

MINUTES OF THE
152nd GENERAL SYNOD

REFORMED
PRESBYTERIAN
CHURCH

EVANGELICAL SYNOD



HELD AT ELIZABETHTOWN COLLEGE
ELIZABETHTOWN, PENNSYLVANIA

MAY 24-30, 1974

OFFICERS OF THE 152nd GENERAL SYNOD

Moderator: Rev. Samuel S. Ward
63 Woodall Ave.
Irwin, PA 15642

Stated Clerk: Rev. Paul R. Gilchrist, Ph.D.
107 Hardy Rd.
Lookout Mountain, TN 37350

Treasurer: Dr. Charles W. Donaldson
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Internal Revenue Number for the Reformed Presbyterian
Church, Evangelical Synod: 23-6399328

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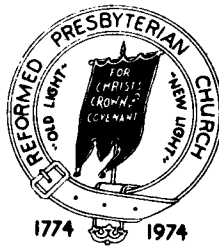
PLEASE ADDRESS OFFICIAL CORRESPONDENCE TO:

**Dr. Paul R. Gilchrist
Office of the Stated Clerk
107 Hardy Rd.
Lookout Mountain, TN 37350**

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PREFACE TO SYNOD MINUTES

These minutes, according to action of Synod, are to be distributed free of charge to all ministers, elders, and deacons in the Reformed Presbyterian Church, Evangelical Synod. They are also available at a nominal charge to others who wish to have them from the Office of the Stated Clerk.

It was indeed a joyful experience to participate in the Bicentennial Celebration, 1774 to 1974. These minutes are already longer than usual and one would wish to record many of the highlights of the celebration itself, but unfortunately time, space, and resources do not permit. Professor J. Barton Payne collected the names of past moderators and stated clerks, and it would be a pity not to keep that record. This we included on pages 212-221.

Following the minutes of the Synod are the statistics for the calendar year 1973. A complete directory follows, which this year includes a list of elders who serve on various committees of Synod.

When quoting Minutes of Synod, caution should be exercised as to whether the reports were merely received or if they have been adopted. In some cases, study papers have been assigned and they are the product of the particular committee unless the action stated by the minutes is that they were adopted as the position of the church. When they are sent to presbyteries for study, it still may not be considered the position of the church.

May the Lord Jesus Christ, the Sovereign Head of His Church, be glorified and exalted through the publication of these minutes.

—PRG

ACTIONS FOR PRESBYTERIES AND SESSIONS

The 152nd General Synod sent down to presbyteries and sessions several matters for action, study, and discussion. Please note the following matters that need attention:

A. Proposed Amendments to FOG	Pages 82, 83, 145
B. Study papers presented at Synod:	
Abortion	168-178
Divorce and Remarriage	135-136
Gifts for Ordination	202-205
C. Overtures—Responses and Actions	137-147
(Note special reminder, bottom page 144)	
(Note the general recommendation, page 147)	
D. Fraternal Relations reports	74-81, 167-168
E. Selection of Synod Commissioners and Certification	209



Historical marker unveiled during bicentennial celebration at Paxtang, PA

MINUTES
of the 152nd General Synod
Reformed Presbyterian Church, Evangelical Synod
Held at Elizabethtown College, Elizabethtown, Pa.

The 152nd General Synod of the Reformed Presbyterian Church, Evangelical Synod was opened at 8 p.m., Dr. William S. Barker, retiring Moderator, presiding. He introduced Dr. Morley J. Mays, President of Elizabethtown College, who extended very cordial words of welcome to all. Dr. Franklin S. Dymess was called upon to lead in opening prayer. Rev. Edward A. Steele III read a portion of Scripture, prayed, and then led Synod in singing "Crown Him With Many Crowns." Psalm 106 was read responsively. Dr. Barker preached the sermon, "A People of the Cross," using the texts of Mark 10:45 and Galatians 2:20. After singing the hymn, "Oh Sacred Head Now Wounded," Mr. Steele read Luke 18:10-14. "Alas and Did My Savior Bleed" was sung after which Dr. Barker and Rev. Steele administered the Sacrament of the Lord's Supper, administered by eight ruling elders. Synod then sang "When I Survey the Wondrous Cross." An offering was received, followed by the singing of "Oh Could I Sing." Dr. Barker pronounced the Benediction.

After a five minute recess, Synod proceeded to the election of a new Moderator. Dr. J. Barton Payne was nominated by Dr. W. Harold Mare. Dr. John M. L. Young was nominated by Dr. Franklin S. Dymess, Sr. Dr. Robert G. Rayburn nominated Pastor Samuel S. Ward, and Dr. Richard W. Gray nominated Dr. R. Laird Harris. In a runoff between Mr. Ward and Dr. Harris, Mr. Ward was elected. Dr. Rayburn escorted the new Moderator to the chancel, and Dr. Barker turned over the gavel to him. On motion, Mr. Ward appointed Dr. Harris as Vice Moderator. Nominations being opened for the office of Stated Clerk, Rev. Donald J. MacNair nominated Dr. Paul R. Gilchrist who was then elected on a white ballot. Rev. James A. Smith was nominated by Rev. Lynden H. Stewart and he also was elected by a white ballot. The adjourning prayer was offered by Dr. William S. Barker.

SATURDAY MEETING
May 25, 1974

The Moderator, Rev. Samuel Ward, led a devotional prayer time at 8:10 a.m., reading from Psalm 62. Following a season of prayer, the Moderator constituted the meeting with prayer at 8:28 a.m.

FORMATION OF THE ROLL

COMMISSIONERS PRESENT AT FIRST BUSINESS MEETING:

CALIFORNIA PRESBYTERY

Teaching Elders—J. Buckley, B. R. Short, J. D. Winscott

Ruling Elders—R. M. Coie

DELMARVA PRESBYTERY

Teaching Elders—R. F. Auffarth, G. Blomquist, G. R. Bragdon, D. Cross, D. L. Gardner, A. L. Herries, D. J. Hoover, B. T. Hubbard, W. Kirwan, W. A. Mahlow Sr., N. K. Malkus, J. Senneker, R. G. Shafer, S. Smallman, F. Smick Jr., H. W. Stevens, R. P. Warren, H. G. Welbon, R. Wright, M. Youndt.

Ruling Elders—R. C. Chewning, J. A. Crumbaker, R. R. Doig, R. D. Gray, W. C. Hammell, D. G. Honeywell, J. H. Pattison, H. Sieling, W. G. Vannoy, W. A. Walstrum

FLORIDA PRESBYTERY

Teaching Elders—C. D. DePrine III, L. L. Donaldson, D. C. Harris, D. W. Hein, P. R. Palmer, F. Shepperson Jr.

Ruling Elders—M. S. McDonough, H. F. Morse Sr., T. Sayres

GREAT PLAINS PRESBYTERY

Teaching Elders—N. McCall, D. P. Peterson, R. A. Wildeman Sr.

MIDWESTERN PRESBYTERY

Teaching Elders—R. Aeschliman, W. O. Armes, A. McD. Baldwin, W. S. Barker, J. W. Buswell, J. R. Caines, G. H. Clark, F. P. Crane, C. D. Darling, W. George, W. L. Gienapp, R. W. Graham, R. L. Harris, R. Hunt, D. C. Jones, J. P. Kern, D. H. Linden, J. M. MacGregor, D. J. MacNair, W. H. Mare, D. R. McDonough, E. A. Middelmann, A. F. Moginot Jr., J. B. Payne, M. Pett, R. G. Rayburn, R. L. Reymond, D. W. Robinson, R. Smallman, E. B. Smick, E. A. Steele III, R. W. Stewart, W. B. Wallis, D. M. Warren, R. W. Wildeman Jr., K. Wolf, R. C. Woodson.

Ruling Elders—G. Baas, C. A. Darger, T. R. Elliott, J. D. Loeks Jr., E. A. Mussler, M. O. Peacock, G. D. Shaw, D. TerMaat, J. M. Wilson, E. Witmer

NEW JERSEY PRESBYTERY

Teaching Elders—R. Craggs, F. L. Fiol, K. A. Horner, J. M. Kay Jr., J. Palmer, M. N. Parker, J. A. Smith, L. H. Stewart

Ruling Elders—M. Frangipane, M. Scott, J. Stites

NORTHEAST PRESBYTERY

Teaching Elders—S. R. Brown, E. R. Eckerson, R. Edmiston, B. E. Gordon, R. W. Gray, A. L. Kay, D. Ketchen, J. F. Pokrifka, G. W. Smith, J. L. Vance, M. A. Weiford

PACIFIC NORTHWEST PRESBYTERY

Teaching Elders—W. L. Detlor, C. F. Gwin Jr., W. D. McColley, P. H. Morison, J. E. C. Shepherd

PHILADELPHIA PRESBYTERY

Teaching Elders—E. Breen, W. J. Brooks, M. D. Brown, H. Burkhart, J. P. Clark Sr., F. S. Dyrness Sr., D. F. Fleece, J. S. Kiefer, E. Potoka, J. L. Ransom, W. Shannon, W. Siddons, F. R. Steele

Ruling Elders—P. Goldsborough, P. Groff, R. J. Heerdt, C. Richardson,

R. P. Steffe, C. E. Troxell, J. H. VanVoorhis

PITTSBURGH PRESBYTERY

Teaching Elders—R. L. Brinkley, C. L. Fritz, C. B. Holliday, D. R. Hopkins, H. E. Johnson, R. Raines, D. Rogers, R. Rowe, C. A. Stewart, J. C. Taylor, P. W. Taylor, T. E. Troxell, S. S. Ward, W. B. Wolfgang

Ruling Elders—H. C. Harris, H. Nida, R. Titmus, W. L. Troup, C. L. Winkler

ROCKY MOUNTAIN PRESBYTERY

Teaching Elders—R. A. Case II, F. S. Dymess Jr., R. Kamrath, W. B. Leonard Jr., T. L. Nixon, J. C. Pickett, A. E. Scott, J. E. Singleton

Ruling Elder—O. H. Black

SOUTHEAST PRESBYTERY

Teaching Elders—W. H. Albany, D. Alexander, T. G. Cross, M. W. Evans, C. A. Lutz, S. Lyra Jr., G. Malkus, W. G. Mietling, R. Tevebaugh, H. B. Williamson

Ruling Elders—T. E. Berch, G. Owen

SOUTHERN PRESBYTERY

Teaching Elders—P. H. Alexander, R. H. Cox, R. Dameron, S. B. Ford, C. F. Frett, P. R. Gilchrist, G. Miladin, R. L. Shaw, J. M. L. Young

Ruling Elders—M. D. Barnes, J. P. Cummer, C. W. Donaldson, C. F. Edgar

SOUTHWEST PRESBYTERY

Teaching Elders—J. H. Langford, K. Thurman, T. Waldecker

Ruling Elders—C. Breeding, J. W. Cleary

**COMMISSIONERS PRESENT FOR PART OF SYNOD
BUT NOT FOR FIRST OR LAST MEETING:**

CA—L. M. Barnes Jr.

DMV—R. Weeber; *Elders*: W. J. Cross, V. H. Smick Sr., E. G. Wentling

FL—R. G. Watson, T. Watson Jr.; *Elders*: L. Brown

MW—A. P. Soltau; *Elders*: R. Dykema, R. L. Harbison, D. Laverell, A. C. Stoll

NJ—*Elders*: J. C. Long

PNW—L. Billiter

PH—W. W. Blakely, W. F. Brauning, E. L. Fackler; *Elders*: R. H. Montgomery, F. Pletscher Jr.

PI—D. Hicks; *Elders*: F. S. McLane

RM—J. A. Wiest

SE—E. D. Thomas

SO—C. W. Anderson, C. H. Oakley

COMMISSIONERS PRESENT FOR LAST MEETING—see page 209:

COMMISSIONERS ABSENT AND EXCUSED—see page 207:

ADOPTION OF THE DOCKET

The docket was presented and adopted by motion after the clerk announced the following changes. CTI to report first on Monday at 1:15 P.M., and WPM to report following the National Presbyterian and Reformed Fellowship; Attendance and Expense Committee to report on Wednesday before the Audit Committee Report.

ARRANGEMENTS COMMITTEE

Rev. Wilbur Siddons reported on arrangements, schedules, and transportation for Synod and the bicentennial celebration.

SEATING OF CORRESPONDING MEMBERS AND VISITING BROTHERS

During the course of Synod, the following men were introduced and seated by proper motion:

Corresponding Members: Dr. David M. Carson (RPCNA), Rev. Abe. E. Ediger, (OPC)

Visiting Brothers: Rodney D. Ailes, Rev. Lester Bachman, Bruce Bendler, James A. Campbell, Mr. Chestnut, Michael E. Conord, Dr. D. Clair Davis, John T. DeBardeleben, Rev. Donald C. Graham, Richard M. Gray, William Henry, John R. Hill, Paul Hunt, Tim Mering, Rev. John T. Mitchell, David Moon, Rev. John Morton, Randy Nabors, Vernon Pierce, James P. Scott, Richard J. Smith, Bruce Spengler, Richard H. Tilton, David Troxell, Peter Russell Vaughn, Roger Watkins, Oliver Watkins, Rev. John H. White, Bruce D. L. Young, William Brinkley.

OVERTURES AND COMMUNICATIONS

The Stated Clerk, Dr. Paul Gilchrist, presented the following items which were disposed of as noted:

OVERTURE A—Change Boundaries of Rocky Mountain Presbytery

OVERTURE B—Change Boundaries of Great Plains Presbytery

OVERTURE C—Licensure Examinations for Seminarians by Local Presbytery on Behalf of Presbytery of Original Jurisdiction

OVERTURE D—Ask Covenant Seminary to More Clearly Relate Westminster Standards to Theological Courses

OVERTURE E—Study on Synod's Stance Relative to Amsterdam Philosophy

OVERTURE F—Study on the Role of Women in the Church

OVERTURE G—Biblical Bounds and Guidelines for Ecclesiastical Separation

OVERTURE H—Request for Study on Function of Officers, Parity, and Proper Administration of Sacraments

OVERTURE I—Feasibility Study on Cooperative Synod of Presbyterians

OVERTURE J—Change Proportion of Committee Membership in Plan of Union

OVERTURE K—Instruct Churches with Constitutions Not in Conformity with Form of Government

OVERTURE L—Change Form of Government Regarding Steps to Ministry

OVERTURE M—Change Form of Government to Permit Deacons to Serve as Trustees

OVERTURE N—Suspension of Delegate Quota for Synod in Form of Government

It was moved and carried that Overtures A through N be referred to the Bills and Overtures Committee.

Letters of excuse and certification of delegates were referred to the Committee on Attendance and Expense.

On motion the following communication from the Presbytery of North California of the Orthodox Presbyterian Church was referred to the Fraternal Relations Committee:

***COMMUNICATION FROM PRESBYTERY OF NORTH CALIFORNIA,
OPC, Regarding Plan of Union***

The Presbytery of North California, Orthodox Presbyterian Church, adopted the following Overture to the General Assembly on December 8, 1973.

PROPOSED MOTION

“That the following be adopted as an overture to the 41st General Assembly and that a copy be sent to the Committee on Ecumenicity and Inter-church Relations of the Orthodox Presbyterian Church, to the Committee on Fraternal Relations of the Reformed Presbyterian Church, Evangelical Synod, and to the Synod of the Reformed Presbyterian Church, Evangelical Synod:

In accordance with their ordination vows to promote the purity, peace and unity of the church, the members of this Presbytery desire to see the following Affirmation confirmed by the actions of the General Assembly and the Synod before a final plan of union is consummated and sent down to the Presbyteries and that the affirmation be incorporated into the Plan of Union:

AFFIRMATION

It is the affirmation, consent and understanding of this General Assembly (or Synod) that our present Standards or any proposed Standards are to be understood and interpreted in the tradition of the historical Reformed churches. Further, because of certain errors prevalent in our day among

evangelical churches, we desire to affirm our commitment to the Reformed tradition in the following categories:

1. *Dispensationalism*. Nothing in our present or proposed Standards shall be understood as teaching the system of doctrine known as Dispensationalism. This form of doctrine teaches: (1) That the Church is a *mystery* first revealed to the Apostle Paul. It was not foretold in the prophecies of the O.T. Israel of the O.T. and the Church of the N.T. are quite distinct. The Kingdom prophecies of the O.T. refer to Israel, not to the Church. (2) That the present Church age is a *mystery parenthesis* having no connection with the dispensation of the law that preceded it, or with that of the Kingdom which is to follow it. The dispensation of grace is absolutely unconditional, whereas Israel stood on 'legal ground'.
2. *Ordo Salutis*. It is understood that the order of events in salvation is that maintained by the classical historical Reformed creeds that the initial work of God's grace is regeneration and not repentance or faith.
3. *The Sacraments*. It is understood that the sacraments are holy ordinances instituted by Christ and are to be administered only within the bounds of the visible church.
4. *Sanctification*. It is understood that sanctification is the work of the Holy Spirit promoted and carried forward by the means of grace. Further, that the teaching of a special work of the Holy Spirit in the form of a "second blessing" is in error.

Therefore, anyone holding such views, which are contrary to the Standards are in error and subject to the discipline of the Church and that presbyteries proceed with the steps of discipline in any known deviations from the Standards."

Yours in Christ,
Henry W. Coray

The following complaint against Midwestern Presbytery was by motion omitted to the Judicial Commission for action:

COMPLAINT AGAINST MIDWESTERN PRESBYTERY

The General Synod of the Reformed Presbyterian Church, Evangelical Synod.

Fathers and Brethren:

This communication is a complaint against an action of the Midwestern Presbytery taken on October 12, 1973, and an appeal to Synod to reverse the action.

In 1972 Midwestern Presbytery illegally voted to waive a provision of the Form of Government, and on this illegal action proceeded to ordain a

certain licentiate. On an appeal to Synod, Synod approved this action by adopting the Report of the Presbytery Records Committee, signed by the Rev. Wilbur Siddons. Synod thus declared that Midwestern Presbytery had not been improper in altering the ordination requirements, since it had waived the provisions of the Form of Government by proper vote (Minutes of the 150th General Synod, p. 110). The next year Synod rescinded its approval of Presbytery's minutes (Minutes of the 151st General Synod, pp. 104-105).

On October 12, 1973 the Moderator of Midwestern Presbytery ruled that "Mr. Middelman was legally and properly ordained," and that he is therefore a member of Presbytery. The Presbytery sustained this ruling.

This ruling of the Moderator is, in the judgment of the undersigned, a patently false statement. The undersigned therefore appeals to Synod to reverse this action for the following reasons:

(1) Presbytery's action in waiving the provisions for ordination in the Form of Government was admittedly illegal. The actual service of ordination, which depended on the illegal action, was therefore itself illegal. This means that the Moderator's ruling is a statement contrary to fact. Presbytery's sustaining vote does not make it true.

(2) Neither those who used this illegal procedure nor the individual who was ordained in consequence of it should profit by it. Otherwise further violations are encouraged, since the violators can hope that their illegal actions can be made legal and effective by a moderator's sustained ruling. This results in the complete destruction of Presbyterian government.

Respectfully submitted,

Gordon H. Clark

Oct. 17, 1973

Dear Dr. Clark,

Following is an excerpt from the minutes of the Fall Stated Meeting of the Midwestern Presbytery held on October 12 and 13, 1973, which states a ruling of the moderator and subsequent action:

"Dr. Gordon Clark asked for a ruling by the moderator on the following question: 'Should any member not legally ordained be enrolled in presbytery?' A brief recess was called by the moderator. The moderator then ruled that a member not legally ordained should never be enrolled in presbytery. He further ruled that Pastor Egon Middlemann is legally and properly ordained as the record shows. Dr. Clark appealed to presbytery from the ruling of the moderator. A vote was taken with 21 yeas and 7 nays being recorded. Three abstentions were recorded. The ruling of the moderator was sustained."

This is a true and proper record to the best of my knowledge.

Sincerely yours,

Dr. Kenneth A. Wolf,

Stated Clerk

Midwestern Presbytery

Oct. 22, 1973

To: Stated Clerk of Synod

Dr. Gordon Clark has properly filed a complaint against the Midwestern Presbytery, and you should be in receipt of that complaint. This presbytery chooses only to forward the following notation with regard to that complaint:

The vote to ordain Mr. Middlemann was 20 yea, 9 nay. The vote to waive carried over only one negative vote. The presbytery believed that it was setting aside the Form of Government in violating the six month rule, but further research shows that the printed copies of the Form of Government are incorrect at this point (Chap. V, 5, g). Actually the correct reading of the Form of Government as shown by the Minutes concerned and certified by the Stated Clerk of Synod allows an exception to the six month rule by a 4/5ths vote (146th Synod, 1968, p.66).

Thank you for your attention to these matters.

Sincerely in Christ,
Dr. Kenneth A. Wolf
Stated Clerk,
Midwestern Presbytery

A communication from the General Assembly of the National Presbyterian Church was posted on the bulletin board for all to read.

BICENTENNIAL CELEBRATION COMMITTEE REPORT

Rev. Edward Steele III presented the report which follows and read the "Public Declaration and Testimony" to the Synod. It was moved, seconded and carried to adopt it as the text to be used on Saturday and Sunday afternoons.

Gentlemen,

Attached is the proposed **PUBLIC DECLARATION AND TESTIMONY** for use in the Bicentennial Celebration as a reaffirmation of our distinctive and historic Faith.

The Administrative Committee decided that we would speak to the areas listed in the left-hand margin. It was further decided that we would restrict ourselves to Confessional language. In three places we have borrowed from the Scots Confession and our ordination vows. We have attempted to assemble a statement to which all of us can readily and heartily subscribe! We felt it necessary to limit ourselves to just these topics within the space of one page of type.

This proposed statement will be printed in the Bicentennial Program as it stands with the anticipation of Synodical approval without amendment Saturday morning, the 25th.

We are sure that you will immensely enjoy the Celebration! Professor J. Barton Payne has been working enthusiastically with us so that we will all enjoy a memorable time of rejoicing and praising God for all His blessings upon us in the last two centuries!

In the Name of the Lord of the Church,
Pastor Edward Steele,
Planning Chairman for the Celebration

PUBLIC DECLARATION AND TESTIMONY

The Authority of Scripture WE BELIEVE the Scriptures of the Old and New Testaments to be the Word of God, inerrant in the original writings, the only infallible rule of faith and practice.

Salvation by Grace through Faith WE BELIEVE that the Lord Jesus Christ, in His once offering Himself a sacrifice without spot to God, did make a proper, real, and full satisfaction to His Father's justice and purchase not only reconciliation but an everlasting inheritance in the kingdom of heaven for all of those whom the Father has given unto Him.

We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by His Holy Spirit, who persuades and enables us to embrace Jesus Christ, freely offered to us in the gospel.

The Deity and Kingship of Jesus Christ WE BELIEVE that the only Redeemer of God's elect is the Lord Jesus Christ, who being the eternal Son of God, became man and so was and continues to be God and man in two distinct natures and one person forever.

We acknowledge Christ Jesus as King who has called out of the world a people to Himself and has bestowed saving grace upon His elect, preserving and supporting them under all their temptations and sufferings, restraining and overcoming all their enemies, and powerfully ordering all things for His own glory and their good.

When we pray to the Father, "Thy kingdom come," we are praying that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced—the gospel being propagated throughout the world—ourselves and others brought into the kingdom and kept in it, Christ ruling in our hearts, and that the kingdom of glory may be hastened, that is, the time of His second coming and our reigning with Him forever; and that He would be pleased so to exercise the kingdom of His power in all the world as may best conduce to these ends.

The Purity of the Church WE BELIEVE that the visible church consists of all those throughout the world that profess the true religion, together with their children.

The marks of the true church we believe to be: first, the

true preaching of the Word of God; second, the right administration of the sacraments of Christ Jesus; and third, ecclesiastical discipline uprightly administered, as God's Word prescribes.

We pledge ourselves to be zealous and faithful in promoting the purity and peace of the true church, whatever persecution or opposition may arise unto us on that account.

IN THE NAME OF JESUS! HALLELUJAH! AMEN.

STANDING RULES COMMITTEE REPORT

Dr. Gilchrist presented the suggested Revised Standing Rules for Synod and by informal action as a committee of the whole further refinements were made. At 10 A.M. a recess was taken by motion and Synod reconvened at 10:20 A.M. It was then moved and carried to adopt the Revision to the Standing Rules *ad seriatum*. Changes in chapters IV, V, and XII were adopted. A motion to delete XIII, 2, a was lost. Chapter XIII was adopted. On motion XIV, 3, f was amended by a substitution of the words "church periodicals" for the word "Mandate." Chapter XIV was adopted. Chapters XV, XVI, and changes in XVII and XVIII were adopted by motions, seconded and carried. The following document and recommendations were presented:

STANDING RULES OF SYNOD

CHAPTER I—GENERAL RULES

The General Synod shall have full power over its own proceedings and shall be governed by the Word of God, the Westminster Standards, the Form of Government, the Book of Discipline and the following Standing Rules of Synod. Cases that may arise which are not provided for in the foregoing Rules shall be governed by Robert's *Rules of Order*.

CHAPTER II—MEETINGS

- 1) Meetings shall be held in conformity to the Form of Government, chapter IV, section 7.
- 2) The Moderator or Prolocutor shall take the chair precisely at the hour to which the Synod stands adjourned, and shall immediately call the members to order; and, on the appearance of a quorum, the meeting shall be opened with prayer.
- 3) If a quorum be not assembled at the hour appointed, any two members shall be competent to adjourn from time to time, that an opportunity may be given for a quorum to assemble.

CHAPTER III—MODERATOR AND VICE MODERATOR

- 1) The Moderator shall be elected and the Vice Moderator shall be elec-

ted or appointed by the Moderator and serve in accordance with the Form of Government, chapter IV, section 6a and 7, c-g.

- 2) It shall be the duty of the Moderator, at all times, to preserve order and to endeavor to conduct all business before the Synod to a speedy and proper result.
- 3) He may propose what appears to him the most regular and direct way of bringing any business to issue.
- 4) He shall always ascertain and announce the name of the member to whom he gives the privilege of the floor, prevent members from improperly interrupting each other and require them, in speaking, always to address the chair.
- 5) He shall prevent a speaker from deviating from the subject, and from using personal reflections.
- 6) He shall silence those who refuse to observe order.
- 7) He shall, when the deliberations are ended, put the question and call for the vote.
- 8) In all questions he shall give a clear and concise statement of the question being voted upon, and the vote being taken, he shall declare how the question is decided.
- 9) When in doubt on a point of order, the Moderator may ask advice of a parliamentarian or may submit the question to the Synod for decision.
- 10) The Moderator shall appoint all committees, except in those cases in which the Synod shall decide otherwise. He shall name a convener of each special committee of the Synod, whether elected or appointed. Ordinarily the first person appointed, or the person elected with the highest number of votes shall be named convener.
- 11) When a vote is taken by ballot the Moderator shall vote with the other members. In other cases, if the Synod be equally divided, he shall possess the casting vote; If he be not willing to decide, he shall put the question a second time; and if the Synod be again equally divided, and he decline to give his vote, the question shall be lost. The Moderator may also vote to make a tie when the vote is not by ballot.
- 12) He shall, upon the election of the Moderator of the succeeding Synod, present the gavel to him.
- 13) The Moderator shall serve as chairman of the Administrative Committee.
- 14) He shall be available for the denomination to represent the Reformed Presbyterian Church, Evangelical Synod, to the general public and to the churches.
- 15) The Moderator shall not have authority to speak for the church on any matters which the General Synod has not specifically stated in its minutes, nor will he have authority to institute any actions and/or

programs in the name of the General Synod which have not been specifically called for in the minutes of the General Synod.

- 16) He shall be responsible for the Convocation Address and Communion Service at the opening sederunt of the succeeding Synod, and shall preside until his successor is elected.
- 17) The retiring Moderator shall prepare for the new Moderator a list of suggested committee chairmen and personnel for all standing committees before the opening of Synod, based on pre-registration data. The prerogative of appointments rests on the new Moderator.
- 18) He may render a report to the succeeding Synod, separately or with a report of the Administrative Committee.

CHAPTER IV—CLERKS AND STATISTICIAN

- 1) The Stated Clerk shall be elected and serve in accordance with the Form of Government, chapter IV in general and section 6b in particular.
- 2) It shall be the duty of the Stated Clerk to keep notes of the several articles of business which may be assigned for particular days, and to inform the Moderator to call them up at the time appointed.
- 3) He shall be responsible for relating any new business of Synod to past decisions and programs of the General Synod.
- 4) He shall be a consultant to the new and the former Moderator of General Synod as they make their assignments necessary for the standing committees of the General Synod.
- 5) He shall be responsible for the official minutes of each General Synod meeting.
- 6) He shall be custodian of the gavel.
- 7) He shall be responsible for the immediate printing of the minutes following the General Synod meeting and for their distribution. This is to be accomplished within a maximum of ninety days after Synod is completed.
- 8) In accordance with the provision of section 21 below, he shall be responsible for official denominational correspondences including necessary correspondence with the Chief of Chaplains in conjunction with the head of the Committee of Chaplains of Synod, etc.
- 9) He shall act as a confidential clearing house for churches seeking pastors and pastors seeking churches.
- 10) He shall act as statistician to collect data properly, present it and to distribute.
- 11) He shall act as coordinator of job descriptions, services, and source of supplies for the clerks of the various presbyteries.
- 12) He shall inform promptly all persons, committees and judicatories of actions of the Synod which directly affect them and act as the source of information relative to Synod's instructions to individuals, com-

mittees, agencies, or judicatories.

- 13) He shall act as secretary for the Administrative Committee of the General Synod.
- 14) He shall be responsible to communicate to the church or its agencies any opinions of Synod's legal counsel that would affect their work.
- 15) He shall be available for the denomination to represent the Reformed Presbyterian Church, Evangelical Synod, to the general public and to the churches, being available to counsel with pastors and churches upon written request.
- 16) He shall work with the Administrative Committee and Treasurer of the General Synod to prepare an annual budget for the administration of Synod's needs and to propose ways and means to meet it. The budget shall include:
 - a. Costs for the General Synod meetings
 - b. Costs for Administrative Committee meetings.
 - c. Costs for funding especially appointed committees of General Synod.
 - d. Costs for the Clerk's salary, allowances, traveling expenses, etc.
- 17) He shall prepare a rough draft of a proposed agenda for the next meeting of the General Synod to be presented to the Administrative Committee for their consideration, refinement and adoption.
- 18) He shall be responsible for the collection and distribution to Synod commissioners of agency reports to General Synod.
- 19) He shall prepare a list of commissioners at each General Synod meeting for the use of the various committees and Moderator during the course of the meeting of General Synod.
- 20) He shall work with host pastor in preparing for the meetings of General Synod in at least the following specialized areas:
 - a. To determine that there is adequate promotion of the General Synod.
 - b. To determine that there is adequate means for caring for financial transactions both of the General Synod officially and of the commissioners to General Synod.
 - c. To be sure that ways and means are available to reproduce special reports, lists of nominees, etc., during the course of General Synod.
 - d. To insure adequate facilities for his own needs and the Synod's, in order to properly service the General Synod during its meetings.
- 21) The Stated Clerk shall not have authority to speak for the church on any matters which the General Synod has not specifically stated in its minutes, nor will he have authority to institute any actions and/or programs in the name of the General Synod which have not been specifically called for in the minutes of the General Synod.

- 22) The Assistant Clerk shall be elected annually and shall serve under the direction of the Stated Clerk.

CHAPTER V—TREASURER AND ARCHIVIST

- 1) The Treasurer shall be elected and serve for a term of three years. (cf. Form of Government, IV, 6b.)
 - a. He shall be custodian of the funds of the General Synod and shall disburse them as directed by Synod according to the budgeted items. Disbursements shall be paid upon presentation of bills, but guided by the following priorities:
 - (1) Printing and mailing of Synod minutes.
 - (2) Salary of Stated Clerk, office and secretarial expense.
 - (3) Treasurer's expense and Assistant
 - (4) Travel
 - (a) Stated Clerk
 - (b) Synod committees' budgeted expense
 - (c) Commissioners' travel expense.
 - b. He shall make an annual report and shall submit an audited financial statement to Synod.
 - c. He shall assist the Administrative Committee of Synod in preparing a budget to be adopted for the ensuing year by Synod.
- 2) The Archivist of Synod shall be elected and serve for a term of three years.
 - a. He shall be responsible to receive, store, and maintain the inactive records of Synod so that they may be readily accessible to researchers;
 - b. He shall encourage all record-producing agencies of Synod to forward copies of documents to the Archives; and shall provide proper safe-keeping for Synodical artifacts and documents.
 - c. He shall provide a reference service to Synod;
 - d. He shall report annually to Synod.

CHAPTER VI—ORDER OF BUSINESS

- 1) At the commencement of the Synod, the commissioners shall select a Moderator, Vice Moderator (in conformity with chapter III, 1), Stated Clerk (if necessary) and an Assistant Clerk
- 2) Adoption of docket. The docket may be amended, after its adoption, by a two-thirds vote.
- 3) Report of communications received.
- 4) Following the adoption of the docket, appropriate committees shall be erected by motion to consider the various communications to the Synod which require action, and to report to the Synod with the recommendations as to their dispositions. The committees shall be appointed by the Moderator unless Synod shall decide otherwise.

- 5) At the second sederunt of the Synod, the Moderator shall appoint the standing committees. Also, the Administrative Committee shall report on the financial condition of Synod and a proposed budget shall be presented. (See also chapter XVII, section 1.)
- 6) The six agencies of Synod shall present their reports during the second and third sederunt, not to exceed forty-five minutes and allowing time for discussion. Elections to the agencies shall normally follow immediately upon their report or as soon as possible thereafter.
- 7) At the beginning of each sederunt the minutes of the previous day's business shall be read for approval, and at the close of the meeting of the Synod, the minutes of the Synod shall be approved.

CHAPTER VII—OVERTURES

- 1) Overtures shall be prepared by presbyteries and be in the hands of the Stated Clerk of Synod 45 days prior to Synod and in the hands of commissioners 15 days before Synod. For exceptions, see chapter XIX.

CHAPTER VIII—REPORTS

- 1) To receive a report means to bring the matter up for consideration or adoption or both. When a report or paper has been read on the floor it is then in that position, and no motion to receive is necessary. A motion to receive is necessary only if no place has been provided for the matter on the docket and the Synod desires to consider it at a certain time in the order of business. In this case a motion to receive the report should precede the reading of the report.
- 2) If a report or paper contains only a statement of fact or opinion for the information of the Synod, there is no necessity for action upon it. But if the Synod desires to endorse the statement and thus assume responsibility for it, the proper motion is to adopt it.
- 3) If the report or paper contains a recommendation, there should be a motion to adopt the recommendation. If there is more than one recommendation, the normal procedure is to consider the recommendations *seriatim* on motions to adopt them.
- 4) It is in some cases advisable, after a report or paper has been received, to refer the matter to a special committee of the Synod which is to report at a later time in the Synod. In that event all consideration of the matter is postponed until the special committee reports.
- 5) When recommendations of reports and papers are before the Synod for adoption, discussion about the body of the reports or papers should be brought up under the separate recommendations pertaining to those sections. If those sections do not properly pertain to or bear upon any one recommendation, those parts may be considered after all recommendations have been voted upon. When no recom-

mendations are contained in the report or paper, discussion about any part of it is in order as the report or paper has been received.

- 6) All reports of committees, and other papers read on the floor of the Synod shall be recorded in the minutes as read. If the matters presented in such reports or papers are to become the action of the Synod, any difference between the original form of the paper as read on the floor and the final action of the Synod shall be recorded as amendments to the motion to adopt the report or paper.
- 7) If a paper is not read on the floor of the Synod, it may, on motion, be recorded in the minutes, provided it has been presented to the commissioners in writing at least two weeks prior to the Synod.
- 8) Committees which have been instructed to circulate their reports among the sessions and churches six weeks prior to the meeting of the General Synod shall forward their reports to the Stated Clerk of Synod at least two weeks prior to their circulation date, and he shall have them manifolded and sent out together.

CHAPTER IX—DEBATE

- 1) No member in the course of debate, shall be allowed to indulge in personal reflections.
- 2) If more than one member rise to speak at the same time, the member who is most distant from the Moderator's chair shall ordinarily speak first. In the discussion of all matters where the sentiment of the Synod is divided, it is proper that the floor should be occupied alternately by those representing the different sides of the question.
- 3) When more than three members of the Synod shall be standing at the same time, the Moderator shall require all to take their seats, the person only accepted who may be speaking.
- 4) Every member, when speaking, shall address himself to the Moderator, and shall treat his fellow members, and especially the Moderator, with decorum and respect.
- 5) No speaker shall be interrupted, unless he be out of order, or for the purpose of correcting mistakes or misrepresentations.
- 6) Only properly accredited representatives from corresponding bodies of other denominations shall be seated as corresponding members in the General Synod of the Reformed Presbyterian Church, Evangelical Synod.

CHAPTER X—DECORUM

- 1) Without express permission, no member of the Synod, while business is going on, shall engage in private conversation; nor shall members address one another nor any person present, but through the Moderator.

- 2) It is indispensable that members of the Synod maintain gravity and dignity while judicially convened; that they attend closely in their speeches to the subject under consideration, and avoid prolix and desultory harangues; and when they deviate from the subject it is the privilege of any member, and the duty of the Moderator, to call them to order.
- 3) If any member act, in any respect, in a disorderly manner, it shall be the privilege of any member, and the duty of the Moderator, to call him to order.
- 4) If any member consider himself aggrieved by a decision of the Moderator, it shall be his privilege to appeal to the Synod.
- 5) No member shall withdraw permanently from the Synod without giving notice to the Moderator. While Synod is in session, members should remain in session, and not leave the session unless absolutely necessary.

CHAPTER XI—VOTING

- 1) Members ought not, without weighty reasons, to decline voting, as this practice might leave the decision of important questions to a small proportion of the Synod.
- 2) When the Moderator has commenced taking the vote, no further debate or remark shall be admitted, unless there has evidently been a mistake, in which case the mistake shall be rectified, and the Moderator shall recommence taking the vote. The Moderator shall determine when all the ballots have been collected, and thereupon announce the closing of the poll. Should the hour for adjournment or recess arrive during the voting, it shall be postponed to finish the vote, unless the majority shall vote to adjourn; in which case the voting shall on the reassembling of the Synod, take precedence of all other business until it is finished.
- 3) The yeas and nays on any question shall not be recorded, unless one-third of the members present request a roll-call vote. If division is called for on any vote, it shall be by a rising vote without a count. If on such a rising vote the Moderator is unable to decide, or a quorum rise to second a call for "tellers," then the vote shall be taken by rising, and the count made by tellers who shall pass through the aisles and report to the Moderator the number voting on each side.
- 4) In all elections a majority of the ballots cast shall be requisite.
- 5) In elections when the number of nominees exceeds the number of persons to be elected, if after the first balloting the required number of persons is not elected, the name of the person or persons receiving the lowest number of votes shall be dropped from the list of nominees on each succeeding ballot, provided that the resultant number of remaining nominees be never less than one more than the number

of persons to be elected. If the Moderator deem it wise in view of a long list of nominees for a particular office, and there is no objection from the floor, he may declare that a larger number be dropped on the first ballot.

CHAPTER XII—ADMINISTRATIVE COMMITTEE OF SYNOD

- 1) The Administrative Committee shall be composed of the Moderator, Stated Clerk, Retiring Moderator and two other representatives appointed by the Moderator plus an executive officer or a board member of each agency. However, the agency representatives would serve without vote.
- 2) The Administrative Committee shall function between Synods to assist in carrying out the actions of Synod, to assist in promoting the interests of the church as a whole by being an expediting body, a clearing house, and a guiding voice for all activities and programs of Synod not specifically assigned to other agencies, committees or officers. It shall present a report to Synod.
- 3) An endeavor shall be made to have arrangements for housing near to the general meeting location. If possible, the annual meeting of Synod shall be held in the western part of the United States at least once every four years.
- 4) The Administrative Committee shall be responsible for arrangements for the following General Synod. It shall present to Synod plans for the time and place of the next three General Synods.
- 5) The Administrative Committee shall seek to coordinate inter-agency activities.
- 6) The Administrative Committee shall present to each General Synod a report on Synod's financial condition and a proposed budget for the coming year.
- 7) The Administrative Committee shall review the job description and the performance of the Stated Clerk at the end of the term.
- 8) The Administrative Committee shall not have authority to speak for the church on any matters which the General Synod has not specifically stated in its minutes, nor will it have authority to institute any actions and/or programs in the name of the General Synod which have not been specifically called for in the minutes of the General Synod

CHAPTER XIII—AGENCIES

- 1) Agencies shall be continuing and permanent boards involved in the extension of the gospel. Each shall be composed of three classes, the term of each class being three years, members being chosen by ballot at the annual meeting of General Synod. Vacancies which occur between General Synods shall be filled by the next succeeding annual Synod un-

less otherwise specified by the agency's By-Laws. Changes in the By-Laws of each agency shall be approved by the General Synod.

- 2) **Limitations of Service:** (a) Members shall not serve more than two full terms consecutively except by a 2/3 vote of Synod. (b) Service shall be limited to one agency at a time, except by permission of Synod as demonstrated by a 2/3 vote. (c) Members who are non-RP on specific agencies shall subscribe to the doctrinal standards for elders and deacons of the RPCES.
- 3) **There shall be six agencies, the boards of which shall function according to a charter and By-Laws approved by the General Synod, namely:**
 - a) **Board of Home Missions**—shall be composed of eighteen members, to oversee mission projects and develop diaconate ministries in North America which normally would not become self-supporting in a short period of time.
 - b) **Christian Training, Inc.**—shall be composed of twenty-one members, to promote Christian Education and publications.
 - c) **Covenant College**—shall be composed of twenty-four members, six of whom may be non-RP, to serve as trustees for Covenant College, the Synod's Christian liberal arts college.
 - d) **Covenant Theological Seminary**—shall be composed of twenty-four members, to serve as trustees for Covenant Theological Seminary.
 - e) **National Presbyterian Missions**—shall be composed of twenty-one members, to oversee the establishment of self-supporting churches and to promote the RPCES before the general public in North America.
 - f) **World Presbyterian Missions**—shall be composed of twenty-four members, six of whom may be non-RP, to oversee the foreign missionary endeavors of the Synod.

CHAPTER XIV—SERVICE COMMITTEES

- 1) **Service Committees** shall be permanent committees, composed of three classes, the term of each class being three years, members being chosen by ballot at the annual meeting of Synod. Vacancies which occur between General Synods shall be filled by the next succeeding annual Synod. Officers shall be elected annually by the committees.
- 2) **Members shall not serve more than two full terms consecutively except by a 2/3 vote of Synod.**
- 3) **The following service committees shall exist:**
 - a) **Chaplains Committee**—shall be composed of six members to serve as liason between the RPCES and our Chaplains in the various military services.
 - b) **Fraternal Relations Committee**—shall be composed of nine members,

to coordinate fraternal relations with other Presbyterian and Reformed denominations.

- c) Judicial Commission—shall be composed of the Moderator of the last regular Synod, the Stated Clerk of Synod and six members-at-large and six alternate members. Not more than a combined total of four from the members-at-large and alternates shall be members of any one Presbytery and at least one member-at-large and one alternate shall be a ruling elder. The alternates shall serve only in cases of sickness or death of the members of the Commission, or their removal from the continent, or by their being disqualified because of prejudicial interest in any case. The Moderator of the previous Synod, or in his absence, the chairman of the Judicial Commission shall be empowered to draw upon the alternates as needed.

The commission shall:

- (1) during the interval between Synods, receive and hear all appeals and complaints from Presbyteries or members thereof and decide upon the same, with the right reserved for the parties to appeal to Synod;
- (2) act finally upon such cases as may be referred to it for decision by Synod within such limits as Synod may set; and
- (3) advise, upon request, all parties to judicial and administrative cases which might properly come before it, of proper means of procedure and points of Church law.

The commission shall operate subject to the rules for judicial procedure of the Form of Government and the Book of Discipline of the Reformed Presbyterian Church, Evangelical Synod and the usual procedures of parliamentary law and of Presbyterian church courts. In non-judicial cases, a quorum of the Commission shall consist of four duly qualified members, for the conduct of business other than rendering a final opinion, and five such members for a final vote in any case under consideration; in judicial cases, the quorum shall be five duly qualified members.

- d) Knollwood Presbyterian Lodge—shall be composed of six members to serve as trustees.
- e) Lamb and Theological Fund Committee—shall be composed of nine members to administer the scholarships for theological education as provided in the Lamb Fund.
- f) Magazine Committee—shall be composed of nine members to oversee the publication of the church periodicals.
- g) Ministerial Welfare and Benefits Committee—shall be composed of nine members to assist in emergency needs that may arise and oversee the Hospitalization Plan.
- h) Nominating Committee—shall be composed of one member from each presbytery, elected by Synod. When a member is moved to another presbytery during the year, the presbytery may choose another mem-

ber to replace him. No later than three months before the meeting of Synod each agency and service committee will present to the Nominating Committee a suggested list of names for nominations to its Board, each of whom has indicated his willingness to serve. The Nominating Committee will meet no later than the beginning of the second meeting of Synod and draw up a proposed ballot. Asterisks shall be used on the ballots to indicate those nominated by the agency. The Nominating Committee will, as early as convenient, present its nominations and open the floor for further nominations. The Committee shall then ascertain the willingness to serve of any additional nominees, after which a final ballot will be presented. The procedures listed in Chapter XI of the Standing Rules will be observed.

- i) Pension Fund Committee—shall be composed of six members to oversee the Pension Plan of Synod.
- j) Presbytery Records Committee—shall be composed of fifteen members to examine the records of presbyteries according to Chapter XVIII of the Standing Rules. The Moderator may appoint pro tem members in case any members of the committee are not present at Synod.
- k) Reformed Presbyterian Foundation—shall be composed of six members, the chief executive officer of each agency, and a board member elected by each agency, to administer the foundation.
- l) Trustees of Synod—shall be composed of twelve members to administer the legal and financial matters entrusted to it by Synod.

CHAPTER XV—STANDING COMMITTEES

- 1) Standing Committees shall be appointed by the Moderator to stand during the continuance of Synod. The appointment of these committees shall be announced during the second meeting of the Synod. The following committees shall be erected:
 - a) Attendance and Expense Committee—shall be composed of three to six commissioners to verify, if need be, the credentials of commissioners, to examine excuses submitted by commissioners not in attendance and to recommend to Synod extent of reimbursement for travel expenses of commissioners, following guidelines in Chapter XVII of the Standing Rules.
 - b) Audit Committee—shall be composed of three to six commissioners to audit financial reports submitted to Synod and to examine the audit reports of agencies and committees.
 - c) Bills and Overtures Committee—shall be composed of as many commissioners deemed necessary. The retiring Moderator shall serve as chairman.
 - d) Memorials Committee—shall be composed of three to six commissioners, the Vice Moderator serving as chairman. The committee shall conduct a memorial worship service during Synod if necessary.

- e) Resolutions Committee—shall be composed of three to six commissioners. It shall present appropriate resolutions for Synod action.

CHAPTER XVI—SPECIAL COMMITTEES

- 1) Special Committees shall be erected to serve until the next General Synod. They shall be elected or appointed as determined by the General Synod, and may be continued by succeeding Synods if they so decide.

CHAPTER XVII—BUDGET AND TRAVEL EXPENSES

- 1) The Administrative Committee shall present to each General Synod at its second meeting a report on Synod's financial condition and a proposed budget for the coming year. Thereafter all actions of Synod which include a financial obligation shall be related to this proposed budget. A final budget will be adopted before each Synod adjourns.
- 2) No officers or members of the Synod shall have authority to commit the Synod to expenditures beyond the budget. All budgeted expenditures shall be authorized by the Administrative Committee or by the committee for which budgetary provision has been made.
- 3) At least a one dollar fee for General Synod expenses shall be included in each registration, and an offering be received each evening of the General Synod for the General Fund of Synod.
- 4) Ministers who are not pastors shall be asked to contribute \$10 per year to Synod's General Fund.
- 5) The General Synod shall urge its churches which do not contribute regularly through their budget to receive a special offering for the Synod on each Day of Prayer which it designates.
- 6) Travel compensation shall not be given to commissioners to the General Synod unless:
 - a) They attend every session of the Synod, or
 - b) a request is granted at the time of their enrollment to excuse an early departure from the Synod.

Men who are allowed to leave by later Synod action shall receive not more than half the amount they would otherwise be entitled to, except those who are excused because of an unforeseen emergency.
- 7) Formula for payment of travel expenses of Synod's commissioners.
 - a) Estimate of next year's Synod travel expenses, based on average of the last five years.
 - b) Multiply this figure by a travel differential factor accounting for the anticipated geographical change of location for Synod (possibly 1½ or 2)
 - c) Divide this product by the average number of delegates attending the past five years.
 - d) Add this figure to registration fee for every commissioner.

- e) Pay travel expenses from the fees received.
- 8) The following Travel Expense formula is suggested as a guideline for all Agencies and Committees of Synod
 - a) Travel—Commercial airline, bus or rail at tourist rates (where available) or mileage at not more than \$.15 per mile per car, when a private car is used. Where the board member or missionary is normally located within fifty miles of the meeting place, no mileage will be allowed.
 - b) No salary compensation or contingent liability expenses will be assumed. No expenses will be paid unless the party is in attendance for the full meeting. (Exceptions may be made by vote of the board or committee.)
 - c) Expenses will be reimbursed only to the extent that other sources, other denominational agencies, or Synod do not cover the same.
 - d) Agencies are cautioned to limit the size of their Executive Committees to provide for most efficient function, with economy in mind, and to endeavor to choose men who are geographically located near their headquarters.

CHAPTER XVIII—PRESBYTERY RECORDS

- 1) Rules for keeping Presbytery Minutes
 - a) The Minutes of the presbytery shall be kept in lock-type record books with consecutive numbered pages.
 - b) The minutes shall be typewritten or printed, or reproductions from typewritten or printed masters, and shall be neat and legible.
 - c) The minutes shall state the date and place of each meeting, and the times of convening and adjourning.
 - d) If a meeting is held at a date, time, or place other than that for which it is called, such facts shall be recorded in the minutes, together with a statement of the reason(s) therefore.
 - e) The name of the person serving the meeting as Moderator shall be determinable from the minutes.
 - f) If the Stated Clerk is not present, a Clerk Pro Tem shall be selected and his selection shall be indicated in the minutes.
 - g) The minutes shall state the names of those present at each meeting, using the following categories:
 - 1) Ministers
 - 2) Elder commissioners (with indication as to churches they represent)
 - 3) Alternate elder commissioners (with indication as to churches they represent)
 - h) The names of ministerial members absent without excuse and of churches not represented by elder commissioners shall be indicated in the minutes of stated meetings.

- i) The portion(s) of the call for a special meeting stating the purpose of the meeting shall be recorded verbatim in the minutes.
- j) The minutes shall identify those who have offered opening and closing prayer at each particular session.
- k) The minutes of each meeting shall be approved by the presbytery at the same or a subsequent meeting, such approval being recorded in the minutes. When minutes of a previous meeting (or meetings) are approved, the date(s) of said meeting(s) shall be given.
- l) The minutes shall state that which is required to describe intelligibly the motions adopted and business transacted, together with such additional information as the presbytery deems desirable for historical purposes.
- m) Each main motion shall normally be recorded in a separate paragraph. Subsidiary and procedural motions may be recorded in the same paragraph with the main motion to which they pertain. Main motions may be recorded in the same paragraph if they are closely related and pertain to the same item of business.
- n) The minutes of the meetings of the presbytery shall appear in the minute book in the order in which the meetings occur. When a previous action of the presbytery is referred to, the date of the meeting in which the action occurred shall be given.
- o) Insofar as possible, erasures, interlineations, and footnotes shall be avoided.
- p) Documents and their specific location may be referred to in the minutes, and filed separately in a file maintained by the Clerk.
- q) The Stated Clerk shall be responsible for the custody of the Minutes of the presbytery, and he shall be responsible for the presentation at each stated meeting of the minutes of such portion thereof as the presbytery may direct.
- r) The minutes of each meeting of the presbytery shall be signed by the Moderator or Clerk of the meeting.
- s) The Stated Clerk shall be responsible for the presentation to the General Synod for approval of all minutes of the presbytery which have been approved by the presbytery and not previously approved by the General Synod.

2) Rules for examining Presbytery minutes

- a) Presbytery minutes shall be examined for conformity to (a) the standards of the church, as to the substance of the actions recorded, (b) the Synod's Rules for Keeping Presbytery Minutes as to form, structure, and minimum content and (c) appropriate standards as to use of the English language.
- b) Each set of presbytery minutes shall be examined by at least two members of the committee.
- c) The finds of the committee, with respect to the minutes of each presbytery, shall be reported under the following categories, as appropriate:

- 1) Exceptions: Violations of the Synod's Rules for Keeping Presbytery Minutes and actions which in substance appear not to conform to the Standards of the church or to be out of accord with the deliverances of General Synods, may be reported under this category.
- 2) Notations: Typographical errors, misspellings, improper punctuation, non-prejudicial misstatements of fact, etc., may be reported under this category. Also failures to provide proper or sufficient information or identification, prejudicial misstatements of fact, etc., may be reported under this category.
- d) The committee shall prepare a report concerning the minutes of each presbytery. The filling out of a form designed for the purpose, for each presbytery, shall meet the requirements of this section. After action by the Synod, one copy of the report shall be sent by the Stated Clerk to the presbytery. A second copy shall be retained by the Stated Clerk in a permanent file. A third copy shall be kept in the records of the committee which shall be maintained in a suitable binder. The custody of the records of the committee shall be the responsibility of the Stated Clerk.
- e) Notations and exceptions in the committee's reports shall be disposed of as follows:
 - 1) Exceptions shall be read before the Synod, recorded in its minutes, and disposed of as the Synod determines.
 - 2) The Synod shall adopt an appropriate motion with respect to the minutes of each presbytery, the following forms being examples:
 - a) That the minutes of the-----Presbytery be approved without exception.
 - b) That the minutes of the-----Presbytery be approved with the exceptions noted.
 - 3) Notations shall normally be sent to the presbyteries by the Stated Clerk without being read before the Synod or recorded in its minutes.
- f) The Presbyteries shall take note in their minutes of exceptions taken by the Synod together with the corrections or explanations adopted by the presbytery to rectify them. The presbyteries shall advise the next General Synod of the disposition they have made of the exceptions.
- g) Reports to the Synod from the presbyteries concerning disposition of exceptions taken by past Synods shall normally be referred to the committee without being read before the Synod. The committee shall examine such reports and shall report to the Synod its judgment as to the suitability of the disposition that has been made. The committee shall also present recommendations concerning all exceptions taken by previous Synods or committees, that have not been disposed of suitably.

CHAPTER XIX—SUSPENSION OF STANDING RULES

Any section of the Standing Rules may be suspended at any meeting of Synod, and for that Synod only, by a three-fourths vote of the members present.

CHAPTER XX—AMENDMENT OF STANDING RULES

The Standing Rules may be amended by a two-thirds vote of the Synod the amendment having been proposed at the preceding Synod, either by way of overture from a presbytery, by a committee of the General Synod or by the Committee on Bills and Overtures, to which proposals by individual members shall be submitted.

RECOMMENDATIONS

- 1) The Committee for revising the Standing Rules of Synod recommends the above revisions be adopted as the Standing Rules of Synod, and
- 2) that the committee be dissolved with thanks for these several years of work.

Respectfully submitted,

Paul R. Gilchrist, Chairman
J. Oliver Buswell, Jr.
R. Laird Harris

Wilbur Siddons
Wesley G. Vannoy
Robert Hastings

ACTION:

Recommendation 1) was acted upon, Synod by proper motion adopting the Standing Rules of Synod in its entirety.

Recommendation 2) was voted on favorably.

PRELIMINARY REPORT OF THE NOMINATING COMMITTEE

Eugene Potoka made some remarks concerning nominating procedures following which a ballot was presented for the PRESBYTERY RECORDS COMMITTEE. By motion for a white ballot, duly carried, the following men were elected:

CA	Rev. Ben Short
DMV	Rev. Roger Shafer
FL	Rev. David Hein
GP	Rev. Norman McCall
MW	Rev. Ross Graham
NJ	Rev. Michael Parker
NE	Rev. Samuel Brown
PNW	Rev. Lyall Detlor
PH	Rev. David Fleece
PI	Rev. William Wolfgang
RM	Rev. Terry Nixon
SE	Rev. Richard Tevebaugh

SO *Rev. Robert Cox*
 SW *Rev. Harris Langford*
 SA *Rev. John Taylor, Jr.*

(PLEASE NOTE: Henceforth, those elected will be italicized)

It was then moved, seconded, and carried to place the men in classes by alphabetical order. The moderator appointed Rev. Samuel Brown as convener.

STATED CLERK'S REPORT

This year completes my third year as Stated Clerk of General Synod. I have thoroughly enjoyed and appreciated serving the Lord in this capacity. Correspondence and other assigned work for the General Synod has been handled. The minutes for 1973 were printed and distributed by the end of August. Unfortunately there are several errors that need to be pointed out.

ERRATA FOR MINUTES 1973

Page 7 middle of page, change "135" to page "141"
 Page 17 correct the spelling to "New Brunswick"
 Page 52, line 2, strike out "wo"
 Page 55, last line, change page "132" to "138"
 Page 56, middle of page, fourth line of paragraph (1) the word is "recommend"
 Page 64, 8th line from bottom, change page "132" to "138"
 Page 65 the end of first paragraph, change page "132" to "138"
 Page 105, fourth paragraph, second line, strike out "was"
 Page 118, under recommendation, change the first parenthesis to "(p. 5)" and the second parenthesis to "(p. 7)"
 Page 149, add "John Young" to Study Committee on Demonic Activity
 Page 172, correct the spelling of "Lansdale"

CORRECTIONS TO THE 1973 EDITON OF THE FORM OF GOVERNMENT

After last General Synod, CTI asked me to check the Form of Government, which they had printed, for corrections. The following should be noted:

Page 11, Chapter II, 10, a, last line of paragraph should read:
 "Section 9" instead of "Section 8"

Page 14, Chapter II, 10, p should read:

The session may remove names from the roll of communicants in six ways only: (1) by record of decease, (2) by letter of transfer, (3)

by record of the member's uniting with another church, (4) by record of ordination to the ministry, (5) by disciplinary action, or (6) when a church member not chargeable with an offence informs the session that he does not desire to remain in the fellowship of the church, as in our Book of Discipline, ch. VII, 2. The first four of these ways of removal of names may be delegated to the clerk of session without particular action by the session in each individual case. The session or its agent shall not refuse a letter of transfer for a member in good standing to a church not deemed heretical and not in an unsound denomination. (see MINUTES 1971, p. 15 and MINUTES 1972, p. 123)

Page 15, Chapter II, 11, c, last line of paragraph should read:
"Section 10" instead of "Section 9"

Page 33, at the end of Chapter V, 5, g, add:

"Any exception to this six month provision shall be permitted only by 4/5 vote of the presbytery." (See MINUTES 1968, p. 66 and MINUTES 1969, p. 100)

Page 39, Chapter V, 6, h, last line instead of "Division A" read "Section 3"

Page 46, Chapter VI, 2 should read:

2. Amendments or alterations of the Confession of Faith and Catechisms, and of the forms of subscription required of ministers, licentiates, ruling elders, and deacons, as these forms are found in the Form of Government, shall not be regarded as having constitutional validity unless sent down to the presbyteries by a two-thirds vote of the synod, approved by two thirds vote of the presbyteries in writing, and finally adopted by a two-thirds vote of the synod next ensuing. Before any of the changes described in this section are proposed to the presbyteries, the synod shall appoint a committee to consider the proposed changes and to report to the next synod. (See 1969 Edition of FOG)

AMENDMENTS TO THE FORM OF GOVERNMENT AS OF 1974

The following presbyteries have acted affirmatively on recommended changes to the FOG sent down to them by the 151st General Synod of the RPCES: California, Delmarva, Great Plains, Midwestern, New Jersey, Philadelphia, Pittsburgh, Pacific Northwest, Rocky Mountain, Southeast, Southern, Southwest. Northeast responded in the negative to all changes. Florida and Saharanpur did not act. These changes therefore have been approved by a majority of presbyteries and Synod should "declare that such changes have been adopted and are in effect." The changes follow:

Page 46, chapter VI, add a new paragraph as follows:

3. No judicatory has the right to set aside any part of the FOG unless and until the majority of the presbyteries has voted to set aside that particular provision in question and the next ensuing Synod has declared such changes to have been adopted and are in effect.

Page 5, chapter II, 5, after "twenty one years of age," add:

unless the laws in particular States in which churches are located have corporate voting ages lower than twenty-one in which cases these churches may follow the corporate voting age requirements in such states, and"

Page 7, Chapter II, 7c, after "twenty one years of age and older" add:

"unless the laws in particular states in which the churches are located have corporate voting ages lower than twenty one, in which cases these churches may follow the corporate voting age requirements in such states,"

Page 39, Chapter V, 6 g, after "member of the latter" add:

"and he shall not be accepted by the presbytery to which he is transferring until he has passed the doctrinal examination"

Page 32, Chapter V, 5 b, after the end of the second paragraph, following the words "education and preparation" add:

"which may include opportunities for the public ministry of the word under the supervision of presbytery"

STATISTICS

With some statistics coming in late, it is impossible to make any kind of evaluation as to real growth in our church. Part of the problem, in receiving statistics, is that some churches are still operating on a late fiscal year rather than reporting their statistics on a calendar year basis. I trust that Synod will urge churches to cooperate in this matter so that we will be able to take a real look at ourselves and evaluate our activities on the basis of these statistics.

Again I must advise Synod that since our ministerial membership has grown to 347 more or less, that presbyteries now will have to elect 80% of their ministers as commissioners for the 153rd General Synod.

Once again, I want to express my sincere gratitude to the Lord for enabling me to serve in this capacity. I trust the Lord Jesus Christ may be

magnified more and more through the efforts not only of this office, but of the church as a whole.

RECOMMENDATIONS

- 1) That Synod declare that such amendments to FOG as mentioned above are adopted and are in effect.
- 2) That Synod urge churches to cooperate in reporting statistics on a calendar basis if at all possible and as soon as possible after the new year.

Respectfully in Christ,
Paul R. Gilchrist
Stated Clerk of Synod

ACTION

- 1) It was then moved and carried to declare the amendments to the Form of Government.
- 2) Recommendation 2) was adopted by vote.

COVENANT COLLEGE REPORT

The docket was amended by motion, to proceed at this time to the Report of Covenant College. Dr. Barnes reported for Covenant College, responding to questions from the floor. The written report is as follows:

Fathers and Brethren:

Covenant College is deeply grateful to God for all that has been achieved during the past year and thankful to each one of you for the involvement you have had in the college's affairs.

This year has been one of Covenant College's best and it is a pleasure to report to you all some of the various aspects of it.

MAJOR NEW DEVELOPMENTS

1. Chapel—We are happy to report that a foundation in Chattanooga has firmly committed to building Covenant College a chapel. An architect has been retained, a study is under way and we trust in the fall we will be able to make an announcement on the date of groundbreaking. Working drawings and the letting of contracts will require several more months. We will give you another progress report next year on this tremendous development.

2. Self-Study—Covenant College is carrying out a self-study for reaffirmation of accreditation under the direction of Dr. Charles Donaldson. This self-study involves activity on the part of all the faculty, is very time consuming but is very worthwhile. It must be carried out prior to reaf-

firmation of accreditation by the Southern Association during the coming year.

3. National Presbyterian Church Endorsement—Covenant College is one of the 3 colleges endorsed by the National Presbyterian Church and recommended to their constituency as a place where their young people may be sent. We are certainly pleased with this approval, have already had a small number of National Presbyterian young people and are looking forward to continuing interest in the future.

4. Promotions—Dr. John Cummer has been promoted to Vice President for Development. Mr. Don Darling will continue his function as Director of Development and be responsible for coordination of the program, research on prospects, government relations, and office management. Replacing Dr. Cummer is Dr. Don Graham, Dean of Students. These several changes are being made in order to strengthen the institution generally and to provide for greater expansion in several areas, particularly to secure continuing and additional support from the college's various publics.

STUDENTS

Last year the college had an enrollment of 480 in September, 462 in January, and graduated 76 in May. The commencement speaker for this year was Mr. Jack Williamson, Moderator of the National Presbyterian Church.

Covenant students have demonstrated their talents in the past year in several unusual ways. The drama club put on an exceptionally fine rendering of *Macbeth*, the chorale had a great spring tour, the soccer team had a winning season and basketball finished strong. Further, as far as we can tell, amongst Covenant alumni we are still holding quite well to the high level of approximately 40% of Covenant College's degree alumni involved in some sort of vocation related to the visible church.

Recruiting for next year shows that applications are running approximately 3% ahead of this time last year. The number of Reformed Presbyterians, percentage wise, is down but we hope that the absolute number of R.P.s will be up next year. There seems to be a clear indication, however, that the college is growing more rapidly than the denomination. Amongst the several young people coming to us are several outstanding young people. One example is an outstanding Christian young man from Charlotte who was sought as a basketball player by several of the major universities of the Southeast but who elected to come to Covenant College because of his and its outstanding Christian testimonies. He also has a straight A average from high school and his decision was written up in a recent issue of the *Charlotte Observer*.

FACULTY

Covenant College is pleased indeed to announce the additions of Dr. Henry Krabbendam and Dr. James Hurley to its Bible Department. Dr.

Bruce Hekman has been employed to replace Miss Nelle VanderArk in the English Department. She has resigned to follow a new career of writing and publications as well as part-time teaching in Grand Rapids.

The new art department under Mr. Ed Kellogg has been popular with students and has been a fine addition to the school. Physical Education and the athletic programs were improved substantially by the addition of Mr. Gene Fitzgerald last year as an instructor in Physical Education and basketball coach. We are looking forward to an exciting year ahead since there are several outstanding prospects both in soccer and basketball.

OFFICE OF INSTITUTIONAL RESEARCH

The Office of Institutional Research has functioned with increasing effectiveness this year as we complete the second of a three-year program under Title III. Among several projects undertaken, the compilation of data in a Fact Book has been most useful in showing trends and making projections. For the coming year it is our hope to establish a long-range planning process through a systems approach. The Director of Institutional Research, Dr. Paul R. Gilchrist, is involved in developing such a planning process.

FINANCES

Covenant College has not yet been able to pull out of the red ink. A diligent, valiant effort is being made and we trust that there may be additional assistance coming during the next year due primarily to the increased effort and to some promising sources. (As you will see from studying the financial data submitted, herewith, in a strict sense the college operated in the black when one considers simply the operating fund of the college but when one considers the total financial obligations of the college, including the payment of buildings and such, a deficit was incurred last year.)

The college's operating budget is approximately \$1,700,000. Assets have increased since Covenant College came to the mountain from approximately \$250,000 to a level of about 4 million dollars at the present time, with equity of a little over 2 million dollars.

Gifts of land were received again this year bringing the total college holdings to approximately 750 acres on Lookout Mountain.

OUTLOOK

With the potential of increased support and patronage from the National Presbyterian Church and hopefully with more involvement from the Orthodox Presbyterian and the Reformed Presbyterian churches as well as continuing involvement from the community of Chattanooga, and especially under the good hand of God, we believe that the outlook for the college is quite bright even in the face of increasing costs on all sides, a decreasing

general availability of students and greater competition for students from community colleges and state universities. Your prayers are solicited.

Respectfully submitted,

Marion D. Barnes

President

STATEMENT OF CURRENT FUNDS REVENUES, EXPENDITURES AND TRANSFERS

Years Ended June 30, 1973 and 1972—EXHIBIT C

<i>REVENUES</i>	<i>June 30, 1973</i>	<i>June 30, 1972</i>
Educational and General—		
Student Tuition and Fees	\$711,068	\$487,366
Sponsored Research	14,196	
Governmental Appropriations	80,456	63,489
Other Sources	20,025	6,739
	<u>825,745</u>	<u>557,594</u>
Student Aid	46,008	43,849
Auxiliary Enterprises	547,334	439,433
Service Groups	<u>22,209</u>	<u></u>
Total Revenues (Exclusive of Private Gifts)	1,441,296	1,040,876
 <i>EXPENDITURES</i>		
Educational and General—		
Instructional	338,138	296,235
Sponsored Research	13,171	
Library	81,584	73,340
Student Services	110,355	84,341
Operation and Maintenance of Plant	97,399	79,183
General and Administrative	90,762	77,064
Development	55,214	48,160
Staff Benefits	22,255	26,914
General Institutional	42,582	32,201
	<u>851,460</u>	<u>717,438</u>
Student Aid	120,321	100,806
Auxiliary Enterprises	457,717	403,552
Service Groups	<u>62,691</u>	<u></u>
Total Expenditures	1,492,189	1,221,796

Excess of Expenditures over Revenues (Exclusive of Private Gifts)	<u>(50,893)</u>	<u>(180,920)</u>
<i>TRANSFERS</i>		
To Loan Fund for N.D.S.L. Program	3,616	3,518
To unexpended Plant Fund for Undesignated Gifts	40,000	15,500
To Net Investment in Plant	<u>22,923</u>	<u>6,263</u>
Total Transfers	<u>(66,539)</u>	<u>(25,281)</u>
<i>EXCESS EXPENDITURES AND TRANSFERS OVER REVENUES (Exclusive of private gifts)</i>	<u>(117,432)</u>	<u>(206,201)</u>
<i>PRIVATE GIFTS</i>	<u>193,282</u>	<u>207,584</u>
<i>EXCESS OF REVENUES OVER EXPENDITURES AND TRANSFERS</i>	<u>75,850</u>	<u>1,383</u>

COVENANT COLLEGE—BALANCE SHEET—CURRENT FUND
June 30, 1973 and 1972

<i>ASSETS</i>	<i>June 30, 1973</i>	<i>June 30, 1972</i>
Cash	\$14,518	\$25,073
Notes Receivable	10,151	15,261
Accounts Receivable, less and allowance for doubtful accounts of \$1,603 at June 30, 1973 and \$795 at June 30, 1972	37,420	21,099
Funds Receivable—C.W.S.P.	2,486	—
Investments—at cost, which approximates market value	83,008	75,000
Inventories—at lower of cost (first-in, first- out basis) or market	23,018	37,982
Prepaid Expenses	14,680	5,477
Deposits	4,425	4,425
Due from Other Funds:		
Unrestricted Current Fund	8,799	34,897
Restricted Current Fund	2,991	—
Loan Fund	499	528
Unexpended Plant Fund	42,302	28,968
Net Investment in Plant	<u>635,539</u>	<u>615,933</u>
<i>TOTAL ASSETS</i>	<u>879,836</u>	<u>864,643</u>

LIABILITIES AND FUND BALANCES

Notes Payable—Schedule A-1	130,012	156,833
Accounts Payable	58,443	36,205
Accrued Salaries	548	—
Accrued Payroll Taxes	11,457	2,876
Withheld Pension Premiums	31	21
Withheld Insurance Premiums	1,192	767
Accrued Interest	9,197	1,667
Accrued Property Taxes	1,440	718
Deferred Revenues	8,437	4,097
Deposits on Fees	7,800	10,330
Due to Other Funds:		
Unrestricted Current Funds	2,991	
Restricted Current Fund	8,779	34,897
Endowment and Similar Funds		200
Unexpended Plant Funds	51,145	75,900
Agency Fund	48	116
Fund Balances—Exhibit B	588,296	540,016
<i>TOTAL LIABILITIES AND FUND BALANCES</i>	<u>879,836</u>	<u>864,643</u>

APPOINTMENT OF STANDING COMMITTEES

The moderator announced the appointment of commissioners as members of standing committees as follows:

Attendance and Expense Committee

Charles Donaldson, chmn.
Earl Witmer

Richard Raines
Jan Senneker

Audit Committee

Stephen Ford, chmn.
Tom Sayers

Merle Wilson
Doug Rogers

Bills and Overtures Committee

William S. Barker, chmn.
Robert Woodson
David Hein
Tom Troxell
Stephen Smallman
Art Scott
Frank Fiol

Don MacNair
Elmer Smick
Robert Coie
Paul Alexander
George Miladin
John Cleary

Memorials Committee

Laird Harris, chmn.
Ben Short

Jim Singleton
Charles L. Winkler

Resolutions Committee

Bob Auffarth, chmn.

Dave Peterson

Clark Breeding

Lee Troup

Following announcements, the Saturday meeting of Synod was adjourned with prayer led by Dr. John Taylor at 12:05 P.M.

MONDAY MEETING

May 27, 1974

There was a devotional service beginning at 8:10 A.M. under the direction of Rev. Robert Edmiston. Synod was called to order at 8:45 A.M. by the Moderator who asked Samuel Brown to lead in prayer.

ELECTION OF COVENANT COLLEGE BOARD

Eugene Potoka presented the ballots for Covenant College elections.

<i>*Mark Belz</i>	INC
<i>*James Kaufmann</i>	INC 2/3
<i>*Rev. Robert Palmer</i>	INC 2/3
<i>*Vernon Pierce</i>	INC 2/3
<i>*Jeffrey Steinert</i>	INC 2/3
<i>*Rev. Frank Barker</i>	
<i>*Benjamin Edwards</i>	
<i>*Dr. William Hall, Jr.</i>	
<i>*John Loeks</i>	
Rev. Malcolm Brown	2/3 C.T.I.
<i>Dr. Francis Steele</i>	

It was moved and carried to honor Robert Palmer's request to have his name removed from the Covenant College ballot. Nominations were closed.

ADMINISTRATIVE COMMITTEE REPORT

Dr. William Barker presented the Administrative Committee report.

To the Elders assembled for the 152nd General Synod of the Reformed Presbyterian Church, Evangelical Synod:

The Administrative Committee of Synod met three times during the past year in St. Louis on September 20, 1973 and January 10, 1974 and again on the eve of Synod in Elizabethtown, Pennsylvania on May 23, 1974.

Most of the committee's time was spent in the planning for this year's Synod, with Pastor Edward Steele and Professor Barton Payne contributing much effort to the preparations for bicentennial celebration. Rev. Wilbur Siddons, Pastor of Westminster Presbyterian Church in Lancaster,

Pennsylvania, was asked to serve as host pastor for Synod and graciously consented.

Because of the amount of time needed for the bicentennial celebration and for discussion matters of fraternal relations, the docket for Synod was arranged in such a way that some of the evening sessions could be used for discussion of the several study committee reports. Rev. Arthur Kay arranged for the devotional services, which were returned this year to the beginning of the daily sessions.

The Administrative Committee reviewed both the job description and the performance of the Stated Clerk and is happy to commend Dr. Paul Gilchrist for his continuing service in this office. In addition the committee dealt with a number of matters referred to it by last year's Synod or brought to its attention, including those mentioned in the following recommendations:

1. (a) That Synod take care of lodging and meals of Fraternal Delegates as long as they are our guests, and (b) that Synod take care of travel expenses for our men sent as delegates to sister denominations. (It was understood that our relationship would involve fraternal delegates to the Orthodox Presbyterian Church, the Reformed Presbyterian Church of North America, the Christian Reformed Church, and now the new National Presbyterian Church. There is no way possible of estimating the cost this would involve.)

2. That November 13, 1974 and February 26, 1975 be designated as Days of Prayer for our Synod.

3. That the following PROPOSED GUIDE FOR GIVING be commended to our churches.

	<i>Needed from RPCEs</i>	<i>%</i>	<i>Amount Per Member</i>
WPM	\$600,000	40.4	\$38.72
Covenant Seminary	375,000	25.2	24.15
Covenant College	250,000	16.8	16.10
NPM	175,000±	11.8	11.32
CTI	46,000	3.1	2.99
Home Board	24,000	1.6	1.55
Synod Treasury	16,430	1.1	1.00
	<hr/>	<hr/>	<hr/>
	\$1,486,430	100.0%	\$95.84

4. That Synod provisionally adopt the following Proposed Budget for April 1, 1974 to March 31, 1975:

INCOME

Synod registration	\$1,200.00
Synod offerings	800.00
Church support	12,800.00

Agency support	1,230.00	
Individual gifts	125.00	
Sales of minutes and forms	200.00	
		<hr/>
		\$16,430.00

EXPENDITURES

Synod Arrangements, promotion	1,430.00	
Assistant Clerk, honorarium	100.00	
Treasurer, honorarium	100.00	
Synod clerical help	200.00	
Fraternal delegates and guests	300.00	
Commissioners' travel expenses	4,000.00	
		<hr/>
		6,130.00
Stated Clerk Salary	2,400.00	
Secretarial help (Stated Clerk)	750.00	
Office rental	750.00	
Office expenses	650.00	
		<hr/>
		4,350.00
Treasurer's expenses	100.00	
Archivist's expenses	200.00	
Travel—Adm. Com. and Stated Clerk	1,200.00	
Printing and mailing minutes	3,200.00	
Fraternal Relations Committee	500.00	
History of Church Committee	100.00	
Other committees	350.00	
Printing of forms		
Miscellaneous	100.00	
		<hr/>
		5,750.00
		<hr/>
		\$16,430.00

5. That the 153rd General Synod be held on May 23 to 29, 1975 at Covenant College, Lookout Mountain, Tennessee.

6. That the Administrative Committee be instructed to make plans for the time and place of Synod for three years in advance.

7. That Synod recommend that churches receive a special Synod offering on the second Sunday after Synod (this year it would fall on June 9, 1974).

8. That Synod authorize the Stated Clerk to send a letter to all the churches not contributing to Synod reminding them of Synod's needs and of the \$1.00 per member annual contribution which has been suggested several times.

9. That proceeds from the sale of Knollwood Presbyterian Lodge be distributed to the agencies and Synod Treasury as capital gifts on the basis of Synod's Proposed Guide to Proportionate Giving.

Respectfully Submitted,
William S. Barker, Chairman

ACTION

Recommendations 1-4, 7, and 8 of the Administrative Committee were adopted by separate motions. Recommendation 9 was amended by deleting the word "capital." It was adopted as amended. Recommendation 5 was withheld until later (see page 43). Recommendation 6 needed no action since the adoption of the Standing Rules already included this suggestion.

COVENANT THEOLOGICAL SEMINARY REPORT

Dr. Robert G. Rayburn reported for Covenant Theological Seminary. Following remarks by Rev. P. Robert Palmer, Dr. Rayburn responded to questions from the floor. The written report follows:

It would be difficult in the space of a written report such as this to convey to the membership of the synod something of the thrill and blessing of watching the Lord work both on the campus and in the over-all direction of and provision for Covenant Theological Seminary during the past year.

I was unable personally to be present at the meeting of last year's synod because of a trip around the world which the Lord in His goodness had made possible for me and my wife in order that we might visit the alumni of the seminary who are scattered throughout Asia, Africa, and Europe. A few years earlier we had visited our South American alumni. However, I was not prepared for the moving experiences which were ours as in country after country we were privileged to see with our eyes and hear with our ears what God has been and is doing through the men who have been graduated from Covenant Theological Seminary.

Particularly impressive was the leadership and influence of the foreign nationals who have studied at Covenant and then returned to their own countries as pastors or teachers or to other needy lands as missionaries. Space doesn't permit my description in any detail of the outstanding seminary professors in Japan and Korea, the pastor who built the largest church in Korea, the dedicated Korean missionary in Singapore, the highly successful youth worker in Hong Kong, the head of all Scripture Union work in Southeast Asia and others all of whom are graduates of Covenant. But we gained a new and thrilling impression of the importance of our training of international students.

Not a bit less meaningful and impressive was the work of our American alumni carrying on significant and fruitful ministries in many countries. Whether it was in a teaching post in a Christian college on Taiwan, or working faithfully with scores of the children of lepers in India, or teaching, preaching, and aiding the infant national church in the bush territory of Kenya, or evangelizing in spite of extreme difficulty and exasperating obstacles in the Holy Land or pouring themselves into the lives of disillusioned and unbelieving young people in Europe all the Covenant Seminary alumni were serving the Lord with selfless devotion and with courageous commitment. How often I wished that all members of our churches who have prayed for and supported the work of the seminary and thus have a

real share in the work of its graduates might have experienced the same thrills which were ours as we visited them and observed their labors.

These words are not in any way to minimize the tremendous ministry of the majority of our alumni who have been led to serve the Lord here at home. How thankful we are for the 67 pastors now serving in our own denomination. However, I was able to gain a broader perspective of the results of the seminary's training, and also a deeper appreciation for the importance of our ministry to the international students. This ministry is presently being threatened by new regulations established by our immigration department which will make it very difficult to admit foreign students.

This school year of 1973-74 will always be a memorable one. This year the Lord enabled us to bring to our administrative staff two men whose special gifts have already proved to be of inestimable blessing to us. I refer, of course, to Vice-President in Development P. Robert Palmer and Business Manager Gordon Shaw. It was a difficult decision for Bob Palmer to leave the pastorate, but we thank God that he had a vision of the tremendous importance of having a big part in the training of many pastors. He has made a great contribution to the seminary in just the first few months of his service. The same can be said for Don Shaw whose experience and expertise in business management has been sorely needed in our school for a number of years. It is gratifying indeed to have men in the administration whose outstanding capabilities are matched by their devotion to the Lord and to this part of His work.

We regret the loss of the Rev. John Buswell who has accepted the call of our Mitchell Road congregation in Greenville to come as Associate Pastor after having served as Dean of Students and Director of Admissions with us for eleven years. However, we want to express sincere thanks for his years of faithful and dedicated service to the seminary and to the young men and women whom the Lord brought here. It is our hope that by the time the synod meets we will be able to announce a replacement for Dean Buswell, although he had a number of responsibilities and his position will not be an easy one to fill.

The first nine months of this fiscal year have demonstrated once more the overwhelming faithfulness of our God of all grace in providing for the financial needs of Covenant Seminary. Gifts for the first nine months of last year were approximately \$203,000 and for the corresponding nine-month period of this year gifts were nearly \$254,000, a 25% increase. We praise the Lord for this thrilling demonstration of His blessing upon the ministry of the seminary.

Enrollment has also been at an all-time high this year with 126 students on campus. We rejoice and thank God for significant spiritual growth in the lives of many of them and a warm spirit of Christian love and fellowship on the campus.

All members of the synod have heard of the plans for our greatly needed new library building and the exciting challenge gift of \$100,000 toward this project. We have been much encouraged by the enthusiasm

for this project which is evident in many of our churches. An up-to-date financial report on the building fund will be given at the meeting of synod. However, we do call upon every concerned Reformed Presbyterian to make this special project a matter of earnest prayer and also an object of sacrificial gifts. It is only one phase of an over-all development program for the seminary campus, and we know that as we pursue the very substantial funds needed to expand the facilities of the seminary so that we can do a more effective task and train a larger student body, we must at the same time increase the regular monthly support of the school so that the work will not be hindered. We offer our sincere thanks to all of our many faithful and regular supporters. We want you to know that all of us in the administration and faculty of Covenant Seminary are seeking to serve the interests of the church.

Yours respectfully and sincerely,
Robert G. Rayburn, President

COVENANT THEOLOGICAL SEMINARY CONSOLIDATED FINANCIAL REPORT

	Actual 72-73	Budget 73-74	6 mos. to 12/31/73
Revenue—Educational and General			
Student Tuition	\$65,335	\$83,950	\$45,975
Gifts and Grants	241,859	329,428	153,383
Other	686	525	1,028
Student Aid	4,684	0	3,450
subtotal	\$312,564	\$413,903	\$203,836
Revenue—Auxiliary			
Residences	\$ 6,246	\$ 5,500	\$ 3,888
Dining Hall	35	7,980	5,678
Other	4,564	2,830	5,922
subtotal	\$10,845	\$16,310	\$15,488
TOTAL	\$323,409	\$430,213	\$219,324
Expenditures—Educational and General			
Instruction	\$132,662	\$155,272	\$75,545
Library	18,716	20,142	11,167
Student Service	9,906	10,351	5,850
Operation and Maintenance	54,624	57,169	29,227
General Administration	45,791	60,480	28,612
General Instruction	33,153	57,770	30,958
Student Aid	12,334	8,050	6,757
subtotal	\$307,186	\$369,234	\$188,116

Expenditures—Auxiliary			
Residences	\$ 675	\$ 1,100	\$ 293
Dining Hall	532	7,885	4,840
Other	3,966	3,350	5,126
	<hr/>	<hr/>	<hr/>
subtotal	\$ 5,173	\$12,335	\$10,259
Expenditures—Capital			
Debt Service	\$17,336	\$25,394	\$14,000 est.
Buildings and Equipment	14,732	11,850	5,000 est.
	<hr/>	<hr/>	<hr/>
subtotal	\$32,068	\$37,244	\$19,000 est.
TOTAL	\$344,427	\$418,813	\$217,375
	<hr/> <hr/>	<hr/> <hr/>	<hr/> <hr/>

Synod recessed at 10:25 A.M. and reconvened at 10:45 A.M.

BOARD OF HOME MISSIONS REPORT

Rev. LaRue Fritz presented the report of the Board of Home Missions, calling on Thomas Waldecker and Charles Anderson for supplementary remarks. The written report follows.

Fathers and Brethren:

The Board of Home Missions met regularly throughout the past year. Action was taken to prepare printed matter that will provide all our churches with information about the ministry and needs of the Board of Home Missions. Special efforts are being made to expand the ministry of this agency. The Board hopes to be of even greater service to this Synod in the years to come.

We are happy to report that the work of the Oklahoma Mission is continuing to grow under the direction of Hayes Henry. Mr. W.T. Farr assisted Hayes in the work during the past summer. Two new Bible Schools were conducted (Bunch and Chewey). New Bible studies have been started with several recent conversions being reported. Because of severe storm damage, it has been necessary to replace the roof of the Pevine Church.

During the past year, the Board assumed responsibility for the partial financial support of the man on the field at Grand Cayman. We are happy to report that Jonas Shepherd and his wife are now full time on the field at Grand Cayman.

The Board of Home Missions also agreed to help support a man on the field in the inner city Chattanooga work. Some monies have come in for this purpose, but as yet the Committee has not been able to find a man. Pray for this work.

The board regretfully announces the passing of Miss Elva M. Foster on January 3, 1974. Miss Foster was a co-founder of the Houston Mission.

We commend the work of the Board of Home Missions to the denomination for continued financial and prayer support.

Respectfully submitted,
C. LaRue Fritz,
President

BOARD OF HOME MISSIONS

Financial Report for December 31, 1972 to December 31, 1973

Balance on hand December 31, 1972	\$1130.82
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Receipts:

Withdrew from savings for Houston

Retirements	\$4600.00
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Distributions from Board of Trustees	1148.27
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Contributions from Individuals and Churches	11778.80
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Total Receipts	\$17527.07	\$17527.07
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Total Income for Year		\$18657.89
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Disbursements:

Oklahoma Mission—

Salaries:

Hayes Henry	\$6000.00
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W. T. Farr	750.00
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Housing Allowance	1200.00
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Car Allowance	1200.00
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Summer VBS and Camp Program	420.00
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Deputation Expenses	490.00
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Hospitalization	459.00
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Room and Board (W. T. Farr)	150.00
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Pension	180.00
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Special Gift for Recorder	60.00
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Printing of Prayer Card	19.95
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\$10928.95

Houston Mission Retirements—

Retirement Payments:

Miss Elva Foster	\$5000.00
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Mrs. Laura Turner	600.00
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Personal gifts to Miss Foster	30.00
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Hospitalization	64.95
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Personal Insurance of Miss Foster	96.00
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\$5790.95

Chattanooga Inner-City Work—

Held in savings until time of full-time
leadership

163.32

General Fund—		
Board expenses (Travel, meals)	\$ 326.33	
Postage and office supplies	43.70	
	<hr/>	
	\$ 370.03	
Total Disbursements	\$17253.25	\$17253.25
		<hr/>
Balance on hand December 31, 1973		\$1404.64
		<hr/>
Held by Board of Trustees for Board of Home Missions		\$27,718.67
Savings Account for Houston Retirements		
Balance Dec. 31, 1972		\$11,420.90
Interest for year		451.11
		<hr/>
		\$11,871.01
Withdrew for Retirement payments		4,600.00
		<hr/>
Balance Dec. 31, 1973		7,272.01

Respectfully submitted,
Carl A. Stewart, Treasurer

ELECTION TO COVENANT SEMINARY BOARD

Ballots for the Covenant Seminary Board were distributed and the election carried out after nominations were closed.

*Rev. Max Belz	INC 2/3 CTI
*Dr. J. Robert Martin	INC
*Dr. Fletcher McDowell	INC
*Lanny Moore	INC
*James Orders	INC
*Rev. Edward Steele	INC
*Dr. Harold Van Kley	INC 2/3
*Rev. Charles Anderson	
*Clark Breeding	
*Rev. Charles Holliday	2/3 Home Miss.
*Raese Simpson	

The Moderator asked Roger Hunt to pray as Synod recessed at 11:50 A.M. William Wolfgang led in prayer at 1:25 P.M. when Synod reconvened.

It was moved and carried to amend the docket in order to take up the following items at this time:

1. Address by Rev. Donald Graham for National Presbyterian Reformed Fellowship.

2. Address by Dr. David Carson, Fraternal Delegate from the Reformed Presbyterian Church of North America.
3. Christian Training Inc. Report.
4. Dr. Nelson Kennedy for World Presbyterian Missions.

NATIONAL PRESBYTERIAN AND REFORMED FELLOWSHIP

Dr. Richard W. Gray introduced Rev. Donald Graham for the National Presbyterian and Reformed Fellowship, and Synod listened with pleasure to his address.

FRATERNAL DELEGATE FROM RPCNA

Dr. Robert Rayburn presented Dr. David M. Carson of the Reformed Presbyterian Church of North America, who then spoke as Fraternal Delegate from that Church.

ELECTION TO BOARD OF HOME MISSIONS

Eugene Potoka took the floor to hold the elections to the Home Missions Board. It was moved and duly carried that the board be enlarged by three members this year and three members next year rather than by six members this year. Following the nomination of Henry Johnson, it was moved and carried that nominations cease. The ballot and results are as follows:

<i>*Rev. Al Moginot</i>	<i>INC</i>
<i>*Rev. Tom Waldecker</i>	<i>INC</i>
<i>*Rev. Frank Crane</i>	
<i>*Rev. John Palmer</i>	
<i>*Charles Richardson</i>	<i>INC 2/3</i>
<i>*Rev. James Kern</i>	
<i>Dr. David Jones</i>	
<i>Rev. Richard Raines</i>	

CHRISTIAN TRAINING, INC. REPORT

Rev. Arthur Kay reported for Christian Training, Inc.; the written report is as follows.

Fathers and Brethren:

In 1973, after careful study, the Board of Directors of Christian Training, Inc. adopted four principles by which CTI would evaluate present activities and plan its future program. This report will show how our activities relate to those principles. In most cases an activity will involve more than one principle.

I. The Visible Church is God's place for training Christians, therefore CTI assists local church leaders in their educational activities.

Seminars—CTI has developed leadership seminars that combine the importance of inter-personal relationships with practical instruction in how to teach the Bible. Education and the healing of the Gospel go together. These seminars, usually held on weekends in local churches, begin on Friday evening, continue all day Saturday, and end after the emphasis of the seminar has been shared with the entire congregation on Sunday morning. Committed workers spend these hours studying the Bible together, evaluating lesson material, encouraging one another in using strengths, planning lesson preparation, studying how to deal with difficulties in communicating and praying for one another.

CTI also conducts seminars for Christian day school teachers, church officers, presbyteries, parents, and youth leaders. Advanced seminars are now in the planning stage for those who have completed the basic seminar.

Seminars are scheduled into the Fall of 1974. We are open to invitations for 1975.

Summer Conference—"Principles of Teaching" is the title of a five-day conference for representatives from RPC,ES churches and from Christian day schools. It will be held at Covenant College, July 29 to August 2. \$50 is the cost per person. Families can make arrangements to spend their vacation there. CTI is directing this in-depth conference with professors from Covenant College and Covenant Theological Seminary participating. Nelle Vander Ark, Dr. Synesio Lyra, Dr. John M.L. Young, Robert E. Edmiston, and Arthur L. Kay will lead the activities. The purpose is to consider our covenantal relationship and responsibility for developing an effective educational program, including Christian day schools. Each RPC,ES church is urged to send delegates.

II. The family, according to God's plan, is the essential social unit and since the church is a family of families, CTI assists in building Christian homes and communities.

Literature—In addition to publishing distinctive materials for the RPC,ES, Christian Training, Inc. distributes books of many other Christian publishers. Much advice is given on materials to use in study classes at home and in church. Good reading is suggested for use in dealing with personal and family problems. Our book lists and constant search for new materials, reflect this emphasis. A 20% discount is available on most books. Purchases of curriculum, books, and other supplies assist in financing the entire ministry of CTI.

Day of Prayer Guide—A new service to the RPC,ES is this helpful tool intended to strengthen our ties to one another. Suggestions are given for how to conduct the Day of Prayer and a list of prayer requests is provided. We plan to send this out twice a year. Your ideas will help CTI to do an effective job. Our prayer is that God will strengthen each local community world-wide.

Covenantry House—Our headquarters continues to develop as a training center that makes an impact on the whole church. The New England area is open to a spiritual harvest and the ministry of Christian Training, Inc.

is enabling the RPC,ES to reach out with the Gospel in this needy area. This outreach, through retreats and seminars, provides valuable opportunities for residents to grow in Christ and for seminary interns to be trained.

A ten-week series of week-long seminars is planned for the summer of 1974. Seminars start each Monday from June 24 to September 1. \$50 pays for a week's stay. Individuals and couples are welcome. Special attention will be given to persons who come for training in how to organize and conduct local Christian education programs that utilize the Biblical principles set forth in this report. Pastors and Christian Education Directors are urged to attend.

Resource persons for this summer's program will include: Dr. and Mrs. Richard W. Gray, Rev. George W. Smith, Rev. Charles Anderson, Rev. Tom Jones, Rev. and Mrs. Malcolm Brown, Mr. Rod Robinson and Rev. and Mrs. Allan Baldwin. These are in addition to CTI staff and seminary interns.

Mutual benefit continues in the relationship between CTI and the RPC,ES churches at Manchester and Coventry. The churches get valuable input from CTI and CTI has the opportunity to test new ideas in a live situation.

III. Christian Training has as its goal producing more mature Christians. The mark of maturity is love that evidences itself by the fruit of the Spirit. Since maturity involves the whole man alive in a world of conflict, CTI assists in rebuilding relationships to God, others, and self.

Seminary Internship—Ministers are people called by God to minister to other people. Pastors search for meaning in life as they listen to the doubts of others. Preachers call others to repentance as they struggle to overcome their own besetting sins. The years in seminary are full of opportunities to learn how to adequately handle the Scriptures and to gain knowledge of the technique of sharing the Gospel with others. But, for many, there is the awareness that field experience is needed to mature personally and to experientially understand the needs of others. CTI's internship, now entering its third year, provides: personal counsel for interns and wives, opportunities to supervise others, counselor training, experience in counseling, opportunities to lead groups, involvement with ministers and other church officers, preaching in RPC,ES and other churches, participation in Christian education seminars, evaluation of communications with others in all situations, and encouragement to appreciate self and others in a way that will evidence the power of God's grace in words and actions.

Mack and Karen Gray completed their internship in August, 1973. Tim and Patty Stigers will complete their internship in August, 1974, having served since June, 1973. Rick and Bethann Tyson and Fred and Celeste McFarland will start in June, 1974. CTI provides a housing and a stipend from designated gifts. The wives work in addition to their training.

We are thankful to God for evidence that the internship training is meeting its goals. In addition, CTI directors contribute to the Christian Education department of Covenant Theological Seminary at the in-

vitation of Dr. Synesio Lyra.

IV. Christ commissioned His disciples to be engaged in sharing the Gospel throughout the world. CTI assists in training in both how and what to communicate.

Student Summer Service—Two teams of young people served in 1973 at Grand Cayman Island and at Trenton, N.J. Our goal for 1974 is to send three teams for five-week training stints at locations in the U.S.A.

"Advance"—A quarterly digest of ideas for teachers. Subscriptions cost \$1 per year. Robert E. Edmiston is the editor; he gives practical advice and shares what's going on in Christian education that will contribute to the readers. It is recommended that churches subscribe for every teacher.

To be complete, this report must include mention of the following important matters:

IMPROVED COMMUNICATION—Regular Share In Prayer letters, monthly prayer items, and an increase in visits to local churches has enabled more people to know what CTI stands for and what it does in its many training activities. Names are placed on our mailing list, upon request.

FAITHFUL STAFF—God has raised up a hard-working, effective team to serve the RPC,ES. Some paid, others volunteering their services—Working with me are Robert E. Edmiston, Barbara Kay, John M. Kay, Sr., Coventry House residents, seminary interns, individuals from Coventry and Manchester churches, Herbert Wood, an interested board of Directors and our children. We all thank God for the privilege of serving you.

ANNUAL DIRECTORY—The directory of churches and ministers will appear after synod. Thanks to the Quarryville Presbyterian Home for their financial assistance that makes this helpful tool possible.

HUTCHINSON'S RPC,ES HISTORY—CTI gave assistance to Synod's History Committee in arranging for the printing and distribution of George Hutchinson's fine work.

FINANCES—In the face of rising costs and increased opportunities it is thrilling to see how God has supplied our needs. During 1974 our budget requires \$3,047 each month in gifts from churches and individuals. We began the year about \$500 short each month and are praying that an increase in the number of regular givers will enable our expanded ministry to continue. Pray with us.

I submit this report for your consideration. Reflection will show that there are many ways that Christian Training, Inc. serves local churches and presbyteries of the Reformed Presbyterian Church, Evangelical Synod. We welcome your invitation to work with you and also welcome suggestions that will strengthen our ministry.

Respectfully submitted,
Arthur L. Kay
Executive Director

CHRISTIAN TRAINING, INC.
CASH BASIS FINANCIAL REPORTS
FOR FISCAL YEAR ENDED OCT. 31, 1973

GENERAL FUND

Bank Balance, 11/1/72	\$2,123.58
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Income

Gifts and Honorariums from churches and individuals	\$32,892.10
Robert Young Bequest Fund	268.99
Cedarville College Fund	106.00
Reformed Presbyterian Foundation	342.11
Department of Publications Transfer	8,819.61

TOTAL INCOME	42,428.81
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TOTAL FUNDS AVAILABLE	\$44,552.39
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Expenses

Administrative Salaries and Benefits	\$23,021.00
Administrative Travel	3,971.23
Internship Stipend and Housing	3,650.00
Office Manager Salary and Benefits	5,596.00
Headquarters Rent	3,000.00
Board of Directors Expense	883.90
Synod Contribution	60.00
Reformed Presbyterian Foundation	135.00
Robert Young Bequest Expenses	235.72
Payroll Taxes	343.44
Office Operation (Supplies, Printing, Phone)	3,178.43

TOTAL EXPENSES	44,092.72
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Bank Balance 10/31/73	\$ 459.67
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DEPARTMENT OF PUBLICATIONS

Bank Balance 11/1/72	\$ 3,709.77
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Income from Sales of Books and Supplies	40,762.96
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TOTAL FUNDS AVAILABLE	\$44,472.73
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Expenses

Purchases	\$33,708.90
Transfer to CTI General Fund	8,819.61
Postage and Freight	1,176.78
Office and Miscellaneous Expense	584.24

TOTAL EXPENSES	44,289.53
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Bank Balance, 10/31/73	\$ 183.20
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COVENTRY HOUSE OPERATION

Bank Balance 11/1/72 \$ 1,106.46

Income

Conferences, including Registrations	\$ 3,671.50
Residents, Room and Board	1,246.30
Designated Gifts	1,970.68

TOTAL INCOME	6,888.48
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TOTAL FUNDS AVAILABLE	7,994.94
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Expenses

Conference Operation	3,740.71
Utilities	1,622.37
Equipment and Maintenance	319.29
Resource Persons	900.00

TOTAL EXPENSES	6,582.37
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Bank Balance, 10/31/73	\$ 1,412.57
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Dr. John M. L. Young read the following paper on *CHRISTIAN SCHOOL EDUCATION*:

"I am to speak to you briefly on Christian education and the preparation of Christian teachers to be better sharers of Christian education. I consider Christian education, both in the Sunday school and in the Christian day school, to be very important for the growth of the Church. I have that conviction not because I received Christian education. As a matter of fact, although of the first sixteen years of my education fourteen were spent in Christian schools or semi-Christian schools, in not one of them did I receive what I consider to be Christian education.

Christian education is the responsibility of the Church—for us, of our Reformed Presbyterian churches. I say that knowing full well that there are some in our Reformed tradition that would seem to deny that—even telling us that our church ought not to own a Christian college! They build their view from inferences; I make my statement from the command of Christ to His apostles, the first officers of the Church, as He outlined to them and to His Church our task in this international age of the gospel. The model for our task is Christ's Great Commission that we:

- 1) Make disciples—an *evangelistic* task at its starting point, at least;
- 2) Baptize—the *ecclesiastical* task for the building and planting of churches;
- 3) Teach the disciples to observe all of His words—the *educational task, the task of Christian education.*

Christ's church is ordered to assume the responsibility for this task. This doesn't mean that the church has to *operate* the school—Christians can do this independently—but it doesn't mean that the church *cannot* do it either. It is the church's responsibility to see that Christian education is available for its youth however it is administered.

The secular school considers God irrelevant for modern education. God is not needed to explain anything in the classroom. If the student has some reason for wanting to make use of the idea of God in the home or church, that is his business, the secular school says; but there is no room for God in the school! The secular school thus perpetuates the false dichotomy between education and religious education. They deny that *all education is religious education*; but it is because all of *life* is religious—that is, all of life is governed by one's *faith* assumptions. To *believe* that God is irrelevant for *any* part of life, including the classroom, is just as *religious a belief* as *atheism* or *theism*, and just as overwhelmingly influential to one's world and life perspective. All education is *religious* education, then, but *not* all education is that of the *Christian* religion.

The better the mind of a student in a secular school, the easier it is for him to draw the conclusion that if God is unnecessary in the classroom, if He is unnecessary for an adequate understanding of *science*, or *history*, or any *reality*, then God is *not* necessary at *recess*, in relations with others, or in the home or church, either, except to get Dad or Mom off his back! It's something to think about as you see your elementary grade school youngsters preparing to go into a secular high school, where all authority is on the horizontal level—"Teacher says," or "All Scientists agree," etc.

But Christian education not only trains for a *Christian perspective of reality and life*—in the context of God's Kingship, creation, providence, and redemption—it also treats students as *people*; created in the image of the living God. Near our home is the local secular school. A Christian teacher who has friends teaching there told me it almost made her *cry* whenever she went in. The reason was that the teachers treated the children as objects—yelling at them, destroying their sense of worth and turning them off from learning, filling them with distaste for school and boredom. During the past decade, as behavioristic psychology has increasingly swept through the nation's education systems, the children being manipulated as if they were human animals, the situation has become far worse. The lives and minds *so marked* are not easy to *heal*.

Pastors and parents, I would appeal to you to consider carefully whether Christian education is available to the youth for which you are responsible, and if it is not, to consider what you can do about it. If you are in the central states, talk to Mr. Joel Belz about the electronic network system now available to make possible a Christian classroom situation in your community with Christian instruction.

But Christian teachers alone do not insure Christian education. They need to know how to teach Christianly. It is for this reason C.T.I. is making available on Lookout Mountain this July the Christian Teachers Educational Workshop. From July 30th (Tuesday) to August 2nd (Friday) Miss

VanderArk, Bob Edmiston, Dr. Lyra, others, and myself will be conducting a workshop. We would like to see *at least one Sunday school teacher come from each of our churches*—and have them go home to show others how a Christian teacher can avoid being caught in secular education in a Christian classroom, and instead be involved in *real* Christian education.

“They can stay at Covenant College, bring their families, and enjoy the swimming pool in that lovely vacation area.

“Christian teachers do not necessarily guarantee Christian education. Christian teachers need to study up on curriculum, instruction, and attitudes towards students. Encourage and help some of your teachers to come to this July 30th workshop; and consider a Christian school in your area for your youth if there is none now.”

During the presentation additional remarks were heard from Dr. R. Laird Harris on the New International Version of the Bible, Rev. Stephen Smallman regarding material for Communicants classes and Rev. Robert Edmiston and Rev. Malcolm Brown concerning Christian Education Seminars. George Smith, president of the board, made additional comments and introduced R. Mack Gray who told of his experience as an intern. The following recommendations were presented and by separate motions adopted by Synod.

Recommendations:

1. That the 152nd General Synod of the Reformed Presbyterian Church, Evangelical Synod express the appreciation of the Church to Mr. Herbert B. Wood, who has served as treasurer of Christian Training, Inc., for more than sixteen years.
2. That the 152nd General Synod of the Reformed Presbyterian Church, Evangelical Synod urge each member congregation to send at least one delegate to the conference on Christian education, titled “Principles of Christian Teaching” to be held at Covenant College July 29-August 2 and sponsored by Christian Training, Inc. because we believe this conference will be valuable for church officers, Sunday school teachers, youth advisors and others who teach in churches as well as school teachers and school administrators; and we believe this conference will challenge a church to improve and expand its Christian education program.

(Report continued below)

WORLD PRESBYTERIAN MISSIONS REPORT

It was moved and properly carried that the present session be extended by fifteen more minutes to hear the report of Dr. Nelson Kennedy. Dr. Kennedy was presented by Rev. Nelson Malkus and told of his recent trip for World Presbyterian Missions to visit some of its fields of service.

After several announcements the Moderator called on Rev. Robert Edmiston to lead in prayer and Synod recessed at 3:30 p.m.

MONDAY EVENING

The Moderator asked DeWitt Watson to pray as Synod reconvened at 6:30 P.M. He then asked Dr. R. Laird Harris, Vice Moderator, to take the Chair.

CHRISTIAN TRAINING, INC. REPORT (Continued)

Rev. George Smith responded to questions from the floor. It was moved and seconded that Synod instruct Christian Training to initiate discussions with the Orthodox Presbyterian Church, the National Presbyterian Church and the Reformed Presbyterian Church of North America for a comprehensive continuing cooperative effort towards publication of Sunday school materials and report back to the next annual meeting of Synod. It was moved and carried to refer this to the Bills and Overtures Committee. (See page 147).

WORLD PRESBYTERIAN MISSIONS REPORT (continued)

Rev. Nelson Malkus, General Secretary, reported introducing Rev. George Brgadon and Mr. Floyd Rundle for additional reports. The missionaries present were introduced to Synod. The written report follows:

Fathers and Brethren:

One year ago the administrative leadership of World Presbyterian Missions changed hands for the first time in its sixteen year history. Although missionaries on the field and personnel in the home office have undoubtedly felt the change in some degree, we can only hope that it has not been too traumatic. We can certainly praise the Lord that the work of the Reformed Presbyterian Church, Evangelical Synod through World Presbyterian Missions seems to have gone on and progressed. For this we are most thankful to our good God!

It appears that an annual report that will be inserted in the permanent records of our church should deal almost exclusively with new developments during the year and the most significant bits of data. The usual, on-going work of the Missions is reported in regularly published printed matter.

One of the most important actions taken by the Board of Directors during 1973-74 was the complete readjustment of missionary salaries. Piecemeal adjustments had been made from time to time and from field to field over the years. However, in September 1973, new base salaries for couples and for single missionaries were established, reflecting years of service and inflation/devaluation on the different fields. An attempt was made to make the average missionary's salary comparable to the average Reformed Presbyterian minister's salary in the United States. We are most encouraged by the response from supporters that we have received to this increase for our people. Not all the increases have been underwritten, but we trust they will be by October of this year.

For the first time the full Board of WPM held a two-day meeting in

September 1973 in Wilmington. The extended time gave opportunity to deal at length with many principal matters, a very important work of the Board. The regular meetings of the Board in January and April were also extended to a full 24 hours. Special committees for each of WPM's nine fields were formed and are active. The men who serve on the Board are deserving of the thanks of the entire Church.

In September of last year the decision was made, not only to seek the reinforcement of our present fields, but also to seriously consider entering new ones. Invitations have come during the past year to consider opening missions in Mexico, Pakistan, and France and to reopen work in Taiwan.

New cooperative efforts with other sound mission organizations have been realized this year. The Christian Reformed (Church) World Relief Committee kindly made two grants of \$2,000 each for food distributed by our missionaries in East Kenya during famine periods. This organization and the Christian Service Corps have declared a willingness to help our work with special project personnel and have been approached with certain needs we have on several fields. Dr. R. Laird Harris and the General Secretary have had a preliminary meeting with representatives of the Foreign Missions Committees of the Orthodox Presbyterian Church and the new National Presbyterian Church. WPM has again engaged the services of Interchristo, an organization that matches by computer the personnel needs of mission agencies and young people with particular talents.

Reinforcements are needed on every WPM field. The General Secretaries have made several visits to colleges and seminaries throughout the eastern part of the United States in order to acquaint students with our agency and the personnel needs on our fields. We trust these will result in a larger number of qualified applicants. Only one couple was appointed as missionaries and two young women and one young man as missionary assistants during the last year. Jesus said, "Pray ye, therefore, the Lord of the harvest that he will send forth laborers. . . ."

A new endeavor on the part of the WPM Women's Auxiliary to encourage the formation of regional chapters was launched this year. The Auxiliary's first missionary retreat was held in the Pennsylvania Dutch Country in April with nearly 200 women in attendance.

In KOREA, John Hunt was selected (part-time) librarian for the great Presbyterian General Assembly Seminary in Seoul. The efforts of the Korea Society for Reformed Faith and Action, with which our missionaries work, has seen 10 books published in Korea this year for use of the Church. Books chosen are by respected Reformed theologians of the present and the past, and some are written by qualified Korean theologians. Mr. Hunt and Mr. Sneller have written portions of a theological dictionary for this Society. Dr. Clark's "What Do Presbyterians Believe?" is now scheduled for reprinting.

In JAPAN, one young man is presently completing a year of service and another is to leave shortly for a year as an "intern." This field is particularly in need of reinforcements in view of the real opportunity for

an expanded Christian witness, and the depleted WPM missionary force now assigned to this country.

In INDIA, we have seen the student body of Roorkee Seminary, presently in the midst of constructing a new dormitory and with about half the finances provided, increase from seven four years ago to forty-four. Nine languages are represented among the students. Dr. John Sanderson of Covenant College taught for several weeks at the Seminary, and Prof. Harvie Conn of Westminster Theological Seminary, accompanied by a young pastor and his wife, and by five seminarians, also taught there during the month of January. David Fiol inaugurated an extension program of the Bhogpur Children's Home for giving teen-age boys of the Bhogpur Home some Christian training and vocational instruction before they leave to take up work and life on their own. David and Gordon Taylor, the Bhogpur Home's new manager, form a long-range planning committee of the India Mission looking forward to starting a Christian Day School for the children in Bhogpur. A new law denying the ownership of property to foreign mission organizations goes into effect July 1 of this year.

August of 1973 marked the dedication of the new Annoor Sanatorium in JORDAN. When Lester Gates completes the building, capacity will go from 16 to 63 beds. The move of Dr. Wesley Ulrich from language school in Amman to Mafraq made possible a long overdue furlough for Dr. Eleanor Soltau. When she returns to Jordan this summer, Miss Aileen Coleman will take her furlough as Dr. Soltau fills in for her as "head nurse." Miss Eleanor Lorraine Soltau, Dr. Eleanor's niece, will go to the field this summer as a new "missionary assistant."

In RAS AL KHAIMA, the Fearnows are presently looking forward to the start of construction on their long-awaited hospital building. Mr. Lance Dager has been accepted as "missionary assistant" for building the hospital. Miss Beverly Moore is now finishing her two-year commitment as a nurse, but expects to return to the field after a brief furlough this summer. Additional American nurses are desired for Ras al Khaima and, when the hospital is completed in 1975, a general practitioner.

In KENYA, the new Nairobi station has enjoyed fine growth as our people teach in the public high schools and conduct Sunday school and worship services, as well as special children's and women's classes. Miss Ellen McCleskey has gone to take over Miss Sarah Cox's work for the year of Sarah's furlough. The distribution of many tons of corn in the Muruu area has given added opportunity for evangelization. There is a coordinated effort being made to reach the Ngomeni area with the Gospel. Studies in Biblical Missions, for theological education by extension, are being written and reproduced for further work toward eventual publication in Kikamba.

Two former or present Board members now officially represent WPM in AUSTRALIA, the Rev. Linleigh Roberts (whose membership is still in effect) in Melbourne, and the Rev. Warren Myers in Perth where he pastors the Westminster Presbyterian Church, established through the efforts of David and Barbara Cross. The Rev. and Mrs. Larry Billiter are new

accepted candidates and hope to leave for the field this summer. As this is written, about 50% of their regular support has been underwritten. In addition, they need a considerable amount of money for outgoing expenses.

CHILE—With the student enrollment at John Calvin Seminary in Quillota nearly doubled, the Mission is seeking ways to increase the facilities. This growth plus the recent reduction in the number of mission personnel (the James Gilchris the most recent) has required a restructuring of the Seminary curriculum with still more emphasis on practical work projects . . . Another missionary residence was purchased. Our missionaries took an active part in the summer program of the Camp Hope work for handicapped children operated by the Children's Bible Fellowship of New York . . . The National Presbyterian Church of Chile took its first step in financial support of John Calvin Seminary, and the Presbyterian undertaken to carry on the extension Seminary work started two years ago by the missionaries and pastors jointly.

PERU—Two families, the Littles and the Barretts, are in their first year of missionary service studying Spanish in San Jose, Costa Rica, anticipating moving to Peru on completion of studies and getting into their respective assignments. The Bible Institute at Ayacucho has shown progress in both the resident program and the extension classes in various communities . . . The Literature and Translation Committee reports progress including Scripture translation: Genesis, Exodus and Deuteronomy, and twenty-two other Old Testament books are in various stages of translation, polishing and printing in Quechua. "Of 928 chapters in the Old Testament, we have at least 607 in translation—i.e., in some stage of the finished product." This has employed some nine Peruvian and American helpers . . . On the other side, Radio Station "Amauta" has been threatened by Government pressure, and prayer has been sought for God's intervention if He would be pleased to keep this voice operating. At this point, the request for license renewal has been denied, but the Mission is trusting that it may be issued.

We close our report with an expression of thanks for the continued confidence the denomination shows in WPM through its faithful support, regular prayers, and the welcome given to our missionaries who, during this past year, have made many visits to churches in all parts of the United States and in Canada, and who hope to continue this.

COOPERATIVE SEMINARY EDUCATION—a paper prepared by preliminary committee composed of RP, OP and NP men follows:

American Committee for Reformed Theological Training Abroad

In view of the great need for the further training of Christian leaders in many of the younger churches of the world, it is felt desirable to establish a cooperative Committee on Reformed Theological Seminaries composed

of representatives of the National Presbyterian Church, the Orthodox Presbyterian Church, and the Reformed Presbyterian Church, Evangelical Synod.

PURPOSE

It shall be the purpose of this Committee to assist established seminaries in other lands and to begin such seminaries, which seminaries shall in their purpose and make-up be in accord with the doctrine and principles of the above Churches.

It is recognized that the academic level of theological education varies widely from one area to another and therefore this committee will concern itself with such study both on the level of secondary education, as well as the graduate and post-graduate levels. The purpose of this education, however, is not general training for life or instruction in the Bible for the general church member, but specifically the training for ordained ministerial service at whatever level the Scriptures and local circumstances indicate.

DOCTRINAL STANDARDS

The doctrinal basis of this Committee and the seminaries assisted by this Committee shall be that commonly called the Reformed faith. It shall include on the part of all teaching and administrative personnel a whole-hearted affirmation annually of supernatural evangelical Christianity, specifically a belief that the Bible alone is God's Word written and therefore inerrant in the original manuscripts. It shall also include an acceptance of those doctrines of sovereign grace, free moral agency of man, human responsibility, justification by faith alone and salvation solely on the merits of Christ's substitutionary atonement, and those other parts of the system of doctrine taught in the Westminster Confession of Faith and the Heidelberg Catechism. Further, the Committee and the seminaries assisted shall hold to the doctrines of church purity which emphasize that Church membership is for Christians only and that a true Church of Christ is one characterized by the true preaching of the Bible, the faithful and true administration of the Sacraments, and the consistent application of church discipline.

ACTTA

American Committee (Board, Society) for Reformed Theological Training
Abroad (Overseas, International)

1. Each cooperating U.S. denomination shall be represented by three members, one of whom shall be a theological scholar.
2. The members shall be elected by the respective foreign missions committee or board of each cooperating U.S. denomination at the instruction of that denomination's highest court.
3. The members may or may not be, also, members of the denomination's foreign missions committee or board.
4. The resulting committee (board) shall organize itself as it deems best.
5. To the committee (board) shall be committed, by official action of

each cooperating denomination's highest court, the implementation of the purposes and goals stated in the preamble.

6. The committee (board) shall be responsible for the financial support of the work, each denomination determining its own method of securing its share.

National Committees (Boards)

1. The American Committee (board) shall work with and through national committees (boards) on each field of labor.
2. The National Committees (boards) shall be composed of missionaries and/or nationals. Missionary members shall be elected by the American Committee (board) from among those whose names have been submitted by the cooperating denominations and previously approved by the National Church. National members shall be elected by the National Church from among its own members who have been previously approved by the American Committee (board).
3. The American Committee (board) shall cooperate only with those National Churches that are not, directly or indirectly, affiliated with the World Council of Churches or its agencies, and which the American Committee (board) considers to meet the standards set forth in the preamble.
4. Each National Committee (board), every three years, shall elect one missionary member and one national member to represent that committee (board) at a meeting of the American Committee (board). One half of the national member's expense shall be borne by the National Church; the balance by the American Committee (board).

ROLE OF WOMEN ON WPM BOARD—The following represents a brief study of a committee working on the *Role of Women in WPM*:

“We have been asked to study the Pauline passages, communications, and papers and report back to the Board.

I. There is little doubt about what the Apostle Paul teaches in Scripture although many want to set it aside as outdated and anti-feminine. In I Corinthians, Ephesians, Colossians, I Timothy and Titus he commands the subordination of woman to man. The context is usually the home situation so that the subordination is that of wife to husband. While there is some difference of opinion whether I Corinthians 11 and 14 and I Timothy 2 apply also to the church, Paul's teaching on the subordination of women to men in the church is found in the fact that only men ought to be ordained as elders. So we conclude that for Paul and therefore for those who are submissive to the Apostolic Word, women ought to be submissive to men in two relationships: to their husbands and to elders in the church.

But this submissiveness should not be thought of as an absolute restriction on a Christian woman's contribution to the leadership of either home

or church. For example, few if any RPCs disenfranchise women. In fact, most churches make a point of placing at least one woman on the pulpit committee when a search is being made for a pastor.

II. In applying all this to questions before the Board, the Committee has concluded the Board of WPM is not a judicatory of Synod but functions in part as a committee of Synod. The courts of the church are clearly designated in the Form of Government as session, presbytery, and General Synod. The ultimate responsibility for the Board's action lies with Synod itself. Although there may be practical objections, *we therefore see no principal objection to the appointment of women to the Board of WPM.*"

RESPONSE TO SYNOD OVERTURES—The following are some things which the Board has to present to Synod in response to overtures or in connection with other matters:

- 1) Resolution in Memory of Dr. John C. Taylor, Sr. At its April 25-26, 1974 meeting the Board adopted the attached memorial to Dr. Taylor, with the direction that it be submitted to the Synod and sent to Mrs. Taylor, Sr. This has been done. (*See Memorials, p. 157*).
- 2) Overture E—Advise WPM to Revise Policy for Support of Missionaries (Minutes 1973, p. 106).

Point (1) of Overture E: The Board of WPM referred this to the Long-Range Planning Committee for study. The study is not yet completed.

Point (2) of Overture E. The Board *voted to amend the By-Laws, Article VII*, as given below, placing the main burden on the Board rather than the missionary for raising support. This amendment as presented was acted upon by two full Board meetings of WPM in conformity with Article IX, Amendments, of the WPM By-Laws, and is hereby presented to Synod for approval:

"The Board shall be primarily responsible, with the help of the missionary, to raise funds sufficient to cover his salary, work allowance, and furlough fund. The Board and the accepted candidate shall also strive together to secure non-recurring funds for travel and equipment. It is thus recognized that the Board itself is basically responsible for the support of the missionaries."

Point (3) of Overture E: In response to the suggestion on furlough location of missionaries, the Board voted as follows: *Voted* to approve the following reply to the Presbytery of the Northwest that "The WPM Board feels this is not practical, since the missionary should be allowed freedom to decide where he desires to reside during his furlough time. He needs time to be with loved ones and friends without deputation responsibilities. He also may feel the need of visiting various churches interested in him by support and as prayer partner. The Board recommends that Presbyteries be encouraged to make known to the General Secretary invitations to missionaries on furlough to live in their area and state what housing and other advantages are available to them.

The Synod had requested WPM to evaluate the following matters and report back to the 152nd Synod.

- 3) Overture F—Advise Regarding WPM Support of Saharanpur Pastors. This request from the Saharanpur Presbytery with the response of the Bills and Overtures Committee, with Synod's approval of the policy of reducing aid, was referred to WPM with the request the Board of WPM consider and report back to the 152nd Synod.

In reply to this assignment, the Board of WPM *voted* that the reduction in aid to the Saharanpur pastors be reduced to 10% this year, and that further reductions be determined after data has been secured regarding growth in attendance and giving from the churches.

- 4) Overture H—Dual Membership in Presbyteries. In response to Overture H Synod asked that WPM establish a uniform policy covering various categories for such membership for its missionaries.

In considering the recommendation of the Bills and Overtures Committee in response to Overture H as amended and adopted by Synod, the Board of WPM voted to recommend that missionaries may have full membership in the local presbytery abroad no longer than until there are five organized churches and five national teaching elders, at which time missionaries should begin the process of an orderly withdrawal to the status of corresponding member.

- 5) In connection with the matter of Cooperative Seminary Education—RP/OP/NPC—it was voted to approve in principle the suggestions contained in a statement prepared by the preliminary RP/OP/NPC Committee and continue to study the matter, and to approve the following recommendation for presentation to Synod.

“Recommendation that the General Synod approve in principle the concept of a committee composed of representatives from the RP, OP, and NP churches, to direct a cooperative effort in theological training abroad, allowing the resulting committee to organize the work in the best and wisest manner with authority to approach the churches of the three denominations for financial support.

If the General Synod approves this, we further

“Recommend that three members be chosen for the Committee. WPM is prepared to submit names in nomination.”

Respectfully submitted,
Nelson K. Malkus,
General Secretary
George R. Bragdon,
Asso, General Secretary

WPM CASH STATEMENT
April 1, 1973—March 31, 1974

Balance 4/1/73	\$122,550.43
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RECEIPTS

General Purposes	\$ 85,368.96	
Support-Missionaries	533,448.13	
Support-WAM	105.00	
Support-GRB	1,620.00	
Support-NKM	1,061.00	
Special Funds-Designated	155,970.48	
Income-Endowments	6,525.75	
Income-Estates and Legacies	4,400.00	
Personal Gifts	16,396.34	
Books and Tracts	354.35	
Sinking Fund	1,654.85	
Newsletter	406.80	
Missionary Accounts R'cvble.	9,867.87	
Rental Income	1,540.00	
Notes Receivable-NKM	8,895.23*	
Notes Receivable-Miss. Hous.	5,106.35	
Various Misc. Receipts	17,772.29	
Notes Payable	1,000.00	
	851,493.40	\$974,043.83

*Payments on Mortgage in Northridge

DISBURSEMENTS

Personal Gifts	\$ 16,650.63	
Missionaries Salaries	171,996.30	
Pre-College Allowance	16,975.79	
Children's Allowance	30,489.50	
Direct Expense of Miss.	24,207.96	
Field Expense of Miss.	76,657.52	
Hospitalization-Miss.	14,668.70	
Pension Payments-Miss.	23,845.00	
Special Purposes-Designated	175,886.43	
Missionary Accts. R'cvble.	10,463.94	
Year end bonus	21,071.18	
Salaries:		
Executive	\$20,400.90	
Clerical	55,902.10	
Miscellan.	1,085.03	
	77,388.03	
Executive Housing and		
Other Exp.	17,210.26	
Loan Receivable-NKM	41,602.34	

Sinking Fund	5,720.00	
Mortgage Payable	2,806.58	
General Headquarters Exp.	102,102.55	
Notes Payable	3,132.56	\$832.875.27
FICA and Taxes Withheld	(15,334.81)	817,540.46
Balance 3/31/74		\$156,503.37

**Money Advanced for mortgage in Northridge

Distribution of balance:

Checking Account	\$ 54,517.38
On Hand	50.00
Savings	11,896.36
9th Ward Savings & Loan	20,000.00
Wilmington Savings Fund	20,997.63
U.S. Treasury Bills	49,042.00
	\$156,503.37

ACTION:

It was moved and carried that Synod approve the change in the World Presbyterian Missions By-Laws.

(The following actions were taken on Wednesday morning, but included here for sake of continuity—PRG). On motion, duly carried, Synod approved in principle the concept of a Cooperative Seminary Education.

The matter of women serving on the Board was referred to Bills and Overtures Committee for study under Overture F—*“Study on the Role of Women in the Church.”*

A further recommendation to elect Dr. Peter Stam Jr. and Dr. J. Oliver Buswell Jr. as emeritus members of the Board carried. Rev. William A. Mahlow Sr. concluded the report with an appeal for the raising of support to return several missionaries to their fields of service.

NATIONAL PRESBYTERIAN MISSIONS REPORT

Rev. Wilbur Siddons introduced Rev. Donald J. MacNair who gave his report, and in turn, called on Rev. DeWitt Watson and Rev. James Ransom for remarks in addition to his own. Time was extended ten minutes, and then again by motion until 9 o'clock. The written report follows:

Dear Fathers and Brethren:

This report and the financial report cover the calendar year of 1972.

STATISTICS:

“New Contact” in-depth follow-up (From among well over 100

inquiries, these in-depth follow-up contacts have received correspondence, telephone calls, and at least one visit by an executive director.)	21
Previous contacts still interested	6
New mission churches established	6
New particular churches received by presbytery (either from mission church status or as a previously organized church assisted by NPM)	3*
Formal consultative responsibilities (including several trips and much correspondence and telephone contacts):	
· with mission churches	9
· with particular churches	14
· with particular RPCES churches, but not on a regular schedule	3
Presentation in-depth of RPCES to established non-RPCES congregations	3
Presentation of NPM at Missionary Conferences	7
Presentation of NPM to Presbyteries	7
Established RPCES churches visited	17
"Organizing Pastors" Training Seminars Conducted	5
NPM's Building Club Appeals	2
Revolving Building Loans Granted	5
Guaranteed Bond Issues Underwritten	1

*The new particular churches are:

Westminster Presbyterian Church, Vincennes, Indiana
Korean Presbyterian Church, St. Louis, Missouri
Indian Creek Presbyterian Church, Cedar Rapids, Iowa

A YEAR OF WORK: REWARDING; GRADUALLY EXPANDING AND INTENSE

In 1973 National Presbyterian Missions had a good year from many points of view. The concepts of its programs are now sufficiently developed that the work was primarily applying them to place after place. The automatic "slowdown" that accompanies any change of major personnel (Nelson K. Malkus to WPM; Dewitt M. Watson to NPM) had its effect on NPM, yet the workload continued to expand and, by the grace of God, was met. The statistics define this quite well. Because of the basic philosophy of NPM—that churches and mission churches normally are phased out of NPM support and consultative services on a regular schedule—no list is provided of the several places the agency has served at any given time during the year.

In God's providence, one of the Associate Executive Directors, the Rev. James L. Ransom, was called on to devote a great deal of his time and energy to minister to the Calvary Presbyterian Church, King of Prussia, Pennsylvania, and to the Grace Reformed Presbyterian Church, Camp Hill, Pennsylvania, both of which were in serious difficulties. It seems now that God's blessing has been on these efforts.

Mr. Ransom's full load of responsibilities as the Associate Executive Director of National Presbyterian Missions in the Northeast was also blessed, as is evident, for instance, in the rapid development of the church in Murrysville, Pennsylvania. During the year, he was called on to go through several personal traumas, such as passing out, due to the flu, during the night while a guest of one of our church members; being publicly opposed by an individual who claimed authority of visions; and having to wade in hip deep water over half a mile (along with his wife and daughter who had come to meet him) from the Philadelphia airport to his car. On the brighter side, he has regularly met with students at Westminster Theological Seminary, at Reformed Episcopal Seminary, and at Biblical School of Theology; he was the anniversary speaker at the Third Reformed Presbyterian Church, Philadelphia, Pennsylvania; and he served NPM in designing the Tanksgiving Thankoffering appeal.

The Rev. Dewitt M. Watson, an Associate Executive Director of NPM, began to carry on his ministry "full blast" as soon as he accepted his responsibilities with the Mission. He replaced Mr. Malkus and consequently took over almost all of that workload. He personally developed new contacts almost immediately, two of which (Birmingham and Mobile, Alabama) may become mission churches. In God's providence Mrs. Watson became seriously ill in the fall and spent about three months in the hospital. This, of course, changed the nature of his workload. Even so, Mr. Watson has served as one of our denominational representatives to several of the major organizational meetings of the new National Presbyterian Church and has preached occasionally for the Rev. Paul Alexander in our Reformed Presbyterian Church in Huntsville.

The Rev. Donald J. MacNair, serving as the administrative officer of the Mission, has also served on the Fraternal Relations Committee, Knollwood Presbyterian Lodge, Covenant Theological Seminary, and the Reformed Presbyterian Foundation. He served as the denomination's Fraternal Delegate to the Reformed Presbyterian Church of North America. He continues to teach an elective course in practical theology one semester at Covenant Theological Seminary and to work with many of the undergraduates on campus.

THE FLEX REDUCING-ASSISTANCE PROGRAM (FLEX R-AP)

At the recent meeting of the Board of Directors of NPM several major decisions were made. The Reducing-Assistance Program (R-AP) was enlarged to include a program which is based on the banking concept of a "Line of credit." This additional R-AP program will be called "FlexR-AP." The terms of "Flex R-AP" are: (a) \$6,000 total maximum grant, (b) \$400

maximum grant per month, (c) an aggregate of twelve months is the maximum allowable plateau for any given monthly grant figure, (e) the minimum change permitted will be \$50, and (f) NPM's maximum assistance to a church may not exceed one-third of the church's monthly budget. The purpose of Flex R-AP is to give churches more responsibility for their own financial program and to permit them to make individual variations to compensate for local unforeseen financial situations.

THE "ORGANIZING PASTORS' SEMINARS," PRESBYTERY CHURCH EXTENSION COMMITTEES AND THE MISSIONARY-EVANGELIST PROGRAM

Last year the concept of fully-employed missionary-evangelists was presented to General Synod and was enthusiastically received. NPM's Board is deeply involved in preparing this total program for actual field use at this time.

Related to this is the work of the Church Extension Committees of the various presbyteries. It is anticipated that men trained in the NPM work, especially in its seminars, will be more and more used as key laborers on these committees.

THE RPCES: AN ASSESSMENT

(If anyone must be satisfied that the Reformed Presbyterian Church, Evangelical Synod, has a valid reason to exist, my associates and I do. After all, we cannot conscientiously go on and on establishing more RPCES churches if we don't believe the denomination has validity. Therefore, when asked by the National Presbyterian Missions' Board of Directors in the beginning of March why I felt that our ministry should not only go on, but even accelerate, I readily responded. The Directors then requested that the response I made be written and added to NPM's report to the General Synod. Hence—this personal addition to the regular report.

—D. J. MACNAIR

The assessment of a person or an institution or of a church is made by judging its degree of motion, the direction of its motion, and the motivation for its motion. My personal assessment of our church begins in 1944, although it has particular in-depth reference to a denomination-wide knowledge of the church for the past ten years. This is, of course, due to my extensive travel involved in my ministry throughout the church. Here are some of the conclusions that I have reached. Please note that I have not felt it necessary to add all the documentation available to this report.

1. By and far, the denomination has been seeking to strengthen its doctrinal position presbytery by presbytery for quite some time, yet without giving up the warmth of love and concern for the individual being examined.

2. In the same vein, the past several General Synods have been highlighted by study papers of a very high calibre. And, much of the work has been done by men still in their 30's.

3. Again, young men are being elected to join in carrying the responsibility of directors of agencies of the church. Likewise, they are active on the floors of presbytery and the General Synod and apparently are well-respected and are doing excellent work.

4. The church has modified the tone of its application of the doctrine of the Purity of the Church, yet it has not changed its basic commitment to this doctrine both for the individual church member and the corporate congregational activities. The fact that church sessions and presbyteries are practicing discipline is one evidence of this. The restraint evidenced by church after church in keeping local ecclesiastical union pure is another evidence of this.

5. Again, the church has modified its expression of the millennial question since I became active in 1944, but it has adjusted to an open attitude without creating a sense of second-rate citizenship, and it has rigorously maintained its unwillingness to ordain a deacon or a ruling or a teaching elder who does not stand committed to the physical second coming of Christ.

6. Within the framework of its presbyterian and reformed position, the denomination has found room for each congregation to develop its own specific purpose (personality).

7. The denomination is more and more characterized by the use of the reformed faith as a way of life as opposed to merely a set of theological answers. This is evident in at least two ways. One of them is evangelism. I sincerely rejoice in the increased participation in evangelism by more and more "every day" members of our churches. This is an essential ingredient in being "reformed." Also, I rejoice that this evangelistic activity is apparently committed to the presentation of Jesus Christ as (a) both Savior and Lord, and (b) Him who confronts every aspect of the sinner's being, not just his emotions or his intellect.

The other way I believe it is evident is in the way our church is challenging us daily to die unto sin and live unto righteousness. In this regard I find evidence that our church members are becoming more and more aware of the combination of: (a) the sovereign grace and power of God at work in His creation and in their behalf, while (b) they themselves are indeed free creatures created in His image and consequently are morally responsible for their lives. Church members seem to be finding themselves helped to wrestle through the difficulties and problems of life with a personal, vital relationship to the living God which is supported by: (a) principal answers from the Bible that are logical, systematic, and theological, and (b) worship and fellowship within the church that are fulfilling and praiseworthy.

8. The church is growing at 5% to 7% per year. This rate has been carried on for several years. And, often 30% or more of the increase has been by confession of faith.

9. God has given our church a large number of outstanding Christian leaders, scholars, and churchmen. In fact, one of the most remarkable things about the RPCES is the acknowledged leadership that our church

and its pastors, teachers, chaplains, and missionaries have in the entire ecclesiastical situation.

10. Our relatively small denomination has seen major positive developments in almost every one of its agencies within the last very few years. For instance, WPM's trailblazing decision to relate salaries to contemporary financial conditions per country, while also seeking to extend its ministries; the accrediting of both of our schools, etc.

11. Our church has lived through a merger in 1965 that has successfully merged two characteristics, as well as two sets of congregations. The willingness to attack problems, characteristic of the Evangelical Presbyterian Church, and a regard for the importance of an historical heritage, characteristic of the Reformed Presbyterian Church in North America, General Synod, were integrated. It took over five years fully to accomplish this integration, but it is a true characteristic of our church today.

12. Our church has maintained, even through approximately a 100% growth within 15 years (1959-1974), a major emphasis on its missionary obligation and outlook. Also, at the same time it has not only developed a total higher education program (Covenant College and Covenant Theological Seminary), but it has done so based on a commitment to education from the world-life base of the Creator-Godhood of the triune God. These two features, when examined side by side, indicate a church which is attempting to keep first things first in spite of increasing sophistication in its government.

Problems do exist. They must be faced. Again, much more must be done on every level. Also, heartaches are ahead of us in facing many of these issues when they occur. Among the things I personally see ahead which will not be easy are: (a) the increasing demands upon us to attempt directly to affect society as actually a major purpose of the church rather than dealing with the reconciliation of God to man (and its consequences, of course) as the major purpose of the church; (b) the decision whether or not to merge with the Orthodox Presbyterian Church and the impact of the consequences of whatever decision is made; (c) the need to face such movements as the charismatic movement on the "gut" level as well as the intellectual discussion level; and (d) the need to pay the price of developing a church whose members continue to "hunger and thirst after righteousness" in spite of the pressures of this age and its amorality.

Nonetheless, the direction of the church is indeed encouraging to me, and the evidence of mutual love and confidence throughout the church is the ultimate reinforcement that I need. I am convinced that our church is a unique church, not just "another church," and that it is a vital branch of the body of Christ. Consequently, I remain prepared to spend my life helping to establish more and more Reformed Presbyterian Church, Evangelical Synod, churches.

RECOMMENDATIONS TO GENERAL SYNOD

National Presbyterian Missions respectfully recommends to the 152nd General Synod of the Reformed Presbyterian Church, Evangelical Synod, the following:

(1) That the 152nd General Synod of the Reformed Presbyterian Church, Evangelical Synod, declare Sunday, November 24, 1974, as National Presbyterian Missions Sunday;

(2) That the 152nd General Synod of the Reformed Presbyterian Church, Evangelical Synod, elect a special Committee on Stewardship whose responsibility it shall be to establish a program of Christian stewardship in all its aspects for use in the local congregations. This program may involve a Stewardship Secretary to be available to churches to implement such a program.

Respectfully submitted,
Donald J. MacNair
Executive Director
National Presbyterian Missions

NATIONAL PRESBYTERIAN MISSIONS, INC. STATEMENT OF REVENUE AND EXPENDITURES For the year ended December 31, 1973

<i>Revenue</i>	<i>Actual</i>	<i>Budget</i>
Gifts:		
Unrestricted	\$104,441	\$110,000
Restricted		
Administration	3,308	3,000
Churches	25,917	27,500
Revolving Building Fund	33,303	22,000
Other income	12,413	10,500
Total	179,382	173,000
Less income for other funds	(41,392)	(31,500)
Total General Fund Revenue	<u>\$137,990</u>	<u>\$141,500</u>
<i>Expenditures</i>		
Personnel expense	\$46,510	\$48,690
Office expense	15,884	12,900
Rent and utility expense	18,322	16,640
Travel expense	25,621	18,300
Promotional expense	4,309	7,740
Church mission payments	141,402	44,250

Revolving Building Fund	44,125	22,000
Other expenses or payments	3,696	3,000
Capital purchases or payments	5,367	5,100
Total expenditures	305,236	178,620
Less allocations to:		
Other agencies	(2,353)	(2,500)
Other funds	(152,031)	(27,500)
Total General Fund		
Expenditures	\$150,852	\$148,620
Excess General Fund		
Expenditures Over Income	\$12,862	\$7,120

ACTION:

Recommendation (1) was adopted. (*Continued below*).

Orders of the Day were called for and after announcements Synod was led in prayer by Rev. Richard Tevebaugh as it adjourned at 9:05 P.M.

TUESDAY MEETING

May 28, 1974

The day's meetings began with a devotional under the direction of Rev. Robert Edmiston at 8:00 A.M. including a session of prayer.

The Moderator, Rev. Samuel Ward, called Synod to order at 8:50 A.M. and led in the constituting prayer.

NATIONAL PRESBYTERIAN MISSIONS REPORT (continued)

Discussion was resumed on recommendation (2). Several amendments were made and the recommendation was adopted so as to read as follows: That the 152nd General Synod of the Reformed Presbyterian Church, Evangelical Synod, appoint a special committee to study the matter of stewardship on the congregational level and that this committee report back to the 153rd General Synod.

ELECTION TO THE BOARD OF CHRISTIAN TRAINING

Rev. Darrell Harris presented the ballot. The names of Rev. Tom Jones (2/3 Cov. Sem.) and Rev. Arthur Herries were added from the floor and nominations were closed.

**Herbert Wood*

INC 2/3

**Rev. Kenneth Horner*

INC 2/3 WPM

**Rev. Frank Crane*

INC 2/3 Home Miss.

**Dr. John Buswell*

INC 2/3

**Dr. John Young*
**Rev. Charles Anderson*
**Rev. P. Robert Palmer*
Rev. Ray Dameron

INC
INC 2/3 Cov. Sem.

The minutes for the Friday, Saturday, and Monday meetings through the election to the Board of Home Missions were presented and by motion adopted with corrections.

FRATERNAL RELATIONS COMMITTEE REPORT

Dr. Robert Rayburn presented the report by first reading the fraternal greetings from the Presbyterian Church in Japan as follows:

Praise the Lord. The Presbyterian Church in Japan wishes to send you, the Reformed Presbyterian Church, Evangelical Synod, sincere greetings in Christ. Our Presbyterian Church is about to celebrate its 19th anniversary this year. We are endeavoring to build a church founded upon the theology of the Reformation and to pursue the most difficult and narrow road of true indigeniety in the contemporary religious situation of Japan.

We are planning to establish a synod from Oct. 10 this year. This vision has been one which missionaries Foxwell, Young, Soltau and Frett of your church have inspired. We are sending our thanks to your church as our good model and we are grateful to the Lord for you. We pray that the Head of the Church, our Lord Jesus Christ, will bless your annual synod.

The Christian Presbyterian Church in Japan
Horohashi, Yoshinobu, Stated Clerk

Rev. Abe Ediger was then presented to Synod and addressed Synod as Fraternal Delegate from the Orthodox Presbyterian Church.

The written report of the Fraternal Relations Committee was then called to the attention of Synod which follows:

Fathers and Brethren:

The principal effort of your Fraternal Relations Committee during this year has been directed toward working with the Committee on Ecumenicity and Inter-Church Relations of the Orthodox Presbyterian Church on the formulation of the proposed Plan of Union for the two churches. The members of the committee have been involved in extensive travelling in connection with several joint meetings sometimes lasting as long as two days working out the details of the plan. As the chairman of the committee, I should like to express appreciation for the faithfulness and diligent effort of all members of the committee. I should like also to express sincere gratitude for the splendid spirit of Christian fellowship manifested by all the members of the Orthodox Presbyterian committee as we worked together many hours at a time. Whether the merger takes place or not we shall always be grateful for the closer ties which we have with

these men and for the deeper understanding of and appreciation for their denomination which they have given us.

All churches of our denomination were mailed copies of the complete preliminary Plan of Union as we framed it in the joint committee. Many sessions and ministers have responded with constructive criticism and suggestions for modification or changes. All of these have been carefully considered and there has been much detailed correspondence. As a result some further comparatively minor changes have been made in the plan.

The Orthodox Presbyterian presbyteries do not all meet as frequently as do our presbyteries and for this reason their Committee on Ecumenicity did not have time to secure the reactions of their sessions and presbyteries to the entire preliminary Plan of Union. This means that the plan is not yet in its final form so it cannot be voted upon this year either in the Orthodox Presbyterian General Assembly or in our General Synod. One further meeting of the joint committee is scheduled for the month of June after which ministers and sessions of both denominations will receive the Plan of Union in its final draft. There will then be a number of months for consideration of it before the first votes are taken in the highest courts of the churches in the spring of 1975. Both churches will vote on it as a complete document since neither will be able to amend it.

The members of this committee hold different views concerning the proposed merger. Sometimes individual members who have spoken in favor of the merger have been erroneously understood to be speaking for the committee. We regret that this has happened. The committee itself has never taken a vote as to what it would recommend to the church with respect to the Plan of Union. We were given an assignment by the Synod to work out with the members of the Orthodox Presbyterian Church's committee the best possible plan for a merger. This we have made every effort to do. The resulting plan does not in every detail satisfy any member of either one of the committees, but we present our work to the Church confident that spiritually discerning men will recognize that we have sought to avoid compromise on any basic doctrinal issues but have tried to find the solution to the problems of merger in each area where difficulties were known to exist. The Church will judge our efforts.

During the year your committee has appointed fraternal delegates to bring our greetings to the Christian Reformed Church, the Orthodox Presbyterian Church and the Reformed Presbyterian Church of North America (Covenanters) as well as the churches in other lands with which we maintain fraternal relations. We have also accepted the gracious invitation of the newly formed National Presbyterian Church to be present as guests at their first General Assembly in Birmingham, Alabama. It was a great blessing to see how the Lord has honored these faithful people who, after repeated unsuccessful attempts to cleanse their church of unbelief, found it necessary in obedience to the Word of God to separate themselves from the church they had loved and served. We believe that God has great things ahead for the National Presbyterian Church, and we have invited

it to send a fraternal delegate to our Synod. We look forward to hearing from him.

The Fraternal Relations Committee wants the members of the Synod to know of the recent actions of the 1974 General Assembly of the O.P.C. as follows:

"MAIN ACTION ON PLAN OF UNION (ADOPTED)"

That the General Assembly approve Parts I and II of the Plan of Union as printed in the report of the Committee on Ecumenicity and Interchurch Relations, as the Preamble to and Constitutional Basis of union, with (1) the exception of Questions 86-89 of the Larger Catechism, (2) the further exception that the Committee on Ecumenicity and Interchurch Relations be instructed to propose to the joint ecumenical committees a revision of the Plan of Union to insure that Paragraph 1 of Chapter V of the Form of Government of the RPCES not become part of the subordinate standards of any of the united presbyteries, (3) the further exception that Part II, B, 4, b, be recommitted for further study of the advisability of adopting unamendable provisions of the Form of Government, and (4) with the further provision that the committee be instructed (a) to include in the Plan of Union a provision that Chapter I of the Standing Rules of the General Assembly of the OPC, appropriately modified to provide for reconciliation of the statistics to be used for determining apportionment, shall be in force for the second and subsequent Assemblies of the united church, or (b) to bring to the 42nd [i.e. 1975] Assembly some other proposal for implementaion of the provisions of Chapter X, Section 2 of the Form of Government [OPC] for a representative assembly.

SECOND MOTION CONCERNING LARGER CATECHISM

That

(1) the 1974 Synod of the Reformed Presbyterian Church, Evangelical Synod, be informed that it is the sense of this 41st General Assembly that the text of the Larger Catechism, including Questions 86-89, for a united church should be that which was held by the Presbyterian Church of America at the time of the division that occurred in 1937:

Among the grounds for this action are:

1. From the time of the adoption of the Westminster Standards by the Westminster Assembly in the 17th Century there have been those with different eschatological convictions who have been able to minister with complete liberty under those standards (adherents of dispensationalism excepted);
2. That liberty has been adhered to, without any question, in the Orthodox Presbyterian Church ever since its founding in 1936.
3. Other Presbyterian bodies in the United States with whom both our churches have fellowship hold to the earlier form of the Larger Catechism, and a revision of that document would be an obstacle to closer fellowship;

4. It is the opinion of many in this Assembly that the proposed revisions allow leeway for the holding of "dispensational" views under the Constitution of the united church.

5. The doctrinal standards of the church should be amended only from considerations, flowing from the exegesis of the Scriptures, which show the former text to be, or possibly be, contrary to Scripture.

6. The language of the original text of the Larger Catechism is so largely taken directly from Scripture that it commends itself to us as compared with the amended form that is under consideration.

7. Chapters XXXII and XXXIII of the Confession of Faith are consonant with the original text of the Larger Catechism questions under consideration.

(2) That further consideration of the question of the original wording of the Larger Catechism, Questions 86-89 be referred to the Joint Committees.

(3) That copies of the article on this matter by Professor Norman Shepherd that were printed in the Presbyterian Guardian be made available to the members of the 1974 Synod of the R.P.C.E.S.

RECOMMENDATION 3 OF ADVISORY COMMITTEE (ADOPTED)

That, with a view to union with the RPCES,

A. The General Assembly urge the presbyteries to arrange and conduct at least two full-day joint meetings among ministers and elders of the united presbyteries as proposed by the Plan of Union (Part IIIA) for the purpose of dealing with doctrinal and practical impediments to union and urge the General Synod of the RPCES to urge its presbyteries similarly; that

B. presbyteries include in their discussions the following:

- (1) The scope and character of eschatological liberty,
- (2) dispensationalism,
- (3) the apologetic significance of such doctrines as the doctrine of God, regeneration, faith, and the unity of the Gospel,
- (4) neo-pentecostalism,
- (5) exercise of discipline in matters of faith and practice,
- (6) the Scriptural mandate for organic union in the visible church; and that

C. presbyteries report significant findings from these joint meetings to the Committee on Ecumenicity and Interchurch Relations or the Fraternal Relations by March 1, 1975."

We make the following *RECOMMENDATIONS*:

- 1) That the Synod establish formal fraternal relationship with the National Presbyterian Church and that we extend to them by a letter from the Moderator of this Synod our hearty congratulations upon the successful formation of such a substantial new Presbyterian

Church faithful to the Word of God and the Reformed standards, the assurance of our Christian love and concern, and the offer to be of any possible assistance as Christian brethren in the strengthening and development of their world-wide witness for the Lord Jesus Christ.

- 2) That we approve the purposes of the National Presbyterian and Reformed Fellowship and encourage our ministers and elders to participate individually in this organization as they are able.
- 3) That we approve Parts I and II of the proposed Plan of Union recommended by the Joint Committee.
- 4) That, Whereas the 41st General Assembly of the Orthodox Presbyterian Church has taken exception to the Proposed Plan of Union's changes in the Larger Catechism, Questions 86-89, and

Whereas they have stated as a ground for their action that it is the opinion of many in their Assembly "That the proposed revisions allow leeway for the holding of 'dispensational' views under the Constitution of the united church and

Whereas there can be no real union without mutual confidence in each other's doctrinal commitment,

We, therefore, believe it is of utmost importance that the Orthodox Presbyterian Church satisfy itself as to the commitment of the RPC,ES to the Westminster Standards before any further steps are taken by our Synod.

Respectfully,
Robert G. Rayburn, Chairman
Fraternal Relations Committee

ACTIONS:

Recommendation (1) was moved and carried. Upon motion to reconsider the recommendation was again passed.

Recommendation (2) was presented.

Synod recessed from 10:15 until 10:30 A.M.

When Synod reconvened it was moved and seconded to amend the motion on the floor by substitution. This motion was then modified by a further amendment and after surviving a motion to table was passed as the main motion and reads as follows:

- 2) That we recognize the value of Christian fellowship of the National Presbyterian and Reformed Fellowship and acknowledge the legitimate participation of our ministers and elders individually in this organization.

Recommendation (3) was moved. It was then moved and seconded to amend by adding "with the exception that the Larger Catechism be retained in its original form." (*Continued below*).

The Moderator called for recess and following announcements Rev. Roger Shafer closed the morning session in prayer at 11:52 A.M.

TUESDAY AFTERNOON

The Moderator, Rev. Samuel Ward, called Synod to order and asked Mr. Gordon Shaw to lead in prayer at 1:18 P.M.

FRATERNAL RELATIONS COMMITTEE REPORT (continued)

The amendment to retain the original form of the Catechism was discussed further. At this time, word was received that the Orthodox Presbyterian Mission Hospital in Eritrea had been raided by revolutionaries and one woman nurse killed, and another woman kidnapped. Dr. Mare was asked by the Moderator to lead in prayer. When the vote was taken on the amendment it lost. Several requested that their votes in favor of the amendment be recorded, namely the following: D. Laverell, G. C. Miladin, C. D. DePrine III, R. Coie, D. Kitchen, B. B. Short, F. S. Dymess Jr., M. T. Frangipane, J. Stites, M. Pett, D. A. Aquila, and C. L. Winkler. After several amendments were moved and lost the main motion was passed.

For the information of Synod, Dr. Rayburn read an important change in Part II of the Plan of Union which had been adopted by the joint committee and now reads as follows:

3. The Westminster Shorter Catechism as held by the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church and presently appearing in the Standards of the Reformed Presbyterian Church, Evangelical Synod.
4. Form of Government
 - a. The presbyteries of the united Church shall operate temporarily under one or the other of the present Forms of Government concerning all matters, according to the preferences of the presbytery; congregations and sessions shall operate under the form adopted by their presbytery.
 - b. The constitution and actions of the general assembly shall be regulated temporarily by the Form of Government in force in the Orthodox Presbyterian Church, with the following two exceptions:
 - 1) Chapter XXV (Of Incorporation and Corporations), Section 4 shall read:
 4. All particular churches shall be entitled to hold, own and enjoy their own local properties, without any right of reversion to the _____ Church, its successor, assigns, presbyteries, synods, or any other courts hereafter created.

The provisions of this Section are to be construed as a solemn covenant whereby the church as a whole undertakes never to attempt to secure the possession of the property of any particular church against its will, whether or not such church remains within or chooses to withdraw from this body.

The above two paragraphs are declared applicable to all particular churches and courts of this denomination, and unamendable and irrevocable.

- 2) A new Section 4 shall be added to Chapter XXVI (Of Amendments) to read:
4. The provisions of Chapter XXV, Section 4, are unamendable and irrevocable, and this provision is unamendable and irrevocable. (*Continued below*).

There was a recess from 3:05 to 3:25 P.M.

ELECTION TO NATIONAL PRESBYTERIAN MISSIONS BOARD

The ballot of the Nominating Committee was presented and by motion nominations were closed. The election was as follows:

*Charles Edgar	INC
*Rev. Darrell Harris	INC 2/3 CTI
*Rev. Al Lutz	INC
*Rev. Al Moginot	INC 2/3
*Gordon Shaw	INC 2/3
*Rev. Lynden Stewart	INC 2/3
*John Cleary	
*Rev. James Singleton	
Rev. Howard Oakley	

FRATERNAL RELATIONS COMMITTEE REPORT (*continued*)

Recommendation (4) of the committee was moved and extensively debated with various amendments. And amendments to amendments were proposed, some passing and some being lost. After the time was extended ten minutes by motion, the Moderator called for recess and following announcements, Synod recessed at 4:42 P.M. (*Continued below*).

TUESDAY EVENING

Synod reconvened at 6:35 P.M. Rev. Albert Moginot led in prayer after which Rev. Samuel Ward, Moderator, asked Dr. R. Laird Harris to chair the meeting.

FRATERNAL RELATIONS COMMITTEE REPORT (*continued*)

There was further debate on the pending amendment to committee's recommendation (4) after which the previous question was moved, seconded, and carried. The following requested that their negative votes be recorded:

J. Singleton, R. Edmiston, R. L. Shaw, R. W. Gray, J. M. L. Young, D. J. MacNair, J. P. Cummer, J. W. Cleary, E. A. Middelman, G. C. Miladin, S. F. Dyrness Jr., R. Dameron, W. D. McColley, S. B. Ford, G. W. Smith, C. W. Anderson, R. C. Chewning, J. S. Kiefer, and D. O. Pitman.

A motion to reconsider the motion on the previous question was carried; the previous question then lost and debate continued. The amendment was passed when the vote was taken. Another amendment was ruled in order and

appeal to the floor the ruling of the chair was sustained. This amendment was lost. Recommendation (4) as amended was adopted and reads:

That, Whereas the 41st General Assembly of the Orthodox Presbyterian Church has taken exception to the Proposed Plan of Union's changes in the Larger Catechism, Questions 86-89, and

Whereas they have stated as a ground for their action that it is the opinion of many in their Assembly "That the proposed revisions allow leeway for the holding of 'dispensational' views under the Constitution of the united church," and

Whereas there can be no real union without mutual confidence in each other's doctrinal commitment,

We, therefore, believe it is of utmost importance that the Orthodox Presbyterian Church satisfy itself as to the commitment of the RPC,ES to the Westminster Standards as further steps are taken to achieve union, and urge our presbyteries to meet with the presbyteries of the OPC according to the recommendation of the 41st General Assembly of the OPC. To assist with this satisfaction we forward to the OPC and to the Committee on Ecumenicity our previous statements on dispensationalism. (*Report continued on page 167*).

RESOLUTIONS COMMITTEE REPORT

Rev. Robert Auffarth moved and it was carried that a telegram be sent to the Committee on Foreign Missions of the Orthodox Presbyterian Church concerning the incident at their hospital in Eritrea and suggesting that if they deem it wise the sentiments be forwarded to the Field expressing the concern of Synod in these words:

"The 152nd Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting in Elizabethtown, Pa., having received the tragic news of the attack on your mission hospital in Eritrea, resulting in the kidnapping and death of missionary personnel, wish to express to you and the families involved our sincere sympathy and prayers. Through this trial of your faith may the Kingdom of God be advanced throughout the world for His glory."

Rev. Willard Armes led in prayer on behalf of those who have been touched by the incidents in Eritrea. (*Report continued on page 178*).

Rev. Beryl Hubbard led in prayer for God's blessing on Synod's actions of the day.

FORM OF GOVERNMENT COMMITTEE REPORT

Fathers and Brethren:

The 151st General Synod of the RPC,ES (Synod Minutes, p. 140) adopted the recommendations of the Form of Government Committee as follows:

"1) That in regard to minister and elder representation to Synod, the 152nd Synod continue to operate according to the present stipulations set forth in FOG IV 1, f and j, and,

- 2) That the presbyteries determine the number of elder delegates from the churches to Synod be calculated according to the following method;
 - a. Determine the number of minister delegates so as to find the number of elder delegates allowable.
 - b. Divide the number of elder delegated allowable into the number of communicant members of the churches of the presbytery in order to determine the number of communicant members each elder represents.
 - c. Then advise the session of each church to elect the appropriate number of elder delegates to represent their church based upon the membership of that local church, each church having the right to at least one delegate.
 - d. Make certain that the last sentence of FOG IV, 1, f ("but care . . . practicable") and the third sentence of FOG IV, 1, j ("Yet it is desirable . . . as possible") are adhered to."

Upon reflection we recommend again, as last year, that the same representative quota as found in Form of Government IV 1, f and j and the same guidelines be followed.

The Form of Government Committee recommends to the 152nd Synod of the Reformed Presbyterian Church, Evangelical Synod the following two changes to the FOG:

1. Although according to the correction in the present Form of Government, V,5,g, it is stated that "Any exception to this six month provision shall be permitted only by 4/5 vote of the presbytery," your Form of Government Committee recommends *that this statement be deleted* and the FOG Committee's recommendation to this Synod regarding a three-fourths vote of presbytery on this matter of the six months period be substituted as follows: That in the Form of Government, V,5,g, there be inserted after the words, "for a period of time not less than 6 months" the following words:

"Which shall begin at the time of licensure, unless the presbytery on a three-fourths vote indicates that the candidate has had sufficient experience prior to the time of licensure. This trial of the candidate's talents shall be." The sentence shall then continue as printed, "Preferably under the tutelage . . ."

2. In the light of the different wording used in discussing the removal of names from the rolls of sessions in the Form of Government and the Book of Discipline when the same thought is intended, namely, the word "suspension" in FOG,II,10,q and r (p. 14, and the word "erase" in BOD, VII,2-4 (p. 17), the Form of Government Committee recommends, for the sake of uniformity and clarity, that FOG, II,q and r be amended by substituting the words "erasure" and "erased" for the words, "suspension" and "suspended" in the appropriate places.

3. We recommend that the committee be continued for the coming year.

Respectfully submitted,
W. Harold Mare, Chairman
Richard W. Gray
Robert G. Rayburn
Robert F. Reymond
DeWitt Watson

ACTION:

Dr. W. Harold Mare presented the two recommendations of the Committee, both of which were amendments to the Form of Government. They were adopted in separate motions and will be sent down to presbyteries for action. It was then moved and carried that the committee be continued for another year.

CHAPLAINS COMMITTEE REPORT

Time was extended by thirty minutes to hear the Chaplains Committee and to hold elections.

Rev. William Leonard reported for the committee calling in Chaplain David Peterson of the Army and Chaplain Beryl Hubbard of the Air Force to tell of their ministries. The written report follows:

Fathers and Brethren:

In these days of worldwide political instability, our chaplains continue serving the military community scattered over the globe. Most of these fine men are unable to worship with any of us in our churches, or visit our presbytery meetings. They serve, many of them in distant places. We must not forget them. We thank God for the five active duty chaplains serving in the U.S. Navy, four in the U.S. Army, and one in the U.S. Air Force, plus two in the Civil Air Patrol, four reserve and eight retired chaplains. One licentiate, upon expected ordination in June of this year, will transfer from an Army Reserve line officer status into the Chaplain branch.

Current addresses, where known, are given in Synod's Directory of ministers.

We are grateful again this year to the Chief of Chaplains, USAF, Major General Roy M. Terry, for a portion (\$150.00) of the Air Force Palm Sunday offering designated for denominations presently having chaplains serving on active duty. This gift was forwarded to Covenant Theological Seminary where most of our chaplains are trained.

The purpose of the Committee on Chaplains is to assist in the procurement of Chaplains from the denomination for the armed forces, Army, Navy, Air Force and the Civil Air Patrol. It coordinates the endorsing procedures required by these services through Presbytery, Synod and the Chaplains Committee. It represents the denomination, for chaplaincy matters in the offices of the Chiefs of Chaplains and assists active and reserve chaplains where needed. It disseminates information on chap-

laincy matters throughout the Synod. For service and information contact the Chairman at the address given at the end of this report.

OUR CURRENT ROSTER:

United States Army:

Robert H. Ackley, (Major)
Walter Ronald Case (CPT)
Howard T. Cross (Col)
David P. Peterson (Maj)

United States Navy:

Robert A. Bonner (Captain)
Robert J. Fiol (LCDR)
Arthur E. Hegeman (LCDR)
Robert B. Needham (LCDR)
Thomas E. Sidebotham (LCDR)

United States Air Force:

Beryl T. Hubbard

Retired Chaplains:

William B. Leonard, Jr. (CDR,
Navy)
James S. Martin (LTC, Army)
John M. MacGregor (Col, Army)
J. Norman McConnell (LTC, Air
Force)
Robert G. Rayburn (Col, Army)
Jonas Shepherd (Canadian Army)
Laurence H. Withington (Major,
Air Force)
John B. Youngs (LTC, Army)

Reserve Chaplains:

Alan K. Austin (Navy)
Patrick Morison (Air Force)
John Harris Langford (Army)
James E. Singleton (Army)

Civil Air Patrol:

Larry Billiter
George Ackley

CLERKS OF PRESBYTERIES, Correct addresses are important!

Department of the Army
Office of the Chief of Chaplains
Washington, D.C. 20314

Department of the Navy
Bureau of Naval Personnel
Office of the Chief of Chaplains
Washington, D.C. 20370

Chief of Chaplains, USAF (af/HCP)
Washington, D.C. 20330

When writing regarding *CAREER RESERVE STATUS:*

U.S. Air Force
Department of the Air Force
Office of the Chief of Chaplains
Washington, D.C. 20330

When writing regarding *CHAPLAIN CANDIDATE PROGRAM:* (Seminar-ians)

Department of the Air Force
AFMPC/HC
Randolph Air Force Base
Texas 78148

FOR RECOMMENDED FORM FOR ECCLESIASTICAL ENDORSEMENT,
See MINUTES OF 1973, p. 68.

Respectfully,
William B. Leonard, Jr.
6520 Old Ranc Road
Colorado Springs, CO 80908

ELECTION TO THE FRATERNAL RELATIONS COMMITTEE

The nominations for the Fraternal Relations Committee election were presented. The names of *Rev. George Miladin*, *Dr. J. Barton Payne*, and *Rev. Lyall Detlor* were nominated from the floor. Nominations were closed by motion and the vote taken. (*See page 148* for special election of *Dr. Robert G. Rayburn*).

*Rev. Gustav Blomquist	INC
*Rev. Donald MacNair	INC 2/3
*Dr. Robert Rayburn	INC 2/3

ELECTIONS TO THE CHAPLAINS COMMITTEE

Time was further extended by ten minutes to hold elections to the Chaplains' Committee.

The nominations for the Chaplains Committee were presented and by motion nominations were closed. The ballot and results follow:

<i>Rev. John MacGregor</i>	INC 2/3
<i>Rev. Harris Langford</i>	
<i>Rev. James Singleton</i>	

Announcements were made and Synod recessed and Mr. Charles Winkler led in prayer at 9:10 P.M.

WEDNESDAY MEETING

May 28, 1974

Rev. Robert Edmiston conducted a devotional service at 8:00 A.M. including a season of prayer.

Synod came to order at 8:50 A.M. at the call of the Moderator, Rev. Samuel Ward. Rev. William Mahlow led in prayer as the meeting was constituted.

Rev. DeWitt Watson expressed thanks for the response made during the past year to his medical needs.

The Moderator asked Dr. Gilchrist to take the chair while he announced that the Board of Home Missions had decided to employ Rev. LaRue Fritz as Executive Secretary.

Mr. Ward resumed the chair as Rev. Wilbur Siddons made announcements.

ADMINISTRATIVE COMMITTEE REPORT (continued)

Dr. William Barker presented the invitation to the RPCES from the Reformed Presbyterian Church of North America that Synod meet next year at Geneva College concurrently with the Synod of the Reformed Presbyterian Church of North America and the General Assembly of the Orthodox Presbyterian Church. The Committee recommendation that we accept the invitation, leaving the precise dates up to the Administrative Committee, was adopted.

MAGAZINE COMMITTEE REPORT

Dr. David Jones presented the report of the Magazine Committee as follows:

The report of *Mandate*, the denominational paper, is very brief this year.

(1) Only two issues have been published since Synod last year. The reason is financial. The editor believed it was wrong to continue publishing when there were outstanding bills to printers which had been unpaid for several years. Most of those bills are now paid.

(2) Regular financial support is crucial for regular publication. The editor, employed full-time otherwise and receiving no income from *Mandate*, wants to continue his role as editor. But he believes that the editorial work and the whole paper will suffer if he must also bear primary responsibility for the paper's financial support. The committee believes that because the paper seeks to serve the entire church and its agencies, support for the paper should ultimately become the responsibility of the Synod. A recommendation for including *Mandate* in Synod's budget is being forwarded to the Administrative Committee (See page 166).

(3) *Mandate* has need of approximately \$6,000 to publish 12 8-page issues during the coming year. A goal of 50c per communicant member per year seems appropriate for the denomination, and a modest investment.

(4) The committee urges Synod agencies to make fuller use of the paper as an information channel to the people of the denomination, and to consider an appropriate investment to cover the costs of such publication. NPM is the only agency which presently supports the paper, providing \$240/year.

(5) A new structure for editorial planning and review, involving the regular work of a committee-approved editorial committee, is being established.

(6) Circulation is now over 4,500, and the committee is committed to the policy of free distribution. The maintenance of paid subscription lists is prohibitively expensive.

Respectfully,
Joel Belz, Editor
for the Committee

It was moved and carried to instruct the Stated Clerk and the Moderator to present order of business for this afternoon and tomorrow.

JUDICIAL COMMISSION REPORT

Rev. Paul Alexander reported the following action on the complaint brought against the Midwestern Presbytery:

Decision: We reply to Dr. Clark's complaint that inasmuch as Midwestern Presbytery has admitted the irregularity of its action in waiving a provision of the Form of Government, and inasmuch as the validity of ordination depends neither on the perfection of the actions of the ordaining body nor the full compliance with every detailed provision of the Form of Government, we find the ordination in question to be valid. We caution the presbytery to strive for complete compliance with the Form of Government.

This was the unanimous decision of the commission.

A motion that this decision shall not be used as a precedent for future cases was seconded and lost. (*See page 131 where it was reconsidered*).

REFORMED PRESBYTERIAN FOUNDATION REPORT

Rev. Donald MacNair presented the following report for the Foundation:

Fathers and Brethren:

The Reformed Presbyterian Foundation was established to assist our church in the field of estate planning. Its potential for this service really is limitless.

Thus far, the Foundation has been serving the agencies of the church as its major function. The agencies have been supporting the ministry (as per direction from the General Synod when the Foundation was established) and, for undesignated distributions, they have received their share on a prorated basis.

The Foundation could easily serve local congregations as well. Call upon it.

We offer thanks to the Lord for His sustaining grace in this ministry.

Respectfully submitted,
Donald J. MacNair, President
Reformed Presbyterian Foundation

TREASURER'S REPORT

Dear Fathers and Brethren:

The activity of the Reformed Presbyterian Foundation during the year 1973 consisted mainly of servicing the existing contracts that the Foundation has with annuitants and depositors. In addition, \$10,000 was received for gift annuities and an additional \$4,000 was received to add to an existing deposit agreement.

Minor changes were made to the values listed in the financial report to reflect actuals based on a closer investigation of contract agreements and original contributions.

Excess revenue of approximately \$17,000 was received during the year, almost \$12,000 of which was added to the unrestricted balance. This amount is available for either the operation of the Foundation should it expand in the future, or distribution to the agencies supporting the Foundation, should the Board so direct. In the past, the unrestricted balance was maintained in order to provide a backstop for annuity payments, some of which are approaching zero contingent value. It is recommended that this practice be continued as long as the Foundation remains active and its total assets are less than one-half million dollars.

The Board met twice during the year and at its second meeting approved a new schedule of support and payout of distributions. The new level reflects more accurately the activity performed on behalf of the various agencies. In all but one case, the agencies have been faithful in their support of the Foundation.

The Foundation has potential to provide excellent service to the agencies in the area of deferred giving. The secretary/treasurer now is qualified to perform some of these functions, but on a limited basis because of his other full-time involvements. If the Foundation is to expand, a full-time director is necessary who can do extensive traveling. Plans for the year 1974 include additional assistance in the bookkeeping and secretarial function which thus far has been contributed by the seminary in return for use of some of the Foundation's office equipment. Although the Foundation's bookkeeping practices are essentially in conformity to the recognized audit guides for annuities and life income funds, additional work to bring about greater clarity and conformity will be undertaken in 1974. A number of inquiries from churches and individuals in the denomination were received and answered during the year and this type of activity is expected to increase as additional mailings and contacts are made on behalf of the Foundation.

Respectfully submitted,
Gordon D. Shaw
Secretary/Treasurer
April 10, 1974

TRUSTEES OF SYNOD REPORT

Dr. Frank Dyrness presented the report for the trustees as follows:

Fathers and Brethren:

The Trustees met several times during the past year to deal with responsibilities entrusted to them.

The capital funds of \$309,442.09 have been serviced by the Board and show an increase in the returns distributed to the various agencies and com-

mittees. A report of the Treasurer, Mr. Charles Eckardt, on securities, income and disbursements are a part of this report. The accounts have been audited by Mr. David M. Huber, Jr., a Certified Public Accountant.

The Annual Report to the Internal Revenue Service for the Denomination has been made through Attorney Donald Semisch, Legal Counsel for the Church. This must be kept current to protect each local church and and all our agencies. Any changes in name or status of any of these should be immediately reported to our Committee. The Identification Number of RPC,ES is 26-6399328.

A letter from Attorney Donald Semisch setting forth his services for the past year is a part of this report. (*Not presented to the Stated Clerk*).

A Commercial Blanket Bond covering all Boards, Agencies and Committees of the denomination, where funds are handled, continues in force.

All office work connected with the work of the Trustees continues to be done through the office of The Quarryville Presbyterian Home at no expense to the Denomination.

Respectfully submitted,
Charles B. Holliday
Secretary

THE REFORMED PRESBYTERIAN CHURCH EVANGELICAL SYNOD

Statement of Condition December 31, 1973 EXHIBIT I

ASSETS		
CURRENT ASSETS		
Cash in Banks		
Natl. Central Bank		
(Checking Account)	\$3,547.58	
Roosevelt Savings Bank, New York		
(Savings Account)	18,074.03	
Waterville Savings Bank, Maine		
(Savings Account)	<u>13,048.06</u>	
Total Current Assets		\$34,669.67
 INVESTMENTS (At Cost)		
Mortgages Reservable (Sched. A)	\$33,774.50	
Notes Receivable (Schedule B)	14,333.77	
Stocks & Bonds—At Cost		
(Sched. C)	147,513.31	
(Market Value \$155,070.02)		

Cert. of Deposit (Rockland Sav. Bank)	<u>20,000.00</u>	
Total Investments		<u>\$215,621.58</u>
TOTAL ASSETS		<u><u>\$250,291.25</u></u>

LIABILITIES AND EQUITY

LIABILITIES

Payable for Real Estate Taxes on Mortgages	<u>\$893.21</u>	
TOTAL LIABILITIES		\$893.21

EQUITY

Capital Funds (Exhibit II)	\$246,977.24	
Reserve-Appreciation on sale of Investments (By Action of 142nd General Synod)	<u>2,420.80</u>	
TOTAL EQUITY		<u><u>\$249,398.04</u></u>
TOTAL LIABILITIES & EQUITY		<u><u>\$250,291.25</u></u>

REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD STATEMENT OF INCOME Cash Basis

EXHIBIT III

For the Twelve Months Ended December 31, 1973

INCOME:

Investment Income		
Mortgages & Notes Interest	\$1,684.80	
Dividends & Interest-Stocks & Bonds	8,009.96	
Interest on Savings Accounts and Certificate of Deposit	3,538.75	
Interest from John Buchanan Trust	<u>3,840.92</u>	
TOTAL INCOME		\$17,074.43

EXPENSES:

Legal Retainer (Denomination's Attorney)	<u>\$300.00</u>
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Auditing Fee	200.00	
Mortgage Collection Commissions	13.42	
Telephone	56.18	
Stationery and Postage	15.73	
Commercial Blanket Bond for All Denom. Agencies for Two Years	884.00	
Safety Deposit Box	3.00	
Board Meeting Travel Expenses	41.19	
Flowers-J. C. Taylor Funeral	16.75	
TOTAL EXPENSES		<u>\$1,530.27</u>
NET INCOME FOR YEAR		<u><u>\$15,544.16</u></u>

DISTRIBUTION OF NET INCOME:

National Presbyterian Missions	\$1,647.68	
Board of Home Missions	1,140.94	
Christian Training, Inc.		
Robert Young Bequest	366.84	
Cedarville College Fund	144.56	
Lamb Fund	5,676.73	
World Presbyterian Missions	6,496.23	
Elizabeth Taylor Memorial Fund	71.18	
		<u><u>\$15,544.16</u></u>

MORTGAGES RECEIVABLE

SCHEDULE A

<i>Mortgagor</i>	<i>Interest Rate</i>	<i>Location of Property</i>	<i>Balance 12/31/73</i>
Calvary Presbyterian Church	6%	Warminster, Pa.	\$ 9,750.00
Village Seven Presbyterian Church	8%	Colo. Spr., Co.	20,000.00
Chas. J. Scavetti	5%	Phila., Pa.	749.00
Michael F. & Eleanor Panunto	6%	Phila., Pa.	281.55
Anne W. Miller	6%	Phila., Pa.	1,570.06
Alexander & Daisy Davis	6%	Phila., Pa.	1,423.89
TOTAL MORTGAGES RECEIVABLE			<u><u>\$33,774.50</u></u>

SCHEDULE B

NOTES RECEIVABLE

<i>Maker</i>	<i>Interest Rate</i>	<i>Location of Property</i>	<i>Balance 12/31/73</i>
Beechwood Ref. Presby. Church	5%	Havertown, Pa.	\$1,272.53
Calvary Presbyterian Church	5%	King of Prussia, Pa.	7,786.24
First Reformed Pres. Church	5%	Indianapolis, Ind.	2,075.00
The Presbyterian Ch.	5%	Manchester, Ct.	<u>3,200.00</u>
TOTAL NOTES RECEIVABLE			<u><u>\$14,333.77</u></u>

EXHIBIT II CAPITAL FUNDS (AT COST)

National Presbyterian Missions	\$32,790.77	
Board of Home Missions	22,718.67	
Christian Training, Inc.		
Robert Young Bequest	7,300.00	
Cedarville College Fund	2,894.16	
Lamb Fund	113,000.00	
World Presbyterian Missions	66,864.15	
Elizabeth Taylor Memorial Fund	<u>1,409.49</u>	
		\$246,977.24
World Presbyterian Missions-Trust Fund held by Provident Natl. Bank, Phila.		<u>62,464.85</u>
		\$309,442.09

STOCKS AND BONDS SCHEDULE C

<i>No. of Shares or Par Value</i>	<i>Stock</i>	<i>Cost</i>	<i>Unit Market Value</i>	<i>Total Market Value (12/31/73)</i>
134	Allegheny Power System Inc.	2996.20	20	\$2680.00
454	Amer. Tel. & Telegraph	29626.07	50 1/8	22756.75

20	Amer. Tel. & Tel.			
	\$4. Pref.	1008.84	57 3/8	1147.50
195	Assoc. Dry Goods Corp.	5274.38	26 3/8	5143.13
\$3000.00	Bethany Presby. Church	3000.00	100	3000.00
	6% Bonds			
500	Chase General Corp.	25.00	1/8	62.50
100	Cincinnati Gas and Elec.	2617.04	22 1/4	2225.00
\$19000.00	Covenant College—6%	19000.00	100	19000.00
	Bonds			
\$ 5000.00	Daylin Corp.—5% Bonds	2711.11	51	2550.00
200	Detroit and Canada	3100.00	13 1/4	2650.00
	Tunnel Corp.			
100	Duquesne Light Co.	1937.50	19 7/8	1987.50
200	Eagle-Picher Ind., Inc.	4528.94	18 1/2	3700.00
55	Exxon Corp.	4355.72	94 1/8	5176.88
892	First Penna. Corp.	13998.07	40 1/2	36126.00
171	Keystone Custodian	1871.61	7.81	1335.51
	Fund, Series B-4			
\$ 7000.00	Lykes-Youngstown Corp.	3574.19	62	4340.00
	7½% Bonds			
\$ 2000.00	McLean Presby. Church	2000.00	100	2000.00
	7% Bonds			
400	National City Lines	5050.00	9 1/2	3800.00
110	Niagara Mohawk	2242.92	13 3/8	1471.25
	Power Corp.			
250	Penn Square Mutual Fund	2149.12	6.79	1697.50
500	Phila. Electric Co.	9026.66	18	9000.00
48	Proctor and Gamble Corp.	2031.00	92	4416.00
249	Puritan Fund, Inc.	2413.26	9.30	2315.70
203.913	Putnam Income Fund, Inc.	1974.44	7.89	1608.87
100.169	Putnam Investors Fund,	778.28	9.03	904.53
114	Talcott National Corp.	2593.50	7.	798.00
2	U.S. National Bank	62.00	No Value	0
90	Warner-Lambert Co.	2769.83	37 3/8	3363.75
382.666	Wellington Fund	5506.69	10.26	3926.15
48	Westgate-Calif. Corp.	468.00	No Value	0
100	Wilmington Trust Co.	5500.00	40 1/2	4050.00
100	F. W. Woolworth	3322.94	18 3/8	1837.50
<hr/>				
TOTAL STOCKS &				
BONDS		\$147513.31		\$155070.02
UNREALIZED GAIN		7556.71		
<hr/>				
MARKET VALUE		\$155070.02		
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Each year these statements are examined by a Certified Public Accountant and an audited copy sent to the Clerk of Synod for inclusion in the annual minutes of the Reformed Presbyterian Church, Evangelical Synod.

Respectfully submitted,
Charles L. Eckardt
Treasurer

LAMB FUND REPORT

In the place of Mr. McGregor Scott, Rev. Franklin Dyrness reported for the Lamb Fund and presented the following written report:

Fathers and Brethren:

The Trustees of the Lamb and Theological Fund met several times during the year to carry out its responsibilities.

The following Ministerial students received Lamb Fund Loan Aid for the year 1973-74, totalling \$4,879.64:

T. C. Burroughs III	Don K. Clements
Peter H. Cross	Bill C. Greenwalt
Charles B. Holliday III	John R. Hill
Thomas Allen Kennedy	Philip H. Lancaster
Paul R. Meiners	Stephen W. Leonard
James M. Midberry	Frederick S. McFarland
Barry McWilliams	James A. Routsong
Paul M. Talley	Stephen T. Young

The Munson Hill Presbyterian Church of Falls Church, Virginia, was the only church to support last year's appeal of Synod. A gift of \$200.00 was sent by this Church.

Fifteen of the above students received \$298.00 plus \$12.50 (1/16 of the Munson Hill Church gift.) One student, not meeting the required number of study hours, received \$247.56 plus \$12.50.

Synod Trustees have reported a higher return on their investments this past year. Consequently, the Lamb Fund has approximately \$6,000.00 available for Loan Aid for the 1974-75 year.

During the past five years the Lamb Fund has averaged only \$5,700.00 per year for loans to worthy students. This means that each man has received slightly over \$300.00 per school year. While this small assistance has been appreciated, we feel it is too small. We would love to be able to grant the maximum amount of \$500.00 per student per year but until more of our churches and ministers are convinced of the importance of providing financial aid to our future ministers there is nothing that we can do.

The young men training for the ministry in our denomination deserve

our prayers and encouragement. Gifts to the Lamb Fund is an excellent way to do just that.

Respectfully submitted,
McGregor Scott
Secretary

Treasurer's Report—February 20, 1973 to February 20, 1974.

RECEIPTS:

Balance, February 20, 1973		
Savings Account	4,574.05	
Checking Account	208.37	4,782.42
	<hr/>	
Income, Board of Trustees		
1st Quarter 1973	1,181.16	
2nd Quarter 1973	1,188.24	
3rd Quarter 1973	1,550.62	
4th Quarter 1973	1,756.71	5,676.73
	<hr/>	
Gift—Munson Hill Presbyterian Church	200.00	
Bank Interest, 1973	235.02	435.02
	<hr/>	
		10,894.17
		<hr/>

EXPENDITURES:

Lamb Fund Aid, September 1973	2,334.36	
Lamb Fund Aid, February 1974	2,545.28	4,879.64
	<hr/>	
Bank Charges	4.00	
Postage and Mailing	5.00	9.00
	<hr/>	
Balance, February 20, 1974		
Savings Account	5,995.80	
Checking Account	9.73	6,005.53
	<hr/>	
		10,894.17
		<hr/>

Respectfully submitted,
Ernest Breen, Treasurer
Lamb Fund Trustees

PENSION FUND REPORT

Rev. Frank Dyrness gave the report for the Pension Fund as follows:

Fathers and Brethren:

The Pension Fund Committee met several times during the past year to carry out the responsibilities entrusted to it.

At present, there are 291 contract participants of which eleven have been added during this past year. Twelve participants, including four new ones, namely: Dr. and Mrs. Chisholm, Miss Charlotte Brannock and Mrs. James McClintock (lump sum) received pension payments during the past year for a total of \$4,280.57.

One of the participants, Miss Alva Foster, died on January 3, 1974. Miss Foster was one of the original workers at our former Children's Home in Kentucky.

The following is a statement of receipts, disbursements and investments of the Fund for the year April 1, 1973-March 31, 1974.

Treasurer's Report—Cash Account 4/1/73 Through 3/31/74:

Balance Auditor's Report as of 3/31/73		\$33,287.33
RECEIPTS 4/1/73 to 3/31/74		
Credit to Participant's Accounts	\$53,872.83	
Credit to Reserve (Div. & Int.)	17,777.84	
Return of Investments	37,250.00	
Miscellaneous	27.42	
Total Receipts		<u>\$108,928.09</u>
Total Receipts and Balance		\$142,215.42
DISBURSED		
Pensions	\$4,280.57	
Insurance	\$11,531.27	
Auditor	825.00	
Investments	\$122,732.30	
Miscellaneous	124.66	
Total Disbursed		<u>\$139,493.80</u>
Balance 3/31/74		\$ 2,721.62

A Certified Public Accountant's Report from Miller and Miller of York, Pennsylvania, will be presented to the Clerk of Synod and should be considered a part of this report.

This past year the Pension Committee decided to make distribution of the balance of \$116,967.76 in the Reserve Account to the individuals

ual participant's accounts on a percentage basis equalling 39%. This will be done on an annual basis hereafter. The Committee also decided beginning with the present year 1973-74 to adjust to the individual participant's accounts (on a plus or minus percentage basis) any capital gains or losses as revealed in the Annual Audit.

At present, the total life insurance carried on participants with the Presbyterian Ministers' Fund is \$602,000.00.

Until June 1, 1973, the accounts and bookkeeping of the Fund were done in the office at WPM by Miss Katherine Richards. For this there was no charge. We are most grateful for the years of service rendered by Miss Richards and the time permitted for this by WPM. On June 1, 1973, this work was transferred to the Quarryville Presbyterian Home where it now is under the direction of the new Treasurer of the Fund, Mr. Floyd Rundle. Reverend William A. Mahlow, the former Treasurer, has been elected as Chairman.

Inflation has made a real threat to the security of the participants and must be considered by churches and agencies making contributions for those who are covered by the Plan. To guarantee a more reasonable retirement benefit, the amounts contributed should be up-graded in a large measure. WPM has already taken steps in this direction. It is hoped that that churches and agencies will give serious consideration and take definite action in this regard.

Our Denomination rejoices in the blessings of God, both numerically and spiritually. It behooves all of us to realize our responsibility as it relates to those who serve our movement so faithfully. This is a God-given obligation which we dare not ignore.

The Committee appreciates the fine cooperation evidenced by the Denomination during the past year. A word of appreciation should be expressed to our new Treasurer, Mr. Floyd Rundle, for his efficient efforts in handling the financial affairs of the Fund and directing members of the office staff of The Quarryville Presbyterian Home who assist him. All of this is done without any expense whatsoever to the Denomination or Pension Fund.

All payments to the Fund should be made payable to the Pension Fund, RPC,ES, and sent to: Pension Fund, RPC,ES, R.D. 2, Box 12-A, Quarryville, Pennsylvania 17566. The name of the person for whom the contribution is being made should accompany the check and the amount for each if it is for more than one individual.

The Committee offers the following recommendation for consideration of the Synod.

RECOMMENDATION:

ARTICLE X-INSURANCE-Add:

"The Committee may purchase Term Insurance for all participants up

to the age of 51, the Fund being the absolute beneficiary of same." Reason: The purpose is that in the event of the death of a participant, before the age of 51, there would not be less than \$6,000.00 or more than \$24,000.00 that would be realized and added to the deceased participant's account. This would enable the Fund to give larger pension payments to the deceased participant's spouse or dependents.

Respectfully submitted,
F.S. Dymess
Secretary

ACTION:

The recommendation included in the report was adopted.

There was a recess at 10:15 A.M. and Synod reconvened at 10:30 A.M.

The following docket for the remainder of the morning was then adopted by motion:

1. Election
2. Evangelism Committee Report
3. Ministerial Welfare and Benefit Report
4. Knollwood Lodge Report
5. Elections

ELECTIONS

Elections were then held for the following committees with results as noted:

TO MAGAZINE COMMITTEE

Rev. Render Caines was nominated from the floor; then nominations were closed by motion. The ballot included:

Rev. Jack Buckley
Dr. J. Barton Payne
Dr. Paul Gilchrist
Rev. Robert Case

TO JUDICIAL COMMISSION

Nominations were closed by motion and the vote taken. The ballot with results:

Regular	<i>Dr. R. Laird Harris</i>	<i>INC</i>
	Rev. John Palmer	<i>INC 2/3</i>
Alternate	<i>Rev. Willard Armes</i>	<i>INC 2/3</i>
Alternate	<i>Dr. J. Barton Payne</i>	
Regular	<i>John Van Voorhes</i>	

TO REFORMED PRESBYTERIAN FOUNDATION

By motion for a white ballot the nominees offered by the nominating committee were elected, namely:

Vernon Pierce *INC*
Richard Smith

TO TRUSTEES OF SYNOD

The name of Mr. Carl A. Darger was added from the floor; the nominations were closed by motion. The following are the ballot and results of the election:

**William Bonner*

INC

**Chalmers Elder*

INC 2/3

**Rev. William Phillips*

Robert Coie

EVANGELISM COMMITTEE REPORT

Rev. Kyle Thurman presented the report of the special committee on Evangelism as follows:

Your committee on Evangelism this year has actively promoted the Coral Ridge Plan of Evangelism. Several of our ministers have attended the clinic at Fort Lauderdale or clinics sponsored by them. Those who have attended clinics and have put this plan in effect all testify to the value as a help to laymen in their witness for Christ. The plan has been implemented in different ways, but the basic element is always the same. It is a means by which Christians are made more proficient and thus more confident in their witness.

Your committee has had the privilege of assisting some of our pastors in arranging special evangelistic meetings. We have corresponded with all of those who have made requests for help. Following our synod of last year Dr. Rayburn and Dr. Reymond examined several evangelists of the Presbyterian Evangelistic Fellowship and several of these men have been recommended to our churches.

Perhaps the most significant work of the year involved a questionnaire which was sent to all pastors concerning what is being done in evangelism and asking for suggestions as to ways in which this committee may be helpful. The questionnaire had a fair response. Fifty-nine pastors or elders of churches responded. We note that 16 churches of the 59 reporting had special evangelistic meetings during the past year; 27 of the reporting churches had Bible conferences; 29 were involved with Home Bible Classes and 38 had visitation evangelism programs. It is our hope that in succeeding years we will see all of our churches using more of their opportunities for evangelism.

The suggestions received from our men indicate that their greatest desires for help are in the following areas:

1. To help more men participate in the Visitation Evangelism Clinic. Some of our men have found it impossible to afford the \$150.00 for tuition plus the travel expense of attending the clinic in Florida.

2. A list of specific men as evangelists who may be most suitable to RP churches.

3. Production of materials to aid in evangelism and publication of mater-

ial concerning evangelism which may be an encouragement to the churches:

In response to these requests we have made arrangements for all of our men to receive copies of a magazine produced by Presbyterian Evangelistic Fellowship with articles on evangelism and reports of evangelistic meetings. We have also placed the names of our pastors with the Evangelism Explosion so that they may send the news bulletin which they are planning.

With respect to helping more men with the visitation clinics we have conveyed this need to men in the Coral Ridge program. They have begun to have clinics in various cities, and we plan to make all of our men aware of these opportunities during the coming year.

We also hope to have a list of recommended evangelists for our church. If any church of this synod wishes to conduct an evangelistic series and has problems which stand in the way, we urge sessions and presbyteries to correspond with this committee to seek help in overcoming particular problems.

Your committee has been glad to serve and feels that there is a need for this committee to be established as a permanent committee of synod and therefore we make the following recommendation:

RECOMMENDATION:

That the 152nd General Synod of the Reformed Presbyterian Church, Evangelical Synod, elect a committee on Evangelism in three classes with four members in each class.

Thomas G. Cross, Chairman
Kenneth A. Horner
Robert Reymond
Kyle Thurman

Wyatt Folds, Jr.
Robert Rayburn
Flournoy Shepperson, Jr.

TREASURER'S REPORT

May 1973-May 1974

Balance, May 1, 1973	\$309.92
Disbursements:	
Covenant College (room/board for Mr. Hill and Mr. Wilkinson, invited guests to synod)	\$45.00
Rev. Mr. Ben Wilkinson (travel expense to synod)	30.00
Campus Crusade for Christ, tracts	8.50
Christian Reformed Board of Home Missions, tracts	6.35
Navigators, tracts	9.20
Grason Publications, tracts	5.60
Total Disbursements	104.65
Checking Account less disbursements	\$205.27
Income	
Great Plains Bible Camp, Underwood, N.D.	\$ 5.00
Faith Presbyterian Church, Wilmington, Del.	50.00

Covenant Presbyterian Church, Cherry Hill, N.J.	30.00	
Total Income		\$ 85.00
Checking Account plus deposits		\$290.27
Account Balance as of May 1974		\$290.27

Wyatt Folds, Jr., Treasurer

ACTION:

The recommendation was moved and seconded. The Moderator, Mr. Ward, called on Dr. Harris to take the chair. It was moved and seconded that Synod erect an agency for Evangelism. A substitute was moved and seconded to erect a service committee. (*Continued below*).

According to the orders of the day, after announcements, Synod recessed at 11:45 A.M. with prayer being made by Rev. Raymond Wright.

WEDNESDAY AFTERNOON

Dr. R. Laird Harris called the meeting to order at 1:30 P.M., with Rev. Mack Weiford leading in prayer.

A motion to refer the whole matter of a permanent committee on Evangelism to the Administrative Committee lost. The substitute carried. As the amendment to the main motion, it carried. The recommendation as amended to make this a service committee then carried. In order to follow the provisions of the Standing Rules of Synod, Mr. Thurman on motion, proposed that the Standing Rules, XIV, 3, be amended so as to include an Evangelism Committee composed of twelve members to promote Evangelism in the Synod. This was seconded and carried. On motion, the committee was continued with five more members to be appointed.

CHANGE IN DOCKET

The following was proposed by the Stated Clerk, Dr. Gilchrist, as the docket this afternoon and tomorrow and by motion adopted.

WEDNESDAY AFTERNOON

1. Knollwood Lodge Report
2. Elections
3. Study Committee on Speaking in Tongues
4. Study Committee of Divorce and Remarriage
5. Study Committee on Seeking Tax Funds for Christian Schools

(RECESS 4:30-6:30)

WEDNESDAY EVENING

6. Bills and Overtures Report
7. Audit Committee Report
8. Presbytery Records Report
9. Elections to Nominating Committee
10. Study Committee on Abortion Report

THURSDAY MORNING

- 8:00 A.M. Memorial Service with Devotional Service
8:50 A.M. History of the Church Committee
Archivist
Attendance and Expense
Treasurer's Report
Proposed Budget for Synod (1974-1975)
10:30 A.M. Study Committee of "Gifts for Ordination"
Study Committee on "World Wide Presbyterian Church"
Women's Synodical Report
Resolutions Committee Report
Miscellaneous Business
Minutes
Adjournment
Singing of Psalm 133
Prayer
Benediction by the Moderator

MINISTERIAL WELFARE AND BENEFITS REPORT, HOSPITALIZATION

Mr. Gordon Shaw gave the report for the committee and Rev. Franklin Dyrness reported on the Hospitalization Plan. Their reports follow:

Fathers and Brethren:

In years past the principal function of the Ministerial Welfare and Benefits Committee has been its direction of the Synod's Hospitalization and Insurance Plan, and this report from Treasurer Franklin Dyrness follows. The Committee, however, is also eager to fulfill its role in serving the pastors of the denomination with a deacons' fund. Two special needs were shared with the church this year.

Disbursements totaling \$1,700.00 were made this past year to three ministers. Of this amount \$1,290.00 was received in response to a special letter of appeal, and the balance of \$480.00 was voted from the Committee's treasury, leaving a balance on hand of \$658.93.

Anyone who is aware of ministers with special needs should inform me or one of the other members of the Ministerial Welfare and Benefits Committee.

Sincerely yours,
Rudolph F. Schmidt
Committee Chairman
Ministerial Welfare and
Benefits Committee

HOSPITALIZATION PLAN

The Medical Insurance Plan known as Synod's Hospitalization Plan, carried through Inter-County Hospitalization Plan, Inc., has continued

to be accepted with appreciation in the overall by the Denomination. At present, there are 275 participants, representing approximately 1,000 persons. These are all covered with complete hospitalization costs, diagnostic and Blue Shield 100. (This pays the prevailing rates of doctors in the area in which a claim is made.) Routine doctor bills are not covered. The booklet describing the Plan states what is covered by the Plan.

There are 168 participants who are covered by Inter-County's and Blue Shield's "65 Special". There are 235 participants who are covered by Term Insurance with the Ministers Life and Casualty Union, 112 of which have double term insurance, which gives death benefits to the participants ranging from \$1,000.00 to \$12,000.00 depending on the age of the person insure.

The total claims paid for the calendar year 1973 is given in the income and disbursement part of this report. It should be noted that \$5,325.10 was taken from our Reserve Account since the claims exceeded the amount of the premiums by that amount. Attached to this report is a list of all Hospital Claims paid in 1973. The claims also exceeded Blue Shield 100 so we have been notified there will be a modest increase for that coverage beginning June 1, 1974.

The Hospitalization Plan has been devised primarily for ministers, missionaries, and employees of various agencies and churches of the Denomination. Elders, deacons, ministerial students may also be considered for coverage under the Plan. Term Insurance is only available to the first group and the ministerial students.

The Reserve Account as of January 1, 1974, had a balance of \$43,797.97. This has been possible by certain dividends received from Ministers Life and Casualty Union, interest on unused funds and also due to the fact that there is no charge made to the Plan for the office work which continues to be done by the office staff at the Quarryville Presbyterian Home. Total assets received for the year were \$113,549.45.

There have been a few complaints as in past years but in practically every case it is due to the participant not following the instructions in the booklet which states how to make claims. All claims must be sent to Inter-County Hospitalization Plan, Inc., Foxcroft Square, Jenkintown, Pennsylvania 19046 (See page 10 of booklet). There is no need for an insurance claim blank to be used but simply have the participant show his identification card with the name of the Plan and the agreement number to the hospital or doctor and ask them to send their itemized bill direct to Inter-County. Existing conditions are not covered, as the cost would become excessive for all in the Plan. We ask ministers not to recommend lay people who are poor health risks, as this would be at a cost to all who are in the Plan which is primarily for the ministers, missionaries and church workers.

Requests have been made for a major medical coverage and the Committee in charge of the Plan has worked out the revision to the Plan

which will become effective June 1, 1974. This will provide for continued hospital coverage as it is now offered in the Plan up to \$5,000.00 for each person in any calendar year. Beyond this, the Plan will pay 80% on the next \$20,000.00, or for a total coverage of \$25,000.00 in each calendar year. Diagnostic and Blue Shield 100 will continue on present basis. For all participants but Elders, Deacons and Trustees (non-salaried by the Church), there will be included two units of Term Insurance.

The office at Quarryville appreciates the cooperation of the participants. Please remember that this is a mutual insurance coverage and notice are not sent out except where one is delinquent. Failure to make payments on time permits the office at Quarryville to drop the coverage of a participant. Hence, we ask all participants to be careful about their payments and to be prompt in paying them.

All *PAYMENTS* are to be made payable to:

"HOSPITALIZATION"

RD 2 BOX 12-A

QUARRYVILLE, PA 17566

and NOT to Inter-County.

All *CLAIMS* are to be mailed to:

"INTER-COUNTY HOSPITALIZATION PLAN, INC."

FOXCROFT SQUARE

JENKINTOWN, PA 19046

Any serious problems can be referred to the Quarryville office.

Respectfully submitted,
F. S. Dyrness, Treasurer
Charles L. Eckardt,
Asst. Treasurer

MINISTERIAL WELFARE AND BENEFITS COMMITTEE—STATEMENT OF INCOME

For the Period January 1, 1973 to December 31, 1973

INCOME

Hospitalization Premiums	\$91,079.19
Term Insurance Premiums	8,139.10
Service Charge	166.00
Interest on Savings Accounts	
Rockland	449.44
Roosevelt	1,346.82
Refund Inter-County	8,326.27
Dividends, ML&CU	3,042.63
Total Receipts for Year 1973	\$113,549.45

Balance as of 1/1/73 Checking Account
Farmers National Bank

4,089.52

Balance as of 1/1/73 Savings Accounts	
Roosevelt	33,993.40
Rockland	<u>5,936.01</u>

Gross Cash Available for 1973	\$157,568.38
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DISBURSEMENTS

Hospitalization Premiums	
Regular Payments	89,279.72
Hospitalization Premiums	
Reserve Account (1st Qtr.)	<u>5,613.97</u>
Total	94,893.69

Additional Hosp. Payment to Participant (Little)	237.55
Term Insurance Premiums	7,702.00
Hospitalization Premium Refunds to Participant	333.80
Term Insurance Premium Refunds to Participant	16.00
Service Charge Refund to Participant	1.00
Supplies, postage, printing, telephone	211.72
Auditor's fee	<u>100.00</u>
Total	\$103,495.76

Purchase of Certificate of Deposit	40,000.00
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Balance Checking Account 1/1/74	4,654.41
Balance Savings Account—Roosevelt	340.22
Balance Savings Account—Rockland	<u>9,077.99</u>
Total	\$157,568.38

HOSPITALIZATION

Advance premiums from participants as of 1/1/74

Hospitalization	8,733.70
Term Insurance.	1,274.50
65 Special	<u>266.45</u>
Total	\$10,274.65

Gross Assets 1/1/74	54,072.62
Less Adv. Premiums	<u>10,274.65</u>
Balance in Reserve Account	43,797.97
Balance in Reserve Account 1972 (1/1/72)	<u>32,470.45</u>
Net Increase for Year 1973	\$11,327.52

"HOSPITALIZATION"—R. D. 2, Box 12—A, Quarryville, PA 17566

F.S. Dymess, D.D., Treasurer
Charles L. Eckardt, Assistant Treasurer

Telephone: (717)786-7321

Rates—Effective June 1, 1974
Hospitalization, Diagnostic and Blue Shield "100"
Major Medical and Term Insurance (Two Units)

	<i>Monthly Payment</i>
One Person	\$18.00
Husband and Wife (No Maternity or Children)	34.00
Husband and Wife (With Maternity and Children under 19 and up to 23*)	40.00
Parent and One Child under 19 and up to 23*	34.00
Parent and Children under 19 and up to 23*	38.14
Related Dependent under 65	15.00
65 Special—A supplement to Medicare A & B	5.35

THERE IS A \$1.00 SERVICE CHARGE WITH EACH PAYMENT.

*Unmarried dependent children 19 to 23 who are full-time college students will be covered at no extra charge, if requested, and our office is notified of their student status at least annually. Each subscriber must notify our office of any changed status of such children to make certain they do not lose their coverage in this Plan.

TERM INSURANCE

This is included and required for those eligible. The rate is \$4.00 per month for two units and is included in the above rates. Those not qualifying for Term Insurance should deduct \$4.00 from above rates. Optional triple coverage is available for Ministers and Missionaries for an additional \$2.00 per month.

Term Insurance is not available to Elders, Deacons, Trustees or persons over 65 years of age.

Decreasing Term Group Life Insurance Benefit Schedule Per Unit———

Attained Age:	Insurance Amount
Less than 31 years	\$12,000.00
31 years but less than 36 years	10,000.00
36 years but less than 41 years	7,500.00
41 years but less than 46 years	5,000.00
46 years but less than 51 years	3,000.00
51 years but less than 56 years	2,000.00
56 years but less than 61 years	1,300.00
61 years but less than 66 years	1,000.00

PLEASE MAKE ALL CHECKS PAYABLE TO "HOSPITALIZATION" and MAIL TO R. D. 2, Box 12-A, QUARRYVILLE, PENNSYLVANIA 17566 AND STATE FOR WHOM PAYMENT IS MADE AND PERIOD OF COVERAGE. PREMIUM PAYMENTS MUST BE RECEIVED BY THE 15TH OF THE MONTH PRIOR TO THE COVERAGE PERIOD.

WHAT TO DO WHEN MAKING A CLAIM: Please consult your "Hospitalization" Booklet, Pages 9 and 10, for detailed information regarding the Plan, coverage, method of making claims, etc.

Synod's Hospitalization Plan, Inc.
Hospital Claims Paid—January 1–December 31, 1973

<i>Name of Insured</i>	<i>No. of Claims</i>	<i>Amount Paid</i>
Ackley, G.	2	693.90
Aeschliman, R.	2	66.80
Albany, W.	1	374.50
Alexander, P.	1	32.00
Allison, D.	1	252.60
Andres, L.	5	127.00
Armes, S.	1	1,078.45
Auffarth, R.	2	56.25
Baldwin, A.	1	23.00
Barrett, R.	2	62.00
Belz, M.	3	373.74
Benson, D.	1	207.20
Blomquist, G.	1	353.75
Bragdon, G.	2	73.50
Brauning, W.	1	1,158.60
Breen, M.	2	402.60
Broadbooks, E.	1	72.00
Brown, S.	9	213.00
Burke, F.	1	303.35
Carmichael, J.	1	26.00
Clark, J.	5	98.00
Cochran, E.	1	362.10
Cox, R.	1	273.40
Craggs, R.	1	35.00
Crane, F.	1	245.65
Davis, W.	1	311.80
DeVelde, E.	2	154.15
Dodds, R.	2	583.10
Doepeke, P.	1	484.00
Donaldson, L.	1	358.90
Dykema, D.	5	623.00
Eckardt, C.	1	12.75

Edmiston, R.	3	104.00
Engstrom, T.	3	489.55
Eppinger, E.	1	579.10
Fiol B.	4	523.69
Fiol, D.	1	58.00
Fiol, F.	1	135.00
Folds, W.	1	191.00
Foxwell, P.	3	392.90
Gienapp, W.	2	502.23
Goden, R.	1	117.31
Gutknecht, R.	1	31.80
Gwin, C.	2	866.03
Hanson, J.	1	437.80
Harris, D.	3	1,243.19
Hathaway, H.	1	15.00
Henry, H.	1	9.00
Hight, H.	3	296.15
Hogan, J.	1	35.00
Holliday, C.	3	3,342.70
Hoogstrate, J.	1	576.35
Hopkins, D.	1	170.50
Horner, K.	1	378.55
Hunt, J.	1	589.00
Johnson, E.	7	199.00
Johnston, R.	1	13.75
Jones, A.	2	321.55
Jones, T.	1	45.00
Kamrath, R.	1	30.00
Kaufmann, S.	1	75.70
Kay, A.	5	110.00
Kay, J.	1	317.55
Kegerreis, F.	1	5.00
Kern, J.	1	30.40
Laird, B.	4	1,158.35
Lingle, R.	1	23.00
Little, J.	3	284.90
Long, J.	4	626.04
Lyons, W.	2	709.80
Malkus, N.	3	125.00
McCall, N.	3	973.90
McDonough, D.	2	63.00
McWilliams, R.	1	35.00
Miladin, G.	1	26.75
Moore, B.	1	130.00
Morison, P.	1	314.65
Morton, J.	1	20.75

Myer, R.	5	3,445.15
Myers, W.	1	772.80
Omerly, G.	1	272.00
Ooms, L.	2	48.10
Pett, M.	2	823.27
Phillips, F.	1	1,068.19
Raines, R.	2	986.90
Rowe, R.	4	1,273.85
Schneider, L.	2	2,139.90
Scott, A.	1	70.00
Senneker, J.	2	84.00
Shafer, R.	2	295.00
Sharp, L.	1	35.00
Shaw, R.	2	431.80
Shepperson, F.	1	1,137.59
Shuler, B.	1	55.00
Schultz, M.	3	4,827.35
Singleton, J.	2	833.10
Smick, F., Jr.	4	551.50
Smith, G.	1	31.50
Sneller, A.	3	904.11
Steele, E. A. III	1	199.79
Stewart, C.	5	62.80
Swayne, R.	1	52.50
Thompson, D.	4	64.00
Thurman, K.	1	90.50
Tonnessen, G.	2	88.92
Tyson, E.	2	1,100.10
Underwood, A.	1	155.40
Waldecker, T.	1	44.10
Wallace, K.	5	657.70
Ward, S.	10	1,696.88
Watson, D.	2	269.85
Weiford, M.	1	25.00
Weist, J.	2	37.00
West, D.	2	446.20
Weston, D.	4	308.45
White, E.	1	5.00
Wildeman, R. A. Jr.	3	379.55
Wildeman, R. A. Sr.	1	360.90
Wolf, R.	3	611.05
Wolfgang, W.	4	419.95
Total	250	\$53,391.78

Plus 12% Paid to Inter-County 6,407.00

Total Paid Out for Hospital Charges \$59,798.78

Amount Paid for Blue Shield	27,216.71
Amount Paid for 65 Special	7,493.05
Total Paid to Insurance Company	\$94,508.54

The above claims are only for Hospital Claims paid. Blue Shield and 65 Special Claims are above this and for which we do not have an accurate report from the insurance company as to the claims paid.

ELECTION TO WORLD PRESBYTERIAN MISSIONS

When the ballot was presented the names of *Rev. Harold Burkhart* and *Rev. Arthur Kay* were added from the floor. It was then moved and carried to close nominations. The ballot and results of the election follow:

*Charles Eckardt	INC 2/3
*Dr. Nelson Kennedy	INC 2/3
*Dr. R. Laird Harris	INC
*Floyd Rundle	INC 2/3
*McGregor Scott	INC 2/3 (1975)
*Rev. Frank Smick	INC 2/3
*Dr. John Young	INC 2/3 CTI
*Dr. Synesio Lyra	INC 2/3 CTI
*Rev. Robert Auffarth	
*Dr. William Hall	2/3 Cov. Coll. (1976)

KNOLLWOOD LODGE REPORT

Rev. Donald MacNair reported for the committee and the written report is as follows:

Dear Fathers and Brethren:

The ministry of Knollwood Presbyterian Lodge was conducted under the administration of the Rev. and Mrs. John Young last summer (1973). It is evident that God used them for His glory, along with the entire staff, for which we offer sincere praise to His Name.

The financial needs of the Lodge have always made it necessary to receive gifts as well as the room and board fees paid by the guests. Last year, in addition, the summer's gasoline shortage caused a large number of last minute cancelations. The result was a poor summer financially.

The Board of Directors, in weighing the financial records of all the years in which it has operated the Lodge, determined that it could not conscientiously continue to go on. Therefore, the Board of Directors voted to discontinue this ministry, to sell the property, and to divide the assets equally between our two churches. The Board further decided to recommend to the respective judicatories that they distribute their respec-

tive judicatories that they distribute their respective share in accordance with their previously agreed upon percentage allocation among their agencies and committees.

The property has been sold. All told, \$32,000 will be received for the property. It is anticipated that this will mean that after all outstanding bills and loans are paid, our churches will receive a total of about \$30,000 to be divided equally.

The Board of Directors, aware that this entire project had its roots in the generosity of the Presley W. Edwards' family, offered the property to Mr. Edwards before offering it to the public. Through Mr. Edwards, a charitable trust proposed to buy the property and this proposal was accepted.

It should be understood that \$5,000 has been received by the Directors. The remainder will be paid at \$100 per month at 6% interest, but the privilege of prior payment without penalty by the purchaser has been granted.

RECOMMENDATIONS:

The Board of Directors believes it would be wise to maintain its same membership for this year so that the final details of this transaction may be completed in an expeditious manner. It is recommended that the details of receiving and distributing the payments be transferred to the Trustees of General Synod/General Assembly, respectively, at the 1974 meeting of these judicatories. It is anticipated that the Board of Directors will petition their respective judicatories to be dissolved in 1975.

We praise God for all He has done through this ministry. Very explicit blessings can be cited, but space does not warrant their being listed.

May God continue to use the work already accomplished at Knollwood Presbyterian Lodge for His glory.

Respectfully submitted,

Donald J. MacNair

President

Knollwood Presbyterian Lodge

Treasurer's Report for Knollwood Presbyterian Lodge

October 1972 through September 1973

BALANCE ON HAND, September 30, 1972	\$1138.95
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RECEIPTS

Special Contributions (including \$1095.00 from Patron's program)	4545.00
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Receipts during operating season	1321.03
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Miscellaneous	14.63
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TOTAL RECEIPTS	\$5880.66
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TOTAL FUNDS	\$7019.61
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DISBURSEMENTS

Operating Expenses

Staff wages	740.00	
Host (and Hostess)	275.00	
Wages for others	81.00	
Travel for staff and speaker	562.79	
Licenses (motel, restaurant)	40.00	
Food	847.09	
Electricity	379.56	
Boat operation	44.84	
Speaker	25.00	
Telephone	159.33	
Advertising	157.65	
Insurance	621.00	
Expenses for board meeting	41.00	
Miscellaneous	62.61	\$4036.87
Expenses for securing Patrons' support		158.53
Capital Outlay		
Plumbing (Septic Tank)	1521.95	
Repairs and improvements to buildings (maintenance)	104.47	1626.42
Repayments on loan		1097.41
TOTAL DISBURSEMENTS		6919.23
BALANCE ON HAND, September 30, 1973		100.38
		\$7019.61

ACTION:

The two recommendations of the report were adopted in separate actions, the first one having the effect of the re-election of the retiring class of the board, namely, *Rev. Willard Armes* and *Rev. Ted Engstrom*. For action on second recommendation, see page 42f, Administrative Committee, recommendation (9). It was then moved and carried to propose the amendment to the Standing Rules to eliminate the committee for Knollwood Lodge after the 153rd Synod.

MINISTERIAL WELFARE AND BENEFITS ELECTION

The men presented by the Nominations Committee were elected by white ballot:

**Rev. Richard Aeschliman*

INC 2/3

**Harold Jones*

**Rev. Arthur Scott*

STUDY COMMITTEE ON SPEAKING IN TONGUES REPORT

Dr. Robert Reymond reported for the committee as follows:

Fathers and Brethren:

The 151st General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting at Covenant College, Lookout Mountain, Tennessee, on May 18-24, 1973, requested a study committee to attempt to determine:

- (1) the meaning of the word "*mysteries*" in 1 Corinthians 14:2;
- (2) whether the glossolalist ("*tongues speaker*") in 1 Corinthians 14 understood what he himself was saying in his charismatic language; and
- (3) the meaning of the phrase "*that which is perfect*" in 1 Corinthians 13:10.

This study was requested because of the continuing difficulty many commissioners have expressed with the third recommendation of the earlier study report to the 149th General Synod, which study was distributed in pamphlet form under the title, *Speaking in Tongues* (see Minutes, 1971, pp. 87-100).

The present study found much with which it could agree in the earlier report. Specifically, Committee supports all nine conclusions of the previous report with the exception of the seventh one, and all four recommendations with the exception of the third one. The reasons for these exceptions will become apparent as we address ourselves to the three issues before Synod at the present time.

The earlier study report affirms nothing directly about the first of these three issues, but it does draw definite conclusions relative to the other two. Concerning the second issue, then, it declares:

"... both Paul and modern tongues speakers say that the gift does *not involve the mind* (14:14). This brings an additional problem: if the nature of tongues *does not involve the mind*, how can the gift fulfil its function of edifying the individual? There are no rational answers to this problem because we don't fully know as we are fully known. Perhaps we can draw an example of this *non-rational edifying* from our own experiences of Christian fellowship. Why are we not even tempted to stay at home and listen to the very best preacher we can find on the radio? Isn't it because we are edified by *the physical presence of other believers*?" (Minutes, 1971, p. 95; italics by Committee).

Consequently, the seventh conclusion of the report reads as follows: "These tongues [of 1 Corinthians 14] *were not intelligible to the speaker* apart from a special gift of interpretation, but were a means of personal edification *even though unintelligible*" (Minutes, 1971, p. 98, italics by Committee).

Concerning the third issue, that dealing with the meaning of "*that which is perfect*," the earlier report concludes:

"1 Corinthians 13:8-13 teaches when the gifts will end. The gifts

will have no more purpose when the perfect comes. The perfect is described as mature manhood, seeing clearly, and understanding fully. *This cannot mean the completion of the New Testament canon by the apostles. The perfect will come when our Lord Jesus returns*, for then we will be like him (mature manhood), for then we will see him as he is (seeing clearly), as John writes in 1 John 3:2. *Until our Lord returns, Paul says, the gifts, temporary as they are, will remain.*" (Minutes, 1971, p. 95; italics by Committee).

The earlier report also reminds us that our *Form of Government* (V,1) states that while glossolalia is "not given to the church in all ages," it is "given in special times and circumstances according to the sovereign purposes of God" (Minutes, 1971, p. 87). It is doubtless because of these conclusions that the report urges as its third recommendation that "speaking in tongues is not to be forbidden but is to be regulated by 1 Corinthians 14" (Minutes, 1971, p. 99).

Before Committee sets forth its own findings, it would like to raise the following questions about these conclusions of the earlier report:

(1) Does not Christian fellowship, if it edifies at all, do so because of the activity of mind and the intelligible discourse involved in such fellowship? Do Christians not assemble themselves together primarily because God commands it? Then, when they do, do they not understand *with their minds* what they are doing? Committee fails to see how the "physical presence of other believers," apart from mental activity and rational discourse, edifies anyone. Otherwise, as Dr. Gordon Clark has pointed out, a Christian could simply sit down by another Christian unknown to him on a bus and be edified by his presence, which is absurd to suggest. If he *knows* that the man *is* a Christian, is it not with his *mind* that he knows? Committee repeats again, it fails to see how nonrational activity can edify anyone. Furthermore, Committee rejects the notion that Paul teaches such, although it is true that modern glossolalists do.

(2) If the previous report is right in its conclusion that the gifts of the Spirit are to remain until Christ returns, should it not have called for an amendment to the *Form of Government*, which unqualifiedly asserts that the gift of glossolalia is "not given to the church in all ages"? It would seem that the F.O.G. conclusion is not in accord with the view that tongues are to remain until Christ returns. There needs to be clarification here. Moreover, since there are no more apostles (who were gifts to the church according to 1 Cor. 12:28 and Eph. 4:11) which position the *Form of Government*, V,1, does affirm, and with which the earlier report concurs, surely the early report did not intend to teach that *all* the gifts will remain until the return of Christ. Surely, it intended to teach that *some* gifts remain and *some* gifts do not. But if apostles did not continue (surely the more significant gift), is it *that* clear from Scripture that glossolalia does? The earlier report offers no criterion for determining which do and which do not.

Should Synod fail to discover any redeeming value in the present report, Committee strongly suggests that Synod must still address itself to these two problem areas unresolved in the earlier report.

* * *

Also, because of lay elders, the structure of this report will take the form of a running commentary on the passages pertinent to our present concern. Committee feels that this procedure is the most lucid way to present the material and its conclusions. Commissioners are advised to have the Biblical texts before them, for occasionally a verse will be paraphrased, these paraphrases including within them a great deal of underlying exegesis which, if written out, would have expanded this report far beyond what would have been feasible or practical.

The first two issues will be dealt with by the exposition of 1 Corinthians 14:1-22 and the third issue will be taken up by the exposition of 1 Corinthians 13:8-13. "To the law and to the testimony" then!

1 Corinthians 14:1-22

In this section Paul demonstrates the superiority of the gift of prophecy to that of glossolalia, based upon the former's ability to edify the whole Christian assembly while the latter, unless interpreted, can edify only the glossolalist himself. The inability of glossolalia to edify the church arises, not from its being nonsensical, but from ignorance of the language on the part of the assembly. Therefore, in order to edify the church, one should more earnestly desire to speak five words which the assembly can understand than ten thousand words in an unknown language. The edification of the church is of prime importance, then, as far as these gifts of the Holy Spirit are concerned. This is seen from the *nature* of the gifts (vss. 1-5) and from the *necessity* of being understood (vss. 6-22).

Verse 1: Paul exhorts Corinthian believers to seek spiritual gifts (*ta pneumatika*), especially (*mallon de*) the gift of prophecy. The recipient of this gift of prophecy, identified as a "prophet" in 14:29, was, as such, an organ of revelation (14:30; cf. also Acts 11:27,28 and Acts 21:10-11). Obviously, with the cessation of revelation at the end of the apostolic age (*Westminster Confession*, I, i, vi) there are no more prophets in this sense of the word. Consequently, Paul's injunction to seek the gift of prophecy, we would all maintain, is no longer in force. Rather, it was operative only as long as the revelatory process was still in progress. No one should be encouraged, therefore, to seek the gift of prophecy today.

It should be noted here, in passing, that one is no more in error in setting aside the apostolic injunction not to forbid glossolalia (14:39b), if glossolalia was revelatory in function, than when he forbids prophecy (14:39a). Such an injunction would be in force only while revelation was still in the process of being given.

Verses 2-3: Paul explains his preference for the gift of prophecy over the gift of glossolalia by contrasting their respective capabilities for *edification*. (Cf. vss. 2-4; this emphasis on edification must not be overlooked,

for there is a sustained emphasis on this point throughout the entire section under discussion). Gunther Bornkamm forcefully points this fact up when he declares that Paul "subjects all events of worship to the single and clear criterion of the 'edification' of the congregation. . . . Paul regulates [the gifts of the spiritualists] with a firm hand. The principle of this regulation—the gradation of gifts—is termed *oikodome* ["edification"] (14:26). . . . Paul uses the terms 'edification' and 'to edify' in ch. 14 no less than seven times (the former in 14:3-5, 12, 26, the latter twice in 14:4, 17). . . . the term 'edification' is clear in its negative and positive sense: it expressed the 'rejection of the self-sufficient hypertrophy of religious individualism and egoism, which exhausts itself in the production of spiritual phenomena in order to center upon itself.' Positively, it expresses the helping of the other person, not only in his individuality but as a member of the 'church' (14:4f, 12), since the congregation is not edified except through the word understandably addressed to another and applied to him as admonition and consolation (14:3)" (*Early Christian Experience*, 162-63). Paul values prophecy more highly than glossolalia because the glossolalist speaks not to men but to God, for no other man understands him, because he speaks mysteries by the Spirit; the prophet speaks to men for their edification, encouragement, and comfort.

What is the nature of these tongues? Were they foreign languages, merely unknown to the speaker beforehand and to the Greek-speaking Corinthian congregation, or were they ecstatic gibberish? Let us digress for a moment and speak to this question. Charles Hodge gives the following reasons for adhering to the former view (cf. his comments on 12:10):

(1) The Pentecost event clearly refers to foreign languages known to foreigners present. This should serve as a control on 1 Corinthians 14.

(2) The term *glossa* means uniformly "language," not "rhapsodic gibberish."

(3) The *glossa* could be used for prayer, praise, and thanksgiving (vss. 14-17 and, if interpreted, for the edification of the church).

(4) The *glossa* edified him who spoke it (vss. 4, 16).

(5) The *glossa* could be interpreted, which suggests that it was intelligible (cf. Ervin, p. 144-45).

(6) The illustrations in 14:7-11 from musical instruments and foreigners affirm that their sounds are "not without signification" (*ouden aphonon*) in themselves, but are meaningless to others only because they are not understood by others.

(7) Any alternative to this view casts the expositor back upon conjecture as to the true nature of the tongues.

Committee discerned no compelling reason for departing from this commonly-held understanding of the tongues of 1 Corinthians 14 as foreign languages, more specifically, languages foreign to that Greek-speaking congregation such as Arabic and Egyptian.

PART I

This is the proper place now to discuss the meaning of the word "mysteries," as requested by Synod.

In 1 Corinthians 14:2 we read: "... one who speaks in a tongue does not speak to men, but to God; for no one understands, but by the Spirit he speaks *mysteria*." The Arndt-Gingrich Greek Lexicon has this to say about the general meaning of *musterion* ("mystery") in the New Testament literature:

"Our lit. uses it to mean the secret thoughts, plans, and dispensations of God which are hidden fr. the human reason, as well as fr. all other comprehension below the divine level, and hence must be revealed to those for whom they are intended." (p. 532)

Concerning this verse particularly, the same lexicon declares:

"The one who speaks in tongues . . . utters secret truths in the Spirit which he alone shares w. God, and which his fellow-man, even a Christian, does not understand." (*Ibid.*)

A review of the occurrences of *musterion* in Paul's letters would seem to sustain the conclusion of the Arndt/Gingrich Lexicon. Consider the following examples:

(1) God *revealed* through Paul to His church

(a) the *mystery* that a partial hardening of Israel has happened until the fulness of the Gentiles comes in (Rom. 11:25), and

(b) the *mystery* that Christians living at the Parousia will be instantly transformed (1 Cor. 15:51).

(2) In Romans 16:25 the gospel of Paul is declared to be a mystery "which has been kept *secret* for long ages, but now is *manifested*."

(3) In 1 Corinthians 2:7-13 Paul declares that he speaks by his gospel "God's wisdom in a *mystery*, the *hidden* wisdom which God predestined before the ages [and] *revealed* through the Spirit (*dia tou pneumatos*)" (v. 10). Note the connection here between the mystery and the Spirit.

(4) In Ephesians 3:3-6 Paul declares "that by *revelation* there was made known to [him] the *mystery* . . . which in other generations was *not made known* to the sons of men, as it has now been *revealed* to His holy apostles and prophets in the Spirit (*en pneumatē*), that the Gentiles are fellow-heirs . . . of the body [of Christ]." Again, note the connection between the mystery and the Spirit.

(5) In Colossians 1:26-27 the indwelling Christ as the hope of glory is declared to be "the *mystery* which has been hidden from the past ages and generations, but has now been *manifested* to His saints."

In each of these examples the term "mystery" denotes an aspect of the hidden or unknown will of God which is made known to men by the act of revelation. Therefore, because the word may bear this significance, as evidenced by these contexts, and because the word "mysteries" in 1 Corinthians 14:2 is placed in immediate conjunction with *pneumatē* ("by the Spirit"), and because 1 Corinthians 14:21-22 expressly depicts these

"strange tongues" as verbal communications from God to men, and because Acts 2:17 defines tongues, when understood, as equivalent to prophecy, Committee feels that there is a strong presumption in favor of understanding the word here as referring to *hidden truths being made known to the glossolalist by revelation*. (The RSV, the margins of the NIV and the NASB, the Arndt/Gingrich Lexicon, and many commentaries, support this understanding of *pneumati*; the NEB actually translates "he is no doubt inspired.") Furthermore, speaking mysteries, the glossolalist, it is certain, spoke meaningful truths, not gibberish, if he spoke such propositions as the foregoing truths.

PART 2

Verse 4: "He who speaks in a charismatic language edifies *himself*," Paul declares. What does he mean? The following parallel clause reads: "he who prophesies edifies the church." The reason in the latter clause that the prophet edifies the church, of course, is because his message of edification, encouragement and comfort is intelligible to the church. The church understands him. Now if the prophet's intelligibility was necessary to the church's edification, Committee would tentatively raise the question here, does it not follow that the glossolalist's intelligibility to himself was necessary to his edification? Let us say this another way. Why did the glossolalist's words *not* edify the church? Is it not because he was not understood? How can he, then, edify himself, a fact that Paul clearly affirms? Are we not permitted to conclude that his own edification resulted from his understanding of himself? Committee would suggest so. Both Calvin and Hodge similarly understand Paul here, and further support for this conclusion will be forthcoming. (cf. Calvin on 14:14).

Verse 5: Paul wishes that all of the Corinthian Christians spoke in charismatic language (of course, as the Lord wills, for he knows that the Spirit will not give the gift to everyone, according to 12:11), but he immediately conjoins the stronger wish that they *all* prophesied. The reason for his preference is given: "*Greater is he who prophesies than he who speaks in charismatic languages, except he interpret [his language], that the church may receive edification.*"

Clearly, for Paul the greater desirability between these two charismata was determined by their capacity to edify the larger number; the gift that edified the church was the more desirable gift. Under one condition only would a charismatic language prove to be of equal value—if it were interpreted, that the church might be edified. Then it was equivalent to a prophecy.

Verse 6: Paul fortified the previous conclusion by asking rhetorically, "*Since things are so (nun de), how shall I be of any profit to you if I come to you speaking a charismatic language, except I speak to you by revelation [this would refer to the "mystery," explained through interpretation] or by [the gifts of] knowledge, or prophecy, or teaching?*" Paul's concern again here is the church's edification; glossolalia apart from interpretation is unable to "*profit*" the church.

Verses 7-9: In verses 7-8 Paul *illustrates* his point of emphasis on edification from musical instruments, and *applies* his point in vs. 9. Inanimate sound-producing objects—the flute, the harp, the trumpet—do not benefit their hearers by their sounds, Paul affirms, unless their sounds are understood. Paul's statement concerning the trumpet is particularly to the point: "If the trumpet should give an unrecognized (*adelon*) sound, who will prepare himself for battle?" Now Paul applies the illustration: "So also, except you give through your language an intelligible utterance, how shall that which is spoken be known? You are [simply] speaking into the air," i.e., in vain, as far as edification of others is concerned.

Verses 10-12: Paul illustrates the same point by considering languages spoken naturally among men: "There are ever so many kinds of languages in the world, and none is without meaning. Nevertheless, if I do not understand the meaning of the language [*ten dunamin tes phones*], I shall be regarded by the speaker a stranger, and the speaker will be a stranger to me." From this truism, Paul urges (vs. 12): "So also, since you are seekers of spiritual gifts, seek to excel in the edification of the church," that is, says Paul, desire to possess in rich abundance the charismata which are useful in the church's edification. His emphasis, again, is obvious: the Christian's central concern in seeking charismatic gifts should be the edification of Christ's church.

One further observation is necessary while we are commenting on this verse. It is *extremely important* for a proper understanding of vss. 14-19 that we notice here that, whereas Paul's word in 14:1 for "spiritual gifts" is *pneumatika*, his word in this verse for "spiritual gifts" is simply the plural of *pneuma*,⁴ literally "spirits." Hodge notes: ". . . *spirits* mean manifestations of the Spirit, or forms under which the Spirit manifests himself. It is not an unusual metonymy when the effect receives the name of its cause."

Verse 13: So much should the desire to edify the church be central that Paul now urges the glossolalist to pray "that he may interpret." The Apostle's reason behind this exhortation is obvious: so concerned should the glossolalist be that he edify the church that he should seek to remove every possible obstacle to the church's hearing his message (for Paul is going to demand in vs. 28 that if there is no interpreter present, the glossolalist is to remain quiet). Hence, Paul urges the glossolalist to entreat God for the gift of interpretation.

Does this not mean by implication that the glossolalist did not understand his own message? Is it not obvious, if he needed to ask God for the gift of interpretation, that his language was unintelligible to him? Not at all. It merely means that without the *authority* to interpret, he could not interpret. He must be granted the *gift*. Hodge argues:

"If a man could speak a foreign language, why could he not interpret it? Simply, because it was not his gift. What he said in that foreign language, he said under the guidance of the Spirit; had he attempted to interpret it without the gift of interpretation, he would be speaking of himself, and not 'as the Spirit gave him utterance.' In the one case he was the organ of the Holy Ghost, in the other he was not." (on 12:10)

In another place, he says again:

"The absence of the gift of interpretation does not prove that the speaker himself in such cases was ignorant of what he uttered. It only proves that he was not inspired to communicate in another language what he had delivered. Had he done so, it would have been on his own authority, and not as an organ of the Spirit." (14:5)

In other words, the essence of the prayer called for in this verse is not a request for *comprehension* but an entreaty for the *gift of interpretation*, that is, for the authority to communicate as an organ of revelation his knowledge to the church for the edification of the *whole* Body.

Verse 14: Here is the reason the glossolalist should pray for the gift of interpretation: unless he interprets, his prayer is not understood (prayer is specified here *only* by way of example, only as *one* mode of glossolalia). But having said the obvious, it must be acknowledged that this is a *crux interpretum*, for it is from this verse and those that follow (through verse 19) that modern glossolalists (and the earlier report to Synod) infer that the glossolalist of the first century did not himself comprehend his speech. Does Paul not say that when the glossolalist prays in a charismatic language his spirit prays while his mind is unfruitful (i.e., lacking in understanding, uncomprehending)? Committee is not prepared to acquiesce in this view. What does Paul mean by "spirit"? What does Paul mean by "mind"? What does Paul mean by "unfruitful"? Should one interpret this verse (and those following) in such a way that "spirit" is understood as the human spirit and "mind" is understood as rationality? Does the Bible know anything of a psychology of man which distinguishes ontologically between "spirit" and "mind"? Committee thinks not. What then does Paul mean? Committee would suggest that "spirit" here refers to the "spiritual gift of glossolalia." (In vs. 12, as we have seen, Paul refers to spiritual gifts as "spirits.") By "mind" Paul means "understanding," (here there is little disagreement). By "unfruitful" (*akarpos*), while one *might* argue that it means "uncomprehending," Committee would argue that it means, in keeping with the context, "produces no fruit," that is, it does *not benefit others* (cf. this uniform meaning in Mt. 13:22, Eph. 5:11, Tit. 3:14, II Pet. 1:8). In other words, Paul is saying, "Pray for the gift of interpretation that the church may be edified; for consider: if I, for example, should pray in a charismatic language, my spiritual gift is indeed being exercised, but my understanding is not producing any understanding in others." This view has in its favor the entire preceding context, where again and again Paul stresses his concern for the edification of others. Glossolalia does not benefit anyone other than the glossolalist himself. We shall see that this interpretation is confirmed by vss. 16 and 17 where it is said that the ungifted man could not say "Amen" to such a prayer because he did not understand.

Verse 15: In this verse Paul expresses what his own practice is in the use of glossolalia. He says in effect: "I will not only pray with the spiritual gift (which I myself understand), but I will also pray with understanding (that is, to be comprehensible to others); I will not only sing with the

spiritual gift, but I will also sing with understanding (that is, to be comprehensible to others)." In accord with the entire context, this verse, so understood, points up Paul's conscious awareness of his ever-present responsibility to edify others. The Corinthians should follow Paul's example. That this is Paul's meaning is verified in vss. 16-19.

Verses 16-17: The Greek *epei* ("since") clearly brings out the connection of these verses as a continuation and verification of the same argument or conclusion of the preceding verse. "Since this is so [that is, since intelligibility is necessary to comprehension and hence to edification]," says Paul, "if you should bless [God, by praise and thanksgiving] by the exercise of your spiritual gift, how will the ungifted [lit., "he who occupies the place of the unlearned"] say 'Amen' at your thanksgiving, since he does not understand what you say? For you offer thanks in a manner well-pleasing [to God], but the other man is not edified." The strong contrast between the two clauses of the latter verse implies that the glossolalist in his thanksgiving does so in a way not only acceptable to God but also edifying to himself (cf. vs. 4). His edification is in contrast to the other man's non-edification which is traced in the former verse to a lack of understanding what is being said. Again, the implication is inescapable in favor of comprehension as the imperative for any and all edification. In fact, Hodge writes:

"This proves that the speaker must have understood what he said. For if the unintelligible is useless, it must be so to the speaker as well as to the hearer. If it was necessary that they should understand in order to be edified, it was no less necessary that he should understand what he said in order to be benefitted. This verse is therefore decisive against all theories of the gift of tongues which assume that those who used them did not understand their own words. The Scripture recognizes no unintelligent worship of God, or any spiritual edification . . . disconnected from the truth. . . ."

Again, he writes:

"It is said . . . that words may touch the feelings which do not convey any distinct notions to the mind. But we cannot say Amen to such words, any more than we can to a flute. Such blind, emotional worship, if such it can be called, stands at a great remove from the intelligent service demanded by the apostle." (on 14:16)

Verses 18-19: Though Paul was indeed grateful for the many charismatic languages he himself spoke, yet he valued more highly speaking *five* words with his understanding, that is, in such a way as to communicate instruction, than ten thousand words in a language that edified only himself. He could hardly have deemphasized glossolalia in the church more, short of denouncing it. The latter, of course, he did not do, for glossolalia *was* a gift of the Holy Spirit, but his sharp words certainly point up the fact that the current preoccupation with this gift by the modern charismatic movement is out of all proportion to the value of other gifts

and to the Church's present need for a clear, intelligible message from God's written Word by her ministers.

On these verses, taken together, Hodge continues the argument:

"That Paul should give thanks to God that he was more abundantly endowed with the gift of tongues, if that gift consisted in the ability to speak in languages which he himself did not understand, and the use of which, on that assumption, could according to his principle benefit neither himself nor others, is not to be believed. Equally clear is it from this verse [vs. 19] that to speak with tongues was not to speak in a state of mental unconsciousness. . . . Paul says that although he could speak in foreign languages more than the Corinthians, he would rather speak five words *with his understanding*, i.e. so as to be intelligible, than ten thousand words in an unknown tongue. . . . *That I might teach others also* . . . shows what is meant by speaking with the *understanding*. It is speaking in such a way as to convey instruction."

Verses 20-22: We shall conclude this section of our report with some comments on these three verses. These verses register still further the de-emphasis of glossolalia on the part of the Apostle. In verse 20 he says in effect: "Grow up! Mature in your thinking. Stop estimating the less useful above the more useful gifts." Then in the next two verses he seeks to show what is the *real* situation in a church whose teachers speak languages the laity cannot understand. He quotes Isaiah 28:11-12. In the OT context, Isaiah rebukes the drunken priests who ridicule him for his simple, intelligible message in Hebrew. Since they do not want an intelligible message, he prophesies, God will speak to them through people of a strange tongue (in the OT context he refers, of course, to the Assyrians). The principle enunciated here by Isaiah is, in short, that to be addressed by God in a foreign language is not an indication of maturity and depth in spiritual matters in those to whom God speaks in this language. Although the knowledge of foreign languages can be a blessing in carrying out the Great Commission, as we all acknowledge, they can indicate also God's response, says Paul, to immaturity and unbelief. Paul here rebukes the Corinthians for their spiritual immaturity. The Corinthians must see that it is not necessarily a mark of the divine favor to have teachers whose languages they could not understand. To an *obedient* people, God sends prophets speaking their own language. Although it is true that Paul does permit two, or, at the most, three glossolalists to speak in a given Christian gathering, the Bible student, when he recalls that the Corinthians were obsessed with glossolalia, can scarcely fail to discern Paul's unremitting de-emphasizing of glossolalia in allowing even two or three such performances. Paul certainly is not *insisting* that *any* speak in tongues in the church; indeed, if there is no interpreter present, Paul positively *demand*s that there be *no* audible glossolalia in the church at all. The glossolalist is to "speak to himself and to God," that is, he is to commune silently with God. If this admonition refers to "inaudible glossolalia," which is not certain, if even here in such an exercise of the gift there is communion with God,

again it is evident that the understanding could not have been in abeyance.

Our commentary on 1 Corinthians 14:1-22 is completed. If the argument has merit, and Committee believes it has, it shows that there is no Scriptural basis in this passage for non-rational elements in Christian worship. The Corinthian glossolalist did in fact understand what he himself was saying. On this score alone, most, if not all, modern glossolalia is unscriptural, since few, if any glossolalists today claim to understand anything they say in their "tongues." Furthermore, what the Corinthian glossolalist said was of the nature of revelation.

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PART 3

The final issue, the meaning of "that which is perfect" in 1 Corinthians 13:10, will now be considered.

1 Corinthians 13:8-13

In 1 Corinthians 12:8-10 and 28-30 Paul itemizes several of the charismata of the Holy Spirit. He makes it clear, both by didactic statement and by illustration (the body and its members), that to every Christian the Holy Spirit graciously imparts His gifts (which vary in value and significance) as He sees fit (cf. 12:7, 11). These gifts run the gamut from the apostle to the speaker and the interpreter of tongues. No one gift will every Christian necessarily have, but whatever gift the Christian possesses, he should exercise it with love (*agape*). This is the emphasis of 1 Corinthians 13. The Apostle writes in the first three verses, mentioning some of the gifts to make his point, of love's value. He says in effect:

"Though I were to possess the gift of glossolalia to its highest conceivable degree [if Paul intends to be understood literally when he speaks of the "tongues of angels," God's righteous angels still can not be pictured as speaking anything other than intelligible languages and carrying on rational discourse], without love my words are simply noise, as far as my listeners are concerned.

"Though I were to exercise the mystery-expounding gift of prophecy, the gift of knowledge, and the miracle producing gift of faith, without love I am worthless.

"Though I were to have the gift of helps to such a degree that I gave all my goods, indeed, even my body, for others, without love I remain still unprofitable."

Then in verses 4-7 he speaks of the virtues of love, and concludes this section in verses 8-13 by emphasizing the *permanent* character of faith, hope, and (especially) love (vss. 8-13). In this last section, which is the section with which we are concerned at the present time, he speaks also of the *temporality* of some of the other gifts. He declares that the gift of prophecy will cease (from the verb *katargeo*), the gift of glossolalia will stop (from the verb *pauo*), and the gift of knowledge will cease (again from the verb *katargeo*). He further affirms that these gifts, which are temporary, will be completely done away "when the complete thing (*to teleion*) has come," that is, when there is no further need of them. Here is Paul's answer, it would appear, to the question, when will the gifts of prophecy, glossolalia, and knowledge end? His answer: when "the

complete thing" has come. But what is "the complete thing," and when will it come? It is obvious that if one can determine what "the complete thing" is, he will have the requisite clue to the time of the cessation of these specified charismata.

The earlier report to Synod, deriving its answers from verses 11-12, identified "the complete thing" with mature manhood, clear sight, and full understanding, all of which, it assures us, appear with the Parousia and its accompanying events (Minutes, 1971, p. 75). Fine expositors agree; consequently, the earlier report does have commentary support. But this is due, in the opinion of Committee, first, to the interpretation which, perhaps uncritically, is placed upon the phrase "face to face" in verse 12; second, to the questionable English translation of *epiginoskein* in the same verse as meaning "to know fully"; and third, to the eschatological perspective which is given to the phrase, again in the same verse, "I will know just as also I was known." More will be said later regarding the meaning of verse 12, but suffice it to say at this juncture that, if the terms "darkly" (*en ainigmati*) and "face to face" (*prosopon pros prosopon*) in 1 Corinthians 13:12 contain an explicit allusion, as some commentators suggest, to Numbers 12:8, which reads, "With him [Moses] I speak mouth to mouth [or "face to face", as it is in Deuteronomy 34:10], even plainly (*umar'eh*), and not in dark sayings (*bechidoth*; LXX: *di' ainigmaton*)," then the expression "face to face" could mean simply "plainly" as opposed to "obscurely." As for *epiginoskein*, as Bultmann indicates in his article on *ginosko* in Kittel, *TDNT*, 1, 703-04, it has virtually the same meaning in this verse as *ginoskein* has, that is, "to know." It is the difficult phrase "just as also I was known" (but cf. I Cor. 8:3; Gal. 4:9) that supplies the degree of knowing, and even this phrase may mean simply something like "completely" or "without obscurity." But it remains the task of exegesis to determine what it is that is completely or plainly known. (Warfield, p. 26).

Committee recognizes the broad support and the merit of the view that insists that Paul has before him an eschatological perspective when he employs such phrases as "the complete thing" and "I shall know just as also I was known." But Committee would point out that such an interpretation allows, indeed, even insists upon the continuation of prophecy and glossolalia throughout the present age, activities, we suggest, which are at variance with our Church's view that revelation has ceased. Therefore, Committee proposes an alternate interpretation of the passage for Synod's consideration which, it is felt, also has exegetical merit, namely, that "the complete thing" refers to the completed revelatory process, a view which the earlier report mentions but dismisses without comment. It is this *lacuna* which Committee hopes to provide. We will proceed, then, to a brief running commentary on these six verses before us.

Verse 8: In this verse Paul assures his readers that love will never come to an end, whereas such gifts as prophecy, glossolalia, and knowledge were only temporary. In Committee's opinion, these gifts, by their very nature, refer to the divine activity—at that time in progress—of transmit-

ting the divine will by revelation to those first-century Christians, it being a settled opinion among not a few notable expositors that (1) the gift of prophecy, as Hodge writes, consisted "in occasional *inspiration and revelations*, not merely or generally relating to the future, as in the case of Agabus, Acts 11, 28, but either in some new communications relating to faith or duty, or simply an immediate impulse and aid from the Holy Spirit, in presenting truth already known, so that conviction and repentance were the effects aimed at and produced . . . The difference . . . between the apostles and prophets, was, that the former were permanently inspired, so that their teaching was at all times infallible, whereas the prophets were infallible only occasionally. (underlining by Committee; cf. 1 Corinthians 14:24-25, 29-30); (2) the gift of glossolalia was the speaking of "mysteries" (14:2) or secrets, undiscoverable by human reason, which divine revelation alone makes known, as the present report has suggested previously (cf. also I Cor. 14:21-22); and (3) the gift of knowledge (not knowledge *per se* since this certainly will not be terminated in *any* accounting of *to teleion*, and which, to the contrary, the believer is assured of in vs. 12, but the *gift* of knowledge mentioned in 12:8 and 13:2) was the special divine enabling granted to some men in the local assembly of the first-century church, prior to and in the absence of a completed and disseminated canon of revelation (which alone makes possible interpretation by the "analogy of Scripture," a privilege we take for granted today), to discern immediately and correctly the intention of the writings of the apostles and to communicate their intent to the worshiping assembly. These gifts, then, are either directly revelatory in nature or have to do with accurately comprehending revelation under the direction of the Holy Spirit prior to its completion.

Verses 9-10: Referring to the previous gifts by mentioning the first and the third, Paul declares that at that time they (the revelatory community composed of apostles, prophets, etc.) know only a part (of something) and prophesy only a part (of something), but when *to teleion* ("the complete thing") comes, *to ek merous* ("the partial or incomplete thing") will cease, that is, the incomplete will vanish with the arrival of the complete.

To teleion is, in this context, employed with *to ek merous* (*ek merous* occurs four times in verses 9-12), showing that, while *to teleion* will finally come (aorist), it will come as *the culmination of a process* in which *to ek merous* functions as a prior designate of that process at its less complete stage. (That *teleion* can and does serve as the term designating culmination of a process is evident from its employment in Ephesians 4:13 to describe the sanctification of the Church in its maturation to the complete man.) Gilbert Weaver makes the same observation when he writes: "Logically, *to teleion* must refer to completeness or perfection in the *same realm* as that referred to by *to ek merous*" (cited by Gromacki, *The Modern Tongues Movement*, p. 126). Furthermore, the context of these two Greek phrases identifies the process or realm by its references to the temporary gifts of prophecy, glossolalia, and knowledge, these gifts, as

we have noted, all relating to God's making His will known to His church. It follows then, on this construction, that *to teleion* refers to the completion of the revelatory process, that is, the completion of the NT canon.

Verses 11-12: The two illustrations in these verses emphasize the temporary character of these gifts and teach again that they were to be terminated when the revelatory process was completed.

Consider the first illustration of vs. 11—that of growth from childhood to manhood. There are things rightly associated with childhood, Paul argues, such as childish speech, thoughts, and reasonings, which are set aside with the maturity of manhood. Not only does the mature man “put away” (from *katargeo*, same verb as the verbs used in vss. 8 and 10) the things of childhood but also he feels no sense of loss in doing so. They are very properly set aside, as things associated with the earlier period of immaturity. Similarly, the completed revelation no longer has need of those temporary revelational aids which served as means of divine guidance prior to the completion of the revelational process, such as apostles, prophets, glossolalists, and interpreters of tongues.

The second illustration—the metaphor of the mirror and face-to-face confrontation—of vs. 12, perhaps less obvious in meaning, teaches the same essential truth—with the completion of the revelational process the means employed at the less complete stages to reveal and to know God's will (and the less complete stages themselves) no longer need or do exist. Note the terms of the contrast and the precise point of comparison in “now” (*arti*) and “then” (*tote*). Now, says Paul, we see (as) through a mirror obscurely, but then (when *to teleion* has come) (as it were) face to face, that is, plainly. Now my knowledge is partial, but then (when *to teleion* has come) my knowledge will be complete. One should not assume too quickly that the expression “face to face” refers to the mutual confrontation of Christ and His people at His coming, for, as Weaver argues, “If the mirror is metaphorical for something, then the ‘face to face’ expression is also metaphorical for something” (*Ibid.*, p. 127). Metaphorical for what? Obviously for complete knowledge (cf. 13:12b; also cf. Warfield, *Miracles: Yesterday and Today*, p. 26: “. . . when the whole knowledge of God . . . had been incorporated into the living body of the world's thought—there remained . . . no further revelation to be made, and there has been . . . no further revelation made.”

But complete knowledge of what? Obviously, of whatever it is that is the concern of the immediate context. And that concern, we have been suggesting, is God's objective self-manifestation of Himself and of His will to His people. In other words, it is the second half of the verse that is illustrated by and in turn sheds light on the Pauline metaphor in the first half of the verse. The *now* and *then* of both halves of the verse refer respectively to the age when the revelation of God's will was yet in the process of being completed and which would be completed with the termination of the apostolic age, and the post-apostolic age when revelation had ceased because it had already been completely and finally made known.

Verse 13: The Christian can be assured, however, says Paul, that during the time when *to ek merous* is still present, that is, during the time of revelatory activity (which would terminate with his own age), there were certain things that already were permanent, namely, faith, hope, and love. As Bornkamm says: "... the 'gifts of the Spirit' bear the mark of the perishable in contrast to love, which does not cease, and they are nothing without love" (*Ibid.*, pp. 164-65).

Our exposition of 1 Corinthians 13:8-13 is now completed. If this alternative interpretation to that of the earlier report is correct when it views glossolalia as a revelatory gift limited to the age of the apostles, and Committee would suggest that there are sound exegetical reasons for thinking so, particularly the fact that the glossolalist spoke mysteries, then the Church which subscribes to the *Westminster Confession of Faith* must renounce modern glossolalia as unscriptural, for the *Confession of Faith* declares that God has committed His revealed will "*wholly unto writing; which makes the Holy Scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased*" (I, i; italics by Committee). Furthermore, "the whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: *unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men*" (I, vi; italics by Committee).

Committee recognizes that it may not convince all of the commissioners of some exegetical details. Committee feels; however, that this study report raises sufficient doubt about the legitimacy of modern glossolalia that it remains suspect as a legitimate part of Christian worship. Therefore a final point is in order and should be made. It is this: in another respect our confessional Standards already give us sufficient instruction and guidelines to assist us in responding to the issue of modern glossolalia. The *Confession of Faith* specifies what ways of worship are *now* pleasing to God. Prayer, the reading of the Scripture, the preaching and hearing of the Word of God, the singing of psalms, and the administration and receiving of the sacraments "are all parts of the ordinary religious worship of God" (XXI, iii, v).

With reference to prayer the *Confession of Faith* (XXI, iii) asserts that it is to be made "with understanding" and "if vocal, in a known language" (cf. also *Larger Catechism*, Ques. 185). Here it is noteworthy that the latter phrase, while it certainly condemns such practices as the Roman Catholic Mass in Latin (our Standards condemn the whole practice *per se*), is based upon 1 Corinthians 14:14 as the proof text.

Because the people of God are required to read the Word of God, the *Confession of Faith* (I, viii; *Larger Catechism*, Ques. 156) insists that the Scriptures are to be "translated out of the original into vulgar languages."

The *Larger Catechism* (Ques. 159) declares that "they that are called to labor in the ministry of the word are to preach sound doctrine . . . plainly."

Again it is noteworthy that the Catechism footnotes the word “plainly” with 1 Corinthians 14:19. Then those who hear the Word of God are to do so “with understanding” (*Confession of Faith*, XXI, v).

Since the singing of psalms, hymns, and spiritual songs has for its stated purpose the teaching and admonishing of one another, it is certain, on the principle enunciated by Paul throughout 1 Corinthians 14 that mutual edification can only be accomplished by mutual comprehension, that all such singing is to be in the vernacular of the congregation.

It goes without saying that the sacraments are to be administered intelligently and received with understanding.

In short, according to our confessional Standards, the hallmark of Christian worship is rational submission to and adoration and praise of God and His Word. The description of each of these prescribed elements of divine worship by our confessional Standards calls for rational, intelligible activity. Our *Directory of Worship* as well emphasizes throughout meaningful, intelligible worship of God. Committee believes that this Scriptural characterization of worship reflected in our confessional Standards, in the light of the foregoing study, makes it incumbent upon Synod to rescind the seventh conclusion and the third recommendation of the earlier report to Synod.

Does this mean that Paul’s admonition not to forbid glossolalia has been set aside? Committee suggests that this apostolic injunction was only in force while the revelatory activity was still in progress. Besides, as we noted when we discussed 1 Corinthians 14:1, Paul’s injunction is *not* an absolute requirement which brooks no qualifications or exceptions to the rule. Paul himself gives sufficient instructions concerning glossolalia for us to conclude that he would have forbidden it and that we may forbid it under at least five conditions: (1) if a fourth glossolalist begins to speak during any given worship assembly (14:27); (2) if two or more glossolalists begin to speak at the same time (14:27); (3) if no interpreter is present (14:28); (4) if a woman should address the assembly in tongues (14:34); and (5) after *to teleion* has come (13:10).

* * *

From this study report Committee draws the following conclusions:

(1) The Corinthian glossolalist spoke hidden truths by revelation, which, when interpreted, comprised divine revelations to the Christian assembly of the first century.

(2) The Corinthian glossolalist did not engage in a non-rational exercise of this gift but understood his own charismatic speech.

(3) Genuine glossolalia, as a revelatory gift of the Holy Spirit, terminated with the completion of the revelatory process.

(4) The Westminster Standards reject glossolalia as a legitimate part of Christian worship.

RECOMMENDATIONS

(1) The seventh conclusion and any preceding supporting paragraphs be deleted in any further publication or distribution of the earlier report.

(2) The third recommendation and any preceding supporting paragraphs be deleted from any further publication or distribution of the earlier report.

(3) *Form of Government*, V, 1, be amended by deleting the phrase "the gift of speaking intelligently in foreign languages not previously learned and." This is to bring it into conformity with the Westminster Standards.

(4) Glossolalia be prohibited as a legitimate part of public worship in the Reformed Presbyterian Church, Evangelical Synod.

Respectfully submitted,
Gustav Blomquist
William Kirwan
Hermann Mischke
Robert Reymond (Chairman)

By motion, time was extended to hear this part of the report. Recess was called at 3:25 P.M. Rev. Samuel Ward resumed moderating at this time.

The report on Speaking in Tongues continued and at the conclusion recommendation (4) was moved. The minority report of Charles Anderson was then presented and reads:

MINORITY REPORT: TONGUES AND 1 CORINTHIANS

Fathers and Brethren:

I hesitate to write this minority report because it reveals my failure to act responsibly as a member of the committee to study the matter at hand. I have not corresponded with the chairman or the other committee members as I should have, especially in view of the fact that I do have some opinions on the subject. Our chairman has been diligent in his work and deserved much better than he has received from me. In spite of some hesitancy I feel I must offer some alternatives to the committee's conclusions.

A key sentence in the majority report is: "Certainly, that Church which subscribes to the *Westminster Confession of Faith* must believe that all gifts related to the revelational process have ceased" [*sic*]. With this I heartily concur. The crucial question is therefore whether or not speaking in tongues is a charismatic gift necessarily related to the revelatory process. The report concludes that it is on the basis of its interpretation of "mysteries" in 14:2. In brief, the report bases its conclusion on the assumption that the word "mystery" is used here as it is elsewhere in Paul as a word to indicate that apart from direct revelation the truth of the Gospel would be hidden from us. But can we assume that Paul is so using the word "mystery" in the context of chapter 14? In my judgment Paul, in 1 Cor. 14, is chiding those "puffed up" with superior knowledge (ch. 1-4) and

who probably claimed the ability to speak the heavenly language of angels (ch. 13). Paul is telling them that unless they spoke with understanding and unless the language they spoke "in the Spirit" was interpreted to the congregation they were speaking mere mysteries and therefore not edifying to the people. In other words, such pride-filled, attention-seeking, worship-dominating excesses of the Corinthian tongue-speakers was not a display of the wisdom of the Gospel but rather a cause of confusion in the congregation. I would suggest that those among the Corinthian Christians who prided themselves on their wisdom and spirituality were using the gift of tongues as proof of their superiority and Paul is here (14:1-22) telling them that not only have they chosen to inflate the value of an inferior gift but were also demonstrating their own lack of true wisdom. It is for this reason, by the way, that I feel that many in the charismatic movement should read 1 Cor. 12-14 not as a defense of their emphases but as a rebuke to them for their excesses. I know of some charismatics who feel the same way!

Another key issue concerns the meaning of "perfect" in 13:10. The committee report concludes that this refers to the completion of the canon of Scriptures. With this conclusion I must respectfully disagree. Here, again, I think that Paul is dealing with the "puffed up" (13:4; 4:6-13, 18) who believed that they had already arrived; having distorted Paul's teaching about our union with the exalted Christ they assumed that they, the truly "spiritual," were already reigning with Christ, superior even to Paul and his apostleship and far superior to the others in the congregation not so enlightened as they (4:6-13). In their pride and in their assumptions regarding the "pneumatic Christ" (they may even have claimed that in the Spirit they could say "Jesus is accursed," 12:3); they had claimed a kind of perfection for themselves which came to expression in their claims for "Christian liberty" (ch. 8-10) and in their ability to speak in unknown languages, possibly the language of angels. They could speak "truths" no one else could comprehend! They were perfect! In answer Paul re-emphasizes his concern for the "not yet" of the hope of the Gospel. The "when" and "then" of 13:10 corresponds to the "then" of 13:12. Yes, we have now, in the gift of the Spirit, a downpayment of our inheritance to come (Eph. 1:13,14) and a true foretaste of our resurrection (Rom. 8:23) but at best what we have now is only partial compared to what we have when Christ returns and we are raised in glory. This is what will truly be perfect, then shall we know even as we are known.

I would therefore conclude that the gift of tongues was not necessarily related directly to the revelatory process and that the word "perfect" in 13:10 was not a reference to the completion of the canon of Scriptures. Because of this I can find no exegetical reason to deny the possibility of tongues for this age. At the same time I must say that this possibility has been much abused in our time and that many of the same excesses against which Paul spoke in 55 A.D. are apparent today in much of the charismatic movement.

We need to pray for the gifts of the Spirit but we must permit the Spirit

to be sovereign in His gracious response. The Spirit of Christ knows what we need in the 20th century in order to present the Gospel more and more effectively and He will "gift" us accordingly. But we must pray.

I see no reason to change Synod's previous actions with regard to the speaking in tongues for this age.

Respectfully submitted
Charles W. Anderson

It was moved and carried to refer both of these reports to a new expanded committee to study the doctrine of the Holy Spirit as it relates to these problems: revelation, gifts of the Spirit, the baptism of the Spirit, and neopentecostalism. A motion to reconsider carried by a vote of 67 to 63.

Recess was called at 4:35 P.M.

WEDNESDAY EVENING

Synod reconvened at 6:35 P.M. and the Moderator, Rev. Samuel Ward, called on Rev. David Alexander for prayer.

Rev. George P. Hutchinson, author of the history of our church, was introduced.

The motion to refer was reconsidered and it was moved and carried to make it a special order to vote at 7:15 P.M., discussing the report as a whole until that time. When the vote was called for the motion to refer carried. Rev. Jonas Shepherd requested that his dissent to the action be recorded: "I believe this Council is in error in its failure to insist at this point that tongues (whether a gift or not) must not be used in the public assembly."

JUDICIAL COMMISSION (continued)

It was moved and carried to reconsider the motion that the decision of the Judicial Commission in the matter of a complaint against Midwest Presbytery should not be used as a precedent for future judicial cases. The motion was amended by proper action so that the opening words read, "It is the sense of this Synod that the decision of the Judicial Commission should not be used as a precedent in future judicial cases." The main motion thus amended carried.

ELECTION TO THE NOMINATING COMMITTEE

A ballot was presented. It was then moved and passed to ask Presbyteries to submit two names as nominees to this committee. Two were nominated from the floor, namely: Rev. David Winscott for California Presbytery and Rev. Harris Langford for Southwest Presbytery. Nominations were closed by motion and the votes taken. The ballot and results are as follows:

<i>*Rev. Ben Short</i>	<i>CA</i>
<i>*Rev. Tom Waldecker</i>	<i>SW</i>
<i>*Rev. John Palmer</i>	<i>NJ</i>

**Rev. Gerald Malkus*
**Rev. Earl Eckerson*
Rev. John Taylor, Jr.

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APPROVAL OF MINUTES

Synod's minutes from the Christian Training report on Monday afternoon to Wednesday, Trustees of Synod report were presented at this time and it was moved and carried that they be approved as distributed with corrections.

STUDY COMMITTEE ON SEEKING TAX FUNDS FOR CHRISTIAN SCHOOLS

Dr. John Young commented on the report which follows:

This Committee is formed as a result of Resolution No. 2 passed at the 1972 Synod. The Committee was reappointed at the Synod of 1973. The Resolution contains numerous statements which tend to confuse the issue. In order to clarify the exact nature of the Committee's function, it is important that our study be limited to the question of what possible form of tax relief, if any, is available.

The Resolution raises the question as to whether or not relief should be sought. If the Study Committee is to approach that issue, then it will need to consider the entire philosophic basis of separation of Church and State, and the very complex issue which the original Resolution raises and which I have characterized as confusing. In light of recent decisions of the Supreme Court, it may be possible to avoid the onerous task of exploring these issues, as well as avoiding the almost certain divergance of opinion among the representatives of Synod by a report calling either for aid or against aid. It is not at all clear that the Public Schools of this country are bringing about the establishment of a "secular, humanistic religion". It is still less clear that if you answer that issue in the affirmative, that such a tax supported religion "strikes at the root of social morality". On both of these points, I would be more comfortable arguing the negative.

Furthermore, there is at the root of many of these approaches, the idea that the freedom to be educated in accordance with your own religious perspective, requires the financial abilities to conduct that education. This is fundamentally an erroneous position. The freedom to act or not to act exists without regard to whether or not a person is free to so act either because of financial restraints or other possible restraints. An analogous situation is the case of a Catholic family who believes that it would be contrary to their religion to limit the number of children which they have. If they are unable to afford more than one or two children, they would then argue, consistent with some Christian school adherents, that the State should provide the financial ability for them to exercise their freedom. Numerous like cases can be cited. That a choice of schooling is a fundamental liberty has long been settled by the Supreme Court of the United States. *Pierce Vs. Society of Sisters*, 268 U.S. 510 (1925). The

issue is really not freedom, but commitment. Most Christians neither believe sufficiently in the importance of Christian education at the elementary or secondary level, and those who do soon discover that the majority of the Church does not believe in it sufficiently to support Christian Education. The normal response among Christians is that if you want your child to be so educated, you should pay for it. The next response is to turn from the Church, which should support you but doesn't, to the State.

The Resolution, therefore, contains numerous presuppositions or assumptions which I would very vigorously debate. However, it appears to me to be unnecessary to come to grips with these issues if we will limit the study to what forms of tax relief, if any, are obtainable. With this in view, I would like to summarize my understanding of the present situation.

On June 28, 1972, the United States Supreme Court in *Lemon Vs. Kutzman*, 403 U.S. 602 (1971) (in which case I served as a co-counsel) found the Pennsylvania Act to be unconstitutional in providing State Aid to non-public schools through the means of a purchase of services program. The State Act provided for the schools to teach four particular subjects and at the end of the year the State would reimburse the schools for the expenses of teaching these subjects according to a certain formula. The United States Supreme Court found that there would be excessive entanglement of the Government and religion through such a program. In June of 1973, the United States Supreme Court ruled unconstitutional tuition reimbursement plans in the State of New York and Pennsylvania. The principal decision, *Pearl Vs. Nyquist*, found unconstitutional several different plans. They found it unconstitutional to reimburse parents a specific amount per pupils attending non-public schools. They also found unconstitutional a tax credit reimbursement. This significant portion of the opinion held that providing income tax credits or benefits to parents of children attending New York's parochial schools violated the constitution because of the advancement of religion. The Court noted the grave potential for entanglement, but did not rest its decision on that point. The Pennsylvania case was *Lemon Vs. Sloan* found unconstitutional parent reimbursement. The Pennsylvania Act appeared to be as well removed from any possible entanglement, and from direct aid to religion as possible. The monies were to be paid to parents, and parents had to file the application for the money. Nevertheless, the Court found that the necessary affect of the Act, and the purpose of the legislation, was to advance religion. Again, in *Levitt Vs. Pearl*, the Supreme Court ruled unconstitutional New York State's Mandated Services Act, allocating certain funds to private schools for examination and record keeping purposes. It should be noted that in December of 1972, the Supreme Court declared unconstitutional Ohio's tax credit program in its ruling in *Kosydar Vs. Wolman*, but without decision. The nature of these decisions are such that it would appear unlikely that any tax relief legislation can pass the test of constitutionality and that a constitutional amendment itself would be necessary in order to provide such relief.

All of the avenues in which constitutional lawyers have held out the greatest hope for permissible aid have been closed by the Supreme Court decisions. Except for existing tax exemption of real estate (a very significant benefit in some cases) most aid has been severed. In Pennsylvania at the present time, the State is providing aid in the way of the availability of texts, and certain remedial teaching. These programs are under attack in the Court. The aid provided by such programs is not of major significance in determining whether or not such education is financially feasible.

If it is a valid conclusion that most forms of aid, if not all, are impermissible, the complex issues which I have sought to avoid could be raised in light of the question as to whether or not we should be seeking an amendment to the constitution in order to permit such aid. I believe the chances of such an amendment are remote. The continual searching for financial aid from the Government will continue to place the focus on the wrong issue. In my judgment, the issue is whether or not Christians believe that a Christian education is necessary, and if they believe that, whether or not they are willing to support their belief financially. The history of the movement is that they do not believe it is necessary, and they are not willing to support it. Having failed to convince the adherents of Christianity of the need to provide Christian education, it has sought to convince the world. It should not be surprising that the world is no more enthused than Christians themselves. I believe our Churches and the members of our Churches should be urged to provide the necessary leadership for providing of the vigorous, diverse system of Christ-centered private schools to all who would desire such an education. So long as we argue against the public schools instead of in favor of Christian schools, the program is doomed to failure. It is only if we are able to provide a positive compelling set of reasons for Christian Education that we can hope or expect to achieve the beginning of such a system. It would be my hope that we would turn away from all attempts to have the Government support us, and seek to establish our own systems free of the bondage of indebtedness to the Government.

Respectfully,	Gordon Shelley
Max Belz	John M. L. Young
Allen McD. Baldwin	Donald A. Semisch, chairman

It was moved to recommit the report to the Committee for further study. It was moved and carried to substitute that Synod receive with thanks the report of the Committee as representing a carefully considered legal opinion relative to the feasibility of seeking tax funds for Christian schools. The substitute was then adopted as the main motion.

It was moved and carried that Synod direct the Moderator to appoint Study Committees in such a way as to make it possible for the men to get together for committee work.

STUDY COMMITTEE ON DIVORCE AND REMARRIAGE

Dr. David Jones reported for the committee presenting the report as follows:

The Question

Whether remarriage after divorce is a bar to holding ecclesiastical office. Always, or under certain circumstances?

There are two biblical considerations that appear to bear directly on the question, (1) the requirement that the church officer be "the husband of one wife" and (2) the requirement that the church officer be "above reproach," or "blameless."

Husband of One Wife

This phrase (*mias gynaikos andra*) is listed among the qualifications for *episcopos* (I Tim. 3:2) or *presbyteros* (Tit. 1:6) and *diakonos* (I Tim. 3:12). It is thus a prerequisite for holding church office as such. Not that church officers must be married, which would be inconsistent with Matt. 19:12 and I Cor. 7:7-8, but if they are married (which seems to be the ordinary expectation), this is a relevant consideration.

Taken in itself the phrase could mean (1) that the church officer must be married to only one wife, that is, a monogomist, or (2) that he must be married only once. The former would exclude a polygamist from church office, the latter either (a) a person remarried after the death of his wife or (b) a person remarried after divorce.

The original intent of the phrase cannot be determined with certainty. It is very doubtful, however, that Paul meant to exclude a person remarried after the death of his wife (2a). So far from second marriages being a matter of reproach, Paul later in the letter encourages the younger widows to remarry (5:14). Moreover, the asceticism implied in such an ideal is in conflict with Paul's strong reproof of those who forbid marriage (4:3).

The freedom to remarry after the death of one's spouse is based on the dissolution of the marriage bond (Rom. 7:2). Thus the man who remarries after the death of his wife is still the husband of but one wife. But in this sense a person remarried after divorce (2b) is the husband of but one wife, and would not necessarily be excluded from holding church office by this phrase. (Cf. Confession of Faith, XXIV, vi, where adultery and wilful, irremediable desertion are said to be "cause sufficient of dissolving the bond of marriage." See also previous "Study on Divorce and Remarriage" in Minutes, 1973, pp. 52-56).

The phrase would bar a polygamist from holding church office. But in view of the apparent rarity of the practice in the first century, perhaps the phrase was intended to apply not only to polygamy in the strict sense but to any form of concubinage or its moral equivalent. Stated positively

the pre-requisite is that the church officer be faithful to his one wife" (NEB).

Support for the idea that this is a positive requirement may be found in Paul's use of a parallel phrase with respect to church widows. To be put on the list, the widow must be, among other things, *henos andros gyne* (I Tim. 5:9). Does this mean, "Has had but one husband," or does it mean, "has been faithful to her husband" (NIV, with former translation in margin)? Since Paul encourages younger widows to marry it would seem harsh to exclude them from the list of widows should they, on reaching age sixty, find themselves widowed for a second time. Thus the phrase is better understood in the broader sense of marital faithfulness than married only once.

The conclusion is that the phrase "husband of one wife" requires fidelity in the present marriage relationship to but one wife as a pre-requisite for holding church office.

Above Reproach

The church officer, to have the trust and confidence of the people, as well as the respect of outsiders, must be above reproach (*anepileptos*. I Tim. 3:2) or blameless (*anegkletos*, I Tim. 3:10, Tit. 1:6-7). Not that there is a dual standard of Christian ethics, for these are qualities that ought to characterize every Christian (I Tim. 5:7, I Cor. 1:8, Col. 1:22). Just so, they must characterize those to be set apart to ecclesiastical office.

A person may be forgiven of sin and yet not qualified for church office because of liability to reproach. For this reason the Book of Discipline provides that "restoration to the privileges of communion may take place, [after suspension] without restoration to office" (VIII, 6), and that "an officer deposed because of immoral conduct shall be restored only upon the most evident repentance, and after the court has assured itself that the restoration will not be attended by injury to the cause of the Gospel" (VIII, 14).

It is conceivable that under certain circumstances a man's divorce and remarriage may be a matter of such reproach as to disqualify him from holding church office. However, the circumstances of divorce and remarriage are so varied that it is unwise for Synod to attempt to establish rules. Judgment must be made in individual cases by the session or presbytery concerned, keeping in mind the above principles and "those aggravations that make some sins more heinous than others" (Larger Catechism, Q. 151).

RECOMMENDATION

That Synod commend the above report to sessions and presbyteries as guidelines for the question of divorce and ecclesiastical office.

Respectfully submitted,
David C. Jones, chairman

Albert Moginot
William B. Leonard

ACTION:

The recommendation of the Committee was moved. During debate it was moved and carried to extend the orders of the day two hours. The main motion carried.

Dr. Harris assumed the Chair.

BILLS AND OVERTURES COMMITTEE REPORT

Dr. William Barker presented the Bills and Overtures report as follows:

OVERTURE A—Change Boundaries of Rocky Mountain Presbytery

Due to recent mission work which can best be handled by our Presbytery, the Rocky Mountain Presbytery at its meeting on March 26-27, 1974 respectfully overtures the 152nd General Synod of the Reformed Presbyterian Church, Evangelical Synod to transfer Wyoming from the Great Plains Presbytery to the Rocky Mountain Presbytery.

OVERTURE B—Change Boundaries of Great Plains Presbytery

The Great Plains Presbytery, Reformed Presbyterian Church, ES, Overtures the 152nd General Synod, Reformed Presbyterian Church, ES, to place the state of Wyoming within the boundaries of the Rocky Mountain Presbytery.

RESPONSE:

We recommend that Synod act affirmatively to overtures A and B.

ACTION:

Synod adopted the recommendation of the committee.

OVERTURE C—Licensure Examinations for Seminarians by Local Presbytery on Behalf of Presbytery of Original Jurisdiction

At its stated Spring Meeting on March 8-9, 1974, the Florida Presbytery voted to forward the following overture to the 152nd General Synod of the RPCES:

We, the Session of the Faith Presbyterian Church, 1801 North Lockwood Ridge Road, Sarasota, Florida, do humbly overture the Florida Presbytery, meeting in Calvary Presbyterian Church, Tampa, Florida, March 8-9, 1974 to overture the 152nd General Synod of the Reformed Presbyterian Church Evangelical Synod, meeting in Annual Synod at Elizabethtown College, Elizabethtown, Penn., May 24-30, 1974 on the following matter: "Consideration of the Licensure and Ordination Needs of Reformed Presbyterian Church Evangelical Synod Students Studying In Seminaries Outside the Bounds of Their Presbyteries," in the following circumstances:

1: The students are members of the Reformed Presbyterian Church

Evangelical Synod, but are out of the bounds of their local presbytery in seminary preparation.

- 2: They have arrived at the end of their second full year of seminary study and can (and should) now apply for licensure.
- 3: They have one, or varied circumstances, prohibiting their return to their own local presbytery (presbytery of original jurisdiction).
- 4: They would like to be licensed (or at least given a progress exam on the level of licensure, so their final year can be more profitable and carefully directed, so they will be ready for ordination (exam) when they graduate (thus not winding up with minor, or even major, deficiencies that could have been avoided by the licensure [or progress] exam).

Thus, in consideration of these matters, and this subject, that there be an agreement between the presbytery of original jurisdiction and the one in which the student is in seminary; and between the Candidates and Credentials Committees of both presbyteries, involves to the following ends:

- 1: That the student be examined by the Candidates and Credentials Committee of the Presbytery in which he is studying.
- 2: That if he passes his licensure exam, he have this matter, with the contents of his exam, so recorded in the local (examining) presbytery, but also in his presbytery of original jurisdiction, and so recognized by them.
- 3: That he be encouraged to seek the continued (shepherding) guidance of the local Candidates and Credentials Committee during his final seminary year in two areas;
 - a: Where and what he needs to study to be prepared for ordination;
 - b: To seek, and be encouraged to seek, opportunities to preach and minister.

RESPONSE:

The committee agrees that it would be convenient for some students (who are under presbyteries a great distance from their seminary) to get licensed in a presbytery near their school. We can also see how this might make a student aware of his deficiencies at an early point. But the committee recommends that presbyteries pursue vigorously their responsibility to properly examine candidates no matter how inconvenient and that they resist any tendency to lose contact with their men under care.

The committee also sees the possible danger of unduly burdening presbyteries where seminaries exist or of giving these presbyteries influence over too many candidates.

As a solution we suggest a larger portion of licensure examinations be written. We also recommend that a distant presbytery of original jurisdiction be encouraged to certify by letter a candidate for provisional care of a local presbytery.

ACTION:

The recommendation of the committee was approved.

OVERTURE D—Ask Covenant Seminary to More Clearly Relate Westminster Standards to Theological Courses

At a Pro-Re-Nata meeting of the Florida Presbytery held December 11, 1973 at the Seminole Reformed Presbyterian Church of Tampa, it was voted to send the following overture to the 152nd General Synod of the Reformed Presbyterian Church, Evangelical Synod:

Whereas, we recognize Covenant Theological Seminary as a Board-Controlled Body of the Reformed Presbyterian Church, Evangelical Synod: Whereas, we recognize Covenant Theological Seminary as the official Seminary of the Reformed Presbyterian Church, Evangelical Synod (though we do accept ministers from others):

Whereas, we recognize Covenant Theological Seminary as the main source of supply for the ministry and missionary manpower of the Reformed Presbyterian Church, Evangelical Synod as to their Biblical, theological, and Reformed training and equipping for such ministries:

Whereas, we also recognize that many of the student body and recruits for the student body, are not of the Reformed Presbyterian Church, Evangelical Synod at the time of their coming to Covenant Theological Seminary, but come recognizing that we are distinct, and have definite Reformed distinctives:

Whereas, we are training all of these men, without distinguishing or being in respect of persons in Biblical Theology, Reformed faith and doctrine:

Whereas, we recognize the Bible as our only Infallible rule of Faith and Practice, and the Westminster Standards as the best summary of its Biblical Theology, Reformed Faith and Doctrine: Therefore be it resolved that for the clear understanding of Biblical Theology, Reformed Faith and Doctrine, that we encourage Covenant Theological Seminary in its departments teaching such fields, to teach and relate them directly, not only to our Sacred and Infallible Scriptures, but also to the W. C. F., and Catechisms in order that trainees have a clear understanding of and be able to make a clear statement of their Belief and Confession in such Biblical Theology, Reformed Faith and Doctrine.

RESPONSE:

Although the committee is in sympathy with the intent of this overture regarding the training of students in Seminary to make clear statements of their faith in terms of the Westminster Confession and Catechisms, we remind the Florida Presbytery that it has not been the policy of our Synod to send orders to the administration and faculty of the Seminary. We therefore recommend that this Presbytery send these suggestions directly to the Seminary.

ACTION:

The recommendation was approved.

OVERTURE E—Study on Synod's Stance Relative to Amsterdam Philosophy

The Pittsburgh Presbytery received the following Overture from the Christ Presbyterian Church, South Beaver Township, Beaver Falls, Pennsylvania, at the Spring Stated Meeting of Presbytery. The Bills and Overtures Committee of Presbytery upon reviewing the Overture moved that it be forwarded to Synod. This motion was seconded and carried.

Whereas the congregation of Christ Presbyterian Church, Beaver Falls, Pa., has had tension within its membership for the past two years relative to the "Reformational" movement as represented in the Institute For Christian Studies in Toronto, Ontario, and in view of the congregation's desire for clarification the congregation of Christ Church overtures Pittsburgh Presbytery to Overture the 152nd Synod of the Reformed Presbyterian Church, Evangelical Synod to prepare a study of the Reformational (Amsterdam) Philosophy and bring advice to the churches at the earliest possible time consistent with proper study.

RESPONSE:

We recommend that Synod establish a study committee to report on the views of the Amsterdam philosophy as it finds expression in the Institute for Christian Studies in Toronto, Ontario.

The committee should give special attention to such sensitive aspects of this philosophy as touch upon the Word of God, and the church's task relating to the missionary and cultural mandates, and should report to the 153rd General Synod in 1975.

We also recommend that Synod warn against an allegiance to any movement that would tend to disrupt the relationship of members with their local church (FOG Chp. II, section 2) or of ministers with their presbyteries (FOG Chp. III, questions 3 and 4).

ACTION:

The committee recommendations were adopted. It was then moved and carried that the study committee be composed of not less than five members.

OVERTURE F—Study on the Role of Women in the Church

The Great Plains Presbytery RPCES on October 22, 1973 respectfully overtures the 152nd General Synod of the Reformed Presbyterian Church,

Evangelical Synod to form a committee to study the role of women in the church, particularly with respect to the office of deacon or deaconess, and to report to the next succeeding synod its findings.

RESPONSE:

We recommend that a study committee be appointed to report to the 153rd Synod on the Biblical teaching of the role of women in the church. This committee should particularly concern itself with women in the office of deacon or deaconess. In addition we suggest this include to what extent the other offices and leadership positions in the church are open to women. Finally, this study might include a positive and practical discussion of women's role in the life of the church, including the question of whether women can serve on boards of the denomination.

ACTION:

The committee's recommendation was adopted with the following additions. After the word "denomination" change the period to a comma, and add:

" . . . particularly responding to the report of WPM's committee concerning women serving on its Board. The committee is to be composed of not less than five members, and is instructed to seek the consultation of women."

OVERTURE G—Biblical Bounds and Guidelines for Ecclesiastical Separation

As a result of the action taken on February 16, 1974, The California Presbytery overtures Synod as follows:

Whereas questions have arisen in the California Presbytery as to the rightness of a presbyter participating in the ecumenical debates and endeavors of our day, we overture the 152nd Synod to define the biblical bounds of ecclesiastical separation and to formulate guidelines for specific applications.

RESPONSE:

We recommend that Synod appoint a study committee to define the biblical bounds of ecclesiastical separation and to formulate guidelines for specific application for the sake of the purity of the church, and report back to the 153rd General Synod.

ACTION:

The recommendation of the committee was adopted with instructions that the study committee be comprised of not less than five members.

OVERTURE H—Request for Study on Function of Officers, Parity, and Proper Administration of Sacraments

The Delmarva Presbytery took action to send the following overture on to the 152nd Synod for consideration:

The Session of the Stony Point Reformed Presbyterian Church, of Richmond, Virginia, respectfully overtures Delmarva Presbytery to consider overturing the 152nd Synod of the Reformed Presbyterian Church, Evangelical Synod to study the following:

1. The biblical offices of elders and deacons especially as to functions.
2. The parity of elders and its practical application for the church and its business, especially in light of FOG II, 10, h.
3. The proper administrators of the sacrament.

RESPONSE:

We call attention to recommendation A of the Study Committee on Gifts for Ordination. This involves a study of the scriptural teachings concerning the spiritual responsibility and authority for the ruling elder within the context of the oversight, preaching and administration of sacraments in the local church. We recommend that this be taken up in conjunction with the consideration of recommendation A, which we support.

ACTION:

The committee's recommendation was approved (*see page 204*).

OVERTURE I—Feasibility Study on Cooperative Synod of Presbyterians

At the regularly stated mid-winter meeting of the Northeast Presbytery, January 8, 1974, the following action was taken:

"The Rev. Dr. Richard Gray presented an overture from the Session of the Presbyterian Church of Manchester, Conn. to be an overture of the Northeast Presbytery to the 152nd General Synod. It is filed in Presbytery's file on documents as *Document 1974A*. The overture is as follows:

'The Session of the Presbyterian Church of Manchester, Conn. overtures the Presbytery of the Northeast to direct the Fraternal Relations Committee to take immediate steps to negotiate with the corresponding committees in the National Presbyterian Church, the Reformed Presbyterian Church in North America and the Orthodox Presbyterian Church to explore: The possibility and feasibility of a relationship of close cooperation in a "Synod" after the format of the Reformed Ecumenical Synod, which does not alter the autonomy of the perspective churches but which may look forward to the possibility of eventual union.'

"It was moved, seconded and carried that the Northeast Presbytery send this overture as its overture to the 152nd General Synod."

RESPONSE:

We recommend that this overture be referred to the Fraternal Relations Committee.

ACTION:

The recommendation was amended by adding: "... for study and that the committee report back to the next General Synod." It was then adopted.

OVERTURE J—Change proportion of committee membership in plan of union

The Southern Presbytery at its spring stated meeting at Huntsville, Alabama on April 6, passed the following overture to the 152nd General Synod:

Whereas the needs of Covenant College and Covenant Theological Seminary change from year to year, and,

Whereas it should be the prerogative of each successive Synod to evaluate the needs of the College and Seminary, and,

Whereas it is fallacious to estimate the peculiar insights and abilities of prospective board members according to office whether minister or elder, and,

Whereas such a fallacious estimate seems to be implied in Part IV, Section E., paragraph 1, c. and d. of the Plan of Union,

Therefore, the Southern Presbytery respectfully overtures the 152nd General Synod, meeting in Elizabethtown, Pennsylvania, May 24-30, 1974 to amend the above-cited portion of the Plan of Union so that elders and ministers in any proportion may be elected.

RESPONSE:

We recommend that this be referred to the Fraternal Relations Committee for their information.

ACTION:

The recommendation was adopted.

OVERTURE K—Instruct Churches with Constitutions not in Conformity With FOG

The Pittsburgh Presbytery received the following Overture from the View Crest Community Church, Eighty-Four, Pa., at the Spring Stated Meeting of Presbytery. The Bills and Overtures Committee of Presbytery having reviewed the matter brought a motion that the Overture be forwarded to Synod. The motion was seconded and carried.

Whereas, the Form of Government states that the RPCES is presbyterian in government and that “we accept and are ruled by Presbyterian principles of church government which we believe to be based upon and inferred from the New Testament.” And,

Whereas, the Form of Government states that “A *particular church* of this denomination shall consist of a group of believers with their children, organized to worship God in accordance with the doctrinal, governmental, and disciplinary standards of the denomination.” And,

Whereas, there are churches in our denomination that have constitutions that are not in accordance with the Form of Government on all points and there are churches that have doctrinal standards that add to or conflict with the Westminster Standards as defined by our denomination,

Therefore, the Session of View Crest Community Church overtures the Pittsburgh Presbytery to overture the 152nd General Synod of the RPCES to:

- 1) Clarify the degree of subordination and agreement of the local church’s constitution to the Form of Government.
- 2) Request the particular churches of our denomination be instructed to examine their constitutions and bring them into the proper degree of conformity to the doctrinal, governmental, and disciplinary standards of the denomination.

In acting upon this overture Presbytery voted to pass it on to Synod with the notation: WHEREAS Synod has already dealt with this matter we request Synod to instruct churches of Synod’s position in these areas.

RESPONSE:

All local church constitutional documents are to be in conformity with the FOG as specified in chapter II, section 1 and 9, paragraph b. Presbyteries are responsible to exercise jurisdiction over local churches and their constitutions as indicated in chapter III, section 7, paragraph c. No further action is needed by Synod.

We warn presbyteries against expressing their concerns in such a specific

charge as appears in paragraph 4 of Overture K unless they have first proceeded through their appropriate governmental channels.

ACTION:

The response was approved.

OVERTURE L—Change FOG Re. Steps to the Ministry

At its Spring Stated Meeting on March 8 and 9, 1974, the Midwestern Presbytery voted to adopt and forward the following overture for consideration at the 152nd General Synod with the reasons therefor:

Whereas chapter V, 5, b, paragraph 2 of the Form of Government reads, "Being satisfied that God has evidently called him to the ministry, the presbytery shall cause the candidate's name to be enrolled as under its care, and by committee. . . ."

And whereas presbyteries can never observe an evident calling of God to the ministry, for the presbyters not only must remain in human ignorance of the heart of the candidate, but, most importantly, cannot know the secret will of God—both of which deficiencies prevent at least some conscientious presbyters from voting to receive any candidate under care;

The Synod hereby proposes to the Presbyteries that the paragraph quoted be amended to read:

"Judging that there is no obvious impediment to prevent his progress to licensure, and that the candidate is committed to develop the Biblical qualifications for the eldership and to live a life of piety and service, and that the candidate apparently is blessed with at least some of the gifts and talents necessary for serving as a teaching elder, the presbytery may cause the candidate's name to be enrolled as under its care, and then by committee or otherwise, shall diligently seek to guide him in his further education and preparation."

RESPONSE:

We approve of the changes mentioned in this overture.

ACTION:

The response of the Committee to approve the proposed changes was adopted and is in effect a motion to amend the Form of Government and will be sent down to presbyteries for action.

OVERTURE M—Change FOG to Permit Deacons to Serve as Trustees

At its Spring Stated Meeting on March 8 and 9, 1974, the Midwestern Presbytery voted to adopt and forward to Synod the following proposed amendment to our Form of Government:

We propose adding to Chapter II, 12, a, the words, "or of these ruling elders plus those deacons that may be elected as trustees."

In addition, in Chapter II, 7, g, after the words "ex officio as elders" there would be added the words "or deacons."

The following is from a letter from R. Laird Harris commenting on reasons for this proposed amendment.

"The result of these changes would be to give all of our churches the privilege which now some enjoy to enlarge the board of trustees from elders only to elders plus deacons without special permission of presbytery.

I would offer this brief argument: This matter came up when the Bible Presbyterian Church was formed. In the northern Presbyterian church friction had sometimes developed between the elders and trustees. Too often the trustees were men capable in finance but not of spiritual caliber and the elders were hindered by the trustees. So at our beginning, I think in reaction, we limited the trustees to the session.

However, the trouble could have been solved less dramatically. In the former church the trustees could be any one who faithfully attended the congregational services. He did not even have to be saved, much less agree with Presbyterian distinctives. There naturally was conflict sometimes. The proposed amendment does not have that flaw.

At the same time, in our smaller churches it seems natural for the deacons to share in the work of the trustees. They have a work of ministering to the needy, but in some situations this is not onerous. Mr. MacNair now has a study before us in which he says that deacons are frustrated and do not have enough to do. In some cases our elders on the other hand have too much to do. In large churches with many elders these problems may not be felt, but in the smaller churches I believe these problems could be alleviated by the proposed amendment.

In addition it could be pointed out that some men who are good elder material with spiritual qualifications may not be the best financial and and mechanical men in the congregation. We may lose good assistance by limiting the trusteeship too sharply. The proposed amendment does not require any church to change its practice. However it allows churches which may feel these problems to correct them. I believe it redresses an imbalance caused by an old and former reaction. Incidentally, this amendment would bring our FOG into agreement with that of the Orthodox Presbyterian Church which says the trustees "shall ordinarily consist of the acting ruling elders and deacons, or the acting ruling elders." It also allows some other exceptions. (xxiii, 3)"

RESPONSE:

We recommend that the matter of who can be trustees be referred to the FOG committee in order for them to clarify the meaning of Chapter II, section 12, a and b and its references to section 6 and 7.

ACTION:

The recommendation was adopted.

OVERTURE N—Suspension of Delegate Quota for Synod in FOG

The Rocky Mountain Presbytery at its stated meeting on March 26-27, 1974, respectfully overtures the 152nd General Synod of the Reformed Presbyterian Church, Evangelical Synod to suspend the delegate quotas of commissioners to Synod until such time as the final vote on the union of the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church is taken.

RESPONSE:

We take the position already presented in the FOG committee report and accept their action. We point out to the presbytery that a vote of synod at union does have the check of a vote in presbyteries and a final vote in a subsequent synod.

ACTION:

The position of the committee was adopted.

BILL NO. 1—Referral from CTI Report (see page 57)

RESPONSE:

We recommend that CTI be instructed to continue cooperation with the OPC in its promotion of Great Commission materials and cooperate with churches with whom we have fraternal relationships in the development of Christian education materials.

ACTION:

The recommendation was amended by adding: "... and to report progress at the next General Synod." The amended recommendation was adopted.

GENERAL RECOMMENDATION:

WE RECOMMEND THAT SYNOD ADVISE PRESBYTERIES TO AVOID SENDING UP OVERTURES TO SYNOD UNLESS THEIR OWN ATTEMPTS TO STUDY AND RESOLVE THE PROBLEMS HAVE NOT BEEN FRUITFUL.

ACTION:

The general recommendation of the Bills and Overtures Committee was adopted.

ELECTION TO LAMB FUND COMMITTEE

The Nominating Committee presented the ballot for Lamb Fund Committee as follows:

<i>*Rev. Ernest Breen</i>	<i>INC</i>
<i>*Rev. Charles Holliday</i>	<i>INC 2/3</i>
<i>*Rev. Raymond Wright</i>	<i>INC</i>

Rev. Harold Burkhart was nominated from the floor. There being no further nominations, Synod proceeded to vote.

ELECTION TO PENSION FUND

For the Pension Fund Committee, Rev. Wyatt George was nominated. The ballot and results of the voting are as follows:

<i>*John Christie</i>	<i>INC</i>
<i>*Dr. Franklin Dyrness</i>	<i>INC 2/3</i>
<i>Robert Coie</i>	

SPECIAL ELECTION TO FRATERNAL RELATIONS

It was moved and carried to suspend the particular Standing Rules to allow for an additional member on the Fraternal Relations Committee. It was then moved and passed to elect *Dr. Robert Rayburn* to that committee.

AUDIT COMMITTEE REPORT

Rev. Stephen Ford reported as follows:

The committee examined the following CPA audited financial reports of the following boards, agencies, or committees and audited by the following firms:

1. Christian Training, Inc.—October 31, 1973—Neil Niessen, Dunlap, and Prichard
2. Covenant College—June 30, 1973—Hazlett, Lewis, and Bieter
3. Covenant Theological Seminary—June 30, 1973—Burliegh L. Coombes, Jr.
4. Health and Welfare Committee—December 31, 1973—David M. Huber, Jr.
5. National Presbyterian Missions, Inc.—December 31, 1973—Allen E. Muench
6. Reformed Presbyterian Foundation—December 31, 1973—Allen E. Muench
7. Board of Trustees—December 31, 1973—David M. Huber, Jr.
8. World Presbyterian Missions—March 31, 1973—Miller, Miller, and Co.
9. Pension Fund—March 31, 1973—Miller, Miller, and Co.

The committee was informed that the audit for the Home Missions

Board is presently in the hands of Charles J. Loll Co., CPA, Beaver, Pa. and will be sent to the Stated Clerk of Synod upon completion of the audit.

The financial reports of the following boards and agencies, appearing as part of their report to Synod, were found to be in order. There was neither time nor substantiating data available to fully audit the books as would be the case of a CPA audit.

1. Lamb Fund
2. Treasury of Synod—Audited by G. Craig Burdett, Accountant
3. Knollwood Presbyterian Lodge
4. Archivist

There was no financial report available from the Mandate Committee.

The committee makes the following suggestions:

1. That the Treasurer of Synod attach a title page to his report for the purpose of identification.
2. That at least one member of the Audit Committee be appointed who has served on the Audit Committee in the past.

The following recommendations are made by the committee for Synod consideration:

1. That W.P.M. and the Pension Fund be requested by Synod to end their fiscal year as close to the end of the calendar year as possible.
2. That the Magazine Committee be instructed to submit a current financial report to the Stated Clerk of Synod.

Respectfully submitted,
Stephen B. Ford, Chairman
Douglas Rogers
Tom Sayers
Merle Wilson

ACTION:

Recommendations (1) and (2) were adopted in separate motions.

ARCHIVIST REPORT

Rev. Edward Steele brought the following report to Synod:

Fathers and Brothers:

1. The Archives moved into the large walk-in safe in the basement of Edwards Hall. Through the assistance of Mr. Gordon Shaw the Archives now have a four-drawer legal fire-proof filing cabinet. It weighs approximately seven hundred pounds; it is in the walk-in safe. Mr. Shaw was able to purchase the cabinet as authorized by last Synod for a thirty-seven percent discount; the final cost will come between \$350 and \$400. Valuable and rare documents will now have proper storage.

2. There is the anticipation of a new library building on the Seminary campus. As God provides the library could be operational by the Fall of 1975. The Archives will be located in the library in the same space as the

rare books. The Archivist of Yale University, Mr. Herman Kahn, told me that this is a typical arrangement as archival materials usually require the same kind of physical security and management as rare books. Therefore the Archives hope to move into these new quarters as soon as available and finally provide proper access to the materials.

3. Contact and correspondence has been initiated with the Archivist of the United States through two Assistant Archivists at the National Archives and Records Service in Washington, D.C. Dr. Frank Evans and Dr. Mabel Deutrich have been very helpful by providing materials and other counsel. Dr. Herman Kahn, Archivist for Yale University, has also helpfully counseled and provided bibliographic data.

4. An individual membership has been taken in the single professional society for archivists in the United States, the Society of American Archivists, with headquarters in the Bentley Historical Library on the University of Michigan campus in Ann Arbor. Membership in the society includes subscription to the *American Archivist*, published quarterly. This association and journal will provide invaluable assistance and open doors to other archivists who can be very helpful. Already there is contact with Dr. August Suelflow who is chairman of the Church Archives Committee of the Society.

5. Twice each year the Department of History at the American University in Washington, D.C. offers in cooperation with the National Archives and Records Service a two-week Institute: "INTRODUCTION TO MODERN ARCHIVES ADMINISTRATION." "This program consists of lectures and discussion by specialists of all phases and modern archives administration. The emphasis is on public records and archives, but guest speakers include persons experienced with both public and private archives and manuscripts. There will be visits to various operating units of the National Archives and Records Service, the Maryland Hall of Records, and the Manuscript Division of the Library of Congress. Lists of readings and National Archives publications on archival principles and techniques will be provided to enrollees." This course yields three semester hours of credit at the University. Several have urged me to attend one of these Institutes as the one way I can get the training I require to properly prepare for archival management in our Synod. In the budget request for 1974-1975 there is a request for the funds to attend an Institute; it would appear that such money would be very wisely spent.

6. Acquisitions in the past year have not been adequate. Some documents have come from concerned churches and elders; but there continues a general disinterest in developing a proper Synod archive.

One of the purposes of the Archives is to provide storage for the inactive records of the various record-producing agencies in Synod. The responsibility of the Archivist is to identify the record-creating "agencies" in Synod, e.g. Synod committees, officers, Agencies, Presbytery committees, Church sessions, diaconates, *et al.* For each "agency of origin" a separate "Record Group" will be established. In the Archives there will be several levels of arrangement, the basic being these Record Groups.

When an agency has records that are no longer required for administrative consultation these should be moved by the Archivist into the Archives. The arrangement given to the records by the agency of origin will be retained by the Archivist in the Archives. Thus any finding aids established by the agency of origin will continue to be useful to researchers from that agency. This is very crucial: the arrangement given to the records by the agency of origin will be maintained in the Archives! (The "principle of provenance.")

Therefore we want to encourage the placing of inactive materials into the Archives as well as sending copies of current documents to the Archives. This latter can be easily achieved by simply putting the Archives on the mailing list. The Archives should receive films, audio-visual, and cartographic materials. The Archivist intends to develop a program of taping extensive interviews with members of Synod. The Archives now have hours of taped conversations with Dr. J. Oliver Buswell, Jr.

As soon as a system of clearly defined Record Groups is established it will be circularized throughout Synod. In the meantime *please* develop the habit of sending one copy of everything to the Archives! And let us have your inactive files to store for you! We are a service agency to Synod.

7. A checking account was opened 2 January 1974 with an initial deposit of \$125 leaving \$4.39 in the savings account. These are the accumulated monies from the 1971, 1972 and 1973 stipends from Synod plus some interest. The checking account is a free account in the name of the Archivist in The Indiana National Bank in Indianapolis.

8. A gift from the First Reformed Presbyterian Church of Indianapolis of \$200 came February 8, 1974. Out of the \$325 in the checking account the following monies were disbursed: \$10 to move the Archives into the walk-in safe in the basement of Edwards Hall; \$218.53 for office expenses that include stationery, telephone, etc.; \$20 for professional expenses--the membership in the Society of American Archivists; TOTAL EXPENDITURES: \$248.53; balance in account, 25 March 1974; CHECKING: \$76.47; SAVINGS: \$4.39.

9. Budget for 1974-1975:

Office	\$75
Professional Society	20
American University Institute	
Tuition	200
Travel	100
Room/Board	175
	<hr/>
	\$570

RECOMMENDATIONS:

(1) That the budget amount of \$200 already passed in the preliminary budget report is adequate. No further action is required as to budget.

(2) That Synod instruct all Presbytery clerks henceforth to deposit in the Archives a copy of all Presbytery minutes.

(3) That Synod encourage all Presbytery clerks to have existing records microfilmed and the films deposited in the Archives. This is a protection against the loss or damage of records.

(4) Whereas the depository should probably continue in St. Louis at the Seminary;

Whereas the archivist must be where the records are in order to properly oversee the work;

Therefore the present archivist requests for these reasons that he not be elected to further service.

The archivist recommends that Synod elect a qualified person close to the location of the depository.

Very respectfully submitted,
Pastor Edward Steele
Archivist, Reformed Presbyterian
Church, Evangelical Synod

ACTION:

Recommendations (2) and (3) were moved and carried. Recommendation (4) was moved and adopted after the orders of the day had been extended by another half hour.

It was moved and carried to elect *Rev. Edward A. Steele, III*, as Synod Archivist.

PRESBYTERY RECORDS COMMITTEE REPORT

Rev. Samuel Brown reported for the Committee. In individual motions, the minutes of the following Presbyteries were approved with exceptions as noted:

CALIFORNIA

1. No time of adjournment, or date, noted at any meeting: see S.R. Chapter XVIII 1 c.

2. Minutes unsigned by both Moderator and Clerk for November 9, '73 and May 11, '74: see S.R. XVIII 1 r.

3. No "verbatim" record of any portion of the call for special meetings dated November 9, '73 and May 11, '74: vis., S.R. XVIII 1 i.

DELMARVA

1. P. 65c. Indicates churches without representation by elder delegates. S.R. XVIII 1 h.

2. P. 65. Motion to seat corresponding members and visiting brothers not included. S.R. XVIII 1 l.

3. P. 75. Indicate churches without representation by elder delegates. S.R. XVIII 1 h.

FLORIDA

Page 124. A committee to hold a public reception should be rather a commission to receive. S.R. XVIII 2 a) (a)

Pages 122-124. Meeting not in order; a pro re nata meeting should record the call and the purpose of the call. Then the call should be found in order. S.R. XVIII 1 i.

GREAT PLAINS

No time is specified as to adjournment of Spring Meeting, June 21, 1973. S.R. XVIII 1 c.

No date given for meeting (Spring Stated) on page 289. S.R. XVIII 1 c.

Approval of minutes on page 291 were not specified as to date. S.R. XVIII 1 k.

MIDWESTERN

1. No notation of time of adjournment for May 22, 1973, as per Synod rules XVIII 1 c.

NEW JERSEY

1. P. 25. Names of persons opening and closing in prayer not listed. S.R. XVIII 1 j.

2. P. 25. Times of opening and closing adjourned meeting not listed. S.R. XVIII 1 c.

3. P. 25. Names of absent ministers with or without excuse not listed. S.R. XVIII 1 h.

4. P. 25. Names of churches without elder representation omitted. S.R. XVIII 1 h.

5. P. 35. Bills and overtures Item 1 minutes of Star Cross, etc., (referred to p. 28, Item 10) not identified as to date. S.R. XVIII 1 n.

NORTHEAST

1. P. 35. There was no record of a call for the Pro Re Nata meeting of July 15, 1973. There was no record of the approval of a call for this meeting. S.R. XVIII 1 i.

2. The ordination examination referred to in D, 7 of the May 22, 1973, minutes appears to be out of order since Mr. Vance had already sustained his ordination examination, D, 6. (p. 34) of FOG V, 5, o.

3. There is no notation in the records of churches without elder representation. S.R. XVIII 1 h.

4. No time of adjournment of meeting recorded on pages 35 and 43. S.R. XVIII 1 h.

PACIFIC NORTHWEST

1. P. 252. Minutes not signed by Moderator Pro Tem. S.R. XVIII 1 r.

2. P. 252. Persons not listed who opened and closed in prayer. S.R. XVIII 1 j.

3. P. 252. Time of adjournment omitted. S.R. XVIII c.

4. P. 252. Churches without elder representation not listed. S.R. XVIII 1 h.

5. P. 261. Ministers absent with or without excuse not listed. S.R. XVIII 1 h.

6. P. 261. Time of adjournment not listed. S.R. XVIII 1 c.

7. P. 262. Times of adjournment and convening omitted. S.R. XVIII 1 c.

8. P. 262. Name of Moderator omitted. S.R. XVIII 1 e.

9. P. 263. Time of opening of presbytery not cited. S.R. XVIII 1 c.

10. P. 270. Name of Moderator omitted. S.R. XVIII 1 e.

11. P. 271. Time of adjournment omitted. S.R. XVIII 1 c.

PHILADELPHIA

1. On April 14, 1973, recorded on page 96, R., No. commission met without a quorum.

2. On page 99 there is no listing ministers absent without excuse. S.R. XVIII 1 h.

PITTSBURGH

1. P. 273. Names of persons closing in prayer not recorded. S.R. XVIII 1 c.

2. P. 274. Churches not represented by elders not recorded. S.R. XVIII 1 h.

3. P. 276. Churches not represented by elders not recorded. S.R. XVIII 1 h.

4. P. 278. Churches without elder delegates adj. mtg. not included. S.R. XVIII 1 h.

5. Pp. 278, 286. Churches not represented by elders not recorded. S.R. XVIII 1 h.

ROCKY MOUNTAIN

1. P. 12. Indicate churches without elder representation. S.R. XVIII 1 h.

2. P. 13, No. 17 inconsistent with S.R. of Presbytery which indicate that temporary committees are elected.

3. P. 14. Motions should be recorded in separate paragraph. S.R. XVIII 1 m.

4. P. 15. State time for convening of Pro Re Nata Meeting. S.R. XVIII 1 c.

5. P. 17. Roll call: indicate which elders from Alamogordo and Las Cruces are delegate and which are alternatives. S.R. XVIII 1 g.

6. P. 17. Indicate which churches do not have elder delegates. S.R. XVIII 1 h.

7. P. 17. Indicate what date the Las Cruces pulpit became vacant.

8. P. 18. Indicate which churches do not have elder delegates. S.R. XVIII 1 h.

9. P. 15, No. 3. Inconsistent with S.R. of Presbytery (p. 3) which make no provisions for commissions but rather for temporary committees, and also requiring such committees to be elected, not appointed.

SOUTHERN

Place of meeting not stated for the following meetings: May 19, (p. 109), May 21 (110), May 24 (111), May 25 (112), July 22 (114). S.R. XVIII 1 c.

Fall stated meeting, October 12, 13, 1973, p. 119—Afternoon meeting does not indicate who offered prayer—person not identified at morning session either. Person who offered prayer at the close of December 14, 1973 (p. 126) not identified. S.R. XVIII 1 j.

SOUTHWEST

P. 131. Ministers absent with or without excuse not included; churches without elder representation not listed. S.R. XVIII 1 h.

P. 134. " " " " "

P. 137. " " " " "

P. 139. " " " " "

P. 147. " " " " "

P. 143. Session was closed with prayer but name of person who prayed not listed. S.R. XVIII 1 j.

The minutes of the Saharanpur, Midwestern, and Southeast Presbyteries were approved without exceptions.

RECOMMENDATION:

That a copy of each presbytery's minutes be forwarded to the Chairman of the Presbytery Records Committee so they may be considered before Synod meets.

ACTION:

The recommendation was adopted.

Synod recessed after announcements, and prayer was made by Rev. Robert Wildeman at 11:03 P.M.

THURSDAY MEETING

May 30, 1974

MEMORIAL AND DEVOTIONAL SERVICE

There was a Memorial Service conducted by Dr. R. Laird Harris. The service was opened with the singing of the hymn "Come We That Love the Lord" led by Mr. Charles Winkler. Rev. James Singleton then led in prayer. Rev. James Kern led in the responsive reading of Psalm 97 and brought a brief message based on that Psalm. The hymn "For All The Saints Who From Their

Labors Rest" was sung after which memorials were presented for the following people:

ELDER EUGENE WATSON

Elder Eugene Watson was called to be with the Lord he loved on December 24, 1973. He had been a member of what is now known as the Evangelical Presbyterian Church of Camden, New Jersey since 1945, and an elder since 1957. Over the years he had served as Sunday School Superintendent, visitation evangelist and faithful representative to Presbytery. Above all, he was a sweetly surrendered Christian, a godly husband and father and a thoroughly exemplary elder. His widow, Hilda, continues a radiant worker in the church.

ELDER CLYDE O. JOSEY, SR.

The Session of Second Street Presbyterian Church (Albemarle, N.C.) wishes to pay tribute to the life of Mr. Clyde O. Josey, Sr. who passed away on November 26, 1973.

Clyde was one of the founding and charter members of this congregation. He was actively involved in all of the work and progress of this church. For many years he was the church treasurer, a member of the first Deacon Board, an officer in the Sunday School, an Elder and at the time of his passing, a Trustee.

Mr. Josey was faithful in his attendance at the services of the church as long as his health permitted and played an active part in all of its affairs. He was interested in every phase of the work and was genuinely concerned for the welfare of all the members. His presence will be greatly missed.

Since God in His wisdom and according to His Divine purpose has seen fit to remove Mr. Clyde O. Josey, Sr. from among us; and since the Lord has called him home, this being in answer to the prayer of his Saviour, "That he might be where He is, that he might see His glory."

ELDER JOHN P. MAULDIN

Our sovereign God, according to the good pleasure of His will, saw fit to take home to glory John P. Mauldin, Clerk of Session, Second Street Presbyterian Church of Albemarle, North Carolina on May 22, 1973.

Mr. Mauldin's life among us was that of a faithful servant of Jesus Christ, conscientiously seeking to do whatever task he was asked to undertake. His joy and delight was to be in the house of God, attending the services and doing what he could to promote the work of the Lord. He had served on the Board of Deacons and on the Pulpit Committee. For a number of years he served as Superintendent of the Sunday School. But it was as an Elder and Clerk of Session that we shall miss him most. We had come to depend on his wise counsel and leadership in the church. He had a unique ability to deal with problems. His love for people, his understanding of their needs, his cheerful countenance, and his welcome handshake meant much to all of us. He lived a life that demonstrated his love for his Lord. The words of Romans 12 are applicable, "Not slothful in business, fervent in spirit, serving the

Lord" yet yielding honor to the other brother that is spoken of in the scripture.

MISSIONARY JOHN C. TAYLOR, SR.

On December 13, 1973 the Lord called Home one of His faithful servants, Dr. John C. Taylor, Sr., who for more than fifty years had given of himself, his time and his talents to his Lord and Saviour, Jesus Christ, and to the people of India. He was a man greatly beloved of the Lord and by the people of India whom he served so faithfully and so lovingly. Many are the people who will remember Dr. Taylor for his great love and sacrificial service to them as he sought to bring to them physical healing for their bodies through means of his medical knowledge, and spiritual healing for their souls through his knowledge of the Word of God and his personal testimony to the power of Christ to save lost sinners. John Taylor was not only a medical doctor but also an ordained minister of the Gospel and a real evangelist.

Born in Richmond, Kansas on April 9, 1886, of godly parents, John Taylor early came to know Christ as his personal Saviour. On August 14, 1913 he married Elizabeth Siehl, and together they went to India in November, 1914 and were stationed at Roorkee, U.P. where they labored for half a century, returning to the U.S.A. for retirement in October, 1967. They served under the Reformed Presbyterian Mission which, in 1965, became World Presbyterian Missions, the foreign board of the Reformed Presbyterian Church, Evangelical Synod. Mrs. Taylor passed to her Heavenly Home in March, 1970. Some years later, God provided another helpmeet for Dr. Taylor in the person of Mrs. Elizabeth H. Daniels, and the remaining years of Dr. Taylor's life were enriched through her fellowship.

Dr. Taylor is survived by his widow, Elizabeth D. Taylor, three sons—John, Jr., Carl and Gordon, and two daughters, Margaret Courtwright and Gladys McGarey.

A friend of both the high and lowly, Dr. Taylor became almost a legend in India. He was a man of faith and action, a good example of the kind of Christian of whom James writes, "I will show thee my faith by my works." Nothing was too hard or sacrificial for him if, by doing it, he could help ease the physical or spiritual suffering of his fellowman. He especially ministered to the poor and downtrodden people in the villages of Northern U.P., India. His work varied from village evangelism, medical clinic work, relief work during the awful days of partition between India and Pakistan, to the founding in 1945 of the Children's Home and Babyfold for the children of leprous parents in Bhogpur, which is now under the direction of his son, Gordon, and which now houses some 200 children. Dr. Taylor had the joy of seeing a number of these children come to know Christ as their personal Saviour and then go out to serve Him full time. Several of the children studied in the Theological Seminary at Roorkee and are now preaching the Gospel in India, and several more are now students at that Seminary. Others have gone into other fields of service where they are also witnessing for the Lord whom they came to know while at the Children's Home.

During his semi-retirement, Dr. Taylor wrote of his experiences in India,

which have been published in book form, "India—Dr. John Taylor Remembers." This book reflects his touch with people, an essential ingredient in the life of any servant of Christ.

Dr. Taylor was a valued member of the Saharanour Presbytery of the Reformed Presbyterian Church, Evangelical Synod, and served his last years on the field under World Presbyterian Missions. To those who had the privilege of serving with him in India, he was a tower of strength and wisdom in so many matters concerning the work; but he was more than this—he was a kind and loving friend and counsellor and a true "brother in Christ." To many of the Indian Christians he was like a father. To the struggling National churches he was a guide and stay and inspiration. We rejoice that God gave him the great joy of seeing the beautiful church building at Bhogpur finished and used for the worship of Christ, before he retired from active missionary work in India. This building was erected largely through the efforts of Dr. and Mrs. Taylor and will be a continuing memorial of their sacrificial service for Christ and the people of India.

No doubt Dr. Taylor has entered with great joy into the presence of Jesus Christ, his Lord and Saviour, and has heard him say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

The General Synod and World Presbyterian Missions are happy to pay tribute to such a saint of the Lord. We thank God upon every remembrance of him. "He being dead, yet speaketh."

ELDER WILLIAM P. BRANDLE

Mr. William P. Brandle went to be with his Lord and Savior on January 19, 1974, at the age of 52. He and his family were early residents of Levittown, Pennsylvania. Here in 1952, he was greatly used by the Lord in the establishment of the Evangelical Presbyterian Church of Levittown, of which he became a charter member. In the early years of this ministry, Mr. Brandle served in the office of deacon and also for several years as Sunday School Superintendent. During the early years of the Levittown ministry, he was also active in church building and maintenance. In 1960, Mr. Brandle was elected to the office of ruling elder of the Levittown church, serving faithfully until his death. During this time he served as senior high youth sponsor for several years, Sunday School teacher, fellowship chairman, evangelism chairman and church financial secretary.

Mr. Brandle was a true servant of the Lord. Although we shall miss him very much, we know that to be absent from the body and present with the Lord is far better.

ELDER WILLIAM J. NELSON

Mr. William J. Nelson, an elder in the Fifth Reformed Presbyterian Church of Philadelphia, was called to be with the Lord on July 19, 1973.

It can be said of a few people that they spent their entire life in the Reformed Presbyterian Church. Mr. Nelson's parents were members of Fifth Church, he being baptized in 1903, uniting with the Church at the early age

of fourteen, professing Christ as his Saviour in 1917. His fellowship in Fifth Church spanned his entire lifetime, being brought up in the Way, later teaching in Sunday School, serving as Superintendent of Sunday School, serving many years on the Board of Trustees and on the Session as an Elder.

Many men have made their name prominent in history and worldly circles but many never knew the blessed assurance of Christ as Savior and the joy of having his name written in the Book of Life. Such service to Christ's Church brought no fame or worldly honor to Elder Nelson but he enthusiastically expressed his joy in serving Jesus and always tried to instill in others along life's way the unsearchable riches in Christ his Lord and Saviour.

A true servant of our Church has departed our midst, a loving wife and husband separated, a good citizen of the community absent, a friend gone before us who had no desire for great epitaphs or eulogies, only that he walked with the Lord in the Light of His Word. He has joined loved ones who have gone on before and joyfully waits for us when Jesus calls.

ELDER REED RADEBAUGH

On May 29, 1973, our God in His gracious wisdom, called home from our midst, His servant and our fellow elder Reed Radebaugh. We the Session of Covenant Presbyterian Church (Cherry Hill, N.J.) extend to Mrs. Radebaugh, her son and daughter and Mr. Radebaugh's sister, our heartfelt sympathy and call on our people to bear them up in prayer in this time of bereavement.

Mr. Radebaugh was born in Western Pennsylvania in 1920 and shortly thereafter the family moved to Collingswood, New Jersey where they became members of the Presbyterian Church. It was Mr. Radebaugh's testimony that he could never remember a time when the church was not a very important part of his family's life. Consequently as a very young lad he came to know Jesus Christ as his own Saviour.

As a young man Mr. Radebaugh was an active participant in youth activities and soon became a teacher in the Collingswood Presbyterian Sunday School, a ministry he loved and faithfully performed for more than 25 years.

In 1956, Mr. Radebaugh and his wife were received into the membership of Covenant Presbyterian Church of Cherry Hill where Mr. Radebaugh continued to serve as a deacon until he was elected ruling elder to which office he was ordained on May 21, 1961. From that date until he was forced by a heart attack to limit his activities he diligently served the church. Finding it necessary to change employment he entered the educational field as teacher in the Graphic Arts department of Pennsauken High School. His consistent Christian walk made a deep impression on students and faculty and some came to know the Lord as a result of his witness. A scholarship fund in his name has been established for students in the Graphic Arts department. In his neighborhood, his home, in his classes, in the hospital he was zealous in telling others what Christ meant to him.

At his funeral service on June 2 the church auditorium could not accommodate all who came to pay their respects. At this service it was testified that Reed Radebaugh was loved and respected because he made everyone he met

feel comfortable in his presence. Indeed "precious in the sight of the Lord is the death of His saints."

We commend to all our people the example of Christian living as demonstrated by Reed Radebaugh's life.

ELDER JOHN DOAK

Mr. John Doak, an elder in the Fifth Reformed Presbyterian Church of Philadelphia, Pa., was called to be with the Lord on March 2, 1974.

Once again with the passing of time God has taken from our midst one of His own to his eternal rest. Mr. Doak was a member of the Fifth Reformed Presbyterian Church over fifty years and was ordained as an Elder on April 10, 1949. His devotion to our Church and the Reformed Presbyterian Church's faith earned the respect of all with whom he was associated in the span of over three score years and ten.

We, at Fifth Church, mourn the loss of our beloved Elder and friend, yet we know by his testimony and his exemplification of the Christian principles in his daily life that he has gone on to his eternal home.

Mr. Doak came to this country from Ireland and he brought with him a dedication and devotion instilled in him in early life as he continually let his light shine wherever he travelled. Also, his many friends outside of Fifth Church attest to the fine character of Elder Doak knowing he walked uprightly before God and his fellow man.

ELDER CURTIS M. GREEK

On July 7, 1973, our Lord called home his servant, Curtis M. Greek on the same day of his birth in his seventy-eighth year. Mr. Greek was born in Latrobe, Pennsylvania in 1895, but for many years was a land surveyor in Cooke County, Texas.

In January, 1946 Mr. Greek severed his affiliation with the United Presbyterian Church, then Presbyterian Church in the U.S.A., of Gainesville, Texas, because of its departure from the faith, and was a charter member of the Bible Presbyterian Church, now Reformed Presbyterian Church, Evangelical Synod, of Gainesville, Tex.

Mr. Greek was ordained as a deacon in the newly organized church and served in that office until April, 1962, when he was ordained to the sacred office of Elder where he served until 1972, when ill health prevented him from having his name placed in nomination again.

He served as Clerk of Session for a number of years and assisted in other areas of his church's testimony particularly in the formation of Sherwood Shores Chapel, and attended presbytery regularly serving on a number of Presbytery's Committees.

The quality for which he will be remembered is that one which is asked of all God's children—faithfulness. "Most men will proclaim every one his own goodness, but a faithful man, who can find?" (Proverbs 20:6).

ELDER J. P. JACKSON

Dr. J. P. Jackson, a godly internist who was an elder in the Shannon Forest Reformed Presbyterian Church at Greenville, South Carolina, was called home to be with his Lord on May 24, 1974 after an extended illness. He is survived by his wife and two young children. Although Dr. Jackson was converted to Christ after he was an adult, his growth in grace was rapid and his witness for Christ was exceedingly winsome. He was elected to the eldership in his church less than three years before his death because the congregation recognized his spiritual discernment and his practical wisdom. Dr. Jackson was a faithful supporter of the agencies of the denomination as well as of his local church. Perhaps the most remarkable aspect of Dr. Jackson's testimony was the radiance of his hope and peace in Christ during a long illness which involved several major surgical operations and much physical agony. "Blessed are the dead who die in the Lord!"

ELDER ROBERT PETERSON

Robert Peterson was born on December 21, 1904 in Sioux Falls, S.D. He later moved to this area and on November 2, 1929 married Winnie Larson. From this union were born a daughter and five sons.

He and Mrs. Peterson attended the Presbyterian Church of Thunder Hawk, S.D. There, under the ministry of the Rev. Mr. Hunter, he received Jesus Christ as his Lord and Saviour. He afterward served that church as an elder.

On October 10, 1946 he and Mrs. Peterson united with the Bible Presbyterian Church of Lemmon, the present Reformed Presbyterian Church. The following April he was elected an elder and served the church and his Lord faithfully in that capacity until his death.

Robert was a man of faith who believed that God kept his promises. Accordingly, he claimed the covenant promise for his children and grandchildren. He was not disappointed as each of his children, and those grandchildren old enough have received Christ as Saviour and Lord.

He also practiced his faith, which was evident in love for his Saviour and family. It was further seen in his family and private devotions and in active participation in the Sunday School and church. He sincerely attempted to practice what he read in the Bible, and with God's help succeeded. He taught his children the Word of God by his life as much as by his words.

Young people played an important part in his life. He was interested in and promoted the work of the Great Plains Bible Camp. On the two Sundays of Camp he would drive the 170 miles to be at camp and return home to do his work during the week. Around the ranch he was always trailed by his grandchildren and always had time to explain what he was doing.

It was Robert and Mrs. Peterson's practice to kneel and pray before retiring for the night. As he knelt to pray that Friday evening the Lord called him home. As a former pastor put it, "A prince of Israel has died."

ELDER WALLACE HERBERT HAMPTON

Wallace H. Hampton (1894-1974), a native of Asheville, N.C., passed away

in Seattle, Washington, where he spent most of his life, on April 26 at the age of 80. He served in World War I, after which he spent 25 years with the Seattle Fire Department, and then went into the fuel business until his retirement.

He was a Presbyterian elder for 48 years, being ordained in 1926, and continuing a Session member until his death. He was a faithful Christian, respected and loved by all who knew him. He attended all services and activities of his church when health and circumstances permitted. He was also active in the work of presbytery.

Mr. Hampton came to Alderwood Presbyterian Church because of the adoption by his former denomination of the Confession of '67, and with his wife became a charter member when the Alderwood Church was organized in 1969. He was elected to the original Session and was president of the church corporation. Having participated in two previous church building campaigns, his help in planning and constructing the new church building, dedicated four months before his decease, was invaluable. He had the vision to see the potential in Alderwood Manor for a new building, the experience to know how it could be accomplished, and the trust in the Lord to go forward.

"Blessed are the dead which die in the Lord . . . their works do follow them."

MISSIONARY ELVA FOSTER

Miss Elva M. Foster was called to be with the Lord on January 3, 1974. In 1907 she and Miss Susan J. Cunningham founded the Houston Mission in Breathitt County, Kentucky, which for many years served the people on Turkey Creek in spiritual, educational and physical ways. Miss Foster taught school and later was matron of Anath Home, the dormitory for the grade school children. Most of her life was spent at this mission post with the exception of some time she was at home to care for her aged mother. She was the perfect lady in surroundings of crude and sometimes unfriendly character. She put much of her small salary back into the work and was the spiritual "mother" of the children at the mission. Even after her retirement when she went to live near relatives at Hebron, Nebraska, she was vitally interested in the work in Kentucky. Her life reminds us of the verse in 2 Kings 4:8 where it says, "Elisha passed to Shunem, where was a great woman; . . ."

* * *

Notice was also taken of the recent death of Miss Anna Strikwerda, OPC missionary in Ethiopia. Rev. Benjamin Short read 2 Corinthians 5:1-10 and Mr. Singleton led in prayer. The service was then closed with a season of prayer.

Rev. Samuel S. Ward, Moderator, called the meeting to order at 8:55 A.M. Rev. Earl R. Eckerson offered prayer.

HISTORY OF THE CHURCH COMMITTEE REPORT

Rev. Wyatt George reported for the committee presenting the following report:

Fathers and Brethren:

The History of the Church Committee this year has concentrated its efforts on the publication of *The History Behind the Reformed Presbyterian Church, Evangelical Synod* by the Rev. George P. Hutchinson. We hope that the Synod will continue its interest in the book and give it the widespread use it deserves.

We are thankful to the Synod for funding our work and especially for giving us encouragement.

Should the committee be continued, it has the options of undertaking several worthy projects related to such as Presbytery and agency histories, local church histories and perhaps the reprinting of now out of print but useful works that relate to our past.

In particular, we continue to encourage the General Synod in its reading of ecclesiastical history, for it is a holy discipline, one that can contribute to an overall objectivity in the exposition of God's word.

Respectfully Submitted,

William S. Barker

Joel Belz

Wyatt George, chairman

George P. Hutchinson

Edward A. Steele, III

It was moved and carried to thank the committee for its diligent labors.

SYNOD TREASURER'S REPORT

The Treasurer of Synod, Dr. Charles W. Donaldson, presented the following report:

Fathers and Brethren:

The financial condition of the Synod appears to be stable. We have been able to pay all of our bills, for which we can be thankful. Our income this past year was less than projected in the budget adopted by the 151st Synod (\$12,826.21 compared to a projected \$14,025.00) and fell somewhat short of operating expenditures (\$13,083.10 compared to a projected \$13,525.00).

Only about half of the churches in the denomination support the administrative fund, a fact which is somewhat disappointing. If it were not for the support of three of our agencies (National Presbyterian Missions, Covenant Seminary, and Christian Training, Inc.), our financial condition would be rather poor. Ideally these agencies should not have to send money for the administrative fund, but until more churches assume their responsibility (following the guideline of \$1.00 per member per year) we will need to rely on agency support. We are grateful to these agencies for their support.

During the past year the treasury was able to help with the expenses of various Synod committees. We expect that this kind of help will increase

in the coming year. We also hope to increase the amount of money available for commissioners' travel to Synod.

In response to recommendations by the auditing committees of the last two Synods financial records are being kept according to proper accounting procedures. The books were audited by Mr. Craig Burdett, whose report follows. The cost of such an audit is over \$50.00, which will necessitate a larger budget allocation for treasurer's expenses.

I am deeply grateful for the opportunity to serve the Church of Jesus Christ in this capacity.

Respectfully submitted,
Charles W. Donaldson
Treasurer of Synod

REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD
BALANCE SHEET, MARCH 31, 1974

	March 31, 1974	March 31, 1973
ASSETS		
Cash	\$3,058.23	\$3,911.62
Inventory of Forms and Minutes	466.15	-0-
Fixed Assets: Equipment, less an allowance for depreciation of \$140.00 and \$-0-	800.60	130.00
Prepaid Expenses	775.00	-0-
TOTAL ASSETS	<u><u>\$5,099.98</u></u>	<u><u>\$4,041.62</u></u>
LIABILITIES AND FUND BALANCES		
Notes Payable	\$306.00	\$ -0-
Deferred Income	1,471.95	-0-
Fund Balances:		
General	2,663.10	2,919.99
Ministerial Relief	658.93	1,121.63
TOTAL LIABILITIES AND FUND BALANCES	<u><u>\$5,099.98</u></u>	<u><u>\$4,041.62</u></u>

**REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD
STATEMENT OF REVENUE AND EXPENDITURES
FOR THE YEAR ENDED MARCH 31, 1974**

	<i>General</i>	<i>Ministerial Relief</i>
REVENUE		
Synod Income:		
Registrations	\$1,015.00	
Offerings	307.19	
	<hr/>	
	\$1,322.19	
Support:		
Churches	\$9,884.29	
Agencies	1,225.05	
Individuals	103.98	
	<hr/>	
	11,213.32	
Ministerial Relief:		
Churches	\$1,260.00	
Individuals	85.00	
	<hr/>	
		\$1,345.00
Sale of Minutes and Forms	172.10	
Miscellaneous Income	118.60	
	<hr/>	
TOTAL INCOME	12,826.21	1,345.00
	<hr/>	<hr/>
EXPENDITURES		
Synod Expense:		
Arrangements	\$909.65	
Clerical Help	160.00	
Assistant Clerk	100.00	
Fraternal Delegate	20.00	
Travel Expenses	2,822.00	
	<hr/>	
	\$4,011.65	
Stated Clerk:		
Salary	\$2,199.96	
Office Rental	500.00	
Office Expenses	628.61	
Clerical Help	638.00	
	<hr/>	
	3,966.57	
Committees:		
Fraternal Relations	\$ 844.89	

Demonic Activity Committee	212.04	
History of the Church	241.47	
		1,298.40
Other Expenses:		
Treasurer's Expenses	\$98.18	
Archivist's Expenses	50.00	
Travel Expense—Administrative	802.71	
Printing and Mailing of Minutes	2,531.14	
Depreciation Expense	140.00	
Miscellaneous	125.00	
		3,806.48
Ministerial Relief:		\$1,807.70
<i>TOTAL EXPENDITURES</i>	13,083.10	1,807.70
<i>EXCESS EXPENDITURES OVER REVENUES</i>	\$256.89	\$462.70

**REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD
STATEMENT OF CHANGES IN FUND BALANCES, MARCH 31, 1974**

	<i>General</i>	<i>Ministerial Relief</i>
Balances, April 1, 1973	\$2,919.99	\$1,121.63
Deductions:		
Excess Expenditures over Revenues	256.89	462.70
Balances, March 31, 1974	\$2,663.10	\$658.93

ELECTION OF SYNOD TREASURER

By motion duly carried, *Dr. Charles W. Donaldson* was re-elected as Treasurer.

BUDGET FOR SYNOD

Dr. William S. Barker, chairman of the Administrative Committee, presented the budget for final adoption. This included a \$200.00 expenditure for the Magazine Committee. It was then adopted by motion and is as follows:

INCOME

Synod Registration	\$1,200.00
Synod offerings	800.00

Church support	13,000.00	
Agency support	1,230.00	
Individual gifts	125.00	
Sales of minutes and forms	200.00	
	<hr/>	\$16,630.00

EXPENDITURES

Synod arrangements, promotion	1,430.00	
Assistant clerk, honorarium	100.00	
Treasurer, honorarium	100.00	
Synod clerical help	200.00	
Fraternal delegates and guests	300.00	
Commissioners' travel expenses	4,000.00	
	<hr/>	6,130.00
Stated Clerk Salary	2,400.00	
Secretarial help (Stated Clerk)	750.00	
Office rental	750.00	
Office expenses	650.00	
	<hr/>	4,350.00
Treasurer's expenses	100.00	
Archivist's expenses	200.00	
Travel—Adm. Com. and Stated Clerk	1,200.00	
Printing and mailing minutes	3,200.00	
Fraternal Relations Committee	500.00	
History of Church Committee	100.00	
Magazine Committee	200.00	
Other committees	350.00	
Printing of forms		
Miscellaneous	100.00	
	<hr/>	5,950.00
		<hr/>
		\$16,630.00

FRATERNAL RELATIONS COMMITTEE REPORT (continued)

Dr. Robert G. Rayburn offered the following recommendation of the committee which was adopted by Synod:

That the Stated Clerk of the Synod return the communication from the Presbytery of North California of the Orthodox Presbyterian Church to the Stated Clerk of the General Assembly of the OPC with the reply that we believe it is improper for our Synod to receive communications from presbyteries of the OPC but that if such a communication as this is received from the General Assembly we will be happy to respond.

A further recommendation of the Committee which proposed to amend the Form of Government was lost. It read: We propose an amendment to the Form of Government, Chapter V, Section 1, to eliminate the words "the gift of speaking intelligibly in foreign tongues not previously learned and."

STUDY COMMITTEE ON ABORTION REPORT

Rev. Mark Pett brought the report of the Committee as follows:

"ABORTION: THE DISRUPTION OF CONTINUITY"

The sixth commandment, which is, Thou shalt not kill, requires "All lawful endeavors to preserve our own life, and the life of others," and forbids "the taking away of our own life or the life of our neighbor unjustly, or whatsoever tendeth thereunto" (Shorter Catechism, qq. 68-69). The taking away of human life by another human being is justifiable only "in cases of public justice, lawful war, or necessary defense" (Larger Catechism, q. 136). Otherwise the commandment forbids the destruction of the life of any.

Abortion, in distinction from miscarriage, is the intentional killing of a human fetus between conception and birth. The fetus is human by virtue of being a product of human generation. The act of abortion presupposes that the fetus is alive for it arrests development by inflicting death. The moral question is: whether the life of the fetus is to be preserved just as the life of any human being, or whether, as a *developing* human being, the life of the fetus may be taken away in circumstances other than the exceptional cases cited above.

Are the unborn included in the respect and preservation of human life required in the sixth commandment? Because abortion is an act of human initiative that interrupts a continuum of developing human life, the burden of moral justification rests upon those who approve abortion. If human life is held to be at some time inviolate, but not from conception, it is incumbent upon those who take this view to show that the point of discrimination is not arbitrarily chosen, but is based upon a substantive change in the fetus.

It is not possible, however, in an increasingly abortifacient society, for those concerned with the protection of fetal life to rest content having charged others with the burden of proof. The moral situation of abortion may be further clarified by appeal to (1) the biblical view of the nature of humanness, (2) the biblical view of nascent life, and (3) the biological facts of generation and fetal development.

The Biblical View of Humanness

The specific biblical ground for the protection of human life is the creation of humankind in the image of God (Gen. 1:28, 5:3, 9:6). God the creator thus set human beings apart from the rest of creation by granting to them the dignity of being his likeness. This "alien dignity" is predicated

of human beings as such, apart from whatever degree of human characteristics such as reason and will may be manifest in the individual. This being the case, it is impossible to construe the right to life in terms of social utility based on such relative and vague notions as "personhood." This principle affects not only the question of abortion but that of euthanasia as well.

So far as the human fetus is concerned, its right to life is not to be calculated in terms of its value relative to the social or psychological needs of the mother or family on the basis of its similarity or dissimilarity to the "normal" adult person. Its dignity as the image of God, and its consequent protection under the command of God, must be seen, as in the case of all human beings, to be due to God's work in procreation as such, rather than to development and manifestation of human characteristics.

The Biblical View of Nascent Life

The Bible nowhere directly deals with the question of abortion. It does, however, contain a number of references to conception and pre-natal life from which human responsibility toward the unborn may be inferred.

The mandate for human procreation is given in Genesis 1:28, immediately following the assertion that God created mankind in his image, male and female. The God-ordained means of filling the earth with human beings in his image is the generative potency of human sexuality. Human beings do not merely reproduce "after their kind"; they procreate beings who, like themselves, are the image of God. See Genesis 5:1-3.

Not that the activity of God is suspended. The Bible frequently acknowledges conception to be a matter of God's gift. The story of Hannah is a good reminder of this, and other examples abound. Thus Eve, after the first human conception and birth, exclaims, "I have gotten a manchild with the help of the LORD" (Gen. 4:1, NASB). The truth is enshrined in the praises of Israel: "Behold, children are a gift of the LORD; the fruit of the womb is a reward" (Psa. 127:3).

Between the momentous events of conception and birth, which are regularly linked in the language of Scripture (Isa. 7:14 and many references), God continues his activity in the unfolding development of the fetus. Of this Psalm 139:13-16 is the classic expression. What David finds so over-whelming in this Psalm is the LORD's all-encompassing personal knowledge and presence. In particular he stands in awe of God's care for him in his pre-natal state: "For Thou didst form my inward parts; Thou didst weave me in my mother's womb" (vs. 13, NASB). A significant personal continuity is assumed for David continues, "I will give thanks to Thee, for I am fearfully and wonderfully made." In Psalm 51 David confesses a continuity of sinfulness not only from birth but from conception (vs. 5), the historical beginning of his existence.

Appeal may also be made to the historical beginning of the incarnation wherein the Son of God took to himself human nature, being *conceived* by the power of the Holy Spirit in the womb of the virgin Mary (Matt. 1:20, where *gennao* stands unambiguously for conception). The unique-

ness of the event and its mode does not affect its relevance to the question of abortion. From conception the Son of God is incarnate, his human nature accorded the right to life by no other law than that which grants the right to any human being. Since Jesus as to his humanity was made like us in every way (Heb. 2:17) it follows that authentic human existence deserving the respect and protection of the sixth commandment begins at conception.

This is sometimes denied on the basis of Exodus 21:22f. It is argued that since "life for life" is required only in case of the death of the mother, therefore the unborn child is not regarded as a human life to which the sixth commandment applies in the full sense—otherwise "life for life" would be required in case of the death of the fetus. Thus, abortion is justifiable under circumstances which would not justify the taking of human life already born.

Numerous difficulties surround the attempt to regard this text as definitive. Quite apart from the hazard of appealing to a particular item of civil legislation to establish a moral principle (compare the preceding two verses as well as the familiar provision for the certificate of divorce), the interpretation of the meaning of the text is in doubt. The argument assumes that the child is not included in the phrase "but no harm follows . . . but if harm follow." It is at least possible, however, that a delivery brought on by the trauma is in view (the use of *yeled* for that which comes forth lends itself to this interpretation), in which case "harm" would refer naturally to the child as well as to the mother. A text that is thus unclear in its meaning and doubtful in its application (even assuming a difference in the penalty for maternal and fetal death it might be accounted for on the basis of the indirect causation of the latter) can hardly be appealed to as providing definitive moral guidance.

The inference to be drawn from the consistent view of nascent life taught in the Bible is that human life from conception falls under the duties required and the sins forbidden by the sixth commandment, including "the neglecting or withdrawing the lawful and necessary means of preservation of life . . . and whatsoever else tends to the destruction of the life of any" (Larger Catechism, q. 136).

Biological Continuity

The right of the fetus to the protection of the sixth commandment is affirmed not only by the relationship of the image of God to normal reproduction and the inferences based upon Biblical texts, but by the nature of fetal development. From the moment that the sperm enters the egg, creating an inviolable union, until the cessation of that life in death, there is no substantive change to the biological integrity of the created being. There is substantial development, but that development is a manifestation of the chromosomal pattern established at conception, without radical interruption or change. The radical changes that do occur (e.g., birth) are changes of situation or location, but not of biological integrity. The names given to the various stages of fetal development do not indicate the evolu-

tionary creation of a new being, but rather indicate the stages of development for the convenience of description and communication.

At conception the 23 chromosomes each of the sperm and egg align to form a 46-chromosome cell—human tissue—unlike that of any other living thing. The die cast from that moment determines sex, skin, eye, and hair color, height and weight, among other characteristics. In a few days the zygote moves down the fallopian tube, to implant itself into the mother's uterus. There it picks up nourishment and discharges wastes while dividing and developing. Within three weeks the heart has formed and is pumping blood made by the zygote (several names are applied during this time, such as marula and blastocyst). The baby is a separate but dependent human life with its own chromosomal pattern and circulatory system.

From the 4th to the 7th weeks all major internal and external structures develop. This is called the embryonic period, and at its end head, eyes, ears, nose, mouth, legs, fingers, and toes are recognizable, though small, for the baby is only ½-inch long. The 3th week to birth is called the fetal period. The stage is so called because of the ease of recognizing human features with the unaided eye. Fetal growth from the 8th week is phenomenal; first rapid head growth, then trunk growth, and finally rapid extremity growth. Eyebrows and hair appear at about 18 to 20 weeks. At 25 weeks a fetus may survive if born at that time, although many die because of incomplete lung development. The 35th to 38th week period is mostly "finishing," getting as ready as possible for survival after birth.

Biologically, at no stage can we assume the unborn is a mere appendage of the mother. Genetically they are separate individuals. Physiologically the unborn determines the development of the pregnancy even to the time of the onset of labor. The fetus has exercised in utero, by only 63 days after his beginning can grasp an object placed into his hand, and will recoil from painful stimuli such as a sharp jab.

There is no point when the developing fetus undergoes a radical change in which it ceases to be or is radically more than what it was the day before. Growth is based upon and is a manifestation of the patterns established at the point of conception. To justify abortion prior to a change in biological development, thus associating fetal humanness and the image of God with that change (EEG, "quickening," viability), is not based fundamentally upon a change in the biological structure of the fetus, but upon an arbitrary decision. The humanness of the child at birth, by tracing back its continuous development, clearly implies the humanness of the fetus at conception. And the humanness of the fetus, given through the normal process of human reproduction, can be attributed only arbitrarily to some other point than conception.

Pastoral Guidelines

Abortion is an increasingly common experience in our culture that, by its very nature, presents conflicts between different means, means and ends, and different ends. The situation that presents itself as one in which abortion will be considered is not, for many people, one in which there is one,

obvious choice. The ethical problem arises precisely because arguments can be made for the legitimate consideration of different options.

To facilitate communication with counselees and the understanding of the abortion options, the following analysis is offered. Aside from those abortions desired solely for selfish reasons, most ethical conflicts in the abortion situation may be understood in terms of conflict between two or more of the following principles of life. Counseling will often be most effective when the legitimacy of concerns is recognized while at the same time leading the person to see that the principles motivating those concerns are relative, while the principle of life protecting the fetus is absolute.

I. Principles derived from the relationship with the Creator

A. The fundamental principle of life concerns the establishment and maintenance of a living relationship with God. Repeatedly in the scriptures the Lord calls man to life, a life of abundance (John 10:10), a life of sacrifice (Mt. 8), an eternal life (1 Jn. 1), a life of trust (Mt. 6), a life of complete obedience to the Lord (Mt. 6). Man's obligation within this principle is to respond to God and to make himself available to God as a tool to facilitate the response of others.

B. The second principle of life in the scriptures concerns the obligation and right of the individual to make proper use of his psycho-physical unity. Man's life is a gift. He must use it, develop it and make it available for use to the glory of God. Within this life choices must be made. While no freedom in the creation is complete, man was created with the ability, and is continually confronted by God with the obligation, to choose between viable options in this life. Man is ultimately held responsible for the choices made in this "freedom." He must make the decisions concerning the use of his body wherever possible. The individual must choose between being a servant to passions and the God-fearing use of his body and mind.

C. The third basic spiritual obligation is the preservation and development of the family and parenthood. Not all choose to enter marriage. But once that choice is made, the functioning of the family is of utmost importance. God has established the family not only as the basis of the covenant blessings, but also as the basic sociological unit. Within this obligation a family, and the society of which it is a part, must strive to preserve the structure and effectiveness of the basic unity. Those decisions which fall within the purview of the family ought to be made there (children, education, spiritual responsibilities, etc.) except in those few instances of overriding social obligations.

II. Principles derived from the dominion over the creation

A. The first right and obligation derived from the command to govern the created order concerns man's relationship to the use of creation. While the wanton destruction of the creation is never allowed, much less suggested, man has been given the opportunity to deal with nature in self-serving ways. The creation is available to serve man as the image of God, to meet needs as they arise and to provide the framework within

which man is enabled to carry out his service to God.

B. The second basic principle, closely associated with the first, is the obligation of the species to provide and care for itself. In the garden Adam worked, thereby participating in the on-going development of creation. With the disruption of the creation in the Fall man became vulnerable to the destructive powers of the creation. His work then became not only a means to provide for himself, but also a way in which the species might survive. The obligation to affirm and preserve the life God has created involves the unified efforts of man in this fallen and populous world. Government is given to man by God, in part, to deal with this situation (LC, qq. 135, 136, Gen. 3:17).

C. As the race and the members of the race have been given the obligation to band together to protect themselves and survive, so the individual has the right to be protected and the obligation to effect the protection of the other members of the society. Building upon the specific command of the sixth commandment, society must provide both the protection of life and those conditions that facilitate the development of life (LC, q. 136 with proofs).

Discussion

In the normal process of executing the decisions of this life these principles serve as functional guidelines for the Christian, and for much of Western society. But there are occasions in which these principles come into conflict with one another. After analyzing the situations that give rise to requests for abortions, this appears to be the situation in many of the cases. *Population control* evidences the concern of the society for the quality of life of the people involved. The survival of the race and the quality of that survival are at stake in the minds of many. Concern with the *psychological health* of the mother evidences a concern with the right of the individual to maintain a life capable of making choices, a life of peace and meaning. Society has an obligation to protect the individual and to provide those situations wherein the individual may develop. Concern with the sociological and economic conditions of the *family* involved evidences a proper desire to protect and propagate the family as the foundation of both the secular and Christian experience. The desire for an abortion based upon *rape or incest* evidences the desire of the society to protect the individual from unwanted intrusions into life and to insure the stability and sound foundation of the family. The concern for the *deformed* or the *unwanted child*, while often based upon the somewhat arbitrary commitment to the ideal right of every newborn to a sound mind in a sound body in a supportive environment, may be based upon the responsibility of the members of society to provide as much assistance as possible to make life as meaningful and useful as possible. And finally, concern for the *physical health* of the mother demonstrates the obligation to protect the individual from attack and destruction and to maintain the family as a viable, contributing force in society. It is the feeling of the committee that Christians have often tended to categorize those seeking

abortions as persons who desire the destruction of life for inherently selfish reasons. It is true that there are many abortions "on demand" for reasons that are based in selfish motives (cosmetic, timing, etc.). It is also true that for many the abortion process is a dilemma because of the conflicting and legitimate desires not to destroy the fetus *and* to protect the quality of life in some other area of life, as noted above.

Where there is no conflict of life principles, the affirmation of life must take precedence over the less basic demands. For example, convenience is not a sufficient reason to destroy the dignity of the fetus. But where real conflicts occur, how are the competing claims of these life principles to be resolved? The first effort in resolving the conflict must be to ask whether the conflict between the two or more principles is in fact irremediable. The quickest option, abortion, cannot be justified unless there is no other way out of the difficulty. What such analysis will conclude is that abortion is unnecessary except in those cases where the life of the mother is threatened.

In the case of the principle of protecting the fetus as the image of God the options for remedying the situation are two: either one kills the fetus or one does not. One may choose a premature delivery, although that is not a solution to several of the conflicts. With the development of the artificial placenta, growth of the fetus outside of the womb may also become an option. But until that time possible resolutions to conflicts from the side of the fetus are limited to the two already stated. However, in the cases of the opposing principles the options for resolution are more numerous.

1) Population control. It is certainly clear that population control by the use of abortion is highly effective (e.g., Japan). But the population problem at this point is more speculation of demographers than substantiated fact. Even if it were a life-threatening problem, abortion is certainly not the only solution. Widespread dissemination of information concerning sex and the availability and instruction in the use of birth control measures are certainly two of many options. With such options available and untried, the conflict between the survival of the race and the survival of the fetus is dissipated. In such a case a violation of the principle of protection of the fetus cannot be condoned.

2) The psychological health of the mother. Until the present time, because of the restrictive nature of the abortion laws in most states, the psychological indication has often been used as the rubric under which "demand" abortions have been performed. It is therefore exceedingly difficult to analyze the significance of this category as an option for abortion. In the first place, it is not at all clear that pregnancy is a causative factor in the advent of mental illness of a definable nature. Further, it is not clear that abortion is a remedy for any definable emotional state that incapacitates the individual. From the beginning then there is real doubt about the existence of a conflict between the psychological health of the mother and the life of the fetus.

It is true that a pregnancy may bring to the surface a latent psychologi-

cal disturbance that is unrelated to the pregnancy in etiology. It is also true that a pregnancy may bring about significant emotional distress. But with the advent of increasingly effective techniques of mental hygiene and the relatively mild nature of the disturbances caused by pregnancy, the alternative of psychological care makes abortion unnecessary. In those cases where a pregnancy precipitates a severe disturbance but in which the pregnancy is not a causative factor, the application of sound treatment must be preferred to abortion. Even where the individual threatens suicide because of the pregnancy (assuming that the threat is serious), or where it could be clearly demonstrated that the pregnancy is the cause of the psychological disturbance, the effectiveness of treatment and the questionable value and result of an abortion make the conflict between maternal psychological health and fetal life unnecessary.

It must be emphasized at this point that we are not dealing only with the comparative value of treatment or abortion as therapy for psychological disturbances. It must also be noted that the reaction to an abortion is often psychologically more severe than going to term or a premature delivery. While an abortion is certainly the most rapid method of uncomplicating the situation in which a woman has an emotional difficulty during pregnancy, the questionable value of an abortion, the option of sound and helpful therapy, and the severe cost of killing the fetus make abortions on the basis of the psychological health of the mother unwarranted.

3) Deformed or unwanted child. While based upon a "quality of life" assumption that is highly questionable, there is demonstrated here a concern for the problems that the child will face and the strain placed upon the family and mother in dealing with an unwanted or deformed child who will make "excessive" demands upon the people involved. Specifically in the problem of the unwanted child researchers have been thus far unsuccessful in establishing a direct correlation between the desires of the mother and the family concerning the child during early pregnancy (unwanted) and the resulting quality of life of the child (battered, security, etc.). In addition, the vacillation in the attitude of the people involved makes the establishment of the "unwanted" category difficult. The committee doubts the viability of the category of "unwanted" pregnancies and rejects justification of abortion based solely upon these desires. Not only does the "unwanted" concept probably indicate a more basic psychological conflict that needs to be recognized and dealt with, but it may also be a reflection of obsessive self-concern.

In the case of the deformed child, the decision is made that the life of the child is not going to be of sufficient quality to be worth living or that the family into which the child is to be born cannot bear the strain of a demanding child. In the latter case abortion deals with the problem and eliminates the conflict. In the former case, the role of criteria must be raised. Who is to decide what life is worth living and upon what criteria? What are the deformities that justify abortion and how severe must they be? The value of life based upon alien dignity runs directly counter to the mentality that would make decisions based upon this foundation.

In these cases is abortion an option? In the case of the quality of life of the deformed child, with the hubris involved in the application of criteria, abortion is not an option. Further, medical detection of deformities through amniocentesis is probabilistic. Therefore, abortion carried out under these circumstances means that normal children are destroyed in the effort to eliminate the deformed children. Rather than carry out such injustice, it might be preferable to let the deformed children be killed after birth, so as not to make any mistakes. Beyond the scriptural data prohibiting infanticide, the possibility is so repugnant that even most ethicists reject it. Yet it would be more consistent. In the cases of desired abortion because of family economics and strain, state and ecclesiastical support for the financially beleaguered family and the possibility of adoption remove the conflict and make abortion unnecessary.

4) Rape, incest. It must first be recognized that pregnancies because of rape almost never occur. However, when they do concern for the right of self-determination and the necessity that the family begin upon a solid foundation has led most ethicists and a very large number of Christians to assume that in these cases abortion may be chosen. The assumption is that the option of killing the fetus is justified because no person should have to experience the trauma, pain and inconvenience of rape *and* a pregnancy that was not of her own choosing. But the conflict between the experience of the mother and the life of the fetus may be resolved by choosing other available options. If the fetus does have dignity, and if efforts to prevent conception fail (e.g., oil douche) the person may choose to carry the child and give it up for adoption. She may even choose to keep the child because it is the product of her reproductive processes. Further, there is a real but as yet unanswered question whether the trauma of abortion, when added to the trauma of rape, helps more than it harms the woman involved. The conflict of life principles may be resolved with adoption after birth or a premature delivery; the overall psychological cost may be reduced by encouraging the person to give birth to the child rather than having an abortion; and one will prevent the weighing of fetal dignity against significant inconvenience by encouraging term birth over an abortion. While special compassion for the person may be required here, one ought not automatically assume that because of the experience an abortion is either called for or legitimate. In fact, the violation of the life principle of protection of the dignity of the fetus does not seem justified in the light of the options that are available.

5) Family. The dynamics in a situation that bring about the consideration of an abortion with reference to the family have been dealt with in part already (deformed or unwanted child, stability and development of the mother, especially psychological health). But often consideration of an abortion is based upon the social and/or economic needs of the family. In addition to the option of adoption which would certainly provide an alternative to abortion, increased use of contraceptive information and devices might well prevent many instances of the problem. Further, more adequate church and governmental support for the poor and destitute may

make a given situation remediable without recourse to abortion. While it seems "obvious" that financial matters ought not to be equated with the dignity of the fetus, the survival of the family is of significance and, while abortion to deal with family difficulties is not advocated, the Christian response cannot be withdrawal from the situation after ensuring through legislation or some other means that the option of abortion will not be chosen. The influence of the Fall is being felt in many families and the Christian response must include concern and remedial measures for the families that are being destroyed by its social effects.

6) The life and physical health of the mother. With modern medical care most conflicts between the mother's physical health and the life of the fetus may be handled effectively and with less danger to the woman during the movement to term birth than in abortion. The situation being thus, pregnancies complicated by a detriment to health or a threat to life ought to, if possible, be dealt with by medical care that does not necessitate an abortion.

But what of those cases where the choice narrows down to the life of the mother or the life of the fetus? The options for the resolution of the conflict are limited to the life of one and the death of the other, or possibly the death of both. The conflict of principles that affirm life is irremediable. It is necessary to recognize that such a conflict of lives is a reflection of the curse on creation, not a product of the natural order created by God. Thus, to resort to non-activity to resolve the conflict is to let the fallen order take its course. While there can be no completely life-affirming action in such a case, the Christian is called upon to act within the limitations of his knowledge and ability to counter the course of the curse.

But which life should be saved? It appears that the choice must be left to the family involved. What advice may we give them? The life of the mother may need to be continued, not only for her own benefit, but for the benefit of the family responsibilities God has given to her. On the other hand, the life of the fetus should not be compared to the life of an adult in those areas where the fetus simply has potential. Recognizing the potential of the fetus and the possible ill-health of the mother may lead the woman and the family as a unit to decide in favor of the continued life of the child. In either case the participants should be supported and experience the love of God from the Body of Christ in the light of the tragic character of either choice.*

*There is a difference of opinion on the committee concerning the nature of this decision. Some consider this choice justified under the principle of necessary defense. Others consider the choice necessary but a sinful result of the fallenness of the world.

RECOMMENDATION:

The committee recommends that Synod, in light of the above report, adopt the following resolution:

Believing that unborn children are living creatures in the image of God, given by God as a blessing to their parents, we therefore affirm that voluntary abortion, except in necessary defense of the physical life of the mother, is a violation of the Sixth Commandment (Exodus 20:13).

We call upon our society to deal justly with the unborn, and encourage Christians to implement this call in their various spheres of influence knowing that "Righteousness exalts a nation, but sin is a reproach to any people" (Proverbs 14:34).

At the same time, we call upon society and the church to show compassion toward unwed mothers and other mothers in distress, not only offering sympathetic counsel but concrete relief, economic or otherwise (1 John 3:16-18, James 2:14-17).

Respectfully submitted,
Claude DePrine
David C. Jones
Fredric Sloan
Wilber Wallis
Mark Pett, Chairman

ACTION:

The recommendation of the committee was presented for action. It was moved to substitute and then passed as the main motion to send the report to the presbyteries for study and further that the report be placed on the docket of the 153rd General Synod.

RESOLUTIONS COMMITTEE REPORT

Rev. Robert Auffarth presented the following resolutions each of which was adopted by Synod in separate motions:

RESOLUTION NO. 1

WHEREAS we have shared in the memorable celebration of the 200th anniversary of the Reformed Presbyterian Church in this country, and

WHEREAS our rich heritage and promising future under God have been so effectively communicated,

Be it therefore RESOLVED that the commissioners of the 152nd General Synod of the RPCES express deep appreciation to Dr. J. Barton Payne, Dr. William S. Barker, and the Rev. Edward A. Steele III for their excellent preparation and leadership in this significant historical moment.

Be it further resolved that we express our appreciation to Dr. Bruce C.

Stewart, Stated Clerk of the RPC of NA and to his church for their participation in the observance of our common heritage.

RESOLUTION NO. 2

The 152nd General Synod of the RPCES is most grateful to President Morley J. Mays of Elizabethtown College, Mrs. Opel Nees, in charge of Public Relations for the college, and their staff for the kind attention they have given and for making such adequate facilities available.

RESOLUTION NO. 3

The 152nd General Synod of RPCES is most appreciative for the labors of the Administrative Committee made up of Dr. William S. Barker, Dr. Paul R. Gilchrist, Rev. Edward A. Steele III, Dr. J. Barton Payne, Dr. Marion D. Barnes and the executive officers of each agency who were responsible for the excellent preparations for synod.

RESOLUTION NO. 4

The 152nd General Synod of RPCES wishes to express to the host pastor, The Rev. Wilbur Siddons, Mrs. Dorothy Niedameyer, his secretary and our registrar, and the Members of the Westminster Presbyterian Church our hearty appreciation for their careful attention to the many details associated with the arrangements for Synod. Their concern for these practical matters has resulted in the smooth operation of Synod and the comfort of the commissioners. We also wish to express to the sessions of the Westminster Presbyterian Church of Lancaster and the Faith Presbyterian Church of Quarryville and the board of the Quarryville Home our appreciation for hosting the Synod for Sunday dinner.

RESOLUTION NO. 5

The 152nd General Synod of the RPCES expresses appreciation to Dr. Paul R. Gilchrist for his labor in preparing for Synod and his work through the sederunts. We thank our moderator, the Rev. Mr. Samuel S. Ward, and vice moderator, Dr. R. Laird Harris, for their leadership, their composed control of the body, and their gentle and godly example throughout the Synod. We wish them Godspeed this coming year as they extend their oversight to our Synod. We also appreciate the diligent work of the assistant clerk, the Rev. James A. Smith.

RESOLUTION NO. 6

The 152nd General Synod of the RPCES expresses its appreciation to the members of the Fraternal Relations Committee for the dedication, wisdom and hours of labor they have given throughout the past year as

they have worked on the matters concerning this synod's relationship with the Orthodox Presbyterian Church.

As the body continues to seek the will of the Lord in this matter we are grateful for the committee's wisdom and advice.

Clark Breeding
David Peterson
Lee Troup
Robert F. Auffarth,
Chairman

STUDY COMMITTEE ON DEMONIC ACTIVITY REPORT

Rev. F. Seth Dyrness, Jr. presented the following report on behalf of the committee:

Fathers and Brethren:

The study Committee on Demonic Activity was originally appointed to investigate the relationship between the resurgence of "charismatic" occurrences today and the recent resurgence and influence of occult and demonic activity in general. Since another study committee has been appointed to study the current "charismatic" developments, this committee has directed its emphasis in study to the Biblical teaching regarding demonic and occult activity. In the study which the committee has done over the past year, we have only begun to touch the "tip of the iceberg." Our topic calls for far more intensive study and extensive research of current, historical, and empirical data than the committee has had time to do. However, we trust this will give the Synod useful information from which the influences of Satanic activity may be more clearly understood and handled.

Those of us whose eyes and ears have been open to the news media during the past twelve months are well aware of the burgeoning interest in demonic, occult, and psychic phenomena of which the record breaking profit from "The Exorcist" is only symptomatic. Although the swelling influence of this underlying dark current in our society has baffled and concerned many secular psychologists, doctors, and others in the scientific and intellectual, as well as religious, echelons of our culture, it should not surprise those of us who understand the nature of reality from a Biblical perspective.

The Apostle John clearly states that the whole "cosmos" is presently lying under the influence or in the power of the evil one (*to ponerō*) (1 John 5:19).¹ Complementing this are the statements of Paul in which he characterizes the present (*enestotos*) age as "evil" (*ponerou*) (Galatians 1:4); and therefore exhorts the Ephesian Christians to take care in walking wisely, making the most of their time because the days are (present tense) evil. (Ephesians 5:15, 16) Though there may be some who would limit this to the period of Apostolic times, the weight of evidence favors the

interpretation of such passages as referring to the period of history lying between Christ's first and second parousias, of which our present age is a part. As this present age is identified with, and characterized by the nature of the "evil one," (in whose power the whole world lies), it stands in opposition to the Word, will and law of God, the person and work of Christ, and the Gospel; and it is influenced by the destructive and wicked actions of the adversary as God works out His plan of redemption in salvation. It is a period of time which is "evil", "dangerous", "critical",² filled with the distress of the sufferings and temptations of the last times.

As members of the Kingdom of God these facts are significant in 1) setting the stage for us in dealing with the present reality of evil in the "cosmos" as warfare against Satan, and 2) challenging us to be wise and alert in exploiting all resources and opportunities to stand against the "evil one," in the power of Christ, in those areas of responsibility committed to us, so that the victory which he has gained may be clearly manifested in this present evil age.

It is in this context, then, that we must face and evaluate the current resurgence of "demonic and "occult" activity.

Because it is possible to cover only a limited area in this report, and volumes of informational material flood the market, the committee has oriented its study away from the mere informational and attempted to deal with several specific areas from a Biblical, exegetical, and historical approach. The three main areas the committee has been working on are demon possession, occult-demonic activity, and non-demonic/occultic Satanic activity.

HISTORICAL

Although accounts of witchcraft, demonism, and exorcism run throughout Church History, there is some question as to how much of this was actually authentic and how much was merely superstitious ignorance, as was found in the Medieval Period. However we may look at it, it is clear that there is no clear demarcation in this matter between the Apostolic age and the Church Fathers of the second century and later. Men such as Justin the Martyr, Tertullian, Cyprian, Origen, Jerome, and Augustine all give reference to the reality of possession and exorcism in their day, and express a very keen sense of awareness of the looming presence of the Kingdom of Satan with its threat.

Calvin, although he does not mention demonic possession or occultic activity in his Institutes, does mention the misuse of God's name in regard to "unlawful exorcism".

"... if there is so much evil in this rash readiness violently to misuse God's name, it is a much greater sin if it be put to abominable uses, as those do who make it serve the superstitions of necromancy, frightful curses, unlawful exorcism, and other wicked incantations."³ In other places he states that under the will of God, who authors the trial of Job, "Satan desperately tries to drive the holy man insane . . ."

(Job 1:21).⁴ Then again, referring to man in general, “. . . while he is bound in servitude to the devil, he seems to be actuated more by the devil's will than by his own.”⁵ But in spite of how he may have viewed demonic possession and occult activity, he was firmly convinced that the Scriptures well forewarn us of a spiritual enemy who relentlessly threatens us in an irreconcilable struggle.⁶ Thus it is not surprising that a theme of warfare between the Kingdom of God and the kingdom of Satan seems to be frequently present in Calvin's thinking as he writes.

In more recent times the history of missions gives some convincing accounts of demonic possession and deliverances which seem to significantly resemble those during the ministry of Christ, recorded in the Gospels. (See *Demon Possession*, Nevius). Equally impressive are some of the testimonies given by men like Kurt Kock. However, though historical data may give evidence that attests the reality of demonic influence in possessing men and various occultic phenomena, we must turn to the normative principles of Scripture for an objective basis to evaluate and interpret the present phenomena.

One striking fact in Biblical history is that whenever God works in a unique way to vindicate His name in the lives of His people, and to fulfill His covenant promises to them, there is a confrontation with spiritualistic, occultic, and demonic forces which seem to challenge and negate that which He is doing—Deliverance from Egypt, entrance into the promised land of Canaan, the Incarnation and ministry of Christ, the establishing of the Church. At the same time God uses these situations to prove His authority and power over the total creation, including Satan. Thus the Biblical evidence would lead us to expect reoccurring manifestations of such activity until the final confrontation at the Second Coming of Christ.

SATAN—HIS PERSON AND WORK

Before considering the nature of various types of demonic activity referred to in Scripture it is important to clarify the present work of Satan.

In his fallen state he holds two major roles of power. In both roles he is distinguished from the demons (*daimonia*) by the term “devil” (*diabolos*). (In the King James Version the term *daimon* has been wrongly translated “devil” which breaks down this distinction.) Satan's first area of rule is that of the “Ruler of Demons.” All the “demons,” whatever they may be, are under his authority and serve him in carrying out his crafty, destructive and rebellious plans. In this role he is the unifying head of the kingdom of evil. (Matthew 12:24; Mark 3:22). Synonymous with this title are those given by Paul in Ephesians 2:2, “Ruler of the power of the air”, and Ephesians 6:12, “Ruler of Darkness”. Kittel points out that “in later Judaism as a whole there seems to be relative autonomy of demons as a whole, but in the New Testament demons are completely subject to Satan—the ruler of the powers of the air.”⁷

In conjunction with this is Satan's second role of "Ruler of this world" (*archōn tou kosmon touton*). The obvious significance, as has already been noted in I John 5:19, is that God has granted Satan the permission to rule in the physical creation to the extent that the whole world lies in his power.

The third title, which he bears besides *satanas*, clearly brings out his character which motivates and permeates all of his activity—*ho ponēros*. He is the evil one, the embodiment of all that is in rebellion against God. He encourages disobedience against God in the lustful use of the flesh and of the mind (Ephesians 2:2, 3); he blinds the minds of men to keep them from perceiving the light of the Gospel of Christ (II Corinthians 4:4); he multiplies the destructive forces of evil in people (Luke 11:24-26); he is against Christ and scatters His work (Matthew 12:25-30, cf. Luke 11:23); he is the enemy of God and of man who sows confusing weeds of imitation and lawlessness in the areas where Christ is working, in an attempt to corrupt the seed of eternal life (Matthew 13:25,28,38,39); he is a raging destroyer (I Peter 5:8) who works with cunning designs (II Corinthians 2:11); he afflicts people physically (Matthew 9:32-34; 17:14-20; 12:22; Luke 13:10-17); he hinders the people of God in their work (I Thessalonians 2:18); he is the father of murder and deceit (John 8:44).

The best summary of his work is found in his activity which led to the Fall (Genesis 3:1-3), where he attacks both God and man. Calvin delineates it in three steps: 1) Seduces man from obedience to God, 2) Simultaneously deprives God of the honor due Him, 3) Hurls man into ruin. All of his actions since then have been directed toward "the end that he might overturn God's Kingdom and plunge men with himself into eternal death."⁸

Thus the relentless warfare which was introduced into this present world at the time of the Fall continues in full intensity. Kittel states, "In the New Testament there are two kingdoms, the Kingdom of the prince of this world, and the Kingdom of God. Satan fights with all his might against the Kingdom of God,"⁹ and, he goes on to imply, that the main concern of the New Testament is not with the lesser and subordinate activity of demons, but the vicious and relentless attacks of Satan in his final struggle before ultimate judgment at the Second Coming of Christ. However, as Calvin points out, even in this activity, Satan is limited because he still continues under the power of God's rule.

"... Satan is clearly under God's power, and is so ruled by His bidding as to be compelled to render Him service. Indeed, when we say that Satan resists God, and that Satan's works disagree with God's works, we at the same time assert that this resistance and this opposition are dependent upon God's sufferance. I am not now speaking of Satan's will nor even his effort, but only of his effect..."¹⁰

The question which is naturally raised for clarification is the relationship between the warfare waged by Satan, which becomes particularly

manifested in the New Testament, and the binding of Satan (Matthew 12:22-30, Mark 3:20-27) and his fall from heaven (Luke 10:17-19) which are introduced here with the coming and presence of the Kingdom. Although there are various interpretations of this, the relationship simply is that both facts are true. Definitively Satan is defeated, but still waging war in a violent "death throes" type of struggle.

When the Kingdom of God is introduced with the coming of Christ, who has the power to bind Satan in casting out demons and correcting his destructive influences in the creation, and beyond this to entrust the same power to His disciples, Satan truly is bound and definitively cast from his place of power in ruling. Thus the casting out of demons and healing diseases is *truly a sign of the presence of the Kingdom of God and the vanquishing of the enemy*, even though the *ultimate fulfillment* of this fact has *yet to come*. In the meantime Satan makes one last violent attempt to reverse the inevitable results in the irreversible flow of history, under the reign of Christ, by all out warfare against Christ and His Kingdom. The effect of this at the present time is, "though Satan's activity in general is not ended . . . he has lost his power to harm wherever the power of Jesus Christ is at work."¹¹ (Note: Ridderbos, *Coming of the Kingdom*)

Therefore, it is in this context that the current resurgence of demonic and occult activity must be considered, unless there is some clear Biblical evidence which would explicitly indicate a radical difference in the nature of this reality between the first part of this "present age" (First Century, A.D.) and the present time. The First Century Christians maintained that whoever was not in the Church was considered to be in the kingdom of Satan. (Colossians 1:13) This was an absolute black and white distinction in the nature of reality which is also reflected in Augustine—*The City of God and the City of Man*.

The activity of Satan's reign can be divided into two areas: 1) unusual works, 2) providence (analogous to God's providence in every day occurrences). These in distinction, are similar to the categories of God's activity in miracles and providence. Comprising the "unusual works" of Satan in Scripture are: 1) "lying miracles"—occult activity, and 2) "demonization"—demon possession or harassment. Both of these areas include activity which may be "beneficial"—done with God's approval, and "destructive"—harmful demonic activity. The "providential" works of Satan refer to his non-occultic activity in which he is particularly active in tempting, hindering, and seeking to ensnare, or wound with his "fiery darts" the people of God. Biblical references for these distinctions will be given as they are discussed.

DEMONIZATION

A. Nature

In the New Testament, the term used to indicate what is referred to today as demon possession, obsession or oppression is *daimonizomai*. This

specifically means that a person is demonized or suffers possession, affliction, vexation by a demon or evil spirit which inhabits the individual in his body.¹² Other terms which are used interchangeable with *daimonizomai* in the New Testament are: *ta pneumata ta ponēra*, "an evil spirit"; *daimonia*, a person is said to have a "demon"; *ta pneumata ta akatharta*, an unclean spirit (Mark 1:23-28; 3:11,12; 5:2-13). Occasionally the demon or spirit is defined more specifically in relation to the effect it has on the individual, e.g., *seleniazetai*, a lunatick, moonstruck (Matthew 17:15,18). This is the only type of demonic activity mentioned in the Scriptures in which a demon has a controlling influence on an individual. It is found mainly in the Gospels, and there is no definitive reference to the current distinctives of oppression, obsession, and possession.

It is apparent that in all of the cases mentioned in the New Testament in which Christ deals with demonic activity, He is not casting out Satan as a devil, but rather is directly countermanding the orders which Satan has placed upon a particular demon to afflict a particular individual. In this Christ truly challenges Satan, demonstrating His power over him and his hosts, thus clearly manifesting the presence of the Kingdom of God. This is particularly expressed in Christ's discourse with the Pharisees who accuse Him of casting out demons in the name of Beelzebul. (Matthew 12:22-30, Mark 3:20-27). In only two cases is there an indication that Satan himself actually used or controlled an individual: 1) Peter—Matthew 16:21-24; 2) Judas in his betrayal of Christ—John 6:70,71; 13:27; Luke 22:3. Because of the rarity of this phenomenon in Scripture, it should not be considered a possible reality today except in the person of the Anti-Christ.

Christ's main encounter with demonic activity was in Galilee where the people "walked in darkness." Though there is an awareness of demonization among the people of Jerusalem, there is no mention of any occurrences there. However Jews as well as Gentiles are afflicted by the work of Satan in one way or another. (Luke 13:16).

B. Characteristic Manifestations

The Scriptures tell us nothing as to how a person becomes demonized. It is simply, categorically stated that this is the state of the particular individual. The only light shed on this is that which has been mentioned above, that Satan commands his demons to afflict, harass, and destroy men in the sinister outworking of his role as the ruler of this world and demons. In the Gospel, there is no indication that the particular individual has committed any particular sin or group of progressive sins prior to his being demonized.

Although *daimonizomai* manifests itself in a variety of physical, spiritual, and social aberrations, there are certain basic symptoms or characteristics given in the Biblical accounts which have also been present in other historical and more recent accounts. Though extreme care must be taken in making any diagnosis, these may be considered possible symptoms of

“demonizing” today, and are usually found together, i.e., the presence of one isolated symptom does not indicate “demonizing.”

- 1) The individual gives evidence of being controlled by a force or personality, apart from his own, that uses his body.
- 2) Bizarre anti-social behavior (Matthew 8:28; Mark 5:2,5; Luke 8:27).
- 3) Superhuman strength, beyond their normal ability (Matthew 8:28; Mark 5:3,4; Luke 8:29).
- 4) Intense convulsions, seizures, and bodily self-harm in destructive and distorted ways (Matthew 17:15; Mark 1:26; 5:5; 9:18,20,22,26; Luke 4:35; 9:39,42).
- 5) Crying out with a loud shrieking voice (Mark 1:26; 9:26; Luke 9:39).
- 6) Speaks either coherently or incoherently (possibly in an unknown language) through the use of the individual's voice.
- 7) Some confess names other than the individual with whom they are cohabiting. This usually gives some aspect of their evil character. (Mark 5:9; Luke 8:30).
- 8) There is a recognition of, and resistance to the person of Jesus Christ (Matthew 8:28; Mark 1:24; 5:6,7; Luke 4:34,41; 8:28).
- 9) The demon must obey Christ (Matthew 8:16,32; 17:18; Mark 1:27; 5:12,13; 9:25,26; Luke 4:35; 8:32) or a command given in His name (Acts 16:18).

In the Roman Catholic Church three phenomena must be manifested in a person before demon possession is even considered as a possible source of their problem: 1) They must be able to speak a language unknown to them; 2) They must have a knowledge of secret facts, previously unknown to them; 3) They must possess strength beyond their age and ability.

We must warn both the credulous and the incredulous to avoid reacting in an extreme way to this data. First, where there is credulity, warning should be given not to identify every major or minor physical, spiritual, social, or psychological aberration that we come across as relating to *daimonizomai*. Christ did not perceive the nature of reality in this way. He healed many who were sick with various diseases, etc., but in no way identified these problems with demons, although some diseases were identified with Satanic activity (Luke 13:16). Kittell makes this clear in stating:

“It should be noted that in the New Testament not all sicknesses are attributed to demons. . . . Nevertheless, it may be said that the existence of sickness in the world belongs to the character of the age of which Satan is prince. . . . Thus while not all sicknesses are the work of demons, they may all be seen as the work of Satan.”¹³ (Luke 13:10-16)

Therefore great care must be taken in our counselling to properly understand individual problems in light of the medical and psychological, as well as spiritual, facts related to it in order to avoid doing greater harm to the individual by wrong diagnosis. There is no benefit in being overly credulous and sensational. Rather with the wise counsel of those with gifts in medicine, psychology, et al., and true spiritual wisdom which God gives

to those who *seek* it, we must carefully evaluate and deal with each situation we are called upon to counsel.

On the other hand it is just as possible to be naive in incredulity, thinking that such occurrences of *daimonizomai*, as those given in the Gospel, were isolated to that age. Although there is no explicit Biblical evidence, apart from Mark 16:17, concerning the continuation of *daimonizomai* after the First Century, A.D., there is much evidence given for the continuation of occult and Satanic activity until the second coming of Christ. (This will be discussed later). It is clear that during the First Century real phenomena of demons inhabiting people took place. Only the extreme skeptic could doubt an actual confrontation with spiritual demonic forces in the cases of "demonizing" which Christ, the Apostles, and the seventy disciples encountered. Almost all of the demons have a sense of individual cognition whereby they recognize Christ and audibly speak with Him, acknowledging that He is the Son of God, and the reality of their fate in future torment under His judgment. Christ also recognizes them and rebukes them as demonic beings inhabiting individuals and causing the particular aberrations which afflict them. Though it is possible that modern medical and psychological techniques may have been able to modify or control the symptom of "demonizing" in these individuals, no cure could have been effected without the casting out of the demon. For this the only cure was the rebuke of the demon by Christ, and the powerful word of His command that the demon leave the person being afflicted.

Therefore we would conclude that "demonizing," as outlined above, is caused by a demon being inflicted on a person by Satan for the purpose of distorting or destroying him as the image bearer of God, and perverting all that God has intended him to be. This type of Satanic activity does not seem to be as common in more civilized cultures which have been influenced by the Gospel, as it is in more backward and pagan cultures. One possible reason for this is given by Nevius:

"The reason for the fact that cases of possession are less frequent in Christian countries, is to be found in Satan himself. He uses methods best suited to his end. A form of possession adopted to advance his ends in heathen lands, may also be suited to subvert them in Christian lands. . . ."14

Some Biblical support for this may be found in the fact that although there does not appear to be any confrontation with demonization in Jerusalem (note above), there was an incredible confrontation with unbelief there which Christ attributes directly to Satan (John 8:42-47). This fact of unbelief was a sign of the influence of the kingdom of Satan and the peoples' identity with it to their own detriment and loss. Ultimately it led them to lash out against Christ in frenzied anger and crucify Him in an attempt to destroy Him. So it is clear in Scripture that Satan does use different tactics in different situations, but all are directed toward the same end.

There are two further reasons why demonization seems to be more prevalent in the primitive, rural, and pagan cultures than in the more advanced and Christian-influenced cultures. First is the fact that we may

have more demonization in our culture than we realize, but because of the rationalistic and anti-supernatural presuppositions in the scientific realm today, demonization is not being considered as a viable possibility in diagnosing psychological, mental, and medical problems. Secondly, because primitive and pagan cultures tend to be more superstitious, they would naturally be more open and therefore vulnerable to occult activity and all that goes along with it.

The committee has considered whether a Christian can be affected by this type of demonization, but has had no explicit means of evaluating this. However, it seems highly unlikely that they would be, unless they give place to Satan to work in their lives. This is because demons cannot stand anything that has to do with Christ. Nevius writes:

"In China the uniform testimony of the suppressed demon is, 'I cannot live where Christ is. I must go.' There is something in the very atmosphere of Christianity which is repellent to them."¹⁵

This is confirmed by the demoniacs' response to Christ in the New Testament.

It is interesting to note that there is no evidence of forgiveness or requirement for ceremonial sacrifice after exorcism in the Gospels as it was after the healing of a disease. Quite possibly this indicates the fact that the individual was not responsible in any way for the fact that he was demonized, i.e., his condition had no relationship to any particular sin. The same is true of Job who in the midst of his harassment by Satan (not demonization) was commanded to pray for his friends and bring sacrifices for them but not for himself, a fact that denies a casual relationship to sin in his life, rather, the testing of his commitment to God. Thus, some forms of demonization and harassment are not caused by sin in the life of the individual, but are simply an attack on the individual by Satan.

Certain authorities and some members of the committee believe there is a type of demon possession which is the climax of a degenerating condition of sin in the individual's life, and that Christians can be demon possessed in this way. This position maintains that Satan cannot violate the will of the individual until the individual gives access to him by giving in to **TEMPTATION** in the area of ideas and thoughts (anger, pity, revenge, lust, etc.). This step leads to four more: 1) **VEXATION**—now, everywhere the individual turns he is faced with the temptation. If unchecked, this leads to 2) **OBSESSION**. The individual becomes obsessed with the particular idea(s) and problem(s). (At this point or immediately prior to it there is an invasion of the body by a demonic force.) 3) **OPPRESSION** is next, characterized by a spirit of depression which leads to 4) **POSSESSION**. The individual becomes possessed by the demonic force.¹⁶ It should be emphasized that this view is not held by all the members of the committee, since there is, again, no explicit evidence to support this type of progression in demonization, it can only be validated by empirical and historical evidence. The committee is aware of two cases in foreign missions where this type of situation did develop, although not exactly according to these steps.

The one situation took place in Kenya, and was related to us by Rev. Jack Armes. The woman to whom it happened was a Christian with whom the Armes were acquainted. This is what took place. "A neighbor's goats had eaten crops in her garden and in an attempt to bear a Christian testimony she had simply forgiven him rather than make the usual court case to sue. Now some time later, her goats got in his garden and he instead of forgiving her sued for his loss of crops. This made her angry, whereupon she took back all her forgiveness and hardened her heart and her own conviction was that her spirit of lack of forgiveness opened the door for the devil to attack her." After she had been attacked by the demon, the Armes were called on to help her. "When we arrived at her mud and grass hut she was all dissheveled and wrought. They found her in the dry river bed casting herself on the stones, having thrown off her clothes. She was starey eyed and shaking, etc. We talked to her and prayed with her at which time she calmed down and although we were not aware of it did understand what we were saying. We left her in that state and the next day we were called again to go and see her and at that time, found out that during the night, she herself called on the Lord, saying, 'Oh Lord, I know I am your child, and I know you are stronger than the demons and I call on you to drive them out.' God answered her prayer and she was delivered. We found her fully clothed in her right mind and willing and able to discuss the whole affair." Mr. Armes goes on to make several conclusions from this. "Several interesting things came out of this: 1) the importance of a Christian forgiving certainly was uppermost in my mind, but 2) the fact that a Christian could be possessed by a demon . . . I realize how this is sweeping the States and think it is a sign of the times. We should recognize it, avoid it, but be spiritually prepared to resist it should it come our way."¹⁷

The other situation took place in Korea and is acknowledged by Dr. William Chisholm and Miss Hanson. However the information is not available for printing in this report. (Note: "*Demon Possession*," *Vivid Experiences in Korea*, Dr. William H. Chisholm, Moody Press, 1938—Unfortunately, this is now out of print, but copies may be available in Church Libraries.)

There are other types of Satanic affliction which are different from the above but are evidently still the work of Satan. As indicated above, illnesses are directly attributable to Satan in the case of the woman with a crippling infirmity (Luke 13:10-16). Again this seems to be something inflicted upon her without any relationship to a particular sin in her life.

There is also the beneficial work of Satan through demonic activity. In this God allows Satan to work in the lives of His people in order to accomplish through suffering that which will ultimately be for their good in sanctification. This is revealed in Paul's thorn in the flesh (2 Corinthians 12:7), and Job's testings. In both cases, though, the affliction is attributed to Satan or a messenger (*angelos*) of Satan, it is ultimately seen as the work of God who is able to use even Satan's evil and harassing work for good ends in the lives of His people (Job 23:10) This should not be identified

with the *daimonizomai* discussed above, which is evil and destructive in its end.

C. Deliverance from Demonization

The current influence of "The Exorcist" and the Roman Catholic ritual of exorcism has popularized the term, "exorcism", as the means whereby a person is delivered from an evil spirit. The Biblical accounts use the term, "cast out" (*exballō*), or heal where Christ delivers people. It only use the term, "exorcism", in regard to deliverance by an exorcist who expels the demon by some magical formula. It was the ancient custom to expel demons who unlawfully inhabited a person by pronouncing against them the name of a more powerful spirit. Thus a whole apparatus of formulae and measures had developed and were used at the time of Christ. Jesus obviously had no need of this exorcist type of ritual. He had full power over the demons who had to respond in obedience to His command (Mark 1:27). Therefore he does not exorcise the demons, but expels them by the word of His command (Matthew 8:16 from their place of unlawful dwelling, and in this brings healing to the individual.

The only mention of "exorcism" in the Bible is in Acts 19:13. The sons of Sceva, roving Jewish exorcists, sought to combine their incantations with the name of Christ in exorcizing an evil spirit. The situation backfired, and the demons attacked the exorcists.

This confirms the awareness of demonizing and exorcisms via magical and mediumistic means after the ascension of Christ, continuing into the Apostolic Age. Many of the same characteristics of demonic activity are affirmed again in this account with the added testimony on the part of the demon that it was aware of both Christ and Paul, his servant. Could this possibly mean that he recognized the power of Christ in Paul, whereas the same power was not in the sons of Sceva, and therefore they could not control the demonic forces, and the demon himself could perceive this? It seems that this is the point, and the situation clarifies several things: 1) That involvement with demonic activity should be taken very seriously and any attempt to cast a demon out should be handled wisely, carefully and properly. Where it is not, the one "exorcising" may be attacked or become far more involved than he intended. This is confirmed in other historical accounts and also in the precautions given in the instructions of the Roman Catholic ritual of exorcism. It is stated that the exorcist may encounter physical injury or death, intimidation by embarrassing statements, and attacks or possession by the demon force. 2) There may be exorcism by occult practices, but it is evil and even dangerous to try to mix this with the power and name of Christ. 3) No one other than a Christian is able to have any control over a demonic spirit and cast it out of an individual by the use of the name of Jesus Christ.

There is little mention of demons being expelled by the disciples apart from the accounts given in Matthew 10:8 (cf. Mark 6:7; Luke 9:1) and Luke 10:19-20. In Acts it is implied that the disciples had this ability (Acts 16:16-18; 19:15), but in the Epistles there is no command given to

expel demons, no instance given of *daimonizomai*, and no mention of a charismatic gift of exorcism. This does not necessarily mean that demons were not expelled by the members of the Christian church, but may well be an indication of a totally different emphasis of concern in the apostolic writings. If demonization does not affect the Christian and the Epistles were written to the churches for the sake of teaching and discipline, it is quite possible and likely that exorcism was not mentioned because it was not greatly significant within the churches. Any concern about Satan or demons was limited to the question of how to deal with their influence within the church.

Thus the only passage which gives an indication that the ability to cast out demons is a continuing ministry in the church is Mark 16:17, plus that which can be drawn implicitly from passages such as Matthew 28:18-20; and John 14:12. Christ promises His powerful presence with His people in the world; and therefore as He dwells in us by His Spirit He will do great works through us. Historically there is much evidence to confirm that Christians still have this ability and can exercise it. However, it should *only* be used when a situation has been very clearly confirmed as “demonization” in consultation with medical and psychological authorities, if possible. When it is used the Scriptures teach that there is a need for much prayer, and a demon is only expelled when it is commanded in the name and power of the word of Jesus Christ to leave the individual.

In conclusion of this section, we need to remind ourselves of Christ’s exhortation to the disciples:

“Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven.”
—Luke 10:20

“Not every one who says to Me, ‘Lord, Lord’ will enter the Kingdom of Heaven; but he who does the will of My Father who is in heaven. Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in your name, and in your name cast out demons, and in Your name perform many miracles? And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’
—Matthew 7:21-23

OCCULT DEMONIC ACTIVITY

The second area of Satan’s activity is that of lying wonders. This encompasses the whole area of the occult—lying wonders of magic, foretelling the future, communication with the dead through mediums, astrology, and other related activity. It basically involves an attempt to probe into the area of extra-ordinary gifts or supernatural agencies. Like demonization, it can be divided into two categories: 1) Beneficial—done with God’s approval, 2) destructive and distorting in nature.

It is commonly held that witchcraft traces its roots back to the magicians of Egypt, like those encountered by Moses, while astrology goes back, possibly, as far as the tower of Babel. This shows that occult activity is very old and has been present with us since the Fall, when Satan be-

gan to rule as the "prince of this world". Occult activity is different from demonic activity in that it involves the use of demons to carry out the various activities listed above. It does not necessarily require a demon cohabitating with an individual, but may lead to, and involve the individual in, a relationship with demons in which he is controlled to varying extents by demonic power. Some people believe that it can lead to demonic possession of the type discussed above, but there is no Biblical support for this, though again, there is historical evidence which indicates this. In any case the significance of the occult is that Satan takes advantage of man's insatiable curiosity or fear of the future, and his desire to control and manipulate beyond his ability, and enslaves men to himself and his distorted and destructive view of life. God does not intend for man to be barred from knowledge of the future, and to have no resources of power beyond his own ability. But he does intend for man to find these needs fulfilled in the resources God has provided rather than those of occultic activity.

This is made quite clear in Deuteronomy 18:9-22. As a prelude to entering the promised land, God warns Israel concerning the evils of the occultic activity in Canaan. The Israelites are commanded neither to become involved in these practices nor even to imitate them since they are detestable. This activity was never condemned because it was merely superstitious or psychologically influential as some of the current phenomena is. It was considered to be the direct outworking of the power and influence of Satan through evil spirits using men to do supernatural works of magic, healing, fortunetelling, and prophecy. The purpose was to discredit the work and revelation of God, turn men away from their commitment to Him, and gaining control over their lives. Thus involvement in the occult was considered to be a "natural and voluntary intercourse with the evil spirits." However, the sin involved in reverting to relationships with the occult activity of Canaan did not lie solely in intercourse with evil spirits. It also involved a turning away from a personal relationship with Jehovah, and a looking to Satanic resources for wisdom and knowledge rather than the adequate and sufficient resources of the revelation of Jehovah's word through the prophets. This is confirmed by the fact that in contrast to the command against involvement in the occultism of Canaan, He promises Israel that HE will give them a prophet like Moses through whom He will continue to speak and lead them as His servants.

Several other things are implied here and in all other related Old Testament passages. First is the fact that God's people are vulnerable to the influence and control of this type of Satanic activity, if they unwisely expose themselves to it by tampering with it. At the same time it is of absolutely no threat to them if they avoid it (Deuteronomy 18:22; Numbers 23:23), because no omen or divination can be made against Israel. Secondly, that we should expect real miracles, fortune telling, prophecy, and other supernatural phenomena where the occult is truly operative, because it is controlled and motivated by the supernatural forces

of Satan in his attempt to confuse men and discredit the power of God in the adequacy of His Word, and work.

Though there are not many explicit references to occult activity in the New Testament those that are given, particularly the reference to sorcery, false prophets and lying wonders, support what has already been deduced from the Old Testament texts. In Matthew 24:25 (cf. Mark 13:22), Christ states that in the future false christ~~s~~ and prophets will appear who will even threaten to deceive the elect of God with their great signs (*sēmeia* cf. John 20:31) and wonders. In Revelation 19:20 we note that these false prophets through their *sēmeia* deceived those men who followed the Anti-Christ. In Revelation 16:14 it is implied that the source of these false prophets' power is the "spirit of demons". Again in Paul's reference to the Anti-Christ in II Thessalonians 2:7-10, he makes it very clear that there will be occultic activities accompanying him that have their source in Satan and deceive men in unrighteousness because they did not receive the love of the truth which leads to salvation.

Viewed from this perspective the current resurgence of occult activity should not be considered a cultural phenomena, or passing fad which men have resurrected to escape the tension of life in a technological society. From its most innocent forms to its most evil expressions it is to be treated with great caution and seriousness and should not be tampered with. Though we do not stone individuals who become involved in the occult as was done in the Old Testament (Leviticus 20:27) the danger of the sin of tampering with it still continues, and numerous statements are made in the New Testament to the fact that sorcerers (*pharmakeia*) or magic will not enter the Kingdom of God, but will be cast into Hell (Revelation 21:8).

One member of the committee was able to interview three Christians who have formerly been in the occult. A summary of their comments follows:

- 1) Two of the three had experience which they believe may well have been dominated by demonic forces or beings.
- 2) G-----, after being heavily involved has no doubt about the interrelatedness of sexual, spiritual, astrological, and drug problems. These were condensed into the issue of self-gratification in quest for power over oneself and others.
- 3) E----- was a Christian prior to getting involved and began experimenting with psychic powers and telepathy after having her curiosity aroused through J. Stafford Wright's book *Mind, Man, and the Spirits*, (Zondervan). Later she experimented with another Christian friend in "white magic" seeking to manipulate people and things for their own purposes through occult power.
- 4) L----- was introduced to astrology and Tarot card reading early in life, practicing both while experimenting in psychedelic drugs. She became involved in the counter-culture and had casual encounters with people who would invite her to their apartments and share drugs with her. She was struck by the fact that these people seemed to be able to

read her mind, and believes they and she were under the control of demons. Therefore there was ready communication of thought between them and the appeal to try one more way to get through to the desired light.

5) All three, in different ways, had their occult ties broken by Christian intervention, and the claiming of the power of Christ through prayer.

6) All three warned of the danger involved in occult practices, of becoming so involved as to be susceptible to demonic control.

7) Each stressed the necessity for instruction of anyone that is ministered to for demonic deliverance concerning the relation of demonic activity and the corruption of the human nature, in order to make clear that every problem is not caused by demonic powers and there is human responsibility in sin.¹⁸

Thus, because of the subtle and powerful work of Satan through the occult we need to wisely and carefully instruct our people to "discern the spirits" to see whether they be of God. Especially in charismatic experiences of speaking in tongues where people have not been wise in discerning the source of this gift by trying the spirit (1 John 4:1-3) some have found themselves under the influence of demonic spirits. In 1 Corinthians 12:3, there is a reference to a situation in the Corinthian Church in which people speaking in a heightened language were calling Christ "anathema". This had the earmarks of authenticity but disparaged the name and person of Christ. We must remember that glossalalia is not solely a Christian phenomena. It is found in many sects, in Hinduism, and Buddhism, and is considered in the Roman Catholic Church as one of the possible signs of demon possession. This by no means deprecates the true gift of glossalalia, but warns that unusual gifts of this nature should be considered from the perspective that Satan is an angel of light and the father of lies who seeks to discredit that which is truly of God by counterfeits. Therefore he may and does work people up, causing them to think that glossalalia is necessary for spirituality.

The same is true in regard to miraculous healings. Some are of God, but others are not. (Note: *Occult, Bondage, and Deliverance*, Kurt Koch, page 54) This can be attested to in many places of the world today. By offering a person bodily healing through the spiritistic forces of a faith healer, or some other means, Satan seeks to gain control over the individual.

Therefore in relation to occult activity we must be wise in avoiding what is obviously related to this area, and in regard to glossalalia and miraculous healing we must seek that which is really of God.

NON-DEMONIC/OCCULTIC ACTIVITY-ETHICAL SIN

One of the most effective stratagem employed by Satan is to lure our attention from the area of his main attacks. This is a danger in the study of demonic activity. We may become so preoccupied with areas that are

interesting and important to be aware of, that we fail to consider the area of his most intense involvement in attacking the kingdom and the people of God. Though Satan may not be able to possess a Christian, he is still involved in relentless warfare against us seeking to deceive, undermine, fragment, and weaken the body of Christ through temptation. Therefore the major emphasis in the New Testament Epistles, regarding the activity of Satan, is an echoing of Christ's admonition to the disciples in the Garden of Gethsemane, "keep watching and praying that you may not enter into temptation; the spirit is willing but the flesh is weak." (Matthew 26:41)

Over the past year the committee has increasingly felt that this must be a major emphasis in our report to the Synod. This is the area of greatest danger in Satan's attack against the church. Because of the person and work of Satan reigning over the kingdom of darkness, the Christian life is pictured in two complementary contrasts. *First*, we are called out of the kingdom of Satan and the darkness of rebellion against God, and through Christ brought into a deep personal relationship of love and fellowship with God. *Second*, because of the reality of this relationship and the continued existence and power of Satan we are immediately placed in a position of active warfare and resistance against Satan, which has real threats (cf. Ephesians 6:10-14a; James 4:17; Ephesians 4:7). Certainly the strenuous and ever continuing nature of this conflict is reflected in the Sixth petition of the Lord's prayer, "deliver us from evil or the evil one."

In this light Paul's exhortation to the church at Corinth has much significance for us today when he states the reason for the need of Christian forgiveness, "... in order that Satan might not out-wit us. For we are not unaware of his schemes." (1 Corinthians 2:11) Obviously it was possible for Satan to undermine the Apostolic Church when the Word of God was not properly obeyed and followed. This is the part of the battle to which we as Christians are primarily called—to resist temptation by obedience to the Word of God, giving no place to Satan to work. Calvin confirms this in the following statement:

"The fact that the devil is everywhere called God's adversary and ours also ought to fire us to an unceasing struggle against him. For if we have God's glory at heart, as we should have, we ought with all our strength to contend against him who is trying to extinguish it. If we are minded to affirm Christ's Kingdom as we ought, we must wage irreconcilable war with him who is plotting its ruin. Again if we care about our salvation at all, we ought to have neither peace or truce with him who continually lays traps to destroy it."

With this Calvin urges us into battle with the reminder that "this military service only ends at death..." Therefore, during our life, we and our people must stand in wise and disciplined resistance against the main attacks of Satan and his demonic hosts in their incessant attacks of temptation, scheming deceit, and subtle snares levelled against the Kingdom and truth of God as well as ourselves.

Some of the wiles and snares that we need to instruct both ourselves our people to avoid are those given to the Apostolic Church.

- 1) Satan attempts to make the Word of God ineffective in our lives by snatching it away as soon as it is sown (Matthew 13:19), or by choking it out through the cares of life and the deceitfulness of riches thus making it unfruitful (Matthew 13:22).
- 2) Evaluating and considering matters from the perspective of our own interests rather than the interests of God (Matthew 16:23).
- 3) Satan seeks to cause men to doubt, and deny Christ by sifting them through different experiences and afflictions (Luke 22:31, 32, Job).
- 4) Pretense and lying (Acts 5:3, cf. John 8:38-41).
- 5) Timidity—Being ashamed of Christ and His Word (Matthew 26:69-75; II Timothy 1:7).
- 6) Depriving one another of legitimate fulfillment in marriage (I Corinthians 7:5).
- 7) Withholding forgiveness which is due. This leads to strife, tension, bitterness, and destruction of people (II Corinthians 2:10, 11).
- 8) Being deceived in straying from the simplicity and purity of devotion to Christ and sound doctrine (II Corinthians 11:3, 4).
- 9) Unconfessed sinful anger leading to deeper sin (Ephesians 4:26, 27).
- 10) Pride which leads to a fall similar to Satan's (I Timothy 3:6).
- 11) The necessity of the man of God to be meek and gentle in the face of irrational opposition of men in order that God might bring them to repentance (II Timothy 2:9).
- 12) Quenching the Spirit of God (I Thessalonians 5:19).
- 13) Returning evil for evil rather than good (I Thessalonians 5:15).
- 14) Prayerlessness (I Thessalonians 5:17, cf. Matthew 26:41).
- 15) Failure to give thanks in all things (I Thessalonians 5:18).

Two of the most significant exhortations of this type in the New Testament are those given by Paul in Galatians 5:19-21, and James 3:13-18. Paul lists with sexual immorality, idolatry, *and the occult practices of sorcery*, as the works of the flesh which separate men from the Kingdom of God, the works of enmity, strife, jealousy, outbursts of anger, disputes, dissensions, factions, and envyings. Certainly the subtlety of Satan's attacks on the Church can be seen in the fact that while we would be quick to discipline individuals for the first three works of the flesh, all too often we allow the other manifestations to exist and grow among us. Again in James 3 the very things which James calls demonic—wrong use of our tongues in expressing bitter jealousy and selfish ambition—seem to be tolerated in the Church too much simply as the nature of reality. However, if we are truly resisting the work of Satan, standing against him in the power of the Holy Spirit (James 4:7; Ephesians 6:10-13) in our personal lives, as well as the fellowship of the Church, these things ought not to be.

How shall we resist, and handle these works of the adversary? The only answer given in Scripture for resisting him in any area is the disciplined and earnest use of prayer and the Word of God. There is no other source of defense or release from the militant onslaught of "the evil one". Therefore

Paul exhorts Timothy, "preach the Word; be alert in season and out of season; reprove, rebuke, exhort, with great patience and instruction." (II Timothy 4:2), and also to the Ephesians, "with all prayer and petition pray at all times in the Spirit, . . . be on the alert with all perseverance and petition for all the saints . . . putting on with care each piece of the whole armor of God, that you may be able to resist in the evil day." (Eph. 6:18, 13)

These are our weapons of warfare and resistance against Satanic and demonic activity in demonization, occult practices and influence, and subtle, eroding temptation in the areas mentioned above. *They are absolutely adequate.* If we do not properly use them we and the Church will become weak and vulnerable to the ravaging attacks of Satan. However if we zealously and wisely avail ourselves of them we will be successful, not only in resisting Satan, but also in the tearing down of his strong holds (II Corinthians 10:4-6), through the power and authority of our Lord and Savior, Jesus Christ. His is the kingdom, and the Power, and the Glory for ever and ever.

NOTES

¹ *The Analytical Greek Lexicon*, "keimai/keitai," New York: Harper and Row Publishers, page 227.

² Gerhard Kittel and Gerhard Friedrich (Eds.), *Theological Dictionary of the New Testament*, Grand Rapids: Wm. B. Eerdmans Publishing Co., Vol. VI (1968), page 554.

³ John Calvin, *Institutes of Christian Religion*, John T. MacNeill, Ed., Philadelphia: The Westminster Press, Book II, Chapter VII, Section 22, page 388.

⁴ *Ibid.*, Book I, Chapter XVII, Section 1, page 230.

⁵ *Ibid.*, Book II, Chapter IV, Section 1, page 309.

⁶ *Ibid.*, Book I, Chapter XIV, Section 13, page 173.

⁷ Kittel and Friedrich, *op. cit.*, Vol. II, page 18.

⁸ Calvin, *op. cit.*, Book I, Chapter XIV, Section 15, page 174.

⁹ Kittel and Friedrich, *op. cit.*, Vol. II, Page 18.

¹⁰ Calvin, *op. cit.*, Book I, Chapter XIV, Section 17, page 176.

¹¹ Kittel and Friedrich, *op. cit.*, Vol. VII, page 157.

¹² *Analytical Greek Lexicon*, *op. cit.*, page 84.

¹³ Kittel and Friedrich, *op. cit.*, Vol. II, p. 18.

¹⁴ John L. Nevius, *Demon Possession*, Grand Rapids: Kregel Publications, (1968), page 277.

¹⁵ Nevius, *Idem*.

¹⁶ "Minutes of Meeting," Committee on Demonic Activity, Aug. 22, 1973.

¹⁷ Letter from Rev. Jack Armes, Mar. 11, 1974.

¹⁸ "Minutes of Meeting," Committee on Demonic Activity, March 16, 17, 1974.

RECOMMENDATIONS:

(1) Recommend to the 152nd General Synod of the Reformed Presbyterian Church, Evangelical Synod, that we instruct our people in the danger of Satanic influence in occult activity or related matters which are common in our current society—ouge boards, seances, occult type games, films such as “The Exorcist,” astrology, occult books, etc. Although a person may be able to be exposed to these things without being influenced by occult forces, they certainly open themselves to the powerful influences of demonic/occultic forces by tampering with them. Though it is important to be informed, caution must be taken not to become involved.

(2) Recommend that the 152nd General Synod receive this report as a partial report of the study committee on demonic activity, and that the committee be continued for one more year in order to complete its study and bring further recommendations and guidelines to the Synod for evaluating and dealing with this subject.

Respectfully submitted,

Rev. Jack Buckley

Rev. George Miladin

Dr. Robert Nueremberger

Rev. F. Seth Dymess, Jr., Chairman

Rev. Dan Orme

Dr. John Sanderson

Dr. John Young

ACTION:

The two recommendations were adopted in separate actions.

The orders of the day for recess were suspended by motion and the business of Synod continued.

STUDY COMMITTEE ON WORLDWIDE PRESBYTERIAN FRAMEWORK REPORT

Rev. Ronald L. Shaw reported to Synod presenting this report:

The committee was asked by Synod to investigate “the possibility of one world-wide Presbyterian framework which will embrace all churches now or to be affiliated with us.” What should the relationship of the Reformed Presbyterian Church, Evangelical Synod, be to the churches which Reformed Presbyterian missionaries are involved in establishing in other parts of the world? At present such churches, with the exception of Saharanpur Presbytery in India, are separate, distinct denominations from the Reformed Presbyterian Church with no structural or formal relationship in common with us or with each other; in most cases not even an official fraternal relationship is maintained. Also, what should our relationship be to other Presbyterian or Reformed churches of similar confession and convictions. The portion of the overture with which our committee is to deal is asking if it is possible for a closer relationship of some kind

to exist between us and these churches. (For the context of the overture see *Minutes of the 151st General Synod*, pp. 107,108).

Some of the questions with which the committee has been concerning itself in attempting to answer the overture are the following:

1. What does the Bible teach concerning the unity of the church visible? What is the nature of its unity? In what visible ways is this unity to be expressed and manifested?
2. Is the concept of "one world-wide Presbyterian framework which will embrace all churches now or to be affiliated with us" compatible with the establishment of indigenous churches as defined by World Presbyterian Missions. World Presbyterian Missions defines an indigenous church, within the Presbyterian context, as having, among others, the following characteristics: 1) self-nourishing (able to read, study, teach and feed upon the Word of God under the direction of the Holy Spirit, without foreign missionary aid); 2) self-governing . . . able to conduct its own worship, discipline and program, having men gifted and trained as elders, pastors, teachers, evangelists, and deacons); 3) self-supporting . . . (depending only upon God himself, and the resources He has given the church and its members for the support of its personnel and program); 4) self-propagating . . . (carrying on its own program of winning men to Christ.) See *World Presbyterian Missions, Inc.*, "Basic Indigenous Principles, p. 1-2b, 5-19, 5-20.
3. The question of culture. Would it not be essential in such a framework, if it should come into existence and whatever its form might be, to recognize that American culture, American ways of doing things and traditions which have built up around the church in America, when these things are clearly extra-Scriptural, should not be the norm for the church in other lands?
4. What are the possible forms or structures that such a world-wide Presbyterian framework could take?

The New Testament teaches that the church in each place was to have its own elders, men from among its own number who were to be responsible for the spiritual oversight of the church in that place. For example, the first responsibility of the elders of the church in Jerusalem was to care for the church in Jerusalem, not the church in Antioch or Corinth or somewhere else (though as the Council of Jerusalem illustrates there was a mutual interest and care between the different churches; each church was not autonomous, independent of, and separate from the other churches). Also it was the responsibility of the elders of the church in Jerusalem to care for that church; it was their duty. They were not to depend upon the elders at Antioch or Ephesus or somewhere else to carry out their responsibility and do their work for them.

The church in a particular place was not under normal circumstances to look to, or be dependent upon, the church in another place for spiritual oversight. Nor were the new churches to remain indefinitely dependent

upon their human missionary founders, nor upon the sending church, nor upon the church in any other place for the spiritual leadership of their own affairs. Under the rule of Christ the church in each place was to be "self-governing" and "self-nourishing," i.e., dependent upon the spiritual gifts and resources God had given them and would be developing among them for their edification rather than continuing to be dependent upon the spiritual resources of the church somewhere else.

The following passages indicate that this was the New Testament pattern:

Acts 14:23. After preaching the gospel and making many disciples in Derbe, Paul and Barnabas retraced their steps through some of the cities where they had recently preached, strengthening their converts. They also appointed elders in each of the churches, so that each church had its own spiritual overseers to care for the church there.

Titus 1:5f. It is clear from this passage that Paul considered his work on the island of Crete to be unfinished and, therefore, lacking until Titus, the apostolic representative, sees to it that elders have been appointed in each city; the church in each city is to have its own elders.

1 Corinthians 6:2-5. What is the importance of this passage for the question before us? Apparently at Corinth, Christians, at least some of them, were taking their grievances and disputes before the unbelieving law courts for settlement. Paul tells them that this is wrong. Instead he says that there should be those from among their own number, from among the membership of the church there, who should have been competent to judge such disputes and render a decision. The point is, they should not have been depending upon the secular law courts, or for that matter, upon the Apostle Paul or the church in any other place to settle such disputes for them. They should have been capable of settling those problems themselves through the use of the spiritual gifts which had been committed to them for such purposes, and this is what Paul encouraged them to begin doing. As Paul had said earlier in the letter, the grace of God had been richly given to them in Christ Jesus, so that they were gifted in speech and knowledge, and were not lacking in any necessary spiritual gift, 1 Corinthians 1:4-7.

The Jerusalem church had its own elders, Acts 11:30; 15:2,4; 21:18.

The Church in Philippi had its own elders or bishops, Philippians 1:2.

The Church at Ephesus had its own elders, Acts 20:17.

This is not to say that it is necessary to assume that the church in each place consisted of just one congregation. The word "church" may be used in the New Testament to describe a unit which consisted of several congregations, see "Form of Government," Ch. I, 4b, p. 2. Again using the Jerus-

alem church as an example, the Biblical data would make it reasonable and even likely to assume that the church (singular) in Jerusalem consisted of a plurality of different congregations united together under one common government. The vast numbers of Christians who were members of the church in Jerusalem, Acts 1:15; 2:41,47; 4:4; 6:1,7; 21:20; the cultural and linguistic differences which existed among the members of the Jerusalem church (for example, the congregation included both Hebrews and Hellenists, Acts 6:1); the different national origins and backgrounds of the Jerusalem church, Acts 2:5, 9-11; 4:36, are some of the reasons for believing that the Jerusalem church was not just one congregation. Such considerations would make it difficult to believe that the Jerusalem church was ordinarily able to gather as one congregation in one place at the same time. Instead it is likely that the Jerusalem church consisted of several congregations, as probably did the church in other cities as well, united under a common government, the elders of the church in Jerusalem together exercising oversight of all the congregations in that city. So then, the elders of the church in Jerusalem may have been comparable more to a presbytery than to a session of a particular church.

But it is equally important to notice that these cultural, linguistic, and national differences did not prevent them from being members of one and the same church, the one church in Jerusalem, and submissive to the same authority, the apostles and elders of the church in Jerusalem. Nor did these differences prevent them from realizing real fellowship and communion with one another, Acts 2:43f.; 4:32f. For through faith they were all united to Christ and by the bond of the Holy Spirit to one another.

As we said earlier, though the church in each place was to have its own overseers to govern the life of that church, each church was not autonomous, separate from or independent of the church in every other place. We have examples in Scripture of a mutual care existing between the churches; one such example is the Council of Jerusalem, Acts 15.

Whether or not one maintains that the description of the Jerusalem Council in Acts 15 presents a picture of one church organization in operation, at least it must be granted that it portrays the concept of the unity of the church as providing a basis for church leaders to work together in the exercise of mutual oversight in matters of faith and practice. Even though these leaders were from two different areas and from churches among whose memberships there were significant ethnic and cultural differences (one church was composed of Jews; the other included Gentiles in its membership).

In like manner it may be said that whether or not one believes that contemporary churches of similar doctrine on a world-wide basis should be united in one church organization, at least it does seem that the Scriptural example of church unity in action calls for the mutual recognition of the existence of a basis for churches of similar doctrine to work together in matters of faith and life, that basis being the common knowledge of the truth they possess in Christ.

Therefore, we would conclude that the concepts of self-governing and

self-nourishing are not in principle incompatible with the concept of one world-wide Presbyterian framework. The self-governing and self-nourishing principles do not exclude such a unity as manifests itself in mutual aid, care, advice, and oversight, especially with regard to those concerns which affect not just the church in one place, but the church in various places, or the church at large. Therefore, it would seem that the Reformed Presbyterian Church, E.S., ought to seek for, but certainly not force upon, our sister churches and especially those churches with which our missionaries labor, a relationship which would be more productive and fruitful in encouraging such mutual aid between us, a relationship which would prove to be more productive toward this goal than even an official fraternal relationship normally proves to be.

RECOMMENDATION:

Our committee recommends that it be continued for another year in which to explore further meaningful ways by which we can improve the expression of our Christian unity with sister churches.

Respectfully submitted,
Robert Auffarth
Paul Gilchrist
William McColley
Ronald Shaw, Chairman
Addison Soltau
Gordon Taylor
John Young

ACTION:

The committee's recommendation was approved.

STUDY COMMITTEE ON GIFTS FOR ORDINATION REPORT

Rev. Egon A. Middelmann presented the report which follows:

Fathers and Brethren:

The 151st General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting at Covenant College, Lookout Mountain, Tennessee, on May 18-24, 1973, in response to the first recommendation of the majority report of an earlier study, "Enlarging the Definition of Ministry to Include Counseling," requested a study committee to make a "careful, extended study of the Scripture with a view to discovering what gifts are necessary for ordination and what callings, other than to a pastorate, may be considered valid for ordination" (cf. Synod Minutes, 1973, p. 95).

I. Introductory Remarks

A. According to Ephesians 4:11 Christ has given to the Church certain offices which by their charismatic character and their proper exercise

within the Church call for ordination by the laying on of hands on the part of elders. (1 Timothy 4:14) Consequently our FOG is correct in calling for the ordination not only of the pastor/teachers but also of the evangelist/missionary.

B. The question raised by the first recommendation of the majority report therefore does not touch on the evangelist/missionary but on those who though ordained as pastor/teacher are not installed in a pastoral charge although serving in some other professional capacity. How are we to understand the phrase “proper scope of the function of the ministry”? (FOG V,5s p. 37f) How does the biblical teaching of the eldership relate to educators, counselors, and “administrators in Christian education and in missions”?

II. Scriptural Teaching

A. The Scriptures teach that elders fundamentally are shepherds of a flock of believers (John 21:15-17, Acts 20:28, 1 Timothy 3:5, Titus 1:7, Hebrews 13:17, 1 Peter 5:2). This shepherd office includes foremost the teaching/preaching ministry (Acts 20:32, Ephesians 4:11, 1 Timothy 3:1ff, 5:17, 2 Timothy 4:2, Titus 1:7-9) but also—as a necessary outflow of the proclamation of the Word—a ruling/disciplinary office (Matthew 16:19, 18:18, John 20:23, 1 Timothy 1:19, 2 Timothy 4:2) and a caring/edifying ministry (Acts 14:22, 20:28, Ephesians 4:12, 1 Timothy 3:5, 5:17f, Hebrews 13:7,17, James 5:14, 1 Peter 5:2). Our FOG recognizes this shepherd office as comprising these multiple aspects when it requires of the licentiate a demonstration of his gifts of preaching, teaching, shepherding and soul winning” (FOG V,5s p. 36).

B. This shepherd office over the communion of the saints is exercised in its local manifestation. The apostles or their emissaries appointed or had the congregation elect elders “in every church” (Acts 14:23, Titus 1:5). Over and over again the shepherd/elder office is seen in its concrete responsibility to the manifestation of Christ’s Body in the local church. (Acts 13:1f, Acts 20:17, Philippians 1:1, Titus 1:5, Hebrews 13:17, James 5:14, 1 Peter 5:1f). Even if we understand the “church of Antioch” or the “church of Ephesus” as a term comprising more than one congregation, the shepherd office was seen as one on the part of several elders over the one manifestation of Christ’s Body in a particular location.

C. Within the single shepherd office of the local eldership, Scripture seems to indicate a diversity of callings: those who teach and rule well (1 Timothy 3:2, 5:17, Titus 1:5), and those who “labor in the Word and teaching” (1 Timothy 5:17f). This diversity does not seem to point to a two-level spiritual oversight but rather indicates the real situation that only some of the local eldership will have been called by God to the full-time ministry of teaching and preaching.

D. The office of teaching elder, therefore, is one characterized by the regular communication of God’s Word, not only by teaching but also by preaching, and by the leadership of God’s people in worship and in example of personal piety (Acts 6:4, 1 Timothy 4:12,15,16, Titus 2:7,8, Heb-

rews 13:7) in addition to the functions of pastoral care and discipline of a local manifestation of the Body of Christ.

III. Summary

A. Elders—both ruling and teaching—are to exercise the one shepherd office (teaching/ruling/caring) within the concrete manifestation of the Body of Christ, the flock entrusted to them by God.

B. Any specialization of the ordained elder is one *within* the context of the collective leadership over the local church, or churches as expressed by Presbytery. To function as an ordained elder in an individualized specialization apart from that collective leadership—whether educator, counselor, administrator, musician, or such—denies the one shepherd office of the eldership.

C. A specialist is therefore only to be ordained as a teaching elder if he is called to and regularly exercises the common shepherd office in conjunction with other elders in the local church. In addition to the functions of pastoral care, ruling, and leadership of worship in the local church, it is essential to the office of the teaching elder that he engage in regular teaching of the Word, including preaching of the gospel.

D. If a teaching elder, following his ordination, feels called into a specialized ministry but does not receive a call as a teaching elder of a local church he may become a member of a local congregation and at its discretion may be elected to the position of ruling elder. (See recommendation D concerning an inactive status in Presbytery).

E. As the local manifestations of the one Body of Christ will not always be able to benefit fully from the specialization of some of their elders, the Presbytery has a legitimate interest and right to include those of its choice as members of Presbytery—and thereby teaching elders though they are not for the time being installed in a pastoral charge. This privilege on the part of Presbytery should be restricted to theological teachers, to principal administrators of the agencies of the denomination, and to other specialists who clearly have demonstrated their overriding value to the Church as a whole.

IV. Recommendations

A. Your committee recommends that Synod appoint a new committee to prepare a study of the scriptural teachings concerning the spiritual responsibility and authority for the ruling elder within the context of the oversight, preaching, and administration of sacraments in the local church.

B. Your committee recommends that FOG V,5s (p. 37f) be changed to read, "There are cases in which the ordination of a minister is not accompanied by installation in a pastoral charge, as when the candidate expects to serve as a pastor in some remote region, as a foreign missionary, as a missionary in national missions, as a chaplain, as an evangelist, or those whom Presbytery deems of overriding value to the ministry of the Church (as theological teachers, as principal administrators of the agencies of the Church or other specialists). In such cases . . ." (The parts deleted were

the following: "as a teacher of biblical subjects, as an administrator in Christian education or in missions" and "or in some other capacity within the proper scope of the functions of the ministry.")

C. Your committee recommends that FOG V,6j (p. 40) be changed to read, "Ministers who are neither pastors nor evangelists/missionaries, but who have been recognized by their Presbytery as being genuinely engaged in the work of the ministry have exactly the same rank as the pastors in the courts of the Church. . ." (The part deleted was the following: "such as teaching, Christian educational or missionary administration and evangelism at home or abroad", and changed "are not pastors" to "are neither pastors").

D. Your committee recommends as a paragraph to be inserted between the two present paragraphs of FOG V,6f the following paragraph: "If a minister in good standing is not exercising the ministerial function, his Presbytery at its discretion may place him on inactive status. While in this status, his exercise of the privileges and responsibilities of the teaching elder is rendered inactive, but he may become a member of the local congregation and at its discretion may be elected to the position of ruling elder. If appointed a delegate from session to Presbytery, he may vote on issues before Presbytery." This amendment, if adopted, will make it necessary to omit the sentence, "They may not vote or hold office in any particular church, except as they may be called upon to serve as moderators." (FOG V,6i)

E. Your committee recommends that in the first sentence of the last paragraph of FOG V,6f the word "two" be inserted before "years" in accord with the *Book of Discipline*, VII/12.

Respectfully submitted,

William S. Barker

John W. Buswell

Arthur L. Kay

Robert G. Rayburn

Robert L. Reymond

Lynden H. Stewart

William J. Swenson

Egon A. Middelmann,
chairman

ACTION:

It was moved and seconded to refer the whole report back to the committee for further refinement and to send the report down to presbyteries for study. It was then moved and carried as a substitute that the entire report be sent to the presbyteries for study and that they respond to the committee before January, 1975. This substitute then carried as the main motion. Pursuant to this it was moved and passed to continue the committee for one year.

WOMEN'S SYNODICAL SOCIETY REPORT

Mrs. Roger Hunt gave an oral summary of the contents of the report which is included here by action of Synod:

Fathers and Brethren:

On behalf of the Women's Synodical Society I wish to present this report.

The twenty-fifth annual meeting of the Women's Synodical Society met on May 25, 1974 in the Fellowship Hall of the Church of the Brethren, Elizabethtown, Pa. The theme was "Tell It" which came from the theme verse Psalm 78:4b NAS "... tell to the generations to come the praises of the Lord, and His strength and His wondrous works that He has done." The theme hymn was "Listen to God's Instructions."

Mrs. Wilbur Siddons, our hostess from Lancaster, Pa., gave a brief devotional on the theme. She urged us to teach our children the most important thing in the world . . . that of Jesus Christ and His salvation, by our example in every phase of our lives. Mrs. Bernardus Carlee, Lancaster, Pa., sang a solo, "Enough to Know."

Mimeographed reports were given to all the ladies from all of the committees—Fellowship, Missions, and Education. In the absence of the Fellowship Chairman, Mrs. John MacGregor, the president presented a mimeographed report on which she had listed some of the program ideas she had received from various presbyterials.

Missions chairman, Mrs. Nelson Malkus, said there is a crying need for programs in missionary societies. She impressed upon us to give the missionaries plenty of time when they speak in our groups.

Mrs. Norman McCall, a committee member of the Education Committee, went over the mimeographed report and told us about the slide programs now being produced. This committee would like to develop an "Agency Pamphlet" which would tell why our agencies exist and the types of programs and services available. She called for the help of experienced pastors' wives to help write a book concerning "the role of the pastor's wife."

The Program Committee, of which Mrs. Wyatt George was chairman, presented a panel of Mrs. George and Mrs. Gordon Shaw on ways of teaching history to children. A coloring book entitled "Long Ago," authored by Mrs. George, was introduced which was a project of the Education Committee. These books were available for 75c each.

Synodical decided to study more about the pros and cons of abortion the next year.

Dr. William S. Barker, retiring moderator of Synod, installed the new officers who were elected at this meeting. They were Vice President—Mrs. Earl Eckerson, Duaneburg, N.Y.; Recording Secretary—Mrs. M. Evans Brown, Philadelphia, Pa.; Fellowship Chairman—Mrs. Allan Baldwin, Grand Rapids, Mich.; and Education Chairman—Mrs. Norman McCall, Underwood, N.D.

During the week of Synod seminars were given. One was about the role of women in the protestant churches in the U.S.A.—a historical perspective by Mrs. Allan Baldwin, and the history of the Duaneburg Church by Mrs. Earl Eckerson.

It is the desire of Women's Synodical Society to be of service to the

women of our denomination by sharing ideas and supplying material from the seminars. Some of the material is already in the hands of the Fellowship Chairman, Mrs. Baldwin.

There are several audio/visual programs available which may be obtained by writing to Covenant Seminary.

There were over one hundred ladies present for the meeting. There were 60 delegates and 57 non-voting members.

The host church provided an Amish tour and a Hershey tour for the ladies during the week.

I want to thank the Administrative Committee of Synod for including Synodical in its advertisements and keeping us informed. I want to thank the Executive Committee of Synodical for their cooperation during the year and also the program chairman for the excellent work she did in preparing our program and seminars. My personal thanks go to the host church's pastor for being so patient and helpful in all the physical arrangements for our meeting.

It has been a real joy to serve the Lord Jesus Christ in this capacity. May the Lord continue to use the Women's Synodical Society "to promote fellowship and knowledge among the women of the church."

Respectfully submitted,
Helen N. Hunt, President

ATTENDANCE AND EXPENSE COMMITTEE REPORT

Dr. Charles W. Donaldson presented the committee's report:

LETTERS OF EXCUSES:

Letters or other communications requesting excused absences were received from the following certified commissioners:

CA—Donald Buchanan, George R. M. Gilchrist, James Gilchrist

MW—Peter Stam, Robert Fiol

SO—George Anderson

Letters requesting permission for early departure were received from the following:

CA—J. David Winscott

FL—L. LaVerne Donaldson

GP—David Peterson

MW—John Buswell, Allan Baldwin, Don Darling, Roland Dykema, Richard Harbison

PH—James Kiefer

NE—Richard W. Gray, David Ketchen

PI—Charles Holliday, Paul Taylor

RM—James Wiest

SE—Al Lutz

SO—Paul Alexander, Robert Cox, Charles Edgar, Howard Oakley

TRAVEL REIMBURSEMENT

Twenty-five requests for reimbursement for travel expenses were received on which the committee took positive action. After adjustments, the committee determined that the requests could be honored to the extent of two-thirds. Those being recommended for reimbursement are the following:

CA—Jack Buckley

DMV—Roger Shafer

FL—L. LaVerne Donaldson

GP—Robert A. Wildeman, Sr.

MW—William S. Barker, John W. Buswell, James P. Kern, W. Harold Mare, J. Barton Payne, Robert L. Reymond, Elmer B. Smick, Wilber B. Wallis

NE—Samuel R. Brown, Richard W. Gray

PNW—W. Lyall Detlor, Charles F. Gwin, William D. McColley, Patrick H. Morrison, Jonas E. C. Shepherd

RM—Robert A. Case, John C. Pickett, Arthur Scott, James E. Singleton

SE—Synesio Lyra

SO—Charles W. Donaldson

OTHER RECOMMENDATIONS

The committee makes the following recommendations as proposals for amendment to the Standing Rules in accordance with Chapter XX of those rules:

- (1) That the following paragraph be added to Chapter XVII, Section 6

“In granting requests for travel compensation priority will be given to commissioners who as individuals or whose churches support the administrative fund of synod.”

- (2) That the following two sentences be added to Chapter II, Section 1

“Members appointed to the synod shall be certified by the clerks of their respective presbyteries. Such certification shall be by letter received by the stated clerk of synod at least 15 days prior to the date when synod is to convene.”

ACTION:

In separate motions, the requests for excuse for absence from Synod, early departure, and travel reimbursement were granted. The proposed changes to the Standing Rules were amended and adopted in separate actions so that they now read:

- (1) “In granting requests for travel compensation priority will be given to commissioners who as individuals, or whose churches, or whose agencies support the administrative fund of Synod and send their statistical reports to Synod.”

(2) "Members appointed to the Synod shall be certified by the clerks of their respective presbyteries. Such certification shall be by letter received by the Stated Clerk of Synod prior to the date when Synod is to convene."

MISCELLANEOUS BUSINESS

A motion that the Administrative Committee be instructed to place study committee reports as early in the docket as possible was adopted,

Another motion to further instruct the Administrative Committee to schedule a full working session for Saturday during the next General Synod was lost.

FINAL ROLL CALL

CALIFORNIA PRESBYTERY

Teaching Elders—J. Buckley, B. R. Short

DELMARVA PRESBYTERY

Teaching Elders—D. A. Aquila, R. F. Auffarth, G. Blomquist, G. P. Bragdon, D. Cross, D. L. Gardner, D. J. Hoover, N. K. Malkus, J. Senneker, R. G. Shafer, S. Smallman, F. Smick Jr., H. W. Stevens, R. P. Warren, H. G. Welbon, R. Wright, M. Youndt.

Ruling Elders—R. C. Chewning, J. A. Crumbaker, R. R. Doig, D. G. Honeywell, J. H. Pattison, H. Sieling, W. G. Vannoy.

FLORIDA PRESBYTERY

Teaching Elders—C. D. DePrine III, D. C. Harris, D. W. Hein, P. R. Palmer, F. Shepperson Jr.

Ruling Elder—M. S. McDonough, H. F. Morse Sr.

GREAT PLAINS PRESBYTERY

Teaching Elders—N. McCall, R. A. Wildeman Sr.

MIDWESTERN PRESBYTERY

Teaching Elders—W. O. Armes, W. S. Barker, J. R. Caines, G. H. Clark, W. George, W. L. Gienapp, R. W. Graham, R. G. Hamilton, R. L. Harris, R. Hunt, D. C. Jones, J. P. Kern, D. H. Linden, D. J. MacNair, W. H. Mare, D. R. McDonough, E. A. Middelman, A. F. Moginot Jr., J. B. Payne, M. Pett, R. G. Rayburn, R. L. Reymond, D. W. Robinson, R. Smallman, E. B. Smick, R. W. Stewart, W. B. Wallis, D. M. Watson, R. A. Wildeman Jr., K. Wolf, R. C. Woodson.

Ruling Elders—G. Baas, T. R. Elliott, M. O. Peacock, G. D. Shaw, D. Termaat, E. Witmer.

NEW JERSEY PRESBYTERY

Teaching Elders—R. Craggs, F. L. Fiol, J. Palmer, M. N. Parker, J. A. Smith, L. H. Stewart.

Ruling Elders—M. Frangipane, M. Scott, J. Stites.

NORTHEAST PRESBYTERY

Teaching Elders—S. R. Brown, E. R. Eckerson, R. Edmiston, B. E. Gordon, J. F. Pokrifka, G. W. Smith, J. L. Vance, M. A. Weiford.

Ruling Elder—H. W. Grup

PACIFIC NORTHWEST PRESBYTERY

Teaching Elders—W. L. Detlor, C. F. Gwin Jr., W. D. McColley, P. H. Morison, J. E. C. Shepherd.

Ruling Elder—A. R. Lawson.

PHILADELPHIA PRESBYTERY

Teaching Elders—E. Breen, M. D. Brown, H. Burkhardt, J. P. Clark Sr., F. S. Dymess Sr., D. F. Fleece, E. Johnson, W. G. Phillips, E. Potoka, J. L. Ransom, W. Shannon, W. Siddons, F. R. Steele.

Ruling Elders—P. Goldsborough, P. Groff, R. J. Heerdt, C. Richardson, R. P. Steffe, C. E. Troxell, J. H. Van Voorhis.

PITTSBURGH PRESBYTERY

Teaching Elders—R. L. Brinkley, C. L. Fritz, D. R. Hopkins, R. Raines, D. Rogers, R. Rowe, C. A. Stewart, D. Sutton, J. C. Taylor Jr., T. E. Troxell, S. S. Ward, W. R. Wolfgang.

Ruling Elders—H. C. Harris, H. Nida, W. L. Troup, C. L. Winkler.

ROCKY MOUNTAIN PRESBYTERY

Teaching Elders—R. A. Case II, R. Kamrath, W. B. Leonard Jr., T. L. Nixon, J. C. Pickett, A. E. Scott, J. E. Singleton.

Ruling Elder—O. H. Black.

SOUTHEAST PRESBYTERY

Teaching Elders—W. H. Albany, D. Alexander, S. Lyra Jr., G. Malkus, W. Mietling, R. Tevebaugh, H. B. Williamson.

Ruling Elders—H. Cochran, G. Owen.

SOUTHERN PRESBYTERY

Teaching Elders—R. H. Countess, S. B. Ford, P. R. Gilchrist, G. Miladin, R. L. Shaw.

Ruling Elder—C. W. Donaldson.

SOUTHWEST PRESBYTERY

Teaching Elders—J. H. Langford, K. Thurman, T. Waldecker.

Ruling Elders—C. Breeding, J. W. Cleary.

APPROVAL OF THE MINUTES

Dr. Gilchrist had distributed minutes from Wednesday morning's Lamb Fund Report to Wednesday night's Special Election to Fraternal Relations; then he read from the Audit Committee Report to the Final Roll Call. These were approved as distributed and read.

ADJOURNMENT

It was moved, seconded, and carried to adjourn.

The Moderator then pronounced the constitutional words of dissolution as follows:

"By virtue of the authority delegated to me, by the Church, let this Synod be dissolved, and I do hereby dissolve it, and require another Synod the members of which shall be chosen as provided in our Form of Government, to meet at Geneva College, Beaver Falls, Pennsylvania, at a time to be designated at least three months in advance by the Administrative Committee duly authorized by the Synod on the 29th day of May, 1974."

Synod joined in singing Psalm 133 followed by prayer and the apostolic benediction pronounced by Rev. Samuel S. Ward.

SUCCESSION OF SYNODS, MODERATORS, AND STATED CLERKS OF THE REFORMED PRESBYTERIAN CHURCH OF AMERICA¹

Synod No.	Place of Meeting	Date	Moderator Elected
	Paxtang, Pa.	Mar. 10, 1774	John Cuthbertson
	Octorara, Pa.	May 1, 1775	Matthew Linn
	Rock Creek, Pa.	Aug. 26, 1776	Alexander Dobbin
	Lower Chanceford, Pa.	Aug. 18, 1777	John Cuthbertson
	Octorara, Pa.	Oct. 28, 1778	John Cuthbertson
	Pequea, Pa.	Jun. 9, 1779	John Cuthbertson
	Junkin Tent, Pa.	Aug. 12, 1780	John Cuthbertson
	Donegal, Pa.	Dec. 1, 1781	Matthew Linn
	Pequea, Pa.	Jun. 13, 1782	John Cuthbertson
	Philadelphia, Pa.	May 18, 1798	James McKinney
	New York, N. Y.	Feb. 19, 1799	James McKinney
	Ryegate, Vt.	Jun. 24, 1800	William Gibson
	Rocky Creek, S.C.	Jan. 28, 1801	Samuel B. Wylie, DD
	New York, N. Y.	June 16, 1802	William Gibson
	Conococheague, Pa.	Oct. 4, 1803	Alexander McLeod, DD
	Conococheague, Pa.	Sept. 18, 1804	Thomas Donnelly
	New York, N. Y.	May 6, 1806	William Gibson
	Conococheague, Pa.	Oct. 6, 1807	Matthew Williams
	Philadelphia, Pa.	May 16, 1809	William Gibson
1	Philadelphia, Pa.	May 24, 1809	Gilbert McMaster, MD, DD
2	New York, N. Y.	May 15, 1811	Gilbert McMaster, MD, DD
3	Pittsburgh, Pa.	Aug. 11, 1812	John Kell
4	Philadelphia, Pa.	May 4, 1814	Alexander McLeod, DD
5	Philadelphia, Pa.	May 16, 1816	William Gibson
6	Coldenham, N. Y.	Sept. 3, 1817	Robert Lusk
7	Pittsburgh, Pa.	May 26, 1818	Thomas Donnelly
8	Conococheague, Pa.	Aug. 10, 1819	John Cannon
9	Philadelphia, Pa.	Oct. 17, 1821	John Gibson
10	Pittsburgh, Pa.	Aug. 5, 1823	James R. Willson, DD
11	New York, N. Y.	Aug. 2, 1825	James Milligan, DD
12	Philadelphia, Pa.	May 16, 1827	Gilbert McMaster, MD, DD
13	Philadelphia, Pa.	Aug. 6, 1828	James Christie, DD
14	Pittsburgh, Pa.	Aug. 4, 1830	Samuel Wylie, DD
15	Philadelphia, Pa.	Aug. 3, 1831	Samuel W. Crawford, DD

"New Light"

REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA; GENERAL SYNOD³

16	Philadelphia, Pa.	Aug. 7, 1833	Hugh McMillan, DD
17	Pittsburgh, Pa.	Aug. 5, 1835	John N. McLeod, DD

18	New York, N. Y.	Aug. 15, 1837	John Black, DD
19	Pittsburgh, Pa.	Aug. 14, 1839	Gavin McMillan
20	Philadelphia, Pa.	May 18, 1842	Andrew W. Black, DD
21	Pittsburgh, Pa.	May 29, 1843	William Wilson, DD, LLD
22	Pittsburgh, Pa.	Aug. 7, 1844	Thomas C. Gurthrie, DD
23	Philadelphia, Pa.	May 22, 1845	John McMaster, DD
24	Xenia, Ohio	Aug 5, 1846	Andrew G. Wylie
25	Pittsburgh, Pa.	May 26, 1847	Gordon T. Ewing
26	New York, N. Y.	Oct. 11, 1848	Andrew Heron, DD
27	Xenia Ohio	May 15, 1850	Samuel Wylie, DD
28	Pittsburgh, Pa.	May 21, 1851	Gilbert McMaster, MD, DD
29	Philadelphia, Pa.	May 19, 1852	George Scott, DD
30	Chicago, Ill.	May 25, 1853	Andrew W. Black, DD
31	Philadelphia, Pa.	May 17, 1854	John W. Morrison
32	Pittsburgh, Pa.	May 23, 1855	Theodorus W. J. Wylie, DD
33	New York, N. Y.	May 21, 1856	Alexander Clarke, DD
34	Cedarville, Ohio	May 21, 1857	J. Agnew Crawford
35	Eden, Ill.	May 27, 1858	Andrew G. Wylie
36	Philadelphia, Pa.	May 25, 1859	John Nevin
37	Allegheny, Pa.	May 17, 1860	William Sterrett, DD
38	New York, N. Y.	May 15, 1861	Gavin McMillan
39	Princeton, Ind.	May 16, 1862	John Douglas, DD
40	Cedarville, Ohio	May 20, 1863	Samuel W. Crawford, DD
41	Philadelphia, Pa.	May 18, 1864	John McMillan
42	Newcastle, Pa.	May 17, 1865	David Herron
43	Xenia, Ohio	May 16, 1866	John McMaster, DD
44	New York, N. Y.	May 15, 1867	William S. Bratton
45	Pittsburgh, Pa.	May 20, 1868	David Steele, DD, LLD
46	Cedarville, Ohio	May 19, 1869	Michael Harshaw
47	Cincinnati, Ohio	May 18, 1870	John N. McLeod, DD
48	Philadelphia, Pa.	May 17, 1871	Archibald Thomson
49	Brooklyn, N. Y.	May 15, 1872	James F. Morton, DD
50	Pittsburgh, Pa.	May 21, 1873	Samuel Young
51	Cedarville, Ohio	May 20, 1874	James S. Scott
52	Coulterville, Ill.	May 19, 1875	Andrew R. Gailey
53	Philadelphia, Pa.	May 17, 1876	John Alford, DD
54	Cincinnati, Ohio	May 16, 1877	Samuel M. Ramsey
55	New York, N. Y.	May 15, 1878	Andrew G. Wylie
56	Duanesburg, N. Y.	May 21, 1879	Nevin Woodside
57	Pittsburgh, Pa.	May 19, 1880	Robert Hunter
58	Cedarville, Ohio	May 18, 1881	James Y. Boice, DD
59	Darlington, Pa.	May 17, 1882	W. J. Macdowell
60	Philadelphia, Pa.	May 16, 1883	James F. Morton, DD
61	Pittsburgh, Pa.	May 21, 1884	William J. Smiley
62	Cincinnati, Ohio	May 20, 1885	Matthew Gailey
63	New York, N. Y.	May 19, 1886	David Steele, DD, LLD
64	Philadelphia, Pa.	May 18, 1887	John H. Kendall, DD

65	Marissa, Ill.	May 16, 1888	Alexander Savage, DD
66	Tarentum, Pa.	May 15, 1889	H. H. Brownell
67	Pittsburgh, Pa.	May 21, 1890	Robert Blair
68	Philadelphia, Pa.	May 20, 1891	William H. Gailey
69	Cedarville, Ohio	May 18, 1892	David McKinney, DD, LLD
70	New York, N. Y.	May 17, 1893	John Alford, DD
71	Coulterville, Ill.	May 16, 1894	Thomas Watters, DD
72	Darlington, Pa.	May 15, 1895	James D. Steele, PhD
73	Cedarville, Ohio	May 20, 1896	William Wylie
74	Pittsburgh, Pa.	May 19, 1897	Thomas Peebles
75	Philadelphia, Pa.	May 18, 1898	George W. Scott
76	New York, N. Y.	May 17, 1899	Alexander Savage, DD
77	Sparta, Ill.	June 18, 1900	James L. Chesnut, DD
78	Cincinnati, Ohio	June 12, 1901	George W. Brownell
79	Philadelphia, Pa.	May 21, 1902	James B. Crawford
80	S. Ryegate, Vt.	May 20, 1903	Robert W. Chesnut, PhD
81	Marissa, Ill.	May 18, 1904	William J. Smiley
82	New York, N. Y.	May 17, 1905	Samuel M. Ramsey, DD
83	Cedarville, Ohio	May 23, 1906	James Y. Boice, DD
84	Cedarville, Ohio	May 22, 1907	James L. Ritchie
85	Cincinnati, Ohio	May 27, 1908	Wm. Renwick McChesney, PhD, DD
86	Philadelphia, Pa.	May 19, 1909	L. A. Benson, DD
87	Cincinnati, Ohio	May 18, 1910	Mills J. Taylor
88	Cedarville, Ohio	May 17, 1911	John H. Kendall, DD
89	Cincinnati, Ohio	May 15, 1912	William H. Gailey
90	Cincinnati, Ohio,	May 21, 1913	James Dougherty
91	Cincinnati, Ohio	May 20, 1914	John Parks, DD
92	Cedarville, Ohio	May 19, 1915	William Patterson
93	Cedarville, Ohio	May 17, 1916	William P. Harriman
94	Philadelphia, Pa.	May 16, 1917	Thomas Whyte, DD
95	Cedarville, Ohio	May 15, 1918	Andrew S. Creswell
96	Philadelphia, Pa.	May 21, 1919	John B. Wilson, DD, PhD
97	Pittsburgh, Pa.	May 19, 1920	Ralph Stewart Elder
98	Cedarville, Ohio	May 18, 1921	James L. Chesnut, DD
99	Philadelphia, Pa.	May 17, 1922	Paul W. Duncan, DD
100	Pittsburgh, Pa.	May 16, 1923	Robert C. Montgomery, DD
101	Coulterville, Ill.	May 21, 1924	Thomas Whyte, DD
102	Darlington, Pa.	May 20, 1925	David H. Hammond
103	Cedarville, Ohio	May 19, 1926	Thomas Whyte, DD
104	Pittsburgh, Pa.	May 18, 1927	Robert C. Montgomery, DD
105	Coulterville, Ill.	May 16, 1928	Robert W. Stewart, DD
106	Pittsburgh, Pa.	May 15, 1929	Frank A. Jurkat, LLD, DD
107	Duanesburg, N. Y.	May 21, 1930	Albert E. Gregg, DD
108	Sparta, Ill.	May 20, 1931	John C. Taylor, Sr., MD, DO
109	Pittsburgh, Pa.	May 18, 1932	Paul W. Duncan, DD
110	Darlington, Pa.	May 17, 1933	John Parks, DD

111	Duanesburg, N. Y.	May 16, 1934	Lufay A. Sweet
112	Philadelphia, Pa.	May 21, 1935	Archie G. Montgomery
113	Industry, Pa.	May 19, 1936	Frank A. Jurkat, LLD, DD
114	Coulterville, Ill.	May 18, 1937	Theodore S. Wray
115	Pittsburgh, Pa.	May 17, 1938	Thomas Whyte, DD
116	Philadelphia, Pa.	May 16, 1939	Robert W. Stewart, DD
117	Houston, Ky.	May 21, 1940	Frank A. Jurkat, LLD, DD
118	Darlington, Pa.	May 20, 1941	H. Carlyle Carson
119	Sparta, Ill.	May 19, 1942	John C. Taylor, Sr., MD
120	Industry, Pa.	May 20, 1943	Robert W. Chesnut, PhD
121	Philadelphia, Pa.	May 18, 1944	William P. Green
122	Duanesburg, N. Y.	May 17, 1945	Frank A. Jurkat, LLD, DD
123	Pittsburgh, Pa.	May 16, 1946	John C. Taylor, Jr., DDS
124	Coulterville, Ill.	May 15, 1947	Charles F. Pfeiffer, PhD
125	Clay Center, Kansas	May 20, 1948	Samuel S. Ward
126	Philadelphia, Pa.	May 19, 1949	A. Culver Gordon
127	Houston, Ky.	May 17, 1950	Charles B. Holliday
128	Darlington, Pa.	May 16, 1951	Harry H. Meiners, Jr.
129	Industry, Pa.	May 21, 1952	Gordon R. Taylor
130	Sparta, Ill.	May 20, 1953	Charles F. Pfeiffer, PhD
131	Philadelphia, Pa.	May 19, 1954	Robert W. Stewart, DD
132	Duanesburg, N.Y.	May 18, 1955	Carl A. Stewart
133	Pittsburgh, Pa.	May 16, 1956	Herman H. Cook
134	Houston, Ky.	May 15, 1957	Charles B. Holliday
135	Coulterville, Ill.	May 14, 1958	Charles F. Pfeiffer, PhD
136	Philadelphia, Pa.	May 13, 1959	Harry H. Meiners, Jr.
137	Darlington, Pa.	May 10, 1960	Richard W. Gray, DD
138	Willow Grove, Pa.	May 9, 1961	Gordon H. Clark, PhD
139	Industry, Pa.	May 8, 1962	John C. Taylor, Sr., MD DO ⁴
			Charles B. Holliday
140	Sparta, Ill.	May 14, 1963	Franklin S. Dyrness, DD
141	St. Louis, Mo.	April 1, 1964	Samuel S. Ward
142	Lookout Mtn., Tenn.	April 2, 1965	Harold S. Laird, DD

"Old Light"

REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

16	Philadelphia, Pa.	Aug. 16, 1833	John Cannon
17	Pittsburgh, Pa.	Oct. 8, 1834	Robert Gibson
18	Allegheny, Pa.	Oct. 5, 1836	Samuel M. Willson
19	New York, N. Y.	Oct. 2, 1838	James Blackwood
20	Allegheny, Pa.	June 16, 1840	David Scott
21	Utica, Ohio	Oct. 6, 1841	Charles B. McKee
22	Rochester, N. Y.	Aug. 15, 1843	Moses Roney
23	Allegheny, Pa.	May 19, 1845	John B. Johnston DD
24	Allegheny, Pa.	May 25, 1847	Thomas Sproull, DD, LLD

25	Philadelphia, Pa.	May 22, 1849	James Christie, DD
26	Allegheny, Pa.	May 27, 1851	David Scott
27	New York, N. Y.	May 24, 1853	William L. Roberts, DD
28	Allegheny, Pa.	May 22, 1855	Samuel O. Wylie, DD
29	Philadelphia, Pa.	May 27, 1856	Samuel M. Willson
30	Northwood, Ohio	May 27, 1857	Samuel Sterrett
31	Allegheny, Pa.	May 24, 1859	James M. Willson, DD
32	New York, N. Y.	May 28, 1861	John Crozier
33	Allegheny, Pa.	May 27, 1862	James Wallace
34	Linton, Iowa	May 28, 1863	A. McLeod Milligan, DD
35	Philadelphia, Pa.	May 24, 1864	Samuel Bowden
36	Utica, Ohio	May 24, 1865	John Stott
37	Rochester, N. Y.	May 23, 1866	Robert J. Dodds, DD
38	Allegheny, Pa.	May 22, 1867	James R. W. Sloan, DD
39	Northwood, Ohio	May 27, 1868	Hugh P. McClurkin, DD
40	Newburgh, N. Y.	May 26, 1869	Andrew Stevenson, DD
41	New York, N. Y.	May 25, 1870	John C. K. Milligan, DD
42	Pittsburgh, Pa.	May 24, 1871	Henry H. George, DD
43	New York, N. Y.	May 29, 1872	William Milroy
44	Northwood, Ohio	May 27, 1873	Joseph McCracken
45	Philadelphia, Pa.	May 27, 1874	John Galbraith
46	Coulterville, Ill.	May 26, 1875	James Kennedy, DD
47	Allegheny, Pa.	May 23, 1876	Joseph Beattie, DD
48	Allegheny, Pa.	May 22, 1877	James R. Thompson
49	Linton, Iowa	May 29, 1878	Charles D. Trumbull, DD
50	New York, N. Y.	May 28, 1879	David Metheny, MD
51	Philadelphia, Pa.	May 26, 1880	David McAllister, DD, LLD
52	Pittsburgh, Pa.	May 24, 1881	Thomas P. Stevenson, DD
53	New Concord, Ohio	May 24, 1882	David Gregg
54	Allegheny, Pa.	May 22, 1883	David S. Faris
55	Northwood, Ohio	May 28, 1884	Preston H. Wylie
56	Morning Sun, Iowa	May 27, 1885	David McKee, DD
57	Rochester, N. Y.	June 2, 1886	Samuel Carlisle
58	Newburgh, N. Y.	June 1, 1887	David B. Willson, MD
59	Pittsburgh, Pa.	May 29, 1888	John W. Sproull, DD
60	Belle Center, Ohio	June 5, 1889	Robert M. Sommerville, DD
61	New York, N. Y.	June 4, 1890	David H. Coulter, DD
62	Pittsburgh, Pa.	May 27, 1891	Richard C. Wylie, DD, LLD
63	Mansfield, Ohio	June 1, 1892	Robert J. George, DD
64	New Castle, Pa.	May 31, 1893	Armour J. McFarland, DD
65	Philadelphia, Pa.	May 30, 1894	James C. McFeeters, DD
66	Denver, Colo.	June 6, 1895	James M. Wylie, DD
67	Cincinnati, Ohio	May 27, 1896	John Calvin Smith
68	Beaver Falls, Pa.	May 26, 1897	Thomas P. Robb, DD
69	Walton, N. Y.	June 1, 1898	William P. Johnston, DD, LLD
70	Mansfield, Ohio	May 31, 1899	James A. Black
71	Cedarville, Ohio	May 30, 1900	Finley M. Foster, DD, PhD

72	Pittsburgh, Pa.	May 29, 1901	Daniel C. Martin, DD
73	Syracuse, N. Y.	May 28, 1902	William W. Carithers, DD
74	Hopkington, Iowa	May 27, 1903	Alexander A. Kilpatrick, DD
75	Sparta, Illinois	May 25, 1904	Thomas C. Sproull
76	New Castle, Pa.	May 24, 1905	William J. Coleman, DD
77	Belle Centre, Iowa	May 30, 1906	Js. Renwick Wylie, DD
78	Pittsburgh, Pa.	May 22, 1907	Thomas McFall, DD
79	Philadelphia, Pa.	May 27, 1908	Robert C. Montgomery, DD
80	Chicago, Ill.	May 25, 1909	Thomas H. Acheson, DD, PhD
81	Winona Lake, Ind.	May 25, 1910	James S. Stewart, DD
82	Pittsburgh, Pa.	May 30, 1911	Samuel G. Shaw, PhD
83	Morning Sun, Iowa	May 29, 1912	John S. Thompson, DD
84	Winona Lake, Ind.	May 21, 1913	Andrew I. Robb, DD
85	Bloomington, Ind.	June 3, 1914	Ruther Hargrave, DD
86	Parnassus, Pa.	June 2, 1915	John C. French
87	Chicago, Ill.	June 7, 1916	John Knox Robb, DD
88	Sterling, Kansas	June 6, 1917	James M. Coleman, DD
89	Beaver Falls, Pa.	June 5, 1918	George A. Edgar, DD
90	Belle Centre, Ohio	June 4, 1919	Findley M. Wilson, DD
91	Greeley, Colo.	June 3, 1920	Andrew J. McFarland, DD
92	Pittsburgh, Pa.	June 8, 1921	Thomas M. Slater, DD
93	Olathe, Kansas	May 17, 1922	James R. W. Stevenson, DD
94	Winona Lake, Ind.	June 6, 1923	Elza A. Brooks, DD
95	Winona Lake, Ind.	June 4, 1924	George M. Robb, DD
96	Beaver Falls, Pa.	June 3, 1925	McLeod M. Pearce, DD
97	Walton, N. Y.	June 2, 1926	Robert C. Reed, DD
98	Winona Lake, Ind.	June 8, 1927	Walter McCarroll, DD
99	Winona Lake, Ind.	June 6, 1928	Pollock J. McDonald, DD
100	Winona Lake Ind.	June 5, 1929	John M. Johnston, DD
101	Winona Lake, Ind.	June 4, 1930	William J. McKnight, DD
102	Winona Lake, Ind.	June 3, 1931	William T. K. Thompson, DD
103	Winona Lake, Ind.	June 8, 1932	Renwick H. Martin, DD
104	Winona Lake, Ind.	June 7, 1933	Delber H. Elliott, DD
105	Winona Lake, Ind.	Aug. 3, 1934	Robert J. G. McKnight, DD PhD
106	Beaver Falls, Pa.	June 5, 1935	John Cargill Slater, DD
107	Winona Lake, Ind.	June 3, 1936	David C. Mathews, DD
108	Winona Lake, Ind.	June 9, 1937	Julius A. Kempf, DD
109	Winona Lake, Ind.	June 29, 1938	Samuel Edgar, DD
110	Beaver Falls, Pa.	June 7, 1939	Samuel Edgar Greer, DD
111	Winona Lake, Ind.	June 5, 1940	Ernest C. Mitchell, DD
112	Winona Lake, Ind.	June 4, 1941	James S. Martin, DD
113	Winona Lake, Ind.	July 24, 1942	Edward L. McKnight, DD
114	Winona Lake, Ind.	June 3, 1943	Harvey G. Patterson, DD
115	Winona Lake, Ind.	June 1, 1944	James G. McElhinney, DD
116	Winona Lake, Ind.	May 31, 1945	Matthew S. McMillan, DD
117	Winona Lake, Ind.	May 30, 1946	William O. Ferguson, DD

118	Grinnell, Iowa	July 11, 1947	John Coleman, DD, PhD
119	Beaver Falls, Pa.	June 1, 1948	Jesse C. Mitchell, DD
120	Winona Lake, Ind.	June 2, 1949	Thomas C. McKnight, DD
121	Grinnell, Iowa	July 21, 1950	Josiah D. Edgar, DD
122	Beaver Falls, Pa.	June 7, 1951	Robert Park, DD
123	Beaver Falls, Pa.	June 4, 1952	Elmer G. Russell, DD
124	Beaver Falls, Pa.	June 3, 1953	D. Raymond Taggart, DD
125	Grinnell, Iowa	July 14, 1954	Frank E. Allen, DD
126	Beaver Falls, Pa.	June 8, 1955	Walter C. McClurkin, DD
127	Beaver Falls, Pa.	June 6, 1956	Herbert A. Hays, DD
128	Beaver Falls, Pa.	June 5, 1957	Js. Burt Willson, DD
129	Paynesville, Minn.	July 12, 1958	Roy C. Fullerton, DD
130	Beaver Falls, Pa.	June 3, 1959	Melville K. Carson, DD
131	Sterling, Kansas	June 8, 1960	Frederick F. Reade, DD
132	Beaver Falls, Pa.	June 7, 1961	Alvin W. Smith, DD
133	Northfield, Minn.	Aug. 8, 1962	Paul D. McCracken, DD
134	Beaver Falls, Pa.	June 5, 1963	Cloyd E. Caskey, DD
135	Sterling, Kansas	June 10, 1964	M. Wylie Dougherty, DD
136	Beaver Falls, Pa.	June 9, 1965	George M. Robb, DD
137	Northfield, Minn.	Aug. 10, 1966	Samuel E. Boyle, DD
138	Beaver Falls, Pa.	June 17, 1967	R. Wyley Caskey, DD
139	Kansas City, Mo.	July 13, 1968	H. Waldo Mitchel, DD
140	Beaver Falls, Pa.	June 7, 1969	S. Bruce Willson, DD
141	Northfield, Minn.	Aug. 13, 1970	John O. Edgar, DD S. Ray Blair ²
142	Beaver Falls, Pa.	June 12, 1971	Kermit S. Edgar, DD
143	Sterling, Kansas	June 10, 1972	D. Howard Elliott, DD
144	Beaver Falls, Pa.	June 9, 1973	James D. Carson, DD

EVANGELICAL PRESBYTERIAN CHURCH⁶

1	Collingswood, N. J.	Sept. 6, 1938	J. U. S. Toms
2	Collingswood, N.J.	Nov. 14, 1939	Harold S. Laird, DD
3	Chester, Pa.	Oct. 22, 1940	Alan A. MacRae, PhD
4	Charlotte, N.C.	Oct. 14, 1941	E. A. Dillard, DD
5	St. Louis, Mo.	Nov. 5, 1942	J. Gordon Holdcroft, DD
6	Wilmington, Del.	Oct. 14, 1943	Roland K. Armes ⁵
7	Greenville, S.C.	Oct. 12, 1944	J. Oliver Buswell, Jr., DD, PhD, LLD
8	Harvey Cedars, N.J.	May 24, 1945	Flournoy Shepperson, Sr., DD
9	Collingswood, N.J.	May 23, 1946	Carl McIntire, DD
10	Tacoma, Wash.	July 17, 1947	Roy J. Brumbaugh, DD
11	Nashville, Tenn.	May 13, 1948	Francis A. Schaeffer, DD
12	Baltimore, Md.	May 26, 1949	Peter Stam, Jr., LLD ⁵
13	St. Louis, Mo.	June 1, 1950	G. Douglas Young, PhD

14	New York, N.Y.	May 31, 1951	John W. Sanderson, Jr. DD
15	Pasadena, Calif.	Aug. 21, 1952	Robert G. Rayburn, ThD
16	Philadelphia, Pa.	June 4, 1953	William A. Mahlow
17	Greenville, S.C.	June 3, 1954	Linwood G. Gebb, DD
18	St. Louis, Mo.	June 2, 1955	J. Oliver Buswell, Jr., DD, PhD, LLD
19	St. Louis, Mo.	April 5, 1956	R. Laird Harris, PhD
20	Columbus, Ohio	Nov. 28, 1956	L. LaVerne Donaldson
21	Wilmington, Del.	June 6, 1957	Kenneth A. Horner, Jr.
22	Lakeland, Fla.	June 19, 1958	Thomas G. Cross, DD
23	Quarryville, Pa.	June 4, 1959	T. Stanley Soltau, DD
24	Gainesville, Tex.	July 23, 1960	Kyle Thurman
25	Tacoma, Wash.	July 22, 1961	John M. L. Young, DD
26	St. Louis, Mo.	July 7, 1962	McGregor Scott ⁵
27	Harvey Cedars, N.J.	July 13, 1963	Nelson K. Malkus
28	St. Louis, Mo.	April 1, 1964	Donald J. MacNair
29	Lookout Mt., Tenn.	April 2, 1965	Frank Smick, Jr.

REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD

143	Lookout Mtn., Tenn.	April 6, 1965	H. S. Laird and Frank Smick, Jr.
144	Colo. Springs, Colo.	May 4, 1966	William B. Leonard, Jr.
145	Lookout Mtn., Tenn.	May 16, 1967	Franklin S. Dyrness, DD
146	Wilmington, Del.	May 14, 1968	Wesley G. Vannoy, PhD ⁵
147	Lookout Mtn., Tenn.	May 20, 1969	Wilber B. Wallis, PhD
148	Seattle, Wash.	July 24, 1970	Richard W. Gray, DD
149	Lookout Mtn., Tenn.	May 14, 1971	John M. MacGregor
150	Harvey Cedars, N.J.	May 12, 1972	Marion D. Barnes, PhD ⁵
151	Lookout Mtn., Tenn.	May 18, 1973	William S. Barker, PhD
152	Elizabethtown, Pa.	May 24, 1974	Samuel S. Ward

NOTES

¹Reformed Presbytery of America, 1774-1809; Reformed Presbyterian Church in America, Synod of, 1809-1825; General Synod of, 1825-1833.

²A second sermon, by the retiring moderator of the Associate Presbyterian Church

³Reformed Presbyterian Church in North America, General Synod of, 1833-1965

⁴Honorary moderator

⁵Ruling elder

⁶Bible Presbyterian Church, 1938-1961; merged with Reformed Presbyterian Church, General Synod, 1965

SUCCESSION OF THE STATED CLERKS OF THE R.P.C.

NOTE: Prior to 1802, when often no more than two ministers were present for the meeting of Presbytery, each gathering had a new clerk: the pastor who was not moderating.

"New Light"

		Years of service
1802-1836	John Black, D.D.	35
1837-1873	John N. McLeod, D.D.	37
1874-1885	David Steele, D.D., LL.D. (Also in 1870, when Dr. McLeod was moderator)	12
1886-1913	James Y. Boice, D.D. (1906-1907, John H. Kendall, D.D., when Dr. Boice was moderator and retiring moderator)	28
1914-1818	James L. Chestnut, D.D.	5
1919-1941	L. A. Benson, D.D.	23
1942-1959	Robert W. Stewart, D.D. (1954, Samuel S. Ward, when Dr. Stewart was moderator)	18
1960-1970	Harry H. Meiners, Jr.	11
1971-	Paul R. Gilchrist, Ph.D.	3 to date

Evangelical Presbyterian Church

1938	H. McAllister Griffiths	1
1939-1941	G. Douglas Young, Ph.D.	3
1942-1945	Stanley P. Allen	4
1946-1965	Robert Hastings	20

"Old Light"

1833	David Steele, D.D.	1
1834	Moses Roney	2
1836, 47	David Scott	4
1838, 45, 49, 53	James McLeod Willson, D.D.	8
1840	John Black Johnston, D.D.	1
1841	William Louis Roberts, C.C.	2
1843	William Neill	2
1851, 55	Thomas Sproull, D.D., LL.D.	3
1856	Samuel Sterrett	1
1857	John Calvin Boyd	2
1859-1863	Samuel Bowden	5
1864-1871	Renwick Zaccheus Willson	8
1872-1875	James Renwick Thompson	4
1876-1880	Thomas Patton Stevenson	5
1881-1886	David Burt Willson, M.D.	6
1887-1888	Robert McGowan Sommerville	2

1889-1891	Robert James George	3
1892-1895	Charles DeWitt Trumbull, D.D.	4
1896-1899	Finley Milligan Foster, D.D., Ph.D.	4
1900-1903	Samuel Gormley Shaw, Ph.D.	1
1904	William John Coleman, D.D.	1
1905-1907	Robert Cameron Montgomery, D.D.	3
1908-1911	John Slater Thompson, D.D.	4
1912-1914	John C. French	3
1915-1917	George A. Edgar, D.D.	3
1918-1932	David Calvin Mathews, D.D.	15
1933-1942	Alva Allison Wylie	10
1943-1952	Roy Cathcart Fullerton, D.D.	10
1953-1967	D. Howard Elliott, D.D.	10
1968-	Bruce C. Stewart	

STATISTICS 1973

* NOT CURRENT
(M) MISSION CHURCH

	Communicant Members	Covenant Children	Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	AVERAGE ATTENDANCE					MEMBERSHIP CHANGES										FINANCES				
									Sunday A.M. Worship	Sunday P.M. Worship	Midweek Prayer Mtg.	Sunday School	D.V.B.S.	Increase		Decrease						General Oper- ating Budget	Capital Improvements	Benevolences	Total Receipts	Mense Provided Pension Plan Hospitalization Social Security		
														Profession of Faith	Reaffirmation	Transfer of Letter	Letter of Dismissal	Death	Ordination	Dropped from Roll								
arian	58	54	31	3	6	2		2	115	69	27	90		1						4	25973		2058	28031				
	82	59	42	4	4		2	1	106	72	30	109		12	4		7	1	2	11	25375	4853	2090	34846	N	N	Y	Y
	NO STATISTICS AVAILABLE																											
	23	6		2		2	1		35	15	12	25			4	2					14500		1500	16000	N	Y	Y	N
	163	119	73	9	10	4	3	3	256	156	69	224		13	8	2	7	1	2	15	65848	4853	5648	78877				
	69	62	43	2	5		1	4	95	33	18	70	88	7	6	2	4			2	17430	47631	1909	66970	N	Y	Y	Y
	325	145	169	8	9	1	2	14	315	145	37	244	82	13	12	1	20	1	1	17	66722	1931	30699	99352	Y	Y	Y	Y
	129	60	58	4	9		9	2	130	75	15	111	139	11	6		1	1			33404	3360	4032	40796	Y	Y	Y	Y
	45	9	27		3		1	1	55	45	15	41	79	4						3	11305	3172	968	15444	Y	N	Y	N
	542	64	314	8	8		1	3	337	145	60	255	152	10	7	11	14	2		9	66183	12060	38646	116889	Y	Y	Y	N
	286	113	74	7	11	1	1	3	338	216	41	226		15	42		6				78286	19517	17571	115375	N	Y	Y	Y

Armistead Gardens RP																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																			
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FLORIDA PRESBYTERY

First Reformed Presbyterian Bradenton, FL	33	2	22	3					85	40	15	10				1	1		1	12000	1000	1508	14508	N	N	Y	N
Westminster Presbyterian Fort Walton Beach, FL	153	21	46	5	8			1	95	32	18	88	77	12		4	4	1	60	17967	4026	3802	25795	Y	N	Y	N
Immanuel Evangelical Presbyterian Goldenrod, FL	65	26	37	3	3		4	2	90	43	20	65	63	5	14		2			27600	7700	1364	36864	Y	Y	Y	Y
Covenant Presbyterian Lakeland, FL	347	75	190	8	10		2	1	288	127	40	218	157	10	12	45	1	4	1	66003	11201	23582	100786	Y	N	Y	N

[illegible]

MIDWESTERN PRESBYTERY

Reformed Presbyterian (M)

Kitchener, Ontario, Canada

NO STATISTICS AVAILABLE

Westminster Presbyterian

Alton, IL

61 21 37 3 4 37 10 7 26 32 1 12500 1610 14110 Y Y Y N

Evangelical Presbyterian (M)

Carbondale, IL

17 13 13 4 65 30 7 43 45 2 10025 10025 Y N N N

Grandcote Reformed Presbyterian

Coulterville, IL

213 33 116 6 5 4 112 59 14 100 7 3 6 6 18345 5432 23777 Y Y N N

Faith Bible Presbyterian*

Cutler, IL

27 16 17 3 1 1 35 10 8 35 32

Westminster Presbyterian

Elgin, IL

112 53 6 3 1 2 108 42 5 65 81 8 4 11 1 1 27977 13212 7433 48622 Y Y Y Y

Reformed Presbyterian

Hanna City, IL

144 15 30 6 3 4 140 60 35 124 136 21 3 4 4 1 13924 5688 1008 20621 Y N N N

Limestone Reformed Presbyterian

Hanna City, IL

62 25 4 3 4 1 39 28 200 6 1 5569 635 1900 8102 N N N N

Bethel Reformed Presbyterian

Sparta, IL

120 64 6 7 1 1 109 43 25 95 65 2 7 1 19170 1383 5272 27825 Y Y N Y

Concord Presbyterian (M)

Waterloo, IL

6 4 65 15 45 21600 21600 Y N N N

First Bible Presbyterian

Indianapolis, IN

53 12 30 3 40 19 10 32 64 1 6 3 26 16579 1940 18519 Y Y Y Y

The First Reformed Presbyterian

Indianapolis

73 28 39 2 3 2 75 25 10 60 65 3 1 6 21500 5000 8100 34600 Y Y Y N

Church of the Good Shepherd (M)

Merrillville, IN

11 8 6 33 7 31 10 1 7145 970 425 8540 Y N Y Y

Westminster Presbyterian

Muncie, IN

74 17 30 5 3 1 2 3 88 90 60 11 10 9 31350 3159 34509 Y Y Y N

Westminster Presbyterian

Vincennes, IN

33 19 17 1 1 1 47 23 10 40 54 4 6 12732 1880 595 15207 Y N Y N

Indian Creek Reformed Presbyterian

Cedar Rapids, IA*

24 12 11 2 30 15 30 4 13 7 2

Bible Presbyterian

Walker, IA

81 32 3 1 3 85 50 50 67 4 2 7 3 179 10340 10519 Y N Y N

Christ Church

Grand Rapids, MI

101 53 38 4 1 4 140 60 117 60 16 9 5 21058 6725 27783 N Y N N

		AVERAGE ATTENDANCE												MEMBERSHIP CHANGES								FINANCES					
														Increase				Decrease									
														Profession of Faith	Reaffirmation	Transfer of Letter	Letter of Dismissal	Death	Ordination	Dropped from Roll	General Operating Budget					Capital Improvements	Ebenevolences
Communicant Members	Covenant Children	Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Sunday A.M. Worship	Sunday P.M. Worship	Midweek Prayer Mtg.	Sunday School	D.V.B.S.	Profession of Faith	Reaffirmation	Transfer of Letter	Letter of Dismissal	Death	Ordination	Dropped from Roll	General Operating Budget	Capital Improvements	Ebenevolences	Total Receipts	Manse Provided	Pension Plan	Hospitalization	Social Security
Bethel Presbyterian Afton, MO	55	26	18	3	4		2	1	60	25	20	45	1	4		3				16180	1720	3293	21193	Y	Y	Y	Y
Glen Ridge Reformed Presbyterian Chesterfield, MO	54	48	31	3	2		3	69			62		5		6	6		2		22548		1123	23671	Y	N	N	Y
Lafayette Presbyterian Ellisville, MO	39	22	15	3	2			52	30	6	44	29	6		6	3				13374	187	4069	17630	Y	N	N	N
Hazelwood Reformed Presbyterian Hazelwood, MO	132	68	62	7	7	1	2	130	69	13	99	88	3	14		12	2	1		29730	18419	3361	51510	Y	Y	Y	N
Covenant Presbyterian St. Louis, MO	457	231	239	14	17	2	1	339	168	75	331	294	16	17		11	2	1	7	62269	23326	49351	134946	Y	Y	Y	N
Grace and Peace Fellowship St. Louis, MO	124	30	40	4		2	3	170		85	125		19	23	4	6			4	23559	1778	8731	34068	Y	Y	Y	N
Korean Presbyterian St. Louis, MO	46	10	27	2		5	3	1	35				3	9						3700	800	180	4680	Y	N	N	N
Olive Branch Presbyterian St. Louis, MO	39	6	30	2		8		1	46	26	9	44	47				2			9946		3192	13138	N	N	Y	N
Bible Presbyterian Merrill, WI	74	18	49	3	3	3			70	20	16	35	12	1			1			7315	450	3160	11025	Y	N	N	Y
TOTALS																											
Ministers	70																										
Churches	23																										
Missions	4	34	21	23		4			163	30	29	119	45	12	1	85	16	6	59	389325	74657	129974	592057				
		34	21	23		4			163	30	29	119	45	12	1	85	16	6	59	38770	970	425	40165				

NEW JERSEY PRESBYTERY

Calvary Presbyterian Brick Town, NJ	70	48	26	2	5			2	65	18	12	100	100	20				1					24968		2555	27523	Y	Y	Y	Y
Evangelical Presbyterian Camden, NJ	80	11	50	7	3			2	92	56	24	100		3				3					23000	400	10200	33600	Y	Y	Y	Y
Covenant Presbyterian Cherry Hill, NJ	248	26	85	9	6	6	1	13	232	122	25	165	93	31	4	4	8	2		21			36575		17000	53575	Y	Y	Y	Y

Covenant Reformed Presbyterian																			
Newcastle, New Brunswick, Canada	24	13	18	2	1	40	8	14			13105	2453	620	16178	Y	Y	N	N	
Westminster Presbyterian																			
Sydney, Nova Scotia, Canada	62	30	35	4	2	90	75	25	34	2	2	15893	1175	10120	27188	Y	N	N	Y
Presbyterian Church of Coventry (M)																			
Coventry, CT	NO STATISTICS SUBMITTED																		

[illegible]

[illegible]

PHILADELPHIA PRESBYTERY

Grace Presbyterian (M) *

Camp Hill, PA	15	10	13			4		2	60	8	8	60			15		10155		733	10888	N	Y	N	N
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Covenant Presbyterian Glen Mills, PA	57	39	28	2	3	1		2	57	27	10	51	70	4	2		3	13044	2200	3623	18867	Y	Y	Y	N
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Beechwood Reformed Presbyterian Havertown, PA	53	10	17	2			2	2		40	15	6	35	62	2		4	1	8887	900	2958	12745	N	Y	N	Y
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Calvary Presbyterian * King of Prussia, PA	74	38	40	3	3				70	25	12	50	95												
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Westminster Presbyterian Lancaster, PA	252	72	136	12	12			3	251	72	43	174	85		24		3	6	32938	47332	10918	91188	N	Y	Y	N
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Lansdale Presbyterian Lansdale, PA	104	77	40	4	3	4			115	35	12	80	111	8			1	14	20326	10600	7987	38913	N	Y	Y	Y
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Evangelical Presbyterian Levittown, PA	168	37	93	5	4				181	80	28	150		3	2		4		5	28727	1180	16562	46449	Y	Y	Y	Y
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Calvary Presbyterian Media, PA	110	11	70	7	2	1		1	90	30	15	80	50	4	4		7	3	17650	13000	2065	32715	Y	Y	Y	Y
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Christ Reformed Presbyterian Oreland, PA	63	34	21	3	3			2	75	55	6	52	39	2			5		2	17422		2107	19529	N	Y	Y	N
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Third Reformed Presbyterian Philadelphia, PA	174	125	115	8	3	13	4	5	175	80	10	150	122	8	17				23821		5478	29299	N	Y	Y	Y
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Fifth Reformed Presbyterian Philadelphia, PA	80	6		4		6			40			40					1	3	8181	958	4187	13206	N	N	N	N
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Faith Reformed Presbyterian Quarryville, PA	95	21	50	5		4			125	87	70	150		3			5	3	2	18	17790	4067	20193	42050	Y	Y	Y	Y
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Calvary Presbyterian * Warminster, PA	61	48	30	2	2	4		2																	
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Calvary Presbyterian Willow Grove, PA	531	348	206	9	12	9	1	1	350	75	60	239	105	4	2		22	7	62964	52473	31024	146481	Y	Y		Y
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TOTALS

Ministers	38																								
Churches	13	1822	866	846	66	47	44	7	16	1569	561	272	1231	739	38	51	10	44	20	45	261770	132690	107102	491442	
Missions	1	15	10	13			4		2	60	8	8	60				15			10155		733	10888		

	AVERAGE ATTENDANCE														MEMBERSHIP CHANGES							FINANCES					
	Communicant Members	Covenant Children	Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Sunday A.M. Worship	Sunday P.M. Worship	Midweek Prayer Mtg.	Sunday School	D.V.B.S.	Increase			Decrease				General Oper- ating Budget	Capital Improvements	Revenue	Total Receipts	Manse Provided Pension Plan Hospitalization Social Security		
														Profession of Faith	Reaffirmation	Transfer of Letter	Letter of Dismissal	Death	Ordination	Dropped from Roll							
PITTSBURGH PRESBYTERY																											
The Trinity Presbyterian Columbus, OH	52	15	27	2	1				54	23	11	52	48						10	15703	3794	1008	20760	N	Y	N	Y
Immanuel Presbyterian Poland, OH	156	40	67	6	8	8	1	6	140	50	25	84	80	8	2	2				21549	17596	4640	43785	Y	Y	Y	Y
Robinwood Reformed Presbyterian Youngstown, OH	75	15	36	5	5			2	75	18	13	50	45	2	7		3	1		16349	890	3123	19562	Y	Y	Y	Y
Chapel Reformed Presbyterian Beaver, PA	101	68	60	3	1	2		4	68	28	35	53	60			4	4	2	1	7875		2863	10738	Y	Y	Y	N
Christ Presbyterian Beaver Falls, PA	68	27	28	3		1	1	1	90	40	10	75	63		7	4			1	17878		7862	25740	N	Y	Y	N
Darlington Reformed Presbyterian Darlington, PA	96	4	54	6		4			50		6	35				1	7	2	15			865	865	Y	N	N	N
View Crest Community Eighty-Four, PA	63	30	34	3	3			1						2		1			1	12500		2270	14770	Y	Y	Y	Y
Bible Presbyterian Enon Valley, PA	118		69	6		1		2	104	50	11	93	84				1			12861	2066	6661	21588	Y	Y	Y	Y
Rocky Springs Reformed Presbyterian Harrisville, PA	40	33	17	4			1	2	46	12	10	44	28	1						5854	670	3650	10174	Y	Y	N	N
Fairview Reformed Presbyterian Industry, PA	76	15	31	4		6		1	60	15	10	51	61			1		1	1	11010	2607	2896	16612	Y	Y	Y	Y
Reformed Presbyterian Kittanning, PA	88	38	33	5	3	4	1		94	42	12	68	68	6	8		2		2	15644	279	883	16806	N	N	N	Y
Maranatha Reformed Presbyterian Murrysville, PA	36	32	20				2		64	39	20	60		3	3	30				7191		889	8080	N	Y	Y	Y
Christ Reformed Presbyterian New Castle, PA	71	24	23	4			9	3	61	6	6	61	50	10	5	4	2			10628	3670	1126	15425	N	N	Y	N
Calvin Presbyterian North Huntingdon, PA	88	33	40	4	3			2	67	24	12	55	78	3	9		1		1	11775	5722	1606	19075	Y	Y	Y	Y

Tucson Reformed Presbyterian (M)
Tucson, AZ

Evangelical Presbyterian Colorado Springs, CO	442	184	186	8	14		7	5	282	136	33	253	448	20	6	11	17	1			47176	1130	17440	65746	*	Y	Y	Y	Y	
Village Seven Presbyterian Colorado Springs, CO	266	155	103	6	19		12	8	338	135	40	238	400	12	13	24	3	1			45645	42590	4826	93061		Y	Y	Y	Y	
Covenant Reformed Presbyterian Wheat Ridge, CO	60	8	25	2	3	5	1		58	26	18	32	27	1	6	2	3		1		21318		3219	24537	N	Y	Y	Y		
Trinity Presbyterian Kearney, NE	74	25	43	4	4			1	74	42	36	55				2	2	1			10183	1618	8915	20716	Y	N	N	Y		
Westminster Presbyterian Alamagordo, NM	101	30	33	4		2	1		63	30	21	44				2	5				13450	200	4163	19613	Y	Y	Y	N		
University Presbyterian Las Cruces, NM	110	40	26	6				5	87	43	35	61					19	1		40	16293		7145	26438	Y	Y	Y	Y		
TOTALS																														
Ministers	16																													
Churches	6	1053	442	416	30	40	7	21	19	902	412	183	683	875	33	25	41	49	4	41	154065	45538	45708	250111						
Missions	1									25	15	5	20								12000		400	12400						

[illegible]

		AVERAGE ATTENDANCE												MEMBERSHIP CHANGES							FINANCES										
		Communicant Members	Covenant Children	Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Sunday A.M. Worship	Sunday P.M. Worship	Midweek Prayer Mtg.	Sunday School	D.V.B.S.	Increase			Decrease				General Over- sight Budget	Capital Improvements	Benevolences	Total Receipts	Marine Provided (Pension Plan Hospitalization Social Security					
															Profession of Faith	Reaffirmation	Transfer of Letter	Letter of Dismissal	Death	Ordination	Dropped from Roll										
Reformed Presbyterian *																															
Roorkee, India		77	45	26	2			2	70			20																			
Leper Asylum Reformed Presbyterian																															
Roorkee, India		43		18	2		2																								
TOTALS																															
Ministers	8																														
Churches	5	283	143	92	13	2	7	3	12	250	35	1	156	2	1	4		1													
Missions	0																														
SOUTHEAST PRESBYTERY																															
First Reformed Presbyterian (M)																															
Atlanta, GA		27	6	9						35	25	12	30									7600			800	8400					
Faith Presbyterian																															
Savannah, GA		60	21	36	2	2				30	25	14	39					3	1		11	17773			1916	19689	Y	Y	N	N	
Second Street Presbyterian																															
Albemarle, NC		253	38	115	8	7	3	7	2	180	70	25	127	82	12	3	6	3	5		2	23514	21386			2920	47820	Y	N	N	Y
Faith Presbyterian																															
Charlotte, NC		148	5	62	8	7			1	110	70	15	80	90	4	11			2		60	24249	3249			10702	38200	Y	Y	N	Y
Westminster Presbyterian																															
Concord, NC		62		32	4		4		2	47			20	100								6582			50	6632	N	N	N	N	
Ladnum Street Presbyterian																															
Durham, NC		43	4	26	3	1				36	24	13	31	25	2		5				5	8177	1740			268	10184	Y	N	Y	N
Meadowview Reformed Presbyterian																															
Lexington, NC		130		44	7	7				116	68	31	79	108							62	20140				1790	21930	Y	Y	Y	Y
Reformed Presbyterian																															
Reidsville, NC		25	11	8	1	2				20		15	20													300	N				
Trinity Presbyterian																															
Wilmington, NC		51	7	20	4	1		6		45	15	15	30	25	6	3	5	4	1		14	12773	100			2029	14902	Y	N	N	N
First Reformed Presbyterian																															
Anderson, NC		156	32	66	6	6		2	7	110	35	20	80	50	2	4	10	2	1	3	3	17875	17089			5220	39984	N	Y	Y	Y

Reformed Presbyterian Charleston, SC	24	10	26							72	24	5	45							16821		1595	20716	N	N	N	N	N	
St. Andrews Presbyterian Columbia, SC	14		5	1						40	20	10	25							1000		450	10450						
Augusta Street Presbyterian Greenville, SC	235	13	71	7	8			1	86	45	25	83	83		15		8	1	92	25423	2000	10560	37863	Y	N	Y	Y	N	
Mitchell Road Presbyterian Greenville, SC	462	130	265	9	9		5	15	352	180	90	316	200	32	46		18	1	11	90947	58819	25548	175314	N	Y	Y	Y	N	
Shannon Forest Presbyterian Greenville, SC	290	57	125	7	7			7	291	177	100	182	115	1	23	9	3		1	5	35068	89512	43959	168540	N	N	N	Y	
Faith Presbyterian Myrtle Beach, SC	68	19	43	3	3		3	3	155	85	60	65	98	4	2	7	4		2	20000	8400	6600	35000	Y	N	Y	Y	N	
Trinity Presbyterian Spartanburg, SC	76	8	41	4	4				89	70	41	70					1			17207		7258	24465	Y	N	Y	Y	Y	
TOTALS																													
Ministers	26																												
Churches	16	2099	368	994	74	64	7	23	38	1778	908	479	1297	976	63	107	43	45	12	4	267	319349	202295	120865	671989				
Missions	1	27	6	9						35	25	12	30							24421		800	8400						

Covenant Presbyterian Auburn, AL	47	7	25	3	2					105	27	14	50	30			4				12983	5341	405	18745	N	N	N	Y	
Reformed Presbyterian Huntsville, AL	155	106	66	6	7		5	3	185	85	50	112		10	16		10		20	52161	1330	8876	62492	Y	Y	Y	Y		
Reformed Presbyterian (M) Muscle Shoals, AL	23		13	1					17	8	5					4	1		1		7296		576	7872	N	N	N	N	N
Ryder Memorial Presbyterian Bluff City, TN	49	1	25	2		1	11		71	31	24	76	125	11	5				1	4177	427	2039	6644	N	N	N	N	N	
First Reformed Presbyterian Lookout Mountain, TN	186	74	70	8	9		3	10	350	300	50	100	92	10		15	15		1	25964	1328	26431	53723	N	Y	Y	Y	N	
Reformed Presbyterian Nashville, TN	28	22	19	2	1			3							1	7	2	5		13235	994	971	15200	N	N	N	Y		
First Reformed Presbyterian Memphis, TN	78	10		6	6				49	35	26	31			5		6			30120		4733	34853	Y	Y	Y	Y	N	
TOTALS																													
Ministers	31																												
Churches	6	543	220	205	27	25	1	19	16	978	478	164	369	247	32	33	21	36		22	138640	9420	43455	191657					
Missions	1	23		13	1					17	8	5				4	1		1		7296		576	7872					

Jackson Street Presbyterian
Alexandria, LA

First Presbyterian
Minco, OK

Calvary Presbyterian
Stilwell, OK

Christ Presbyterian
Tulsa, OK

Westminster Presbyterian
Bedford, TX

Town North Presbyterian
Richardson, TX

Westminster Presbyterian
Gainesville, TX

Sherwood Shores Chapel

TOTALS

Ministers 11

Churches 7

Missions 1

Communicant Members	Covenant Children	Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	AVERAGE ATTENDANCE							MEMBERSHIP CHANGES							FINANCES				
								Sunday A.M. Worship	Sunday P.M. Worship	Midweek Prayer Mtg.	Sunday School	D.V.B.S.	Increase			Decreases				General Oper- ating Budget	Capital Improvements	Revenues	Total Receipts	Manse Provided Person Plan Hospitalization Social Security		
													Profession of Faith	Reaffirmation	Transfer of Letter	Letter of Dismissal	Death	Ordination	Dropped from Roll							
73	14	48	4	2				47	27	21	47	33			2		7	10159	660	4943	15762	Y	Y	Y	Y	
21	2	11	4			1		20	39	20	26	83						5133	463	381	5976	Y	Y	Y	N	
47	9	22	3		1		1	55	26	20	37	38	5	12			17	21950	1973	3531	27454	N	N	N	Y	
65	15	31	2	1		1	4	54	28	15	35	82	2	12	2		1	13116		846	13962	N	Y	N	N	
27	4	15	3	2				55	20	10	45		2	4	7	19		3	20393	3482	795	24670	Y	Y	Y	N
210	27	121	9	5		6	8	144	75	40	91		6	12		4		32982	1684	8174	47029	Y	N	Y	N	
Statistics included with Gainesville																										
443	71	248	25	10	1	8	17	375	215	126	281	236	15	40	9	21	5	27	103733	8262	18670	134853				

SUMMARY BY PRESBYTERIES--1973

			AVERAGE ATTENDANCE														MEMBERSHIP CHANGES										FINANCES	
	Ministers	Churches	Missions	Communicant Members	Covenant Children	Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Sunday A.M. Worship	Sunday P.M. Worship	Midweek Prayer Mtg.	Sunday School	D. V.B.S.	Profession of Faith	Reaffirmation	Transfer of Letter	Letter of Dismissal	Death	Ordination	Dropped from Roll	General Operating Budget	Capital Improvements	Expenses	Total Receipts	
CA	12	4	0	163	119	73	9	10	4	3	3	256	156	69	224		13	8	2	7	1	2	15	65848	4853	5648	78877	
DMV	37	18	0	2960	897	1485	92	98	23	38	68	2872	1321	426	2089	1185	130	174	106	92	12	1	85	578844	215367	164461	958154	
FL	22	12	0	1344	335	605	52	48	5	11	20	1171	542	201	737	552	35	59	72	16	12	3	76	270686	48805	44627	364737	
GP	6	2	0	122	18	53	5	5		3	2	70	15	12	55	7	3				1			10147	26	4050	14225	
MW	70	23	4	2178	685	1050	91	50	42	15	36	2056	739	413	1694	1319	138	114	39	85	16	6	59	389325	74657	129974	592057	
NJ	17	7	0	555	134	255	27	18	13	3	18	582	279	100	506	385	57	7	4	11	6		25	126064	4618	36522	167203	
NE	17	7	1	505	214	282	30	14	1	13	18	642	180	114	349	210	18	3	10	4	6		10	105121	18722	41440	175283	
PNW	15	9	0	1114	277	585	54	43	8	8	24	788	303	110	489	373	15	4	4	10	11	1	26	209509	11290	45539	266897	
PH	38	13	1	1822	866	846	66	47	44	7	16	1569	561	272	1231	739	38	51	10	44	20		45	251770	132690	107102	491442	
PI	21	15	0	1481	500	714	62	36	35	15	29	1234	448	206	966	874	45	42	68	52	10	1	32	208701	77607	57958	343793	
RM	16	6	1	1053	442	416	30	40	7	21	19	902	412	183	683	875	33	25	41	49	4		41	154065	45538	45708	250111	
SAH	8	5		283	143	92	13	2	7	3	12	250	35	1	156		2	1	4		1							
SE	26	16	1	2099	366	994	74	64	7	23	38	1778	908	479	1292	976	63	107	43	45	12	4	267	319349	202295	120865	671989	
SO	31	6	1	543	220	205	27	25	1	19	16	978	478	164	369	247	32	33	21	36			22	138640	9420	43455	191657	
SW	11	7	1	443	71	248	25	10	1	8	17	375	215	126	281	236	15	40	9	21	5		27	103733	8262	18670	134853	
TOTALS																												
Canada	6	4	1	185	85	95	14	5			5	252	120	58	74	33	2	2	2	2	2		1	61627	3628	15817	81072	
India	8	5	0	283	143	92	13	2	7	3	12	250	35	1	156		2	1	4		1							
USA	329	141	9	16197	5038	7716	630	503	191	190	320	15021	6427	2817	10891	7945	633	665	431	470	114	18	729	2870175	850522	850202	4624206	
Total	343	150	10	16665	5266	7903	657	510	198	193	337	15523	6592	2876	11121	7978	637	668	437	472	117	18	730	2931802	854150	866019	4705278	

SUMMARY OF STATISTICS

(Exclusive of Mission Churches)

1966-1973

Fiscal Year ¹	1966	1967	1968	1969	1970	1971	1972	1973
Ministers	254	277	285	313	319	328	332	343
Communicant Members	11761	11284	12960	13620	14026	14646	15892	16665
Covenant Children	2561 ²	3292 ²	3538 ²	3537 ²	3755	4231	4589	5266
TOTAL	14576	14853	16783	17470	18100	19205	20812	22274
% Increase/Year		1.9%	12.9%	4.1%	3.6%	6.1%	8.4%	7.0%
<i>Average % Growth per year: 7%±</i>								
Number of Churches	112	117	121	127	128	132	142	150
Number of Missions	7	6	9	10	8	10	8	9

NOTES:

¹Statistics compiled from the next year's Minutes of Synod, and adjusted so as to be comparable.

²Incomplete statistics submitted by several churches.

OFFICERS OF SYNOD

Moderator: Rev. Samuel S. Ward
Vice Moderator: Dr. R. Laird Harris
Stated Clerk: Dr. Paul R. Gilchrist
Treasurer: Dr. Charles W. Donaldson
Assistant Clerk: Rev. James A. Smith
Archivist: Rev. Edward A. Steele III
Statistician: Dr. Paul R. Gilchrist

SYNOD AGENCIES

BOARD OF HOME MISSIONS, C. LaRue Fritz, Executive Director, M.R. 10, Kittanning, PA 16201. Phone (412) 543-7181.

CHRISTIAN TRAINING, INC., Box 505, Coventry, CT 06238. Arthur L. Kay, Director. Phone (203) 742-7391.

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COVENANT THEOLOGICAL SEMINARY, 12330 Conway Rd., St. Louis, MO 63141. Dr. Robert G. Rayburn, President. Phone (314) 434-4044; 434-0040.

HOSPITALIZATION, SYNOD, RD 2, Box 12-A, Quarryville, PA 17566. Phone (717) 786-7321.

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WORLD PRESBYTERIAN MISSIONS, 901 N. Broom St., Wilmington, DE 19806. Nelson K. Malkus, General Secretary. Phone (302) 652-3204.

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Officers of the Boards are indicated, where known, in parentheses:

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Chairman: C	Alternate: Alt	Treasurer: T

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Class of 1976

Class of 1977

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PRESBYTERIES, CHURCHES, MINISTERS, AND CLERKS OF SESSIONS

(JUNE, 1974)

(Italicized names are members of Presbytery)

CALIFORNIA PRESBYTERY California, Nevada

MODERATOR: Rev. Donald G. Buchanan, Jr.

STATED CLERK: Rev. Louie M. Barnes, Jr.

Reformed Presbyterian Church, 7401 Jordan

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Rev. Benjamin R. Short

19859 Kittridge, Canoga Park, CA 91304

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Clerk of Session: Robert M. Coie,

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Clerk of Session: William S. Bissell

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Rev. Yong Choon Ahn

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Rev. W. E. Lyons, (Helen)

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Clerk of Session: James D. MacDonald

35428 Sunlight Dr., Yucaipa, CA 92399

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MODERATOR: Rev. Henry W. Stevens *STATED CLERK: Dr. Wesley G. Vannoy*, 1104 Woodlawn Ave., Wilmington, DE 19805 (302) 652-6570

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Rev. Robert F. Auffarth, (Ruth) 505 Woodlawn Ave., Newark, DE 19711 (302) 737-5476
 William A. Mahlow, Jr. (Mary Lou), Assistant Apt. 10, Bldg. 9A Wharton Dr., Newark, DE 19711 (302) 731-7082
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Rev. Gustav L. Blomquist (Aileen) 301 Hazlett Rd., New Castle, DE 19720 (302) 328-1429
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J. Mark Telford, Assistant Pastor

Clerk of Session: Donald G. MacLean

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(Pulpit Vacant)

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Rev. Henry W. Stevens (Kathleen)

2109 West Iowa St., Chesapeake, VA 23323 (804) 487-2356

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Richard Kennedy, Asst.

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STATED CLERK: Dr. Kenneth A. Wolf

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Rev. James MacDonald Bell

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Rev. Legree Finch

Clerk of Session: Harvey Brown

Cutler, IL 62238

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991 Deborah St., Elgin, IL 60120 (312) 695-0311

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Clerk of Session: Sidney Peters

326 Hamilton, Elgin, IL 60120 (312) 742-8627

Reformed Presbyterian Church

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Limestone Reformed Presbyterian Church

RR 1, Hanna City, IL 61536
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First Bible Presbyterian Church

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74th and Colorado
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 420 Janvier Road, Williamstown, NJ 08094 (609) 629-7780
 (Pulpit Vacant)
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Covenant Reformed Presbyterian Church

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Clerk of Session, pro tem: Alexander Murray
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282 George Street, Box 84, Sydney, Nova Scotia, Canada (902) 564-4341
Rev. David R. Ketchen, (Evelyn)
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Presbyterian Church of Coventry (Mission)

Coventry, CT 06238
Rev. Richard W. Gray, D.D., (Emily)
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The Presbyterian Church of Manchester,

43 Spruce Street, Manchester, CT 06040 (203) 643-0906
Rev. George W. Smith, (Martha)
47 Spruce Street, Manchester, CT 06040 (203) 643-0906
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Grace Reformed Presbyterian Church,

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Clerk of Session: John B. Stover
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MODERATOR: Rev. Charles F. Gwin, Jr.
STATED CLERK: Rev. John P. Hoogstrate

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STATED CLERK: *Rev. Ernest Breen*

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Clerk of Session: Donald W. Whitpan

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Calvary Presbyterian Church,
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Rev. Ernest Breen, (Shirley)
613 S. New Middletown Road, Media, PA 19063 (215) TR2-6802
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210 Plymouth Avenue, Oreland, PA 19075 (215) TU6-3924
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STATED CLERK: Rev. William R. Wolfgang

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471 Mathews Road, Youngstown, OH 44512 (216) 758-5628

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Rev. Richard Raines, (Delores)

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(Vacant Pulpit)

Clerk of Session: Joseph C. Wilson

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Highway 81, New Mexico, Wyoming, Arizona

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STATED CLERK: Rev. Terry L. Nixon

Hope Presbyterian Church, (Mission),

1st Federal/Metro Center, Phoenix, AZ (No mail)

Rev. Robert A. Case II (Kathy)

1947 W. Aster Drive, B-12, Phoenix, AZ 85029 (602) 944-6559

Tucson Reformed Presbyterian Church (Mission),

1200 N. Santa Rosa Street (Temporary) (No mail) Tucson, AZ

Rev. John C. Pickett, (Susan)

3661 South Liberty, Tucson, AZ 85713 (602) 624-9519

Evangelical Presbyterian Church,

2511 North Logan Avenue, Colorado Springs, CO 80907 (303) 634-1365

Rev. Arthur E. Scott, (Sharon)

2812 North Circle Drive, Colorado Springs, CO 80909 (303) 635-0130

Mr. Sam Pennington, Minister of Education (Judy)

2629 Paseo Road, Colorado Springs, CO 80907 (303) 471-1613

Clerk of Session: Edward Peterson

516 North Walnut Street, Colorado Springs, CO 80905 (303) 634-7443

Village Seven Presbyterian Church,

4050 South Nonchalant Circle, Colorado Springs, CO 80917
(303) 596-7199

Rev. William B. Leonard, Jr., (Helen)

6520 Old Ranch Road, Colorado Springs, CO 80908 (303) 495-2740

Clerk of Session: Gerald F. Hardcastle

4310 Rocklawn Circle, Colorado Springs, CO 80917 (303) 596-1833

Covenant Reformed Presbyterian Church, (Denver area)

West 44th and Ingalls Street, Wheat Ridge, CO 80033 (303) 424-8889

Rev. James E. Singleton, (Beverly)

6425 Jay Street, Arvada, CO 80003 (303) 423-3351

Clerk of Session: Armando V. Vigil

1577 W. Alameda, Denver, CO 80223 (303) 777-5135

Trinity Presbyterian Church

2525 Avenue A, Kearney, NE 68847 (308) 234-3142

Rev. Terry L. Nixon, (Carrell)

2525 Avenue A, Kearney, NE 68847 (308) 234-3142

Clerk of Session: Maynard Cleland

421 W. 29th St., Kearney, NE 68847 (308) 237-7087

Westminster Presbyterian Church,
 2215 N. 15th St., Alamogordo, NM 88310 (505) 437-8140
Rev. James A. Wiest, (Joan)
 1530 Roosevelt Ave., Alamogordo, NM 88310 (505) 437-0710
 Clerk of Session: E. Wayne Meltzer
 1738 Van Court, Alamogordo, NM 88310 (505) 437-6682

University Presbyterian Church,
 Wisconsin Ave., Las Cruces, NM 88001 (No mail)
 P.O. Box 3277, University Park Branch, Las Cruces, NM 88001 (505) 524-9492
Rev. Robert D. Scott, (Libby)
 1845 Anderson Drive, Las Cruces, NM 88001 (505) 566-9794
 Clerk of Session: Francis Mac Burke
 Rt. 1, Box 1711, Las Cruces, NM 88001 (505) 524-3220

OTHER MINISTERIAL MEMBERS:

Barrett, Russell C., (Wilma)
 Apto. 1529, Lima, Peru (Missionary)
Creswell, Andrew W., (Peg) Sudan Interior Mission, P. O. Box 220, Khartoum,
 The Sudan, Africa (Missionary)
Dymess, F. Seth, Jr., R. D. 2, Box 12A, Quarryville, PA 17566
 (Chaplain, Assistant Administrator, Quarryville Home) (717) 786-2648
Fernandez, Homer P., (Ruth) 3092 S. Saulsbury, Denver, CO 80227
 (303) 986-3981
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 (Teacher) (office) (303) 422-3477
Kamrath, Roswell, (Loretta) Yampa, CO 80483
 (Pastor, Yampa Bible Church) (303) 638-4411
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 (Pastor, Security Bible Church) (303) 392-7676
McNutt, William E., (Beulah) 495 North Fourth St., Lander, WY 82520
 (Pastor)
Perry, James, (Peggy) Lancaster Estates, 11512 Taftwood Drive, Cumberland,
 IN 46229 (Pastor, First Conservative Presbyterian Church)

SAHARANPUR PRESBYTERY: Northern India

MODERATOR: Rev. Isaac Cornelius

STATED CLERK: Rev. Ernest Charan Singh

Reformed Presbyterian Church,

Bhogpur, India

Rev. Johnson Dean,

Children's Home, Bhogpur, Dist. Dehradun, U. P., India

Clerk of Session: David G. Fiol

Children's Home, Bhogpur, Dist. Dehradun, U. P., India

Reformed Presbyterian Church,

Dehra Dun, India

Rev. Isaac Cornelius,

No. 13, Omkar Road, Dehra Dun, U. P. India

Clerk of Session: C. H. Joseph

Child Welfare and Maternity Center, Kutchery Road, Dehra Dun, U. P. India

Reformed Presbyterian Church,

Hardwar, India

Rev. Ernest Charan Singh,

P. O. Box Rishikul Hardwar, Dist. Saharanpur, U. P. India

Clerk of Session: Samuel F. Masih

703/11/I BHEL Ranipur, Hardwar, U. P. India

Reformed Presbyterian Church,

Roorkee, India

Rev. Eric Masih,

3 Civil Lines, Roorkee, U. P. India

Leper Asylum Reformed Presbyterian Church,

Ambar Talab Chandarpuri Roorkee, U. P. India

Rev. Eric Masih,

3 Civil Lines, Roorkee, U. P. India

OTHER MINISTERIAL MEMBERS:

Fiske, Edwin, R. P. Church, 3 Civil Lines, Roorkee, Dist. Saharanpur, U. P. India (Retired) [d. 6/7/74]

Hmar, Joseph D., B. P. O. Suangpuillawn, AIZAWL 796001 Mizoram, India

Singh, Jagat, Masihi Vachnalya, Suman Chowk, Tehri, U. P. India

Taylor, Gordon R., Children's Home, Bhogpur, P. O. Bhogpur, Dist. Dehradun, U.P. India (Missionary)

SOUTHEAST PRESBYTERY: North Carolina, South Carolina, Georgia
(except Dade and Walker Counties)

MODERATOR: Rev. Thomas G. Cross, D.D.

STATED CLERK: Rev. Richard Tevebaugh

First Reformed Presbyterian Church (Mission),

Holiday Inn—I-85 at Monroe Drive (No mail) (Temporary) Atlanta, GA
30324

Elmer L. Williams, Secretary

596 Wendan Drive, Decatur, GA 30033 (404) 636-3571

Faith Presbyterian Church,

4719 LaRoche Avenue, Savannah, GA 31404 (912) 354-0037

(Pulpit vacant)

Clerk of Session: Ben H. Zeigler

66 Pine Valley Road, Savannah, GA 31404 (912) 355-3604

Second Street Presbyterian Church,

South Second at Hearne, Albemarle, NC 28001 (704) 982-6824

Rev. David Alexander, (Elaine)

100 E. Hearne St., Albemarle, NC 28001 (704) 982-5943

Clerk of Session: J. J. Almond

323 E. Park Ave., Albemarle, NC 28001 (704) 982-5943

Faith Presbyterian Church,

1805 E. 7th St., Charlotte, NC 28204 (704) 375-3501

Rev. Richard D. Tevebaugh, (Ruby Nell)

3816 Winterfield Place, Charlotte, NC 28205 (704) 537-8167

Clerk of Session: Oscar K. Griffith

Rt. 3, Box D-337, Charlotte, NC 28205 (704) 588-0117

Westminster Presbyterian Church,

Cabarrus Ave. and Georgia St. (House of IQMA) Concord, NC 28025

Rev. Carl M. Sorenson, Stated Supply

Route 1, Roebuck, SC 29376

Clerk of Session: Harold Watkins

191 Tournament Drive, S.W., Concord, NC 28025 (704) 782-4260

Lednum Street Presbyterian Church,

2403 Lednum Street, Durham, NC 27705

Rev. Harwell B. Williamson, (Marion)

2405 Lednum Street, Durham, NC 27705 (919) 477-1783

Clerk of Session: J. C. Simpson

1606 Dexter Street, Durham, NC 27701 (919) 688-5134

Meadowview Reformed Presbyterian Church,
 204 Beethoven Ave., Lexington, NC 27292 (704) 249-2680
Rev. Werner G. Mietling, (Jean)
 202 Beethoven Ave., Lexington, NC 27292 (704) 249 2676
 Clerk of Session: W. M. Smith
 Rt. 15, Box 159, Lexington, NC 27292 (704) 956-1151

Reformed Presbyterian Church,
 605 S. Main St., (P. O. Box 1047) Reidsville, NC 27320
 J. Reginald Hill, (Mary Ann) (Pastor Elect)
 P.O. Box 1047, Reidsville, NC 27320
 Clerk of Session: Warren Douglas Land
 Rt. 5, Box 706, Reidsville, NC 27320 (919) 349-5639

Trinity Presbyterian Church,
 3701 S. College Road, Wilmington, NC 28401 (919) 791-1100
 (Pulpit vacant)
 Clerk of Session: Dwight S. Monk
 2221 S. Live Oak Parkway, Wilmington, NC 28401 (919) 762-8004

First Reformed Presbyterian Church
 P.O. Box 3031, Anderson, SC 29621 (803) 225-3903
Rev. Laurence H. Withington, (Esther)
 Rt. 6 Box 418, Anderson, SC 29621 (803) 224-5805
 Clerk of Session: Curtis Moore
 Rt. 5, Anderson, SC 29621 (803) 224-2806

Reformed Presbyterian Church
 2518 Savannah Highway, Charleston, SC 29407 (no mail) (803) 760-1381
Rev. Gerald P. Malkus, (Pamela)
 15 Ophir Dr., Charleston, SC 29407 (803) 766-7336
 Clerk of Session: Jack Merry
 106 Bobwhite St., Summerville, SC 29483 (803) 871-1265

St. Andrews Presbyterian Church
 1118 St. Andrews Rd., Columbia, SC 29210 (no mail)
 (Pulpit Vacant)
 Clerk of Session: Denis Yeo
 1901 Apple Valley Rd., Columbia, SC 29210

Augusta Street Presbyterian Church
 705 Augusta St., Greenville, SC 29605 (803) 235-2642
Rev. Mark Wayne Evans, (Pamela)
 511 Wembley Dr., Greenville, SC 29607 (803) 288-4102
 Clerk of Session: W. H. McCall
 15 Forest Circle Dr., Greenville, SC 29611 (803) 246-2704

Mitchell Road Presbyterian Church

207 Mitchell Rd., Greenville, SC 29607 (803) 268-2218
Dr. Thomas G. Cross, (Jane)
 221 Mitchell Rd., Greenville, SC 29607 (803) 244-8503
Rev. John W. Buswell, Ph.D., (LaVon) Associate Pastor)
 Clerk of Session: Robert Thompson
 11 Ramblewood Ln., Greenville, SC 29607 (803) 244-1580

Shannon Forest Presbyterian Church

Rt. 2, Garlington Rd., Greenville, SC 29607 (803) 288-0542
Rev. Clarence A. Lutz, (Julie)
 Rt. 2, Garlington Rd., Greenville, SC 29607 (803) 288-0548
Rev. William B. Acker, (Martha) Assistant Pastor
 210 Griffin Dr., Greenville, SC 29607 (803) 271-9997
 Clerk of Session: Lanny Moore
 7 Shelburne Rd., Greenville, SC 29607 (803) 288-5153

Faith Presbyterian Church

805 79th Ave. N., Myrtle Beach, SC 29577 (803) 449-7972
Rev. Wyatt H. Folds, Jr., (Janice)
 407 38th Ave. N., Myrtle Beach, SC 29577 (803) 448-5756
 Clerk of Session: D. Leon McLaurin
 Colonial Dr., Myrtle Beach, SC 29577 (803) 449-3070

Trinity Presbyterian Church

203 Fremont Ave., Box 4293, Spartanburg, SC 29303 (803) 583-9068
Rev. Eulice D. Thomas, (Juanita)
 Rt. 1, Roebuck, SC 29376 (803) 576-5296
 Clerk of Session: Paul Finch
 Rt. 1, Roebuck, SC 29376 (803) 576-6553

OTHER MINISTERIAL MEMBERS:

Albany, William H., (Hazel), 202 Wayne Dr., Wilmington, NC 28401
 (Pastor) (919) 762-0542
Calhoun, David B., (Anne), 800 SE 10th St., Ft. Lauderdale, FL 33316
 (International Director, Men In Action, Inc.) (305) 888-3483
Childs, W. Hobart, (Mary), 104 Buena Vista St., Greenville, SC 29607
 (Retired) (803) 232-2952
Cross, Walter G., Jr., (Mary), Casilla 373, Quillota, Chile, S.A.
 (Missionary)
Fiol, Bruce R., (Judy), 2 Civil Lines, Roorkee, U.P. India
 (Missionary)
Hartman, L. Stanley, (Maribeth), 1714 W. Front St., Burlington, NC 27215
 (Pastor, 1st A.R.P. Church) (704) 227-4150

Hoyle, Robert I., (Harriet), Rt. 3, Box 460, Boone, NC 28706
 (Director, Hebron Colony and Grace Home, Inc., Christian Homes for
 Alcoholic Rehabilitation) (704) 963-4842

Lyra, Synesio, Jr., Dr., (Louise), 1429 Jaywood Dr., St. Louis, MO 63141
 (Assistant Prof. of Missions, Covenant Seminary) (314) 434-6829

Myers, Warren E., Box 6, Bassendean, Western Australia 6054
 (Pastor)

Sanders, W. Eugene, Sudan Interior Mission, Gobo Bole, Ethiopia, East Africa
 (Missionary)

Schmoyer, Richard W., (Martha), 238 S. Franklin St., Allentown, PA 18105

Sterret, T. Norton, (Eloise), 3 John Armstrong Rd., Bangalore 560005 India
 (Missionary)

Williams, Roy W., (Valerie), 50 E. Wavecrest Ave., Linden, NJ 07036
 (Missionary)

York, Anthony D., (Nancy), c/o Douglas, 236 Wisteria Dr., Churchville, PA
 18966 (Graduate Study)

SOUTHERN PRESBYTERY Kentucky, Tennessee, Alabama, Mississippi,
 Dade and Walker Counties of Georgia

MODERATOR: Rev. Ronald L. Shaw

STATED CLERK: Mr. Gary B. Huisman
404 Carter Dr.
Lookout Mountain, TN 37350

Covenant Presbyterian Church

Box 882, Shelton Rd., Auburn, AL 36830 (205) 821-7062

Rev. Robert H. Cox, (Margaret)
 882 Cherokee Rd., Auburn, AL 36830 (205) 821-2626

Clerk of Session: Fred Schlich
 806 Cary Dr., Auburn, AL 36830 (205) 887-8487

Reformed Presbyterian Fellowship of Birmingham (Mission)

Baptist Student Union Bldg., 207 South 20th St., Birmingham, AL
 (Pulpit Vacant)

Administrative Committee Chairman: Dr. Roger Lloyd

Reformed Presbyterian Church

3100 University Dr., Huntsville, AL 35805 (205) 536-0066

Rev. Paul H. Alexander, (Lorraine)
 4807 Calvert Rd., Huntsville, AL 35805 (205) 837-6584

David A. Hammond, Assistant Pastor
 4208 Fortson Ln., Huntsville, AL 35810 (205) 852-5570

Clerk of Session: Phillip C. Olin
 410 Quietdale Dr., Huntsville, AL 35811 (205) 536-3184

Reformed Presbyterian Church (Mission)

Firestone and Avalon Aves., Muscle Shoals, AL 35660

(A mission of First Independent Presbyterian Church of Tuscumbia, AL, as of 4/74)

Ryder Memorial Presbyterian Church

Rt. 3, Box 162, Bluff City, TN 37618

Rev. Martin C. Freeland, (Mary)

Rt. 3, Box 162, Bluff City, TN 37618 (615) 538-8592

Clerk of Session: W. M. Foster

Rt. 3, Bluff City, TN 37618 (615) 538-7357

First Reformed Presbyterian Church

Scenic Highway, Lookout Mountain, TN 37350 (404) 831-8575

Rev. George C. Miladin, (Londa)

1305 Aladdin Rd., Lookout Mountain, TN 37350 (404) 831-9676

Clerk of Session: Rudolph F. Schmidt

5 Frontier Bluff, Lookout Mountain, TN 37350 (404) 831-2710

Reformed Presbyterian Church of Nashville

1701 Eastland Ave., Nashville, TN 37206 (615) 226-1697

Rev. Ronald L. Shaw, (Queta)

920 Potter Ln., Nashville, TN 37206 (615) 226-1677

Clerk of Session: Roger VanderZwaag

2106 25th Ave., South, Nashville, TN 37212 (615) 298-1526

First Reformed Presbyterian Church

1625 W. Massey, P.O. Box 17651, Memphis, TN 38117 (901) 761-0590

Rev. C. Howard Oakley, (Beverly)

6144 Quince Rd., Memphis, TN 38138 (901) 682-0529

Clerk of Session: William F. Reid

5292 Quince Rd., Memphis, TN 38117 (901) 682-8719

OTHER MINISTERIAL MEMBERS:

Alling, William M., 3904 Nolen Ave., No. 2, Huntsville, AL 35801

(Teacher, Westminster Christian Academy) (205) 536-4832

Anderson, Charles W. (Florence), 213 Hardy Rd., Lookout Mountain, TN

37350 (Assoc. Prof. of Bible, Covenant College) (404) 831-6729

Anderson, George A. (Katharine), Graham Bible College, P.O. Box 3050,

Bristol, TN 37620 (Professor, Graham Bible College) (615) 764-7093

Austin, A. Kenneth (Joyce), Rt. 1, Box 330, Lookout Mountain, TN 37350

(Associate Professor of History, Covenant College) (404) 831-6204

Clark, Raymond W. (Penny), 1205 Elfin Rd., Lookout Mountain, TN 37350

(Professor, Covenant College) (404) 831-6256

Cox, James L. (Sandra), c/o Westminster Christian Academy, 3100 University Dr. NW, Huntsville, AL 35805 (Principal)
Dameron, Raymond H. (Dorothy), 1302 Aladdin Rd., Lookout Mountain, TN 37350 (Professor, Covenant College) (404) 831-4228
Dodds, Robert J. (Carolyn), 229 Park Hill Dr., LaGrange, GA 30240 (Guidance Counselor, Boys Junior High School) (404) 882-7912
Frett, Calvin F. (Dorothy), 901 N. Broom St., Wilmington, DE 19806 (temporary) (Missionary)
Gilchrist, Paul R., Ph.D. (Barbara), 107 Hardy Rd., Lookout Mountain, TN 37350 (Professor, Covenant College) (404) 831-1919
Hastings, Robert (Ruth), 1349 Goodbar St., Memphis, TN 38104 (Associate Pastor of First Evangelical Church) (901) 725-5102
Heller, Karl H., Ph.D. (Margaret), c/o Dept. of History, Taylor University, Upland, IN 46989 (Professor)
Hosman, Jack J. (Karen), c/o WPM Private Bag, P.O. Mwingi, Kitui, Kenya, E. Africa (Missionary)
Johnson, W. Earl (Margaret), R.F.D. 1, Box 115, Fairhope, AL 36532 (Pastor) (205) 928-8984
Lambert, Roger L. (Sarah), Casilla 373, Quillota, Chile, S.A. (Missionary)
Long, John W., Jr. (Rebecca), c/o WPM Private Bag, P.O. Mwingi, Kitui, Kenya, E. Africa (Missionary)
Nueremberger, Robert M., Ph.D. (Lois), Brow Lake, Rt. 1, Lookout Mountain, TN 37350 (Executive Director, Christian Counseling Service, Inc.) (404) 398-3356
Orme, A. Dan, 194 Talmadge St., Athens, GA 30601 (Minister of University Church, Athens)
Pitcher, Leonard S. (Lois), 306 Martin Ln., Lookout Mountain, TN 37350 (Evangelist) (404) 831-2417
Rapp, Harold A. (Charity), 914 Danison St., Muscle Shoals, AL 35660 (Retired) (205) 381-4051
Sanderson, John W., D.D. (Pearl), 1209 Aladdin Rd., Lookout Mountain, TN 37350 (Professor, Covenant College) (404) 831-1734
Young, John M. L., D.D. (Jane), 209 Rock City Tr., Lookout Mountain, TN 37350 (Professor, Covenant College) (404) 831-3027

SOUTHWEST PRESBYTERY Arkansas, Louisiana, Oklahoma, Texas

MODERATOR: Rev. Harris Langford

STATED CLERK: Rev. Thomas Waldecker

Jackson Street Presbyterian Church

Jackson at Ida Sts. Alexandria, LA 71301

Rev. Michael Schneider

(Received from PCUS and dismissed to NPC during 1973)

First Presbyterian Church

Box 156, Minco, OK 73059

(405) 352-4966

Rev. Thomas Waldecker (Lillian)

Box 156, Minco, OK 73059

(405) 352-4966

Clerk of Session: W. A. Woodworth

Minco, OK 73059

(405) 352-4562

Calvary Presbyterian Church

Rt. 3, Stilwell, OK 74960

Rev. Hayes T. Henry (Jean)

Rt. 3, Stilwell, OK 74960

(918) 774-2864

Clerk of Session: Robert Field

Rt. 2, Lincoln, AR 72744

(501) 848-3245

Christ Presbyterian Church

3901 East 28th St., Tulsa, OK 74105

(918) 749-5102

(Pulpit Vacant)

Clerk of Session: James E. Frost

249 East 33rd Pl., Tulsa, OK 74105

Westminster Presbyterian Church

1810 Brown Tr., Bedford, TX 76021

(817) 282-2338

(Pulpit Vacant)

Clerk of Session: Merrill Spohn

702 Cannon Dr., Euless, TX 76039

(817) 283-0158

Town North Presbyterian Church (Dallas area,

801 W. Campbell Rd. Richardson, TX 75080

(214) 235-1886

Rev. J. Harris Langford (Kay)

1422 Stagecoach Dr., Richardson, TX 75080

(214) 238-8701

Clerk of Session: Peter Van't Slot

9525 Crestedge St., Dallas, TX 75238

(214) 348-2366

Westminster Presbyterian Church

P.O. Box 47, Scott at Denton, Gainesville, TX 76240	(817) 665-5164
Rev. E. Kyle Thurman (Louise)	
305 E. Scott St., Gainesville, TX 76240	(817) 665-5164
Clerk of Session: D. J. Murphy	
215 E. Tennie, Gainesville, TX 76240	(817) 665-5164

OTHER MINISTERIAL MEMBERS:

Hixon, L. O., 3906 Wilburt Rd., Austin, TX 78751

Sheldon, Leroy E., Jr. (Barbara)

Shepperson, Sam G. (Dorothy), 903 Marrable Hill, El Dorado, AR 71730
(Pastor, Marrable Hill Chapel) (501) 862-1885

Shirey, Alton J., Box 323-C Rt. 5, Texarkana, TX 75501 (214) 838-6781

Soltau, George C. (Linnie), 1218 Dumont Dr., Richardson, TX 75080
(214) 238-9931

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Austin, A. K.	279	Cross, T. G.—CC, Frat., Evan.	277
Baldwin, A. McD.—CTS	255	Cross, W. G. Jr.	277
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Garver, B. A.	268	Kay, J. M. Jr.—Jud. alt.	259
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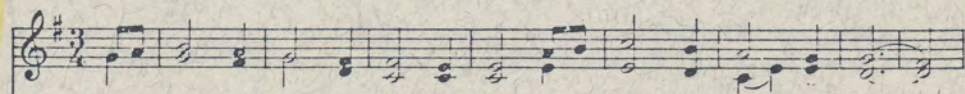
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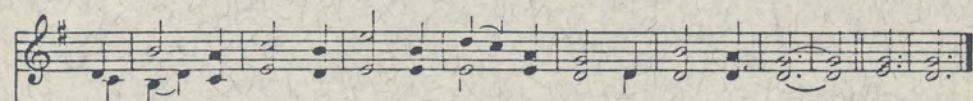
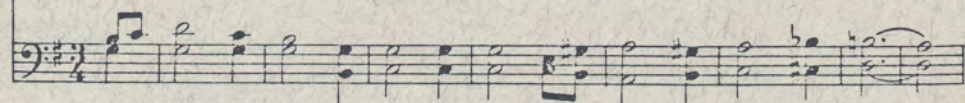
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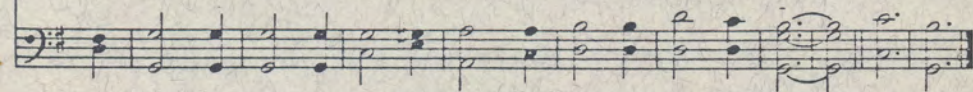
MANOAH C. M.



1. Be - hold how good a thing it is, And how be - com - ing well
2. Like pre - cious oint - ment on the head, That down the beard did flow,
3. As Her - mon's dew, the dew that doth On Zi - on's hill des - cend;



To - geth - er such as breth - ren are In un - i ty to dwell.
 Ev'n Aar - on's beard and to the skirts Did of his gar - ments go.
 For there the bless - ing God com - mands, Life that shall nev - er end.



*May be sung to the tune of "Ballerma," "Martyrdom," "Avondale," or
 "Alas! and did my saviour bleed"*

