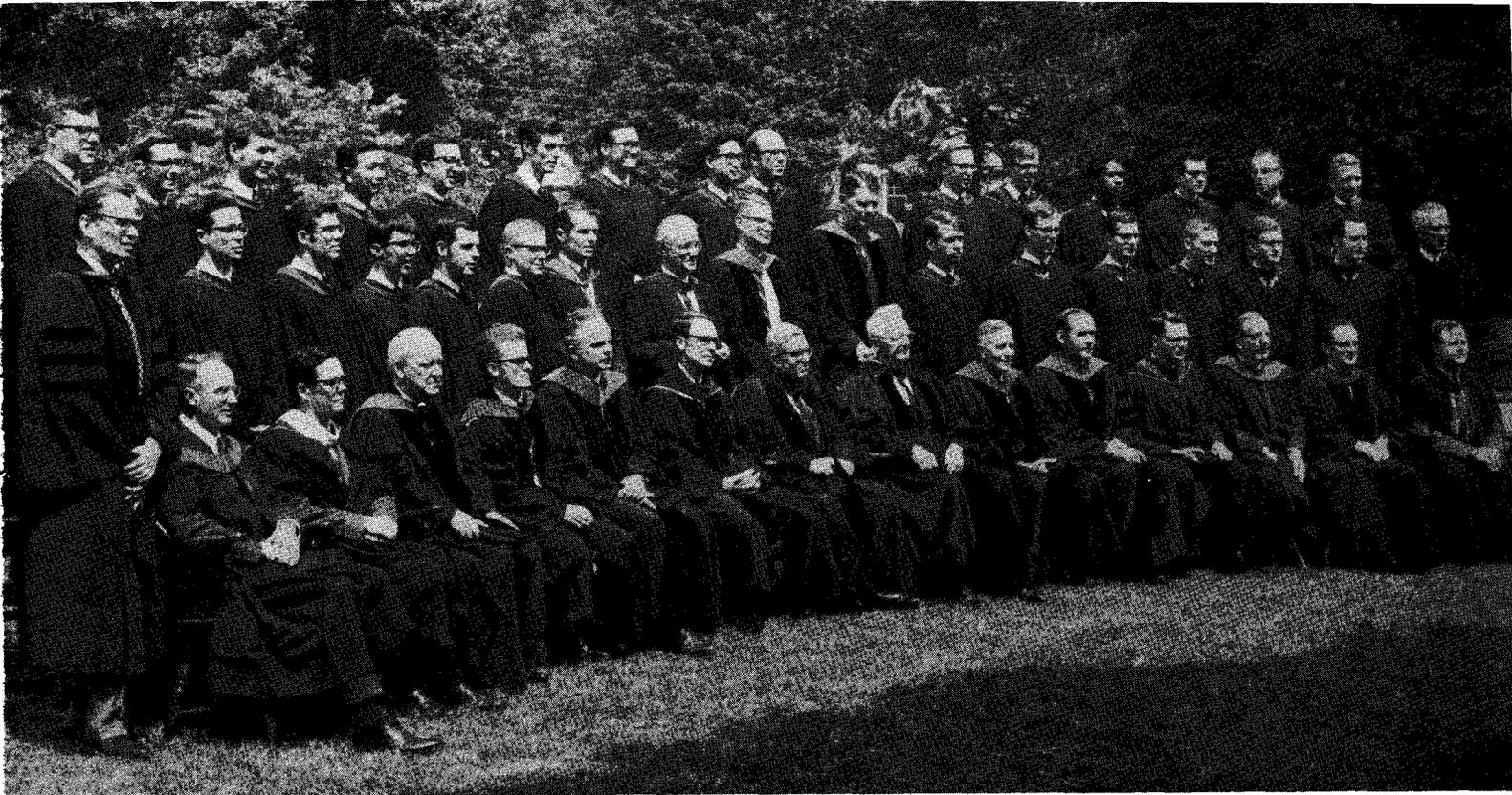
Another building pictured on the cover, that of the Orthodox Presbyterian congregation in Menomonee Falls, Wisconsin, was dedicated on October 5, just two and a half years after a group of people first met in the basement of a home to consider the need of such a witness in the Milwaukee area. A four-and-a-half-acre site was purchased in the fall of 1968 and construction began soon after.

The lower level of the building was occupied first and the sanctuary in the late summer. After meeting in four locations — a bank, a theater, and the YMCA in two places — the congregation is giving thanks to God for the open door of its own place of service in a city of 33,000 that needs the gospel of God's redeeming love in Jesus Christ.

Falls Church exists because of the vision and support of Calvary Church of Cedar Grove and Bethel Church of Oostburg, some of whose members had moved to the Milwaukee area. Prayer, canvassing, giving, the labor of Professor Louis Voskuil of Trinity Christian College during the summer of 1967 in visitation and preaching culminated in the organization of the group with fifteen charter members in the fall of 1967. The following January the congregation in faith purchased a manse and called their first pastor, the Rev. George Haney. A loan from the Church Extension Fund has made this building program possible.

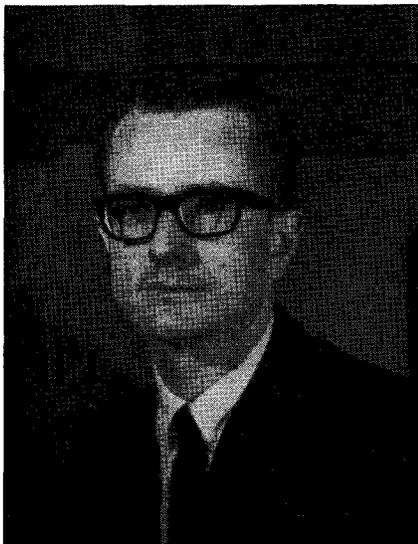
**One of the former temporary places of worship in Menomonee Falls, Wisconsin. (Exterior of new structure on cover, lower right)**



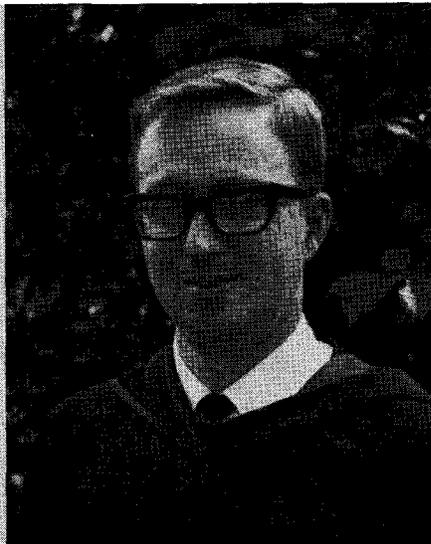


THIS GROUP PHOTO shows nearly all of the 37 men awarded degrees by Westminster Theological Seminary at its fortieth commencement; two earned a doctor of theology, six a master of theology, and 29 a bachelor of divinity degree. Members of the faculty are seated in front, with Dr. Martyn Lloyd-Jones, commencement speaker, third from the left.

## *What are the 1969 Orthodox Presbyterian graduates doing now?*



EDWARD VOLZ, a graduate of the University of Southern California, came to Westminster as a member of First OPC of Manhattan Beach. Since June he has served as assistant pastor with particular responsibility for Christian Education at First Church of Long Beach, where he has now been called as associate pastor. He and his wife, Kathy, have a daughter, Heather.



RALPH ENGLISH graduated from Grand Canyon College in 1960 and then served in Korea with the United States Army. He is married to the former Joan Grotenhuis and they have four boys. Ordained by the Presbytery of New Jersey, he and his family have returned to Korea, where he is learning the language as he begins work as an Orthodox Presbyterian missionary.



JOHN HILBELINK, an OPC-er from Cedar Grove, Wisconsin, came to Seminary from Dordt College. Called to Westminster Church of Hamill, South Dakota, he was ordained and installed on October 6. Participants in the service were Messrs. Sutton, Peterson, Sander, Hart, Zinkand, and elder De Jong. John and his wife, Lois, have a son.

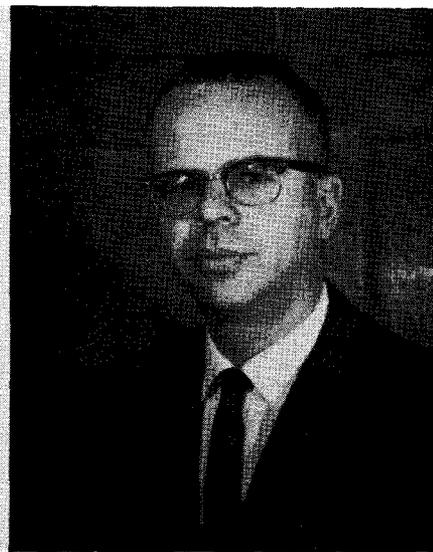
RICHARD MILLER, with a B.S. from Millersville State, Pa. in 1962, was a lay preacher with the Evangelical United Brethren Church, which merged with the Methodist Church. He and his wife, Josephine, joined Calvary Church, Glenside, while at Westminster. Licensed by the Presbytery of New Jersey, Richard is pastor-elect of Community OPC, Garfield.



WILLIAM KRISPIN grew up on Chicago's west side and graduated from North Park College. Bill and his wife, Mary, with Karen and Jonathan, live in South Philadelphia, laboring at Emmanuel Chapel under the auspices of the Committee on Home Missions of the OPC. Licensed by the Presbytery of Philadelphia, his ordination has been set for March 1970.



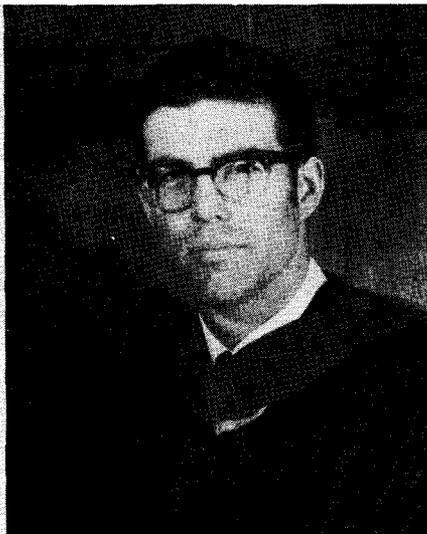
ALAN MOAK, after graduating from San Jose State in California in 1956, spent several years working for Philco. Sensing a call of God to the ministry, he came to Seminary with his wife, Marbeth, and their six children. Alan serves the Gladstone, Oregon OPC near Portland and has been ordained by the Presbytery of the Northwest.



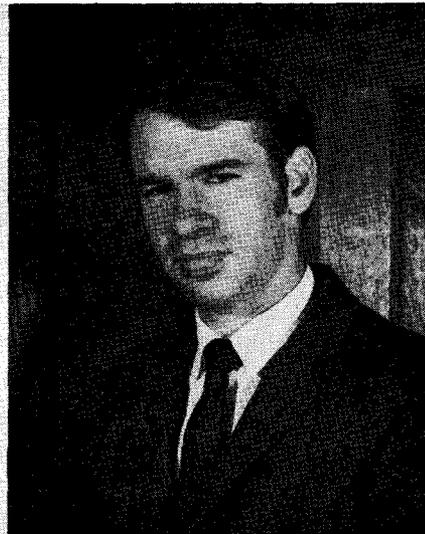
PHILIP GEAR, with a B.A. from the University of Wales in 1964, is pursuing graduate studies this year at Westminster Seminary. He does some preaching as opportunities come. Phil and his wife, Nancy, are members of Calvary Church, Glenside.



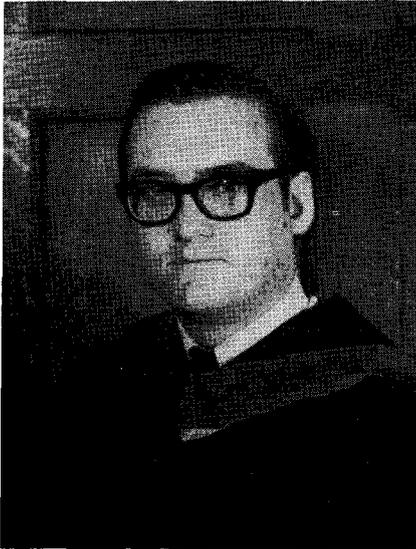
DONALD POUNDSTONE, following 1963 graduation from UCLA, worked with his wife, Carolyn, under the Peace Corps in South America prior to entering Seminary. The Poundstones have a son, Timothy. Licensed by the Presbytery of Philadelphia, Don ministers to a group in Sewickley, Pa. that has just been received by the Presbytery of Ohio as a particular congregation of the OPC.



DAVID HUNT, a 1961 graduate of Calvin College, interrupted his Seminary years with a four-year stint in the United States Navy. He married the former Jean Holkeboer and they have two daughters, Leah and Paula. Dave works for the IRS in Denver and has been assisting in a mission project in Arvada while taking his trials for licensure in the Presbytery of the Dakotas.



## INDEX FOR 1969 — VOLUME 38



RAYMOND DILLARD, a Bob Jones University graduate in 1966, was invited to remain at Westminster this year as assistant in Hebrew. Ray and his wife, Ann, are members of Trinity OPC, Hatboro, where he teaches a senior high class. He is the announcer for the radio program "Westminster Speaks." Among his hobbies are judo and piloting a plane.

RICHARD GAFFIN, JR. did his undergraduate work at Calvin College, and received his B.D. in 1961 and his Th.M. in 1962 from Westminster. After pursuing his studies in Germany he returned to the Seminary and earned his doctorate in 1969. He is assistant professor of New Testament and acting dean of the faculty this year. His wife is the former Jean Young and they have three children, Richard, Steven and Lisl.

HENDRIK KRABBENDAM continued his theological studies, begun in the Netherlands, at Westminster, receiving his Th.M., in 1962 and his Th.D. in 1969. After serving for a time as supply pastor for the Community OPC of Center Square, Pa. he accepted a call to the First OPC of Sunnyvale, Calif. and was installed in March 1968, entering the OPC from the Canadian Reformed Churches. Henry and Beth have two girls and a boy.

**ADMINISTRATOR-TEACHER NEEDED:** for 1970-71 school year. Oostburg Christian School. Write to Mr. Roger Smies, Oostburg, Wisconsin 53070 or phone 414 564-3020.

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