

**MINUTES OF THE
156th GENERAL SYNOD**

OF THE

**REFORMED
PRESBYTERIAN
CHURCH
EVANGELICAL SYNOD**



**HELD AT CALVIN COLLEGE
GRAND RAPIDS, MICHIGAN**

JUNE 16-22, 1978

OFFICERS OF THE 156th GENERAL SYNOD

- Moderator:** Dr. David C. Jones
12256 Conway Rd.
St. Louis, MO 63141
- Stated Clerk:** The Rev. Paul R. Gilchrist, Ph.D.
107 Hardy Rd.
Lookout Mountain, TN 37350
- Treasurer:** Dr. Charles W. Donaldson
211 Red Riding Hood Tr.
Lookout Mountain, TN 37350
- Vice Moderator:** Rev. Werner G. Mietling
- Assistant Clerk:** Rev. William R. Wolfgang
- Archivist:** Dr. J. Barton Payne
- Asst. Archivist:** Rev. Albert F. Moginot
Covenant Theological Seminary
12330 Conway Rd.
St. Louis, MO 63141

**INTERNAL REVENUE NUMBER FOR THE
REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD**
23-6399328

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107 Hardy Rd.
Lookout Mountain, TN 37350***

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ACTIONS FOR PRESBYTERIES AND SESSIONS

The 156th General Synod acted on several matters which were sent down to presbyteries and sessions for action and information. Please take note of the following:

A. FOR ACTION:

1. Proposed Amendments to Form of Government:
 - a. FOG III, 1, paragraph 2 (p. 17). p. 20f
 - b. FOG II, 9, d (p. 11). p. 21
 - c. FOG V, 5, h (p. 34). p. 21
 - d. FOG II, 11, b (p. 15). p. 22 and 135
2. Study on Ruling Elders. pp. 44-72
3. Study on Church Membership. pp. 170-191
(NOTE: Please report to the chairman of the study committee your reaction to reports in #2 and #3 by January 31, 1979).
4. Commissioners to 157th General Synod (1979). p. 14

B. FOR INFORMATION:

1. FOG Report, Items 7 and 8. p. 22
2. Overture D. p. 145
3. Overture F. pp. 146-151
4. Amendments adopted on BOD. p. 14f
5. Errata for FOG (1978 edition). p. 14

PREFACE TO SYNOD MINUTES

These minutes, according to action of the 153rd General Synod, are to be distributed free to all ministers, "one copy to every church (whether for clerk of session or church library), plus additional copies for each \$50 contributed to Synod during the last fiscal year up to a total number of elders" (cf. p. 19f). Having made the calculations with the assistance of Treasurer Charles W. Donaldson, the Stated Clerk has sent copies to the pastor of each church. In addition, the 154th General Synod authorized sending copies to each elder commissioner who was in attendance at Synod (p. 17). Additional copies are also available at a nominal charge for others who wish to have them from the Office of the Stated Clerk.

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.

These minutes are published with the prayer that the church of the Lord may be edified by them and the Lord of the church magnified through them.

—PRG

MINUTES
of the 156th General Synod
Reformed Presbyterian Church, Evangelical Synod
held at Grand Rapids, Michigan

FRIDAY MEETING
June 16, 1978

The 156th General Synod of the Reformed Presbyterian Church, Evangelical Synod, was opened at 8 p.m. at Gezon Auditorium, Calvin College, Grand Rapids. The Rev. Allan McD. Baldwin, host pastor, presiding, issued the call to worship, leading the assembly in the invocation and the Lord's Prayer. "Old One Hundredth" was sung, followed by the Apostles Creed. The hymn "Immortal, Invisible, God Only Wise" was sung, after which the retiring moderator, the Rev. Charles B. Holliday, read from Revelation 2:1-7, giving a sermon, "The Reformed Presbyterian Church of Ephesus," based on the text. Mr. Baldwin led in the celebration of the Lord's Supper, reading from 1 Corinthians 11:23-31. The assembly sang "When I Survey the Wondrous Cross." A prayer of confession and thanksgiving was made, followed by the Christ Church ensemble singing "Come Ye Sinners Poor and Needy." Mr. Holliday led in the distribution of the element of the bread and Dr. David C. Jones participated in the distribution of the wine. They were assisted by ruling elders Messrs. Clark Breeding, Harold Harris, John Loeks, Emerson Russell, Rudolph Schmidt, Earl Witmer, and Dan Wilson. After singing "More Love to Thee," an offering was received for Synod followed by the Doxology. Mr. Baldwin pronounced the benediction at 9:20 p.m.

After a recess, at 9:38 p.m., the moderator, the Rev. Charles B. Holliday, called the business meeting to order, leading the commissioners in prayer.

Special prayer by the Rev. George Bragdon was made for William A. Mahlow Sr., Harold Stigers, Max Belz, Kyle Thurman, and Mack Weiford.

Synod proceeded to the elections. Nominations were opened for moderator: Dr. David C. Jones by the Rev. Robert Petterson; the Rev. Werner Mietling by Rev. Robert Auffarth. Dr. Jones was elected.

The gavel was turned over to Dr. Jones who then opened the nominations for vice moderator. The Rev. Stephen Smallman nominated the Rev. Werner Mietling. On motion, the nominations were closed and Mr. Mietling was elected on a white ballot. Nominations were opened for assistant clerk. Elder Rudolph Schmidt was nominated, but declined to serve. The Rev. William Wolfgang was then elected by acclamation. The meeting adjourned with prayer by Rev. John Pickett.

SATURDAY MEETING

June 17, 1978

At 8:00 a.m., a session of corporate prayer was led by Moderator David C. Jones.

The constituting prayer was given by the Rev. Gareth Tonnessen at 8:20 a.m.

FORMATION OF ROLL AND ATTENDANCE

Name of Commissioners by Presbytery	Present at First Meeting	Present at Last Meeting	Present But Not At First or Last Meeting	Name of Commissioners by Presbytery	Present at First Meeting	Present at Last Meeting	Present But Not At First or Last Meeting
CALIFORNIA PRESBYTERY				J. Paulsen		x	
Teaching Elders				J. E. C. Shepherd	x	x	
J. Buckley	x	x		Ruling Elders			
P. Doepke	x	x		L. Brown	x	x	
B. R. Short	x	x		P. W. Edwards			x
Ruling Elder				GREAT PLAINS PRESBYTERY			
D. L. Hamilton	x			(No commissioners appointed)			
DELMARVA PRESBYTERY				ILLIANA PRESBYTERY			
Teaching Elders				Teaching Elders			
D. A. Aquila	x	x		J. R. Caines	x	x	
W. O. Armes	x	x		L. Finch	x	x	
R. F. Auffarth	x			S. B. Ford	x	x	
G. L. Blomquist	x	x		R. W. Graham		x	
G. R. Bragdon	x			W. Hesterberg	x	x	
R. P. Eickleberg			x	T. F. Jones	x		
W. L. Gienapp	x	x		B. McWilliams	x	x	
L. K. Hash	x	x		J. B. Payne	x	x	
A. L. Herries	x			O. J. Rundus	x	x	
D. R. Kiewiet	x	x		T. Waldecker	x	x	
W. T. Kirwan			x	Ruling Elders			
F. S. McFarland	x	x		A. P. Burgess			x
W. Menges Jr.	x	x		E. Fullerton	x	x	
J. H. Midberry	x			C. McIntyre	x	x	
H. W. R. Mischke	x	x		J. Van Der Slik	x	x	
M. E. Pett		x		MICHIGAN-NORTHERN			
T. S. Poehlman	x			INDIANA PRESBYTERY			
S. E. Smallman	x	x		Teaching Elders			
H. G. Welbon			x	A. M. Baldwin	x	x	
M. Youndt	x	x		F. S. Dyrness Jr.	x	x	
Ruling Elders				D. C. Jones	x	x	
D. Bartee	x			A. P. Soltau	x		
R. L. Birckhead	x	x		T. H. Stigers	x	x	
R. C. Chewning	x	x		D. Wilson	x	x	
J. A. Crumbaker	x	x		Ruling Elders			
R. R. Doig		x		C. A. Darger	x		
J. D. Hill	x			J. D. Loeks Jr.	x		
FLORIDA PRESBYTERY				W. Lynn			x
Teaching Elders				K. R. Pasch	x		
J. Conrad			x	J. E. Ruark (alt.)			x
W. H. Folds	x	x					
K. J. Howell	x	x					

Name of Commissioners by Presbytery	Present at First Meeting	Present at Last Meeting	Present But Not At First or Last Meeting	Name of Commissioners by Presbytery	Present at First Meeting	Present at Last Meeting	Present But Not At First or Last Meeting
A. H. Smith			x	E. B. Smick	x	x	
E. W. Witmer	x	x		R. W. Tyson	x	x	
MIDWESTERN PRESBYTERY				Ruling Elders			
Teaching Elders				E. W. Smith	x	x	
R. Aeschliman	x			PACIFIC NORTHWEST PRESBYTERY			
W. S. Barker	x	x		Teaching Elders			
P. H. Cross	x			R. A. Bonner	x	x	
T. Egbert			x	W. D. McColley	x		
T. Fortner	x	x		G. K. Partain	x	x	
C. B. Holliday III	x	x		J. C. Pickett	x	x	
R. W. Hunt	x	x		W. J. Swenson	x	x	
P. H. Lancaster	x	x		Ruling Elders			
J. M. MacGregor	x	x		R. D. Jewell	x	x	
D. J. MacNair	x	x		PHILADELPHIA PRESBYTERY			
E. A. Meddelmann	x	x		Teaching Elders			
T. L. Nixon	x	x		W. F. Brauning	x	x	
E. T. Noe	x	x		E. Breen	x		
M. Parker	x	x		H. Burkhardt			x
R. G. Rayburn	x			J. P. Clark Sr.	x	x	
W. B. Wallis	x	x		J. T. DeBardeleben	x	x	
R. Watt	x			C. H. Derk	x	x	
R. Wildeman Jr.			x	F. S. Dyrness Sr.	x	x	
Ruling Elders				H. D. Hight	x	x	
S. Kaufmann	x	x		J. Y. Lee	x		
H. M. Kennedy	x	x		W. G. Phillips	x	x	
T. A. Kennedy	x			E. Potoka	x	x	
J. R. Muhlig Jr.	x			J. L. Ransom	x		
E. Russell	x	x		A. W. Shelor	x	x	
G. D. Shaw	x	x		W. Siddons	x	x	
A. Strango	x	x		G. Smith	x	x	
NEW JERSEY PRESBYTERY				G. Tonnessen	x	x	
Teaching Elders				Ruling Elders			
H. T. Cross	x			M. E. Brown	x	x	
C. F. Frett			x	J. L. Kraft	x	x	
J. M. Kay Jr.	x	x		D. MacKensize	x	x	
G. R. Parkinson	x	x		H. W. Niesen	x	x	
J. F. Pokrifka	x	x		F. Pletscher Jr.	x	x	
J. A. Smith				J. H. VanVoorhis	x	x	
R. C. Wescher	x	x		PITTSBURGH PRESBYTERY			
Ruling Elders				Teaching Elders			
D. M. Long	x			W. Albany	x	x	
NORTHEAST PRESBYTERY				R. G. Brown	x	x	
Teaching Elders				D. F. Hicks			x
S. Arnes	x	x		C. B. Holliday	x	x	
E. R. Eckerson	x			J. A. Ledden	x	x	
R. Edmiston	x	x		J. C. Martin	x	x	
T. Farr	x			R. L. Raines	x		
A. L. Fawthrop	x			R. Rowe	x	x	
R. W. Gray	x	x		R. D. Stortz		x	
R. G. Hamilton	x	x		S. S. Ward	x	x	
W. S. Henderson	x	x		D. Watson	x	x	
A. L. Kay	x	x		R. A. Wildeman Sr.			x
D. R. Ketchen	x	x		C. L. Winkler		x	
R. A. Milliken	x	x		W. Wolfgang	x	x	

Name of Commissioners by Presbytery	Present at First Meeting	Present at Last Meeting	Present But Not At First or Last Meeting
Ruling Elders			
D. J. Allen	x		
P. C. Anthony	x	x	
H. L. Burghart	x		
K. A. Dobbs	x	x	
H. C. Harris	x	x	
T. J. Stein	x	x	
W. L. Troup		x	

ROCKY MOUNTAIN PRESBYTERY

Teaching Elders			
R. C. Barrett		x	
W. B. Leonard Jr.	x	x	
D. H. Neidigk	x	x	
R. D. Scott	x	x	
W. A. Shell	x	x	
T. E. Troxell	x	x	

SOUTHEAST PRESBYTERY

Teaching Elders			
D. Alexander	x	x	
J. W. Buswell	x		
T. G. Cross	x		
W. G. Cross Jr.	x		
C. A. Lutz	x		
G. Malkus	x	x	
W. G. Mietling	x	x	
L. H. Stewart	x		
L. H. Withington	x	x	
Ruling Elders			
G. Owen	x	x	

Name of Commissioners by Presbytery	Present at First Meeting	Present at Last Meeting	Present But Not At First or Last Meeting
SOUTHERN PRESBYTERY			
Teaching Elders			
W. B. Acker	x	x	
P. Alexander	x	x	
W. M. Alling	x	x	
C. W. Anderson	x	x	
J. Cox	x		
P. R. Gilchrist	x	x	
J. B. Hurley			x
R. L. Shaw	x	x	
J. M. L. Young	x	x	
Ruling Elders			
M. D. Barnes	x	x	
D. P. Comeaux	x		
J. P. Cummer	x	x	
C. W. Donaldson	x	x	
E. A. Duble	x	x	
G. B. Huisman	x		
R. F. Schmidt	x	x	

SOUTHWEST PRESBYTERY

Teaching Elders			
W. Doerfel	x		
H. C. Kelley	x		
C. R. Mays	x	x	
R. Petterson	x	x	
Ruling Elders			
C. W. Breeding	x	x	
L. Fogle	x	x	
P. F. Vant Slot	x	x	

The total attendance at the 156th General Synod was 200 certified commissioners. 196 were ministers and 54 were ruling elders, for a ratio of 2.70 ministers to every ruling elder. Other presbyters were in attendance but seated as corresponding members (see below).

ADOPTION OF THE DOCKET

On motion the docket was adopted as presented by the Stated Clerk.

SEATING OF CORRESPONDING MEMBERS AND VISITING BRETHREN

The following men were seated by proper motion during the course of the Synod as follows:

Corresponding Members: Elder G. L. Arnold, Elder Joel Belz, Dr. John Bratt, Professor of Theology, Christian Reformed Church, Mr. Daniel Dermeyer, Rev. Donald A. Dunkerley, PCA, Elder Edwin Keck, Rev. Yuzo Kurokawa, fraternal delegate from Japan Christian Presbyterian Church, Rev. David Manuel, fraternal delegate from

Church of North India, Rev. Howard McPhee, Rev. Warren Myers, Dr. John H. Stek, fraternal delegate from the Christian Reformed Church.

Visiting Brothers: Mr. Lee Armfield, Dr. James M. Boice, pastor, Tenth Presbyterian Church, Philadelphia, Rev. David B. Calhoun, Mr. Steven L. Childers, Rev. George S. Clark, Rev. David Compton, Mr. Paddy Cook, Dr. Farner A. Evans, Dr. George C. Fuller, executive director of NPRF, Mr. Manfred Gariboth, Rev. John E. Graveley, Dr. John E. Kim, dean of International Reformed Seminary, Dr. Loe Joon Bae, Hap Dong Presbyterian Church, Mr. David McCarty, Mr. Glenn N. McDowell, Mr. Richard E. McPherson, Mr. John R. Mulder, Mr. Hudson J. Nyenhuis, executive director of Bethany Christian Services, Rev. John Perkins, Voice of Calvary, Mr. L. Andrew Rosenberger, Rev. Dale Schlafer, Mr. John Edwin Snyder, Rev. Su Hak Kim, Hap Dong Presbyterian Church, Dr. J. Robert Vannoy, Mr. Larry Wanaselja, Mr. Douglas Withington, Rev. Young Soo Lea, Hap Dong Presbyterian Church.

APPOINTMENT OF STANDING COMMITTEES

ATTENDANCE AND EXPENSE

Charles W. Donaldson, chairman
Hal Kennedy, elder
John Graham
Karl Pasch, elder

MEMORIALS

David Jones, chairman
Charles W. Anderson
William Leonard
John Buswell

RESOLUTIONS

Robert Petterson
Chuck Holliday
Render Caines, chairman
John Loeks, elder
Emerson Russell, elder

BILLS AND OVERTURES

Charles B. Holliday, chairman
Willard Armes
Robert Auffarth
Frank Dyrness
Art Herries
Egon Middelmann
Al Lutz
Don MacNair
Robert Rayburn
Elmer Smick
John MacGregor
Rudy Schmidt, elder
Steve Smallman
Dominic Aquila
Gary Huisman, elder
Jack Buckley
Addison Soltau
Robert Jewell, elder
Harold Harris, elder

OVERTURES AND COMMUNICATIONS

The Stated Clerk, Dr. Paul Gilchrist, read the following overtures and communications by title:

OVERTURE A: *Establish Presbytery of Eastern Canada*

OVERTURE B: *Clarify Meaning of "The Equivalent of Such Training" in FOG*

OVERTURE C: *Should Ministers Become Members of Local Congregations?*

OVERTURE D: *Urge Ministers to Become Active in Presbytery*

OVERTURE E: Direct Committee on Elders to Report
OVERTURE F: Encourage Annual Presbytery Visitation
OVERTURE G: Admonish Educational Institutions Re Hiring
OVERTURE H: Remove Abortion Benefits from Hospitalization Plan
OVERTURE I: Tricentennial Celebration in Scotland
OVERTURE J: That Synod Declare Itself on Abortion and Homosexuality
OVERTURE K: Schedule Presbytery Meetings Not to Coincide
OVERTURE L: Appoint Study Committees on Sharing and on Goals
OVERTURE M: Study Relation Between Synod and Agencies
OVERTURE N: Reconsideration on Women Deacons
OVERTURE O: Establish System for Transfer of Membership

**COMMUNICATION #1: FROM VACANCY, SUPPLY, AND
 PASTORAL RELATIONS COMMITTEE OF THE
 PHILADELPHIA PRESBYTERY**

This refers to the following appearing at p. 112 of the Minutes of the 155th General Synod under the Supplemental Report of Judicial Commission:

“(1) That Philadelphia Presbytery through its Vacancy and Supply Committee arrange a meeting with these parties, i.e., Dr. and Mrs. Charles Signorino, and the two elders from Covenant Presbyterian Church (Independent), together with the session of the Reformed Presbyterian Church of King of Prussia, together with appropriate third party help;”

Following diligent pursuance of this matter, the Vacancy, Supply, and Pastoral Relations Committee of the Philadelphia Presbytery adopted the following motion:

“With regard to the request that our Committee meet with Dr. Signorino with a view toward affecting reconciliation, Synod should be informed that after many meetings with various individuals, the hearing of much testimony, and considerable discussion, it is felt that a meeting with Dr. Signorino would not be fruitful.”

Stewart J. Wilson, Secretary

COMMUNICATION #2: Clarify Meaning Re Communion to Shut-Ins

**COMMUNICATION #3: FROM KOREAN AMERICAN
 PRESBYTERIAN CHURCH**

It has been passed three weeks since the Korean American Presbyterian Church was born at Westminster Theological Seminary on February 8, 1978.

We appreciate for sending an observer from your church and delivering a message by Dr. Jong Yun Lee.

We Korean American Presbyterian Church having Reformed Faith has been challenged to win the souls among our Korean people in America. We decided to have a fraternal relationship with your church.

Let me tell you about the meeting briefly. There were 32 ministers and elders from five presbyteries such as New York, Chicago, Los Angeles, Toronto, Canada, and Philadelphia. Rev. In Jae Lee was elected as a moderator, who is the only man among those who were in prison under the persecution of Japanese government during the Second World War. And there were some other delegates from Western Presbytery and Seattle where North Western Presbytery would be organized soon. And they gave us a promise to join our church body. We also decided to have a fraternal relationship with Christian Reformed Church, Orthodox Presbyterian Church, and Presbyterian Church in America.

May the Lord bless richly your church.

Samuel S. Chang
Stated Clerk

COMMUNICATION #4: Complaint Against An Action of Southern Presbytery

ACTION:

The Stated Clerk moved that Overtures A through O and Communication 2 be referred to the Bills and Overtures Committee. Communication 1 was referred to the Fraternal Relations Committee to report back to this Synod. Communication 4 was referred to the Judicial Commission to report back to Synod.

STATED CLERK'S REPORT

Fathers and Brothers in Christ:

Since last General Synod much has transpired which makes me grateful to our gracious Lord. During our sabbatical in Israel and England, I had the opportunity of serving as your fraternal delegate to the newly organized Reformed Presbyterian Church of Spain, in October, 1977. Further, we had an exciting opportunity to travel through Scotland for three weeks, where we took special interest in historical sites connected with our church heritage. I must apologize that Synod minutes were out so late last year. I am grateful for the assistance given me this year by Treasurer Charles W. Donaldson and Assistant Clerk Rudolph F. Schmidt, who kindly covered bases for me while away.

Permit me to draw your attention to the following items:

Errata for Minutes 1977

On page 23, line 4, add the sentence: "This is proposed as an amendment to the Standing Rules of Synod." Then for item (7) TIME AND PLACE OF FUTURE SYNODS, the introductory sentence should read,

“The Administrative Committee recommends that General Synod be held in the next four years as follows:”

On page 110, following “An Affirmation Concerning Biblical ‘Ordination,’” add a new paragraph: “*ACTION*: Synod adopted the affirmation.”

On page 171, last line, strike out “also.”

“Neither the Minutes of 1977 nor the Directory of Synod mentions that Dr. J. Barton Payne and the Rev. Albert Moginot had been appointed Archivist and Assistant Archivist respectively.” (See Minutes of 1977, p. 73).

Errata for FOG

Among the new FOG pages distributed to those who have the loose leaf 1977 edition of the *Standards*, page 15 unfortunately omits section 12 which reads as follows:

“The process for the election of elders and deacons in all groups of believers which are being assisted by presbytery in becoming particular churches (cf. Form of Government II,9,c) shall be carried out in the following manner:

a. Every candidate for election shall be examined by presbytery or its commission before elections are conducted. Those qualified by presbytery shall be presented to the group for election. Then the presbytery shall conduct the election and proceed to ordain and install those elected.

b. Each election thereafter shall be conducted by the church and the period between nominations and elections shall be sufficient for adequate training and examining of all nominees.

Then, in the current pages 15 and 16, renumber paragraphs 12 and 13 to 13 and 14 respectively.

Commissioners to Synod, 1979

According to my records, there are 384 ministers enrolled in our 16 presbyteries. This requires me to advise presbyteries that they should now elect 70% of their teaching elders as commissioners for the 157th General Synod in 1979. (See FOG IV,1,g). Of course, this also means they are entitled to elect up to an equal number of ruling elders to represent the presbytery. The names of commissioners (together with addresses of ruling elders) must be sent to my office by March 1, 1979, if they are to get information regarding Synod.

Amendments to Book of Discipline

Fourteen presbyteries (FL, GP, IL, MINI, MW, NJ, NE, PNW, PH, PI, RM, SE, SO, SW), approved the change in BOD, chapter IV (p. 58) so that at the end of the first paragraph the following should be added:

All charges lodged against a minister by a non-ministerial member(s) of the RPCES should reach the presbytery through the local session.

Sessions are responsible to transmit these charges without delay. CA and DMV failed to take action. Synod should declare this amendment adopted.

Audit Reports

The following agencies and committees have submitted copies of their Audits to my office:

Covenant College (June 30, 1977)
Christian Training Inc. (Oct. 31, 1977)
World Presbyterian Missions (Dec. 31, 1977)
Covenant Theological Seminary (June 30, 1977)
National Presbyterian Missions (Dec. 31, 1977)
R.P. Foundation (Dec. 31, 1977)
Pension Fund (Dec. 31, 1977)
Health and Welfare (Hospitalization) (Dec. 31, 1977)
Board of Trustees (Dec. 31, 1977)
Lamb Fund (Mar. 31, 1978)
Board of Home Ministries (Dec. 31, 1977)

Recommendations

1. That the 156th General Synod declare the changes in the BOD adopted.

Respectfully submitted
Paul R. Gilchrist
Stated Clerk of Synod

ACTION:

The recommendation was adopted.

ADMINISTRATIVE COMMITTEE REPORT

Dr. Gilchrist, as secretary for the Administrative Committee, presented the following report:

The Administrative Committee met at Covenant College, Lookout Mountain, on February 3 and 4, 1978. Thirteen members were in attendance. A second meeting was held just prior to this Synod as well.

The docket and activities for the 156th General Synod have been planned to coincide with the meetings of the five concurrent Synods at Calvin College. This will change our docket in some areas but will give an excellent opportunity of meeting some of our brethren in other NAPARC churches. We pray for the Lord's blessings on the meetings of our General Synod as well as each of the other synods.

The committee reviewed the problems of time and place of Synod for the next few years. With the change for meeting at Grand Rapids, we agreed to meet in Seattle in 1979, anticipating a July date. However, this conflicted with the carefully planned conferences of the National Presbyterian and Reformed Fellowship. With an invitation presented last

year for Synod to meet in Greenville, S.C., it was agreed to recommend that we plan to meet in Greenville in May, 1979, and in Seattle at the end of June (27 to July 3) or first of July (4-10), 1980. Facilities at North Greenville College, some 15 miles from our churches, would offer a very fine place for our meetings.

Pre-synod conferences were discussed at length. Two types of seminars were suggested. First, in the area of continuing education it was agreed to conduct seminars in Biblical and Theological subjects to be conducted alternately each year by professors from Covenant College or Covenant Theological Seminary. This year, Dr. Elmer B. Smick was asked to give four studies in the Psalms.

Second, it was agreed that some practical matters be presented by one or another of our agencies or committees. The RP Foundation could well sponsor a series on "Finances and the Local Church" (possibly in 1979), BHM could develop "The Diaconate in the Church." Another suggestion was to allow for Pastors and Elders to exchange ideas. This year the Evangelism Committee has sponsored a seminar on "Church Growth."

The committee received a request from the Magazine Committee for placing them on the budget of Synod for \$35,000 for this year, and possibly repeating it for next year in order to produce a denominational family magazine. The committee felt this was of such magnitude that Synod should hear the report of the Magazine Committee.

As Synod grows, the responsibilities falling on the shoulders of the Stated Clerk are taking an increasing amount of time. Already the clerk reports spending the equivalent of more than four months of his time on Synod work. The committee agreed that with the heavier responsibilities in the office, we should advise Synod that they will have to seriously consider, in a few years, a half-time Synod clerk and that for this coming year the salary be set at \$3,600 with office rental at \$1,400. This is reflected in the proposed budget.

During the month of April, most of the agency executives and board presidents met at Covenant College for discussion on coordinating activities of the agencies. One of the conclusions arrived at was that the Administrative Committee should take a more active role in this area and that a meeting be set up during the coming year when agency executives might meet for a day, followed then by the full meeting of the Administrative Committee.

RECOMMENDATIONS:

The following paragraphs conclude with recommendations to Synod for action:

1. **DAYS OF PRAYER.** Committee recommends that November 8, 1978 and February 28, 1979 be designated as Synod Days of Prayer.

2. **MINISTERIAL RELIEF.** Committee recommends that the function dealing with emergency needs be transferred from the Ministerial Health and Welfare Committee to the Board of Home Ministries. The hospitalization plan is to remain under Ministerial Health and Welfare

Committee. Further, we recommend that final action be postponed until after both BHM and H&W Committee reports have been made.

3. TIME AND PLACE OF SYNODS. Committee recommends that General Synods meet as follows:

157th General Synod—Greenville, SC	May 25-31, 1979
158th General Synod—Seattle, WA	June 27-July 3, 1980
159th General Synod—Lookout Mt., TN	May 22-28, 1981

4. GUIDE TO PROPORTIONATE GIVING. Committee recommends the adoption of the following *Guide to Proportionate Giving* to our churches:

	Needed from RPCEs	Per Cent	Amount per member
Board of Home Ministries	\$62,000	3.3	\$3.28
Christian Training Inc.	67,004	3.5	3.48
Covenant College	200,000	10.5	10.43
Covenant Theological Seminary	410,000	21.6	21.46
National Presbyterian Missions	210,000	11.1	11.03
World Presbyterian Missions	925,000	48.6	48.28
Synod Treasury	25,200	1.4	1.40
Totals	\$1,899,204	100	\$99.36

5. SYNOD BUDGET. The Administrative Committee as well as the treasurer of Synod recommend the following budget be provisionally adopted, and that any additional requests be held until final adoption of the budget:

Revenue

Synod		
Registrations	\$2,500	
Offerings	800	\$3,300
Support		
Churches	\$18,850	
Agencies	1,200	
Individuals	1,500	\$21,550
Sales of minutes and forms		\$350
Total Revenue		\$25,200

Expenditures

Synod		
Arrangements	\$1,300	
Clerical help	300	
Assistant Clerk	200	
Fraternal delegates	300	
Commissioners' travel	3,000	\$5,100
Stated Clerk		
Salary	\$3,600	

Office rent	1,400	
Office expenses	650	
Clerical help	650	
Travel	<u>600</u>	\$6,900
Committees		
Fraternal Relations	\$2,000	
Chaplains	500	
Study committees	2,000	
Miscellaneous committees	<u>1,000</u>	\$5,500
Miscellaneous Administrative Expenses		
Administrative Committee	\$1,200	
Treasurer's honorarium	250	
Treasurer's expenses	200	
Archivist's expenses	<u>250</u>	\$1,900
Minutes of Synod		\$5,000
Day of Prayer guides		\$350
NAPARC assessment		\$50
Debt retirement		\$300
Miscellaneous		<u>\$100</u>
Total Expenditures		\$25,200

6. CHANGES TO STANDING RULES OF SYNOD.

- a. Presbytery Records Committee recommends (*Minutes*, 1977, p. 192) the following:
 - (A) SR XVIII, 2 c—Substitute the present sections 1 and 2 with:
 - 1)Exceptions: 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 shall be reported under this category.
 - 2)Infractions: Violations of the Synod's Rules for keeping presbytery minutes, failures to provide proper or sufficient information or identification and prejudicial or non-prejudicial misstatements of fact shall be reported in this category.
 - 3)Notations: Typographical errors, misspellings, improper punctuations and other such grammatical errors shall be reported in this category.
 - (B) Add XVIII, 2, e, 3—"Infractions and" . . .
 - (C) Add new paragraph g.
 "Stated clerks of presbyteries shall advise the Presbytery Records Committee of disposition and/or correction of all infractions."
 - (D) Re-letter paragraph "g" to make it paragraph "h."
- b. In order that "reimbursement of commissioners coming a great distance should be made at whichever rate is less, that of mileage or

the air fare (*Minutes 1977*, p. 185), we recommend:

SR. XVII, 8, a—Insert between the sentences: “Reimbursement of commissioners coming a great distance shall be made at whichever rate is less, that of mileage or air fare.”

- c. In order that “for all special committees that continue their work for more than three years, that members may be continued only on a $\frac{2}{3}$ vote of Synod” (*Minutes 1977*, p. 23) we recommend:

SR. XVI, 1—Amend by adding: “However, if a special committee must continue its work more than three years, members may be continued only on a $\frac{2}{3}$ vote of the Synod.”

- d. In order “to allow for the election of a Moderator a year in advance” (*Minutes 1977*, p. 194), the Administrative Committee recommends the following changes:

SR. VI, 1—Strike “Moderator” and add another sentence: “A Moderator shall be elected on the last day of Synod to serve the following year. He shall be designated Moderator-elect until he receives the gavel from the retiring Moderator.”

SR. III, 12—Delete and renumber following paragraphs.

SR. III, 16—Strike “his successor is elected,” and insert “turning over the gavel to his successor as the first order of business of the new Synod.”

SR. III, 17—Delete since this matter is properly covered in SR. XV.1.

SR. III, 18—Delete since this has proven superfluous.

SR. XII, 1—Substitute “Moderator-elect” for “Retiring Moderator.”

SR. IV, 4—Strike “new and the former” and insert “elect” after Moderator.

- e. In order to allow Synod to “elect the following year’s Bills and Overtures Committee so that the committee will be able to meet and be prepared to report its recommendations from the beginning of Synod on, and . . . authorize the Administrative Committee who are unable to serve” (*Minutes 1977*, p. 22) we recommend:

SR. XV, 1—Insert third sentence: “The Moderator may appoint additional men to fill vacancies as deemed necessary.”

SR. XV, 1, b—Substitute the following: “Bills and Overtures Committee—shall be composed of twelve to twenty commissioners. The retiring Moderator shall serve as chairman. The Moderator-elect shall appoint members at least sixty days in advance of Synod. The Bills and Overtures Committee shall meet at least a half day earlier than the opening convocation of Synod.” (See also *Minutes 1977*, p. 22).

- f. In order to “instruct the Presbytery Records Committee . . . to meet at least a half day earlier than the opening convocation of Synod” (*Minutes 1977*, p. 22), we recommend that:

SR XIV, 3, j be amended by adding: “The Presbytery Records

Committee shall meet at least half a day earlier than the opening convocation of Synod.”

Respectfully submitted,
Charles B. Holliday, Chairman
Paul R. Gilchrist, Secretary
Robert F. Auffarth
Allan Baldwin
Wilbur Siddons
and Marion Barnes
William S. Barker
Robert Edmiston
Donald J. MacNair
Nelson K. Malkus
Earl Witmer

ACTION

Recommendations No. 1, 3, 5 and 6 a, b, and c were passed.

Recommendation No. 2 was postponed until after the reports from BHM and H&W Committees have been given. (See page 83).

Recommendation 6 d was recommitted to the Administrative Committee in light of FOG IV, 6, a. Recommendations 6 e and f were recommitted.

PRELIMINARY REPORT OF THE NOMINATING COMMITTEE

After some preliminary remarks, Nominating Committee Chairman, the Rev. Gerald Malkus, presented the following recommendations from the committee:

“In order to give both the Moderator and the Nominating Committee guidelines with regard to the Standing Rules XI, 5, we suggest that if a nominee did not receive 35% of the vote cast, that his name may be dropped from the second ballot, providing the number on the second ballot is still one more than the number needed to fill the vacancy.”

ACTION

The recommended guideline was adopted.

FORM OF GOVERNMENT COMMITTEE

Dr. Robert G. Rayburn presented the committee's report as follows:

Fathers and Brethren:

The Form of Government Committee presents to the 156th General Synod of the Reformed Presbyterian Church, Evangelical Synod, the following recommendations:

1. In F.O.G. III, 1, paragraph 2, p. 17: That the present paragraph 2

be replaced with the following:

“Every congregation shall be represented by at least one elder. Ruling elder representation shall be based normally on the ratio of one elder for every three hundred members, that is, congregations having up to three hundred members on the rolls shall be represented by one elder. Those with three hundred to six hundred communicant members by two elders; those with six hundred to nine hundred communicant members by three elders; those with nine hundred to twelve hundred communicant members by four elders, and larger congregations in the same ratio thereafter. If, however, the number of eligible ministers in the presbytery be greater than the number of churches in presbytery, an equal number of ruling elders shall be eligible to serve in presbytery. The presbytery shall determine how these additional elders shall be chosen.”

(This revision helps make possible the equal representation of the *presbuteroi*.)

2. In F.O.G. II, 9d, p. 11: that at the end of the first paragraph the following sentence be added to 9d:

“If elders within the same presbytery are not available the presbytery may obtain the help of elders who are part of a nearby presbytery.”

(This allows a church needing the help of borrowed elders to obtain such if none are available in its own presbytery.)

3. In F.O.G. V, 5, h, p. 34: that the last sentence of the present paragraph be amended to read:

“If one-fourth of the presbyters are still dissatisfied, the candidate may be licensed, but the dissenting presbyters may demand that a written record of the parts of the examination excepted be filed with the clerk of presbytery for consideration at the ordination examination.

(This amendment makes it clear that the candidate can still be licensed but that the candidate, when coming up for ordination, may still have to be examined by presbytery on these excepted parts of the examination.)

4. In F.O.G. V, 5, p. 36: that the present paragraph “m (Ordination)” be made “n,” and the following paragraphs lettered accordingly and that the following paragraph be inserted as paragraph “m”:

“m. Presbyteries may grant temporary authority to a licentiate serving as the only minister of a church within its bounds to moderate the meetings of the session, provided he serves under the direction of the regular moderator of the church appointed by presbytery and provided he has passed an examination on the Form of Government and has been counseled by presbytery and the moderator concerning working with a session.”

(This change will help local churches to function governmentally,

when the need arises, without unnecessary restraints, and yet provides safeguards for the occasions when this exceptional action is taken.)

5. In F.O.G. II, 11a, p. 15: that a new paragraph "a" be added at the beginning of this section on "The diaconate," that the other paragraphs in the section be lettered accordingly, and that the new paragraph "a" read as follows:

"a. Only men may be ordained to the office of deacon."

(This addition is consistent with the action of the 155th Synod [1977 *Minutes*, p. 121], advising presbyteries to correct churches within their boundaries which have ordained women as deacons.)

6. Since, according to the minutes of the 155th General Synod of the RPCES, 1977, p. 21, the recommended revisions of the F.O.G. sections on deacons and trustees set forth in the 154th General Synod Minutes, 1976, pp. 60-64, were not adopted, the committee is not certain as to the mind of synod regarding further changes in the chapters on deacons and trustees. The committee recognizes that it is always synod's prerogative to appoint a committee to compose such sections, if Synod deems it necessary.
7. In answer to the question as to whether a licentiate should be allowed to serve as stated supply of a local church (Synod *Minutes* 1977, p. 190) the Form of Government Committee agrees that presbytery may permit a licentiate to serve as a stated supply of a local church of presbytery as long as it is recognized that he is serving under and is answerable to the presbytery's duly appointed moderator of the local church and provided that the licentiate has sustained, in addition to the categories of examination required of all licentiates, an examination in those areas required for the carrying out of his responsibilities as a regular pulpit supply.
(Thus presbyteries may help local churches in this way, but they must do so within the safeguards outlined.)
8. In the light of the action of the 155th Synod (1977 *Minutes*, p. 121), advising presbyteries to correct churches within their boundaries which have women serving as trustees contrary to the Form of Government of the RPCES, the committee reminds Synod that since only men may be ordained as elders and since in normal procedure the board of trustees of a particular church shall be composed of the ruling elders serving in the session, therefore, only men may serve as trustees in the church.
9. In response to Synod's directive that the Form of Government Committee subject index the entire Book of Standards, the committee reports that the work of indexing is in process. The committee asks for a point of clarification. Does the word "entire" in the directive, "entire Book of Standards," mean we are to include an indexing of the doctrinal standards (Confession of Faith, etc.), or does it mean we are to start with the Form of Government and continue on to the end of that part of the Standards.

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

ACTION

Recommendations 1-3 were approved.

At 10:15 a.m. the Moderator declared a coffee break.

The meeting was reconvened at 10:40 and action on the Form of Government Committee Report was continued.

Recommendation 4 was postponed until after the report of the Study Committee on Ruling Elders.

Recommendation 5 was postponed until after the B&O Committee reports on Overture N. (See p. 135).

Recommendations 6-8 required no action.

With regard to the request in 9, it was moved, seconded and carried that the indexing of the "entire book of Standards" be construed to mean the FOG, BOD and DFW.

BOARD OF HOME MINISTRIES

The Rev. Samuel Ward, vice chairman of the board, introduced Mr. Earl Witmer who presented the work of the board. Included in Mr. Witmer's report was a presentation by Mr. Hudson J. Nyenhuis, executive director of Bethany Christian Services in Grand Rapids.

Dear Fathers and Brethren:

The Directors of the Board of Home Ministries met twice during the year of our Lord 1977: On May 19 and 20 at Covenant College, Lookout Mountain, Tenn., with 14 members present, and again on September 20 and 21 at Grace and Peace Fellowship, St. Louis, Mo., with 15 members present. Officers of the Board elected in September were Rev. Frank Crane, president; Rev. Samuel Ward, vice president; Rev. James Kern, secretary; Rev. Carl Stewart, treasurer.

I. Administrative Matters

The preceding year was the first full year that Mr. Earl Witmer directed the work of the agency. Mr. Witmer continues to carry his responsibilities as a part-time executive director. The director spends approximately 60 hours per month in office work and several days each month, usually long weekends, in BHM related work in churches and missionary conferences. Also on the administrative staff is a part-time secretary who devotes 16 hours per week to office duties. Office space

and equipment used by BHM is shared with Christ Church office, 1424 Lake Dr. SE, Grand Rapids, MI 49506. BHM uses a separate mailing address of P.O. Box 6422, Grand Rapids, MI 49506.

An attempt has been made during the year to send current information of the agency ministries to RPCES churches and donors. Without the prayers and interest of our pastors the lay people in the RPCES will not give the work of BHM much priority. We therefore want to pledge greater zeal in providing regular information to our pastors for posting on the bulletin boards or for insertion in church bulletins.

Because of the increasing expense of mailing and printing we solicit the help of our pastors to inform us of the number of pieces of literature they can economically use with their congregations. We prefer to send literature in bulk amounts if we are assured it will be distributed.

Except for two or three isolated cases, BHM appeals for funds have gone directly to the teaching elders of the RPCES and those regular supporting donors of our missionaries. In principle, we hold the local particular church and specifically the moderator of its session responsible for that local body's involvement with this agency of the denomination. Therefore as information is advanced to teaching elders we assume that the same will be shared with the full session or diaconate of the church depending on the specific group's interest in the information distributed. If pastors want BHM to send literature directly to elders and deacons of their churches we will gladly do so at the pastor's request with names and addresses attached.

BHM realizes that we too have a responsibility for equipping pastors, sessions and congregations with current, well written and attractively presented literature. Our short term objective is to provide monthly prayer bulletins for use in private and family prayers similar to that mailed out for June, 1978. Any suggestions which you have to give relative to publicity of this agency will be welcome. We pledge ourselves to better communication of this agency's ministries, missionaries' needs and money necessary to support the same.

In looking over the past five year record of contributions to BHM, the following figures show the increase of giving by our churches and constituency.

Year	Contributions	% of Change
1973	\$11,779	
1974	16,272	+ 38.1
1975	21,993	+ 35.2
1976	24,548	+ 11.6
1977	40,435	+ 64.7
1978	60,716	+ 50.2

Records of Synod show that the number of churches supporting BHM through benevolent giving is as follows: (% of churches in the denomination).

1971	16 churches	+ 13%
1974	38 churches	+ 25%
1976	61 churches	+ 40%

Accordingly, the statistics reveal it will be 1982 before 100% of the churches in the RPCES are giving to BHM and our budget projection line for 1982 reaches \$233,000 based on the 1973-78 increases.

We may have *faith to believe* that these figures tell the future BHM story; but, do we have *confidence in God* and are we ready to *obey His call* to us to minister mercy in the name of our Lord to meet the heartfelt needs of people around us? If so, this agency will become an increasingly strong arm of diaconal ministry and missionary endeavor for the RPCES in North America.

II. Diaconal Ministries

A. Bethany Christian Services.

At the 155th General Synod, BHM introduced Mr. Hudson Nyenhuis, executive director of Bethany Christian Services, Grand Rapids, Mich. In May 1977 BHM appointed a committee to explore with Bethany the possibility of establishing a branch office in St. Louis, Mo., to counsel with young unwed mothers, adoption applicants and foster care needs of children. Our committee of BHM directors in the St. Louis area recommended initiation of the Bethany program and suggested that funding come from that area's churches if possible. Following is a brief resume of Bethany:

Bethany Christian Services started as a small children's home in Grand Rapids, Mich., in 1944. Through the care of needy children and counseling with their parents, the founders hoped that God would use them to make a Christian impact on the lives of people.

Although our focus remains the same, Bethany has now grown into a large multi-service agency, with a staff able to reach out with professional, Christian help to people with many different kinds of needs. Bethany provides these services from several offices around the United States.

Gifts from individuals and congregations within denominations of Reformed persuasion (and certain other closely related denominations) lay the financial base for Bethany's operation. The remaining costs are met through child support payments and fees.

BHM has now formed an Advisory Committee to Bethany of the following people from RPCES churches in the St. Louis area:

Miss Durinda Alexander
 Dr. Edward Barker
 Mrs. Rita Hill
 Mr. Harold Kennedy, chairperson
 Mrs. Evelyn MacNair
 Mr. George Smit
 Mr. William Stanley
 Mr. Ray Stilwell
 Mrs. Virginia Todd

A ministerial advisory committee of Rev. Peter Cross, Midwestern Presbytery, and Rev. Stephen Ford, Illiana Presbytery, was appointed.

Bethany Christian Services has hired Mary (Crumpecker) Steinhoff of St. Louis as counselor to begin staff work on or around September 1, 1978, pending the availability of funds from the St. Louis area.

BHM commends the work of this committee and Mrs. Steinhoff to you for prayer in the days ahead as they seek to make the citizens of St. Louis aware of a Christian alternative to abortion.

B. Operation Contact

The idea of providing for disaster relief victims is coming closer to us as a church due to our growth and to awareness of our diaconal responsibility to those of the household of faith who are in desperate material need.

During the past few months one of our church families in Indiana was completely devastated by fire. Thankfully no lives were lost but the family's home and all their possessions were burned.

BHM was contacted for immediate help as were churches in the denomination and Presbytery. Financial help became immediately available because BHM had solicited our churches for funds during the past year.

Feeling more and more the necessity of establishing quick contact with our churches for help from deacons' funds for such emergencies, BHM is seeking to coordinate a program of fast communication called "OPERATION CONTACT" whereby one person in every presbytery may be called by telephone who in turn calls another "contact" in a nearby church of the presbytery, thereby making possible the communication of need to everyone of our churches within several hours.

BHM seeks the help of every pastor and session to provide the name, address, and phone number of an elder or deacon designated a "contact man" for the congregation.

After the nature of the disaster need is communicated the local diaconate will be left to decide if and in what manner they should respond. BHM will serve as the coordinating agency for communication and for disbursing money, material or men to the needy area.

Citing examples of BHM's responsibility our *Operating Policy Statement* says the following:

- I. The BHM will encourage each presbytery to organize its own diaconal committee.
- II. The BHM shall seek to stimulate the local church in its diaconal ministries.
- III. The BHM shall financial assist ministries:
 - A. From its general budget.
 - B. Through the establishment of emergency aid funds.
 - C. By making special direct appeals to the churches in times of emergency (disaster relief).
- V. 2., b., The BHM will stimulate local churches in meeting local emergency needs.

III. Long Term Mission Projects

A. Rev. and Mrs. Hayes Henry continue to serve the Peavine and Piney congregations near Stilwell, Okla. The year past has seen some extreme weather in that part of the country in the way of heat, drought, and heavy snow.

God has faithfully protected our missionaries and even made it possible for them to travel to the northeastern United States to participate in several missionary conferences where they were used to bless many who saw and heard of their dedication to the mission work in Oklahoma. Our church is surely blessed to have devoted servants of Christ such as Hayes and Jean.

Last summer Hayes and Jean were assisted capably in summer Bible schools by Don and Ruth Heringa. Mrs. Heringa is the Henrys' daughter. Don not only assisted in teaching but also did some preaching as a summer intern from Western Seminary, Holland, Mich. Assisting in summer Bible school were two fine young men from Tulsa: Glen Fogle and Kent Jones. Mr. Henry reported one of the finest summers for summer Bible school both in regards to the materials they used and personnel.

BHM wishes to express appreciation to those who worked with the Henrys and also to all in our denomination who continue to support the work in prayer and gifts. We encourage you to pray for an intern assistant to Mr. Henry in his pastoral responsibilities in light of his passing the age commonly known as "retirement age." The Henrys aren't thinking retirement but we should be preparing an assistant who could assume some of the responsibility which the Henrys have lived with for many years.

BHM has approved a scholarship of \$150 per semester for two semesters for a seminary intern serving one year in the Oklahoma mission.

B. New City Fellowship. Miss Carol Roman continues to serve as administrative assistant to Rev. Randy Nabors. Miss Roman's salary is provided by BHM. With the expansion of the inner-city mission into new facets of ministry (the most recent being a thrift store and a restaurant) Carol's responsibilities are expanding too.

A very successful gardening program was carried on by New City Fellowship last summer which brought real dividends to families of the church but which required careful supervision given by NCF deacons, Jim Ells in particular.

During the past year NCF bought a large house which is being remodeled and redecorated by the members for us as offices and classrooms. Recently a member of NCF has been appointed by the YMCA of Chattanooga to direct the activities of the branch YMCA where the congregation meets on Sunday for services of worship. This is clearly a vote of confidence in the people of NCF to administer a program of services to the community.

We commend to you the New City Fellowship congregation, its session

and deacons for prayer. Especially do we request your prayer and support for Miss Carol Roman, BHM supported missionary in Chattanooga, who has served so well this past year.

C. Benton Park Fellowship. Benton Park Fellowship, located in south side St. Louis where co-pastors Charles (Skip) Todd and Phil Lancaster with their wives Margo and Pam are serving, is being supported largely by Grace and Peace Fellowship, St. Louis, through BHM. Both pastors have other part time employment. Benton Park Fellowship is an inner-city ministry. It is in an older but changing community of St. Louis. Younger families are moving into the community. The outreach of BPF will be effective for building His church in that community.

BHM invites you to consider this ministry worthy of your prayers and support during the coming year. Pray that a particular church will soon emerge.

D. Grand Cayman Island. In 1977, Rev. and Mrs. Jonas Shepherd and the session of the Evangelical Presbyterian Church requested BHM to provide personnel assistance for their ministry on Grand Cayman Island. The need was for someone to work with the youth of First Evangelical Presbyterian Church; to reach out into the community with Bible classes and evangelism teams; to help develop a sister congregation on the north-east side; to begin specialized training in theology and preaching for elders in the First Church.

The open door of ministry was presented in the St. Louis missionary conference last March. Following the service a young couple with their small child indicated an interest for working in a BHM related project. It was discovered that the couple had citizenship in England and Canada; that the husband would graduate from Covenant Seminary in May 1977 and that the wife had training to work with mentally handicapped children.

God surely ideally prepared Patrick (Paddy) and Sheila Cook for ministry on Grand Cayman which was confirmed by the fine details He arranged during their hurried preparation and departure to the Island last December.

Because Grand Cayman Island is a British Crown Colony, the Cooks' citizenship is an advantage. Paddy came to Covenant Seminary from the International Church of Greatham, England. He is now licensed by the Florida Presbytery awaiting ordination in the fall of 1978. Sheila Cook is employed by the Cayman Islands National Council of Social Services as a teacher of the mentally handicapped children of the West Bay region. The school is conducted in the First Evangelical Presbyterian Church annex. Mr. Shepherd has now been appointed to the NCSS executive council. Mrs. Cook's excellent reputation as a teacher and Mr. Shepherd's vision for beginning the school has been blessed by God as a Christian outreach ministry of the church.

Mr. Cook is progressing well with evangelism, youth work and a teaching ministry on the Island. At nearly the same time the Cooks were being called by God to Grand Cayman a group of believers were

withdrawing from a liberal Presbyterian church on the Island's northeast side known as "Old Man Bay." Weekly Bible classes are being conducted by Messrs. Shepherd and Cook. We ask our denomination to pray for the establishment of a second church on Grand Cayman in this following year.

Of special significance and praise to God are the teams of Covenant College students involved in evangelism on Grand Cayman each summer. We believe God will give a harvest to the sowing of the seed of His Word. We seek your prayers on their behalf. Pray for the development of younger men as leaders of the church on Grand Cayman Island. Thank God for the faithfulness of His people at First Evangelical Presbyterian Church, West Bay, G.C.I.

BHM is appreciative of the 12-member summer Bible school team which was sent to Grand Cayman Island by the Covenant Presbyterian Church, Naples, Fla., under the leadership of Rev. John Paulsen. We want to encourage other churches to emulate the example of the Naples congregation in this missionary outreach and training experience.

E. Philadelphia Spanish Outreach. Joe and Ann Little have been eager to develop a ministry of Bible correspondence courses and Bible classes among the Spanish-Americans of Philadelphia. BHM has appointed a committee of three directors in the Philadelphia vicinity: Rev. John Palmer, chairman; Rev. Roy Wescher and Rev. Gus Blomquist who along with three men appointed by the Philadelphia Presbytery (Rev. Wayne Brauning, Rev. Eugene Potoka, and Rev. Lester Sharp) are serving as an advisory committee to Mr. Little. BHM has begun to solicit support from the Littles' mailing list while Mr. Little is still employed in secular work. It is likely that Mr. Little will be teaching in the Spanish Bible Institute, September 1978. Our desire and prayer is to have approximately \$1,000 per month pledged to this ministry by 1978. We urge the churches of the presbyteries in proximity to Philadelphia to place this ministry of Joe and Ann Little on their priority benevolent giving list. Mr. Colin Marshall has also expressed a willingness to work with Mr. Little in the Philadelphia Spanish outreach ministry. Place both men on your list for regular prayer that they will be given open doors of ministry among the Spanish-Americans.

A copy of our 1977 audited financial report is enclosed.

The Board of Home Ministries wishes to thank all of you who have added this agency to your benevolent giving budget. We will endeavor to carry out the mandate which Synod has given in dependence upon our God and in obedience to His Son, our Lord.

Earl W. Witmer
Executive Director

BALANCE SHEET

December 31

	1977	1976
ASSETS		
Cash in bank	\$6,963	\$5,767
FUND EQUITY		
Fund equity	\$6,963	\$5,767

STATEMENT OF REVENUES AND DISBURSMENTS

For years ended December 31

Revenues:		
Contributions from individuals and churches	\$40,486	\$23,228
Distributions from Board of Trustees		1,320
Interest on savings	332	226
Total revenues	40,818	24,774
Disbursements:		
Distributions to ministries	28,609	17,326
Salary—Executive director	4,066	1,516
Salary—secretary	1,893	1,259
Travel and telephone	3,152	1,949
Printing and publicity	1,057	566
Audit	228	210
Urban ministries		200
RP Foundation		180
Miscellaneous	617	799
Total disbursements	39,622	24,005
Excess of revenues over disbursements	\$1,196	\$769

STATEMENT OF DISTRIBUTIONS TO MINISTRIES

For years ended December 31

	1977			1976
	Oklahoma Missions	Grand Cayman	Other Ministries	Total
Salaries	\$8,210	\$4,940		\$13,150
Housing Allowance	2,400			2,400
Car allowance	1,200			1,200
Hospitalization	401	446		847
Pension				100
Bible school	1,200			1,200
RP Foundation	60			60
Transportation		200		200
Houston retirement			600	600
Moving expense				500
Summer program				400
E. Peavine Church				100
Diaconal ministries				1,000
Joe Little			78	78
New City Fellowship			2,000	2,000
Oklahoma Van			6,874	6,874
	\$13,471	\$5,586	\$9,552	28,609
				\$17,300

STATEMENT OF CHANGES IN FUND EQUITY

For years ended December 31

	1977	1976
Fund equity, January 1	\$5,767	\$4,998
Excess of revenues over disbursements	1,196	769
Fund equity, December 31	\$6,963	\$5,767

ELECTION TO BOARD OF HOME MINISTRIES

(STATED CLERK'S NOTE: Here and subsequently, the italicized names are those who were elected by Synod).

Mr. Malkus presented the following ballot for BHM, including the additional nominations from the floor of B. DeVerter, C. James, J. Kay, and K. Dobbs.

Gustav Blomquist, Inc.
Robert Raines, Inc.
Carl Stewart, Inc. 2/3
David Sutton, Inc. 2/3
David Jones, Inc.
Harold Kennedy, Inc.

Stephen Ford
Benjamin DeVerter
Charles James
John Kay
Kenneth Dobbs

At 12:23 p.m., the meeting was adjourned with prayer by the Rev. Hermann Mischke.

MONDAY MEETING

June 19, 1978

The morning Bible study was led by the Rev. Leonard Bullock of the Granada Presbyterian Church, Coral Gables, Fla. (PCA). His topic was: "The Holy Spirit: Another Paraclete—Counselor." The message was based on John 14:16-27.

The Moderator called the meeting to order at 9:00 a.m., calling on the Rev. Charles Holliday III to lead in prayer.

The Rev. William McColley was appointed as parliamentarian.

COVENANT COLLEGE REPORT

Dr. Richard C. Chewning, chairman of the college board, after preliminary remarks in appreciation of the 13 years of Dr. Marion D. Barnes's leadership, introduced President Barnes who submitted the report which was supplemented with oral remarks and testimonies of God's grace and appreciation for Covenant College by a recent graduate, Miss Sara Belz, and a current student, Mr. James Drexler. After the report, Synod gave Dr. Barnes a standing ovation.

Fathers and Brethren:

As I come to the last report which I will be issuing you as president of Covenant College, it is with great joy and thanksgiving unto God for His blessings that we bring you these items. It has certainly been an exciting, fulfilling, demanding, and adventurous task to be president of Covenant College in these formative years on Lookout Mountain. The Lord, I believe, has given us the hearts of the vast majority of the Chattanooga and Lookout Mountain people, has given us a wonderful faculty, staff, and student body, and I am pleased, therefore, to give you the report of last year's stewardship concerning this your institution.

Commencement and Graduates

Dr. James I. Packer, internationally known preacher, lecturer, Bible teacher, and scholar, Associate Principal of Trinity College, Bristol, England, gave our commencement address this year. He spoke on the subject, "Freedom Under Authority," and gave one of the best messages we have had in many years. Copies of it will be available to graduates, pastors, trustees, and friends on request.

This year the college graduated 99 seniors and an additional substantial number have only to complete their Philosophy of the Christian Faith thesis to fulfill all the requirements for graduation. I am sure that you would be interested in what students major in, and accordingly we have provided the table below showing the several majors, not only for 1978 but for the two earlier years 1976 and 1977 so that you could pick up any trends over these three years that you are interested in. It is noteworthy that the number of majors in Biblical Studies and Missions remains quite high. Elementary education continues to be a strong major and English and Interdisciplinary Studies are also popular. In general the sciences with physical sciences at the bottom seem to be less popular for most students at Covenant College. It is impossible to know at this stage how many students from this year's graduating class will be going on to seminary or graduate school. Most graduates choose Covenant, Reformed, or Westminster.

TABLE I
BACHELOR OF ARTS

	*1976	**1977	***1978
Biblical Studies and Missions	20	20	26
Biology	6	5	4
Business Administration	0	4	4
Chemistry	3	2	2
Elementary Education	12	17	16
English	7	12	14
History	8	9	6
Inter-Disciplinary Studies	8	8	10
Music	1	3	2
Philosophy	8	4	3
Physical Education	3	2	7
Psychology	17	8	4
Sociology	0	4	5

*7 graduates have double majors

**6 graduates have double majors

***6 graduates have double majors

BACHELOR OF MUSIC

Applied Music	3	0	0
Music Education	2	3	2

Enrollment

The college enrolled the largest number of students in its history last fall with 553 in August. By February we were down to 505, but you can still give us an average enrollment of approximately 528 students. Again

this year the four states with the highest enrollment were Georgia, Florida, Pennsylvania, and Tennessee, in that order. There are also a substantial number from California and from foreign countries. Covenant College, judged by student origin, is truly a national college, with 42 states represented. These several students were distributed over the several denominations as shown in the table below.

TABLE II

	1976	1977	1978
Reformed Presbyterians	32.6%	31.0%	33.1%
Orthodox Presbyterians	9.8%	8.7%	7.1%
Southern Presbyterians	9.8%	6.2%	8.5%
Presbyterian Church in America	9.0%	12.4%	13.0%
Other Presbyterians	9.2%	7.2%	4.9%
Other Reformed	3.9%	7.0%	4.9%
Baptists	7.7%	9.7%	8.3%
Independent	5.5%	9.0%	12.6%

In this table we have given the number of students for 1976, 1977, as well as 1978. The largest number of students at the college both percentage-wise and in absolute numbers is from the Reformed Presbyterian Church. But when you consider the aggregate of other reformed groups, the total of such numbers would exceed that from the RPCES. Percentage-wise it is noteworthy that the number of RPCES students increased slightly. We do not know if this is a lasting change or not.

Faculty Changes and Activities

All contracts have now been returned with the exception of the one faculty member who will not be returning to teach here next year. Dr. Margaret Davis is leaving Covenant to teach at Wesleyan College in Macon, Ga., to be closer to her family in that part of the state. We appreciate Dr. Davis's services very much and regret that she cannot be with us in future years.

Academic activity has continued vigorously. Dr. Hurley and Mr. Mawhinney are busy writing an encyclopedia of the Bible. Dr. Clark is continuing his writing of commentaries and on topics in philosophic and biblical fields. Dr. Barker has completed his lecture series speaking to the eight members of the Association of Reformed Colleges on a Christian view of aesthetics. His lectures were well received and it is my understanding that they will be compiled and published.

Covenant is very happy to have a very high percentage of earned doctorates on its faculty (66%). There are also three of our faculty who are continuing in their studies toward an earned doctorate. These are Mr. Hesselink, Mr. Hoover, and Mr. Parker. Mr. Hoover will be spending the summer in connection with such studies, Mr. Parker is taking a sabbatical to make further progress in this direction, and Mr. Hesselink is proceeding to write his thesis.

Financial Situation

Last year we reported that the college had ended its year in the red by approximately \$190,000. This year we are pleased to report the college ended the year July 1977 in the black with a surplus of approximately \$26,000. We are deeply grateful to the Lord for this turnabout and to the Development Department under the leadership of Mr. Allen Duble for his diligent efforts in this regard.

The attached statement of current fund revenues, expenditures, and transfers for the year ending June 30, 1977, shows a balance of \$26,000 after completing all transfers. Transfers necessary according to prior commitment and needs of the college are the investment of plant fund for buildings and improvements, investment in-plant for equipment, investment in-plant for redemption of capital improvement bonds, and the investment in-plant for principal payments. The investment in-plant for redemption of capital improvement bonds is made annually and is expected to be paid out within two or three years. This is the first indebtedness the college incurred for capital purposes in making the old hotel building liveable a few years ago. Here initially \$300,000 was involved and we are very grateful to the Lord for enabling us to pay it off in this period of time.

The college has an accumulated operating indebtedness of approximately \$248,000. We have been told by a very good friend in Chattanooga that if we make this year's gifts and grants goal of \$460,000, he will give us a grant of over \$200,000 to wipe out the majority of the \$248,000 indebtedness. Accordingly we are praying earnestly and working very diligently to see this gifts and grants goal of \$460,000 met this year in order that we may wipe out the majority of the accumulated operating indebtedness and turn over the college at the end of this year in a largely debt-free condition as far as operating expenses are concerned. We'd appreciate your prayers in this regard.

Student Activities and Interests

Table I above shows the interests of the students in various majors in comparison to previous years. The table has been revised somewhat from last year for earlier years because the figures presented were estimates necessitated by the fact that Synod was held sufficiently early each year that it was not possible to compile all the data before going to press. There are no major changes for the year 1976-77, and the revised table shows that Bible is still the most popular major with elementary education and English second and third. Interdisciplinary studies is also an important major at the college.

You are aware of the fact, I think, that one of the requirements for graduation is completion of a thesis in the field of a student's major expressing a Christian view of the subject involved. In order to show you what the students are thinking about and writing about I have listed below some of the titles of Philosophy of Christian Faith theses:

Critique of Black Churches

A Study of the Johannine Development of Old Testament Times

A Study of Theology for Christian Social Action

A Study of Church and State in Anabaptist Theology

The Role of Women in the Church

An Exegetical Study of the Great Commission

A Study of the Effect of Early Christianity on Hindu Theology

The Drama Club as an Extra-Curricular Activity

Teachers and Their Legal Rights Under the Law

The Function of the Library in the Elementary School

Leon Trotsky's History of the Russian Revolution: A Critical Analysis of
Interpretation and Method

A Series of Essays on Jude

Charles Haddon Spurgeon

Recombinant DNA

Religious Belief Orientation and Personality Correlates

A Christian Philosophy of Education

An Examination of the Financial Aid Department of Covenant College

Dealing with the Low Self-Esteem of an Elementary School Child

A Newspaper Laboratory for High Schools

Alcoholism: Moral or Medical Issue?

Christopher Fry and His Four Seasonal Comedies

Writeup of my Summer's Work as a Youth Director, or Bull in a China Shop

Christianity in Mizoram

Foundations of Movement Education

A Study of Spiritual Gifts

A Week of Dramatic Readings from the Screwtape Letters

The Greatness of the Great Commission

Problems Black Students Go Through at Covenant College and Practical Ways
to Solve Them

An Orientation Magazine of Covenant College for New Students

A Short Story, Poems, and a Play

Sports this year showed a great improvement in women's basketball with our team winning the conference, then going on to the state tournament. They beat one team in the state tournament, but that is as far as they got. Women's volleyball has also been greatly improved. Soccer was good this year with Covenant winning its local conference, but perhaps not as good as last year. Men's basketball is still struggling for a winning season and baseball with the very short season we have to play has its problems.

The students have organized an intercollegiate informal athletic competition with Bryan, Covenant, and Lee as the primary participants. The tournament that is sponsored each year by these three colleges is called the Broccolli Bowl, an acronym made up of initial letters of the three schools. This year Covenant both hosted and won the tournament.

Construction Progress

The new chapel fine-arts building has taken impressive form, and completion is now expected for October. There have been extensive delays this winter due to bad weather. Freezing in the winter and rain in the spring have put the building substantially behind schedule, but unless there are unforeseen delays we expect that the building will be completed

around October with dedication sometime in November. The faceted glass windows have been completed and are in storage in the basement of Carter Hall with the exception of the North window which has already been installed in the building. It will be a couple of years before the organ is ready.

Completion of the chapel building necessitates other changes on campus. The campus area in front of the chapel, in front of the library, and south of Carter Hall will be completely reworked with walks, steps, trees, and grass into a very attractive plaza, giving Covenant College the appearance of being a campus instead of a few buildings surrounded by parking lots. When the plaza is completed we believe that Covenant will be one of the most beautiful campuses in the country.

Carter Hall must be renovated. It was built in 1929 and shows very serious signs of wear. The tower is falling apart. The building leaks through the walls. The interior of the rooms needs much attention. The plumbing, electrical, and water systems need replacement. If we should tear the building down it would cost \$12,000,000 to rebuild it in its original condition and structure. It would cost \$8,000,000 to construct on this site a high-rise building with the same floor space. It will cost \$5,000,000 to renovate the building according to the architect's most reliable estimate. All of these figures are to be evaluated against the fact that the Lord provided this facility to us 14 years ago with 22 acres of land for \$250,000. An effort has been made to raise the \$5,000,000 and begin the renovation. So far \$1,000,000 has been committed and \$200,000 has been received. We have a long way to go and this is a very difficult project. We would much appreciate your prayers.

Administrative Changes

According to current board policy it is necessary that anyone reaching the age of 65 should surrender administrative duties. That time has come for your president. Instead of retiring, your present president is being asked to take the office of Chancellor, which duties he will assume on July 1.

After an extensive search by a committee appointed by the Board of Trustees, the Trustees have appointed Dr. Martin Essenburg, Superintendent of Christian Schools in Holland, Mich., as the third president of Covenant College.

To effect a smooth transition between old and new administrations, I will be on campus during the month of July. In August I will participate as Chairman of the Steering Committee at the Second International Conference on Christian Higher Education, to be held in Grand Rapids, Mich., at Calvin College. By August 15, I expect, Lord willing, to go to Kenya to do an assignment of two and one half month's duration for WPM. Following that time I shall return to Covenant and take up duties as Chancellor.

Miscellaneous

The summer schedule is filled with a very large number of conferences. We expect about 3,200 this year coming from various parts of the country. Yoke Week will be conducted, with the largest attendance so far, from July 1 to 7. Several churches are sending large groups. One group is scheduled to come all the way from the West Coast. We expect about 375 applications and about 325 active participants.

The prospect of the shared operation of Covenant College with the PCA continues under active consideration. Presumably the PCA and the RPCES will take some action on that possibility this year.

A unique development is in process at the moment and is expected to become an interesting activity. The Bible department of the college is arranging a working relationship with the Coral Ridge Presbyterian Church. Covenant will send young people down for individual studies under the direction of the staff there on pastoral care, evangelism, Christian education, and church music. This could become an exciting endeavor.

Conclusion

As we come to the end of our thirteen year tenure of office as president of Covenant College we would like to affirm that the Lord has done exceeding abundantly above all that we ever asked or thought. His blessing has been very definitely on the college and He has put together here an outstanding faculty, devoted staff, a comprehensive curriculum, a completely accredited institution, and a great testimony to His grace. It has been my pleasure to have served your institution these years.

Marion D. Barnes
President

COVENANT COLLEGE STATEMENT OF CURRENT FUND REVENUES, EXPENDITURES, AND TRANSFERS

Years Ended June 30, 1977 and 1976

	1977	1976
REVENUES		
Educational and General:		
Student tuition and fees	\$1,195,369	\$1,132,748
Governmental appropriations	140,425	132,319
Sponsored research	16,055	
Student aid	126,295	101,366
Gifts	490,222	331,358
Other sources	<u>15,987</u>	<u>22,562</u>
Total educational and general	\$1,984,353	\$1,720,353
Auxiliary enterprises and service groups	<u>805,814</u>	<u>744,212</u>
TOTAL REVENUES	\$2,790,167	\$2,464,565

EXPENDITURES AND MANDATORY TRANSFERS

Educational and general:		
Instructional	\$611,987	\$583,167
Institutional research	26,506	20,894
Library	101,359	110,170
Student services	220,028	229,297
Operation and maintenance of plant	279,837	239,493
General and administrative	155,470	146,969
Development, alumni, and public relations	137,311	149,703
Staff benefits	72,239	88,032
General institutional	98,618	80,520
Student aid	<u>211,201</u>	<u>183,636</u>
Educational and general expenses	\$1,914,556	\$1,831,881
Mandatory transfers to:		
Loan fund matching grant	<u>6,623</u>	<u>5,251</u>
Total educational and general	<u>\$1,921,179</u>	<u>\$1,837,132</u>
Auxiliary enterprises and service groups:		
Expenditures	\$709,089	\$667,180
Mandatory transfers to retirement of indebtedness fund for principal and interest	<u>11,600</u>	<u>11,600</u>
Total auxiliary enterprises	<u>\$720,689</u>	<u>\$678,780</u>
TOTAL EXPENDITURES AND MANDATORY TRANSFERS	<u>\$2,641,868</u>	<u>\$2,515,912</u>
REVENUES OVER (UNDER)		
EXPENDITURES AND TRANSFERS	<u>\$148,299</u>	<u>(\$51,347)</u>
Other transfers:		
To investment in plant fund for buildings and improvements	\$30,842	\$45,040
To investment in plant for redemption of capital improvement bonds	36,660	36,660
To investment in plant for principal payments on notes	<u>31,391</u>	<u>29,502</u>
Total other transfers	<u>\$121,965</u>	<u>\$147,216</u>
EXPENDITURES AND TRANSFERS OVER REVENUES	\$26,334	(\$198,563)

Dr. Chewning then introduced the president-elect, Dr. Martin Essenburg, who addressed Synod briefly. Mr. Joel Belz presented a plaque to Dr. and Mrs. Barnes on behalf of the alumni. Dr. Chewning then presented the following report from the board of trustees.

REPORT FROM THE COVENANT COLLEGE BOARD OF TRUSTEES

Fathers and Brethren:

The Board of Trustees of Covenant College presented to you last year a "Proposed Plan For PCA Participation In The Governance Of Covenant College." We asked you to indicate your principal approval by voting for a change in the Standing Rules of Synod. You overwhelmingly did this but did request that we consider deleting the section in the Plan pertaining to Apostasy. (This we have done.) You also requested that we incorporate more of the historic phraseology in our Trustee Statement of Commitment where it speaks about the Word of God. (This we have done.)

Synod's vote on this Plan last year was a non-binding expression of their having positively received notice of the recommended change in The Standing Rules of Synod. Such action would officially open the door for our sharing the governance of the College with the PCA. Such action would be formally binding and our Standing Rules changed when a positive vote is taken by the PCA on this plan at their 1978 General Assembly.

PROPOSED PLAN FOR PCA PARTICIPATION IN THE GOVERNANCE OF COVENANT COLLEGE

Steps for Sharing Governance

Step 1. The College Board would be expanded to 30 members; the RPC,ES would elect 24 members; the PCA would elect 6 members from a list of PCA men nominated by the RPC,ES.

Step 2. When the PCA sends as many students to the College as the RPC,ES sends or the PCA contributes \$2,500,000 to the Capital and/or Endowment Funds, then the RPC,ES will elect 21 members and the PCA 9 members to the Board (PCA nominates and elects their own representatives).

Step 3. Alternative A. When the PCA sends as many students to the College as the RPC,ES sends *and* the PCA contributes \$5,000,000 to the Capital and/or Endowment Funds, *or*

Alternative B. When the PCA sends as many students to the College as the RPC,ES sends *and* gives as much dollar support per PCA student as the RPC,ES gives per RPC,ES student, *and* contributes \$2,500,000 to the Capital and/or Endowment Funds, then the RPC,ES will elect 18 members and the PCA 12 members to the Board.

Step 4. When the PCA sends as many students to the College as the RPC,ES sends, *and* gives as much dollar support per PCA student as the RPC,ES gives per RPC,ES student, *and* contributes \$5,000,000 to the Capital and/or Endowment Funds, then the RPC,ES will elect 15 members and the PCA 15 members to the Board.

Procedures for Implementation

I. Accompanying Agreements and Understandings:

(1) The PCA will elect its first Trustees in 1978 (nominated by RPC,ES)—elect 6 men in 3 classes of 2 men each with staggered terms of 1, 2, and 3 years.

(2) A Trustee is elected by his respective denomination, but is *seated annually* upon signing the Statement of Doctrinal Commitment. (This is covered in II. Amendments to the College Bylaws, recommended change #2.)

(3) The 1977 Synod will be asked to vote on a change in Standing Rules of Synod to implement the plan, but such a change will only officially take place upon a second vote by

Synod in 1978. In addition, all parties desire a third vote in 1979 after Step 1 of the Plan has been implemented, but before Step 2, and until the third vote, either party can withdraw without explanation. (The proposed change in the Standing Rules of Synod appears in Section III of this report.)

(4) Following the third vote by the Assemblies in 1979, either party may withdraw from the arrangement by notifying the other in writing, but it is understood that such an action forfeits all claims to assets and legal rights of governance by the withdrawing party.

(5) If both parties decide to voluntarily dissolve the College, the assets are to be divided as follows: The RPC,ES is to be accounted as having an "asset base" of \$5,000,000 which shall remain constant for purposes of calculation until such time as the PCA contributes \$5,000,000 in Capital and/or Endowment Funds. Prior to the PCA having contributed \$5,000,000, the money received from dissolution would be divided prorata in accordance with how much the PCA has contributed in relationship to the RPC,ES "asset base." After the PCA has contributed \$5,000,000, all proceeds would be divided equally. (Example: If PCA has contributed \$2,000,000 and the College is dissolved and brings \$9,000,000, the RPC,ES would get 5/7 and the PCA 2/7 of the \$9,000,000. The "new asset base" is the sum of the RPC,ES \$5,000,000 and the PCA \$2,000,000 for a total of \$7,000,000. Once the "base" reaches \$10,000,000, all will share equally.) If dissolution should occur, it is understood that the monies would be returned to the respective denominations by the Trustees.

(6) The Executive Committee of the Board will reflect the presence of the PCA through placing PCA men on the Committee.

(7) The Chairman of the Board will be a RPC,ES until equality of numbers is reached, unless the RPC,ES Board members choose to waive this understanding.

(8) The College will be delighted to seek and employ qualified PCA persons for the faculty as opportunity naturally presents itself.

(9) "Accounting" for students and dollars from the various denominations will follow these principles:

a) Students or dollars from individuals or churches that are members of a denomination are to be credited to that denomination.

b) Dollars received by recommendation or referral from a member or church of a denomination are to be credited to the referring denomination.

c) Designated dollars shall be "accounted" as requested by the donor. Designations should be made at the time the gift is given and not after a lapse of some time.

d) The Board shall elect a Trustee committee comprised of equal numbers of PCA and RPC,ES members to settle any disputed assignments.

(10) The PCA Trustees currently on the Board will be asked to resign prior to the election at Synod in 1978 and stand election at the PCA General Assembly. (Vacancies left by this will be filled at the 1978 Synod.)

(11) Starting with the RPC,ES Trustee Class of 1981, (elected in 1978), the Nominating Committee of Synod will be asked to report the election results for the College by listing the new trustees in order from the most votes received to the least from *position 6 through 8* (Positions 1-5 will be listed alphabetically) with the understanding that as the PCA increases its trustees, the men with the lowest votes will be dropped first from the RPC,ES body of trustees.

(12) Standing Rules of Synod, Chapter XIII concerns itself with the agencies of the denomination and has been covered with the PCA with attention being given to classes of officers and requirements for men elected from outside the denomination.

(13) The following items were also covered:

a) Denominational control of the College is through the election of trustees and not by direct intervention in the College affairs.

b) The College does report annually to the Synod.

c) The Synod of the RPC,ES owns no property directly.

d) The denomination has no legal obligation for debts incurred by the College.

(14) The RPC,ES and PCA Trustees should be furnished with "position papers" adopted by the respective denominations in order for us to grow in our understanding of the specific posture of each body.

(15) The RPC,ES respectfully requests that the PCA set specific goals for itself concerning the time period within which it will work to achieve the various steps leading to full participation in the governance of the College. We ask that these goals be shared with the Board through the Chairman.

(16) When both parties are electing 15 Trustees, the "accounting" of students and dollars shall not be reported as per this agreement, although management records and reports may be kept and reviewed by the Board.

(17) Either denomination may elect a person as Trustee from a third denomination if such a denomination is in conformity with the Scriptures and Westminster Standards.

(18) If a Trustee should move his church membership to a denomination which is not doctrinally like the PCA and RPC,ES, he should voluntarily offer his resignation to the Board.

(19) The PCA would be expected to establish its own procedures for relating to the College, but in a manner that would not violate the above understanding in spirit or in fact.

II. Amendments to the College Bylaws: The following proposed changes in the Bylaws would seem advisable:

(1) Page 1—Article II—Purpose—Paragraph 1, Line 3

Current wording: "Reformed Presbyterian Church, Evangelical Synod."

Proposed wording: "Reformed Presbyterian Church, Evangelical Synod (RPC,ES) and the General Assembly of the Presbyterian Church in America (PCA)."

(2) Page 2—Article IV—Board of Trustees—Section 1

Current wording: Replace entire Section 1 with—

Proposed wording: The powers of this corporation shall be vested in a Board of Trustees which shall consist of thirty members. Each trustee shall be elected to his trusteeship by the Synod of the RPC,ES or the General Assembly of the PCA in accordance with the "Plan of Joint Governance of Covenant College" approved by both assemblies. His term of office begins upon being seated at the first board meeting following his election. Each Trustee must be pledged to the defense and confirmation of the faith once delivered to the saints; he must subscribe to these Bylaws; and annually he must sign that he subscribes without reservation to the following Statement of Doctrinal Commitment:

Believing that I am accountable to the one living and true God in all that I feel, think, say, and do, I commit myself to affirm consistently before Him the truthfulness and accuracy of the following statements:

1. The Scriptures of the Old and New Testaments are the Word of God, inerrant in the original writings. Because they were personally communicated by God, through human instrumentality, they are Truth, requiring man to subject all his life and thoughts to their authority, not only when they speak of matters of saving faith, but when they speak of history, those things of interest to science and in regard to matters of human behavior.

2. The doctrine taught in the written word of God is faithfully set forth as a system in the *Westminster Confession of Faith* and the *Larger and Shorter Catechisms*.

Desiring to please God and bring all areas of life into conformity with Him and His truth, I further commit myself, with His help and guidance:

1. To strive to set and maintain standards for Covenant College that are grounded in the Scriptures;

2. To strive to elect, hire and keep only those trustees and administrators who affirm the aforementioned view of the Scriptures and the Westminster Standards. Faculty will be hired and retained only if they affirm the position on the Scriptures stated in Paragraph One above. Some faculty may for various reasons be initially employed with some deviation from the Standards, but will be retained after the third year only if they affirm the position of the *Westminster Confession of Faith* and the *Larger and Shorter Catechisms* as stated in Paragraph Two above. The staff is to be hired by the

administration with a view toward the development of a Biblically-based Christian academic community.

3. To notify the Board of Trustees immediately in writing should a change of any kind take place in my ability to affirm the previous statements.

This statement of commitment may be amended only by a two-thirds vote of the Board of Trustees.

- (3) Page 2—Article IV—Board of Trustees—Section 3—Line 3—

Current wording: “and receive the approval of the RPC,ES.”

Proposed wording: “and receive the approval of the assemblies of the RPC,ES and the PCA.”

- (4) Page 2—Article IV—Board of Trustees—Section 4, paragraph 1, lines 1-3

Current wording: replace the first 3 lines with—

Proposed wording: The RPC,ES and the PCA may when duly assembled, and upon ratification of both parties, and subject to the limitations of these Bylaws, and without violating the Plan of Joint Governance of Covenant College, increase and decrease the number . . .

- (5) Page 3—Article IV—Board of Trustees—Section 5, paragraph 3, (1st paragraph on the top of page 3)—

Current wording: replace entire paragraph with—

Proposed wording: Removal of a member of the Board is subject to the approval of the electing Synod or General Assembly. Removal of a member of the Board shall be deemed to have been approved by the electing Synod or General Assembly if said body fails to take formal action at its first meeting subsequent to the removal.

- (6) Page 4—Article V—Officers—Section 3, Secretary, line 5—

Current wording: “Reformed Presbyterian Church or by the Bylaws . . .”

Proposed wording: RPC and the General Assembly of the PCA or by the Bylaws . . .

- (7) Page 5—Article VI—Officers of the College—Section 1, President, paragraph 2, line 3—

Current wording: “doctrinal standards of the RPC,ES.”

Proposed wording: doctrinal standards as set forth in Article II, paragraph 1; Article III; and Article IV, Section 1 of these Bylaws.

- (8) Page 7—Article XI—Amendments—paragraph 1, line 5—

Current wording: “member.”

Proposed wording: member and provided such amendments do not undermine the “Plan of Joint Governance of Covenant College.”

III. Amendment to the Standing Rules of Synod. The Standing Rules of Synod reflect the denomination’s relationship with the “agencies” in Chapter XIII. Paragraph 3)c) pertains to Covenant College and reads:

“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.”

It is proposed that the College ask Synod to change the wording to the following:

“c) Covenant College—shall be composed of thirty members elected as trustees. The RPC,ES may elect up to twenty percent of its trustees from men outside of the denomination.”

ACTION:

The proposal for amending the Standing Rules of Synod, XIII, 3, c was adopted by Synod unanimously, subject to the approval of the PCA General Assembly of the *Plan for PCA Participation in the Governance of Covenant College*.

ELECTION TO COVENANT COLLEGE BOARD

In order to implement the plan for joint control of Covenant College by the PCA with the RPCES, Synod was presented the following list of PCA names to stand as nominations from whom the PCA in turn would elect six men to the board:

The Rev. Frank J. Barker Jr., Inc.
The Rev. David Bryson, Freeport, La.
Mr. Norman Cortese, elder, Spanish River
Dr. John Foyt, radiologist, Miami, FL
Dr. William H. Hall, Inc.
The Rev. D. James Kennedy
Dr. David Nicholas, pastor, Spanish River Presbyterian Church,
Boca Raton, FL
The Rev. Gordon Reed, Caesar's Head, NC
The Rev. Paul Settle, Greenville, SC
Dr. Morton Smith, Jackson, MS
Mr. Oliver Smith, elder, Ebenezer Church, Knoxville, TN
The Rev. Luder G. Whitlock Jr., Inc.
Mr. W. Jack Williamson, Inc.

ACTION:

It was moved and seconded that the slate of nominees be approved. The Moderator announced that amendments were in order. A question was raised as to whether or not a name could be added pending the consent of the person nominated. The moderator offered the opinion that such a nomination would be out of order. The opinion was submitted to the assembly, which overruled the decision of the moderator.

By motion the name of Rev. Gordon Reed was withdrawn in view of the fact that he is already on the board of Covenant Seminary. It was moved, seconded and approved to add the name of Dr. J. Philip Clark, PCA pastor from Glendale, CA. The list, as amended, was then approved.

Election to the college board was postponed until a report from the PCA could be brought back.

[**EDITOR'S NOTE:** Elections to the college board took place Monday afternoon, since it had been reported that the PCA would not be acting on the *Plan for Joint Governance* until Thursday. When the PCA did act earlier than anticipated, a special election was held for the college board on Wednesday afternoon. These are reported here for convenience.]

The Rev. Gerald Malkus presented the following ballot for the college board. Synod was advised there might be a later special election.

*Rev. *Dominic Aquila*, Inc.

*Mr. *Herbert Crews*, Inc.

*Mr. Carl Darger

*Dr. Franklin Dyrness, Inc. $\frac{2}{3}$

**Dr. Robert G. Rayburn, Inc. ⅔*
**Dr. William Shoemaker, Inc.*
**Rev. Donald Stanton, (OPC) Inc. ⅔*
**Mr. Jack Williamson, (PCA) Inc.*
Rev. Thomas Troxell
Dr. Richard Beesley
Dr. Jack Van Der Slik
Dr. Stephen Sligh

On Wednesday afternoon, after Synod heard that the PCA had approved the *Plan for Joint Governance* in principle, the Rev. Gerald Malkus presented the following ballot to which the names of William Kirwan and Joel Belz were added from the floor: Two runoffs were required, yielding the results as follows:

Mr. Carl Darger (Class of 1979)
Dr. Franklin Dyrness, Inc. ⅔ (Class of 1981)
Rev. Thomas Troxell
Dr. Stephen Sligh
Dr. Robert DeMoss (Independent)
Rev. C. A. Lutz ⅔
Mr. Emerson Russell (Class of 1980)
Dr. William Kirwan ⅔
Mr. Joel Belz (Class of 1980)

[NOTE: After Synod, it was reported that the PCA had elected the following men to the college board, although it was not ascertained at time of going to press in what classes these had been chosen: Mr. W. Jack Williamson, Dr. William H. Hall, Dr. Luder Whitlock, Rev. Frank J. Barker, Dr. Morton Smith, and Dr. James Kennedy.]

At 10:40 a.m., a call for the orders of the day was made. The meeting was reconvened at 11:10 a.m.

APPROVAL OF MINUTES

The minutes of the Friday evening and Saturday morning sessions were distributed and by motion approved.

The moderator announced that the following men were being added to the Presbytery Records Committee: Rev. Timothy Stigers; Rev. Wil Sidons, and Elder Karl Pasch.

REPORT OF THE STUDY COMMITTEE ON RESPONSIBILITY AND AUTHORITY OF RULING ELDERS

The Rev. John P. Clark presented the following report:

Fathers and Brethren:

The 152nd General Synod of the Reformed Presbyterian Church, Evangelical Synod, in response to an overture (Overture H) sent by the Delmarva Presbytery, appointed a committee to study 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. At the request of the Clerk of Synod, this committee was restructured following the 155th General Synod and instructed to present a report to the 156th General Synod.

I. Introduction

The request for study was made in response to (a) the concerns of the session of the Stony Point Reformed Presbyterian Church, Richmond, Va., about the parity of the elders and the implications for the polity of the local church and (b) the concerns of the Study Committee on Gifts for Ordination (as reported to the 152nd General Synod) about ministers who are not serving within the context of the collective leadership and the implications for the polity of the presbytery. It seems that both concerns request further definition of the office of elder and the differentiation and relationship of the minister/teaching elder and the ruling elder.

Your committee is presenting to the synod a study prepared by George W. Knight III, Covenant Seminary, and *A Brief for Church Governors in Church Government* by Edmund P. Clowney, together with appendices. The Report of the Ad Interim Committee to Study the Question of the Number of Offices in the Church presented to the 1975 General Assembly of the PCA is also recommended.

While your committee has submitted the requested study, it is apparent that if the Church concurs that the study presents the Biblical perspective concerning the elder, the implications for the polity of our Church are significant.

II. Scriptural Teaching.

A. Studies by Dr. George W. Knight III and Dr. Edmund P. Clowney.

TWO OFFICES (ELDERS/BISHOPS, AND DEACONS) AND TWO ORDERS OF ELDERS (PREACHING/TEACHING ELDERS, AND RULING ELDERS): A NEW TESTAMENT STUDY

George W. Knight III

Jesus Christ is Lord and Head of the church which is His body. He rules over the church by His Word and Spirit. Through the work of the Spirit He gives to His church men as officers to equip believers for service, so that the church may more faithfully serve Christ in maturity and love (Eph. 4:11ff). Through His Word, the Bible, He specifies the qualifications and duties of those men so that His people may recognize, elect, and appoint such men, and acknowledge Christ's rule in and

through them (1 Tim. 3; Titus 1). In this way, God's Word, the Scriptures, provides the description of the offices (or officers) that Christ gives His church, and serves as the only infallible guide for the church in recognizing those offices and those who serve in them.

The Scripture not only lays down the qualifications of such servants, but also gives them descriptive titles or designations and indicates the functions that they are to fulfill in the church. In so designating these offices by specific titles or designations, and also by differentiated functions, the Scripture provides for the church the answer to the question: What offices does Christ continue to give to the church and how many are there?

The answer to this question has varied in the history of the Christian church and also more particularly in that manifestation of the church called Presbyterian. Among the latter, the answers have tended to gravitate to one of two conclusions: (1) a three-office view, i.e., clergy distinguished from lay ruling officers (elders) and deacons (lay serving officers); and (2) a two-office view, i.e., elders (teaching and ruling, clergy and lay), and deacons (lay serving officers). Proponents of each view have been vigorous in their advocacy and extreme polarizations have resulted. On the one hand, some three-office advocates have stated that the references to elders or bishops in the New Testament apply only to ministers and not to "ruling elders" at all who are then found only in the reference to "helps" and/or "administrations" (or "governments") in 1 Corinthians 12:28 and that their responsibility is limited to ruling or administration and does not include any form of teaching. On the other hand, some two-office advocates have stated that there is no distinction within the office of elder at all, such as is commonly designated by teaching elder and ruling elder, or by minister and ruling elder.

The basis for these two answers in the pages of the New Testament is not hard to find. It is that the New Testament both uses two titles only to describe or designate the officers (cf. Phil. 1:1; 1 Tim. 3:1, 2, 8 and 12) and also describes these officers by using three functions, i.e., teaching, ruling and serving (cf. 1 Tim. 3:2 [teaching], 5 [ruling or caring] and 13 [serving]). The result of this fact is that the elder is spoken of not as having one function, but two, namely, teaching and ruling. The two-office advocates have emphasized the fact that the offices may be designated by two titles only, elders (or bishops) and deacons. The three-office advocates have emphasized the fact that the functions are three-fold and that the offices should correspond to this fact, namely, teachers (ministers), rulers (ruling "elders") and those who serve (deacons).

It is the thesis of this study, attempting to compare Scripture with Scripture and to harmonize all Scripture truths, that the solution to the seeming dilemma or impasse is to be found in a mutual and complementary recognition of the facts that there are indeed two titles or designations, elders (or bishops) and deacons, but also that within the office of elders there are two functions and that one of those functions, teaching, may be given in a heightened way or as a special gift to some, but not to

all the elders. Therefore, a distinction may be made within the office of elders designating some as teachers (or ministers) as the New Testament does. This is specially noteworthy in Ephesians 4:11 where within the larger circle of elders, all of whom are undershepherds or pastors, some are further designated as teachers. The study that follows seeks to unfold the Biblical truths and to demonstrate that the thesis proposed is indeed the truth of Scripture. The first portion of the study will unfold the two offices in Scripture, that is, elders (or bishops) and deacons and emphasize that the term elders (or bishops) is used in the plural and embraces all the governors or rulers in the church. The second half of the study will then direct attention to the distinction within the one office of elder and will indicate that there are some who labor in the Word and teaching. Before focusing on these two aspects, a preliminary paragraph will distinguish the continuing offices from those extraordinary and non-continuing offices of apostles and prophets.

It is important to realize that the question, which we naturally ask, "What offices does Christ continue to give to the church and how many are there?", recognizes that Christ does not continually give to the church those special and extraordinary offices of apostles and prophets. The apostles of Jesus Christ are those personally and directly chosen by Him (Mark 3:14; Luk 6:13; Gal. 1:1), eyewitnesses of his resurrection (Acts 1:22; 1 Cor. 15:8-10), and with the prophets are the special recipients of revelation (Eph. 3:5) and thus form the non-repeatable foundation of the church (Eph. 2:20). These two offices, since they have accomplished their unique and non-repeatable functions and tasks, occur only during the foundation days of the church, the New Testament age, and are not found in the growing and continuing superstructure of the church (cf. 1 Peter 2:15ff).

I. Two Offices (Elders/Bishops, and Deacons)

When we move beyond the apostles and prophets, we find that the offices which Christ continues to give His church are sometimes referred to without a specific name or title, but simply by their functions and activities (cf. Heb. 13:7 and 17; 1 Thess. 5:12,13), and sometimes by different words (elders, pastors and teachers, bishops or overseers). But in the midst of the variegated usage, we find two terms (elders or bishops) being used throughout the New Testament, in Acts (11:30; 14:23; 15:2,4, 22,23; 16:4; 20:17,28) and by Paul (Phil. 1:1; 1 Tim. 3:1 and 2; 5:17; Titus 1:5,7), Peter (1 Peter 5:1) and James (5:14), that serve to overarch and include the other terms and the descriptions of functions that relate to oversight. On two occasions we find the term deacons used alongside of this pervasive use of elders/bishops (Phil. 1:1; 1 Tim. 3:12). We thus find three terms used in a more or less technical sense to describe offices. They are elders (*presbyteroi*), bishops (*episkopoi*), and deacons (*diakonoï*). The first two refer to the same group of men and thus are different words for the same office. We can therefore speak of the New Testament as referring to elders or bishops on the one hand and deacons

on the other, and thereby grouping the offices into these two categories or functions.

That the two words "elders" and "bishops" refer to the same office is manifest from the following passages (Acts 20:17 and 28; Titus 1:5 and 7; and a comparison of 1 Tim. 3:1ff, and 1 Tim. 5:17). In Acts 20:17 the elders are called from Ephesus to meet with Paul. In Acts 20:28 he designates that same group of elders as bishops or overseers (Titus 1:7). In 1 Timothy 3:2 Paul uses the term "bishop" to speak of the office of those who teach and rule the church (1 Tim. 3:2 and 5), but then when he returns to the question of remuneration for those who rule and also spend their full time in the occupation of teaching the church, he calls them elders or presbyters (1 Tim. 5:17). In the light of this evidence, we see that with these two terms, elders and bishops, we have two words to designate one and the same group of offices in the church. The one term, elder or presbyter, reflecting particularly the Old Testament background and usage, designates them in reference to their maturity and authority. The other term, bishop or overseer, more common to the Greek-speaking world, designates them in terms of their particular responsibility of having the oversight and care of the church.

These two terms, elders and bishops, serve as the embracing terms which encompass the other designations found in the New Testament for the same activities or functions. This is most evidenced in 1 Peter 5:1, where even the Apostle Peter is willing to speak of himself as a fellow elder, in view of the fact that he shares with the elders the responsibility for the oversight of the people of God. And this truth is specifically apparent in Acts 15 when the decision is rendered by the apostles and elders acting together and sharing the oversight (15:2, 4, 6, 22, 23; 16:4). Likewise, the ordination or laying on of hands is said to be by the presbytery (1 Tim. 4:14), and that includes the Apostle Paul (2 Tim. 1:6), and, furthermore, in Acts 13:1-3 the men who lay on hands are more specifically designated as prophets and teachers.

The officers in the church at Ephesus are referred to as elders or bishops in Acts 20:17, 28 and 1 Timothy 3:1 and 5:17, and as evangelists and pastors and teachers in Ephesians 4:11. Both because of what we have seen in the preceding statements, i.e., apostles are fellow elders and prophets and teachers perform the action of presbytery by laying on hands, and because Acts, 1 Timothy and Ephesians refer to the same church and the same officers, we may properly infer as a good and necessary consequence that evangelists and pastors and teachers are elders. Certainly the Ephesians passage regards them as leaders who equip the church, a task recognized elsewhere as the particular responsibility of elders (cf. among others, Acts 20:28, 1 Tim. 3:4, 5 and 5:17).

When once we have observed that for the New Testament the terms elders and bishops serve as the embracive designation of one particular group of men or office and that another term (*diakonos*) has become a technical term for the ones who specifically have the task of service in the church, i.e., the deacons, we are impressed by the fact that the New

Testament refers to the offices in the church under only these two heads or two offices (Phil. 1:1; 1 Tim. 3:1, 2 and 12; compare Acts 6:1-1). When the Apostle Paul desires to address the officers of the church of Philippi, he does so using two terms and addresses two groups of officers—"the bishops (overseers) and deacons" (Phil. 1:1). In his letter especially written to order the life and government of the church, 1 Timothy (see 1 Tim. 3:13), a letter written near the end of his life when church government is evidently settled and fixed, the apostle again speaks of only two groups under these two words, bishops and deacons (1 Tim. 3:1 and 2, and 12). Similarly, when the divisions of labor and of functions were accomplished in the early church at Jerusalem in Acts 6:1-6, we find the same two-fold division. The apostles (fellow-elders) continue in the oversight functions of ruling and teaching (Acts 6:2 and 4), while the seven are given the function of service (*diakonein*) at tables (Acts 6:2 and 3). In summary, we see the New Testament speaking of two offices, bishops (or elders) and deacons (Phil. 1:1; 1 Tim. 3:1 and 2, and 12) and the church of Jesus Christ today should follow that authoritative norm and pattern.

When we ask the distinction between these two offices, we find that the terms used serve themselves to describe that difference. The elders/bishops (overseers) are those who have the spiritual oversight (cf. 1 Peter 5:2, *episkopountes*), which is specifically said to be ruling and teaching (1 Tim. 3:2 and 5; 5:17; Titus 1:9ff.) Such ruling and teaching is not specified for the deacons (*diakonoî*) in 1 Timothy 3 in a list which in other ways is almost parallel to that for the bishops, but these two functions are clearly omitted (see 1 Tim. 3:8ff.). We deduce from Acts 6:1-6 that the deacons should continue the practice of those first deacons, the seven, which was to care for the poor and needy and to perform other service ministries for the church under the oversight of the elders (cf. Acts 11:30). When a congregation is first being formed, deacons may be omitted from the officers elected and their functions will be carried on by the elders until that work is too heavy and men are chosen for such diaconal services (Acts 14:23; Titus 1:5ff.; cf. Acts 6:1-6).

The perspective of the New Testament that there are only two permanent and ordinary offices that continue in the church, elders/bishops and deacons, is borne out not only by the fact that these two terms are used to designate all the permanent offices in the New Testament church and thereby place them in only two offices, but also by an awareness of the fact that the elders/bishops are always considered as a group of men who share together those two responsibilities involved in oversight, namely, teaching and ruling. The references to a plurality of elders in every church preclude these references from referring only to those whom we call ministers or preachers today and clearly include those whom we call ruling, as well as teaching, elders. The evidence for this affirmation is set forth in the following paragraphs.

The first churches established by Paul on his first missionary journey, small and persecuted as they may have been, each have a plurality of

elders appointed for them (Acts 14:23, “appointed elders for them in every church”). Elders (plural) are called from Ephesus to Miletus and all of them are called overseers (*episkopoi*) and are given the task of shepherding or pastoring (*poimainein*, Acts 20:28) the church of God and defending it (Acts 20:30, 31). Like the church at Ephesus, the church at Philippi has a plurality of elders/bishops (Phil. 1:1, 1 Tim. 5:17). As in the case at Ephesus, so also the new congregations on the island of Crete located in the cities are to have a plurality of elders in every city. And, again, like the elders at Ephesus, these elders have their unified oversight function described in the two tasks of teaching and ruling (Titus 1:9-11 and 13), James similarly speaks of calling a group of men designated elders to minister to a particular need in a congregation (James 5:14). Peter also refers to elders in the plural (1 Peter 5:1, notice also all the plural references in verses 2-4) in each of the congregations addressed by his letter (cf. 1 Peter 1:1), and speaks of them as shepherding (*poimante*) the particular flock among them (1 Pet. 5:2). In 1 Thessalonians 5 and in Hebrews 13 the elders or bishops are not referred to by such designations, but are referred to in both cases in the plural as a group which has the unified and shared responsibility of teaching and ruling (1 Thess. 5:12, 13; Heb. 13:7 and 17).

In all these references to the elders in the plural there is also an emphasis on the fact that they share together as a group the unified and shared responsibility of teaching and ruling, of shepherding and exercising the oversight. So these two truths belong inseparably together. The oversight or shepherding of the church belongs to a plurality of elders and to the plurality of elders belongs the responsibility of oversight and shepherding. That plurality of elders encompasses all the elders known to the New Testament, which can be referred to as teaching elders and ruling elders.

Thus a uniform picture emerges from the New Testament. From the earliest days of the New Testament church to the last letter written by Paul (from Acts 11:30 and 14:23 to 1 Timothy 3:1ff., 5:17, and Titus 1:9) and with a unified testimony from the various writers (Acts, Paul, Peter, James, the writer of Hebrews), there is agreement that there is one group of men who have the oversight, called elders or bishops, and that this oversight includes both teaching and ruling. Such evidence is an overwhelming testimony to the fact that the oversight of the church is committed into the hands of a group of men called by the New Testament elders/bishops and that their task or function includes both teaching and ruling as one unified and shared responsibility.

II. Two Orders of Elders (Preaching/Teaching Elders, and Ruling Elders)

To this clear evidence for the two offices of elders/bishops and deacons, and the task committed to the elders/bishops should be joined the emphasis upon one function for some, namely teaching, that 1 Timothy 5:17 introduces among those who serve in the office which is there designated by the official term elders (or presbyters). With this

passage we have now returned to the two functions found in the one office of elder, namely ruling and teaching, and to the fact that sometimes as here, the one function of teaching receives particular emphasis.

Although all elders are to be able to teach (1 Tim. 3:2) and thus to instruct the people of God and communicate with those who oppose Biblical teaching (Titus 1:9ff.), the 1 Timothy 5:17 passage recognizes that among the elders, all of whom are to be able to teach, there are those so gifted by God with the ability to teach the Word that they are called by God to give their life in such a calling or occupation and deserve therefore to be remunerated for such a calling and occupation. The relation between the elder especially gifted to teach and all the other elders who are to be able to teach is analogous to but not identical with that of the heightened ability of all the elders compared to that of all believers who are called on to teach one another (Col. 3:16 and Eph. 5:19). That ability to labor in the Word and teaching is described in 2 Timothy 4:1-7 as the ministry which is specifically designated by the phrase "preach the Word." Those elders especially gifted to teach labor or work hard at their ministry (1 Tim. 5:17) and like the ordinary laborers, they deserve their wages from such labor. Although any elder who devotes his time to the ruling of the church so that it becomes his calling and occupation is worthy not only of the honor of respect, but also the "double honor" of the honorarium or wages, the one whom we designate the teaching elder or the teacher among the elders is especially in view in this passage because such responsibility demands full time service in this calling and occupation.

Once it is recognized that within the office of elder there is a heightened or specialized function of teaching and preaching the Word, the insight has been provided to integrate other passages into our study, especially those which refer to teachers. Although all the references to teachers in the letters of the New Testament do not necessarily refer to those in an office in the church, those that do are most helpful. We have already seen teachers acting as elders in Acts 13:1-3 in laying hands on Paul and Barnabas (cf. 1 Tim. 4:14). Paul in two passages distinguishes the functions which he fulfilled as a minister of Jesus Christ by using the words preacher, apostle and teacher (1 Tim. 2:7; 2 Tim. 1:11). In those passages he is not describing separate and distinct offices, but rather distinguishes the functions of authoritatively announcing the good news (preacher or herald), of being the authoritative eye-witness and spokesman (apostle), and of instructing in the truth (teacher). By separating and distinguishing the functions which he fulfilled as a minister of Jesus Christ, he highlighted each aspect of his unified ministry and calling.

Similarly, when the apostle is considering the manifold gifts of the Holy Spirit in 1 Corinthians 12, he distinguishes various gifts or functions relating to offices of the church alongside of and intermingled with other gifts which do not have an office in the church in view (1 Cor. 12:28-31, cf. verses 4ff., especially v. 7). Apostles and prophets are at

one end of the spectrum and refer to offices. Tongues are at the other end of the spectrum and are regarded as a gift without reference to office.

In this list which moves from an official office at one end to an example of an unofficial gift at the other, we find two gifts mentioned which relate to the office of elder, namely, "teachers," and "administrations" ["governments" KJV] (*kuberneiseis*) (1 Cor. 12:28, NASB). [The reference to "helps" (*antileimpseis*) probably is to be related primarily to the deacons whom we see in the seven of Acts 6 performing helpful deeds in serving and caring for widows (Acts 6:1-6)]. Here the two-fold functions of teaching and ruling are now distinguished and emphasized. And the distinction is given emphasis by referring to the one gift as "teachers" rather than as teaching and numbering it as third, which puts it only after apostles and prophets. On the other hand, the word used is administrations or governments rather than that of governors, which would more exactly parallel teachers. Administrations is a broader and more general concept. The Greek lexicon of Bauer-Arndt-Gingrich states that "the plural indicates proofs of ability to hold a leading position in the church" (pg. 457).

These observations should not be surprising because these facts are quite in accord with 1 Timothy 5:17. There we noticed that among the elders, all of whom are to rule, are some "who work hard at preaching and teaching" (NASB). Paul in 1 Corinthians acknowledges the need for the gift of administrations or governments for the rule and oversight of the church. Alongside of that gift he recognizes some with the word teachers who also labor in the Word and teaching (again cf. 1 Tim. 5:17). The word "teachers" must not be regarded as an exclusive reference that separates them from those who have the gift of administrations because we have already seen that Paul can refer to himself as being not only an apostle, but also a preacher and teacher. Since therefore at least two of the gifts in the list in 1 Corinthians 12:28-31 can refer to one person, we must not let the fact that the gifts of teachers and administrations are distinguished lead us to think of them erroneously as separate offices. The evidence of the New Testament already considered has demonstrated the unity of the office of elder and the fact that it involves both functions, that is, that of teaching and of ruling (cf. again the passages cited in previous paragraphs of this study). On the other hand, we must give adequate weight to the fact that these functions can be distinguished and emphasized in both 1 Timothy 5:17 and now in 1 Corinthians 12:28-31, particularly, the function of teaching. To do justice to such distinction and emphasis we may say, as Dabney has already done, that within the one office or class of elders there are embraced two orders, that of the preaching or teaching elders and that of the ruling elders. Ephesians 4:11 provides in principle further insights into the proper correlation that this distinction brings.

Ephesians 4:11 says, "And he gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers"

(NASB). The first two groups, apostles and prophets, are the extraordinary and non-repeatable foundation offices, as we have shown earlier. The term evangelist is used only three times in the New Testament. In addition to its occurrence here, Philip, who had been one of the seven of Acts 6 is designated an evangelist (Act 21:8), and Timothy is urged to do the work of an evangelist (2 Tim. 4:5). The term “evangelists” itself provides the best definition of the work or task of the one in view, namely that he is one who proclaims the evangel, the Gospel. This is a function which may be distinguished from that of the pastors and teachers (Eph. 4:11) and seen as a specialized ministry (Philip, Acts 21:8), but at the same time it is also a function which should mark the ministry and proclamation of all those who like Timothy are called to preach the Word (cf. 1 Tim. 4:15). In view of the fact that the gift of proclaiming the Gospel and planting churches is necessary in the church until the end of the age, this ministry is permanent and not confined to the apostolic period. In view of the fact that evangelists in Ephesians 4:11 are in the list of these offices which are distinguished from the saints or believers in general (Eph. 4:12), we may properly regard them as a specialized manifestation of that office whose task is elsewhere described in similar terms to those used here, that of edifying and equipping the saints, namely, the office of elder, (Eph. 4:11,12).

It remains for us to consider the statement “and some as pastors and teachers” (*tous de poimenas kai didaskalous*). We are aided tremendously in our understanding of the offices referred to in this passage by recognizing that the pastors and teachers in the church at Ephesus are referred to in two other places in the New Testament, namely, Acts 20:17-35 and 1 Timothy 3:1-7 and 5:17. It is this triple perspective which throws light on the two terms, pastors (*poimenas*) and teachers (*didaskalous*).

Let us consider the first word, “pastors.” The Greek term means literally “shepherd” and is used in this literal sense in the New Testament of the shepherds at Jesus’ birth. Because the people of God are figuratively regarded as sheep, the one who tends, feeds and exercises oversight over them is called the shepherd in a figurative sense. This figurative usage in reference to the religious leaders was already evident in the Old Testament (cf. Jer. 2:8; 3:15; Ezek. 34:2). The figurative usage in reference to religious leaders in the letters of the New Testament is found only here in Ephesians 4:11 (Heb. 13:20 and 1 Pet. 2:25 refer to Jesus and the Gospels use it figuratively of Jesus). The solution to the question of what group is in view in the term “pastors” is to be found by recognizing that the shepherding or pastoring responsibility is given to all the elders/bishops in Acts 20:28. “Be on guard for yourselves and for all the flock (*poimniō*), among which the Holy Spirit has made you overseers, to shepherd [to feed, KJV] (*poimainein*) the church of God which he purchased with his own blood” (NASB). The verb used in Acts 20:28 “to shepherd,” “to pastor” (*poimainein*, also translated “to feed”) is the verbal form of the concept and term we are considering in

Ephesians 4:11, i.e., “pastors” (*poimenas*). The Acts passage indicates by this usage that all the elders/bishops have a shepherding or pastoral responsibility and may be designated pastors. When we ask of the Ephesians 4:11 passage, who are the pastors?, we may answer from Acts 20:28 and context, they are the elders/bishops. This answer is borne out also by the passage in 1 Peter 5:1-4 which speaks of the task of elders. Here again the task of elders in their collective capacity is described in shepherding or pastoring terms: “Shepherd (*poimanati*) the flock (*poimnion*) among you” (1 Peter 5:2; cf. v. 3, “the flock”). So we may deduce from the Apostle Peter as well as the Apostle Paul in Luke’s account in Acts that pastors equal elders/bishops. And finally, this insight is borne out by the other reference to the elders in Ephesus in 1 Timothy 3:1-7 and 5:17. To take care of the church (1 Tim. 5:5) and to rule the church (1 Tim. 5:17) is another way of saying shepherd or pastor the church, and taking care of and ruling the church is presented in 1 Timothy 3:5 and 5:17 as the task of bishops/elders as a whole. We may conclude that the pastors in view in Ephesians 4:11 are all the elders/bishops.

We must now turn our attention to the term “teachers” and its relationship to pastors in Ephesians 4:11. In the grammatical construction of the entire statement of Ephesians 4:11 each of the positions named has the definite article “the” before it, except for the term teachers. The list would read in a literal translation as follows: “And he gave *the* apostles, and *the* prophets, and *the* evangelists, and *the* pastors and teachers.” The effect of omitting the definite article “the” before teachers is that it groups pastors and teachers together in one class or category. (In Greek grammars this is called the Granville Sharp rule). Rather than reading “the pastors, and the teachers,” the statement reads “the pastors-and-teachers.” In effect, we may say that the apostle regards the teachers as belonging to the class or category of pastors. But at the same time, and especially in the light of 1 Corinthians 12:28-31, the teachers are a specialized and emphasized order within that larger class. And this is exactly how he has spoken of elders in 1 Timothy 5:17. 1 Timothy 5:17 states that among that larger group of elders, all of whom rule, there are those who labor in the Word and teaching. What the apostle Paul has said in 1 Timothy 5:17 is now said in Ephesians 4:11 by the expression “the pastors and teachers.” All elders are pastors. Among the elders, all of whom have a pastoral or shepherding responsibility, there are some who labor in the Word and teaching whom the New Testament calls teachers as here, or as those who preach elsewhere. That pastor/elder is a preaching or teaching pastor/elder. Here again, to use Dabney’s terms, we have two orders and one class or office. The one class or office is that of pastor/elder/bishop. The two orders within that one class are teaching or preaching pastors/elders on the one hand and ruling pastors/elders on the other hand. The non-repeated definite article “the” tightly joins the two orders together as one class or office. The word teachers added to that of pastors indicates a specialized ministry among that of the pastors/elders.

Why then was the term “evangelist” separated from that of pastors and teachers? Because the activity of evangelists, as important as it is to the work of the church and the eldership, is not so intrinsically a part of the work of the eldership in reference to its role as pastors of the flock that it should be given as a definite aspect of pastoring as teaching was. To be an elder in reference to the flock is by definition to be one of the pastors of the flock. And pastoring the flock involves of necessity that some at least must labor in the Word and teaching and be teachers. But pastoring the flock does not involve intrinsically evangelists. Evangelists are gaining lost sheep, not caring for saved and gathered ones. So the apostle has placed that aspect of eldership, evangelists, in a separate category and recognizes that some have special gifts for that task.

The New Testament makes a distinction within the one office of elders of some who labor in teaching the Word. The church through the ages has been faithful to the New Testament when it has done the same. When we inquire further about the duties and responsibilities of those among the elders who are laboring in the Word and teaching, the teaching or preaching elders, we must not only return to the passages about elders and bishops in general, but also consider those passages referring to Timothy and to Paul who were involved in this particular aspect as fellow-elders who were laboring in the Word and teaching in the capacity of teaching or preaching elders (cf. 1 Cor. 9; 2 Cor. 3, 4, 5; 1 Tim. 4:6-16; 6:11-16; 2 Tim. 1:3-14; 2; 3:10-4:8).

Therefore, the church which seeks to be faithful to the New Testament will seek to keep in perspective and balance the unity of the office of elders/bishops, which when joined by the deacons leads the New Testament to speak of the permanent offices of the church as just these two, and also the distinguishing function given to some among the elders by means of a particular gift of teaching and a corresponding activity. This will mean that all the elders rule together and are together responsible for the teaching of the church. It will also mean that of that plurality some will be more gifted by God to teach than the others and therefore in distinction from those others will make that ministry their vocation, whereas the others possessing the same authority will remain in other vocations while they share in the oversight. The unity and parity within the one office of elder helps to foster the mutual submission to one another, which in turn helps to preserve the humble servant quality of the eldership, and, at the same time, the unique Lordship of Christ. The recognition of differing manifestations of gifts, especially in that of teaching, within the unified eldership exalts the sovereignty of Christ's Lordship, who gives gifts as He will for the good of His church, and helps to ensure that the most needed gift of teaching Christ's Word will have full emphasis and free course in His church. By this, His Word of instruction and the enabling of His Spirit, Christ orders and edifies His people, the church, the body of Christ.

A BRIEF FOR CHURCH GOVERNORS IN CHURCH GOVERNMENT

Edmund P. Clowney

The process of revising the Form of Government of the Orthodox Presbyterian Church has sharpened again an issue that was debated more than a century ago by James H. Thornwell and Charles Hodge. This issue is sometimes spoken of as the choice between a "two-office" or "three-office" view of Presbyterian polity. Our Form of Government now declares, "The ordinary and perpetual officers in the church are ministers, ruling elders, and deacons" (Ch. III, 2). This position was defended by Hodge against the so-called "two-office" view that would group ministers and elders together as teaching elders and distinguish them from deacons.

To ask only how many offices there are is to invite confusion. There are, after all, those who would find only two offices after grouping ruling elders and deacons together as over against ministers. Furthermore, *The Form of Presbyterian Church Government* prepared by the Westminster Assembly defines what is now called the "three-office view" by speaking of no less than seven "offices":

"The officers which Christ hath appointed for the edification of his church, and the perfecting of the saints, are, some extraordinary, as apostles, evangelists, and prophets, which are ceased. Others ordinary and perpetual, as pastors, teachers, and other church-governors and deacons."

This statement puts seven "offices" in two classes, the "extraordinary" offices that have ceased and the "ordinary" that are permanent. It also distinguishes pastors and teachers within a broader classification of church governors.

The issue is not the number of offices but whether all those who exercise ruling authority in the church must have the gifts for the public ministry of the Word. Does the New Testament require that all who exercise gifts for government in the church must be endued with the gifts for the public ministry of the Word?

To answer this question, we cannot turn to the New Testament to find a "little black book" of church order. None of the books of the New Testament have the form of the "Manual of Discipline" of the Dead Sea community. The New Testament teaching concerning church order is given in the course of the unfolding of revelation in the apostolic age. The inspired authors do not provide any rule-book, but deal with particular problems in the circumstances in which they arose. Nevertheless, they do express principles and commandments of Christ that have perpetual authority in Christ's church. To understand their teaching we must interpret what they say about church order with the same exegetical care we would use for other passages of Scripture. We understand, for example, that the doctrinal topics treated by Paul in 1 Corinthians are

chosen with a view to meeting the immediate needs of that church. We know that this epistle does not cover the whole range of Christian teaching. In the same way, what Paul says about the exercise of gifts is addressed to the situation at Corinth. The same applies to the Pastorals, although the situations in view are somewhat more general. When Paul lists the fruit of the Spirit in writing to the Galatians (Gal. 5:22f.), we cannot assume that he is giving an exhaustive list. He may be emphasizing those fruits that are particularly important for the Galatians to appropriate. So also when Paul lists the gifts exercised in the church, he may be thinking of the situation in Corinth. He is not necessarily listing all gifts or offices. The same would apply to his description of the requirements for a particular office in the Pastorals. Paul may be emphasizing those requirements that are most necessary in the situation. Just as doctrinal terms are used with flexibility of meaning—think of the use of the word “regeneration” in Matthew 19:28 and Titus 3:5, for example—so terms for gifts and functions are flexibly employed. The term *diakonos*, for example, may be used to describe any disciple of Christ as His servant (John 12:26), or it may be used of officers in general (1 Peter 4:10—verb form, but note use of *oikonomos*), of deacons in a narrow sense, exclusive of bishops (Phil. 1:1; 1 Tim. 3:8), or of ministers of the gospel, with their ministry of the Word particularly in view (Rom. 12:7; Col. 1:23; 1 Cor. 3:5; 1 Thess. 3:2; 2 Tim. 4:5). Clearly the gifts that Paul exercised as a *diakonos* cannot be required of the *diakonos* of 1 Timothy 3:8.

The form in which Scriptural revelation is given shows the wisdom of the Spirit, and leads the church into wisdom. The forms of government in the church reflect the fullness of Christ’s dwelling in the church by the Spirit. We do not have a mechanical legalism in church government; that would contrast strangely with the nature of the church and of salvation in Christ. Rather, in church order as in doctrine all is centered upon Christ and the varying details are to be understood by the applications of the central principles of the kingdom.¹

In church order, therefore, as in doctrine, we must begin with the Old Testament revelation. Only from the Old Testament as background and foundation can we understand the new form of the people of God ordered by the incarnate Christ.

I. The function of rule was the distinct characteristic of the O. T. eldership.

Even before the appearance of Israel as a nation we find elders in the O. T. The *zāqēn* is a venerable leader, often a noble or an administrator. Originally the term meant one who wears a beard, a mature man, then an older man (Judges 19:16).² Seniority and authority are closely joined in patriarchal society. The heads of families and clans exercise authority commensurate with their status. We read of elders in ancient Egypt (Gen. 50:7) and in other nations (Num. 22:7). They appear through the whole history of Israel.

We find Abraham's servant (presumably Eliezar, Gen. 15:2) described as "the elder of his house, that ruled over all that he had" (Gen. 24:2. The LXX has *tō presbuterō tēs oikias autou, tō arkonti pantōn . . .*). There are elders of the land (1 Kings 20:7-8), of cities (Deut. 19:12, Josh. 20:4), of Judah (1 Sam. 20:26), of Israel (Ex. 12:21) and of other communities.

The elders often represent the people in political or religious activity. Moses gathers the *elders* and speaks to the *people* (Ex. 3:16; 4:29).³ The elders speak and act on behalf of the people—asking for a king (1 Sam. 8:4), entering into covenant (2 Sam. 5:3; Ex. 24:1ff.). Moses and Joshua associate the elders with them as a governing council (Ex. 3:18; Deut. 27:1; Josh. 8:10; cf. 2 Sam. 17:4, 15; 1 Kings 20:7ff.). In the exile they provide a continuing government for the community (Jer. 29:1; Ezek. 8:1; 14:1; 20:1, 3).

Very often the elders function as a judicial body (Deut. 19:12; 21:3, 19; 22:15ff.; 25:8; Josh. 20:4). They are linked with other officers such as princes (Judges 8:8ff.), but their natural position in the community joins them to the people.

At the time of the exodus the "elders of Israel" formed a definite body of men whose authority was recognized. The Septuagint translates "the elders of Israel" as "the senate of Israel" (*hē gerousia Israel*—Ex. 3:16-18; 4:29; 12:21).⁴ Through the elders in Egypt the ordinance of the passover was given to the "whole assembly of the congregation of Israel" (Ex. 12:3, 6, 21).

At Sinai 70 of the elders were brought up the mountain to feast in the presence of the Lord (Ex. 24:1, 9-11; they are also called "nobles" *'asilē*, LXX *epilekton*.) Later the national eldership was formally organized to assist Moses in judicial and administrative tasks (Num. 11). Moses is told to assemble to the Lord 70 men already acknowledged as elders of the people and "officers" (Num. 11:16). This term (*shāṭar*) is used in Exodus 5:6 as parallel to "taskmasters." The Septuagint translates it by "scribes," *presbuteroi tou laou kai grammateis autōn*.)

They are given a portion of the Spirit that is upon Moses to assist him in bearing the burden. With the resting of the Spirit on them they prophesied, but it is noted that this gift was not continued. (We may compare this with Saul's prophesying when anointed with the Spirit.) When Joshua wanted to stop Eldad and Medad from prophesying in the camp, Moses replied: "Would that all Jehovah's people were prophets, that Jehovah would put his Spirit upon them" (Num. 11:29).

It is plain that these elders do not become prophets; they are not of those who will be raised up "like unto Moses." Neither are they teaching priests or Levites. Yet they receive of the Spirit for their tasks of administration and judgment, and initially the presence of the Spirit is manifested through ecstatic utterance. At the same time, Moses longs for a future of universal prophetic blessing among the people of God.

What is striking about the place of elders in the Pentateuch is the way in which those who naturally exercise authority by their seniority, family

position, or leadership are given ruling responsibility within the covenant. This puts great emphasis on their representative function. They are "elders of Israel" or "of the people"—put forward among them and exercising authority over them.

Following the exile an aristocratic nobility seems to have continued the functions of a national eldership in Israel.⁵ In Ezra and Nehemiah, lists of nobles who are "heads of their fathers' houses" are given (Ezra 8; Neh. 7). The system of local city elders seems also to have continued (Ezra 10:7-17). The roots of the Sanhedrin "council of elders" carry back into the Persian period.⁶ In the Sanhedrin at the time of Christ lay nobles in distinction from both the priests and the scribes had a seat and a voice.⁷ Each Jewish community had its council of elders or presbytery (Luke 7:3).⁸ (After the destruction of Jerusalem, the Sanhedrin of Jabneh was formed of 72 members, but these elders were all scribes.)

Luke describes the officials who accost Christ in the temple as "the chief priests and the scribes with the elders" (Luke 20:1). This is the usual order in the New Testament for stating the membership of the Sanhedrin (Mark 11:27; 14:43; 15:1; Matt. 27:41). The order is sometimes varied (Mark 8:31; 14:53; Matt. 16:21; Acts 4:5) and the scribes are sometimes omitted (Matt. 21:23; 26:3; 27:1, 3, 12, 20; 28:11f.; Acts 4:8, 23; 23:14; 25:15). Elders and scribes are also mentioned (Acts 6:12). The elders are called "elders of the people" as in the Old Testament (Matt. 21:23; 26:3, 47; 27:1).

We find, therefore, that the *presbyteroi* may mean all the members of the council, or the non-priestly members, or the lay elders in distinction from both priests and rabbis. At the same time, the term may be used to describe the rabbis particularly. In Matthew 15:2 we find the phrase "the tradition of the elders." Here the reference is to the scribal teachers. The honored older scholars were called elders, and their pupils "sons of elders." In the Mishna, "elder" is used commonly for ordained scholars. The tendency to restrict the title to rabbis represents a departure from the use in the Old and New Testaments.

II. New Testament church government is developed against the Old Testament background.

The government of the New Testament church developed out of the Old Testament background. This follows from the way in which Christ ordered His "assembly" from the beginning. The people that He gathers to Himself are the people of God, the "little flock" of the latter days (Luke 11:32). They are the renewed remnant promised by the prophets who foresaw the blessings of God's coming to raise up the tabernacle of David that was fallen and to gather in the Gentiles to the revelation of His glory (Acts 15:15-18). Jesus's limitation of His ministry to the "lost sheep of the house of Israel" (Matt. 10:6; 15:24) is not in conflict with His post-resurrection commission, sending His disciples to the ends of the earth (Matt. 28:18-20). He Himself is the true David, the Seed of Israel, the Second Adam, Son of Eve and Son of God. He reveals

Himself as the Messiah and redeems His people, establishing the twelve as the apostles of a New Israel, His witnesses to Jerusalem, Judea, Samaria, and the lands of the Gentiles.

The church is aware of its calling as the new and true Israel (1 Pet. 2:9, 10; Eph. 2:12, 13, 19, 20). Jesus's disclosure of the new structure of the church under apostolic authority (Matt. 16:18, 19; 18:15-20) teaches continuity as well as renewal. It is *His* church, but "church" is an Old Testament term: the assembly of the people of God. He gives the keys of the kingdom of heaven, but the binding and loosing process is already familiar in the doctrinal and ethical discipline of the synagogue.

The new authority of the apostles does not remove representative disciplinary rule in the church. The process of discipline described by Jesus in Matthew 18:15-20 corresponds so closely to the synagogue procedure that some have supposed Jesus to be speaking of the current synagogue rather than the future church. This is not the case; the church that binds or looses with heavenly sanction is composed of disciples of Christ ("ye," v. 18). It is clear, then, that Jesus instituted disciplinary measures in a pattern close to the synagogue form. The two witnesses Jesus speaks of were required in the Old Testament law (Deut. 17:6; 19:15). The "two or three" gathered together in Christ's name to judge of an offense would, in Jewish usage, most naturally be elders.¹⁰ When matters were brought for judgment to the "assembly" they would be determined not by popular vote, but by a session of elders of the people, carrying out judgment before God and the people (e.g., Deut. 19:17). Jesus does not isolate the apostles from the fellowship of brethren. Their unique calling as apostles does give them a distinctive role in founding the church. Yet in that church they also function with others to order the discipline of a community of brethren. Christ's Word is their rule, they judge in His presence by the Spirit; but they follow familiar procedures of brotherly discipline and government. The association of apostles and elders in the Jerusalem church follows most consistently and naturally from the assumptions of our Lord's teaching in Matthew 18.

Just as Christ's teaching assumes the continuance of official witnesses and judges in the church after the synagogue model, so does His express instruction promise the function of scribes in His kingdom. He contrasts "*their* scribes" with teaching in the church, and promises the coming of "scribes of the kingdom" (Matt. 23:34, cf. 7:29 and 13:52).

The church developed after Pentecost in close relation to the form of the synagogue. The worship of the church included the reading and exposition of the Scriptures, the singing of praise, the use of blessings and prayer—all elements of the synagogue service. The church cared for the poor with new zeal, but the synagogue, too, had recognized that responsibility.¹¹ Both in Jerusalem (where there were Hellenistic as well as Judaic synagogues) and among the Gentiles, the N.T. church came into existence almost as another form of the synagogue. Christ gave His church a radical message of fulfillment and a new life in the Holy Spirit, but the new form of the people of God had been prepared for by the

community structure of dispersed Israel, the synagogue.

At the same time, the church as the new "nation" showing forth God's praises had parallels to the national order of Israel. In Acts 15 the apostles and elders meeting in Jerusalem function in a way more like the Sanhedrin than a local synagogue. All this does not deny the distinctive form as well as the new meaning of the church—the change brought about by the termination of the priestly office is a simple case in point—yet we cannot understand the forming of the church without taking account of the Old Testament background and the development of the synagogue.

Because of this we can find only one natural way of explaining the first reference to *presbuteroi* in the church of Acts (Acts 11:30). Luke has given no account of the establishment of any new position of "elder" in the church. He simply reports that relief for the Judean poor was brought from Antioch by Barnabas and Paul and given to "the elders." Since the many references to "elders" in Luke and Acts previously are to the eldership of the old Israel, we cannot escape concluding that these officers of the Jerusalem or Judean church function in a similar manner.

This conclusion holds even if the choosing of the seven in Acts 6 represents not the first appointment of deacons in the narrow sense, but the first differentiation of office in the church. In that case, the seven could have been called "presbyteroi" in an inclusive sense, and their administrative duties could really include the management of a famine offering. But if it is a continuation of the group that began with the seven that Luke calls "presbyteroi" in Acts 11:30, we are still given to understand by his undifferentiated use of the term that their duties and position were such as to make it an appropriate title.

This continuity of terminology is easy to understand, particularly since the office was familiar in the synagogues of the Dispersion.

III. New Testament church office develops distinctively.

The church of the New Testament is the Old Testament people of God renewed by Christ. There is continuity, but continuity that is transformed by Christ. Does that transformation require us to hold that all New Testament church governors must possess the gifts of teachers?

Certainly the great change in the pattern of government among the people of God is brought about by the fulfillment of all office in the mediatorial calling and work of Jesus Christ. As the heir to the throne of David, He is the final king of the theocracy. His enthronement at God's right hand with all power in heaven and earth fulfills all the promises made to David with unimaginable fullness, reality, and glory. For the reason that He is the one Lord, Master, and King, no other man may exercise kingship over the people of God as such but Christ alone (Matt. 20:25-28; 23:10; 1 Pet. 5:3,4). The rule that is exercised in His name is therefore ministerial, a form of service among brethren. This transformation of ruling power points in the direction of community responsibility, representation, and fellowship, all important aspects of the rule

of elders in the Old Testament and in the synagogue. Because Christ is King there are to be no kings in the church, but Christ's kingship gives a peculiar importance to the representatives of the brethren joined to exercise the government and discipline of the community of sons.

Similarly, Christ is the final Priest, a royal Priest after the order of Melchisedec whose person and office is described in the Book of Hebrews. The uniqueness of his priestly office fulfills the mediation that was typified by the Aaronic priesthood of the tabernacle and temple. In the Judaism of Christ's time, and even in the Dead Sea community, the ruling priesthood exercised the highest authority. The rule of priests is conspicuously absent from the New Testament church, even though many priests were converted to the faith. We may conclude, then, that the transformation of ruling authority through Christ's mediatorial work removed any hereditary transmission of power and cultic hierarchy. The new people of God is a nation of priests who share access to the heavenly sanctuary in Christ and who exercise toward one another a fellowship of concern and care. Again the shift of the exercise of authority is to the community under Christ.

With respect to Christ's prophetic work the situation is quite different. First, it is clear that the title or office of prophet is not directly assigned to Christ as is that of King and Priest. To be sure, God who spoke to the fathers through the prophets has also spoken through His Son, but mark the contrast of that very passage (Heb. 1:1). Christ speaks as did the prophets, but He is more than a prophet; He is the Son. The multitudes who regarded Christ as a prophet fell short of the distinctively Christian faith of Peter's confession (Matt. 16:14-17). For Christ to call prophets in His church does not call in question His own mediatorial role as would be the case if He called kings or high priests. Christ is the Unique Logos, the Light, the Son who knows and reveals the Father, but since He is so much more than a prophet it is not unfitting for him to endue prophets and apostles to give His Word to the church.

Men with prophetic gifts minister Christ's Word with authority, yet they are not originators of the Word; the authority is ministerial, not theirs, but Christ's. Therefore the apostolic ruling authority is shared with elders in the church at Jerusalem. The church is founded upon the apostles and prophets, since Christ's Word given through them is the basis of the church. But apostles and prophets are not the sole governors of the church, as though the governmental decisions had to be made by new revelations received by inspired men. The almost astonishing way in which the apostles join themselves with the elders as brethren in the Jerusalem decision of Acts 15 indicates that apostolic inspiration is not a prerequisite of rule in the church. Whatever may be the relation of teaching and rule, rule is not to be exercised solely by prophecy.

We find then, that while historically the transition of form from the synagogue to the church may seem easy and smooth, the change is greater than appears, for all office passes through Christ. He is the final King, Priest, and Revealer of the Father and the offices He establishes

are not identical to those He fulfills. The outward changes are notable: no king or priest is given to the church, and even apostles and prophets have a *foundational* ministry, completed when the whole Word of Christ is communicated to His church.

The offices that exist among the new people of God are constituted by Christ's gifts. As Paul shows in Ephesians 4, the risen Christ gives the endowment of the Spirit and equips men for the ministry of the Word in His church.

In view of the complete renewal of the people of God in Christ and the fullness of Spiritual gifts granted to the church, how are we to understand the close similarities between the church and the synagogue (for example, in Matthew 18), and between the Sanhedrin and the council of Acts 15?

First, we must not ignore God's providential preparation for the establishment of the New Testament church. When Peter addresses the Christian church as the "dispersion" (1 Pet. 1:1), he is touching on an important point. The scattering of the exile and the diaspora that grew out of it was providential preparation for the missionary spread of the New Testament church. Further, the synagogues of the dispersion were centered about the Word of God (and in a Greek version). The forced removal of the Jerusalem throne and sanctuary from the regular pattern of their life and worship prepared for the form the renewed people of God must take.

Again, there is in the new form of the church the realization of an ideal that was already expressed in the brotherhood of ancient Israel. The structures of office are not destroyed, they are fulfilled. Christ provides in reality the King and Priest who could only be foreshadowed by David and Aaron. When He fulfills these offices, the real brotherhood of God's people as the redeemed of the Lord emerges.

The brotherly care and provision is expressed in deaconal ministry and in the office of the deacon. The brotherly instruction and admonition finds expression directly and in the teaching of those with particular gifts for the edification of the brethren (Eph. 4). Brotherly discipline is exercised directly but also through the good offices of recognized brethren who are witnesses and judges (Matt. 18; 1 Cor. 6).

To be sure, Christ fills the church with an abundance of gifts through the Spirit. Some were granted for the initial founding of the church: the prophetic ministries, gifts of healing as signs, speaking in tongues. Even gifts of permanent necessity among the brethren were often accompanied by signs, or were heightened. For example, a man with gifts for teaching might also have prophetic endowment. We find the *Didache* urging that bishops and deacons be honored with prophets and teachers (15:1,2). This may reflect the need of recognizing the ministry of men who are qualified for their office but lack some of the richness of endowment that abounded in the apostolic age.

An example in point is the evangelistic ministry of Stephen and Philip, two of the seven. The wisdom they possessed found expression in the ut-

terance of the gospel. Philip and Stephen are both endued as teachers and preachers; in addition Stephen performed signs and wonders (Acts 6:3, 8, 10; 21:8). The ministry to which they were called, however, is concerned with "tables" and contrasted with the service of the Word of God for which they freed the apostles (Acts 6:2). Evidently, in the richness of Christ's bestowal, the men who first relieved the apostles in deaconal ministry were "over-endowed" for the immediate tasks they performed. If the earliest "deacons" were also evangelists, how likely it is that the first presbyters of the church should also be men among the brethren endued with wisdom that found expression in teaching as well as in giving counsel and judgment.

Still, it is worth remarking that in all of this there is no evidence that the transformation of office brought about by Christ's mediatorial work removed the role of men of wisdom to judge between brethren and carry forward the disciplinary fellowship of the community.

The New Testament emphasis on the teaching function in no way detracts from this. The Ephesians 4 passage, for example, describes only those offices that minister the Word of Christ for the edification of the church, yet the passage presents a picture of the church that grows through the working in due measure of each several part, as a "joint of supply." In the mutual functioning of the whole body there is ample allowance for a rich diversity of ministrative and "administrative" gifts.

IV. Is the ruling function separable as a distinct "office" in the New Testament?

As we have seen, the New Testament's teaching about office unfolds in the context of the history of redemption. If the New Testament recognizes in principle the need for, or the gifts of, disciplinary government in Christ's church, then the recognition by the church of such gifts must follow, for gifts of this kind require public recognition for their proper exercise.

As a matter of fact both the distinct need and the distinguishable gift are recognized in the New Testament. The gift of rule is distinguished from other gifts of importance for the church in Romans 12:8 and 1 Corinthians 12:28.

In the first passage, Paul, in a series in which he speaks of teaching, exhorting, and showing mercy, also mentions rule: "he that ruleth, in diligence" *ho proistamenous en spoude*.

In this context Paul is describing how the new people of God are to live together in a transformed pattern that is well-pleasing to God. How ought a man to think of himself in relation to the other members of the community? He is not to think of himself too highly, that is, he is not to conceive of his status and role as being too important, but rather he is to assess it in terms of the gift of grace that he has received. This gift Paul calls "a measure of faith" that God has distributed to each man (*ho theos emerisen metron pisteos*, v. 3). Paul describes his own status and authority in terms of his gift, "I say, through the grace given me" (v. 3).

(Paul often used this phrase: Rom. 15:15; 1 Cor. 3:10; Eph. 3:2. See especially Gal. 2:6-10). Every Christian has his calling according to the grace given him (Eph. 4:7; 1 Pet. 4:10; 1 Cor. 1:4, 7; 7:17). In Romans 12 Paul is emphasizing that the *charism* that determines a man's status and function in the community is a gift of God's grace (Rom. 12:6). God distributes, apportions, to each Christian his "lot" both in his gifts and in his providence. Paul would not "glory beyond our measure, but according to the measure of the providence which God apportioned to us as a measure" (2 Cor. 10:13; cf. 1 Cor. 7:24). The "proportion of the faith" in Romans 12:6 therefore refers to this measure of the gift of grace (v. 3). In these verses Paul is listing functions in the community and gifts of grace that provide the measure of faith adequate to each of the functions. The functions are viewed objectively: Paul has said that all the members do not have the same *praxis* (v. 4). He then goes on to list these "occupations" and the gifts that qualify for them:

<i>ehontes de charismata</i>	<i>kata ten</i>	<i>charin ten dotheisan ktl</i>
<i>eite propheteian</i>	<i>kata ten</i>	<i>analogian tes pisteos</i>
<i>eite diakonian</i>	<i>en te</i>	<i>diakonia</i>
<i>eite ho didaskon</i>	<i>en te</i>	<i>didaskalia</i>
<i>eite ho parakalon</i>	<i>en te</i>	<i>parakleseis</i>
— <i>ho metadidous</i>	<i>en —</i>	<i>haploteti</i>
— <i>ho proistamenous</i>	<i>en —</i>	<i>spoude</i>
— <i>ho eleon</i>	<i>en —</i>	<i>hilaroteti</i>

The relation between the function and the gift is close, yet even the *diakonia* pair is not tautologous. Paul is saying that *diakonia* as a charismatic function is to be exercised in the grace of *diakonia* as a charismatic gift. (Because of the position of *diakonia* in the list it seems likely that the ministry of the Word is in view. If so, a general description of this ministry and two more specific forms of it are included in the list. "Teaching" may be compared to 1 Corinthians 12:28 and Ephesians 4:11 where teachers are mentioned in lists of office-bearers.)

How do these various functions relate to what we speak of as office in the church? The question of status is certainly in view. The section begins by speaking of how to make a sober comparative evaluation of one's place. A man's "standing" cannot be a matter for pride, for "what hast thou that thou hast not received?" (1 Cor. 4:7).

Each distinguishable gift is surely to be exercised and through its exercise a man's function and position are determined. Apparently all of the gifts in this list qualify for functions that would be publicly recognized.

Do all the functions then define separate offices? If we define office as a function that requires public recognition for its proper exercise, the answer is, Yes. This is not to say that we could not group very similar functions under a broader and more general name for "office." We may, for example, describe as "deacons" both those who give with the grace of liberality and those who show mercy with the grace of cheerfulness. But the recognized exercise of one of these distinguishable func-

tions would constitute the ministry of a deacon. Moreover, if someone had the manifest grace to minister to the sick, but was not well endued for the financial management of funds for the poor, there could be no question of withholding public recognition for the reason that both gifts were not in evidence.

If, as a matter of fact, the description “deacon” is applied to those who are recognized by the church in a variety of ministrative functions and a similar situation exists with respect to the ministry of the Word, we must conclude that an official title cannot be pressed to demand all the gifts and functions that could be described by it in the case of everyone who bears it.

Thus a man might be an “encourager,” able to exhort in the Word with much profit, rather than a teacher able to expound with skill the doctrines of the faith. He could properly be called a minister of the Word without being required to show the gift necessary for one who would be properly a teacher.

Again in 1 Corinthians 12:28 the ruling gift is distinguished. Here once more the apostle is relating the exercise of different gifts to the place in the church of those who minister them.

At this point it is useful to collate and classify the terms for office or function used by Paul in the related passages, 1 Cor. 12:8-10, 28, 29, 30; Romans 12:6-8; Ephesians 4:11. (The last passage, because of the context, lists teaching offices only.

Collation of Offices or Functions in

2 Corinthians 12:8-10, 28, 29, 30; Romans 12:6-8; Ephesians 4:11

Teaching Gifts and Offices

<i>propheteia</i>	1 Cor. 12:10; Rom. 12:6	<i>apostoloi</i>	1 Cor. 12:28,29; Eph. 4:11
		<i>prophetai</i>	1 Cor. 12:28,29; Eph. 4:11
		<i>euaggelistai</i>	Eph. 4:11
<i>diakonia</i>	Rom. 12:7	<i>poimenes</i>	Eph. 4:11
<i>didaskalia</i>	Rom. 12:7	<i>didaskaloi</i>	Eph. 4:11; 1 Cor. 12:28,29;
<i>paraklesis</i>	Rom. 12:8		Rom 12:7
<i>logos sophias</i>	1 Cor. 12:8		
<i>logos gnoseos</i>	1 Cor. 12:8		

Administrative Gifts and Offices

<i>kuberneseis</i>	1 Cor. 12:28
<i>ho proistamenous</i>	Rom. 12:8
? <i>diakriseis pneumaton</i>	1 Cor. 12:10

Ministrative Gifts and Offices

<i>pistis</i>	1 Cor. 12:8 [faith in prayer to heal sick?]	
<i>charismata iamatōn</i>	1 Cor. 12:28, 30	
<i>energēmata dunameōn</i>	1 Cor. 12:10	<i>dunameis</i> 1 Cor. 12:28,29
<i>antilempseis</i>	1 Cor. 12:28	
<i>ho metadidous</i>	Rom. 12:8	
<i>ho eleon</i>	Rom. 12:8	

Liturgical Gifts

<i>gene glosson</i>	1 Cor. 12:10, 28, 30
<i>hermeneia glosson</i>	1 Cor. 12:10, 30

None of these passages purports to give an exhaustive list of functions or offices in the church. Because one purpose is to show the diversity of gifts and functions it would be understandable if strikingly different gifts were cited in random order. But as a matter of fact a high degree of consistency appears in the ordering of the functions as well as in a kind of grouping of the functions. In the two passages where apostles are named, they are named first and the office is said to be first in 1 Corinthians 12:28. Prophets are next in two of these passages (1 Cor. 12:28; Eph. 4:11), and stand before other offices in Romans 12:6.

From the collated lists, teaching gifts and offices and ministrative gifts and offices are clearly discernible. The teaching gifts take the precedence, and the Ephesians passage is limited to them. In the two principal passages setting forth the wider range of "official" gifts there is mentioned, along with gifts of teaching and diaconal ministry, administrative gifts. The mention of "governments" (*kuberneseis*) in 1 Corinthians 12:28 strongly supports the use of the participle *proistamenos* in Romans 12:8.

In the Corinthians passage there is an even greater emphasis on the separability of the functions named and of the gifts that endue them. Not one of these gifts is possessed by all Christians. There are greater and lesser gifts, and it is right to desire the greater. Offices are plainly in view: a man is distinguished and described in terms of his particular gift, calling, function: "God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then . . ." (1 Cor. 12:28). No doubt it would be unwarranted to assume that after *epeita* "then" Paul continues a strict order of precedence. Because he does not list all offices there would seem to be more than rhetorical significance in the shift from enumeration to a more general order. It does seem to be of importance that Paul places the gift of tongues last on the list. But for the purpose of our inquiry it is of great significance that "governments" are listed after "teachers" in a list which insists on the distinguishability of the offices and indeed an order of importance ("greater") in the gifts. The gift of rule is distinguishable, it may be described in terms of its exercise ("officially") and that in a context that includes the classification and ranking of offices.

Again we must remember that the issue is not the name of an office. Men engaged in quite different ministries could well be called "deacons" and be required to manifest the faithfulness and personal holiness needed for all such ministry. The question is whether a man with gifts for rule who is not endued as a teacher can exercise his gift in the church. For him to do so, of course, he must have public recognition. The separate listing of the ruling gift in these two passages gives us the answer to this question. By giving these gifts and requiring that they be recognized and used, God hath set in the church apostles, prophets, teachers and the other stewards of His gifts.

Another passage from the pastorals clearly supports the separable exercise of the ruling gift. In 1 Timothy 5:17 those who engage in rule are

distinguished from those who also labor in the word and doctrine. Again, the fact that both groups can be called *presbuteroi* by no means demonstrates that their office is identical. To begin with, it is not clear that the word in 1 Timothy 5:17 is used of office rather than of age. All agree that the preceding use in verse one applies to age. In the whole intervening passage Paul is discussing the place and responsibilities of older and younger men and women in the church. It is possible that the older widows who are enrolled (v. 9) and assisted (v. 16) by the church function as deaconesses; at least they are recognized by the church for ministry in the light of a history of good works and benevolence.

In this setting it is most natural to interpret 1 Timothy 5:17 in this way: "We have been considering the older women who are widows, their service and support. Now let us return to the older men who are not to be treated without respect (v. 1) but are to be honored. Those who rule—and, of course, who rule well!—are to be counted worthy of double honor. They are worthy of honor as the seniors of the church, but they are also worthy of an honorarium for the work of rule they perform—the laborer is worthy of his hire! This is especially true in the case of those rulers who also labor in the word and in teaching."¹²

But it is not critical for our question whether *presbyteroi* in 1 Timothy 5:17 means older men or elders as recognized officers. We know from the use of the term in the Gospels and Acts that it is general enough to describe both scribes who are official teachers of the law and elders of the people who are not teachers.

What is pivotal for the definition of office is the actual function. From this verse we learn that there are good rulers who labor in teaching and other good rulers who do not. (Surely we cannot find the distinction in the force of *kopiontes*, as though Paul were saying that the well-ruling elders all taught, but only some really *labored* at it. Paul naturally uses this term to describe the labor of gospel teaching: 1 Tim. 4:10; 2 Tim. 2:6; Gal. 4:11; Phil. 2:16.)

We must ask, then, Why do some rulers labor in word and teaching while others do not? The answer, in the light of the other passages we have examined, is plain enough. Some are teachers and others are not. Some have the teaching gift, others do not. Some are "scribes of the kingdom," others are elders of the new Israel who do not have teaching endowment.

In the light of what Paul says to Timothy about "stirring up the gift of God" that is in him and about filling his ministry to the full; in the light of his sharp command to Archippus, "Take heed to the ministry which thou has received in the Lord that thou fulfill it" (Col. 4:17); in the light of the necessity that his own gifts laid upon him, is it conceivable that he would account men worthy of double honor who had teaching gifts but did not labor in the word and in doctrine? No. Only one answer fits the Pauline theology, an answer that is completely consistent with the Biblical pattern of the office of the elder of the people. There are those rulers who are not teachers, who govern with gifts of wisdom but do not

labor in the communication of the Word of God.

If the clear distinctions of these passages be admitted, a question may be raised. How is it that we do not have more abundant evidence of the distinct ruling office in the church? The answer seems to lie in the richness of the gifts showered on the apostolic church. Just as at least two of the seven had gifts of evangelism, so, no doubt, most of those with ruling gifts were also endued with teaching gifts. It may be significant that the clearest differentiation of between rulers who taught and those who did not comes in the pastoral epistles.

Certainly this seems to account for the situation at Corinth. We know that as a result of Paul's apostolic labors this church came behind in no gift (2 Cor. 12:13). We are therefore rather surprised by Paul's plea for a structure of judgment in the church to obviate the practice of carrying disputes between Christian brethren before heathen magistrates (1 Cor. 6:1-6). Paul rebukes the whole church for this, but note that he does not expect cases between brethren to be decided by vote of the whole congregation. He assumes that saints can be chosen to judge of these matters. Ironically he urges that tribunals to deal with the affairs of this life could be composed of the least of the saints—men of no account in the church ("If ye have tribunals pertaining to this life set them to judge who are of no account in the church" 1 Cor. 6:4).

Of course, Paul is shaming the Corinthians. They cannot excuse their lack of a proper tribunal by the plea that they cannot find men to staff it! Anyone will do! Indeed, "cannot there be found one wise man who shall be able to decide between his brethren?" (1 Cor. 6:5). One man is, of course, not ideal. More than one should be found to make up "courts" (*kriteria*) to deal with such questions.

We may wonder—since many of the Corinthian Christians had come from the synagogue; since community discipline among the Jews of diaspora was regularly exercised by the elders of the place, since Paul ordained elders in the churches of his missionary labors, how was it that church government was still in such undeveloped form at Corinth? The answer seems to be two-fold: the issues involved seemed to the Corinthians to be "secular" rather than ecclesiastical—matters of property and money. Also those with gifts for rule were for the most part richly endued teachers, busy with their labors (or concerned to demonstrate their gift of tongues!).

Yet Paul's response is enlightening. He does not simply refer the Corinthians to their presbyters or bishops. He rather allows for the function of men with wisdom to adjudicate disputes. This is a clear instance of one application of the gift of government. The discipline of the church is not the exclusive prerogative of those with teaching gifts. A wise man may serve with others on a tribunal to decide disputes between brethren. Such men must necessarily have public recognition. Their decisions must be given on behalf of the church, and no doubt often in the presence of the church.

Wise men thus chosen and recognized would naturally be spoken of as

“presbyters” in the Jewish pattern. But what they might be called is not the issue. Their gifts should be employed in an official manner, for they are gifts needed in the church if it is to be a self-disciplining community.

There is no reason for surprise that the ruler who is also a teacher occupies so prominent a place in New Testament church order. The church lives by the Word of the Lord. Neither is there difficulty if the teacher is in view when a presbyter or bishop is spoken of. We have already seen how the “elder” in later Judaism became identified with the rabbi. In the requirements of 1 Timothy 3:2, cf. 2 Timothy 2:24; Titus 1:9,¹³ the teaching presbyter (must) may be in view because of the importance of giving the deposit of the gospel to faithful men who shall be able to teach others also. But neither these nor other passages require us to hold that every man who exercises a recognized ruling function in Christ’s church must have teaching gifts. In the fellowship of order of Christ’s church there is an important place for men of wisdom, able to judge between brethren, to be not only formal witnesses in discipline but also governors, rulers, administrators, serving to apply the law of love to the ordered life of the church.

To require that only teachers can exercise such rule is not only to deny to men with Scripturally recognized gifts the right to use them with the approval of the church, it is also to “clericalize” the government of the church. It is inevitable that the scope of the teaching gift and office, and the proper doctrinal concerns of the teacher will create a distance between the governors and the church if all governors must be teachers. The glory of Presbyterian government has been the activity of the whole church in order as this activity is carried on by elders of the people, servants of Christ and His church.

¹²Karl-Ludwig Schmidt, “Le Ministère et les ministères dans l’église du Nouveau Testament,” points out that all office centers on Christ the only Teacher, Shepherd, Governor of His church (p. 330, *Revue d’Histoire et de Philosophie Religieuses*, vol. 17, 1937).

¹³Koehler-Baumgartner, *Lexicon* (Leiden: Brill, 1953), p. 264.

¹⁴John L. McKenzie, S.J. “Elder” in *Dictionary of the Bible* (Milwaukee, Bruce, 1965) p. 225.

¹⁵In the LXX of Ex. 24:9, B has *tes gerousias Israel* while A has *ton presbuteron Israel*.

¹⁶Gunther Bornkamm, *presbus*, *Theological Dictionary of the New Testament* (Grand Rapids, Eerdmans) Vol. VI, 1968, p. 658f.

¹⁷*Ibid.*, p. 659.

¹⁸*Ibid.*

¹⁹*Interpreter’s Bible Dictionary*, p. 73.

²⁰Bornkamm, *op. cit.*, p. 659, note 47.

²¹See footnote 97 in chapter 2, “The Messianic Assembly,” E. P. Clowney class syllabus, *The Biblical Doctrine of the Church*, n.d.

²²Schurer, *The Jewish People in the Time of Jesus Christ* (Eng. ed.) (Edinburgh: T. and T.

Clark, 1890-91). Division II, vol. II, sec. 27 notes these special officers in the synagogue in addition to the elders: Ruler of the synagogue (usually chosen from elders); almoners; and "ministers."

¹²cf. J. Jeremias, *Neue Testament Deutsch*, ad. loc., and H. Bavinck, *Gereformeerde Dogmatiek* (2nd ed.) IV, p. 372f. Both interpret *presbuteros* in this way in the passage.

¹³It is not certain that *didaktikos* (1 Tim. 3:2; 2 Tim. 2:24) means "apt to teach," i.e. possessing the teaching gift. The form could mean "teachable"—a meaning that fits well with the meekness required of a good ruler in the church. This is the opinion of Karl H. Rengstorf in the *Theological Dictionary of the New Testament*, Vol. 2 (Eerdmans English translation, p. 165).

B. Appendices

1. Alternate Understanding of 1 Timothy 5:17.

"Elders with a gift of leadership should be considered worthy of respect, and of adequate salary, particularly if they work hard at their preaching and teaching."

This Timothy passage is frequently understood as distinguishing those who rule from those who preach and teach. This is the understanding of both Edmund P. Clowney and George W. Knight III.

The scriptural evidence, however, will allow a different understanding; that the distinction of elders is between those who "work hard" or are working full time at their pastoral responsibilities and those who are spending less of their labor in their function as elders. This interpretation may be supported by the fact that Paul immediately follows by reminding Timothy of the scriptural principle, "You shall not muzzle the ox when he treads out the corn, and the laborer is worthy of his hire." The principle may be that an individual must have the means to satisfy his physical needs and such stipend is payable because of the time spent on behalf of the church rather than because of the peculiar nature of the work of one class of elder. Paul argued similarly in 2 Corinthians 11:7-9. Therefore, your committee questions the use of 1 Timothy 5:17 as scriptural evidence for either three offices or two classes of elders.

2. Excerpts from Report of Study Committee on Gifts for Ordination (Minutes 1975, p. 82, III A and B)

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.

Any specialization of the ordained elder is one within the context of the collective leadership over the local church, churches as expressed by presbytery.

3. Unresolved questions.

a. Why should some elders be permitted to moderate presbytery and synod but not a local session?

b. Should pastors be members of local congregations or should all elders be members of presbytery?

c. Why do we have two different ordinations for the office of elders?

d. If the session of a local church is responsible corporately for the oversight of the sacraments, why are only some elders permitted to administer them?

e. Should not a session be free to send any two elders to presbytery as delegates?

III. RECOMMENDATIONS

A. The committee recommends that synod distribute this report to all sessions for study and response to the committee chairman by October 31, 1978.

B. The committee recommends that it be continued to study the responses from churches and to develop a list of proposals to be submitted to the 157th synod.

Harold Burkhart, chairman
John Clark
Richard W. Gray
Robert Heerdt
Rudolph Schmidt

ACTION

It was moved, seconded and passed to amend recommendation A by inserting after the word "sessions" the following: "and presbyteries" and to change "October 31, 1978," to "January 31, 1979."

By motion a further amendment was passed allowing the moderator to add members to the committee as he determines suitable. This was further amended so that no more than two names should be added. Recommendations A and B, as amended, were approved.

TRUSTEES OF SYNOD

The Rev. Charles B. Holliday presented the following report with no recommendations:

Fathers and Brethren:

The Board of Trustees has continued to care for the responsibilities committed to it by the Synod.

The Treasurer's statement, which is part of this report, will show that the assets totalling \$251,420.92 are all intact. Careful consideration was given by the trustees to the investment portfolio. There have been, and will continue to be, changes in certain securities which came to the trustees years ago. The total income has been increased in recent years. In 1977 the net amount was 6.6%. The principal funds can never be used. Distribution of all income has been made according to the basis set up years ago, including the committees and agencies listed in the treasurer's report. The total amount of \$19,314.84 was distributed in 1977.

A letter, which is part of this report, from attorney Donald A.

Semisch, who is retained by the trustees for the denomination, indicates the services rendered during 1977. Please note that the annual tax report has been made which guarantees all our churches and agencies a tax exemption. That tax identification number is 23-6399328. We are grateful to Mr. Semisch for the prompt and courteous services rendered to the various agencies and churches of our denomination.

The commercial blanket bond covering all agencies and committees of the denomination has been kept in force, the cost of which is borne by the trustees.

Gifts totalling \$1,300.00 were received in 1977 from the Edwards Charitable Trust and distribution made in accordance with the 152nd General Synod's action.

The total stocks and bonds held by the trustees as of December 31, 1977, had a market value of \$179,802.63, the cost value of which was \$183,085.18, showing a capital loss of \$3,282.55.

Respectfully submitted,
Charles B. Holliday
Secretary

LETTER FROM SYNOD'S ATTORNEY

Dear Dr. Dyrness:

At your request, I set forth a summary of services rendered to the denomination for the year 1977.

I filed the 1976 annual tax report.

There are always numerous requests from around the denomination regarding tax exemption or other questions. For instance, I have six letters on those issues, and additional letters on matters of legal advice of a general nature. These involve questions as diverse as issues of divorce and annulment to inheritances. I followed up an estate in Pennsylvania that was providing funds for the college and seminary which involved five letters and two long distance phone calls.

There were phone calls and several letters with WPM.

There was a judicial commission in Seattle that resulted in a number of calls, several letters, and a draft of a proposed opinion to be adapted to their use.

My record keeping is such that phone calls are not usually noted unless there is follow up correspondence.

Very truly yours,
Donald A. Semisch

UNITED STATES TREASURY DEPARTMENT
INTERNAL REVENUE SERVICE
WASHINGTON, D.C. 20224

Reformed Presbyterian Church, Evangelical Synod
1978

Emp. I.D. No. 23-6399328

ANNUAL REPORT

In accordance with the group ruling dated July 27, 1966, the following information is submitted:

1. Enclosed herewith are 12 copies of the official directory of the church.

2. The information upon which the original group ruling is based is applicable in all respects to the new subordinate local churches.

3. There are no changes in the character, purposes, or method of operation of our organization or those of our exempt subordinate local churches.

4. Attached hereto is a list of all subordinate churches and agencies covered by the above ruling.

5. The information upon which our group exemption letter is based applies to the new subordinates; each has given us written authorization to add its name to the list.

Reformed Presbyterian Church,
Evangelical Synod
By: F. S. Dyrness, President

BOARD OF TRUSTEES STATEMENT OF CONDITION

December 31, 1977

Exhibit I

ASSETS

CURRENT ASSETS

Cash in Bank

Wilmington Trust Co. (checking account) \$4,514.06

*Waterville Savings Bank, Maine
(savings account)* 41,215.12

TOTAL CURRENT ASSETS

45,729.18

INVESTMENTS (at cost)

Mortgages Receivable (Schedule A) 14,451.92

Notes Receivable (Schedule B) 8,154.64

Stocks and Bonds (Schedule C) 183,085.18

(Market Value \$179,802.63)

TOTAL INVESTMENTS

205,691.74

TOTAL ASSETS

251,420.92

EQUITY

Capital Funds (Exhibit II) 247,376.48

*RESERVE—Appreciation of sale of invest-
ments (by action of 142nd General Synod)* 4,044.44

TOTAL EQUITY

\$ 251,420.92

SCHEDULE A
Mortgages Receivable

<i>Mortgagor</i>	<i>Interest Rate</i>	<i>Location</i>	<i>Balance Due 12/31/77</i>
Calvary Presbyterian Church	6%	Warminster, Pa.	\$9,289.90
Village Seven Presbyterian Church	8%	Colorado Spgs., Co.	<u>5,162.02</u>
TOTAL MORTGAGES RECEIVABLE			\$14,451.92

SCHEDULE B
Notes Receivable

<i>Maker</i>	<i>Interest Rate</i>	<i>Location</i>	<i>Balance Due 12/31/77</i>
Calvary Presbyterian Church	5%	King of Prussia, Pa.	\$7,786.24
The Presbyterian Church	5%	Manchester, Ct.	<u>368.40</u>
TOTAL NOTES RECEIVABLE			\$8,154.64

SCHEDULE C
STOCKS AND BONDS

<i>Number of Shares or Par Value</i>	<i>Cost</i>	<i>Unit Market Value</i>	<i>Total Market Value 12/31/77</i>
134 Allegheny Power Systems Inc.	\$2,996.20	20 ¼	\$2,713.50
454 American Telephone & Telegraph	29,626.07	60 ½	27,467.00
20 American Telephone & Tel., \$4.00 pref	1,008.84	63 3/8	1,267.50
500 Chase General Corp.	25.00	1/100	5.00
100 Cincinnati Gas & Electric Co.	2,617.04	23 1/8	2,312.50
\$15,000 Covenant College—6% Bonds	15,000.00	100	15,000.00
\$ 100 Daylin Inc.—8% Sub. Sinking Fund Deb.	70.00	30	30.00
400 Daylin Inc.—Non-interest bearing Sub. Note	280.00	N/V	—0—
200 Detroit & Canada Tunnel Corp.	3,100.00	13	2,600.00
100 Duquesne Light Co.	1,937.50	19 1/8	1,912.50
55 Exxon Corp.	2,177.86	48 1/8	2,646.88
892 First Pennsylvania Corp.	13,998.07	16 ¾	14,941.00
\$7000 Lykes Corp.—7 ½ % Sub. Deb.	3,574.19	59	4,130.00
\$2000 McLean Pres. Church—7% Bonds	2,000.00	100	2,000.00
598 Philadelphia Electric Co.	10,227.16	19 5/8	11,735.75
\$9,000 Timonium Pres. Church—7 ½ % Bonds	9,000.00	100	9,000.00
\$6,000 U.S. Treasury Notes—7 7/8%	60,268.75	100 ½	60,300.00
17,000 Westinghouse Elec. Corp.—8 5/8% Deb.	17,085.00	100 ½	17,085.00
100 Wilmington Trust Co.	<u>5,500.00</u>	42	<u>4,200.00</u>
TOTAL STOCKS & BONDS	\$183,085.18		\$179,802.63
UNREALIZED LOSS	<u>(3,282.55)</u>		
TOTAL MARKET VALUE	\$179,802.63		

CAPITAL FUNDS
(At Cost)

Christian Training	
Robert Young Bequest	\$7,300.00
Cedarville College Fund	2,894.16
Board of Home Ministries	22,718.67
Lamb Fund	113,000.00
National Presbyterian Missions	32,790.77

EXHIBIT II

World Presbyterian Missions	66,864.15	
Elizabeth Taylor Memorial Fund	<u>1,808.73</u>	\$247,376.48
World Presbyterian Missions—Trust Fund		<u>62,464.85</u>
		\$309,841.33

STATEMENT OF INCOME—CASH BASIS

For the year ended December 31, 1977 *EXHIBIT III*

INCOME

Investment Income

Mortgages & Notes—Interest	\$881.92
Stocks & Bonds—Dividends and Interest	13,751.25
Savings Account—Interest	1,374.13
John Buchanan Trust—Interest	<u>4,596.78</u>

TOTAL INTEREST (6.5%) \$20,604.08

EXPENSES

Legal Retainer (Denomination's Attorney)	500.00
Auditing Fees	200.00
Mortgage Collection Commissions	.83
Telephone	37.63
Postage	16.78
Safe Deposit Box	15.00
Stock Transfer Fees	77.00
Denomination's Commercial Blanket Bond	<u>442.00</u>

TOTAL EXPENSES (0.4%) \$1,289.24

NET INCOME FOR YEAR (6.1%) \$19,314.84

DISTRIBUTION OF NET INCOME

Christian Training	
Robert Young Bequest	\$455.83
Cedarville College Fund	181.56
Board of Home Ministries	1,415.78
Lamb Fund	7,044.12
National Presbyterian Missions	2,043.51
World Presbyterian Missions	8,062.01
Elizabeth Taylor Memorial Fund	<u>112.03</u>
NET INCOME DISTRIBUTED	\$19,314.84

NOTE: In addition, \$1,300.00 was received from the Edwards Charitable Trust and distributed in accordance with the action of the 152nd General Synod (Minutes, pp. 41-43).

Each year these statements are examined by a Certified Public Accountant and an audited copy sent to the Clerk of Synod.

Respectfully submitted,
Charles L. Eckardt, Treasurer

MINISTERIAL HEALTH AND WELFARE COMMITTEE HOSPITALIZATION REPORT

The following report was presented by Dr. Franklin Dyrness:

Fathers and Brethren:

With the continued rising cost of medical care, Synod's Hospitalization Plan is proving a real blessing to many of our people. In the year 1977 there were 1,101 claims paid, totalling \$175,924.09, averaging \$170.82. Sixty of the claims were over \$1,000.00, averaging \$2,236.53. The lowest claim was \$5.50 and the highest \$8,145.53. Two-hundred seventeen (217) families had claims. A total of 1,195 persons are covered in the Plan. Of these, 325 are covered with term life insurance, the value of which ranges from \$2,400.00 to \$48,000.00, depending on age.

The Plan has increased to 328 contracts for Hospitalization and Medical/Surgical, 257 contracts for 65 Special Inter-County and Blue Shield, and 325 contracts for Term Life Insurance.

The annual financial statement in the auditor's report is a part of this report; also, a list of all claims and the new rate sheet effective June 1, 1978. By cutting operating costs to \$447.03 (including audit) and investing the Plan's funds with high interest rates, it was possible to add \$20,200.10 to our Reserve Equity now totalling \$67,279.06. Total funds received amounted to \$274,484.18. The cost in handling this was .001592% or less than two tenths of one percent. All finances and office work is handled by The Quarryville Presbyterian Home at no charge.

It should be noted that approximately 94% of all premiums was used to pay claims.

The auditor in his report recommends that the Plan's Reserve should be increased to approximately 50% of the annual premiums, because of our co-insurance arrangement with Inter-County. This is for the security of all participants and assures payment of claims, even though they should exceed premiums, as has been the case in years past.

Blue Shield rates have gone up 27%. At the advice of Inter-County Hospitalization Plan, the overall rate increase is approximately 18%. Along with this increase, the Plan will offer Hospital, Medical/Surgical coverage at a semi-private rate up to \$6,000.00 full coverage, an increase from \$5,000.00. Also, 80% coverage for the next \$24,000.00 of claims, an increase from \$20,000.00. There will also be included in the new rate a third unit of term life insurance, with an option for a fourth unit at an additional \$2.00 charge per month. The term insurance is being extended to age 70. If a present member is absent from active work because of sickness or injury on the date his or her insurance would otherwise be increased, increased benefits will not become effective until the member returns to active work.

It should be stressed that existing conditions at time of joining the Plan are not covered at any time. There are no maternity benefits in the first twelve (12) months of enrollment in the Plan.

All premiums are to be sent to "Hospitalization," R.D. #2, Box 20,

Quarryville, Pennsylvania 17566. Questions on benefits should be referred to Inter-County Hospitalization Plan Service Department, Foxcroft Square, Jenkintown, Pennsylvania 19046. See pages 12 and 13 of Plan (Revised 9/15/77) for instructions in making claims.

Respectfully submitted,
F. S. Dyrness, Treasurer
G. Keith Mitchell Jr., Asst. Treas.
Charles L. Eckardt, Asst. Treas.

RECOMMENDATION:

That coverage for Christian school teachers, elders, deacons, and trustees be discontinued.

At present fifteen (15) teachers are in the Plan—Premiums 1977=\$4,169.50, Paid Out \$10,893.88, Difference \$6,724.38. Nine elders—Premiums 1977=\$4,647.00, Paid Out \$8,748.59, Difference \$4,101.59.

HOSPITALIZATION PLAN REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD Quarryville, Pennsylvania

April, 1978

TO: ALL PARTICIPANTS

The annual financial report for 1977 of Synod's Hospitalization shows that the Medical and Life Insurance Program continues to prove a real blessing and benefit. The amount of benefits paid out has greatly increased due to larger medical costs. This is a *self-insured program* conducted through Inter-County Hospitalization Plan, Pennsylvania Blue Shield (100) and Ministers Life and Casualty Union. There are now 328 Hospitalization and Medical/Surgical Contracts, 257 Contracts for Inter-County and Blue Shield 65 Special and 325 Term Insurance Contracts.

In 1977 there was a total of 1,101 claims receiving payments totalling \$175,924.09. This does not include 65 Special Claims, for which we are not given a report. The premiums paid totalled \$199,391.70. The claims average \$170.82; 60 were over \$1,000.00 and averaged \$2,236.53.

The Plan has increased its coverage and life insurance as noted. It will continue to cover semi-private hospital rates and allowable medical costs through Blue Shield 100 for a total payment increased to \$6,000.00 and 80% beyond that increased to \$24,000.00 in each calendar year for each person covered. Regular doctor visits are not covered.

Please remember, the Plan *does not cover existing conditions* at any time. (To seek payment for such is taking advantage of your friends in the Plan who share in the cost.) Payments for Maternity benefits are not paid with the first twelve (12) months of enrollment as a participant. Our rates are based on yearly experience. The new rates beginning June 1, 1978, will reflect an increase of approximately 18%. All medical costs have increased and may be expected to continue to do so. The only cost of the Plan in 1977, aside from claims paid, was \$447.03 for postage and stationery, plus \$100.00 for the Auditor.

The Plan has 325 participants with Term Insurance, carrying a total of 730 units. The value of each unit varies from \$1,000.00 to \$12,000.00, depending on one's age. An additional unit will be added as of 6/1/78 for a total of three units. A fourth unit is available for \$2.00 additional per month. Maximum limits will range from \$2,400.00 to \$48,000.00.

All premiums are due by the 15th of the month prior to coverage, plus a \$1.00 service charge with each payment. A \$1.00 late charge is also added for *each month a payment is late*. Please try to send your payments without waiting for a statement.

Mail all premiums or questions on Plan to "Hospitalization," R.D. #2, Box 20, Quar-

ryville, PA 17566, or Telephone: (717) 786-7321. Questions on poayment of benefits, please refer to Inter-County.

Claim forms are not needed for Hospitals. They only send itemized statements to the Service Department of Inter-County Hospitalization Plan, Inc., Foxcroft Square, Jenkintown, PA 19046. (Please do not send claims to Blue Cross.) Your doctor should notify Pennsylvania Blue Shield, Blue Shield Bldg., Camp Hill, PA 17011, by completing a Pennsylvania Blue Shield Doctor's Service Report Form. Be sure to give the Group Number C-34970 and your participant number. The 65 Special Group Number is C-34971.

F. S. Dyrness, Treasurer

G. Keith Mitchell Jr., Asst. Treas.

Charles L. Eckardt, Asst. Treas.

RATES—EFFECTIVE JUNE 1, 1978

HOSPITALIZATION, MEDICAL, DIAGNOSTIC AND BLUE SHIELD "100" AND TERM INSURANCE (THREE UNITS)¹

	<i>Monthly Payment</i>
One Person.....	\$39.00
Husband and Wife (No Maternity or Children).....	74.00
Husband and Wife (With Maternity and Children under 19 and up to 23*)... ..	86.00
Parent and One Child under 19 and up to 23*.....	74.00
Parent and Children under 19 and up to 23*.....	82.00
Related dependent under 65.....	31.00
65 Special—A Supplement to Medicare A and B.....	9.65

PLUS A \$1.00 SERVICE CHARGE WITH EACH PAYMENT PLUS A \$1.00 LATE CHARGE FOR EACH MONTH A PAYMENT IS LATE³

*Unmarried dependent children 19 to 23 who are *full-time college students* are covered at no extra charge, *if requested through this office*. Any change of status of those covered *must be reported at once* to this office or coverage may be lost.

¹COVERAGE will be according to booklet on "Hospitalization" (Revised 9/15/77). Hospital and Medical/Surgical Expense to \$6,000.00 and, above that, 80% of the same coverage will be paid on the next \$24,000.00 in each calendar year for each subscriber.

²TERM INSURANCE—Three units are included in the above rates (except for elders, deacons, trustees, related dependents and those over 69 years). An optional fourth unit is available for those eligible at an additional cost of \$2.00 per month.

<i>BENEFITS</i> on this group decreasing life insurance	<i>Per Unit</i>
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
66 years but less than 70 years.....	600.00

³Premium payments must be received by the 15th of the month prior to coverage period to avoid late charges.

PAYMENTS: Please make all checks payable to "Hospitalization" and mail to R.D. #2, Box 20, Quarryville, PA 17566. (State for whom payment is made and period of coverage.)

TO MAKE A CLAIM: When requesting service, give your Identification Number and Group Number, C-34970 (for 65 Special, C-34971), to the hospital and ask them to telephone or send an itemized bill to Inter-County Hospital Services Dept., Foxcroft

Square, Jenkintown, PA 19046. Your doctor should notify Pennsylvania Blue Shield, Blue Shield Bldg., Camp Hill, PA 17011, by completing a Pennsylvania Blue Shield Doctor's Service Report Form. Do not send bills elsewhere. (Consult Hospitalization Booklet, pages 12 and 13).

HEALTH AND WELFARE COMMITTEE
REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD
STATEMENT OF CONDITION *EXHIBIT I*
DECEMBER 31, 1977
ASSETS

CURRENT ASSETS:

Cash in Banks:

Farmers National Bank of Quarryville		
Checking Account	\$6,614.44	
Savings Account	21,235.73	
Heritage Savings Bank, Rockland, Ma.	4,001.85	
Conestoga Savings and Loan Assn., Lancaster, Pa.	<u>29,534.16</u>	
		\$61,386.18

Investments:

400 shares Philadelphia Electric		
Cum 9½% Pref.	\$40,000.00	
Note—D. M. Weston 10½%	15,000.00	
—D. M. Weston 8%	<u>5,000.00</u>	<u>60,000.00</u>
TOTAL ASSETS		\$121,386.18

LIABILITIES AND EQUITY

LIABILITIES:

Insurance Payments Received in Advance		
Hospitalization & Blue Shield 100	\$26,058.05	
Hospitalization—65 Special	25,823.15	
Term Insurance	<u>2,225.92</u>	
		\$54,107.12

EQUITY:

Reserve 1-1-77	\$47,078.96	
Net Income for the Period	<u>20,200.10</u>	
Reserve 12-31-77		67,279.06

TOTAL LIABILITIES AND EQUITY	\$121,386.18
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STATEMENT OF INCOME *EXHIBIT II*
FOR THE PERIOD JANUARY 1, 1977 TO DECEMBER 31, 1977

INCOME

Hospitalization & Blue Shield 100	\$199,391.70
Hospitalization 65 Special	34,440.05

Life Insurance	17,507.50
Service and Late Charges	1,925.50
Interest: Savings Account—Heritage	
Savings Bank	158.16
Savings Account—Farmers	
National Bank	1,020.58
Savings Account—Conestoga	
Savings and Loan	72.40
D. M. Weston Notes	2,268.75
Dividend—Philadelphia Electric	3,800.00
Refund from Inter-County	
Hospitalization	8,061.33
Refund from Ministers Life and	
Casualty Insurance Co.	5,694.57
Refund from 20% on Claim Payments	
over \$5,000	<u>143.64</u>

TOTAL INCOME

\$274,484.18

EXPENSES

Premiums: Inter-County Hospital Plan Inc.	
Hospitalization and Blue Shield 100	\$194,431.63
Hospitalization 65 Special	27,351.95
Minister Life & Casualty Insurance	
Co-Life Insurance	17,742.00
Refund of Overpayments—	
Hospitalization	2,385.05
Refund of Overpayments—	
Life Insurance	16.00
Postage and Stationery	347.03
Audit	<u>100.00</u>

TOTAL EXPENSES

\$242,373.66

NET INCOME FOR THE PERIOD

\$32,110.52

ALLOCATION OF NET INCOME:

Net Income for the Period	\$32,110.52
Less: Increase in Advance Payments	<u>11,910.42</u>
To Reserve	\$20,200.10

NOTES TO FINANCIAL STATEMENTS:

It is noted that Net Income contributed \$20,200.10 to the Reserve during the past year. This represents a marked improvement over the prior year when \$4,739.06 was withdrawn from the reserve.

With the increase in medical expenses on a national scale, and considering the co-insurance arrangement which the "Hospitalization Plan" has with its insurers, it is recommended that the Reserve of the plan be increased over a period of years until it is approximately fifty percent of the annual premium.

ACTIONS:

It was moved and seconded that the recommendation be amended to read: "That no new applications for coverage from teachers in Christian schools, elders, deacons, and trustees be accepted." An amendment to the amendment was moved and seconded to strike "teachers in Christian schools."

At 12:17 p.m., the orders of the day were called. The Rev. William Swenson led in prayer as the meeting was recessed. At 1:30 p.m., the moderator reconvened the meeting and the Rev. DeWitt Watson led in prayer.

It was moved, seconded and carried to recommit the recommendation back to the Hospitalization Committee.

[EDITOR'S NOTE: On Wednesday, late afternoon, the Ministerial Welfare and Benefits Committee reported back. This is included here for convenience.]

Mr. Rudolph Schmidt presented the following report:

Fathers and Brethren:

The Ministerial Welfare and Benefits Committee this year responded to two needs brought to its attention and disbursed \$1,322. The receipts for this past year far exceed the gifts received in recent years, with \$3,325 contributed. Many individual gifts were received, of which many were designated for a particular need, but also several churches are now giving regularly to the Committee. Gifts should be sent to the Synod treasurer, Charles W. Donaldson.

The current balance in committee funds is \$2,577. Of this total, \$400 is being held in reserve for medical bills still being checked to make sure that all benefits of the Synod's Hospitalization Plan have been applied. This points out the advantage of having responsibility for ministerial welfare and hospitalization in the same committee, for medical needs presented to the committee can be checked against Hospitalization Plan claims to discover if additional benefits are perhaps available.

The committee presents the following recommendations for the Hospitalization Plan:

RECOMMENDATIONS:

1. That no elders, deacons or trustees who are not now covered be allowed to become participants in the plan.

2. That employees of Christian schools which are related to one or more of our Reformed Presbyterian churches be allowed to participate if 80% of the full-time employees of the particular school are participants. This policy is not retroactive (i.e., Christian school employees now covered will continue to be covered).

Rudolph F. Schmidt
Chairman

FINAL ACTION:

Recommendation 1 was passed. Recommendation 2 was amended by substituting "controlled by" for "related to." The recommendation was approved as amended.

Synod then took up recommendation 2 of the Administrative Committee, that the function dealing with emergency needs be transferred from the Ministerial Welfare and Benefits Committee to the Board of Home Ministries. The recommendation was voted down. (Cf. pp. 16 and 20).

NATIONAL PRESBYTERIAN MISSIONS REPORT

The Rev. DeWitt Watson, vice president of the board, presented samples of new publicity material prepared by the board. The Rev. Donald J. MacNair then presented the following report:

Fathers and Brethren:

The Board of Directors met three times during 1977. The Executive Committee met (in person or by telephone conference) seven times during the year. As the financial report shows, NPM ended the year with \$202,793 total assets (an increase of 2.9% over 1976). It ended the year in the "black."

NPM's records show that 133 churches contributed to the support of the mission in 1977.

New Mission Churches Established

As of the end of 1977, the RPCES had 24 mission churches, 10 of which had been constituted a mission church during the year. In addition to these 24 mission churches, the Church Extension Commissions of presbyteries were working in 17 locations which appeared to have the potential to become mission churches. An interesting set of statistics, based on the data supplied by the Stated Clerk, is as follows:

Year	Number of Mission Churches	% Increase Over Previous Year
1974	10	
1975	13	30%
1976	16	23%
1977	24	33%

R-AP (Reducing-Assistance Program) and Mission Church Support in General

Four mission churches were added to NPM's support program during 1977. They were:

Covenant of Grace Fellowship, Vestal, New York
Faith Presbyterian Church, Oakland, Maryland
Faith Reformed Presbyterian Church, Frederick, Maryland
Faith Reformed Presbyterian Church, Vancouver, British Columbia,
Canada

(By the way, five more had already been added to the list within the first three months of 1978.)

A question is often asked about the proportion of NPM funds that actually go into church development. The budget in 1977 called for \$20,000. (1978's budget calls for \$30,000.) Does this represent all the money spent on church development, with the rest going into overhead? The answer is "NO!" Since NPM does not record its finances in such a way as to give this figure, only an estimate can be made. The NPM estimate is based on a most conservative formula:

$\frac{1}{3}$ Executive Director's Salary + $\frac{1}{2}$ Executive Director's Travel + $\frac{3}{4}$ Associate Executive Director's Salary + $\frac{3}{4}$ Associate Executive Director's Travel + a conservative portion of 11 "line items" of the budget which relate directly to development or support of a mission church. (Note: These items do not include Building Club Gifts or Revolving Building Fund Loans, etc.)

This figure is \$62,191.

Add to that a very conservative estimate (in four cases, an accurate figure) of support provided by the Church Extension Commissions of nine of the 16 presbyteries: \$50,200.

Finally, add to that the proportion of salary support for almost 25 organizing pastors generated from their own congregations: (estimated at) \$150,000.

A conservative estimate of the RPCES involvement in church planting for 1977, then, is:

NPM	\$62,191
Church Extension Commissions	50,200
Organizing Pastors' Support	<u>150,000</u>
Total	\$262,391

NPM's Building Club

Two appeals were made in 1977 with a total of \$8,324 received. The appeals were made for:

Liberty Bay Presbyterian Church, Poulsbo, Washington
Maranatha Reformed Presbyterian Church, Murrysville, Pennsylvania

NPM's Revolving Building Fund Loans

\$25,500 was loaned to churches during 1977. The churches were:

Westminster Presbyterian Church, Vincennes, Indiana
Christ Church, Grand Rapids, Michigan
Church Extension Commission, Pacific Northwest Presbytery for
Liberty Bay Presbyterian Church, Poulsbo, Washington

\$12,630 of the loans receivable was paid back.

NPM Guarantees

NPM guaranteed (by co-signing) the "top" \$40,000 of a loan made by the Coventry Presbyterian Church, Coventry, Connecticut.

The 1977 Thanksgiving Thankoffering Appeal

The goal for 1977 was \$35,000. The response (for November and December 1977 and January 1978) was \$35,271.01. Praise the Lord!

One hundred nineteen churches participated in the 1977 appeal, which is 43.4% more than participated in 1976. Again—praise the Lord! The 1977 participation represents 73% of the churches and mission churches of the RPCES.

The Church Extension Commissions of Presbytery

1977 was the most rewarding year in the development of Church Extension Commissions throughout the RPCES. The general concept had been formally presented to the General Synod since 1968. By 1976 the General Synod approved NPM's proposal for Church Extension Commissions, their structure, and the use of presbytery evangelists, and the General Synod recommended this material to the various presbyteries (page 38 of the 1976 Minutes).

By the end of 1977, most of the 16 presbyteries of the RPCES had adopted some degree of structure for their Church Extension Commission, and six Church Extension Commissions were very active.

NPM, more and more, is becoming the servant of presbyteries in the matter of church planting, rather than the substitute for them. A 1978 goal for NPM is to help at least two more presbyteries develop viable and active Church Extension Commissions.

Presbytery Evangelists

Church Extension Commissions have employed several presbytery evangelists during 1977. National Presbyterian Missions responded to an appeal from the Illiana Presbytery for financial help in employing a full time presbytery evangelist. As of October 1, 1977, NPM has assisted the Illiana C.E.C. program with a \$373 grant per month. The Rev. Thomas F. Jones was employed by the presbytery.

The Canadian section of the Northeast Presbytery has employed the Rev. Howard McPhee as a presbytery evangelist.

Two men, the Rev. Walter E. Lyons and Dr. Ban Sik Hong, have been authorized by the California Presbytery to serve as presbytery evangelists, but without pay.

(In April 1978 the Pittsburgh Presbytery employed the Rev. Paul W. Taylor half time).

An important feature of the presbytery evangelist program, as established by NPM, is that NPM does not require the candidate to be an ordained elder—ruling or ruling/teaching.

At a recent Workshop for Chairmen of the Church Extension Commissions, the Presbytery Evangelist Manual was considered point by point and the refined manual is now ready for use.

Covenant Theological Seminary/NPM Internship

A tutorial approach, giving credits for both M.Div. and Th.M

degrees, was instituted at Covenant Theological Seminary in August 1977. The students ministered in the reestablishment of the Bethel Presbyterian Church of Affton, Missouri, into the Bethel Presbyterian Church of Oakville, Missouri. The Covenant Seminary Newsletter carries a full account of the work. This program will be continued at the seminary.

Promotion, Manuals, etc.

NPM will display a new RPCES brochure and a new NPM brochure at General Synod. It will soon make available an audio-visual presentation about the work of NPM. New manuals (the Presbytery Evangelist, the Borrowed Elder, and the Field Representative) will be displayed at General Synod.

Church Extension Commission Data Form

The former "Application for R-AP Support" has been reworked into the "Church Extension Commission Data Form." Samples will be displayed at Synod.

The chairmen of the Church Extension Commissions agreed to the following use of these Forms:

- Every mission church will be required to fill them out and forward them to NPM.
- NPM will analyze the data and report its analysis to the C.E.C. of each mission church.
- The C.E.C. carries the responsibility to follow up on the analysis as it chooses.
- These forms serve also as "Application for R-AP Support."

NPM's 1978 Goals, etc.

The specific goals adopted by the Board of Directors for 1978 are:

1. Increase by at least 10% the number of new mission churches developed by NPM, presbyteries, and local congregations of the RPCES each year. (Example: If 10 churches were established last year, at least 11 for the coming year.)

2. That NPM cooperate with Covenant Theological Seminary's internship program by establishing at least two intern relationships each year in which the intern has at least six months' experience in the development or the life of a mission church for which the intern will receive seminary course credit.

3. That NPM increase the Revolving Building Fund by contributions and loans to a balance of \$150,000 by 1980.

4. Achieve 10% increase of churches giving to the support of NPM.

5. Enlist at least one experienced pastor to be an organizing pastor.

6. Have eight presbyteries involved in active church planting by the end of 1978. (There are presently six).

The Rev. James L. Ransom presented his resignation to NPM early in

1978. Mr. Ransom will have worked for NPM approximately six and one-half years by the time he leaves our employment at the end of June. He believes God is calling him back into the pastorate. The board has expressed to him its appreciation for his years of service.

NPM has structured a new office—the *Field Representative*—to labor directly with C.E.C.'s. The Rev. Paul W. Taylor is being employed half time as of April 1978 in this task. A Field Representative's Manual, describing the work, will be on display at General Synod.

Also, the board has changed the title of Associate Executive Director to Associate Director. It does not plan to fill this office immediately.

Specialized *seminars* are being scheduled along with the basic Organizing Pastors' Seminar. The first *Advanced Seminar for Organizing Pastors* has already been conducted and the next one is tentatively scheduled for September 8 and 9. The first *Workshop for Church Extension Commission Chairmen* has been conducted.

Respectfully submitted,
Donald J. MacNair
Executive Director

PROPOSAL: NPM respectfully requests that the 156th General Synod designate Sunday, November 19, 1978, as NPM Sunday.

**NATIONAL PRESBYTERIAN MISSIONS INC.
BALANCE SHEET AT DECEMBER 31, 1977
AND DECEMBER 31, 1976**

ASSETS

	1977	1976
Cash in hand or in bank	\$20,226	\$21,533
Savings Account	16,620	24,388
Advances Receivable	250	250
Investments	39,849	37,337
Church Bonds	8,250	10,250
Accounts Receivable	1,046	1,000
Loans Receivable—Revolving Building Fund	62,921	50,477
Loans Receivable—Other	2,263	4,524
Prepaid Expenses	563	563
Furnishings	10,246	8,446
Vehicles	8,337	6,962
Less Allowance for Replacement	(1,013)	(1,668)
Real Estate	33,235	32,871
Total Assets	<u>\$202,793</u>	<u>\$196,933</u>

LIABILITIES AND FUND BALANCES

Liabilities:		
Loans Payable	\$98,510	\$95,210
Mortgage Payable	16,625	17,054
Payroll and Salary Payables	<u>0</u>	<u>0</u>
Total Liabilities	\$115,135	\$112,264
Fund Balances:		
General Fund	\$38,932	\$33,178
Revolving Building Fund	29,109	28,379
Escrow Fund	3,008	7,295
Manse Fund	<u>16,609</u>	<u>15,817</u>
Total Fund Balances	\$87,658	\$84,669
Total Liabilities and Fund Balances	<u>\$202,793</u>	<u>\$196,933</u>

NATIONAL PRESBYTERIAN MISSIONS INC. STATEMENT OF REVENUES AND EXPENDITURES FOR THE YEARS ENDING DECEMBER 31, 1977 AND 1976

	1977	1976
REVENUES		
Gifts:		
Unrestricted	\$132,078	\$136,239
Restricted—Administration	7,292	7,195
Restricted—Churches	35,889	24,555
Revolving Building Fund	32,860	26,699
Other Revenue	<u>11,805</u>	<u>16,065</u>
Total Gifts	219,924	210,753
Less Allocations	<u>68,389</u>	<u>50,483</u>
Total General Fund Revenue	\$151,535	\$160,270
EXPENDITURES		
Personnel Expense	\$45,980	\$63,749
Supply and Service Expense	31,715	26,828
Space and Utility Expense	16,059	16,688
Travel Expense	34,947	31,381
Promotional Expense	4,480	5,240
Church Mission Payments	43,036	35,856
Revolving Building Fund	48,824	13,750
Other Expense or Payments	4,480	4,634
Capital Purchases or Payments	<u>5,780</u>	<u>6,419</u>
Total Expenditures	\$235,301	\$204,545

Less Allocations to:

Other Agencies	5,788	3,979
Other Funds	83,732	35,106

Total General Fund Expenditures	\$145,781	\$165,460
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REVENUE OVER (UNDER) GENERAL
FUND EXPENDITURES

\$5,754	<u>\$ (5,190)</u>
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ACTION:

The recommendation was approved.

ELECTION TO NPM BOARD

The following ballot was presented by the Nominating Committee with elections resulting as follows:

*Richard W. Gray, INC $\frac{2}{3}$

*Richard Turnblade

*Richard Mercer, INC

*J. Randolph Sherman

*Wilbur Siddons, INC $\frac{2}{3}$

Roswell Kamrath

Kyle Thurman, INC $\frac{2}{3}$

*Paul Anthony

*Harold Mare, INC

Richard Fisher

WORLD PRESBYTERIAN MISSIONS REPORT

The Rev. Arthur Herries, president of the board, introduced the report for WPM. The Rev. George Bragdon, the associate executive secretary, then presented Rev. David Manuel, a pastor from India who is currently studying in Calgary, Alberta, who addressed Synod. This was followed by a panel of missionaries composed of David and Eleanor Fiol, Stanley Armes, Russell Barrett, and Walter Cross.

Fathers and Brethren:

Anglican bishop and missiologist, Stephen Neill, states in the introductory chapter to his *History of Christian Missions*:

“Christianity alone has succeeded in making itself a universal religion.

This does not, of course, mean that every one in the world has become a Christian. Yet it is a fact that this Levantine form of religion, stamped with the marks of its origin in the eastern Mediterranean, has now found a home in almost every country in the world; it has adherents among all the races of men, from the most sophisticated westerners to the aborigines of the inhospitable deserts of Australia; and there is no religion of the world which has not fielded a certain number of converts to it. *This is something that has never happened before in the history of the world.*”

This is a statement that thrills our souls and encourages our hearts and

inspires us to even greater efforts to share the Gospel. It reminds us of Revelation 5:9 and, perhaps, even of Isaiah 11:9. It also makes one wonder if Matthew 25:14 is about to be fulfilled!

With 22,000 copies of the *WPM Newsletter* being mailed each month and a year's total of 80,000 "praise and prayer letters" going into the homes of the RPCES from our 40 missionary units, it seems necessary, in a report to Synod, to place only the most basic facts for the permanent record of the Church.

WPM has suffered some losses in the past year. Most notable, of course, was the loss of our Mission in Ras al Khaimah, where Glenn and Helen Fearnow had labored for almost 20 years. This was due to the Government's withdrawal of the privilege of a verbal Christian witness. The Fearnows and Miss Jean Lappin have now been reassigned to Jordan. During the year we had resignations from nine missionaries, including several whose terms had been completed. The Russell Barretts, who have been on furlough and living in WPM's newly purchased house in St. Louis, have (at the writing of this report) been denied a visa for re-entry into Peru and may have to be reassigned.

At the same time, the Board has appointed two couples and two women, and has reactivated the assignment of Lester Gates. It can easily be calculated that we are moving away from WPM's and the Synod's announced goal of having 60 more missionaries in 1986 than in 1976. We believe we have done what we can do in the matter of recruitment, but are disappointed that not more of our young people, particularly our seminary graduates, are offering themselves as candidates. We call upon our churches and the professors in our educational institutions to keep a Christian ministry overseas before our young people as a live option. Presently WPM has 70 missionaries regularly appointed, 3 worker-visitors, and 8 field partners.

Since the 155th General Synod, WPM has sent its first couple to the new field of Spain. Besides, in January of this year, the Board voted to open another new "foreign" field among Muslim Arab students in the U.S.A. (See the March 1978 issue of the *WPM Newsletter* for 10 reasons for this action.) Part of the training of our candidates is handled in a two-week Candidates School, to which all furloughing missionaries are invited, at the end of August. The candidates then proceed to Missionary Internship in Michigan for three weeks of pre-field orientation and two weeks of training in language acquisition techniques.

Since last year we have had four families arrive home for furlough. These, with other missionaries who have since returned to their fields, and accepted candidates, have spoken in more than 160 churches. Russell Barrett has studied at Covenant Theological Seminary for both semesters and David Fiol took special courses in the University of Delaware during the second semester. In the area of personnel, it should be noted that Mrs. Ruth Masso came out of retirement (again!) to teach the Woodson children in Peru. Two seminary interns have been on WPM fields for the year and one is presently taking a trimester of language in Costa Rica on

his way to Chile. It now appears that there will be four students studying at Covenant Theological Seminary who come with the recommendation of our missions—Gerardo Gutierrez from Peru, Dennis O'Shee from Chile, David Manuel from India, and Ernest Singh, who will be in his final year, from India.

During the year, the Board of WPM has met three times—twice for two days, once for three days. In addition, the eight members of the Executive Committee have met four times. The members of the Board deserve the commendation of Synod. They are all quite “inundated” with correspondence shared by the office, and give several days a year to forwarding this aspect of the Church's responsibility.

In accord with the request of Synod, the fiscal year has been adjusted to end December 31. For this reason, the report to Synod contains the financial picture for only nine months. It seems certain, however, that WPM has, for the fourth consecutive year, been blessed with an income well over a million dollars. Especially with the worldwide weakening of the dollar, foreign missions is now a very expensive business. Increasingly, we are seeing the wisdom and necessity of working with and through qualified nationals. We do marvel at the provision God makes through His people for WPM's financial needs, and we desire to write into the records our thanks to both Him and those who faithfully support the ministry. We are also grateful to those many who, during the past year, have joined the ranks of the Minutemen. They now number more than 1,000. There should be thousands more!

The WPM Auxiliary continues its inspiring work among an ever-expanding circle of women in the five presbyteries adjacent to the headquarters of WPM. The Spring Retreat, held annually, drew more than 400 women to the Historic Strasburg Inn in Pennsylvania Dutch country recently. John Sanderson was the special speaker and the ladies heard from eight missionaries, accepted candidates, or former missionaries.

Now for some highlights from the field: Properties held for many years by WPM in Nagoya, **JAPAN**, were sold at a good price. Recent conversions of those now vigorous in their own witnessing have encouraged our Mission. A recent graduate of the seminary is to assist a local pastor in the founding of a Christian day school—a first! In **KOREA**, the literature ministry of the Society for the Reformed Faith in Action has greatly expanded in the past year. Rain, such as has never been seen by the oldest Africans near our Muruu station in **KENYA**, has produced a spring harvest not realized in many years. It has also produced a great crop of malaria-bearing mosquitoes! Although promised for the month of December, last, the government decision on the granting of the plot of ground for the Nairobi congregation, where the morning congregation stands at about 150, has not been made at this writing. Possibilities for a medical team in the North Kitui District and the beginning of formal and Bible theological training in Nairobi are presently being investigated.

The splendid response to a Minuteman appeal last year, plus a

generous matching gift from the World Relief Commission, Valley Forge, Pa., enabled us to drill for water at the Bhogpur, **INDIA**, Children's Home. Although several thousands of dollars have been spent in the past months, at the writing of this report no water has been found. Two hundred ninety-four children and young people now call the Home their home. Classes at the Home Academy are one pre-nursery, a nursery, a kindergarten, and the first four grades. Dr. Robert G. Rayburn taught at the seminary in Roorkee during the second semester. Nine were graduated. Evangelistic teams, captained by seminary professors, fanned out into the city and surrounding areas in a structured attempt to gather interested Hindus into Bible classes. A reading room was opened just outside the seminary on a busy road. Our missionaries have been "hit" by a huge financial blow due to new income tax laws in India. Special meetings were held by Jordan Khan in Kanpur in October.

Anoor Sanatorium in **JORDAN** had 100 in-patients during the year and 5,244 outpatients. Twenty-five to 30 beds are presently occupied. A Patient Patron Program was commenced this year to seek a greater number of regular gifts to the hospital through a personalized support program. With the reassignment of most of our Ras al Khaimah personnel to Jordan, the mission now has a complement of 10 WPM missionaries. Construction has begun on housing, using funds originally gathered for the new hospital in Ras al Khaimah. The Bull Creek Church in **WESTERN AUSTRALIA** expects to finish its building by the end of this year, and the Duncraig congregation is seeking property. The latter church has seen a 40% increase in morning attendance during the past year, and 60-75 are now meeting in Bull Creek where Australians, Chinese and Noongars help to make up the congregation. With the removal of more Noongar families from Brookton, the work there seems to be "drying up." A new Reformed Theological Association has completed its first year. This includes our own men, members of the Presbyterian Church of Australia (Continuing) and others of Reformed persuasion.

This Board joined the work of the Reformed Presbyterian Church of **SPAIN** when Ross and Lillie Lindley with their two children arrived in Barcelona February 9th. They are spending their first month studying the language and soon expect to be training leaders and families in the congregations of that new denomination. Homer Emerson, our veteran missionary to **PERU**, anticipates the early completion of the translation of the Old Testament in Quechua and the publication of the entire Bible. For him, it will mark the conclusion of a 40-year job and will be one of the few complete Bibles published in a tribal language. Reflecting something of the social and political changes, the North **CHILE** Mission, the John Calvin Seminary, and the National Presbyterian Church have all had their share of problems and tensions. In seeking to establish a Biblical and Reformed climate within the Christian community, the Mission and the Seminary have had to exert great patience and tact with the Church which, born during the 1940's, is now reluctant to accept change.

This has meant that there has been much self-study and the assessment of goals on the part of all. Recently, the Spanish translation of *Systematic Theology* by Dr. J. O. Buswell Jr. has been completed and sent to the publisher. This summer Dr. and Mrs. John Sanderson of Covenant Seminary will be spending six weeks teaching and visiting the missions in Chile and Peru. With 11 missionaries on the field or on furlough, two in Spanish language school, one worker-visitor, and one seminary intern, the Chile Mission is now WPM's largest.

The Board of WPM has no recommendation to present to the General Synod this year. The members do, however, plead for your earnest and constant prayers for wisdom in making decisions, many more applicants, increased income to match increased outgo, safety and health for all its personnel, and God's rich blessing on their Kingdom work.

Respectfully submitted,
Nelson K. Malkus
Executive Secretary

WORLD PRESBYTERIAN MISSIONS INC. CASH STATEMENT

April 1, 1977-December 31, 1977

Cash Balance 4/1/77 \$233,414.32

RECEIPTS

General Purposes	\$75,489.64	
Support—Missionaries	596,040.15	
Support—G. R. Bragdon	1,365.00	
Support—N. K. Malkus	910.00	
Special Funds—Designated	210,143.47	
Income—Fleming Farm	2,720.27	
Income—Estates and Legacies	3,474.57	
Income—Investments	8,619.86	
Income—Endowments	3,769.03	
Income—Interest	3,824.79	
Income—Rentals	2,995.05	
Personal Gifts	11,117.59	
Newsletter	389.27	
Books and Tracts	18.00	
Various Miscellaneous Receipts	<u>7,157.98</u>	<u>925,034.67</u>

\$1,158,448.99

DISBURSEMENTS

Personal Gifts	\$9,786.99
Missionaries Salaries	275,861.70
Pre-College Allowance	11,295.51
Children's Allowance	16,425.00
Direct Expense—Missionaries	49,192.86
Field Expense—Missionaries	67,588.80
Hospitalization—Missionaries	23,690.52

Pension Fund Payments—Missionaries	16,882.50	
Year End Bonus—Missionaries	25,353.75	
Special Funds—Designated	203,310.63	
Salaries:		
Executive	\$30,130.00	
Clerical	55,547.00	
Miscellaneous	<u>1,190.81</u>	86,867.81
Executive Housing and Other Expense	17,714.64	
Expense—Fleming Farm	824.02	
General Headquarters Expense	<u>88,140.17</u>	<u>892,934.90</u>
		\$265,514.09
CHANGES IN ASSETS AND LIABILITIES		
Notes Receivable	\$3,362.50	
Mortgage Receivable	240.40	
Missionary Accounts Receivable, net	893.76	
Mortgage Payable	(241.45)	
Property—St. Louis	(34,811.27)	
Investments—Church Bonds	(10,000.00)	
Income—Promotion of Call to Miss.	<u>(516.40)</u>	
Cash Balance 12/31/77		<u>\$224,441.63</u>

VARIOUS MISCELLANEOUS RECEIPTS

Headquarters Equipment	\$200.00	
Pension Retirement Benefits—K. Richards	172.77	
Transfer Account	820.00	
Missionaries Salaries	66.66	
Direct Expense of Missionaries	2,317.01	
Executive Housing and Other Expense	724.43	
Directors' Meeting Expense	6.50	
Hospitalization	459.00	
Pension Fund Payments	438.49	
Maintenance of Office	267.61	
Postage	96.38	
Publicity and Printing Same	15.00	
Stationery, Supplies and Expense	57.67	
Telephone and Telegraph	410.44	
Insurance	160.65	
Missionary Expense Charged to General Fund	200.00	
Automobile Expense	50.00	
Other Expense	600.00	
Maintenance—Carriage House	62.27	
Audio-Visual	<u>33.10</u>	<u>\$7,157.98</u>

DISBURSEMENTS

Headquarters Equipment	\$725.00
Pension Retirement Benefits—K. Richards	1,897.00

Transfer Account	750.00	
General Purposes	51.25	
Directors' Meeting Expense	2,956.53	
Taxes on Wages	4,378.50	
Hospitalization	4,123.00	
Pension Fund Payments	5,109.40	
Expense—Books and Tracts	100.16	
Dues and Subscriptions	1,813.75	
Maintenance of Office	5,073.86	
Postage	8,305.52	
Publicity and Printing Same	21,762.17	
Stationery, Supplies and Expense	7,188.57	
Telephone and Telegraph	3,942.01	
Professional Fees	3,562.79	
Electricity and Other Utilities	1,989.39	
Insurance	2,006.65	
Missionary Expense Charged to General Fund	1,200.82	
Automobile Expense	654.31	
Interest Expense	335.90	
Expense—Missionary Candidates	519.10	
Expense—Candidate School	3,315.75	
Promotion	327.20	
Other Expense	2,940.42	
Maintenance—901 Guest Rooms	196.85	
Maintenance—St. Louis House	390.91	
Maintenance—Lehigh Road	640.24	
Maintenance—Carriage House	1,276.45	
Advertising—Magazine, Display	15.00	
Audio-Visual	591.67	\$88,140.17

The Moderator declared a recess at 3:17 p.m. Synod reconvened at 3:31 p.m.

ELECTION TO WPM BOARD

The following slate was presented. No additional names were nominated. A runoff election was required, yielding the following results:

- *Dr. M. Evans Brown, INC*
- *Mr. John Christie, INC ⅔*
- *Dr. Harvie Conn (OPC) INC*
- *Dr. Paul Gilchrist, INC ⅔*
- *Rev. William McColley, INC*
- Rev. Douglas Rogers, (OPC) INC*
- *Mr. Henry Vierling, INC*
- *Rev. C. A. Lutz*
- *Dr. Addison Soltau, INC*

*Rev. Frank Barker (PCA) ⅔
Rev. Wayne Brauning
Dr. John W. Buswell ⅔
Mr. Donald Long

At 4:10 p.m., on motion, the order of the day was extended to 4:30 p.m. to receive the Chaplains Committee report.

CHAPLAINS COMMITTEE REPORT

The Rev. William B. Leonard presented the following report, inviting Chaplain Howard Cross to address Synod.

Fathers and Brethren:

Again this year responsibilities and opportunities increased in the area of our denomination's chaplains program. We were represented at three very important meetings in Washington, D.C., and in Seattle, Wash., attending the semi-annual conference of Ecclesiastical Endorsing Agents for the Armed Forces and the Armed Forces Chaplains Board, and a planning meeting with representatives of the RPCES, OPC, and PCA in Seattle. Chaplain (Col.) John MacGregor attended the Spring (1977) meeting in Washington, D.C., and your chairman attended the two additional meetings.

Among other issues, we have wrestled with the continuing need of, and provision for, the spiritual renewal of our chaplains and their families, support for the families of military personnel, the introduction into all forms of military training of moral and ethical values (Solzhenitsyn's 'Things of the Spirit'), the status of DOPMA (Defense Officer Personnel Management Act), and chaplain procurement from minority groups. The spring conference was particularly concerned with criteria used in approval of endorsing agencies as related to the growing pressure from religious cult groups seeking entry into the chaplaincy program. Drill pay was also an issue as we faced continued congressional pressure seeking the erosion of support for drill pay for reserve chaplains, which appears to some to be headed toward *no* reserve chaplains at all. Politically, congress is the key.

A fine opportunity before our Synod this year is the recommendation approved by Synod last year "that through its Chaplains Committee (Synod) seek the cooperation of the OPC and the PCA in establishing a joint Chaplains Commission." This we have done, meeting in Seattle, Wash., in December with representatives of the OPC and PCA, working out details and procedures. If established, the Commission would:

(1) Set forth recommended procedures for men seeking to become chaplains.

(2) Have powers to receive and disburse funds.

(3) Support a liaison for the chaplain and his family, encouraging presbyteries to provide pastoral oversight, and increase information

flow.

(4) Provide coordination of ministry to church members and families in the military.

(5) Set procedures for regular reporting by chaplains.

(6) Promote the testimony of the Reformed faith to and through the chaplaincy.

(7) Provide an annual report to each assembly.

The structure of the commission recommended by the working committee would be three representatives from each denomination, in three classes, with three-year terms.

Notes from all over:

(1) Presbytery clerks: Please use the new DD Form 2088 in all endorsing procedures for all branches of the armed forces, available at Synod from your chairman and Synod clerk.

(2) A \$200 gift from the Air Force Chief of Chaplains was forwarded this year to Christian Training Inc.

(3) 80,000 women are expected in the Army by 1981. They will have some women chaplains. Army now has five women chaplains on active duty, with two or three more expected this summer. Navy has four, with three in the theological student program, five in the Air Force.

(4) Your chairman served on the planning committee, and attended the national convention of Military Chaplains Association (MCA), representing our denomination.

(5) Seminarians: The best route to an active duty slot in the chaplaincy is via the seminary student programs:

Theological Student Program (USNR)

Chaplain Candidate Program (USAFR)

Staff Specialist (Seminarian Program) (USAR)

(6) The Chiefs of Chaplains no longer talk about "quotas," but "procurement goals." At the current time, 24 of the 68 religious denominations represented in the Army Chaplaincy are below their manpower procurement goals.

(7) Your committee also serves as the endorsing agency for the VA chaplaincy program.

(8) In conclusion, the Chaplains Committee may have a low profile with its voice at Synod quite low key. Sometimes we feel like the frog that swallowed the bird: "I may not be able to sing, but the stuff is in me." But I do want to emphasize that I am convinced that proportionate to size, we have the finest group of chaplains of any denomination. They are serving well and with distinction and are worthy of our increased support, communication, love, and prayers. Reach out to them; encourage them! I want to strongly encourage Synod and presbyteries to use their gifts and abilities on their boards and agencies. Our chaplains are notably missing from most of them, while many of our chaplains enjoy extended tours of active duty stateside. Let all of us help our chaplains stay plugged into our denominational circuits!

Our Current Roster

Changes since the 155th General Synod include:

Active Duty Chaplains:

Army: Robert H. Ackley (Major)
Hubert R. Baker (Captain)
Walter Ronald Case (Captain)
Bill C. Greenwalt (Captain)
Howard T. Cross (Colonel)
David P. Peterson (Major)
Air Force: Beryl T. Hubbard (Major)
Navy: J. Robert Fiol (Lt. Commander)
Arthur E. Hegeman (Lt. Commander)
Robert Needham (Lt. Commander)
Thomas E. Sidebotham (Lt. Commander)

Active Reserve Chaplains:

A. Kenneth Austin, Navy
Stephen W. Leonard, Army
James E. Singleton, Army
Daniel Fannon (Lt. Col.), Civil Air Patrol

Retired:

Robert A. Bonner (Navy)
William B. Leonard Jr. (Navy)
James S. Martin (Army)
John M. MacGregor (Army)
Robert G. Rayburn (Army)
Jonas Shepherd (Canadian Army)
Laurence H. Withington (Air Force)
John B. Youngs (Army)

Appendix

I. "Be it resolved that the (*insert name of denomination*), in conjunction with the (*insert name of other denomination*) and the (*insert name of other denomination*), establish the

'PRESBYTERIAN AND REFORMED COMMISSION ON CHAPLAINS AND MILITARY PERSONNEL'

for the purpose of providing a joint endorsing agency for military and institutional chaplains of the three denominations, and to provide a ministry to our church members and their families serving in the military."

II. The following working agreement is recommended to the Synod for adoption:

(I) The structure of the Presbyterian and Reformed Commission on Chaplains and Military Personnel shall be as follows:

A. It shall be made up of three members from each denomination, elected in equal classes, with a term of three years.

B. Requirements for membership on the commission shall be set

by the individual denominations.

C. A quorum for the commission shall be five, including at least one member from each denomination.

(II) Financial support of the commission shall be as follows:

A. Travel and meeting expenses for the commission members shall be paid by their sending churches.

B. Funds for the work of the commission shall be collected as follows:

1. Each denomination shall be asked to contribute \$150.00 per year per active duty chaplain.

2. Each active duty chaplain endorsed shall be asked to contribute \$5.00 per month if able.

3. Each reserve chaplain endorsed shall be asked to contribute \$2.50 per month if able.

4. It is estimated that this scale would produce approximately \$4,000.00 per year for expenses based on the current status of chaplains.

(III) Responsibilities of the commission shall be as follows:

A. Act as the endorsing agency for men entering the chaplaincy.

B. Hire an executive secretary and define his responsibilities and duties.

C. Be given the power to receive and disburse funds.

D. Set forth recommended procedures to be followed by men seeking to become chaplains.

E. Provide support and liaison for the chaplain and his family, while encouraging the sending presbytery to provide pastoral oversight.

F. Set procedures for regular reporting by chaplains.

G. Provide coordination of ministry to church members and their families in the military.

H. Report annually to each denomination.

I. Promote the testimony of the Reformed faith to and through the chaplaincy.

J. Promote the ministry of the chaplaincy to the member churches.

(IV) Any changes in the denominational makeup of this commission or any change in the elements of the working agreement must be approved by all three churches.

Recommendations:

1. That we join with the OPC and PCA in establishing a joint chaplains endorsing agency for military and institutional chaplains.

2. That our own Chaplains Committee be increased to nine men in three classes, adding one man each to the classes of 1979 and 1980, and three men to the new class of 1981, to better provide area coverage throughout the United States.

3. That synod budget a total of \$750 for the support of the committee for the new fiscal year.

4. That if recommendation 1 above is approved by synod, and by the PCA and/or the OPC, the Chaplains Committee appoint at least three of its members to serve on the Joint Chaplains Commission, expected to be named the "Presbyterian and Reformed Commission on Chaplains and Military Personnel" (PRCC).

5. That synod inform appropriate congressional leaders of its support for a strong military reserve chaplain program, with continuation of drill pay for reserve chaplains.

Respectfully submitted,
William B. Leonard Jr.
Chairman, Committee on Chaplains
360G Rockrimmon Blvd.
Colorado Springs, CO 80919

ACTION:

Recommendations 1, 2, and 4 were adopted. Recommendation 3 was postponed until budget adoption. Recommendation 5 was on motion referred to the Resolutions Committee.

At 4:30 p.m., the order of the day was called for and synod recessed with prayer by Mr. Karl Pasch.

TUESDAY MEETING

June 20, 1978

The morning devotional service was led by Dr. Martin Essenburg, president-elect of Covenant College. His topic was "The Holy Spirit: Another Paraclete—Teacher," based on John 14:26; 15:26,27; 16:13.

The vice moderator, the Rev. Werner Mietling, called the meeting to order at 9:00 a.m., calling on the Rev. C. A. Lutz to lead in prayer.

By motion, the orders of the day were amended changing the memorial service from 10:15 a.m. to 1:30 p.m.

The Rev. Max Belz was introduced and given the privilege to address the synod. Mr. Belz challenged synod to revere and uphold the standards of the Reformed faith and to recognize that our children are holy and as such deserve our every concern for instruction that carefully integrates the Reformed doctrines with their life's occupations.

COVENANT THEOLOGICAL SEMINARY REPORT

Dr. William S. Barker presented the following report which included remarks by the Rev. David Calhoun, a PCA minister and graduate of the seminary, who will be joining the seminary faculty.

Fathers and Brethren:

What kind of ministers will the work of the Lord require in the last

part of the 20th century? This is the main question that confronts Covenant Seminary, and it is a highly significant question for the future of our denomination.

It is obvious that one major factor in the development of ministers is the faculty, those who teach by both precept and example. The denomination, we believe, may justly have confidence in our faculty, which is thoroughly committed to sound doctrine, competent in scholarship, and experienced and involved in the work of the church in ways that provide models for our students. The addition of Professor Addison Soltau and of an M.A. program in missions this year has greatly enhanced our emphasis on cross-cultural service, and more students are showing interest in overseas missionary work.

Of next importance to faculty in the development of ministers is the curriculum. An important innovation in the coming year is the introduction of a course called "Theology of Ministry" as a gateway to the entire Master of Divinity program. This course will include material on the Kingdom, the church, the ministry, and the minister's spiritual life, and it is hoped that it will provide a proper practical and theoretical orientation to the entire curriculum. It will be team-taught by Professors John Sanderson, David Jones, William Kirwan, and Robert Rayburn. The other main trend in curriculum development is the quest for more practical experiences for our students, either by way of internships, supervised field work, or a regular program of service in a local church during the normal three years at seminary.

The third ingredient of development of ministers is the students themselves. Although our enrollment stabilized this year at approximately 170, we continue to be blessed with students with evident gifts for ministry. One area of concern as we went through self-study and evaluation for renewal of accreditation this year, however, was a relatively high level of attrition between matriculation and graduation. There seem to be various reasons for this, not all of which are negative. But one evident need is for more thorough screening of prospective students by their churches and presbyteries. We would like to see sessions and presbyteries taking more initiative in the encouraging and nurturing of gifted young men toward theological training and the ministry. A survey of our alumni shows that many of them trace their call to the ministry back to highschool days. We would like to get the names and addresses of such highschool young people as local sessions could recommend in order that we might help to guide them toward the service of the Lord.

Covenant Seminary is the seminary of the Reformed Presbyterian Church, Evangelical Synod, and as such we are primarily concerned to meet the needs of our denomination. We also seek to serve other evangelical and Reformed churches, and this year we have especially increased our contacts with the Presbyterian Church in America. We are glad to train more of their future ministers and hope to find further openings for internships in their churches. We have enjoyed fuller cooperation with other RP agencies this year, WPM sponsoring an an-

nual lectureship in missions and NPM being actively involved in supervised field work as well as our annual "Evangelism Day."

Our long-range plan is to grow to an enrollment of 300 students. Obviously, this will require increasing financial support since each student's tuition pays less than half of the expense involved. We are very grateful for the RP churches' support of the Seminary this past year. This support must keep on increasing, however, as we find ourselves in an inflationary spiral. Actually, what seems a modest commitment of \$1 per member per month would meet our basic financial needs and make it unnecessary for us to issue special appeals. We urge, therefore, that each session give serious consideration to the significant place of Covenant Seminary in the budget of your local church.

This summer should see the completion of the Robert G. Rayburn Chapel/Classroom Building, a facility that will enhance both our worship and our instruction and that is fully paid for. Plans for a student residence hall are in preparation.

We were much encouraged by the recommendation this April by our accreditation examiners from the North Central Association of Colleges and Schools that our Doctor of Ministry program be accredited and that our entire accreditation be extended for ten years with review of some areas of concern after five years. Final action on these recommendations will come in July.

The greatest needs we have, though, are spiritual. Satan certainly seeks to sift us—teachers, students, and staff alike—as wheat. We are very conscious of the Lord's sustaining us, and frequently and very definitely through your prayers. In this my first year as president I was overwhelmed by a sense of Dr. Rayburn's absence and have grown in my appreciation of the burdens he has borne through the first 21 years of the Seminary's life. I have been aware of the prayers of many of you for me, and the Lord has heard your prayers and mine and demonstrated His goodness and strength in many ways. As our confidence grows, I trust that our sense of dependence upon Him will not diminish. By His gracious power may Covenant Seminary in its next two decades faithfully produce the kind of ministers that His church requires for the praise of the glory of His grace.

Respectfully submitted,
William S. Barker, President

WE PROPOSE THE FOLLOWING ACTION: That Synod continue to recognize the month of December as a time for special emphasis upon giving for Covenant Seminary, including the "Gifts-for-the-King" offerings in our churches.

COVENANT THEOLOGICAL SEMINARY

Balance Sheet—Current Unrestricted Fund

June 30, 1977 and March 31, 1978

ASSETS	June 30, 1977	March 31, 1978
Cash		
Checking Accounts	\$2,944.25	\$33,708.29
Petty Cash	<u>50.00</u>	<u>50.00</u>
	\$2,994.25	\$33,758.29
Accounts Receivable		
Students	\$928.37	\$18,899.80
Agency and Other	6,769.22	9,795.09
Reserve for Doubtful		
Accounts	<u>(450.00)</u>	<u>(450.00)</u>
	7,247.59	28,244.89
Loans Receivable		
Investments		
NDSL—Institutional		
Contribution	3,420.27	\$3,653.05
		<u>3,653.05</u>
Prepaid Expenses		
Travel	\$375.00	\$925.00
Annuities	<u>354.27</u>	<u>925.00</u>
	729.27	925.00
Due from Other Funds		
Loan Fund	\$352.00	\$352.00
Endowment Fund	<u>352.00</u>	<u>15,000.00</u>
		15,352.00
Total Assets	\$14,743.38	\$81,933.23
 LIABILITIES		
Accrued Expenses		
Salaries	\$682.24	\$—
Federal Income Tax	1,255.60	2,194.72
FICA and Withholding	1,629.72	774.69
State Income Tax	199.73	251.55
Medical Insurance	848.73	
Annuities		436.44
Other	<u>593.94</u>	<u>1,270.03</u>
	\$5,209.96	\$5,441.82
Accounts Receivable—		
Credit Balances	3,342.23	<u>2,723.57</u>
		2,723.57
Scholarships Payable	770.00	
Due to Other Funds		
Unexpended Plant		
Fund	<u>5,000.00</u>	
Total Liabilities	\$14,322.19	\$8,165.39
FUND BALANCE	<u>421.19</u>	<u>73,767.84</u>
Total Liabilities and		
Fund Balance	\$14,743.38	\$81,933.23

COVENANT THEOLOGICAL SEMINARY

Summary of Revenue and Expenditures

For Nine Months Ended March 31, 1978

	<i>Actual</i> <i>June 30, 1977</i>	<i>Budget</i> <i>1977-78</i>	<i>Actual</i> <i>March 31, 1978</i>
INCOME			
Educational and General			
Tuition and Fees	\$219,136.48	\$282,000.00	\$248,297.09
Endowment	13,000.00	17,000.00	27,750.00
Gifts and Grants	398,968.27	390,000.00	306,907.03
Student Aid	3,755.00	9,000.00	4,892.83
Other Sources	<u>7,045.41</u>	<u>5,500.00</u>	<u>4,892.83</u>
Total Educational and General	<u>\$641,905.16</u>	<u>\$703,500.00</u>	<u>\$590,414.25</u>
Auxiliary Services			
Housing	\$39,700.00	\$40,120.00	\$31,326.99
Food Service		<u>250.00</u>	
Total Auxiliary Services	<u>\$39,700.00</u>	<u>\$40,370.00</u>	<u>\$31,326.99</u>
Total Current Fund Income	<u>\$681,605.16</u>	<u>\$743,870.00</u>	<u>\$621,741.24</u>
EXPENDITURES			
Educational and General			
President's Office	<u>\$32,931.00</u>	<u>\$26,130.00</u>	<u>\$21,362.42</u>
Academic Affairs			
Instruction	\$264,782.74	\$330,425.00	\$238,880.90
Library	<u>58,004.15</u>	<u>63,040.00</u>	<u>45,664.85</u>
Total Academic Affairs	<u>\$322,786.89</u>	<u>\$393,465.00</u>	<u>\$284,545.75</u>
Student Affairs			
Dean of Students	\$27,957.55	\$34,550.00	\$26,972.99
Student Aid	<u>19,414.00</u>	<u>25,000.00</u>	<u>26,397.00</u>
Total Student Affairs	<u>\$47,371.55</u>	<u>\$59,550.00</u>	<u>\$53,369.99</u>
Development	<u>\$105,818.61</u>	<u>\$106,210.00</u>	<u>\$82,484.05</u>
Business Affairs			
Business Office	\$50,019.17	\$60,890.00	\$40,939.80
Plant Operations	<u>68,860.86</u>	<u>65,605.00</u>	<u>45,661.46</u>
Total Business Affairs	<u>\$118,870.03</u>	<u>\$126,495.00</u>	<u>\$86,601.26</u>
Total Educational and General Before Transfer for Debt Retirement	<u>\$627,778.08</u>	<u>\$711,850.00</u>	<u>\$528,363.47</u>
Transfer for Debt Retirement	<u>29,135.38</u>	<u>12,000.00</u>	<u>9,000.00</u>

Total Educational and General Expenditures	<u>\$656,913.46</u>	<u>\$723,850.00</u>	<u>\$537,363.47</u>
Auxiliary Services			
Housing			
Student Housing	\$2,306.63	\$2,000.00	\$690.35
Faculty Housing—			
On Campus	527.62	1,000.00	84.11
Faculty Housing—			
Off Campus	<u>605.41</u>	<u>1,000.00</u>	<u>418.62</u>
Total Housing	<u>\$3,439.66</u>	<u>\$4,000.00</u>	<u>\$1,193.08</u>
Food Service	<u>\$964.80</u>	<u>\$1,000.00</u>	<u>\$838.04</u>
Total Auxiliary Services before Transfer for Debt Retirement	\$4,404.46	\$5,000.00	\$2,031.12
Transfer for Debt Retirement	<u>18,000.00</u>	<u>12,000.00</u>	<u>9,000.00</u>
Total Auxiliary Services	<u>\$22,404.46</u>	<u>\$17,000.00</u>	<u>\$11,031.12</u>
Total Current Fund Expenditures	<u>\$679,317.92</u>	<u>\$740,850.00</u>	<u>\$548,394.59</u>
Total Income Over (Under) Expenditures	\$2,287.24	\$3,020.00	\$73,346.65
Beginning Surplus (Deficit)	<u>(1,866.05)</u>		<u>421.19</u>
Accumulated Surplus (Deficit)	<u>\$421.19</u>		<u>\$73,767.84</u>

ACTION:

The recommendation was approved.

ELECTION TO COVENANT SEMINARY BOARD

Rev. Gerald Malkus presented the following ballot. There being no further nominations, synod proceeded to the election:

- *Rev. Paul Alexander, INC ⅓*
- *Mr. Robert Brake, INC*
- *Mr. Richard Ellingsworth, INC ⅓*
- *Rev. Charles Holliday Jr., INC*
- *Rev. George Miladin (OPC) INC ⅓*
- *Mr. William O'Rourke, INC*
- Dr. William Ragsdale, INC ⅓*
- *Rev. Stephen Smallman, INC ⅓*
- *Mr. H. Stober Stout*

Mr. John Spencer (PCA)
Rev. James Midberry
Mr. Charles Parsons
Dr. Jack VanDerSlik
Dr. Richard Beesley

FRATERNAL DELEGATES

The Rev. Donald J. MacNair, chairman of the Fraternal Relations Committee, presented Dr. John M. L. Young, who introduced the Rev. Yuzo Kurokawa, a Japanese pastor from Nagoyashi and an official representative from the Japan Christian Presbyterian Church.

Mr. MacNair then introduced Dr. George Fuller, executive director of the National Presbyterian and Reformed Fellowship.

At 10:25 a.m., the orders of the day were called for. A recess was declared. At 10:45 a.m., the meeting was reconvened and Rev. Gerald Malkus presented a second ballot for WPM. A runoff between Mr. John Christie and Rev. Frank Barker was placed before the synod. Mr. Christie was elected.

REPORT OF THE UTILIZATION OF LAYMEN COMMITTEE

The Rev. Werner Mietling, chairman of the committee, yielded the chair to Dr. Jones and then presented the following report:

Introduction

In response to an overture from the Southeast Presbytery, the 155th General Synod appointed a committee to study ways and means of making better use of retired persons to enhance the development of the Church of Jesus Christ, particularly because so many are retiring at a relatively young age. The committee felt that its assigned task had to be broadened beyond the specific language of the overture to include (1) a greater range of areas of service, and (2) the possibility of urging certain laymen to retire early from business or industry.

The committee approached its task by first soliciting ideas from the various members of the committee, and then from the heads of the various Synod agencies. With those ideas as a starting point the committee began "brainstorming." The following report can only be considered as preliminary. The ground we are breaking is, for the most part, new ground for this denomination.

The committee, in the course of its work, came to appreciate the beauty of this concept and has become excited at the tremendous potential for growth and ultimate glory being brought to God as the concept is implemented.

Principles

A. God has given gifts to His people, and put no time limit on their use. The Word of God doesn't anticipate "retirement" from serving the Lord. Christians anticipating retirement from their regular positions should *seek* places to exercise their God-given gifts. (The whole concept of retirement, while not appropriate for our committee's discussion, is perhaps important for Synod's further study.)

B. The Scriptures exhort us to provoke one another to love and good works (Heb. 10:24).

C. God's Word lays upon Christians the responsibility to show a loving concern for all of God's children, and urges special care for those who are in particular need. Retirement, particularly when a person is in good health, creates special psychological and emotional needs for many people. The Church has a responsibility to seek to minister to those needs, particularly in helping retirees to have a sense of their usefulness and importance in God's Kingdom.

D. The limits of personnel and financial resources which we face in carrying out the Church's work are too often limits of our own making. It is part of the Church's task to remove those limits through challenging its members and deploying them effectively.

Qualifications:

While the employers must be the ultimate judge of the qualifications of personnel applying for employment, nevertheless we suggest that if the church or church agencies are to benefit from the service of retired personnel they must seek those who are qualified in several basic respects:

1. They must be Christians who sense the responsibility of every Christian to do all he can to further the cause of Christ, and have already engaged in furthering this cause.

2. They must be Christians whose lives comport with their testimonies.

3. They must be mature, well adjusted individuals who are flexible enough to be able to adapt to new situations, and able to work well with others.

4. They must be willing to work under the direction of people who are younger than they are, and perhaps those who are less experienced.

5. They must be people who are willing to complete a questionnaire and to provide an adequate resume.

Safeguards:

The committee recognizes that there are risks involved in such a program. To minimize the probability of serious problems arising we recommend the following:

1. There should be a clear contractual agreement and job description provided by the employer and agreed to by the employee.

2. Tangible objectives, derived from the job description and regularly updated, shall be used for evaluation of the work done.

Possible Areas of Opportunities for Service

The following is suggestive, and not intended to be an exhaustive list of possible opportunities for service for retired and retiring persons:

A. Trades

Electricians, carpenters, masons, plumbers, painters, sanitation engineers, builders, printers, farmers and agriculturalists, computer science personnel, etc.

B. Office Skills

Typing, mimeographing, mailing, accounting, etc.

C. Professional

Teachers, lawyers, doctors, nurses, engineers, architects, etc.

D. Service to Embryo Groups and Mission Churches

1. Joining a mission church for a time, particularly to help that church in its formative stages.
2. Door to door surveys and visitation.
3. Teaching evangelistic home Bible studies.
4. Helping train elders and deacons.

E. Service to Established Churches

1. Advising concerning building programs.
2. Helping sell building bonds.
3. Teaching management skills.
4. Providing consultation on various matters.

F. Service to Denominational Agencies

1. Service as technical assistants on foreign mission fields with WPM.
2. Service in connection with church planting as plans may be developed by NPM.
3. Service in diaconal ministries as plans may be developed by the Board of Home Ministries.
4. Service to agencies as in A and B above.

Implementation

The committee agreed that implementation of this concept should be staged over several years. The growth of the concept will depend on:

(1) Cooperation of the agencies, presbyteries, and local churches in gathering information concerning job opportunities and applicants.

(2) Careful matching of openings and applicants through resumes and processes still to be developed.

(3) Motivation of the people of the church to participate through effective publicity.

(4) Success in the early efforts.

Our specific recommendations to Synod are intended only to give a committee opportunity to begin that implementation during the coming year.

Recommendations

(1) That Synod continue a committee of six members to develop these ideas further and to begin their implementation; and that the committee be made up of four members of the present committee, plus two women to be appointed by the moderator.

(2) That Synod's Stated Clerk be made an ex officio member of the

committee to facilitate communication concerning job opportunities and applicants.

Werner Mietling, Chairman
Joel Belz
Happy Cochran
Donald J. MacNair
Lynden Stewart
Richard Tilton

ACTION:

Recommendations 1 and 2 were passed.

At the conclusion of the Utilization of Laymen Committee report, Dr. Jones turned the chair back to Mr. Mietling.

PENSION COMMITTEE REPORT

Dr. Franklin Dyrness, secretary of the committee, presented the report as follows:

Fathers and Brethren:

The Pension Committee during the past two years has given considerable study to a revision of the original Pension Plan. This past year three extended meetings of the Committee dealt largely with this matter.

Meeting with the Committee on several occasions were an actuary, representatives of two investment management advisory organizations, a representative of Aetna Life Insurance Company, and Trust and Investment Officers of a large bank. Legal counsel was also sought to pass on the revised plan.

The Committee is happy to present the revised plan, as a part of this report, for Synod's consideration and final action.

It needs to be recognized that we are living in a changing economy. As a denomination we must adjust our pension concept to meet this situation. There is a God-given responsibility to those who serve our churches and agencies that must be faced. This is not merely for those involved, but for God's continued blessing upon the great responsibility and challenge committed to our denomination.

The Treasurer's Report, in the form of the annual audit, is a part of this report. As of December 31, 1977, there was \$851,140.67 in the Pension Fund. This past year a total of \$3,166.12 was paid out in pensions to 11 retired participants for a meager average of \$287.82 per person per year. There are now 244 active participants in the Plan. Mr. Gordon Shaw, Treasurer of the Pension Plan, has exerted much effort in his position and is to be commended for the fine manner of carrying out his responsibilities. Reports will be sent to those in the Plan, giving full information of the individual participant's account.

As a denomination, we have been richly blessed by God in many ways. It is our earnest prayer that He will enable us to excel in this matter also—as the laborer is worthy of his hire, especially they who labor in the Word. To achieve this, we need a united interest and effort, with complete dependence upon God. May we not limit God by our own limitations.

Respectfully submitted,
F. S. Dyrness, Secretary

RECOMMENDATIONS TO SYNOD:

1. Recommend adoption of Revised Pension Plan as presented.
2. Request Synod to recommend to all presbyteries that calls processed by presbyteries require a provision for pension coverage, through the denomination's plan, of not less than 5% of the person's total compensation, including salary and all fringe benefits.
3. That any participant leaving the denomination may have the balance of his or her account transferred to any qualified denominational or educational pension plan, if requested.

THE PENSION FUND PLAN OF THE REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD

ARTICLE I PURPOSE

The purpose of the Plan is to provide certain supplements to the Social Security benefits for *Participants* and to provide certain benefits for the *Beneficiaries* of a *Participant*.

ARTICLE II DEFINITIONS

The following words and terms as used in this Plan shall have the meaning set forth below, unless a different meaning is clearly indicated by the context:

1. "*Synod*" shall mean the Reformed Presbyterian Church, Evangelical Synod.
2. "*Plan*" shall mean the Pension Fund Plan of the Synod as set forth herein or as amended from time to time.
3. "*Fund*" shall mean the pension fund created in accordance with the Plan.
4. "*Employee*" shall mean (a) a minister or pastor in the regular full-time service or employ of a church belonging to the Synod, or (b) a person serving as a missionary in the regular full-time service or employ of an agency of the Synod, or (c) a person serving as a teacher in the regular full-time service or employ of a school affiliated with the Synod, or (d) a person in the regular full-time service or employ of a church belonging to the Synod or of an agency of the Synod and serving in the home staff thereof, or (e) a minister or pastor of the Synod in the regular full-time service or employ of a non-Synod church or agency, if he is in good and regular standing of a Presbytery or hereafter approved as a Participant by special action of the Synod.
5. "*Participant*" shall mean any person whose *Employer* on his behalf makes the contributions to the Fund provided for in Article V, hereof, and who on or after June 1, 1960, is an *Employee*.
6. "*Committee*" shall mean the Committee appointed by the Synod to administer the Plan.
7. "*Effective Date*" shall mean June 1, 1960.
8. "*Employer*" shall mean the church, school or agency employing a participant.

9. “*Beneficiary*” shall be the person or persons designated to receive benefits payable hereunder on the death of a participant. A participant shall have the right to designate his beneficiaries in writing, filed with the Committee, and to revoke such designation in writing, filed with the Committee. If no such designation is on file with the Committee at the time of death, the Committee shall pay such benefits in the following order of priority:

- Spouse
- Surviving children equally
- Surviving grandchildren equally
- Surviving brothers and sisters equally
- Surviving parents equally
- Estate of the participant

10. “*Contingent Annuitant*” shall be a person designated by a Participant who shall receive pension benefits jointly with the participant which shall be based on the age and sex of both.

ARTICLE III THE COMMITTEE

The *Committee* shall consist of six persons elected for three-year terms by the Synod. At the first election of *Committee* members held by the Synod, two persons shall be elected for terms expiring at the end of one year, two persons shall be elected for terms expiring at the end of two years, and two persons shall be elected for terms expiring at the end of three years. At all subsequent elections of *Committee* members, members shall be elected for full terms of three years to succeed those whose terms expire, and in case of a vacancy in an unexpired term, a successor shall be elected for the unexpired term. The *Committee* shall make an annual report to the Synod summarizing the receipts, disbursements, investments and status of the Fund, and shall make such additional reports as the Synod may from time to time require. In addition to the powers and duties herein specifically conferred upon the *Committee*, it shall have all additional powers and duties necessary or proper to administer the Fund in accordance with this Plan.

ARTICLE IV INVESTMENTS

The monies belonging to the Fund shall be invested by the *Committee* as they shall in their discretion determine, within the following limitations: Except as hereinafter provided in this Article IV, any such monies shall be invested only in bonds or other direct obligations of the United States or other investments guaranteed by the United States; Corporate Bonds rated “A” or higher by Standard and Poors; Common or Preferred Stocks with “A” or higher rating by Standard and Poors up to 50% of the Fund’s assets; savings accounts and time deposits; accounts of savings and loans associations; or first mortgage bonds of the Reformed Presbyterian Church, Evangelical Synod, or any Agency or Member Church thereof, of which Bonds are guaranteed by National Presbyterian Missions; or other forms of fixed income investments with equivalent ratings or higher; provided, not more than fifty (50%) percent of the total monies of the Fund shall be invested in first mortgage bonds, or first mortgages on other real estate.

Not more than five (5%) percent of the Fund’s assets shall be invested in any one investment—except that this limitation is not applied to United States obligations or United States Government insured or guaranteed obligations.

The *Committee* shall be permitted to turn over investment responsibilities for all or a portion of the assets of the Fund to an Investment Manager registered with the Securities and Exchange Commission or a bank chartered under state or federal law. The *Committee*, in such case, shall provide a statement of investment policy to the Manager or bank and shall enter into such contracts or trust agreements as shall be required by this action. The *Committee* may also transfer custody of such assets to a bank under a trust or agency agreement.

ARTICLE V EMPLOYER CONTRIBUTIONS

For each month beginning on or after the Effective Date, each *Employer* shall contribute to the Fund a minimum sum of Ten (\$10.00) Dollars or whatever other additional amount desired for each *Participant* employed by the Employer during such month. The contributions of each *Employer* shall be remitted to the *Fund* monthly or periodically.

As a guide to Employers, the Synod has approved the following contribution scales:

FIXED AMOUNT SCALES

Scale	Amount
A	\$10 per month
B	\$15 per month
C	\$25 per month
D	\$40 per month
E	\$50 per month
F	\$75 per month
G	\$100 per month
H	\$125 per month
I	\$150 per month

PERCENTAGE OF COMPENSATION SCALES

Scale	Amount
J	5% of compensation
K	7½% of compensation
L	10% of compensation
M	13% of compensation
N	16% of compensation

Attained Age on January 1

AGE—PERCENTAGE SCALES

Under				
Scale	40	40-49	50-59	60 or more
O	2%	3%	5%	7½% of compensation
P	4%	6%	10%	15% of compensation

AGE—FIXED AMOUNT SCALES

Q	\$10	\$15	\$25	\$37.50 per month
R	\$20	\$30	\$50	\$75.00 per month
S	\$40	\$60	\$100	\$100 per month

ARTICLE VI PARTICIPANT ACCOUNTS

An account shall be established for each *Participant* and all contributions made in accordance with Article V hereof by an *Employer* on behalf of a *Participant* shall be credited to his account.

Investments of the Fund shall be valued at the market value thereof, as determined by the Committee on the Valuation Date. The value of any investment of the Fund shall include the amount of any interest accrued but unpaid thereon to the Valuation Date. Unless otherwise determined by the Committee, the value of any investment of the Fund shall include the value of any options, rights, warrants or dividends (whether payable in stock or in cash) which may have been declared but not received by the Fund as of the Valuation Date, provided that the market values of such investment has been computed ex-options, ex-rights, ex-warrants, and ex-dividends.

The value of the Fund as of the Valuation Date shall be determined by the Committee by adding the value of the investments of the Fund and all uninvested cash of the Fund at such date and deducting therefrom the total of expenses, if any, due or accrued and properly chargeable to the Fund.

The net income of the Fund for any Plan year (including any change in value of the Fund) shall be proportionately allocated to the individual accounts of non-retired Par-

ticipants, individual accounts of beneficiaries of deceased Participants having unpaid accounts therein, the aggregate reserve account of retired Participants and the surplus account as of the Valuation Date. Such allocation shall take into account the average period of time that contributions for the current year shall have been credited to the Fund.

An annual deduction of 1/10th of 1% from all active Participants' accounts shall be made as the actuarial value of supplemental death and disability benefits under Article X.

The Committee will maintain, or cause to be maintained, individual accounts, showing the Participant's interests on the Valuation Date. However, all deposits and contributions shall be invested in one unsegregated Fund, and it shall not be required that the Participant's individual interests therein be invested separately.

The fact that an allocation shall be made and granted to the credit of a Participant in the Fund shall not vest in such a Member any right, title or interest in and to any assets except at the time or times and upon terms and conditions expressly set forth hereinafter.

ARTICLE VII SPECIAL ADJUSTMENTS

All contributions and gifts to the Fund other than those specified in Article V hereof shall, unless the contributor or donor shall otherwise direct, be held in a suspense account until the following July 1, at which time such contributions and gifts shall be credited to the individual accounts of those *Participants* who were *Employees* prior to the *Effective Date* on the following basis:

Section (a)

Subject to the provisions hereinafter set forth, sixty (60%) percent thereof shall be divided equally among and credited to the individual accounts of such *Participants* who shall have then attained the age of sixty (60) years. Thirty percent (30%) thereof shall be divided equally among and credited to the individual accounts of such *Participants* who shall have then attained the age of forty-five (45) years, but shall not then have attained the age of sixty (60) years; ten (10%) percent thereof shall be divided equally among and credited to the individual accounts of such *Participants* who shall not then have attained the age of forty-five (45) years.

Section (b)

Notwithstanding anything to the contrary hereinabove contained, no *Participant* shall receive a cumulative total of credits to his account under this Article VII in excess of the sum of Ten (\$10.00) Dollars multiplied by the number of months such *Participant* was an *Employee* prior to *Effective Date*. Any amounts which a *Participant* is disqualified from receiving under this Section (b) shall, subject to such limitation, be divided among and credited to the accounts of other *Participants* in accordance with Section (a); provided, that any amount remaining after all *Participants* who were *Employees* prior to *Effective Date* shall have received the maximum cumulative total credits to which they are entitled under this Article VII shall be credited to the Surplus Account provided for in Article VIII hereof.

The purpose of this Article is to permit, as nearly as possible, each *Participant* to receive benefits based upon the total length of his employment in the Synod despite the fact that the *Plan* has not been in effect throughout such *Participant's* employment.

ARTICLE VIII SURPLUS ACCOUNT

All receipts of the *Fund* other than those contributions, or gifts or investment return required to be credited to the individual accounts of Participants in accordance with Article VI, or Article VII hereof, including actuarial charges for supplemental death and disability benefits, gifts or contributions especially designated as intended for the Surplus Account, shall be credited to the Surplus Account, which may be positive or negative.

The Surplus Account shall absorb actuarial gains and losses resulting from mortality and investment experience differing from the actuarial assumptions adopted by the Committee.

ARTICLE IX BASIC PENSION PAYMENTS

Each *Participant* shall become eligible for basic pension payments immediately upon his retirement. Except as provided in Article XIII hereof, a *Participant* shall be eligible for retirement only if he has then attained the age of fifty-seven (57) years and he has then been a *Participant* for not less than a total of sixty (60) months.

The basic pension payments of a *Participant* shall be determined as follows: The total amount standing to the credit of the *Participant* at the time of his retirement shall be converted into a lifetime pension, payable quarterly in advance each year.

The lifetime pension shall be selected by the *Participant* from one of the following forms:

1. *Life Only*—Level lifetime pension ceasing with the quarterly payment preceding the death of the participant.

2. *10 Years Certain and Life*—Level lifetime pension ceasing with the quarterly payment preceding the death of the *Participant* except that if less than 40 quarterly payments were made, payments will be continued to the beneficiary at the same rate until a total of 40 payments shall have been made.

3. *Joint and 100% Survivor Pension*—Level lifetime pension ceasing with the quarterly payment preceding the death of the second to die of the *Participant* and his designated Contingent Annuitant.

4. *Joint and 50% Survivor Pension*—Level lifetime pension, reducing 50% on the death of the *Participant*, and ceasing with the quarterly payment preceding the death of the *Participant* and his Designated Contingent Annuitant.

The actuarial basis of conversion of an account to a pension shall be established by the Committee. The Committee initially has adopted the UP-1984 Mortality Table, set back 2 years for males and 6 years for females and 6% interest. The Committee may change the actuarial basis for persons retiring after the date of change.

Upon the commencement of pension payments, the Account of a *Participant* shall lose its significance as an individual account; the liability for payment of the lifetime pension, including optional features, shall be computed once each year in measuring the surplus position of the Fund.

Existing pensioners as of January 1, 1976, shall continue to receive their pension at the same rates and such pensions shall be deemed to be ten year certain and life pensions.

ARTICLE X DEATH AND DISABILITY BENEFITS

\$1,000 of lump sum supplemental death or disability benefit is provided for each equivalent of \$10 per month contribution up to \$10,000 maximum. The Committee may require a medical examination for any *Participant* entering the Plan after Age 45. At the attainment of age 50, the supplemental death or disability benefit shall be decreased by 50% of the *Participant's* account, but not below zero.

Supplemental death and disability benefits shall only be provided if

1. The *Participant* has had contributions made for twelve (12) months or more.

2. The contributions have been continued up to within thirteen (13) months of death or disability.

In the event of a change in the rate of contributions, the average (rounded down to the next lower \$1 per month) shall be used where such average is computed over the last 5 (or fewer in the case of *Participants* with less than 5 years membership) years of contributions. A grace period of thirty (30) days shall be granted for irregular deposits.

The Committee, utilizing a physician of its selection, shall determine the existence of total and permanent disability, whether mental or physical.

The supplemental death or disability benefit, if any, shall be added to the *Participant's* current account and the total amount shall be paid to the *Participant* if disabled or the Beneficiary in the case of death.

In lieu of a lump sum payment, the Committee may arrange installment payments, or a pension distribution on the same actuarial basis as in Article IX.

No death or disability benefits shall be paid to or on behalf of a *Participant* who has commenced the receipt of pension payments, except death benefits as may be payable under the form of pension elected.

ARTICLE XL EARLY TERMINATION OF EMPLOYMENT

In the event a *Participant* under fifty-seven (57) years of age ceases to be an *Employee* for any reason other than death, or disability, the amount then to his credit shall remain in his individual account until he attains the age of fifty-seven (57) years, at which time he shall be deemed to have become eligible for retirement and to have "retired" and shall become entitled to basic pension payments in accordance with Article IX hereof. In the event of his prior death, his death benefit shall consist of his current account balance and shall be paid in accordance with Article X.

If a terminated *Participant* shall have an account balance under \$2,000 and no contributions shall have been made for his benefit for one or more calendar years, the Committee shall, upon his written request, pay the account balance in a lump sum to the *Participant* in lieu of all benefits hereunder.

If a terminated *Participant* so requests, his account balance shall be transferred to the Pension Plan of a successor employer under the following conditions:

1. The successor employer must be a church or an educational institution.
2. The successor employer's plan must agree to accept these transferred funds on a fully vested basis.

ARTICLE XII

Changes may be made in the *Plan* at any time or from time to time by action of the Synod on recommendation of the *Committee*, which recommendation shall have been circulated in writing among the churches of the Synod at least thirty (30) days prior to the meeting of the Synod at which such change is to be made, and the Synod may terminate the *Plan* at any time, and no *Employee* shall be deemed to have any vested or non-forfeitable rights in the *Fund*; provided, that none of the assets of the *Fund* may be used for any purpose other than the expenses of operating the *Fund* and the payment of benefits to *Participants* and their Beneficiaries and Contingent Annuitants.

THE PENSION FUND OF THE REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD STATEMENT OF ASSETS AND FUND BALANCES DECEMBER 31, 1977

ASSETS

Cash:		
Checking account	\$10,670.86	
Savings account	<u>36,613.82</u>	\$47,284.68
Investments, at cost:		
Merrill Lynch account	789,855.99	
Church bonds	<u>14,000.00</u>	<u>803,855.99</u>
		\$851,140.67

FUND BALANCES

Reserve account (deficit)	\$(7,782.39)
Participants' accounts	<u>858,923.06</u>
	\$851,140.67

**STATEMENT OF CHANGES IN FUND BALANCES
YEAR ENDED DECEMBER 31, 1977**

	Reserve	Participants' Accounts	Total
Balance, December 31, 1976	<u>\$(13,185.10)</u>	<u>\$633,384.54</u>	<u>\$620,199.44</u>
Additions:			
Contributions for participants		79,532.40	79,532.40
Investment income	49,380.27		49,380.27
Distribution from reserve		36,657.96	36,657.96
Cash value of terminated life insurance policies		<u>112,514.28</u>	<u>112,514.28</u>
Total additions	<u>49,380.27</u>	<u>228,704.64</u>	<u>278,084.91</u>
Deductions:			
Net loss from security transactions	3,311.75		3,311.75
Annuity payments		3,166.12	3,166.12
Personnel expense	1,905.32		1,905.32
Office expense	1,449.45		1,449.45
Board expense	560.74		560.74
Other expense	92.34		92.34
Distribution to participants' accounts	<u>36,657.96</u>		<u>36,657.96</u>
Total deductions	<u>43,977.56</u>	<u>3,166.12</u>	<u>47,143.68</u>
Balance, December 31, 1977	<u>\$(7,782.39)</u>	<u>\$858,923.06</u>	<u>\$851,140.67</u>

LAW OFFICES
SHIRK, REIST AND BUCKWALTER
P.O. Box 1552
Lancaster, Pennsylvania 17604

May 30, 1978

Dr. F. S. Dyrness, Secretary
Reformed Presbyterian Church, Evangelical Synod
Pension Fund Committee
c/o Quarryville Presbyterian Home
Quarryville, Pennsylvania 17566

Dear Dr. Dyrness:

At your request, and with the guidance of A. W. Reese, Esquire, I have reviewed the Pension Fund Plan of the Reformed Presbyterian Church, Evangelical Synod.

You have informed us that the basic Pension Plan has been in existence for approximately 15 years and that you have had no adverse experience in the Plan's ability to meet its obligations to the participants. You have also informed us that the Pension Fund Committee has decided against permitting employee contributions. You have also informed us that contributions for the participants are specifically "earmarked" by the Presbytery and are not submitted to the Synod in the form of an undesignated assessment payment.

Based on the information which you have provided, it is my opinion that the Plan qualifies as a church plan, and is therefore exempt from the vesting, accrual and funding re-

quirements of the Employee Retirement Income Security Act of 1974. The Committee will be required, however, to file an Annual Report with the Internal Revenue Service. The new release which I have provided to you sets forth the required information for the Annual Report, which is due to be filed on or before July 1, 1978 for the plan years 1975, 1976, and 1977.

Although Mr. Reese and I agree that the Plan, as written, complies with all basic legal requirements as of the time of this writing, we feel that certain points might be clarified. Accordingly, we suggest the following for your consideration:

(1) Article II, paragraph 11 should be added as follows: "*Disability*" means a physical or mental condition which, based upon medical reports and other evidence satisfactory to the Presbytery, prevents an Employee from satisfactorily performing his usual duties for the Employer or the duties of such other position or job which the Employer makes available to the Employee and for which such Employee is qualified by reason of his training, education, or experience and which condition continues for a period of more than six consecutive months. The Presbytery shall consider the opinion of one duly-licensed medical or osteopathic physician and shall report its finding of disability to the Committee. It shall be the obligation of the Employee to make application to the Presbytery for benefits on account of disability.

(2) Article I, You might wish to add the following sentence to the end thereof: It is understood and agreed that the intention of this Plan is to provide for benefits in the event of death, retirement, or disability, and that the funds herein provided shall remain the property of the Trust and shall not be generally available to Participants, except in accord with the terms of this Plan.

(3) Article II, paragraph 12 may be added as follows: "*Income*"—The net gain or loss of the Trust Fund from investment, as reflected by interest payments, dividends, realized and unrealized gains and losses on securities, other investment transactions and expenses paid from the Trust Fund. In determining the income of the Trust Fund for any period, assets shall be valued on the basis of their fair market value.

(4) Article II, paragraph 13 may be added as follows: "*Plan*"—The Pension Fund Plan of the Reformed Presbyterian Church, Evangelical Synod, as amended from time to time.

(5) Article II, paragraph 14 may be added as follows: "*Trust*" or "*Trust Fund*"—The Fund, known as the Employees' Pension Trust maintained in accordance with this Plan and trust agreement, as amended from time to time.

(6) Article II, paragraph 15 may be added as follows: "*Trustee*"—means the corporation or individuals appointed by the Committee to administer the Trust.

(7) Article XIII may be added as follows: The masculine gender, where appearing in the Plan, shall be deemed to include the feminine gender, unless the context clearly indicates the contrary. Similarly, the singular shall include the plural. The words "hereof," "herein," "hereunder" and other similar compounds of the word "here" shall mean and refer to the entire Plan and not to any particular provision or paragraph. This Plan shall be construed in accord with the laws of the Commonwealth of Pennsylvania.

(8) Article VI may be amended by adding to the end thereof the following paragraph: The income of the Trust Fund for each Plan year shall be allocated to the account of Participants, Former Participants, and Beneficiaries who had unpaid balances in their accounts on the last day of the Plan Year in proportion to the balances of such accounts at the beginning of the Plan Year, but after first reducing each such account balance by any distributions from the account during the Plan Year.

(9) Article IX should be amended by adding the following at the end of the first paragraph thereof: In the event that a Participant has attained the age of fifty-seven (57) years, but has not been a Participant for sixty (60) months or more, then said Participant shall be ineligible to withdraw his retirement benefits until he has attained a total of at least sixty (60) months of participation or he reaches the age of sixty-five (65), whichever shall first occur.

(10) Article IX—The following paragraph should be added as the second paragraph of Article IX: Each Participant, Former Participant, and Beneficiary eligible to receive benefits under the Plan shall make written application to the Presbytery for such benefits. Presbytery shall notify the Committee which shall make the determination of eligibility and

amount of benefits and shall cause such determination to be communicated in writing to the Participant, Former Participant, or Beneficiary, as the case may be.

(11) The following may be added as a separate paragraph at the end of Article IX: Each Participant, from time to time, may designate any person or persons (who may be designated contingently or successively and who may be an entity other than a natural person) as his Beneficiary or Beneficiaries to whom his Plan benefits are paid if he dies before receipt of such benefits. Each such Beneficiary designation shall be in writing in the form prescribed by the Committee and will be effective only when filed with the Committee during a Participant's lifetime. Each beneficiary designation filed with the Committee will cancel all Beneficiary designations previously filed with the Committee. The revocation of a Beneficiary designation, no matter how effected, shall not require the consent of any designated Beneficiary. It shall be the sole and exclusive responsibility of a Participant to designate a Beneficiary and to assure that such designation has been delivered to the Committee.

(12) The following paragraph should be added to the end of Article V: It is the responsibility of the Employer to specifically designate with each contribution made by the Employer the contribution scale upon which the Employer has based his contribution. In the event that the Employer fails to do so, the Committee may, without liability to any person, designate any contribution of \$150.00 or less as a monthly contribution pursuant to the fixed amount scales A through I, inclusive. Any contribution in excess of \$150.00 which has not been designated by the Employer may be allocated by the Committee as contributions for more than one month in any manner which, in its sole and exclusive discretion, it deems appropriate. The Committee shall not be responsible, in any way, for the failure of the Employer to designate the scale in which a contribution is made.

(13) The following should be added as an additional paragraph to Article VI: There shall be no forfeitures of a Participant's account under the terms of this Plan.

(14) The following may also be added to Article VI at the end thereof: In the event of a dissolution, merger, or consolidation or re-organization of the Reformed Presbyterian Church, Evangelical Synod, provision may be made by which the Plan and Trust will be continued by the successor, and, in that event, each successor shall be substituted for the Synod under the Plan. The substitution of the successor shall constitute an assumption of the Plan liabilities by the successor, and the successor shall have all of the powers, duties, and responsibilities of the Synod under the Plan. In the event of such merger or consolidation of the Plan, the assets of the Trust Fund applicable to each Participant shall be transferred to the other Trust Fund only if:

(a) Each Participant would (if either this Plan or the other Plan then terminated) receive a benefit immediately after the merger, consolidation or transfer which is equal to, or greater than, the benefit he would have been entitled to receive immediately before the merger, consolidation or transfer (if this Plan had then terminated); and

(b) Both the Synod and the successor authorized the transfer of Trust assets and the resolution of the successor includes an assumption of the liabilities with respect to such Participants' inclusion in the new Plan.

(15) The following paragraph may be added at the end of Article XI: In the event that the Plan terminates, and the Trust Fund is liquidated, then the Committee shall direct the Trustee to distribute the assets remaining in the Trust Fund, after payment of any expenses properly chargeable thereto, to the Participants, Former Participants, and Beneficiaries in proportion to their respective account balances. To the extent that no discrimination in value results, any distribution after termination of the Plan may be made, in whole or in part, in cash, in securities or other assets in kind, as the Committee (in its sole discretion) may determine. All non-cash distribution shall be valued at the fair market value at the date of distribution.

(16) The following may be added to the end of paragraph 2 of Article IX: In the event that the lifetime pension is paid for ten years certain and life and that the Participant dies leaving as his Beneficiary his estate, then the Committee may, in its sole and exclusive discretion, direct the Trustee to make payment to the estate of the deceased Participant in a lump sum.

You requested our advice with respect to the naming of a Trustee to hold the assets of the Fund. It is our firm belief that the Committee should not act as Trustee, but rather a state

or national bank be appointed Trustee and sign the Plan document as evidence of their intent to be bound by the Trust.

You suggested that the Trust might be limited in its investments to government securities and securities guaranteed by the federal government. Recent investment experience of common stock funds certainly seems to indicate that government securities would provide for consistent income and protection of principal, whereas pooled trusts and common stocks may not.

Your Plan now provides for flexible investment in specified "quality" securities. Although amending the Plan to restrict the Trust investments to governmental securities only may unnecessarily tie your hands and the hands of the Trustee, it would certainly be in order that the Committee strongly consider the possibility of requesting the Trustee to invest substantially in government securities.

Thank you very much for your consideration and for your allowing us the opportunity to discuss with you the history of the Plan and the general intent of the Committee so that we could more adequately serve your needs.

Very truly yours,
SHIRK, REIST AND BUCKWALTER
By Richard B. Posey
s/A. W. Reese

cc:A. W. Reese, Esquire

ACTION:

Recommendation 1 passed after an amendment was approved modifying Article I to read as follows:

"The purpose of the Plan is to provide certain supplements to any other benefits for participants and to provide certain benefits for the beneficiaries of a participant."

Recommendation 2 was passed after being amended to change "5%" to "10%." Recommendation 3 was passed as presented.

[**Editor's Note:** On Thursday afternoon a further amendment was made. This action is reported here for convenience].

It was moved, seconded, and carried to add to Recommendation 2 of the Revised Pension Plan adopted by this synod the following:

After "*all presbyteries*" add "*and church agencies.*" Add at the end of this recommendation the words, "*That all our churches with pastors give serious consideration to apply these Pension provisions for their pastors.*"

ACTION:

The recommendation passed.

APPROVAL OF MINUTES

The minutes of Monday, June 19, were distributed and approved with corrections.

At 12:15 p.m., the orders of the day were called for and the Rev. Walter G. Cross led in prayer as synod was dismissed for lunch.

MEMORIAL SERVICE

At 1:45 p.m., the Rev. Dr. John W. Buswell opened the memorials service by leading in the singing of Psalm 23. Scripture was read by the Rev. Tim Fortner. Memorials for Mr. Tom Barnhart, Rev. T. Norton Sterrett, and Dr. William Chisholm were presented by Rev. William B. Leonard, Dr. John W. Buswell, and Rev. Charles W. Anderson respectively. The service was concluded with the singing of the hymn, "For All the Saints Who From Their Labors Rest."

MR. TOMMY LEE BARNHART

1930-1978

On May 15, 1978, Mr. Tommy Lee Barnhart was called to his heavenly home. He has heard the word of his Master, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord."

Tommy was born in Lamar, Colo., on December 16, 1930. He died suddenly in his home early on May 15, 1978. He is survived by his wife, Herma, whom he married on July 22, 1952, and seven children: Steve, Cindy, Marty, Bonnie, Connie, Polly, and Shirley. His parents, a sister, a brother, and two grandchildren also survive.

Upon graduation from the Lamar Union High School, he served in the U.S. Navy during the Korean War and eventually went on to receive degrees from the University of Southern Colorado at Pueblo and the University of Northern Colorado at Greeley. Since 1969, his home was in Colorado Springs, where he served as a rehabilitation counsellor for the state of Colorado, working with mentally disabled and handicapped individuals. Because of his tireless efforts on behalf of the handicapped, he was named as Colorado Counsellor of the Year in 1972 and listed in the 1978 issue of "Who's Who in the West."

A major concern and interest of Tommy's was the work of the Lord through the local church. He became a member of the Evangelical Presbyterian Church shortly after his arrival in Colorado Springs and became a deacon in 1972 and an elder in 1976. On numerous occasions he used his gift of teaching various groups within the church, most recently teaching the singles class.

Seventeen years ago God used a truck accident, which left Tommy paralyzed, to get his attention. At the time, Tommy thought of himself as a self-made man. Because of the time involved in recovery, he had a lot of opportunity to think, finally culminating in his acceptance of Jesus Christ as his personal Savior in the fall of 1967.

Even though he spent the rest of his earthly life in a wheelchair, he was an example to many that God can receive the glory through adversity. We did not look upon him as a man in a wheelchair but as a prince upon a throne. A great man of God has been taken from us, but we praise the Lord that one day there will be a reunion because of Jesus Christ who gave His life for us all.

REV. WILLIAM H. CHISHOLM, M.D.

1894-1977

Dr. William H. Chisholm, one of WPM's veteran missionaries, went "home" on September 17, 1977, after an illness of some four years, during which time he was tenderly cared for by his wife, Bertha, his daughter, Mary, and many interested friends and loved ones.

"Bill" Chisholm was born in Emerson, Mich., on February 1, 1894, of Scottish immigrant parents whose Presbyterian heritage early influenced his life. His plan to attend college immediately after high school was thwarted by his father's illness but, during that year, he learned rich spiritual lessons as he came victoriously through conflicts concerning the certainty of the Christian faith. The following year he began working his way through college. Shortly, because of his father's ill health, he narrowly escaped further interruption to his education only by an older sister insisting he remain and handling the farm work herself. Another great influence during Bill's college days was Mr. Stout, from whom he learned the power of believing prayer.

Dr. Chisholm found it necessary to move to California where he graduated from the Berkeley campus of the University of California and later from the medical school. An outlet for his evangelistic zeal was found in San Francisco's "City Mission" and here, too, began his love of street preaching which he later did so extensively and successfully in Korea.

In the midst of his medical training, the U.S. Army drafted him for World War I and sent him to Fort Lewis, Wash. There he was confronted by great temptation, but God strengthened him and it was at this time that he unreservedly committed his life to Christ. He experienced new spiritual power in his life which was to persist until his recent death.

In 1921, Dr. Bill graduated from med school and took a residency in surgery. By the summer of 1923 he was appointed to Korea by the Presbyterian Church USA. The "fundamentalist-modernist" controversy was raging in the church at the time.

In September of 1923, Dr. Chisholm and his wife, the former Miss Bertha Cowell, left for Korea and were assigned to the small city of Sun Chun, near the Manchurian border, where they labored for many years. The senior missionary at the hospital did not believe that evangelism should be carried on in the hospital, but he was removed in answer to prayer. Almost in answer to criticism that "Dr. Bill," so intent on preaching the Gospel, was not medically competent, he was admitted as a Fellow of the American College of Surgeons in 1932 and later to the International College.

After working hard all week at the hospital, Dr. Bill would go with a group to preach and heal in the rural areas near Sun Chun. The response was amazing and 40-50 churches were started in this way.

The Japanese, occupying Korea at this period of history, demanded that the Christians bow at the Shinto shrines. Dr. Bill received word from the board of the church in America that this would be acceptable since it

was only patriotic. He knew that this was *not* the case and he would be no part in causing his Korean brethren to break the first two commandments. He closed the hospital, resigned from the board and joined with The Independent Board for Presbyterian Foreign Missions.

Required by the U.S. Government to leave Korea, it was Dr. Bill's strict view of the Sabbath that spared him many years in a Japanese jail. Because he would not travel on Sunday he stepped up his travel plans so as to leave the station on Friday. The police came on Saturday.

During the tense days of theological conflict in the Presbyterian Church, Dr. Chisholm tried to be patient while working and hoping for a change of policy and direction in the church. Attacked publicly by a Christian in the United States, he said, "If what he says is right, it is God speaking. If what he says is wrong, it is only a man speaking and it doesn't matter."

When he returned to the States, Dr. Bill was invited to participate in a lucrative medical practice. Instead, he felt God would have him serve as a representative of, first, The Independent Board and, later, World Presbyterian Missions on the West Coast.

After World War II, Dr. and Mrs. Chisholm returned to the Pusan area where his ministry became more extensive than earlier. He helped to start a large Bible school and seminary. He spoke regularly on a nationwide radio network that was made available gratis by the government. He had numerous opportunities to talk to President Singman Rhee about spiritual things. He had free access to hundreds of thousands of ROK troops as well as a ministry to GI's. These were terribly busy days and richly rewarding.

When in 1955 the Chisholms' daughter, Mary, was stricken with polio, they decided they should return to the States. Dr. Bill again represented foreign missions in this country and served churches as an interim pastor. He was always most active in personal evangelism and, as his health began to fail, assumed the role as visitation pastor in the young Valley Presbyterian Church of Sepulveda, Calif. Because of his wife's constant help, he was able to continue in an active status until 1973. After a year and a half of very serious illness, his earthly ministry was terminated and he entered into the glorious presence of his great Lord and Savior. How many he led into fellowship with Christ only eternity will reveal. For those who knew him, respect and admiration turned to love. They all thank God for the memory of this faithful servant of the Lord God.

"Blessed are the dead which die in the Lord, that they may rest from their labors; and their works do follow them." (Rev. 14:13).

DR. T. NORTON STERRETT

1912-1978

Dr. T. Norton Sterrett was born in Persia of missionary parents, November 10, 1912. After the age of two, he grew up in the United States. He received the B.A. from Columbia Bible College and from Wheaton College, and the Th.D. from Dallas Theological Seminary.

He was married in 1938 to Eloise Fain and they have had two children, Eloise Anne and Gerald Fain. He and his family went to India as missionaries under the Independent Board for Presbyterian Foreign Missions in 1939. In the initial work in India, he engaged in general village and city evangelism and Bible teaching.

Following the year of 1949, Dr. Sterrett worked among the college students of India under the International Fellowship of Evangelical Students. Since 1954 he has carried on similar work under the Union of Evangelical Students of India. He was the Director of the Asian Bible Study Center of South India from 1967 through 1972. One of his fellow workers in India says:

“Dr. Sterrett had a commitment to India as a servant of the Indian people in true humility. He never tried to impose foreign structures or cultural values on the Indian Church or Indian people. . . . He had a consistent and steady burden for Bible teaching which would generate Bible students who could teach others. . . . Their interest was further than the students of India. The Indian church at large and other evangelical bodies were within their concern. . . . Let me thank IFES for sending such a faithful ambassador of the Gospel. . . .”

After 36 years of service in India, the Sterretts returned to the United States (1975) and he worked on the staff of InterVarsity Christian Fellowship at Nyack, N.Y., from July, 1975, until his death. A host of Indian Christians, as well as members of the body of Christ around the world, thank God for the faithfulness of His servant, T. Norton Sterrett.

Dr. Jones reconvened the synod at 2:10 p.m., and called on the Rev. Clarence Mays to lead in prayer.

CHRISTIAN TRAINING REPORT

The report was presented by the board's president, the Rev. George Smith, as follows:

Fathers and Brethren:

Christian Training Inc. is experiencing an exciting expansion of its ministry. The Sunday school program, which five years ago was just an idea, was opened to any interested church in September 1977. At present, 35 churches are involved. Thirty-two are Reformed Presbyterian; three are not. To give some perspective to that number, we had projected, optimistically we thought, about 20 churches participating during 1977-78.

The Sunday school program has had the effect of increasing the requests for seminars in churches. In the six-month period, November 1, 1977-April 30, 1978, we led seminars for teachers representing at least 16 churches—from Seattle to Tulsa to Delaware to upstate New York. The number of churches which have talked with us about seminars indicates that we will have a busy fall.

But the results of these activities are more than statistics. We sense the work of the Spirit. Churches have reported teachers sharing and praying together. Sometimes the results of such involve classes in special activities which reinforce the lesson. In many places there is enthusiasm about the materials. In some places families are trying to minister to each other against the backdrop of what was taught in church. For this we are grateful.

At its December meeting the Board authorized hiring people part time to assist in the development of curriculum notes. We are in the process of implementing that decision.

We have the prospect of another seminar intern for 1978-79. God has richly blessed the work done with the six men who previously spent 15 months in the program. To learn Christian education in terms of the fulness of the gospel requires that the doctrines of the church be applied to daily situations. To see the application of the gospel in terms of our relationships to God and others can significantly alter the way we feel about our God, ourselves, our friends and our enemies.

At Coventry House a full summer program is planned. We hope to attract some who will spend all or a substantial part of July and August as part of our family. This provides the opportunity for more in-depth relationships.

This has been happening since 1972 with residents who spend a period of months—perhaps as long as a year—living at the lodge. There are presently six residents. They come for a variety of reasons. What they get is involvement in the Kays' extended family, regular study and work opportunities, and personal counseling and direction. A spin off of the seminary-level studies program also allows us to offer Bible studies suited to the needs and interests of each participant.

Thus Coventry House offers two types of residencies: the counsellor program, and the tutorial program. The former is directed primarily toward those who have a need to sort through personal and/or family problems; the latter is directed primarily toward people who desire in-depth Bible study.

We are still considering how we can use the seminary-level studies program to help a church begin its own Bible institute. Also, we are still thinking about how we might more effectively help churches minister to families and singles.

Another optimistic note is our finances. Churches and individuals are catching our vision as we talk about what we see God doing and ask for an investment in our ministry. If your congregation is not regularly giving to CTI, we ask you to join those which are. Let us rejoice together. And, when necessary, weep together in the fullest sense possible.

Respectfully submitted,
Robert E. Edmiston
Executive Director

The report included additional remarks from Rev. Robert Edmiston, Rev. Art Kay, and the presentation of a plaque to the Rev. and Mrs. Max Belz with the following letter which was read:

June 20, 1978

The Rev. Max Victor Belz
Cono Center
Walker, Iowa 52352

Dear Max:

Christian Training Inc., along with those with whom you have labored in the Reformed Presbyterian Church, Evangelical Synod, present this plaque to you in appreciation for your ministry.

The Cono Christian School is rooted in your view of parental responsibility for education. Begun in 1951 with just seven students (four of yours and three from the family of the Clerk of Session of the Bible Presbyterian Church, LeRoy Gardner), it has touched the lives of hundreds. Some 100 Cono graduates have attended Covenant College, where you served as a member of the original Board of Trustees. Many, including your own children, have taken their places in God's service.

In 1959 your horizon was enlarged with the enrollment of Donald Donaldson, son of the L. LaVerne Donaldsons, then missionaries to Jordan. Cono began to attract the sons and daughters of missionaries serving around the world. In the early '60s the school began to draw students from families in the United States, no doubt an evidence of the stress being felt in Christian homes and the lack of Christian secondary schools.

The development of the Cono Educational Network is an outstanding example of your creativity. Your influence has led directly to the establishment of some twelve schools which now enroll several thousand students. We are aware that beginning Christian elementary and secondary schools is your great concern.

Though the plaque bears your name and this letter is addressed to you, it has been made clear that your wife Jean has been an able helper. Many of the strengths of your family life have rubbed off on your students.

Your son Joel made this comment: "Whatever success Dad has enjoyed in his work in Christian education is traceable, I believe, to his simple enthusiasm over coming to know God, and all His creation, better. Nothing has ever made Dad light up so much as watching someone else—and especially a child—discover that same enthusiasm."

We, too, have been affected by that enthusiasm.

You are in our prayers.

God bless you,
Robert E. Edmiston

GENERAL FUND
STATEMENT OF RECEIPTS AND EXPENDITURES
FOR THE YEAR ENDED OCTOBER 31, 1977

RECEIPTS

Gifts from Churches and Related Organizations	\$24,239
Personal Gifts and Honorariums	18,482
Cedarville College Fund	184
Designated Gifts	716
Overhead Contribution—Department of Publication	8,400
—Coventry House	<u>7,400</u>
Total Receipts	\$59,421

EXPENDITURES

Salaries and Wages	\$37,111	
Housing	6,060	
Hospitalization	1,577	
Travel	3,717	
Payroll Tax Expense	732	
Pension	360	
Office Supplies and Printing	3,621	
Telephone	940	
Synod Contribution	60	
Reformed Presbyterian Foundation		
Contribution	180	
Headquarters Rent	4,200	
Board Meeting Expense	679	
Interest on Loan	210	
Interest on Bonds	60	
Insurance	49	
Research Assistant (To extent of designated gifts)	716	
Miscellaneous	<u>12</u>	
Total Expenditures		<u>\$60,284</u>
EXCESS EXPENDITURES		\$(863)

DEPARTMENT OF PUBLICATIONS
STATEMENT OF RECEIPTS AND EXPENDITURES
FOR THE YEAR ENDED OCTOBER 31, 1977

RECEIPTS

Sale of Books and Supplies	\$32,902
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EXPENDITURES

Purchases	\$23,595
Overhead—CTI General Expense	8,400

Postage and Freight Expenses	1,768	
Office and Miscellaneous Expense	<u>907</u>	
Total Expenditures		<u>\$34,670</u>
EXCESS EXPENDITURES		<u>\$(1,768)</u>

COVENTRY HOUSE
STATEMENT OF RECEIPTS AND EXPENDITURES
FOR THE YEAR ENDED OCTOBER 31, 1977

RECEIPTS

Gifts	\$11,408
Registrations and Conferences	3,839
Counseling Services	1,332
Room and Board—Residents	5,741
Honorariums	432
Interest Income	<u>42</u>
Total Receipts	<u>\$22,794</u>

EXPENDITURES

Conference Operations	\$5,069
Utilities	2,410
Equipment and Maintenance	1,099
Resources and Personnel	793
Administration and Travel	2,011
Office and Postage Expenses	627
Insurance	2,264
Rent	240
Overhead—CTI General Expense	<u>7,400</u>
Total Expenditures	<u>\$21,913</u>
EXCESS RECEIPTS	<u>\$881</u>

INTERNSHIP FUND
ROBERT YOUNG BEQUEST FUND
STATEMENT OF RECEIPTS AND EXPENDITURES
FOR THE YEAR ENDED OCTOBER 31, 1977

INTERNSHIP FUND

Designated Contributions	\$3,121
Less: Intern Stipends Expended	<u>2,785</u>
EXCESS RECEIPTS	<u>\$336</u>

ROBERT YOUNG BEQUEST FUND

Contributions to Fund	\$368
Less: Cost of Bibles Distributed	<u>196</u>
EXCESS RECEIPTS	<u>\$172</u>

Rev. Jong Yun Lee, pastor of the First Korean Presbyterian Church in Philadelphia, introduced seven Korean ministers who were seated as visiting brethren.

ELECTION TO THE CTI BOARD

Rev. Gerald Malkus presented the following slate. No further nominations being made, Synod proceeded to election.

**Rev. Charles Anderson, INC*
**Dr. Richard W. Gray, INC ⅔*
**Mr. Louis Salzmann, INC*
**Rev. Stephen Smallman, INC ⅔*
**Rev. George Smith, INC ⅔*
**Dr. James Hurley, INC*
*Rev. James Conrad
Rev. James Midberry
Rev. Thomas Troxell
Rev. John Pickett
Rev. Legree Finch

At 3:10 p.m., the moderator declared a recess and the assembly was reconvened at 3:30 p.m.

REFORMED PRESBYTERIAN FOUNDATION REPORT

The Rev. Donald J. MacNair presented the following report.

Fathers and Brethren:

The Reformed Presbyterian Foundation has met several times since the last meeting of the General Synod. It has assumed a responsibility to attempt to aggressively serve the Reformed Presbyterian Church, Evangelical Synod, in the near future, particularly in the area of deferred giving. Distributed with this report is copy for a possible brochure that could be used in a local church to enable the Foundation to better help that church.

In order to serve the Synod this way, the Foundation has found it necessary to rework the bylaws rather extensively. In the light of the Synod's concern for the strength of the various bylaws of each of its agencies and service committees, the board moved to submit all of these changes to Synod "as information in June." It anticipates ratifying these changes in its September meeting.

Since very few men coming to Synod would have with them the bylaws of the Foundation, we are including in this report the entire document. All words in the document that are in *italics* are additions to the present bylaws and all words that are crossed out are to be deleted from the pres-

ent bylaws. Doing it this way should enable the entire Synod to appreciate the direction of these amendments.

**BY-LAWS
OF
THE REFORMED PRESBYTERIAN FOUNDATION**

ARTICLE I

Name

The name of this corporation is The Reformed Presbyterian Foundation, hereinafter called The Foundation, and is the successor corporation to The Evangelical Presbyterian Foundation. This foundation is an agency of the Reformed Presbyterian Church, Evangelical Synod, which has been created by that Church primarily to serve the agencies and the local churches of that denomination.

ARTICLE II

Purpose

The purpose for which this corporation is formed is to receive, administer and disburse funds and property of every description for such charitable, educational and religious organizations and purposes as will, in the judgment of the Trustees, further the charitable, educational, missionary, denominational and religious objectives of the Reformed Presbyterian Church, Evangelical Synod.

- (a) To accept donations, including gifts conditional upon the payment of a life annuity based on the life or lives of one or more persons. To accept other transfers of property and funds from any source, and subject to any conditions, provided that such property and funds may be administered and disbursed only for such charitable, educational and religious organizations and purposes as will further the objectives of the Reformed Presbyterian Church, Evangelical Synod.
- (b) To administer, invest and disburse the funds and property in its hands in such manner as the Trustees deem best for the purposes set forth above.
- (c) To invest funds in its hands in any property or securities which are legal investments for Trustees.
- (d) To acquire, encumber, dispose of and otherwise handle real, personal and mixed property wherever located.
- (e) To appoint any bank, trust company, or any other financial organization authorized by law to exercise corporate powers, to act as trustee or agent for any funds or property in the hands of The Foundation.
- (f) Insofar as consistent with the general purpose of The Foundation to enter into contracts or other agreements, to pledge or obligate its funds and property, to borrow money and generally to do any and all things which in the discretion of the Trustees will further, either directly or indirectly, the purposes of the corporation.
- (g) Insofar as consistent with the general charitable, educational, missionary, denominational and religious purposes of the Reformed Presbyterian Church, Evangelical Synod, to do any act authorized by the laws of the state of Missouri for corporations generally.

In the carrying out of this purpose, The Foundation will seek support for the *denominational church* agencies, *the local church*, and *itself* through advertising, promotion and personal contact. *It may charge its constituents a reasonable fee for the services it renders collectible at such time as proceeds become available to the agency. Such fee shall never exceed 10% of such proceeds. Since The Reformed Presbyterian Foundation is to be supported by the other agencies of the denomination, The Foundation will not solicit gifts for its own use, but rather for the use of the other agencies and the local churches.*

In further carrying out its purpose, The Foundation will inform the members and friends of the Reformed Presbyterian Church, Evangelical Synod, on *the doctrine of stewardship and methods of giving*, including such methods as outright gifts, wills, gift annuities, and gifts of any kind of property where life interest is retained by the donor.

ARTICLE III Doctrinal Standards

The doctrinal standards of this corporation are the Westminster Confession of Faith and Catechisms as set forth in the Constitution of the Reformed Presbyterian Church, Evangelical Synod, subordinate to the Word of God. The Foundation is committed to the defense of the faith and the scriptural doctrine of the purity of the visible church.

ARTICLE IV Board of Trustees

The Board of Trustees of The Reformed Presbyterian Foundation shall consist of not less than ~~nine~~ ~~six~~ and not more than ~~twelve~~ ~~eighteen~~ persons who shall be members of the Reformed Presbyterian Church, Evangelical Synod. *Not less than three members shall be teaching elders. Members shall be placed in classes (by lot or by designation) which shall expire every three years. Initially, classes shall be set up by lot drawn by existing board members. Thereafter, vacancies by classes shall be filled by the Synod of the Reformed Presbyterian Church, Evangelical Synod. Six of these members shall be the principal executive officers of Covenant College, Covenant Theological Seminary, National Presbyterian Missions, Christian Training Inc., and the Board of Home Ministries. Six additional members shall be elected annually by the Synod of the Reformed Presbyterian Church, Evangelical Synod.*

A quorum shall consist of any five members of the Board of Trustees.

ARTICLE V Membership

Membership in the corporation shall be limited to the members of the Board of Trustees elected according to the provisions of Article IV. The term of annual membership begins following the annual meeting of the Reformed Presbyterian Synod. No stated fee or contribution shall be required of a member. Membership may be terminated upon the death, resignation, or permanent disability of a member, or it may be terminated for just cause by the Synod of the Reformed Presbyterian Church, Evangelical Synod.

ARTICLE VI Meetings

~~The members of the Board of Trustees shall meet during the session of the annual Synod of the Reformed Presbyterian Church, Evangelical Synod. This The annual meeting of the Board of Trustees shall be held on the first Monday in February in the general offices of the Foundation at 7:00 P.M. at such a time as the President or a quorum of the Board of Trustees may designate.~~

Special meetings of the members and the Board of Trustees of the corporation shall be held at such times and place as the President or a quorum of the Board of Trustees may designate.

Written notice of all regular and special meetings shall be given to each member and trustee either personally or by mail. Such notice shall be given not less than ten days prior to such meeting.

ARTICLE VII Officers of the Board of Trustees

The officers of the Board of Trustees shall be a Chairman, a Vice-Chairman, a Secretary and Treasurer. Each officer shall fulfill the functions normally associated with his office. The officers shall be elected by the Trustees from among their own number at their annual meeting, and shall serve for a term of one year and until their successors are elected.

Vacancies in any office may be filled by a majority vote of the trustees. Any officer elected by the trustees to any office may, by a vote of three-fourths of all members of the Board of Trustees, be removed from office.

No salaries shall be paid to members of the Board of Trustees unless such Board members are performing duties appointed by the Board of Trustees, in which event the Board of Trustees will determine the amount of the compensation. Necessary expenses in-

current in the performance of their duties to the corporation shall be paid to them. All gifts and other income ~~belonging to~~ *received by* the corporation, except that which is ~~necessary~~ *designated* to pay ~~these necessary~~ *the ordinary and reasonable* expenses *required to maintain an active program*, shall be used in the performance of the religious and charitable purposes of the corporation as set out in the Articles of Incorporation.

ARTICLE VIII

Officers of the Foundation

(a) **President.** The Board of Trustees shall ~~appoint~~ *elect* a President of The Foundation, who shall have supervision and control of the work of The Foundation. He will be responsible to the Board of Trustees for carrying out the policies and principles established by it in accordance with the purpose of The Foundation.

(b) **Vice-President.** The Board of Trustees may ~~appoint~~ *elect* one or more Vice-Presidents, who shall assist in carrying out the work of The Foundation, and, in the President's absence shall perform the duties of the President as set forth above.

(c) **Secretary.** The Board of Trustees may ~~appoint~~ *elect* one or more Secretaries who shall perform the duties assigned to them by the Board of Trustees. The Secretary shall be the custodian of all records and files of The Foundation, and shall upon request make reports to the President. All books, records and files of The Foundation shall at all times be open to the inspection of the trustees or officers of The Foundation.

(d) **Treasurer.** The Board of Trustees may ~~appoint one or more treasurers~~ *elect a treasurer*. The Treasurer shall receive and receipt for all funds due to the corporation, and all funds so received by him shall be deposited to the credit of the corporation in a bank or banks designated by the Board of Trustees. He shall have authority to endorse on behalf of The Foundation for the purpose only of transfer to a depository bank all receipts. He shall have authority to sign checks drawn on the account of The Foundation. He shall upon request render a report of all funds in his custody and shall perform such other duties as may be assigned by the Board of Trustees.

(e) **Executive Director.** The Board of Trustees ~~may shall~~ appoint an Executive Director whose duties will be to carry out the wishes of the Board of Trustees. His salary shall be established by the Board of Trustees.

The Officers of The Foundation shall hold office at the pleasure of the Board of Trustees and shall receive such compensation as the Board of Trustees shall prescribe.

ARTICLE IX

Committees of the Board of Trustees

The Board of Trustees shall appoint at least the following two committees:

(a) **The Executive Committee**, composed of five members *(including all elected officers)* ~~officers~~, which, when chosen, shall thereafter have the power to do all acts authorized by the Board of Trustees. A quorum will consist of three members.

(b) **The Investment Committee**, composed of not more than five members, *at least one of which shall be a Teaching Elder*, which, when chosen, shall thereafter carry out the investment policies of the Board of Trustees.

ARTICLE X

Seal

The seal of said corporation shall be circular in form and shall have engraved thereon "The Reformed Presbyterian Foundation, incorporated in the state of Missouri."

ARTICLE XI

Policies and Procedures

(a) Gifts received will be distributed to the *denominational agencies or local church of the church* at least once a year, but not more often than monthly.

(b) Gifts will be received from donors in behalf of any *denominational agency or local church* that the donors may designate.

(c) ~~If a gift is undesignated and the decision of the Board of Trustees concerning its disposition is not unanimous, the gift will be distributed pro rata based on the per cent of~~

~~support given to The Reformed Presbyterian Foundation during the previous year by the particular agencies. Gifts received with no donee designated will be distributed to denominational agencies in the proportion set forth in the Guide to Proportional Giving established by the most recent Synod of the Reformed Presbyterian Church, Evangelical Synod, which for 1978 was:~~

<i>World Presbyterian Missions Inc.</i>	%
<i>National Presbyterian Missions Inc.</i>	
<i>Covenant Theological Seminary</i>	
<i>Covenant College</i>	
<i>Christian Training Inc.</i>	
<i>Board of Home Ministries</i>	
<i>Synod, RPC,ES</i>	

(d) The Foundation will, at the discretion of the Board of Trustees, hold contingency reserves required to make contracts safe.

ARTICLE XII

Amendments

These By-Laws may be amended, altered or new By-Laws adopted at any meeting of the Board of Trustees duly assembled, by a majority vote of these members present or voting by mail, only after the proposed amendment has been submitted in writing at the previous meeting and forwarded to any absent member.

~~These by laws may be suspended at any meeting of the Board of Trustees by a unanimous vote.~~

It is the plan of the Foundation to phase out the agency heads as a major portion of the Board of Directors when, in fact, it is able to employ someone to aggressively process its program. The board will seek the General Synod's election of all of its members from that time on. This procedure should insure the General Synod of placing more men on the board who are knowledgeable with the financial involvements of wills, trusts, annuities, etc.

Of the incumbent board members elected by Synod, the terms of Messrs. John B. Lewis and George D. Peters expire this year. Mr. Peters is vice-president of the Foundation and has taken a very active role serving in it. He is employed by Dean Witter Reynolds, Inc., and hence is very qualified in the area of these financial matters. Mr. John B. Lewis has also taken an active part in the Foundation. Mr. Lewis is a lawyer for Monsanto Company handling much of their international contract work throughout the world. The board hereby requests that the General Synod reelect Mr. Peters and Mr. Lewis to the Foundation.

Respectfully submitted,
Donald J. MacNair
President

THE REFORMED PRESBYTERIAN FOUNDATION BALANCE SHEET

	1977	1976
ASSETS		
Cash	\$1,129	\$4,280
Accounts Receivable	7,525	6,274
Investments (Market \$236,083)	227,169	210,842

Agency Notes	4,000	3,000
Office Equipment	<u>350</u>	<u>350</u>
Total Assets	\$240,173	\$224,746
LIABILITIES AND FUND BALANCES		
Withholding Tax Payable	230	230
Reserve for Annuities	80,469	62,235
Fund Balances	<u>159,474</u>	<u>162,281</u>
Total Liabilities and Fund Balances	\$240,173	\$224,746

STATEMENT OF REVENUES AND EXPENDITURES

REVENUES

Agency Support	\$6,000	\$6,000
Investment Income (Net)	7,124	27,972
Designated Gifts	1,909	2,082
Annuity Receipts	18,130	6,894
Gifts for Memorials	5,382	5,206
Deposit Agreements	<u>10,000</u>	<u>2,000</u>
Total Revenues	\$48,545	\$50,154

EXPENDITURES

Personnel	\$3,176	\$3,176
Office	869	647
Travel	955	102
Other	7,693	57
Designated Gifts	1,909	1,864
Contract Payments	<u>18,516</u>	<u>24,890</u>
Total Expenditures	\$33,118	\$30,736
Excess Revenues over Expenditures	\$15,427	\$19,418

BILLS AND OVERTURES COMMITTEE REPORT

Rev. Charles B. Holliday Jr. presented the report indicating that Overture N would be considered first.

OVERTURE N: RECONSIDERATION ON WOMEN DEACONS

Whereas the 155th General Synod of the RPCES did not affirm that the Scriptures by an express injunction forbid the ordination of women to the office of deacon, but rather that the office be limited to men on the grounds of "the absence of any compelling evidence to support the ordination of women to the special office of deacon," and

Whereas there is a significant body of opinion within the RPCES which holds that in view of the distinction between the office of elder, to which alone is committed the ruling/teaching function, and the office of deacon, to which is committed only the delegated authority of the

serving function (see Minutes, 155th General Synod, p. 110), women are not excluded from the latter on the grounds of the role relationship which excludes them from the former; and further, that in view of the inclusion of women in Paul's list of qualifications for persons holding recognized positions in the church in 1 Timothy 3, and his commendation of Phoebe as a *diakonos* of the church at Cenchrea in Romans 16:1, that there is sufficient Biblical evidence to warrant the setting apart of women as well as men to the diaconate;

Therefore, the Michigan-Northern Indiana Presbytery respectfully overtures the 156th General Synod of the RPCES to affirm the prerogative of each particular church within the denomination to determine whether its diaconate shall include women as well as men, and whether they shall be ordained or unordained, and whether they shall be called "deacons" or "deaconesses."

RESPONSE:

Resolved:

That in light of the action of the 155th General Synod, we do not recommend allowing each particular church within the denomination to determine whether its diaconate shall include women as well as men and that they not be allowed to ordain a woman as a deacon. We also remind churches that they are free to elect Spirit filled women as deaconesses and set them apart by prayer.

DISCUSSION AND ACTIONS:

A substitute motion was presented, i.e.:

Resolved: That the 156th General Synod of the RPCES affirms the prerogative of each particular church within the denomination to determine whether its diaconate shall include women as well as men, and whether they shall be ordained or unordained, and whether they shall be called "deacons" or "deaconesses."

In accordance with Robert's Rules of Order re. substitute motions, the committee's response was amended so as to read:

Resolved: That in light of the action of the 155th General Synod, we do not recommend allowing each particular church within the denomination to determine whether its diaconate shall include women as well as men, nor that they be allowed to ordain a woman as a deacon. We also remind churches that they are free to elect Spirit filled women as deaconesses and set them apart by prayer.

At 4:30 p.m., the orders of the day were called. Elder Emerson Russell closed the sessions with prayer.

WEDNESDAY MEETING

June 21, 1978

The morning Bible study was led by the Rev. Donald Stanton, OPC pastor from Oostburg, Wisc. His topic was "The Holy Spirit: Another Paraclete—Comforter," based on Isaiah 61:1-5.

The moderator called the meeting to order at 9:00 a.m., and the Rev. Robert Scott offered the opening prayer. The Rev. David Alexander was appointed by the moderator as an additional member of the Attendance and Expense Committee.

BILLS AND OVERTURES COMMITTEE REPORT

OVERTURE N (Continued)

The moderator declared that the substitute motion to the B&O resolution on Overture N which had been made on Tuesday afternoon was before the body. Lengthy discussion took place.

The moderator declared a recess at 10:20 a.m. and reconvened the assembly at 10:45 to continue debate on Overture N.

A substitute for the substitute motion was moved and seconded that FOG II, 11a (p. 15) be amended by adding: "The particular session shall have the prerogative to determine whether its diaconate shall include women as well as men, and whether they shall be ordained or unordained, and whether they shall be called 'deacons' or 'deaconesses,' " and be sent down to presbyteries for action.

At 12:15 the orders of the day were called and the Rev. Michael Parker led in prayer as synod was recessed for lunch. The meeting was reconvened at 1:40 p.m., and the Rev. Barry McWilliams offered prayer.

It was moved and seconded to table debate and proceed to consider the FOG Committee's recommendation No. 5. The motion carried. Rev. Donald J. MacNair requested that his negative vote be recorded.

The moderator declared that the FOG Committee recommendation No. 5 (p. 22) was before the body. On motion, the paragraph letter was changed from "a" to "b."

After several attempts to amend, synod adopted the FOG Committee recommendation No. 5. This will be sent down to presbyteries for action. The following men registered their negative vote: George Smith, John Loeks, William S. Barker, Earl Witmer, Robert Edmiston, Robert Hamilton, and William Henderson.

A motion to take the B&O resolution from the table passed.

At 3:15 p.m. a recess was declared and synod reconvened at 3:35 p.m.

Synod ruled that consideration of the substitute motion containing the substance of Overture N was out of order in light of the action of synod adopting recommendation 5 of the FOG Committee.

FINAL ACTION:

The moderator then placed before the assembly the response of the Bills and Overtures Committee which was approved by synod.

It was moved, seconded, and carried that the FOG Committee be instructed to prepare a new section in the FOG Chapter II entitled "Board of Deaconesses," giving guidelines for composition, qualifications, and responsibilities similar to that given to the Board of Deacons, and to report back to the 157th Synod.

FRATERNAL RELATIONS COMMITTEE REPORT

The Rev. Donald J. MacNair presented the report. He then introduced the Rev. Dr. John Stek, fraternal delegate from the Christian Reformed Church, who brought greetings from his denomination. At 4:30 p.m., the orders of the day were extended one half hour by motion.

Fathers and Brethren:

Your Fraternal Relations Committee, in carrying out its responsibilities throughout the year, has had several meetings. The areas of work in which the committee is involved are delineated below, along with comments.

Verbal Revision of Standards

This is a subcommittee of the Fraternal Relations Committee. It meets with representatives of the Reformed Presbyterian Church of North America (Covenanter) and the Orthodox Presbyterian Church. It is making a meticulous revision of the Westminster Confession of Faith and Catechisms. The subcommittee is now made up of the Rev. Samuel Ward, chairman, the Rev. Paul W. Taylor, and the Rev. Rodney Stortz. The committee anticipates reporting to the 1979 General Synod.

Fraternal Delegates and Fraternal Representatives

The following fraternal delegates or fraternal representatives have been appointed to attend the highest judicatories of those denominations with which we have established fraternal relations and to bring the greetings of the church to them:

North American Presbyterian and Reformed Council

The Fraternal Relations Committee asked Dr. J. Barton Payne to continue to serve as one of the RPCES representatives to NAPARC.

The RPCES has had representatives at all of the NAPARC conferences conducted in 1977. These conferences were:

- Churches in Ecclesiastical Fellowship
- Race Relations
- On Office
- Home Missions

- Foreign Missions
- Diaconal Ministries

The RPCES, now that NAPARC's doctrinal statement has been strengthened, has removed the provisional qualification connected to its membership in NAPARC.

Important actions taken at the October 28-29, 1977, meeting (in St. Louis, Mo.) of NAPARC are:

The Role of Authority of NAPARC in Sponsoring Conferences

- a. The stated purpose and function of the Council is to "facilitate discussion and consultation between member bodies" and "exercise mutual concern"; its authority is only "advisory" and it is not to "curtail or restrict the autonomy of the member bodies. Adopted.
- b. The Council may call a conference of the member bodies on subjects of mutual concern, to which all member churches are urged to send representatives. Adopted.
- c. The materials and conclusions of such a conference should be sent to the Interchurch Committees of all the member churches, and to the NAPARC Interim Committee. Adopted.
 - (1) The chief uses of the materials and conclusions of a NAPARC-sponsored conference would be (1) the information and instruction of the member churches and (2) the conveying of responses—approval, disagreement, or further study—by each member church to the others. Adopted.
 - (2) The materials and conclusions are to be considered the property of the several member churches and may be used and publicized by them only in their own name unless approved by other member churches also; joint publicity of the results of the conference should be by the churches themselves as distinguished from publicity by NAPARC which is consultative rather than policy-making. Neither NAPARC nor NAPARC-sponsored conferences may speak for the member churches. Adopted.
 - (3) The ultimate purpose of the conferences is to search the Scriptures for better understanding of subjects to provide churches with tools through which they may apply this understanding to the Church's life and to seek an understanding that would be agreeable and common to all the member churches. Adopted.

Associate Reformed Presbyterian Membership

The report of the committee is as follows:

"The Committee to Consider the Proposed Membership of the Associate Reformed Presbyterian Church in NAPARC reports that we are tremendously encouraged by many things that are happening in the Associate Reformed Presbyterian Church, Particularly,

we note the action of Synod in directing the Board of Trustees of Erskine College and Seminary 'to require that those teaching Bible will personally affirm and teach the Scriptures as the infallible and inerrant Word of God.'

"However, the Board of Trustees and the faculties of Erskine College and Seminary have expressed in a formal document their 'inability to comply' with the directive of Synod.

"Therefore, your Committee recommends that NAPARC postpone action regarding the proposed membership of the Associate Reformed Presbyterian Church in NAPARC."

The motion was made to adopt the report and to send a copy of the report to the Associate Reformed Presbyterian Church. The vote was as follows:

CRC	Abstained
OPC	Yes
PCA	Yes
RPCNA	Yes
RPCES	Yes
	Adopted.

The Committee is continued in order to work with the ARP Church regarding their application for membership.

Ecclesiastical Fellowship

We propose that NAPARC recommend the following church relationship policy to its constituent churches:

1. That we acknowledge the Scriptural mandate (Ephesians 4) to enter into Ecclesiastical Fellowship where it is consistent with Scriptural unity and trust as a visible demonstration of the unity of the church both to the church and to the world.
2. That we define Ecclesiastical Fellowship for NAPARC churches as follows: Ecclesiastical Fellowship is a relationship in which the churches involved are Reformed in their confessional standards, church order and church life though there may be such differences between them that union is not possible at this time and there might be considerable need for mutual concern and admonition.
3. That where churches enter into Ecclesiastical Fellowship with other Reformed churches, that relationship be implemented where possible and desirable by:
 - a. Exchange of fraternal delegates at major assemblies.
 - b. Occasional pulpit fellowship (by local option).
 - c. Intercommunion (regulated by each session/consistory).
 - d. Joint action in areas of common responsibility.
 - e. Communication on issues of joint concern.
 - f. The exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity.

4. That we mutually recognize that the decision to enter into or withdraw from Ecclesiastical Fellowship with another Reformed church shall be decided by each church on an individual basis. Adopted.

Conference on Race Relations

A paper was adopted which is on file with the Fraternal Relations Committee.

Conference on Office

This paper brought a rather lengthy debate to the floor of NAPARC. On a reconsidered motion, it was adopted by NAPARC that it sponsor a study on hermeneutics in 1978. Two representatives will be appointed by each Interchurch Relations Committee and the Christian Reformed Church will convene the meeting for this study.

Comity Agreements

It was moved that the matter of comity agreements be referred to the Conference on Home Missions, with the request that they report their findings in this area back to the Council. Adopted.

The next meeting is to be October 27-28, 1978, in Philadelphia with the Orthodox Presbyterian Church acting as host.

NAPARC reports that in 1978 it will conduct a Conference on Theological Training, on Christian Education, and will institute a Study Committee on Hermeneutics.

Possible Three-Way Talks

A "Philadelphia Three-Way Talks" meeting was held in Philadelphia, Pa., January 18, 1978. Representatives of the PCA, the OPC, and the RPCES churches met to respond to a letter from the chairman of the Fraternal Relations Committee of the RPCES to begin "unofficially to talk about a proposed method of approaching each other in the future."

This ad hoc meeting moved to ask the "individuals present to agree to ask their respective committees to arrange for further discussion concerning merger of the three churches."

Then, on January 19, 1978, at a joint meeting of the RPCES and OPC Committees, the following action was taken:

On motion it was determined that the Joint Committee recommend to our major assemblies that the committees on interchurch relations of the Orthodox Presbyterian Church, Presbyterian Church in America, and the Reformed Presbyterian Church, Evangelical Synod, be authorized to discuss the possibility of merger of the three churches.

Finally, at a meeting of the Fraternal Relations Committee of the RPCES on January 19, 1978, it was moved to present the motion adopted by the Joint Committee to the 1978 General Synod of the RPCES.

Possible OPC-RPCES Merger

The OPC and the RPCES Committees met on January 19, 1978. The following motion was adopted at that meeting:

It was moved, seconded, and carried that in view of the proposed initiation of talks concerning a three-way merger of the Orthodox Presbyterian Church, the Reformed Presbyterian Church, Evangelical Synod, and the Presbyterian Church in America, the Joint Committee determine that it does not deem it advisable to present a Plan of Union between the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod, in the immediate future.

At its meeting on January 19, 1978, the Fraternal Relations Committee voted to present this motion to the 1978 General Synod of the Reformed Presbyterian Church, Evangelical Synod.

National Presbyterian and Reformed Fellowship

The Fraternal Relations Committee voted to grant Dr. George Fuller, Executive Director of the NPRF, approximately ten minutes of the time allotted to it for a report on the NPRF and its 1979 Congress.

Recommendations

We have the following recommendations to present:

1. That the Joint Committee recommend to our major assemblies that the committees on interchurch relations of the Orthodox Presbyterian Church, the Presbyterian Church in America, and the Reformed Presbyterian Church, Evangelical Synod, be authorized to discuss the possibility of merger of the three churches.
2. That in view of the proposed initiation of talks concerning a three-way merger of the Orthodox Presbyterian Church, the Reformed Presbyterian Church, Evangelical Synod, and the Presbyterian Church in America, the Joint Committee determine that it does not deem it advisable to present a Plan of Union between the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod, in the immediate future.

Thomas G. Cross
Richard W. Gray
Lynden H. Stewart
Franklin H. Dyrness
R. Laird Harris
Paul R. Gilchrist
James B. Hurley
Donald J. MacNair,
Chairman

ACTION:

The recommendations of the Fraternal Relations Committee were approved.

APPROVAL OF MINUTES

It was moved, seconded, and carried that the minutes of Tuesday's meetings be approved as distributed.

SPECIAL ELECTION TO COVENANT COLLEGE BOARD

[Editor's Note: As reported earlier on p. 43f, special election for Covenant College board took place at this time.]

At 5:00 p.m., it was moved, seconded, and carried to extend the orders of the day an additional one half hour.

ELECTION OF TRUSTEES OF SYNOD

Mr. Malkus presented the following ballot. No further nominations were made.

- *Charles Eckardt, INC ⅔*
- *Franklin Dyrness, INC ⅔*
- *Roger Watkins, INC*
- *Ernest Breen*
- *McGregor Scott*

ELECTION TO RP FOUNDATION

The Rev. Mr. Malkus presented the following slate which was elected on a white ballot:

- *John Lewis, INC*
- *George Peters, INC*

ARCHIVIST REPORT

It was voted to insert the report as distributed.

Dear Fathers and Brethren:

During the past year we have worked on increasing the useable space in the Archives Room in the J. Oliver Buswell Jr. Library on the campus of Covenant Theological Seminary, and have begun work on the Buswell Collection.

- We have prepared an 8'x10' room in the library for the rare books collection. This gives us more space in the Archives Room. Plans are being made that shall result in even more space for the Archives.

- A student who has worked with the Buswell papers has given assistance in sorting and organizing them. Donald Aven is following Dr. Buswell's lead in sorting and organizing these materials. Subjects include such topics as relate to the Independent Board for Presbyterian Foreign Missions and Dr. Buswell's trial before his presbytery in the PC,USA.

The filing system of Dr. Buswell is being maintained. This material will then be indexed.

Let us know how we may help you in RPCES historical research.

We need from you:

- Autographed copies of books written by RPCES authors.
- Personal papers of historical note.
- Taped interviews with historical significance.

Respectfully submitted,

Albert F. Moginot Jr., Archivist

EVANGELISM COMMITTEE REPORT

The Rev. Robert Petterson spoke on behalf of the committee and presented the report. He noted that the committee commends to the churches the work of the Rev. Dr. David Winscott in his church growth seminars.

Fathers and Brethren:

Your Evangelism Committee has met only twice in full session during the year. We have considered three men as possible candidates for director of Evangelism and Church Growth but have not found the Lord's man for this position.

For some time we thought we were very near to obtaining the services of an excellent man for this work but his final decision was negative. Your committee recently approached another man from our synod vitally interested in this field of endeavor. The chairman has held a conference with him and will follow up this matter with your committee.

We have reprinted the Gospel presentation booklet, "Who Cares If You Live or Die?" This is being used not only by pastors in the RPCES but by other Presbyterian and Reformed churches and some independent churches. We are grateful for the use of this gospel presentation booklet. Your committee also has planned and will operate a seminar on church growth the day before synod this year. We have obtained the services of Dr. David Winscott who is one of the leaders in this field. We have invited the other denominations meeting in Grand Rapids to participate in this seminar with members of our synod.

Thomas G. Cross
Chairman

FINANCIAL REPORT

Evangelism Committee, Reformed Presbyterian Church,
Evangelical Synod

May 1977-April 1978

Balance, May 1977
Income

\$1,355.67
2,617.74

Disbursements:		
Atlanta Meeting	\$196.25	
Seminar, 1977	409.50	
Travel Expense, committee	1,206.40	
Balance, April 30, 1978		\$2,161.26

MINISTERIAL WELFARE AND BENEFITS (continued)

[**Editor's Note:** Mr. Rudolph Schmidt presented the additional report which had been recommended to the committee. The action has been already recorded on pages 82f for convenience].

At 5:36 p.m., the orders of the day were declared and Mr. Hal Kennedy led in the closing prayer as synod adjourned.

THURSDAY MEETINGS **June 22, 1978**

The morning devotional time was led by the Rev. Robert H. McFarland, a pastor in the RPNA church of Quinter, Kan. Mr. McFarland's topic was "The Holy Spirit: Another Paraclete—Defender." His text was taken from John 3:1-9.

The moderator called the meeting to order at 9:05 a.m. and Mr. Robert E. Birckhead led in the opening prayer.

ELECTIONS TO FRATERNAL RELATIONS COMMITTEE

A ballot was presented for the Fraternal Relations Committee. Since there arose some confusion over the number needed to fill the vacancies on the committee, the entire matter was placed on the table until after the Fraternal Relations Committee was able to bring in a recommendation.

ELECTION TO WELFARE AND BENEFITS COMMITTEE

The slate presented by the Nominating Committee was as follows, to which the name of Donald Price was added from the floor by motion. A runoff was required.

Dr. Charles Donaldson, INC ⅔
Dr. Franklin Dyrness, INC ⅔
Mr. Charles Eckardt, INC ⅔
Rev. Robert P. Eickelberg
Mr. Donald Price

BILLS AND OVERTURES COMMITTEE REPORT

Rev. Charles B. Holliday presented the report and the recommendations regarding overtures.

OVERTURE B: CLARIFY MEANING OF "THE EQUIVALENT OF SUCH TRAINING" IN F.O.G.

The Presbytery of the Pacific Northwest, Reformed Presbyterian Church, Evangelical Synod, meeting at Everett, WA, on 14 April 1978, respectfully overtures the 156th General Synod meeting at Grand Rapids, MI 16-22 June, 1978, to instruct the Study Committee on Licensure and Ordination Examination to study and report on the Synod's understanding of the phrase "the equivalent of such training" in the FOG V, 5, m.

RESPONSE:

The committee feels that the presbytery is asking synod to legislate on a responsibility that clearly belongs to presbytery. This exceptional clause must be handled on a case by case situation in the light of circumstances known to the presbytery. With the exception of languages, the candidate must be able to pass the required exams. We therefore feel that further study of the matter on a Synod level would not be productive.

ACTION:

By motion Overture B was referred back to PNW Presbytery for clarification of the rationale for such an overture.

OVERTURE C: SHOULD MINISTERS BE MEMBERS OF LOCAL CONGREGATIONS?

The Illiana Presbytery, meeting at DuBois, Ill., on January 6 and 7, 1978, respectfully overtures the 156th General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting at Grand Rapids, Mich., on June 16, 1978, that

Whereas Scripture appears to require all Christians to be members of churches, and

Whereas there is no explicit Biblical evidence to indicate that teaching elders ought not to hold membership in local churches, and

Whereas our own Form of Government allows at least some teaching elders to become members of particular churches (FOG V, 6f) when their status becomes inactive,

Therefore, be it resolved that Synod appoint a committee to study the question, in the light of Scripture, as to whether active teaching elders (both pastoral and non-pastoral ministerial members) may or should become members of particular churches in the Reformed Presbyterian Church, Evangelical Synod and to report its findings to Synod and sug-

gest appropriate changes in the FOG, BOD and DOW if its conclusions warrant such alterations.

RESPONSE:

We recommend that Overture C be committed to "Study Committee on Responsibility and Authority of Ruling Elders."

ACTION:

The recommendation was adopted.

OVERTURE D: URGE MINISTERS TO BECOME ACTIVE IN PRESBYTERY

The Presbytery of the Pacific Northwest, Reformed Presbyterian Church, Evangelical Synod, meeting at Everett, Wash., on 14 April, 1978, respectfully overtures the 156th General Synod meeting at Grand Rapids, Mich., 16-22 June, 1978, to instruct the Presbyteries of the RPCES to exhort their members to actively participate in the affairs of presbytery and when removing their field of labor and place of residence within the bounds of another presbytery to transfer their membership as soon as possible to that presbytery.

RESPONSE:

We advise the presbytery that they have jurisdiction over the affairs of the presbyters and that reference be made to FOG V, 6, c and g.

ACTION:

The response was adopted.

OVERTURE E: DIRECT COMMITTEE ON ELDERS TO REPORT

Whereas there is debate within Reformed circles concerning the so-called two- and three-office views of special office, and whereas our Synod Committee to study this matter has not yet completed its report, the Southern Presbytery respectfully overtures the 156th General Synod meeting at Grand Rapids that, if the committee has not yet completed its work, the Synod direct the committee to report, if at all possible, to the 157th General Synod meeting.

RESPONSE:

We note that the study committee on "Responsibility and Authority of Ruling Elders" is reporting at this synod and the content will be discussed.

ACTION:

The response on Overture E was passed with the following amend-

ment: Add "that we expect the committee to report to the 157th General Synod."

OVERTURE F: ENCOURAGE ANNUAL PRESBYTERY VISITATION

The Presbytery of the Pacific Northwest, Reformed Presbyterian Church, Evangelical Synod, meeting at Everett, Wash., on 14 April, 1978, respectfully overtures the 156th General Synod meeting at Grand Rapids, Mich., 16-22 June, 1978, to encourage Presbyteries to consider annual presbytery visitation of congregations within their bounds and in support of this practice to place within the Synod minutes, to be available to all members of Synod and Presbyteries, the attached study paper by the Rev. Lyall Detlor, RPCES teaching elder and chairman of the Pacific Northwest Presbytery's Study Committee on Visitation.

A Study of Presbytery Visitation of Congregations

W. Lyall Detlor, Chairman of Presbytery's Special Study Committee on Visitation

The question has been raised: "Is there Scriptural authority for visitation of congregations by Presbytery or Presbytery Committees?"

We begin our reply by asking another question: "Is there Scriptural authority for Presbytery examining Session records and correcting errors in the records and in procedures and actions taken?" If no proof text can be quoted to vindicate the practice of examining Session records, should we then discontinue the practice? It is hoped that these two questions may shed light on each other.

In independent and congregational churches, neither visitation or examining of a church's records by any persons outside the congregation would be tolerated. In episcopal-type churches, moreover, both visitation and examining of records are practiced by the bishop. Our Presbyterian ancestors, however, maintained the legitimacy and need of some authority outside the individual congregation, but for Scriptural reasons and out of bitter experience they rejected the office of a monarchical bishop. Instead they held to the principle that the Presbytery is the bishop. Again, instead of a hierarchy of individuals, they held to a hierarchy of courts—Session, Presbytery, Synod, and General Assembly. While each court has its own rights and duties as indicated in the Form of Government, each higher court has certain specified authority over those below. Thus the Presbytery reads and judges the Session records, the Synod those of the Presbytery, and the General Assembly (if there be one) reads and judges the records and actions of the Synods. So, too, every member of a congregation and members of the courts have the right of appeal to the higher courts against any action taken. The Synod (or General Assembly) is the highest court of appeal and its decisions and acts are binding upon the whole church. Now in many Presbyterian churches in various countries the ultimate power over

congregations has been exercised by taking their property from them, unfortunately with the support and power of the State. The Reformed Presbyterian Church, Evangelical Synod, is unique among Presbyterian Churches since congregations hold their property and the higher courts are denied this customary ultimate power to enforce their authority. All implications of this unique provision of our Form of Government have not yet been worked out; nevertheless the bond which holds our denomination together is the bond of mutual respect and love.

The Presbyterian system, however, is not a democracy, but a system of representative government, ministers and elders all being called or elected by the people to rule over them and to represent them in the higher courts. As with our national system of government under the U.S. Constitution, we surrender certain rights for the sake of unity and mutual help. It has been said: "Its representative system of government enables Presbyterianism to maintain the unity of the church over a wide area." There have been Pan-Presbyterian alliances which were purely voluntary associations with no powers beyond deliberation. Every Presbyterian denomination, however, is a hierarchy of courts *with authority*. The U.S. Constitution is a good illustration because it was profoundly influenced by the Presbyterian system. The name "Presbyterian," it should not be forgotten, in its root meaning, refers not to a system of doctrine but to a system of church government. Under this system of government a Presbytery does have the right to examine the records of Sessions and also to visit or send committees to visit the congregations within its bounds.

One of the clearest evidences of this power of Presbytery is seen in the fact that the Presbytery approves the terms of the call by a congregation to a minister. Also it installs the minister and when he resigns he resigns not to his congregation but to the Presbytery though it is customary to obtain the concurrence of the congregation in his resignation at a duly called congregational meeting. W. M. MacPhail says in his book on Presbyterianism: "The ministers are elected by their respective congregations, but they hold office by authority of the Presbytery, and are accountable to the Presbytery alone for the discharge of their duties." Now if the Presbytery approves the terms of the minister's call, it has a duty to see that the terms of the call are fulfilled. This may require visitation of the congregation.

The Presbytery, it should be understood, has a solemn duty to protect both parties to the call—the congregation and the minister. Presbytery is not simply a ministers' union, but is as much concerned with the welfare of the congregation as of the minister. Let us be brutally frank in discussing both parties. Sometimes ministers do things which injure the work of a congregation. Sometimes they outstay their usefulness. The congregation under these circumstances is often helpless to do anything but sit and watch its work decline. In *most* Presbyterian churches in this country the Presbytery has power to remove a minister at the request of the congregation. On the other hand, often the minister is victimized by the con-

gregation, particularly in respect to his salary. Most conscientious ministers hate to talk of their personal financial needs lest they be thought materialistic or mercenary and their testimony be sullied. Congregations can be cruel and inconsiderate and protective of their own pocketbooks. Sometimes a motion made or not made at congregational meetings can work real hardship on a minister and his family. There is more suffering by ministers at this point than at any other. Visitation can often pick up problems of this kind, and the members of a committee being outsiders can see the situations and speak freely of them. Problems, moreover, of various kinds often arise in congregations. Sometimes a small group will attempt to hold power in its hands. The very fact that the congregation is not independent but that outside visitors from Presbytery come to visit the congregation may be enough to correct a situation which the minister and Session were powerless to deal with.

So far we have discussed the Presbyterian system as a hierarchy of courts with authority and rule over those beneath them within the limits of the Form of Government, and we have sought to point out that visitation is without doubt one of Presbytery's powers. We must now ask whether this is Scriptural. If you turn to the original Form of Government as drawn up by the Westminster Assembly (as in Blackwood's edition), you will see that the Westminster Fathers certainly thought it was Scriptural. That edition of the Form of Government states: "Christ hath instituted a government, and governors ecclesiastical in the church: to that purpose, the apostles did immediately receive the keys from the hand of Jesus Christ, and did use and exercise them in all the churches of the world upon all occasions. . . . It is lawful and agreeable to the word of God, that the church be governed by several sorts of assemblies, which are congregational, classical [i.e., the Presbytery], and synodical. It is lawful and agreeable to the word of God, that the several assemblies before mentioned have power to convent, and call before them, any person within their several bounds, whom the ecclesiastical business which is before them doth concern. They have power to hear and determine such causes and differences as do orderly come before them. It is lawful and agreeable to the word of God, that all the said assemblies have some power to dispense church censures."

Not only the Westminster Fathers of 1640, moreover, but every minister and elder of our Church has declared his belief that this Presbyterian system, in which visitation of congregations clearly has a part, is Scriptural. Every minister and elder, at his ordination and at installation, has answered (in the affirmative) this question in the Form of Government of our Church, Chapter V, Question 3: "Do you acknowledge the Lord Jesus Christ as the only Redeemer and Head of His church, and do you accept the Presbyterian Form of Church Government as derived from the Holy Scripture?"

We may now ask: What specifically is the evidence for the Presbyterian system being practiced in principle by the New Testament Church? There are many interesting facets of this study which time

prevents us from pursuing. We quote W. M. MacPhail, however, on the Scripturalness of the system: "We begin with the proceedings of what is commonly known as the Council of Jerusalem, recorded in Acts 15. Difficulties arose in the Church at Antioch as to the relation of Gentile converts to the requirements of the Jewish ceremonial law. The Church at Antioch sent a deputation to the Church at Jerusalem, submitting the matter to the judgment of that Church, which drew up and issued a decree whose prescriptions were *binding* not only on the Church of Jerusalem and Antioch, but also on all the churches throughout Syria and Cilicia. Now this is far enough from being an exact parallel to an appeal under the Presbyterian system from a congregation to a Presbytery. . . . But at any rate this incident shows that in the New Testament Church there was no sacred principle of independency. The Church at Antioch submitted to the judgment of an authority external to itself, and so did the Churches of Syria and Cilicia."

Now we could go on to point out evidences that, not apostles, but elders and deacons were the permanent, universal officers of the New Testament churches, that in many large cities there was not one congregation but many congregations, and that elders in one community ruled over a group of congregations in the same city. We must confine ourselves, however, to the matter of ruling with authority and to evidences of actual visitation. On authority, Hebrews 13:17 gives this injunction: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy and not with grief: for this is profitable for you." 1 Thessalonians 5:12: "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you." And 1 Timothy 5:17: "Let the elders that rule well be counted worthy of double honour."

If proof texts for congregational visitation be desired, there is Acts 15:22, after the close of the Jerusalem Council: "Then pleased it the apostles and elders with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas. This was visitation. Later in Acts 15:36 we read: "And some days after Paul said unto Barnabas, Let us go again and *visit* our brethren in every city where we have preached the Word of the Lord, and see how they do." Acts 16:5 says: "As they went through the cities, they delivered them the decrees *for to keep*, that we ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily." In Titus 1:5, moreover, we have evidence of an outsider visiting churches with authority. Paul writes Titus: "For this cause left I thee in Crete that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee," Paul planned to visit the church in Rome, though some might argue that this appears more like a social call than an ecclesiastical visitation: "Whenever I take my journey into Spain I will come to you. . . . When therefore I have performed this, and have sealed to them this fruit, I will

come by you into Spain" (Rom. 15:24,28). But if his planned visit to Rome was just a friendly call, his planned visit to Corinth appears about as forceful an ecclesiastical visitation as may well be imagined. Paul says (2 Cor. 13:1-2): "This is the third time I am coming to you. . . . I told you before, and foretold you, as if I were present, the second time: and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare."

We are not, of course, suggesting for one moment that Committees of the Presbytery of the Pacific Northwest of the Reformed Presbyterian Church, Evangelical Synod, should assume apostolic authority or infallibility or visit congregations with the tone of severity that the Apostle Paul found it necessary on occasion to adopt. Rather, our Committees should make visits in all humility and brotherly love, seeking to be servants and striving to be helpful rather than a hindrance. The purpose is to fulfill Presbytery's solemn responsibility to serve as "shepherd" and to oversee and care for all the churches of the flock. Our procedures should probably be refined; guidelines should be laid down in advance based upon the experience of the past. We remember that we began visitation with only a little experience behind us since most Presbyterian Churches, even where there is clear provision in their Form of Government, have been too often negligent of the shepherd responsibility of Presbyteries, probably because this is work which is time- and energy-consuming and most of us are overmuch absorbed in our own little congregational bailiwicks.

Only the widespread neglect by Presbyteries of their Shepherd responsibility makes visitation of congregations seem novel and strange. John Calvin wrote a "Draft Order of Visitation of the Country Churches." The old Presbyterian Church, U.S.A., stated that the fifth power of Presbytery was "to visit particular churches for the purpose of inquiring into their state, and redressing the evils that may have arisen in them." When the chairman of this committee was minister of the Georgetown United Presbyterian Church, his church was visited by a committee of Seattle Presbytery in the course of routine visitation. The statement of the principle and instructions for visitation in the "Book of Forms" of the Presbyterian Church in Canada, moreover, is helpful in understanding the purpose and nature of visitations. It states: "To the Presbytery belongs the care and good order of the churches within its bounds."

"It pertains to the Presbytery to take heed that the word of God is purely preached within its bounds, the sacraments rightly administered, the discipline rightly maintained, and the ecclesiastical good uncorruptly distributed.

"It belongs to the Presbytery to regulate matters concerning the performance of public worship and the administration of the sacraments within its bounds. It must take cognizance of practices inconsistent with the laws and settled usages of the Church. It should enjoin the discontinuance of novel practices calculated to cause division or strife in the congregation.

“The Presbytery, in common with all the higher courts of the Church, has power to send forth visitors to see how all things are administered within its bounds.

“The Presbytery should visit the congregation under its care; call the Session and the officer-bearers before it; inquire into the state of the congregation and its affairs generally and deal with all parties as may be deemed for edification.

“There is no law as to the manner of conducting a visitation. The Presbytery must use its discretion in the inquiry, determine its own mode of procedure, and frame its own questions.”

The Christian Reformed Church, moreover, which is Presbyterian in government, states in its Form of Government: “An inquiry on the part of the classis [Presbytery] into the spiritual state of its several congregations constitutes the central and principle task of classis and therefore should take precedence.” It then proceeds to give detailed instructions as a guide to conducting church visitation, including seeing that two people count and record the Deacons’ offerings.

So we conclude this study by returning to the questions with which we began: Is there Scriptural authority for congregational visitation by Presbytery? Is there Scriptural authority for Presbytery calling in and examining Session records? The answer is that unlike congregationalism, the basic Presbyterian system of church government provides for, if not requires, both. But if we are looking for proof texts, there is far more to support visitation than to support examination of Session records.

RESPONSE:

We encourage presbyteries to consider annual presbytery visitation of congregations within their bounds.

ACTION:

Synod adopted the response.

OVERTURE G: ADMONISH EDUCATIONAL INSTITUTIONS RE HIRING

The Presbytery of California respectfully overtures the 156th General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting at Grand Rapids, Michigan, as follows:

Whereas, Synod’s Study Committee of the 153rd General Synod, pp. 179-189, on Amsterdam Philosophy, identified error in certain teachings of the Association for The Advancement of Christian Studies, and its Institute for Christian Studies, and

Whereas, there is in these teachings a denial of the objective nature of Scripture, and

Whereas, there is in these teachings a denial of the continuous, binding authority of the ten commandments, and

Whereas, Synod's action was to recommend that members of RPCES be advised that these specific teachings contradict the Bible and the Westminster Confession of Faith, and are to be opposed,

Therefore, the California Presbytery overtures the 1978 General Synod to admonish the Board of Covenant College, and of Covenant Seminary, to examine all prospective faculty members regarding these teachings, and if it be found that they hold to any of the particular positions concerning which Synod has issued warnings, that they not be hired.

RESPONSE:

We reply to the California Presbytery that provision already exists for the boards of Covenant College and Covenant Seminary to deal with their faculties on the basis of the 153rd General Synod study committee on the Amsterdam Philosophy and other matters.

ACTION:

Synod adopted the response.

***OVERTURE H: REMOVE ABORTION BENEFITS FROM
HOSPITALIZATION PLAN***

The Presbytery of the Pacific Northwest, Reformed Presbyterian Church, Evangelical Synod, meeting at Everett, Wash., on 14 April 1978, respectfully overtures the 156th General Synod meeting at Grand Rapids, Mich., 16-22 June, 1978, to instruct the Synod's Health and Welfare Committee to remove from the Synod's Hospitalization and Blue Shield Group Plan any benefits for abortion following the guidelines of the Synod Report on Abortion of 1976. And furthermore that Synod instruct its trustees to insure that all invested funds of Synod be withdrawn from corporations, institutions, foundations and/or agencies that are using their funds for the purpose of abortion and pro-abortion related activities.

RESPONSE:

We refer the first part of this overture to the synod's Hospitalization Committee and recommend that the hospitalization plan be consistent with the 1972 and 1975 synod reports on abortion.

Furthermore, we ask the trustees of synod to consider the moral implications, according to Scripture, of the activities of the corporation on investments that are made with synod funds.

ACTION:

Synod adopted the response.

OVERTURE I: TRICENTENNIAL CELEBRATION IN SCOTLAND

Since 1980 will mark the 300th anniversary of important events in the life of the Scottish Reformed Presbyterian leader, Rev. Richard Cameron, including both his proclamation of the Sanquhar Declaration on June 22, 1680, and his martyrdom at Ayr on July 20, 1680, Illiana Presbytery respectfully overtures the 156th General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting at Grand Rapids, Michigan, June 16 to 22, 1978, to instruct its Fraternal Relations Committee to plan and make arrangements for a tricentennial celebration of Cameron the Covenanter, in Scotland, in the summer of 1980, seeking the cooperation of the Reformed Presbyterian Church of Scotland and the Scottish Reformation Society.

And since it will, by then, be 42 years since the last major denominational gathering in Scotland, namely, the 2nd International Reformed Presbyterian Convention, in 1938—the tercentenary of the signing of the National Covenant—and also another 42 years since the First International Reformed Presbyterian Convention in 1896, it further instructs its Committee to seek the cooperation of its sister Reformed Presbyterian denominations in the United States of America, Ireland, and Australia, as well as Scotland, in sponsoring the Cameron celebration as the Third International Reformed Presbyterian Convention.

The Illiana Presbytery took action on the above overture in its stated meeting at Alton, Ill., on November 5, 1977.

RESPONSE:

We deem it impractical to plan and make arrangements in Scotland for a celebration, but recommend that J. Barton Payne be requested to prepare a brief report calling the attention of the synod of 1980 to the 300th anniversary of Cameron the Covenanter.

ACTION:

The recommendation on Overture I was passed after being amended to read: “We recommend that Dr. J. Barton Payne be requested to prepare a brief report calling the attention of the synod of 1980 to the 300th anniversary of The Cameron Covenanter and encourage our brethren to consider participating in cooperation with the RPNA in the celebration.”

OVERTURE J: THAT SYNOD DECLARE ITSELF ON ABORTION AND HOMOSEXUALITY

The Philadelphia Presbytery, at its spring meeting of April 8, 1978, approved without further action an overture from the Session of Covenant Presbyterian Church of Concord:

This is to overture the Philadelphia Presbytery and through it the

156th General Synod of the Reformed Presbyterian Church, Evangelical Synod, to declare forthrightly its position before a “watching world” on the following two issues, abortion and homosexual practices. This overture is not to request our synod to appoint another committee to study these issues but rather it is an overture asking this body to declare itself on these above-named issues in keeping with its professed commitment to the authority of the Bible as the Word of God.

Therefore, we respectfully overture the 156th General Synod of our church to go on record condemning the principle of “abortion for any cause” as murder, recognizing circumstances where the life of the mother is at stake, and the high intention of saving her life is in view, as the only justifiable ground for taking the life of the unborn child.

We also respectfully overture the 156th General Synod to go on record that it holds the practice of homosexual relationship to be a perversion of the normal God-ordained relationship, and that it holds such practices to be grievous sin. Further, we ask our synod to make it clear that it utterly repudiates the view that a loving concern for the homosexually-inclined requires a normalizing of homosexual practices, making them a legitimate alternative lifestyle. Rather, we believe that a truly loving concern for the homosexually-inclined is best evidenced by confronting them with the sin of homosexual practices and pointing them to Jesus Christ through whom they may know forgiveness and find victory over temptation and deliverance from their perverted inclinations and desires.

RESPONSE:

We recommend that this overture be referred to the Resolutions Committee of synod (see p. 200).

ACTION:

Synod approved the recommendation.

OVERTURE K: SCHEDULE PRESBYTERY MEETINGS NOT TO COINCIDE

The Presbytery of Philadelphia respectfully overtures the 156th General Synod of the Reformed Presbyterian Church, Evangelical Synod, to authorize the Stated Clerk of Synod to set up and suggest a proposed schedule of meeting dates for the various Presbyteries so that their meetings are not on the same weekend, thereby making it possible for Synod Board and Agency representatives to attend the meetings of the various Presbyteries.

RESPONSE:

We recommend that synod deem Overture K to be impractical and that no action be taken.

ACTION:

Synod approved the recommendation.

FRATERNAL RELATIONS COMMITTEE (continued)

Committee chairman, the Rev. Donald J. MacNair, read a letter received from the OPC as follows:

**To the General Synod of the Reformed Presbyterian Church,
Evangelical Synod**

Brethren:

Greetings in the Name of our Lord Jesus Christ!

The General Assembly of the Orthodox Presbyterian Church rejoices in the prospect of discussions with several of the NAPARC churches with reference to possible organic union. We also rejoice in the progress that has already been made by our two communions toward a God-glorifying union on a Scriptural basis. We wish to assure you of our continuing desire to further the progress toward union.

May the Lord bless you all richly.

The Forty-fifth General Assembly
of the Orthodox Presbyterian Church

Larry D. Conard

Moderator

June 21, 1978

Richard A. Barker

Stated Clerk

Mr. MacNair then presented a proposed letter of response concurring with their concern for two-way merger talks in case the three-way talks which include the PCA should fall through:

June 22, 1978

**To: The Forty-fifth General Assembly
of the Orthodox Presbyterian Church**

Dear Fathers and Brethren:

The 156th General Synod of the Reformed Presbyterian Church, Evangelical Synod, has received your communication and is pleased to respond with an expression of appreciation for your concern.

The 156th General Synod concurs with your concern and joins you in it.

May God's blessings be rich upon you in your deliberations.

Yours, in the work of the Kingdom,

Paul R. Gilchrist

Stated Clerk

David C. Jones

Moderator

ACTION:

By motion synod approved the letter.

At 10:20 a.m., the moderator declared a recess and synod was reconvened at 10:40 a.m.

JUDICIAL COMMISSION REPORT

Mr. John VanVoorhis had submitted the following report which was supplemented by reports distributed at synod:

Since the last Synod only one case has been placed in our hands for formal disposition, a complaint by Robert Schettler of the Presbyterian Church of Manchester, Conn., against the Session of the church and against the Northeast Presbytery. As of the filing of this report, the matter is still being discussed by the Commission through correspondence. Certain technical deficiencies have been noted, and we are in the process of attempting to obtain further information. It may be necessary for the Commission to meet during the 1978 Synod to decide the issues raised.

Informal advice has been given in other situations. One concerns a request for procedural advice from a minister in the Northeast Presbytery. Another involves a grievance by a former elder in the Southeast Presbytery. Efforts have been made to insure that the questions raised are being handled according to the Biblical pattern and in agreement with the provisions of our Book of Discipline. Neither of the situations mentioned has reached the Commission or Synod level at this time, and it is hoped that differences may be resolved without the necessity of recourse to the higher courts of the Church.

Having been involved over the past four years in several proceedings presented for formal consideration by our Commission, and having participated in several situations where informal advice was given, I would like to make the following observations and plea to the Church:

It is my firm conviction that were all our congregations, sessions, and presbyteries instructed in the principles of Matthew 18 as they relate to the restoring of brethren who have been separated by sin or apparent sin, and if we would submit ourselves to the rule of the Lord in His Church and to one another in accordance with Biblical directives, we would have very few situations requiring the attention of the Judicial Commission. I would strongly urge that instruction in these principles and related ones be given in every local congregation. I believe that much good would result from such action and that many grievances would be prevented rather than being allowed to fester and to swell and ultimately to become widespread areas of spiritual infection which cause irreparable damage to the life of God's people and serve as an offense to a watching world.

Further, many differences among brethren which could be healed promptly and with only slight injury are frequently inflamed by that subtle arsonist, the uncontrolled tongue. How much do we need to meditate

upon James 3 and Ephesians 4:29-32. How easy is it for that remaining corruption within us to convince our minds that we are only expressing "concern" or "setting out needs for prayer," when in truth the ugly sin of gossip is insidiously worming its way into our experience.

As chairman of the Commission, I would plead that we strive to inculcate within our congregations those principles of scriptural discipline noted above, that we "convict, correct, and encourage with all patience and teaching," and that we seek always to speak the truth in love.

John H. Van Voorhis, Chairman
Judicial Commission
April 12, 1978

SUPPLEMENTARY JUDICIAL COMMISSION REPORT

The Standing Rules of synod provide that the Judicial 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." During the past year the commission has dealt with matters under all three of these categories.

The Rev. Samuel R. Brown has recently submitted to the commission (1) a **complaint against Northeast Presbytery** and two charges of a judicial nature against two members of the presbytery. The commission has determined that since the judicial charges have not been acted upon by the presbytery, they must be returned to that body for necessary action. Further, although there is sufficient basis under the Book of Discipline for the commission to take jurisdiction of the complaint against presbytery, the commission has concluded that inasmuch as the issues raised in the complaint are closely related to those involved in the judicial matters, no action should be taken on the complaint until the presbytery has completed its actions in the judicial cases. Presbytery will also have the opportunity to submit an answer to the complaint.

Elder Robert B. Schettler of The Presbyterian Church of Manchester, Conn., has submitted to the commission charges against the session of the Manchester church and against the Northeast Presbytery. The commission has spent many hours studying documents and interviewing the complainant and various members of the Northeast Presbytery. No grounds have been found for judicial discipline in the evidence which has been presented thus far. However, certain administrative irregularities have been noted. The commission has completed a substantial part of its work and expects to complete action within the next few weeks. Copies of the commission's decision will be sent to the involved parties, and a copy will be filed with the stated clerk of synod.

With respect to Communication No. 4, we submit the communication, the presbytery's rationale for sustaining the action of the Lookout Mountain Reformed Presbyterian Church session, and finally our response.

COMMUNICATION #4. COMPLAINT AGAINST AN ACTION OF SOUTHERN PRESBYTERY

We the undersigned respectfully petition the 156th Synod of the RPCES to hear this complaint against an action of the Southern Presbytery in its meeting of May 18-19, 1978, in New Orleans, La. We likewise request a review of the action and an authoritative determination of the issues and principles involved.

The actions we protest consist in a rejection of a committee report which said that Elder Duble's concern over official cooperation between the session of the Lookout Mountain RPCES and the session of the neighboring PCUS session was well founded, and the adoption of a resolution encouraging such cooperation, which the undersigned view as a compromise with unbelief. This cooperation consists in the two sessions' officially sponsoring and conducting a joint Vacation Bible School this summer.

Since compromise with liberal denominations has, throughout our past denominational history, been deplored and forbidden; since indeed this is the reason for our separate existence as a denomination; since therefore the matter at hand involves principles that cover many other possible situations and is not of purely local concern; we believe that the least Synod can do is to establish a committee to review all the pertinent details, facts, and arguments. It is proper to place before Synod a few of the reasons for considering the whole matter as a very serious question of the purity of the church and the Biblically denounced principle, to wit, "Let us do evil that good may come."

First, we believe that the PCUS is an unbelieving denomination, that many of its actions in the past 25 years have been anti-christian, that it is currently engaged in altering its ordination vows, and that its departure from the Scripture and the Westminster Standards will continue and accelerate. We do not consider it necessary to include the evidence in this document. A committee of Synod can read the *Presbyterian Journal's* account over many years and consult other sources.

Second, it has been argued in Presbytery that separation from the PCUS body on Lookout Mountain would be so-called "second degree" separation, and therefore not required by considerations of purity. This argument, we believe, is not well founded. The cooperation of the RPCES session and the PCUS session is a direct cooperation between the courts of two denominations. There are no intermediaries or more tenuous relationships in this case. The two ecclesiastical judicatories are in direct contact and they together will control the instruction of the pupils in the school.

Third, it was argued in Presbytery that the Form of Government permits cooperation between one of our congregations and a particular congregation of a liberal denomination if the particular congregation is not itself apostate. The wording of Chapter IV, Section 9, paragraph e is, "Particular churches shall not be prevented from participation in such activities . . . of particular churches free from apostasy . . ." The undersigned regard this interpretation of the Form of Government as mistaken because it treats a particular Presbyterian church as if it were a congregational body. One might as well argue that though the Roman church is apostate, the local St. Peter's might be evangelical and merit cooperation.

Fourth, arguments in Presbytery contended that such cooperation, which we believe to be compromise with unbelief, would lead the PCUS congregation to withdraw from the corrupt denomination. On the contrary, we believe it would produce the impression that the PCUS is not so bad after all. We note as a fact that a certain number of Covenant College students attend PCUS congregations rather than our RPCES congregation and that others of the Covenant community above the rank of student do so too. This further cooperation and compromise would tend, we hold, to further confusing the public and leading them astray. But these doubtful predictions are not the main point. Paul's principle of becoming all things to all men must not be interpreted so as to permit us to become bank robbers or alcoholics in order to win bank robbers or alcoholics. We are bound by the law of God, not by pragmatic guesses. If the apostle tells individual Christians to be first pure, then afterward peaceable, how much more must the courts of the church be first pure rather than pragmatic. We must utterly reject the pragmatic principle of "Let us do evil that good may come." And the signers of this complaint hold that compromise with unbelief is evil. We also hold that the PCUS is a denomination whose actions over the past 25 years have demonstrated opposition to the truth of God's Word.

For these reasons we respectfully urge Synod to appoint the committee desired.

Rev. Paul Alexander
Dr. Gordon H. Clark
E. Allen Duble

SOUTHERN PRESBYTERY'S ACTION SUSTAINING THE SESSION

WHEREAS we appreciate Mr. Duble's concern to maintain the purity of the church; and

WHEREAS we have discussed the matter of the Lookout Mountain Reformed Presbyterian Church's joint Vacation Bible School with the Lookout Mountain Presbyterian Church (PCUS) both in presbytery and with representatives of the Lookout Mountain Reformed Presbyterian Church's session; and

WHEREAS the Lookout Mountain Reformed Presbyterian Church's session has taken steps to insure that the teaching materials are consistent with our standards and that all the teachers are committed Christians who will be approved by the Lookout Mountain Reformed Presbyterian Church's session; and

WHEREAS it is the desire of the Lookout Mountain Reformed Presbyterian Church's session to help the Lookout Mountain Presbyterian Church's session and congregation to move in the right direction as they face their compromised situation of being in a denomination whose leadership has largely capitulated to liberalism: Therefore be it

RESOLVED, that presbytery recognize this matter to be one of expediency and for the present leave the decision to proceed with the joint Vacation Bible School in the hands of the Lookout Mountain Reformed Presbyterian Church's session.

RESPONSE OF THE JUDICIAL COMMISSION OF SYNOD TO COMMUNICATION NO. 4: COMPLAINT AGAINST AN ACTION OF SOUTHERN PRESBYTERY

The Judicial Commission proposes that synod respond to Communication #4 by sustaining the action of the Southern Presbytery on May 19, 1978, with regard to a jointly sponsored Vacation Bible School by the Reformed Presbyterian Church of Lookout Mountain and the Lookout Mountain Presbyterian Church (PCUS) in the summer of 1978. This response is proposed because our denomination has not yet officially or explicitly declared the Presbyterian Church US to be an apostate body, and hence an essentially local association for such a purpose as the conducting of a Vacation Bible School may, on analogy with other similar actions described in our standards, be decided by the judgment of the session of the local church.

The Form of Government IV, 9, e states: "Particular churches shall not be prevented from participation in such activities as local Bible conferences, evangelistic programs, or interdenominational associations of particular churches free from apostasy. . . ." The phrase "particular churches free from apostasy" pertains to both the character of the congregation at the local level and also the status of the denomination with which the local congregation is affiliated. Clearly it would be improper to combine with an apparently evangelical Roman Catholic church for a Vacation Bible School because our confessional standards regard the Roman Catholic Church as apostate (Westminster Confession, XXV, 5, 6). It would also be improper to combine with an apparently evangelical United Presbyterian Church, because historically that denomination has demonstrated its apostasy by setting the word of men above the Word of God (as in the mandate of the 1934 General Assembly), by deposing men faithful to the Scriptures while tolerating deniers of cardinal doctrines (as in the case of the signers of the Auburn Affirmation), and by adopting a new confession in 1967 that departs from or modifies doctrines as

previously professed in the Westminster Standards, and because our denomination's existence is historically a testimony to the departure of that body from fidelity to the Lord Jesus Christ.

Our denomination has not as yet officially or explicitly declared the Presbyterian Church US apostate in the same sense as the United Presbyterian Church. Decisions with regard to associations with churches of this body should therefore be made at the level of the church court appropriate for the issue to be resolved. Our standards in several places use such an expression as "a body deemed heretical." In the Book of Discipline VII, 9, 10 it appears that a presbytery must deem whether another ecclesiastical body to which a minister has transferred his membership is heretical. In the Form of Government II, 2 it is explicit that the judgment of a session determines whether a local church is deemed heretical or not in the matter of transfer of an individual member's letter. On analogy with these passages it would seem that an essentially local situation should be determined by the local session involved, a regional association should be determined by the presbytery, and a national association should be determined by the general synod. Until the general synod should declare that it deems a Presbyterian body professing to adhere to our confessional standards to be apostate, associations at the regional and local levels may be determined respectively by the presbytery and session as long as such guidelines as contained in the Report of the Study Committee on Biblical Bounds and Guidelines for Ecclesiastical Separation (Minutes of 154th General Synod, p. 154, IV, B, 1, c) are seriously considered as well as the principles expressed in the Directory for Worship XVIII, 1, "to take a definite stand against the apostasy of the day," and in the 1965 Plan of Union: "Be it finally resolved that whenever we have connections with believers who maintain association with liberal church organizations, we exercise great care and take every precaution to preserve an uncompromising stand with the Lord and His infallible Word, yet all the while dealing with others in grace and love."

In light, therefore, of the Reformed Presbyterian Church of Lookout Mountain's safeguards with regard to the teachers and program of the co-sponsored Vacation Bible School, the action of Souther Presbytery may at this time be sustained.

Respectfully,
Paul Alexander
William S. Barker
Clark Breeding
Paul Gilchrist
Charles Holliday
Barton Payne
Jan VanVoorhis, chairman
Wilber Wallis

[NOTE: Alexander and Gilchrist did not participate in the discussion on Complaint #4].

ACTION:

After lengthy discussion the recommendation of the commission that Southern Presbytery's action be sustained was approved.

The following commissioners registered their disapproval of the previous action: E. A. Duble; W. G. Phillips; E. T. Noe; F. G. Pletscher Jr.; J. P. Clark Sr.; R. Wescher; J. Ledden; E. Potoka; J. E. C. Shepherd; F. S. Dyrness Sr.; P. C. Anthony; J. F. DeBardeleben; W. Albany; A. Shelor; D. H. Neidigk.

It was moved, seconded, and carried to erect a Study Committee on Apostasy as It Relates to Ecclesiastical Separation.

A motion to limit debate on each motion on the floor to 15 minutes unless synod should determine otherwise by subsequent motions was passed.

APPROVAL OF MINUTES

By motion the minutes of the Wednesday meetings were approved as distributed.

BILLS AND OVERTURES COMMITTEE (continued)

OVERTURE A: ESTABLISH PRESBYTERY OF EASTERN CANADA

The Northeast Presbytery, meeting in Portland, Maine, on April 11, 1978, respectfully overtures the 156th General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting June 16-23 at Calvin College, Grand Rapids, Michigan, to establish a Presbytery of Eastern Canada to include the provinces of Ontario, Quebec, New Brunswick, Nova Scotia, Prince Edwards Island, and Newfoundland. The constituent churches would be: Sydney, Halifax, Truro, St. John, New Castel, Kitchener, and Toronto.

In support of this overture we would point out the following: Besides the obvious national ties between these congregations, there are also close financial ties. The Canadian Church Extension Fund (Rev. T. Aicken, Treasurer) has made financial contributions to Toronto, Truro, and St. John. The Sydney church is directly involved financially to the following extent (projections for 1978): Halifax, \$2400; New Castle, \$1000; Kitchener, \$10,000; Toronto, \$14,000. The Toronto work is a mission work operating under the authority and direction of the Canadian Commission of the Northeast Presbytery. Though the Kitchener congregation is presently a mission church of the Pittsburgh Presbytery, it is totally Canadian based. This demonstrates that the churches in Ontario are closely linked with churches in the Maritimes. Kitchener should be under the direction and authority of the Maritime churches since they are paying the bills.

To objections that churches would be too geographically separated to function as a Presbytery in an effective manner, we would point out that

the geographical separation would be no greater than what presently exists in the Northeast Presbytery. Since both Toronto and Kitchener are served by ordained ministers, and Kitchener anticipates ordaining its own ruling elders, we envision the formation of an Ontario Commission of the new Presbytery with power to act on all matters of Ontario interest in a manner similar to how the present Canadian Commission operates under the Northeast Presbytery. That this would be a viable working procedure is evidenced by the Canadian Commission's efficient handling of all matters arising within its terms of reference during its first year of existence. The Commission also appointed its own full-time evangelist and opened three mission churches (Toronto, St. John, and Truro). With Messrs. McPhee and Martin and their elders operating on a similar basis we would anticipate a similar development of the work in Ontario so that within a year or two they would be of sufficient strength to form their own Presbytery.

RESPONSE:

We recommend the approval of overture A to establish a new presbytery.

ACTION:

It was moved and seconded to amend by adding: "and that presbyters involved in current litigation be responsible to the court of the continuing Northeast Presbytery with respect to the pending cases only." On motion, discussion was postponed until after lunch.

[EDITOR'S NOTE: In the afternoon meeting, discussion continued and is recorded here for sake of convenience].

The moderator placed the amendment before the body and it passed. The main motion as amended passed.

It was moved, seconded, and passed that the synod appoint the Rev. David Ketchen as moderator of the new Canadian Presbytery.

The Rev. Donald J. MacNair was asked to lead in prayer for the new Canadian Presbytery.

Synod was recessed at 12:20 p.m. and Mr. Stephen Kaufmann led in prayer. The meeting was reconvened at 1:33 with prayer by Rev. Wayne Brauning.

MAGAZINE COMMITTEE REPORT

The Rev. Thomas Troxell, chairman of the committee, presented the report as follows:

Fathers and Brethren:

Four of the NAPARC denominations (OPC, RPNA, PCA, RPCES) are facing decisions this year regarding denominational publications.

The Magazine Committee has spent the past year laboring with denominational boards and agencies, and doing independent study, seek-

ing to ascertain what form the denominational publication should take.

We prepared for presentation to the synod comprehensive layouts in tabloid and magazine format. We are ready to publish on a monthly basis. We are prepared to send it to every home in the denomination. We have a full time editor ready to come as of September 1, 1978, with the view of the first issue being in homes by January 15, 1979. However, it became evident after talking with commissioners that the \$40,000-\$50,000 needed to fund the publication would probably not be forthcoming.

There are a number of options open to synod:

1. Dissolve the committee and forever drop the idea of a unified publication.
2. Synod could provide the \$40,000 plus needed by:
 - a. Churches providing \$6.00/family, or
 - b. A complete grant of money right now.
3. Solicitation of long term special gifts and grants.
4. There is another option which has come to the committee's attention that synod should consider. Mr. Jack Williamson, member of the board of the *Presbyterian Journal*, will address the synod regarding this last option.

RECOMMENDATION:

We recommend that synod budget \$1,500.00 for the work of the Magazine Committee to be used in exploration and development of a larger Presbyterian and Reformed publication.

ACTION:

The committee's recommendation was postponed until after the Budget Committee report.

It was moved, seconded, and carried that the Magazine Committee explore the possibility of a larger Presbyterian and Reformed publication.

ELECTION TO EVANGELISM COMMITTEE

The committee presented the following ballot, who were elected on a white ballot.

- *Rev. Arthur Herries, INC
- *Rev. William B. Leonard, INC
- *Dr. Robert G. Rayburn
- Rev. Thomas Jones

ELECTION TO JUDICIAL COMMITTEE

The Nominating Committee presented the following ballot to which the name of Rev. Stephen Smallman was added from the floor.

- *Rev. Paul Alexander, INC
- *Mr. Clark Breeding, INC (Alternate)

**Rev. Lynden Stewart, INC*
**Rev. Charles Holliday, INC (Alternate)*
Mr. Russell Doig
Rev. Stephen Smallman

ELECTION TO CHAPLAINS COMMITTEE

On motion the Standing Rule XIV, 3, a was suspended and the committee was increased from six to nine members.

Mr. Malkus presented the following ballot with the names of the following men being nominated from the floor: Robert Bonner and Stephen Leonard.

**Rev. William B. Leonard, INC ⅓ (Class of 1981)*
**Rev. Stephen Smallman, INC ⅓ (Class of 1981)*
Dr. Richard Beesley (Class of 1979)
Rev. John MacGregor (Class of 1981)
Rev. Robert Bonner (Class of 1980)
Rev. Stephen Leonard

FRATERNAL RELATIONS

Mr. MacNair, committee chairman, introduced the Rev. Dr. John E. Kim, dean of the International Reformed Seminary in Los Angeles, Calif., who introduced delegates from Hop Dong Presbyterian Church of Korea. The Rev. Yung Sun Lee addressed the synod through Mr. Kim as translator.

BILLS AND OVERTURES COMMITTEE (continued)

OVERTURE L: APPOINT STUDY COMMITTEES ON SHARING AND ON GOALS

The Delmarva Presbytery, meeting on April 7 and 8, 1978, with all regards overtures the 156th General Synod of the RPCES to appoint study committees to prepare papers and recommendations for action concerning the following two sets of questions:

A. Forms of sharing with those in need.

1. Does the Scripture encourage Christians, living in a prosperous culture, to live simple, unencumbered lives so that they may have more to share with those who have less?

2. If so, does that sharing need to take individual and corporate forms of expressions?

3. If individual forms are appropriate, what general and specific biblical guidelines direct us in our living as Christians and Christian families?

4. If corporate forms are appropriate, what general and specific

biblical guidelines direct the actions of the local church, the presbytery, and the synod?

B. Ideals and Goals and Applications.

1. Is it biblically appropriate for the corporate ministry of Christ's body to be guided by established ideals and specific goals?

2. In what areas can the establishment of ideals and the goals be used by the local church and the presbytery, and how may they be applied?

3. What corporate activities are appropriate to Synod, how might ideals and goals be applied to those activities, and how can the activities of the committees and agencies of the Synod be used to fulfill the established ideals and goals?

RESPONSE:

We recommend that the moderator appoint a committee of synod to study the following sets of questions:

A. Forms of sharing with those in need.

1. Does the Scripture encourage Christians living in a prosperous culture to live simple, unencumbered lives so that they may have more to share with those who have less?

2. If so, does that sharing need to take individual and corporate forms of expression?

3. If individual forms are appropriate, what general and specific biblical guidelines direct us in our living as Christians and Christian families?

4. If corporate forms are appropriate, what general and specific biblical guidelines direct the actions of the local church, the presbytery, and the synod?

B. How the conclusions (A) may be applied on the individual, congregational, presbytery, and synod levels.

ACTION:

Synod adopted the recommendation.

OVERTURE M: STUDY RELATION BETWEEN SYNOD AND AGENCIES

The Midwestern Presbytery respectfully overtures Synod to erect a study committee to study in the light of Biblical principles and the subordinate standards' understanding of these principles, the relationship between the Synod and its boards and agencies, in particular, the ways in which the Synod may give direction to and exercise authority over its boards and agencies, and to report back to the Synod with any specific conclusions or recommendations it may have.

RESPONSE:

We understand that the direction to and authority over the boards and agencies to be properly taken care of under our present setup with elections of the members of the boards under the FOG and past experience and that there is no need for a study committee. We would recommend that the synod nominating committee determine ways to more fully inform the synod as to the qualifications, philosophies, and interests of nominees and allow questioning of nominees from the floor.

ACTION:

Synod approved the response.

OVERTURE O: ESTABLISH SYSTEM FOR TRANSFER OF MEMBERSHIP

The Rocky Mountain Presbytery, meeting in Colorado Springs, Colo., on March 9, 1978, respectfully overtures the 156th General Synod of the Reformed Presbyterian Church, Evangelical Synod, to establish a system of communication between particular churches whereby jurisdiction for a church member should be transferred to the geographic area where the member resides or transfers, except in such cases where it is deemed the transfer is temporary.

RESPONSE:

We would remind presbyteries and sessions to exercise their responsibility to encourage their members that move to another area to seek to come under the jurisdiction of a new sister church and that this information of a move be communicated to the new church session.

ACTION:

Synod approved the response.

COMMUNICATION #2: CLARIFY MEANING RE COMMUNION TO SHUT-INS

Philadelphia Presbytery forwards a letter for clarification of COF:

The Session of the West Chester Reformed Presbyterian Church kindly request of Presbytery a clarification of the Westminster Confession of Faith, Chapter 29, Section 3, the last clause: "but to none who are not then present in the congregation." Does this bind us to not serving communion to the sick and shut-ins who are not able to participate with the congregation in this sacrament?

RESPONSE:

We recommend to Synod that the answer be "no" to the request.

ACTION:

Synod adopted the recommendation.

LAMB FUND COMMITTEE REPORT

Dr. Franklin Dyrness presented the report as follows:

Fathers and Brethren:

The Trustees of the Lamb and Theological Fund Committee have met and transacted the necessary business during the past year.

Applications for aid loan were approved for 1977-78 and a total of \$9,927.00 was advanced to the following seminary students:

Student	Seminary
Daniel Pruitt	Covenant
Kenneth Ribelin	Covenant
Mark Vigil	Covenant
William Spink	Covenant
Dale Welden	Covenant
Donald Beebe	Covenant
Gary Waldecker	Covenant
Christopher Collins	Covenant
Andrew Kraskowski	Covenant
James Picket	Covenant
Thomas Holliday	Covenant
Thomas Lutz	Covenant
Christopher Collins	Gordon Conwell
Douglas Shepler	Westminster
Charles Dolezal	Westminster
Robert Garrison	Reformed Episcopal
John Yoast	Reformed Episcopal
William Shisko	Westminster
David Strombeck	Westminster

The Trustees, as in past years, encourage churches to contribute a portion of their annual benevolences to this very worthy ministry. As everyday living costs are steadily increasing, the Lamb Fund and loans should keep in step. This will be possible only as additional funds become available.

We again desire to commend our Treasurer, Rev. Ernest Breen, for his diligent labors. His report is attached.

Respectfully submitted,
McGregor Scott, Secretary

TREASURER'S REPORT—THE LAMB FUND

March 1, 1977-March 31, 1978

RECEIPTS:

Bank Balance—March 1, 1977

Savings Account	10,163.22	
Checking Account	<u>36.89</u>	10,200.11

Income—Board of Trustees

1st Quarter 77	1,054.85	
2nd Quarter 77	2,238.31	
3rd Quarter 77	1,675.88	
4th Quarter 77	<u>2,075.08</u>	7,044.12

Student	Loan	1,740.00	Repayments
Bank Interest—1977		<u>515.92</u>	<u>\$19,500.20</u>

TOTAL INCOME AND BALANCES 1977-78 **\$19,500.20**

EXPENDITURES:

Student Loans 77-78	15 * 595.00	8,925.00
	2 * 250.00	500.00
	1 * 502.00	502.00
Miscellaneous expenses	3/77	14.85
	8/77	33.14

Bank Balances—March 31, 1978

Savings Account	9,463.31	
Checking Account	<u>61.60</u>	<u>\$19,500.20</u>

TOTAL EXPENDITURES AND BALANCES 3/78 **\$19,500.20**

Respectfully submitted,
Ernest Breen, Treasurer

ELECTION TO MAGAZINE COMMITTEE

The Nominating Committee presented the following names:

**Rev. Jack Buckley*
**Rev. John Graham*
**Rev. Thomas Troxell*

By motion the nominations ceased. A motion to cast a white ballot was carried.

ELECTION TO PENSION COMMITTEE

The Nominating Committee presented the following slate:

Mr. John Christie, INC
Rev. Charles Holliday, INC
Mr. Robert H. Eickelberg
Rev. Robert P. Eickelberg

ELECTION TO LAMB FUND COMMITTEE

The following slate was presented and elected on a white ballot.

**Dr. Franklin Dyrness, INC 2/3*
**Rev. Arthur Herries, INC 2/3*
**Mr. McGregor Scott, INC 2/3*

ELECTION TO FRATERNAL RELATIONS COMMITTEE

On recommendation from the Fraternal Relations Committee, synod agreed to elect only four. The following slate was presented with the names of Jewell, Anderson, and Barnes being added from the floor. A runoff election was needed.

**Dr. Thomas Cross, INC ⅔*

**Dr. Richard Gray, INC ⅔ (Class of 1980)*

**Dr. Robert G. Rayburn*

**Rev. Lynden Stewart, INC ⅔*

Dr. Robert Jewell

Rev. Charles Anderson

Dr. Marion Barnes

ELECTION TO FORM OF GOVERNMENT COMMITTEE

It was moved, seconded, and carried that synod elect a committee of five to serve as the Form of Government Committee for the coming year, allowing for the nominations from the floor, including current members (though current members would require two-thirds vote by SR XVI, 1 as recently amended).

It was moved and seconded that synod amend the Standing Rules next year to add a Form of Government Committee as a service committee to be composed of six members in three classes. The motion carried.

The following slate was produced by nominations from the floor:

Dr. Harold Mare

Mr. Rudolph Schmidt

Dr. Robert G. Rayburn

Mr. John Loeks

Dr. Richard Gray

Rev. DeWitt Watson

Dr. J. Barton Payne

Dr. Robert L. Reymond

REPORT OF SPECIAL COMMITTEE ON DEFINITIONS FOR RECEPTION TO CHURCH MEMBERSHIP

The Rev. John DeBardeleben spoke for the committee, presenting the following report:

Introduction: HISTORY OF THE COMMITTEE

A. Synod 1975—The mandate

B. Synod 1977—Highlights of the report—

I. DEFINITION OF TERMS.

A. Credible Profession of Faith.

B. Reaffirmation of Faith.

C. Letter of Transfer from a Church Not Deemed Heretical
II. AN ALLEGED CONTRADICTION OR AMBIGUITY
WITHIN THE FORM OF GOVERNMENT.

- A. The Problem Stated.
- B. The Problem Resolved.

C. Synod 1978

I. DEFINITION OF TERMS.

A. Credible Profession of Faith.

- 1. Biblical Data.
- 2. Presbyterian Practice.
 - a. PCUSA
 - b. OPC
 - c. PCUS
 - d. PCA
 - e. RPCNA
 - f. RPCES
- 3. Analysis of the RPCES Statement in the Light of Scripture

B. Reaffirmation of Faith.

- 1. Biblical Data.
- 2. Presbyterian Practice.
 - a. PCUS
 - b. PCA and Bible Presbyterian Church

C. Letter of Transfer.

- 1. Biblical Data.
- 2. Presbyterian Practice.
 - a. PCUSA
 - b. PCUS
 - c. PCA
 - d. RPCES
 - (1.) Biblical Usage of the Word Hairesis.
 - (2.) Early Church Usage.
 - (3.) Contemporary English Usage.
 - (4.) Conclusion.

II. AN ALLEGED CONTRADICTION OR AMBIGUITY WITHIN
THE FORM OF GOVERNMENT.

- A. The Problem Stated.
- B. The Problem Resolved.

III. A PROCEDURE FOR ADMISSION TO MEMBERSHIP

- A. Procedure
- B. Examination.
 - 1. Role of the Session.
 - 2. Areas for Inquiry.

IV. FORMS FOR PUBLIC PROFESSION OF FAITH

- A. PCUSA
- B. OPC
- C. PCA

D. PCUS

E. Free Church of Scotland

V. RECOMMENDATIONS.

Introduction: HISTORY OF THE COMMITTEE

A. Because of some confusion in the categories for statistical reporting, noted at the 153rd Synod (1975), a special committee was erected with "the task of preparing a definitive statement distinguishing between the various ways of receiving members into churches (i.e., profession of faith, reaffirmation of faith, transfer of letter)" (*Minutes*, p. 17). In addition, it was understood that the committee would deal with the matter of which letters of transfer the RPCES should receive. FOG II:2,p.4 allows the reception of letters from "a church not deemed heretical in the judgment of the session." What does "a church not deemed heretical" mean? Various interpretations have been presented:

1. A church with whom the RPCES has *fraternal relations*. (This is, allegedly, NPM's interpretation.),
2. A church which is *reformed* but with whom we have no fraternal relations (e.g., a reformed Baptist church),
3. A church which is *evangelical* but not reformed (e.g., an Arminian or dispensational church).

B. The Special Committee appointed to study this matter was not ready to report in 1976. In 1977, because of time pressure (it was scheduled for the final day of a synod which ran way behind), the report was recommitted to the Special Committee. Highlights of the 1977 report include the following:

I. DEFINITION OF TERMS

A. *Credible Profession of Faith.*

According to the New Testament, reception to church membership is a corollary of becoming a Christian. There is no such person as a Christian who is not a church member since conversion is described as "the Lord adding to the church" (Acts 2:47) (1977 *Minutes*, p. 173). It is the committee's belief that the terms of church membership contained in FOG II,2 are in harmony with the teachings of Scripture. For purposes of clarification it might be well to insert "i.e.," (that is) in line three between the words "a credible profession of faith in *our Lord Jesus Christ*," and "*who are believers*." This proceeds on the assumption that the four following clauses, each introduced by the word *who*, are explanatory of *a credible profession of faith*, not something in addition to it (1977 *Minutes*, p. 175).

B. *Reaffirmation of Faith.*

It should be understood that a person who attests to having been a disciple of Christ for some period of time, and yet never saw the necessity of joining a church, should be received on profes-

sion of faith, not reaffirmation of faith. The reason for this is that a profession of faith which fails to consummate itself in the fellowship of the church, while not being damnable in most cases, is nevertheless aberrant. (1977 *Minutes*, p. 176).

C. Letter of Transfer from a Church Not Deemed Heretical.

. . . the phrase in our FOG, "a church not deemed heretical," must refer to an organized group of professing Christians who notwithstanding their shortcomings either in doctrine or practice are nevertheless standing on the true foundation and are thus a true branch of the church of Jesus Christ. In other words a church not deemed heretical must refer to a church not deemed apostate (1977, *Minutes*, p. 177).

II. AN ALLEGED CONTRADICTION OR AMBIGUITY WITHIN THE FORM OF GOVERNMENT.

A. The Problem Stated.

In FOG II,2, the statement is made that "*communicant members . . . shall be persons . . . whose Christian profession is not contradicted by . . . false doctrine.*" We would presume the standard of true doctrine to be "those teachings set forth in the great Calvinistic creeds, especially the basic doctrinal standards of this church, which are the Westminster Confession of Faith and the Larger and Shorter Catechisms" (FOG I,2a).

In the same paragraph (FOG II,2) we find the words, "communicant members may be added by . . . letter of transfer from a church not deemed heretical in the judgment of the session." Drawing upon our previous conclusion, this could mean a church deficient in many areas of doctrine, yet regarded as a true branch of the church of Jesus Christ (e.g., an Arminian dispensational Bible church).

At this point it is tempting to draw the conclusion that it is easier to become a member of an RPCES local church by letter of transfer than by profession of faith. The reasoning being that a credible profession of faith requires conformity with our doctrinal standards—" . . . not contradicted by false doctrine"—while a letter of transfer from a church not deemed heretical allows for something considerably less in the area of doctrinal purity. A case in point: A Baptist Arminian coming by profession of faith would apparently be rejected on the basis of his profession contradicted by false doctrine. The same individual, however, coming by letter of transfer from a Baptist Arminian church would be accepted. This is how some would read FOG II,2 (1977 *Minutes*, pp. 177-178).

B. The Problem Resolved.

We believe that there is no real contradiction in receiving a member by letter of transfer from an evangelical (non-Reformed) church and at the same time requiring the candidate

for membership to make a Christian profession which is not contradicted by false doctrine, i.e., doctrines contrary to our subordinate standards.

By insisting that the transferee make a profession of faith "not contradicted by false doctrine," the session is assuming that the individual who is seeking membership will have been instructed to the degree that he no longer holds Arminian dispensational beliefs, at least not in the sense that he would consciously and purposely hinder and obstruct the true doctrine and its teachings in his life and in the life of the congregation (emphasis in original report) (1977 Minutes, p. 178).

This last statement occasioned debate before Synod as to whether it constituted a departure from Scriptural norms and our traditional practice. Specifically, must one be "reformed" to be a communing member of the RPCES? The 1977 report appears to express that preference. Although it backs away from requiring full confessional subscription, it does require a kind of passive acceptance. At least to some "degree," one must no longer hold "Arminian dispensational beliefs." He must not "consciously and purposely hinder and obstruct the true doctrine and its teaching in his life and in the life of the congregation," "true doctrine" being defined as "those teachings set forth in the great Calvinistic creeds."

- C. Since the last meeting of synod, George Miladin, the committee chairman, has transferred out of the RPCES to the Orthodox Presbyterian Church. In April, 1978, the committee chairmanship was assigned by the stated clerk to John DeBardeleben, who is responsible for compiling the following report. (Indented items not otherwise identified are from the 1977 committee report to synod. Minor editorial changes (mostly grammatical) have been made without notice.)

I. DEFINITION OF TERMS

A. *Credible Profession of Faith*

1. *Biblical Data.*

According to the New Testament, reception to church membership is a corollary of becoming a Christian. There is no such person as a Christian who is not a church member since conversion is described as "the Lord adding to the church" (Acts 2:47). On the day of Pentecost alone, three thousand souls were added (Acts 2:41), and this upon a saving response to Peter's message concerning Jesus as Lord and Christ. This saving response consisted of a voluntary, glad acceptance of the message accompanied by repentance and open confession which is implicit in baptism (Acts 2:38,41).

That which is historically presented in Acts 2 is supported theologically in Romans 10:9,10—"that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." These words teach that the oral confession of Jesus as Lord is the manifestation of the sincere belief that God raised him from the dead. This open confession is partly fulfilled in an initial exclamation such as was made by Thomas—"My Lord and my God" (John 20:28); partly in baptism; and partly by a continued life of open witness to the uniqueness of Jesus Christ as Lord.

So far as *reception* to church membership is concerned, the biblical data make it a consequence of a good confession of the Lord Jesus Christ flowing from a believing heart (1977 *Minutes*, p. 173).

Perhaps the most significant passage dealing with admission to church membership is Romans 15:7—"Wherefore, accept one another, just as Christ also accepted you to the glory of God." In both Romans 14:1,3 and 15:7, Christians are instructed to accept other believers on the grounds of the acceptance of God (14:3) or Christ (15:7). In the context, this means particularly that we must accept one who is "weak in the faith" (Romans 14:1). We are not to set up additional standards of acceptability. "Who are you to judge the servant of another? To his own master he stands or falls; and stand he will for the Lord is able to make him stand" (Romans 14:4). Thus, if a man is accepted by God, he must be accepted by God's people. The only qualification for entry into membership in the visible church is the right of admission into "the heavenly Jerusalem . . . the church of the first-born who are enrolled in heaven" (Hebrews 12:22-23).

Is this to say that unanimity of belief is unimportant? Of course not. But (as the context makes clear) Romans 15:5-7 recognizes that God—not man—is the source of unity: "Now may the God who gives perseverance and encouragement *grant you to be of the same mind with one another* according to Christ Jesus; that with *one accord* you may with *one voice* glorify the God and Father of our Lord Jesus Christ." In order that this object may be attained, that its attainment may not be hindered on your part, "accept one another, just as Christ also accepted you to the glory of God."

The comments of Robert Haldane (*An Exposition of the Epistle to the Romans* [Marshallton, Del.: The National Foundation for Christian Education, 1970], pp. 611-613) are most appropriate:

. . . if we look to the New Testament, we do not always find perfect agreement in sentiment [i.e., opinion] among the brethren. Although, therefore, the thing is desirable, it is not always to be expected, and much less is it to be made a term of communion.

If there be any who think that union of sentiment among Christians is not highly desirable, they are certainly far mistaken, and not of the same mind with the Apostle, who

shows such earnestness on that subject. For surely it is desirable that Christians should know all that God has revealed; and if they know this, they will have this unity. But a thing may be very desirable which is not essential to their fellowship, and, as a matter of fact, no two Christians have such an union of sentiment.

The faith of Christ is required absolutely in all who have a right to fellowship in a church of Christ; but fellowship is not to be refused to him whom we acknowledge that Christ has received.

Union of affection is much more necessary to harmony in worship than perfect harmony in sentiment. There may be harmony in the service of God among Christians who differ upon many things. But if any two of them are disaffected to one another, there is no harmony, though they should have perfectly the same judgment in all things. It is in this view that the Apostle charges Euodias and Syntyche that they should be of the same mind. Disaffection towards each other was the evil under which they labored, and not difference about any matter of belief.

. . . since Christians ought not to please themselves, but to act in everything for the edification of each other, they ought to receive one another, notwithstanding differences of sentiment among them . . . as Christians to the fellowship of the Church.

The manner in which Christians are to receive one another to church fellowship is as Christ has received them. . . . Now Christ has received, and does receive, all who believe the truth even in the feeblest manner. He accepts those who have the lowest degree of faith in Him. Thus He received the afflicted father who said, "Lord, I believe, help thou mine unbelief." Christ receives those who are ignorant of many things—indeed of everything but faith in Himself. The most ungodly is saved by Him the moment he believes; and Christians are received by Him, and live upon Him by faith, while they are in error as to many parts of His will. If Christ receives His people, notwithstanding their ignorance of many parts of His will, ought they to reject those whom He hath received?

Life, not light, is God's vital, and all embracing term of communion. Thus, as Christ receives sinners, we may well receive saints. Negatively, this means that the church of Christ may *require nothing else* for membership (whether memorization of the catechism, attendance at a communicants class, or the attainment of a certain age) than personal faith in Christ, credibly professed. Those saved on the day of Pentecost were added to the church that *same day*.

Credibility of profession established through examination is clearly not an emphasis in the book of Acts, nor can it be explicitly shown. The reason for this is probably two-fold: the more visible manifestations of the Holy Spirit, and the un-

popularity of Christianity along with the widespread persecutions of Christians (cf. Eric Lane, *Members of One Another* [London: Evangelical Press] pp. 30,31). In this kind of climate the possibilities of false professions were not likely, although they did occur.

This is not to argue that the New Testament is in opposition to credibility of profession established through examination. To the contrary, by implication it supports it! This is seen by the Bible's teaching on: 1) the proper use of the keys (Matt. 16:19); 2) the continuing unfolding and refinement of truth, this in part as a response to heresy (cf. 1 Cor. 12:3 with 1 John 4:2,3); 3) the nature of the visible church as the pillar and ground of the truth (1 Tim. 3:15, 2 John 9,10); 4) the authority and role of elders (Heb. 13:7,17) (1977 *Minutes*, pp. 173-174).

2. PRESBYTERIAN PRACTICE:

a. PCUSA

The only terms of membership are the conditions of salvation: "A profession of faith in Christ and obedience to him is all that is required in our Standards of those who are out of the visible Church, in order to their being baptized." [Minutes, G.A., N.S., 1860, p. 244. See WCF XXVIII:4; and WLC, Quest. 166; WSC, Quest. 95], "Faith in Christ involves repentance for sin, dependence for salvation solely upon his atoning work, recognition of his deity, acknowledgement of his authority as Lord, and acceptance of the Scriptures as the Word of God" (William Henry Roberts, *A Manual for Ruling Elders and Church Sessions Containing the Laws and Usages of the PCUSA*, etc. [Philadelphia: Presbyterian Board of Publication and Sabbath School Work, 1910] p. 138).

Congregationalists . . . think, in many cases, each particular parish Church may establish its own terms of communion, or from some other source, foreign to our own Church. Knowledge to discern the Lord's body, faith to feed upon him, repentance, love, and new obedience, are the only conditions of Christian communion which any Church on earth has a right to impose. The Lord's table is for the Lord's people—and we commit a great sin, if we presume to debar any man, giving credible evidence of being a child of God, from our Christian fellowship. All imposition of other terms, whether relating to unessential doctrines, to slavery, temperance, hymnology, or anything else, is setting up ourselves above God in his own house; and that is the vital germ of antichrist (Charles Hodge, *Discussions in Church Polity* [New York: Charles Scribner's Sons, 1878], p. 218).

The following reference from the Synod of Philadelphia was laid before the Assembly: As baptism is to be administered to the infants of those who are members of the visible Church (but our Directory leaves the description of the visible and credible profession of Christianity vague and indefinite), it is humbly proposed to the Assembly to give some precise direction and definition of such a profession for the information of its ministers. In answer to the above reference, the Assembly judged it unnecessary and perhaps impracticable, to deliver rules more explicit than those contained in the standards of our Church; but should cases of difficulty arise, they must be decided respectively, according to their own merits, before the proper judicatories—1794, p. 91 (William E. Moore, *The Presbyterian Digest: A Compendium of the Acts and Deliverances of the General Assembly of the PCUSA Compiled by Order and Authority of the General Assembly* (Philadelphia: Presbyterian Board of Publication, 1873), pp. 665-666).

While it is clear, that persons otherwise of good Christian character, are not to be excluded from the communion of the church, because they have scruples concerning infant baptism, there is in every case, where such persons apply for admission, a question as to the expediency of receiving them, upon which the session of the church must decide (Moore, *Presbyterian Digest*, 1867, p. 675) [Minutes, G.A., 1834, p. 449].

In various statements, the PCUSA has described those who are *without* qualifications for membership: the ignorant or scandalous (WLC 173), those rejecting fundamental doctrines such as universalists (1972 *Minutes*, p. 60) and Swedenborgians (1886 *Minutes*, p. 37), those who do not believe in water baptism (1883 *Minutes*, p. 627), those not inclined to submit to the discipline of the church (1853 *Minutes*, O.S., p. 434), Sabbath breakers (1819 *Minutes*, p. 713), polygamists (1876 *Minutes*, p. 507), and duelists (1805 *Minutes*, p. 339). With regard to those engaged in the manufacture and sale of intoxicating beverages, the PCUSA has said both that they may (1865 *Minutes*, O.S.; 1877 *Minutes*) and may not (1842 *Minutes*, O.S., p. 16) be denied admission to church membership because of these activities.

b. *Orthodox Presbyterian Church*

Before permitting any one to make profession of his faith in the presence of the congregation, the session shall examine him in order to assure itself so far as possible that he possesses the doctrinal knowledge requisite for active faith in the Lord Jesus Christ, relies for salvation on the merits of Christ alone, and is determined by the grace of God to lead a Christian life (*The Standards of Government*,

Discipline and Worship of the Orthodox Presbyterian Church [Philadelphia: Committee on Christian Education, 1965], DFW V:2, p. 76-77).

c. *PCUS*

When unbaptized persons apply for admission to the Lord's Table and full membership in a church, they shall give to the Session satisfaction with respect to their faith and commitment, make a profession of their faith and purpose of obedience, and thereupon be baptized. This profession and baptism shall be done in the presence of the congregation unless there are extraordinary reasons to the contrary. The Session shall admit them to the Lord's Table and enroll them as communing members of the particular church (*The Book of Church Order of the Presbyterian Church in the United States* [Richmond, Va.: The Board of Christian Education, 1969] DFW, 210-3, p. 137).

d. *PCA*

When unbaptized persons apply for admission into the church, they shall, ordinarily, after giving satisfaction with respect to their knowledge and piety, make a public profession of their faith, in the presence of the congregation, and thereupon be baptized. In addition to answering the constitutional questions for admission, all persons making their profession of faith should testify to the Session in their own words as to their Christian experience (*The Book of Church Order of the National Presbyterian Church* [Committee for Christian Education and Publication, 1973], #11-3, p. 93-94).

e. *RPCNA*

The minister shall examine, in the presence and with the help of the elders of the church, all applicants for admission into the church upon their knowledge, piety, and morality, and no one shall be admitted unless such examination proves satisfactory to a majority of the Session.

The measure of knowledge necessary for admission depends in some degree on the capacity and opportunities of improvement which the applicant may possess; but no one shall be admitted who is ignorant of the first principles of the system of grace, or holds any sentiments contrary to the declaration and testimony of this church. Everyone who is able to read and understand the terms of communion, and the documents to which they refer, must give evidence that he has diligently read them and that he approves of them (*Standards of the Government, Discipline and Worship of the Reformed Presbyterian Church of North America* [1957], IV:3-4, p. 2).

f. *RPCES*

Communicant members of a particular church shall be persons who have been baptized in obedience to Christ's command, who have made a credible profession of faith in our Lord Jesus Christ, who are believed to have been regenerated, whose Christian profession is not contradicted by flagrant sin or false doctrine, who are willing to submit themselves to the government of the particular church and denomination, and who have presented themselves to the Session of the particular church for a witness thereof (*The Standards of the RPCES*, FOG, Chapter II, 2, p. 4).

3. *Analysis of the RPCES Statement in the Light of Scripture*

It might be thought that the RPCES terms of reception to church membership are more stringent than those set forth in Scripture. That such is not the case we will attempt to demonstrate by analyzing the RPCES statement phrase by phrase.

a) "*. . . who are believed to have been regenerated.*" Surely this was the assumption held by the apostles and church members towards those who had professed faith in the Lord Jesus Christ and had undergone baptism.

b) "*Whose Christian profession is not contradicted by flagrant sin or false doctrine.*" Though we do not have in Scripture a specific case of someone standing before the elders or apostles seeking admission to the church only to be rejected because of flagrant sin or false doctrine, Scripture does present a case of putting out of the church a member who engaged in incest. Equally important, Scripture enjoins rejection of the person who comes bringing false doctrine (cf. 1 Cor. 5:1-13, 2 John 9,10).

c) "*Who are willing to submit themselves to the government of the church and denomination.*" This is a corollary of confessing that Jesus is Lord. If Jesus is acknowledged as Lord, then those through whom He exercises His government—resting upon His shoulders—will be given honor and obedience. Notice how according to Acts 2:42 the newly added converts continued in the apostles' doctrine and fellowship (cf. Heb. 13:7,17).

d) "*. . . and who have presented themselves to the Session of the particular church for a witness thereof.*" This act is analogous to the three thousand confessing their faith in the presence of Peter on the day of Pentecost.

It is the committee's belief that the terms of church membership contained in FOG II,2 are in harmony with the teachings of Scripture. For purposes of clarification it might be well to insert "i.e. " (that is) in line three between the

words "a credible profession of faith in *our Lord Jesus Christ*," and "*who are believers*." This proceeds on the assumption that the four following clauses, each introduced by the word *who*, are explanatory of a *credible profession of faith*, not something in addition to it (1977 *Minutes*, pp. 174-175).

B. Reaffirmation of Faith

1. *Biblical Data.*

Though the Bible doesn't explicitly use this term, its significance is at least implied in Scripture. A case in point is the excommunicated Corinthian church member. Upon his repentance and prior to his restoration to the fellowship of believers it is to be supposed that some kind of profession of faith was made before the officers of the church and perhaps congregation. A profession under such or similar circumstances would be by definition a reaffirmation of faith (2 Cor. 2:1-11) (1977 *Minutes*, p. 175).

2. *Presbyterian Practice*

a. *PCUS.*

When a church member is unable to obtain a certificate of dismission, he may be received . . . upon his reaffirmation of his original covenant obligation. When a member is [thus] received . . . the church to which he belonged shall be notified, and the session shall record him as received by certificate (*The Book of Church Order*, FOG 8-2, p. 29).

. . . the interpretation placed upon this throughout the church is to the effect that a person being received by reaffirmation is one who at one time was an earnest and active Christian and was a member of some church. Then for some reason zeal was lost and activity ceased. This may have continued over a long period of time. This person then becomes reactivated for Christ and expresses the desire to unite with the Church. In the course of the process of reactivation it is revealed that at one time he was an earnest and loyal member of a church. For various reasons the person may not wish or may not be able to secure a certificate of dismission. In such instances the examining session requests the person to reaffirm his acceptance of Jesus Christ as his personal Saviour.

There is no prescribed examination for such cases in the Book of Church Order. The procedure is left to the discretion of each session. The following question is in use in at least one of our churches: "Do you reaffirm your faith in Christ as your Saviour, and do you promise to serve Him to the best of your ability, as He gives you strength to do so, when you are received into the membership of this church?" (P. J. Garrison, *Presbyterian Polity and Pro-*

cedures [Richmond, Va.: John Knox Press, 1953], p. 33).

b. *PCA and the Bible Presbyterian Church.*

Both provide for the reception of members by reaffirmation of faith, but neither defines the category:

It should be understood that a person who attests to having been a disciple of Christ for some period of time, and yet never saw the necessity of joining a church, should be received on profession of faith, not reaffirmation of faith. The reason for this is that a profession of faith which fails to consummate itself in the fellowship of the church, while not being damnable in most cases, is nevertheless aberrant (1977 *Minutes*, p. 176).

C. *Letter of Transfer*

1. *Biblical Data*

There is little doubt that some form of transference by commendation existed in the New Testament church. The Apostle Paul says (ironically) in 2 Corinthians 3:1, that he needs no letter of commendation to the Corinthian church nor from them to another church. He hardly would, seeing he founded the church! However, he admits the need in other cases—"need we, *as some others*, epistles of commendation to you, or letters of commendation from you?" Moreover, he himself included in his letter to the church in Rome such a commendation in the case of Phoebe who was going to Rome (Rom. 16:1-2). Apollos too was commended by the church in Ephesus to churches in the province of Achaia (Acts 18:27). It seems likely too that John had written a letter of commendation to which he refers in 3 John 9.

2. *Presbyterian Practice*

a. *PCUSA.*

Communicant members who are in good standing in other particular Presbyterian churches or in other Christian Churches which recognize the Presbyterian Church as a part of the one catholic Church of Christ are ordinarily received into the membership of a particular Presbyterian church by letter of transfer on vote of the session.

It is largely left to the discretion of the session as to what church letters it will receive. (See *Minutes*, 1912, I, p. 166). A session does not have to give its reason for refusing to receive a member of another particular Presbyterian Church, much less from another denomination (Eugene Carson Blake, ed., *Presbyterian Law for the Local Church* [The Division of Publication of the Board of Christian Education of the PCUSA, 1953], p. 44).

Resolved, that in all cases where members of any of our churches apply for dismission to unite with a Church of another denomination, the proper course is to give a cer-

tificate of Christian character only.—1839, p. 177, O.S.

The Presbytery of Hudson requested that this rule be rescinded, and the Assembly replied:

The Presbytery of Hudson has misapprehended the spirit and scope of the resolution in question. It is neither a censure on the individuals, nor the churches to which they seek to be dismissed, but sets forth the only fact which it is important that those churches should know.—1848, p. 22, O.S.

(Churches in correspondence should be treated as if of our own connection.—M.) (William E. Moore, *The Presbyterian Digest of 1886: A Compend of the Acts and Deliverances of the General Assembly of the PCUSA*, etc. [Philadelphia: Presbyterian Board of Publication and Sabbath School Work, 1886], p. 753).

Shall members of our churches, who may wish to join churches not in correspondence with the General Assembly, receive certificates in the same form as if they wished to join another church in our communion, or in correspondence with the Assembly; or has the church session done all that it ought to do, when in such cases the good and regular standing of the persons so applying is duly certified?

On motion, the answer recommended by the Committee was laid on the table, and the following, after amendment, was adopted, viz.:

Resolved, that this whole subject is one that ought to be left to the sound discretion of the various church sessions, according to the Constitution of the Presbyterian Church [Minutes, G.A., 1851, O.S., p. 28] (*Ibid.*, p. 754).

b. *PCUS*.

The Church Session may receive members from other churches by certificate of dismissal from other churches in our own denomination or in another denomination recognized by our own as a true branch of the Church of Jesus Christ (*The Book of Church Order*, FOG 8-1, pp. 28-29).

When a member has been received by certificate the Session of the dismissing church should be notified at once, for members of one church dismissed to join another are held to be under the jurisdiction of the Session dismissing them until they form a regular connection with that to which they have been dismissed (Par. 305) (P. J. Garrison, *Presbyterian Polity and Procedures*, p. 30-31).

No certificate of dismissal from either a Session or a Presbytery shall be valid testimony of good standing for a longer period than one year, unless its earlier presentation

be hindered by some providential cause (*The Book of Church Order*, FOG 8-6, 16-11).

The PCUS has declared the baptism (and, by implication, the letters of transfer) of the following churches to be invalid: Unitarian (1871 *Minutes*), Roman Catholic (1871, 1884, 1909, and 1914 *Minutes*), and Swedenborgian (1894 *Minutes*).

c. *PCA*.

Persons received from other churches by letters of dismission as well as those being received by reaffirmation of faith should give a testimony of their Christian experience to the Session (*The Book of Church Order*, 11-6, p. 95).

d. *RPCES*.

"Communicant members may be added . . . by letter of transfer from a church not deemed heretical in the judgment of the Session" (FOG II:2, p. 4).

(1.) *Biblical Usage of the word haireisis* ("sect," "faction," or "heresy"):

In the book of Acts the term *haireisis* has the neutral flavor of school (cf. Acts 5:17, 15:5: "the party or school of the Pharisees"). In the epistles it takes on a pejorative character with the church and "sect/faction"—viewed as material opposites. The latter cannot accept the former; the former excludes the latter. In Galatians 5:20, *haireisis* is reckoned among the works of the flesh. In 2 Peter 2:1, the faction and factious teachings are of such weight that they impair the church's doctrinal foundation, and in fact give rise to a new society (party) alongside the church. Thus if the church accedes to *haireisis* it will destroy its comprehensive claim to be the people of God (1977 *Minutes*, pp. 176-177).

(2.) *Early Church Usage*:

Very soon after the apostolic age the term took on a fixed technical usage, heresy being understood as an "eschatologically threatening magnitude essentially opposed to the church" (G. Kittel, ed., *Theological Dictionary of the New Testament*, Vol. I [Grand Rapids: Wm. B. Eerdmans, 1964], p. 183). The material difference between "church" on the one hand and hostile society/party on the other hand still remains. For the early (sub-apostolic) church the heresy (faction) most often in view was Gnosticism with its different "schools" (1977 *Minutes*, p. 177).

(3.) *Contemporary English Usage*:

"Heresy: in theology, a doctrine or belief that is contrary to the *fundamental doctrine* or creed of any particular church; especially, such a belief specifically denounced by the church and regarded as likely to cause

schism” (*Webster’s New Twentieth Century Dictionary of the English Language, Unabridged*, 2nd edition, Cleveland: The World Publishing Co., 1970, p. 85; emphasis mine).

(4.) *Conclusion*: In light of this unanimous usage—biblical, ecclesiastical, and contemporary—the phrase in our FOG, “a church not deemed heretical,” must refer to an organized group of professing Christians who notwithstanding their shortcomings either in doctrine or practice are nevertheless standing on the true foundation and are thus a true branch of the church of Jesus Christ. In other words, a church not deemed heretical must refer to a church not deemed apostate (1977 *Minutes*, p. 177).

II. AN ALLEGED CONTRADICTION OR AMBIGUITY WITHIN THE FORM OF GOVERNMENT

A. *The Problem Stated*. Please refer to the discussion on p. 172.

B. *The Problem Resolved*. Please refer to the discussion on pages 173f.

It would appear, upon closer reading of FOG I:1-4, that there are no grounds upon which to allege either a contradiction or an ambiguity. Therefore, the “solutions” proposed in the 1977 Report (1977 *Minutes*, p. 178) are unnecessary. Specifically, the standard of true doctrine, which must not be contradicted by those making a profession of faith, is not those teachings “set forth in [the] great Calvinistic creeds” (FOG I:2a), but simply “the Gospel” or “the basic principles of the Gospel” (FOG I:1).

It is helpful in making this distinction to note the basic purpose of FOG I:1ff embodied in the chapter’s title: “The Visible Universal Church and This Denomination as a Branch Thereof.” Then we should note the structure of the chapter:

1. “The visible church throughout the world” has these characteristics:
 - a. “*the Gospel* is faithfully preached and
 - b. “faithfully shown forth in *sacraments* or ordinances, and
 - c. “. . . denial of the *basic principles of the Gospel*, whether in word or in deed, is faithfully disciplined.”A church with these characteristics “may be regarded as a branch of the Universal Church.”
“The invisible church . . . is also universal . . .”
2. “The Reformed Presbyterian Church”
 - a. “*Reformed*” is defined as the Biblical system set forth in the “*great Calvinistic creeds*.”
 - “*Presbyterian*” is defined as government by presbyters, teaching and ruling, who are organized in local, regional and general courts.
3. The *Word of God* is the only infallible rule of faith and life

for this church which is "*a branch of the universal church.*"

4. *Presbyterian principles of church government* are inferred from the New Testament as:

- a. the local church
- b. the regional presbyteries
- c. a general synod.

What do we learn from this structural analysis? (1.) The chapter moves from the universal church to the particular church (the RPCES), from the trunk of the tree, to one particular "branch" thereof. (2.) The three traditional "marks of the church" are listed in Section 1 to describe the universal, visible church. But it is the "great Calvinistic creeds" and "presbyterianism" which, in addition, describe the RPCES in Section 2, a and b. (3.) It must be borne in mind that admission to membership in the RPCES is also admission to the universal, visible church. The standard, therefore, for judging whether a given "profession is . . . contradicted by . . . false doctrine" is *not* the "great Calvinistic creeds" but "the basic principles of the Gospel." (4.) Arminians, dispensationalists, baptists, and others who credibly profess to trust Christ according to "the Gospel" must not, according to the FOG (not to mention the Word of God and the practice of most of historic presbyterianism) be barred from membership in our congregations.

III. A PROCEDURE FOR ADMISSION TO MEMBERSHIP

A. *Procedure.* Our Form of Government (II:2) states, "For all received, regardless of age or how received, attendance at a church membership preparation class prior to reception is highly recommended." It must be born in mind that "highly recommended" is *not* equivalent to "certainly required" in the FOG. Furthermore, an individual congregation may no more make such a requirement for admission to its membership than it may for admission into heaven (Rom. 15:7)! With that in mind, the following procedure may be "recommended":

1) Once a person has indicated a desire to join the church, he should be visited by a ruling or teaching elder both to determine if there is good reason to believe that the person has repented of his sin and is trusting in Jesus Christ as Lord and Saviour and to inform him of the membership procedures.

2) Several hours of training on serving Christ as Lord are generally helpful. It is suggested that at least such topics as "the church," the "elder's rule," the "relationship of commitment to Christ and to the church," and "the system of doctrine of Christ" be covered with a view toward encouraging the candidate under Christ's lordship. Several hours of orientation to the specific purpose of the local congregation, the use of the gifts of the Spirit within the congregation, the program, the financial obligations of the local congregation and the witness and ministry of the RPCES are also helpful. It is suggested that

such orientation be incorporated in the training of candidates for church membership.

3) Since the elders usually do not know much of the daily life of the candidate, we suggest (as one Reformed Presbyterian church does) that he be introduced to the congregation as a candidate for membership *before* he meets with the session, and after his training. This introduction serves a) to inform the members who is joining them and b) to make it possible for them to either encourage or caution the session, since throughout the congregation someone is likely to know whether or not the candidate's profession is consistent.

4) Examination of the candidate at session meetings should be extensive enough to insure that the candidate is happy to be a bondsman of Jesus Christ in service in that particular expression of the body of Christ. When the session is persuaded that such is the case, the candidate should be received into the membership upon motion. Prayer should be offered and the right hand of fellowship extended.

5) The profession should then be made public by way of prepared questions and/or testimony (1977 *Minutes*, p. 179).

B. Examination

1. Role of the session:

The order of the churches requires that all persons making a public profession of religion be introduced to the communion of the church only by an individual session regularly constituted (Roberts, *PCUSA Manual* [1910], pp. 138-139).

2. Areas for inquiry:

The moderator should first ascertain the full name and age of each candidate, and the fact of his or her baptism or non-baptism. These items should be entered upon the memorandum of the clerk of session for use in the records. Then should follow inquiries as to—

(1) The time when a desire was first felt by the candidates to confess Christ;

(2) The influences which led to this desire;

(3) The motives impelling to union with the church;

(4) The habits of the candidates with respect to prayer and reading of the Scriptures;

(5) The acceptance by the candidates of the Scripture as the Word of God;

(6) The extent of their realization of sin and consequent need of a Saviour;

(7) Their dependence upon the Lord Jesus Christ alone for salvation;

(8) Their knowledge of fundamental Christian doctrine;

(9) Their purpose to obey and serve Christ in the life;

(10) Their purpose to perform faithfully their duties as church members.

The examination should be as simple as possible, avoiding all theological technicalities, and developing mainly the fact of actual faith in and purpose to serve faithfully the Lord Jesus Christ. Especially should care be taken not to burden the consciences of converts with doctrines, belief in which is not required of church members.

While inquiries along the lines above indicated should be put to applicants, by all members of the session, in their discretion, the following or similar questions should be put to all applicants by the moderator, and answered by them in the affirmative:

1. Do you believe in one God, Father, Son, and Holy Ghost?
2. Do you believe in Jesus Christ, as the only begotten Son of God, and do you receive Him as your Saviour and acknowledge Him as your Lord?
3. Do you believe in the Holy Scriptures as the Word of God, and accept them as the infallible and supreme rule of faith and conduct?
4. Do you promise to endeavor to lead a consistent Christian life?
5. Do you promise to obey the rules of this church, to contribute to its support according to ability, to attend its services, and to promote its peace, purity, and welfare, so long as you remain a member? (Roberts, *PCUSA Manual* [1910], p. 143-145).

In addition to answering the constitutional questions for admission, all persons making their profession of faith should testify to the session in their own words as to their Christian experience (*The Book of Church Order of the NPC*, 11-2, p. 93).

IV. FORMS FOR PUBLIC PROFESSION OF FAITH

A. *PCUSA*: "A uniform formula for the public reception of new members was proposed in 1873 to the Assembly by a committee appointed for that purpose. This was ordered to be printed in the minutes and was referred to the next Assembly, which, after some discussion, indefinitely postponed the matter. In 1875 the Assembly refused to reconsider the subject (J. Aspinwall Hodge, *What Is Presbyterian Law as Defined by the Church Courts?* [Philadelphia: Presbyterian Board of Publication, 1882], p. 138). But see the questions proposed for use by the session in Robert's *PCUSA Manual* (1910) in section just above.

B. *OPC*:

(1) Do you believe the Bible, consisting of the Old and New Testaments, to be the Word of God, and its doctrine of salvation to be the perfect and only true doctrine of salvation?

(2) Do you confess that because of your sinfulness you abhor and humble yourself before God, and that you trust for salvation not in yourself but in the Lord Jesus Christ alone?

(3) Do you acknowledge Jesus Christ as your sovereign Lord and do you promise, in reliance on the grace of God, to serve Him with

all that is in you, to forsake the world, to mortify your sinful nature, and to lead a godly life?

(4) Do you agree to submit in the Lord to the government of this church and, in case you should be found delinquent in doctrine or life, to heed its discipline? (*The Trinity Hymnal* [The Committee on Christian Education Inc., OPC, 1961], p. 666).

C. PCA:

The time having come for the making of a public profession, and those who have been approved by the session having taken their places in the presence of the congregation, the minister may state that:

(1) Of the number of those who were baptized in infancy as members of the church of God by birthright, and heirs of the covenant promises, and who were then dedicated to God by their parents, or some other responsible person, in solemn vows, the session has examined and approved, (call them by name), who come now to assume for themselves the full privileges and responsibilities of their inheritance in the household of faith.

(2) If there be present any candidates for baptism, the minister may state that: As applicants for admission into the church of God by baptism, which is a sign and seal of our ingrafting into Christ, and of our engagement to be the Lord's, the session has examined and approved (call them by name), who are cordially welcomed into the goodly fellowship of the household of faith.

(3) The minister may then address those making a profession in the following terms:

All of you being here present to make a public profession of faith, are to assent to the following declarations and promises by which you enter into a solemn covenant with God and His church:

1. Do you acknowledge yourselves to be sinner in the sight of God, justly deserving His displeasure, and without hope except through His sovereign mercy?

2. Do you believe in the Lord Jesus Christ as the Son of God, and Saviour of sinners, and do you receive and trust Him alone for salvation as He is offered in the Gospel?

3. Do you now resolve and promise, in humble reliance upon the grace of the Holy Spirit, that you will endeavor to live as become the followers of Christ?

4. Do you promise to support the church in its worship and work to the best of your ability?

5. Do you submit yourselves to the government and discipline of the church, and promise to strive for its purity and peace?

The minister may now briefly admonish those making a profession of faith as to the importance of the solemn obligations they have assumed; then baptism may be administered, if there be present any candidates for the ordinance, and the whole concluded with prayer (*The Book of Church Order of the NPC*, 11-5, p.

94-95).

D. *PCUS*: The PCA adopted an older edition of the Book of Church Order at the time of the division than that currently in use by the PCUS. For questions 4 and 5 the PCUS has—

(4) Do you promise to serve Christ in His church by supporting and participating in its worship and work to the best of your ability?

(5) Do you submit yourselves to the government and discipline of the church, and promise to further its purity and peace? (*The Book of Church Order of the PCUS*, DFW, 210-5, p. 139).

E. *Free Church of Scotland*:

(1) Do you receive the doctrine of the Christian Faith into which you were baptized [summarized by the Apostles' Creed]?

(2) Do you ratify and confirm the vow of your baptism, and consecrate yourselves to God as your Father, to Christ as your Saviour, and to the Holy Ghost as your Sanctifier, promising in dependence upon divine aid to serve the Lord, and keep His commandments all the days of your life?

(3) Do you promise to submit yourselves to all the ordinances of Christ, to use faithfully the means of grace, and to give relief to the poor, and the furtherance of the Gospel, as the Lord may prosper you? (James T. Cox, ed., *Practice and Procedure in the Church of Scotland* [Edinburgh: William Blackwood and Sons Ltd., 1934], p. 635).

V. **RECOMMENDATIONS**

The committee recommends—

1. That synod recommend this report to presbyteries and sessions for their study and guidance.

2. That synod declare that it interprets the last four relative clauses in FOG II:2, first paragraph (beginning with “who are believed to have been regenerated . . .”) as further describing “a credible profession of faith in our Lord Jesus Christ,” rather than requiring something additional. No change of wording is required.

3. That synod request Christian Training Inc. to investigate the feasibility of reprinting the *Digest of the Acts and Deliverances of the General Assembly of the PCUSA*, (Philadelphia: The Office of the General Assembly, 1930) and report its recommendations back to the 157th General Synod).

4. That synod request its stated clerk to investigate the feasibility of compiling a digest of the acts and deliverances of the General Synods since 1930 in the PCUSA-BPC-EPC line, and, as relevant, in the RPCGS line, and report his recommendations to the 157th General Synod.

5. That the OPC form for public professions of faith be incorporated verbatim in our Directory for Worship, Chapter XIII as #4 a, b, c, d; and that this amendment be sent to the presbyteries for approval.

6. That the word “heretical” be substituted for the word “apostate”

in FOG II:2, p. 4, with the interpretation recorded that these words in this context are to us synonymous (cf. 1977 *Minutes*, p. 181-182, recommendation 1 and action thereon).

7. That the committee be discharged.

Respectfully submitted,
John T. DeBardeleben, chairman

ACTION:

Mr. DeBardeleben moved that the report of the Special Committee on Definitions for Reception to Church Membership be recommitted for presentation at the 157th General Synod, that its report for this year be spread upon the minutes, and that synod recommend the report to presbyteries and sessions for study and response to the committee by January 31, 1979. This was seconded and passed by synod.

ATTENDANCE AND EXPENSE COMMITTEE

Dr. Charles Donaldson presented the report as follows:

- 1. Excused absence is recommended for the following commissioners:
 - FL John Graham
 - MW Robert L. Reymond, A. F. Moginot
 - RM Roswell Kamrath
 - SO Raymond H. Dameron
 - SW An Ki Kim, Seong Hwan Park, Kyle Thurman
- 2. Excuse for late arrival is recommended for the following commissioners:
 - MINI William J. Lynn, Karl R. Pasch
 - PH Harold Burkhart
 - PI Rodney Stortz
- 3. Permission for early departure is recommended for the following commissioners:
 - CA Donald Hamilton
 - DMV Gustav Blomquist
 - MINI William J. Lynn, Karl R. Pasch
 - SO Gary B. Huisman
 - SE C. A. Lutz, John Buswell, Lynden Stewart
 - SW William Doerfel, Howard C. Kelley

**STATISTICAL SUMMARY OF COMMISSIONERS ATTENDING
THE 156th GENERAL SYNOD**

	Available Ministers	Certified (TE/RE)	Attending (TE/RE)	Percent Attending
CA	21	5/1	3/1	66.7
DMV	48	27/12	20/5	64.1
FL	18	13/4	5/2	41.2
GP	7	0/0	0/0	—

IL	19	11/5	10/4	87.5
MINI	9	7/7	6/7	92.9
MW	53	26/12	18/7	65.8
NJ	16	7/2	7/1	88.9
NE	24	17/4	14/1	71.4
PNW	20	9/2	4/1	45.5
PH	38	17/10	16/5	77.8
PI	24	18/10	14/7	75.0
RM	17	13/0	6/0	46.2
SE	25	11/1	9/1	83.3
SO	29	10/8	7/7	77.8
SW	15	7/5	4/3	58.3
Totals	603	198/83	143/52	69.4 (72.2/62.7)

4. The committee recommends that we reimburse commissioners submitting requests according to the following percentages:

- (a) Commissioners meeting the tests specified in the Standing Rules
 - 70% to those from the California, Pacific Northwest, and Rocky Mountain Presbyteries
 - 65% to those from other presbyteries
- (b) Commissioners not meeting the tests specified in the Standing Rules
 - 60% to those from the California, Pacific Northwest, and Rocky Mountain Presbyteries
 - 55% to those from other presbyteries

Requests were received from the following commissioners:

CA Jack Buckley
 FL Jonas E. C. Shepherd
 IL Will Hesterberg, Thomas Waldecker
 MW Thomas Kennedy, Egon Middelmann, Wilber Wallis
 NJ Roy Wescher
 NE Robert Hamilton, Elmer Smick, E. Wyuent Smith, Richard Tyson
 PNW Robert Bonner, Gerald Partain, John Pickett
 PH Carl Derk, Fred Pletscher
 PI John Ledden, J. Clare Martin
 RM William Leonard, Donald Neidigk, Robert Scott, William Shell, Thomas Troxell
 SO Ronald Shaw
 SW William Doerfel

Members of the committee,
 David Alexander
 Charles Donaldson, chairman
 Harold Kennedy
 Karl Pasch

ACTION:

Recommendations 1-4 were approved.

SYNOD TREASURER'S REPORT

Fathers and Brethren:

For the second year in a row synod receipts have exceeded disbursements. Prior to last year there had been three straight years in which receipts were less than disbursements. We praise the Lord for this improvement. At the same time we want to encourage churches and individuals to increase their giving to synod's operating fund since expenses continue to rise.

As can be seen from the statements which follow disbursements from synod's treasury can be placed in the following categories:

Expenses during annual synod meeting	23%
Stated Clerk	28%
Synod committees	14%
Miscellaneous administrative expenses	6%
Printing and mailing minutes	24%
Other expenses	5%

The two categories where we would like to be able to do more are commissioners' travel (included in expenses during annual synod meeting) and committee expenses.

At last year's synod the budget which was approved assumed an increase in the suggested contribution per church member. For several years this had been \$1.00 per member per year, but it is now \$1.50 per member per year. We would appreciate it if this could be brought to the attention of budget committees when they are working on their annual church budgets. Although the suggested guideline for teaching elders not pastoring churches was not increased from the \$10.00 it has been for several years, the stated clerk in a letter to all teaching elders suggested a contribution of \$25.00. The response to this was very good, and support from individuals almost tripled as a result. We would encourage individuals to continue this good record.

I wish to close my report by saying again how much I appreciate serving the Reformed Presbyterian Church, Evangelical Synod, in the capacity of treasurer.

Respectfully submitted,
Charles W. Donaldson
Treasurer of Synod

**STATEMENT OF FINANCIAL POSITION
REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD**

	March 31, 1978	March 31, 1977
ASSETS		
Current Assets		
Cash	\$4,117.77	\$1,217.34
Inventory of forms and minutes	<u>976.00</u>	<u>1,540.00</u>
	\$5,093.77	\$2,757.34
Fixed Assets		
Office Equipment	940.60	940.60
Less accumulated depreciation	<u>560.00</u>	<u>560.00</u>
	380.60	380.60
TOTAL ASSETS	\$5,474.37	\$3,137.94

LIABILITIES AND FUND BALANCES

Current Liabilities		
Owed to Synod Trustees	<u>1,500.00</u>	<u>1,500.00</u>
	\$1,500.00	\$1,500.00
Fund Balances		
General	1,397.14	1,064.01
Ministerial Relief	<u>2,577.23</u>	<u>573.93</u>
	3,974.37	1,637.94
TOTAL LIABILITIES AND FUND BALANCES	\$5,474.37	\$3,137.94

**STATEMENT OF RECEIPTS, DISBURSEMENTS,
AND FUND BALANCES—GENERAL FUND
REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD
For the Year Ended March 31, 1978**

RECEIPTS

Synod Income:		
Registrations	\$2,310.00	
Offerings	<u>715.45</u>	\$3,025.45
Support		
Churches	\$12,908.99	
Agencies	1,109.03	
Individuals	<u>1,434.00</u>	15,452.02
Sale of forms and minutes		367.70
Miscellaneous		<u>404.98</u>
TOTAL RECEIPTS		\$19,250.15

DISBURSEMENTS

Synod expenses:	
Arrangements	\$1,265.85

Clerical help	182.50	
Assistant Clerk	175.00	
Treasurer	175.00	
Fraternal delegates	381.26	
Travel of commissioners	<u>2,227.14</u>	\$4,406.75
Stated Clerk:		
Salary	\$2,880.00	
Office rental	1,100.00	
Office expenses	384.23	
Clerical help	505.81	
Travel	<u>351.00</u>	5,221.04
Committees:		
Fraternal Relations	\$1,821.10	
Licensure and Ordination	140.00	
Role of Women	148.00	
Chaplains	442.38	
Judicial Commission	<u>97.10</u>	2,648.58
Miscellaneous administrative expenses:		
Administrative Committee travel	\$974.65	
Treasurer expenses	<u>171.92</u>	1,146.57
Printing and mailing minutes		4,465.33
Supplies expense		652.75
Miscellaneous		<u>376.00</u>
TOTAL DISBURSEMENTS		<u>\$18,917.02</u>
EXCESS OF RECEIPTS OVER DISBURSEMENTS		\$333.13
FUND BALANCE—April 1, 1977		<u>\$1,064.01</u>
FUND BALANCE—March 31, 1978		\$1,397.14

SYNOD BUDGET

Dr. Donaldson presented the following revised budget statement:

PROPOSED BUDGET, APRIL 1, 1978-MARCH 31, 1979

Revenue

Synod

Registrations	\$2,500	
Offerings	<u>900</u>	\$3,400

Support

Churches	20,000	
Agencies	1,200	
Individuals	<u>1,500</u>	\$21,550

Sale of minutes and forms		<u>\$350</u>
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Total Revenue		\$26,450
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Expenditures

Synod		
Arrangements	\$800	
Clerical help	300	
Assistant Clerk	200	
Fraternal delegates	300	
Commissioners' travel	<u>3,000</u>	\$4,600
Stated Clerk		
Salary	\$3,600	
Office rent	1,400	
Office expenses	650	
Clerical help	650	
Travel	<u>600</u>	\$6,900
Committees		
Fraternal Relations	\$2,000	
Chaplains	750	
Magazine Committee	1,500	
Study committees	2,000	
Miscellaneous committees	<u>1,000</u>	\$7,250
Misc. Administrative Expenses		
Administrative committee	\$1,200	
Treasurer's honorarium	250	
Treasurer's expenses	200	
Archivist's expenses	<u>250</u>	\$1,900
Minutes of Synod		\$5,000
Day of Prayer guides		350
NAPARC assessment		50
Debt retirement		300
Miscellaneous		<u>100</u>
Total expenditures		\$26,450

ACTION:

Synod approved the budget as revised.

PRESBYTERY RECORDS COMMITTEE REPORT

The Rev. James Smith, the chairman, made the following recommendations as part of the report for Presbytery Records Committee:

RECOMMENDATIONS:

1. That the records of the following presbyteries be approved without exception: Delmarva, Great Plains, Illiana, Midwestern, New Jersey, Philadelphia, and Southeast.

2. That the records of the following presbyteries be approved with exceptions noted: California, Florida, Northeast, Pacific Northwest, Southern, and Southwest.

CALIFORNIA—FOG V 5 b, Man taken under care but minutes do not make clear that the forms are followed, nor the reason for taking a man under care from a church outside of presbytery bounds, p. 166 K.C.

FLORIDA—FOG III 5, Call not subscribed to by two elders from two churches, p. 178. Call not subscribed to by two elders from two churches, and no 10 day notification period, 6-20-29, p. 180.

NORTHEAST—FOG V 5 b, Man taken under care without a letter from the session, pp. 82-83.

PACIFIC NORTHWEST—FOG V 5, 6, Wrong method of examination of candidates, p. 28.

SOUTHERN—Minutes of pro re nata meeting missing, p. 233. No quorum existing, the minutes were never ratified, p. 226. Presbytery failed to appoint a moderator for a church apparently at a meeting for which the minutes do not appear, p. 242.

SOUTHWEST—FOG IV 1 f and g, Presbytery meetings are not to be held at synod.

3. Whereas the Pittsburgh Presbytery and the Rocky Mountain Presbytery have failed to submit their minutes to this synod, that they be instructed to be certain to submit their minutes to the 157th Synod.

4. That the responses, in defense of their actions, of the New Jersey and Philadelphia Presbyteries to the exception taken by synod to their minutes last year, be accepted and that the minutes of both presbyteries for the year 1976-1977 should have been approved without exception.

5. That the responses of the Florida and Midwest Presbyteries to the exceptions taken by synod to their minutes last year (and all previous years for Midwest) are acceptable.

6. That synod admonish the Great Plains Presbytery to desist from consciously acting contrary to the Form of Government.

7. Whereas the Michigan-Northern Indiana Presbytery has failed to submit its minutes to synod for three consecutive years (ever since their beginning), we recommend that the Judicial Commission investigate the advisability of disciplinary action against the presbytery and the stated clerk.

ACTION:

Recommendations 1 through 6 were approved.

The moderator yielded the chair to the vice moderator for discussion on recommendation 7. A substitute motion was made and seconded that the Administrative Committee of synod be instructed to assist the MINI Presbytery in bringing their records up to date and getting them to synod next year. The substitute carried, then as the main motion it also passed. The moderator resumed the chair.

ELECTIONS TO THE NOMINATING COMMITTEE

The nominating committee submitted the following who were elected on a white ballot:

<i>Rev. Kenneth Hash</i>	<i>(DMV)</i>
<i>Rev. James Cox</i>	<i>(SO)</i>
<i>Rev. Harold Hight</i>	<i>(PH)</i>
<i>Rev. Paul Meiners</i>	<i>(GP)</i>
<i>Rev. Peter Cross</i>	<i>(FL)</i>
<i>Rev. Thomas Troxell</i>	<i>(RM)</i>

ELECTIONS TO THE PRESBYTERY RECORDS COMMITTEE

The Nominating Committee presented the following slate:

Rev. William Wolfgang INC
Rev. Richard Tevebaugh INC
Rev. James Smith INC
Rev. John DeBardeleben INC
Rev. Winslow Collins
Rev. Wilbur Siddons

It was moved and seconded that the nominating committees of presbyteries present the following information to the synod for each man they place in nomination for each board and agency: Age, educational institution, degrees earned, honorary degrees, church affiliation, service in the church and related vocational experience and willingness to serve. For incumbents, their attendance record at board and agency meetings. The motion passed.

At 4:25 p.m., the moderator turned the chair over to the vice moderator.

RESOLUTIONS COMMITTEE REPORT

The chairman, the Rev. Render Caines, presented the following resolutions for action:

The commissioners of the 156th General Synod of the RPCES are thankful to God for the privilege of coming together at Calvin College, June 16-22, 1978. And we rejoice to view God's blessing upon the synod, its boards and agencies, its presbyteries, churches, and constituency.

First,

Whereas the 156th General Synod of the RPCES has been convened on the campus of Calvin College and Seminary, Grand Rapids, Mich., and

Whereas our meetings have been made the more effective and efficient because of the excellent facilities and services provided for our comfort and use, be it therefore

Resolved that we express our appreciation to the officials of NAPARC for their foresight in arranging for these accommodations, and be it further

Resolved that we also express gratitude to Dr. John Kromminga, president of Calvin Seminary, and Dr. Anthony J. Diekema, president of Calvin College; also to the conference coordinator, Mr. Harry Faber, and Mr. Clark Van Halsema of the college relations staff, for all their efforts in behalf of our synod meetings.

Second,

Whereas Christ Church of Grand Rapids has served as host church for the 156th General Synod of the RPCES, and

Whereas the pastors and congregations of Christ Church have shared generously of their time and love in ministry to us; especially in the celebration of the Lord's Supper at the opening service; in providing opportunity and facilities to us for Sunday morning and evening worship; and have evidenced the warmth of their Christian hospitality in countless ways, therefore be it

Resolved that we express our thanksgiving and praise to God for Christ Church; its pastors: the Rev. Allan Baldwin and the Rev. Timothy Stigers; the session; the choirs and musicians and all who serve the Lord in this place, and be it finally

Resolved that we continue in prayer to the throne of grace for future blessings on the work of Christ Church in this community.

Third,

We wish to express our thanks and appreciation to Dr. Paul R. Gilchrist, stated clerk of synod, for his labors in preparation for synod, his efforts during these past seven days, and the work he will do in preparing our minutes for publication. We also wish to thank William R. Wolfgang for his work as assistant clerk, and those who served as secretaries, Mrs. Paul Gilchrist and Mrs. Earl Witmer. We thank Dr. David C. Jones for his meticulous, skillful, and sensitive leadership as moderator. We also thank Werner G. Mieling for his service as vice moderator.

Fourth,

Dr. Barnes, in light of your retirement after 13 years of faithful service to the RPCES as president of Covenant College, we desire to give thanks to God for all He has accomplished through you.

Under your leadership, Covenant has prospered. Because of your vision and energy many of our young people, along with many more from other denominations, have had their lives shaped by Scriptural truth and now live to see Christ in all things preeminent.

Therefore, we thank God for you and your labors, and ask God's blessing upon your efforts as chancellor of Covenant College.

Fifth,

The 156th General Synod of the Reformed Presbyterian Church, Evangelical Synod, in session in Grand Rapids, Mich., June 16-22, 1978, commissions Dr. John Sanderson to present fraternal greetings in the name of Jesus Christ to our sister churches in Peru and Chile, expressing to them our gratitude to the Head of the Church Universal for their faithfulness to the Word of God and the testimony of Jesus Christ, assuring them of our love and prayers that the Gospel shall be proclaimed and their lands brought to Christ.

*"Grace and peace to you from God our Father
and from the Lord Jesus Christ." (Romans 1:7)*

Sixth,

Believing that the Scriptures clearly affirm the sanctity of the life of man, the image of God, and condemn its wanton or arbitrary destruction, we affirm that voluntary abortion, except in the necessary defense of the physical life of the mother when such is clearly threatened by the presence of the fetus, is a violation of the principles involved in the sixth commandment.

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 mothers in distress, not only offering sympathetic counsel but concrete relief, economic or otherwise (1 John 3:16-18); James 2:14-17).

Seventh,

We declare to a watching world, that the Holy Scriptures pronounce the acts of homosexuality to be sin (Romans 1:26,27). God created man, male and female, and commands that one man is to be joined to one woman in the bonds of matrimony (Genesis 1:27; 2:24-25). Any sexual relationship which deviates from this norm is sin.

At the same time we wish to make known our love for those involved in homosexual sin, and our desire to see them overcome that which is displeasing to the Father, through the power of the Spirit, made available through the sacrifice of Jesus Christ.

Eighth,

We ask that synod inform the appropriate congressional leaders of its support for a strong military reserve chaplain program; with continuation of drill pay for reserve chaplains.

Respectively submitted,
George R. Bragdon
J. Render Caines, chairman

Charles B. Holliday III
Emerson Russell

Resolutions 1 through 4 and No. 6 were approved.

With reference to No. 5, it was moved, seconded and carried to amend by striking "fraternal." The main motion, as amended, was approved.

It was moved and seconded to amend No. 7 to read:

"We declare to our congregations and to a watching world, that the Holy Scriptures pronounce the acts of homosexuality to be sin (Romans 1:26,27). God created man, male and female, and commands, insofar as marriage is concerned, that one man is to be joined to one woman (Genesis 1:27; 2:24-25); any sexual relationship which deviates from this norm is sin.

At the same time we sinners saved by grace wish to make known to those in and out of our congregations involved in this particular sin our love for them. We commit ourselves to every possible encouragement to them to help them in their struggle to overcome that which is displeasing to the Father, through the power of the Spirit, made available through the sacrifice of Jesus Christ."

It was moved, seconded and carried to refer the matter to a Study Committee on Homosexuality. The moderator will appoint the committee.

By motion Resolution No. 8 was amended to read:

"We encourage our members to inform the appropriate congressional leaders of their support for a strong military reserve chaplain program; with continuation of drill pay for reserve chaplains."

The main motion, as amended, was approved.

WOMEN'S SYNODICAL REPORT

Mrs. Charles B. Holliday presented the following report:

The 29th Women's Synodical of the RPCES was held June 17, 1978, at Calvin College, Grand Rapids, Mich. There were 78 delegates from 14 presbyteries and 22 guests from NAPARC in attendance. Mrs. Meg Woodson, author, led the devotional, "Clapping for God."

Following the reports of the standing committees, Marilyn Doerfel, editor, stressed the importance of sending information for the *Informer*. We wish to use this as a means of uniting the women of our denomination.

Roz Soltau explained the new work she will be doing with the Covenant Seminary wives. She issued a "call for help" that the years the women spend at Covenant may be more meaningful.

Marguerite Witmer gave a very informative report on the Board of Home Ministries.

Jane Young gave the Nominating Committee's report and the follow-

ing were elected: vice-president, Esther Withington; recording secretary, Lillian Waldecker; missions chairman, Katherine Richards; education chairman, Ruth Baer; fellowship chairman, Mary Ann Muhlig.

Following the morning session, 173 women met for the annual synodical luncheon. Mrs. Woodson brought a challenge to our hearts speaking on "A Light for Your Darkness."

We wish to thank Christ Church for providing an excellent week of women's activities. Between 60 and 80 women participated in the daily devotional hour, bringing the women from all five denominations together. The six tours were also well attended.

We encourage the women of our denomination to plan now for next year. We would like to have a time of fellowship and learning that we might better "offer ourselves to live for God's glory."

Respectfully submitted,
Katherine A. Holliday, president

FINAL ROLL

At 11 a.m., the stated clerk asked commissioners present as of that time to sign in as being present for the final roll call. This is duly recorded as part of the attendance record on pages 8-10.

APPROVAL OF THE MINUTES

The minutes of Thursday's meetings were read by the clerks and approved.

ADJOURNMENT

On motion, synod adjourned. The moderator, the Rev. Mr. Jones, read the following dissolution statement:

"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 Greenville, S.C., on the 25th day of May, A.D. 1979."

The commissioners then joined in singing Psalm 133. Mr. Jones pronounced the benediction at 5:45 p.m.

Respectfully,

Paul R. Gilchrist
Stated Clerk of Synod

STATISTICS

1977

MEMBERSHIP

Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation Transfer of Letter	TOTAL INCREASE	Letter of Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship Attendance	Sunday P.M. Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School Attendance
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CALIFORNIA

Calabasas Presbyterian Calbasas, CA	73	31	31	2	3		3	3								98	52	44	57	97		
Immanuel RP Canoga Park, CA	18	12	10	1	2				1		1			1	1	30	14	10	14			
Covenant Evangelical Chatsworth, CA	89	37	39	4	6		1	5	11	4	5	20	5	1	6	120	65	35	85	65		
Korean Central (1975) San Francisco, CA	25	20	15	3	8		2	2								35		15	42			
Valley Presbyterian Sepulveda, CA	470	237	156	8	12		7	20	9	8	9	26	3	2	1	6	309	131	171	228	252	
Covenant Presbyterian Valencia, CA	27	10	15	3	1			1								55		12	45			
First Reformed Yucaipa, CA	17	5	12	1		2			1		1					14			12			
TOTAL	719	352	278	22	32	2	13	31	22	12	14	48	8	3	1	1	13	661	262	287	453	414

DELMARVA

Berea Presbyterian Hockessin, DE	100	58	51	4	7		5		13	6	19			12	12	129	25	20	95	135
Evangelical Presbyterian Newark, DE	440	178	208	11	12		11	12	22	30	19			3		445	180	30	278	125
Bethany Presbyterian New Castle, 1E	249	94	70	4	6		4		24		24			2		225	105	57	200	165
Manor Presbyterian New Castle, DE	55	13	30	3	2	1	2		2	2	4		1		1	52	39	18	57	85

FINANCES

CALIFORNIA

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
Calabasas Presbyterian Calabasas, CA	27772	18122		138	138		138	138				138	4376	5066	50960	N	Y	Y	Y
Immanuel RP Canoga Park, CA	18107						142					480		622	18729	N	N	N	N
Covenant Evan. Presby. Chatsworth, CA	46865		120	240	1560		240	2400	120			2025	2400	9105	55970	N	Y	Y	N
Korean Central Presby. San Francisco, CA																			
Valley Presby. Church Sepulveda, CA	218375	20500	10800	1200	2400	5600		5400					110	25510	264385	N	N	Y	N
Covenant Presbyterian Valencia, CA	20505						103							103	20608	N	N	Y	N
First Reformed Presby. Yucaipa, CA	13672				180		180	435				180	457	1432	15104	N	Y	Y	N
TOTAL	345296	38622	10920	1578	4278	5600	803	8373	120			2823	7343	41838	425756				

DELMARVA

Berea Presbyterian Hockessin, DE	22039	7250	206	206	206		206	1258	50	110	263	394	206	3395	32684	N	Y	Y	Y
Evangelical Presbyterian Newark, DE	110531	4334	600	2700	2700		2300	18286	650	100	500	375		34211	149075	N	Y	Y	N
Bethany Presbyterian New Castle, DE	32113	22620	444	420	660		912	1356			312	144		4248	58980	Y	Y	Y	Y
Manor Presbyterian New Castle, DE	18759	1925	80	95	77	100	104	2301				321		3077	23762	Y	Y	Y	N

MEMBERSHIP

	Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation	Transfer of Letter	TOTAL INCREASE	Letter of Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship Attendance	Sunday P.M. Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School Attendance
Faith Presbyterian Wilmington, DE	573	148	346	8	8		1	4	29	11	12	52	8	6		26	40	348	146	58	226	220
Evangelical Presbyterian Annapolis, MD	527	199	256	9	16	1	8	9	42	44	1	87	5	1	1	41	48	675	350	40	515	166
Armistead Gardens RP Baltimore, MD	47	20	30	2	4			1					3	1		3	7	63	34	11	51	
Evangelical Presbyterian Baltimore, MD	214	64	120	4	4		2	1			11		11	2		13		192	106	35	105	
Evangelical Presbyterian Elkton, MD	35	22	13	4	4	8		1	1		1	2	3			3		50	30		50	
Faith RP (Mission) Frederick, MD	9	10	6	3			1	1	1	8		9						50	15	10	36	
Liberty RP Randallstown, MD	378	184	176	11	9	8	3	13	4	54		60		1		1		416	180	60	205	
Evangelical Presby. (Mission) Severna Park, MD	64	34	37	6	6	1		2	11	16	25	52						138	40	15	90	
Timonium Presbyterian Timonium, MD	587	163	303	10	8	10	4	5	22	29	14	65	15	3		2	20	450	161	45	313	215
Tollgate RP Towson, MD	40	15	30	3		2												26		6	24	
Westminster Pres. (Mission) Westminster, MD																						
Evangelical Presbyterian Chesapeake, MD	185	37	50	4	4	2	1		1	2	4	7	2	2		2	6	84	15	12	76	125
Munson Hill Presbyterian Falls Church, VA	152	36	85	6	7		2		9			9	11	1		12		97	25	33	38	
Calvary Presbyterian Hampton, VA	54	28	27	3	3		1	4	3		2	5		1		5	5	75	43	25	54	98
Grace Presbyterian Lexington, VA	33	2	17	2	1	2		1		1	5	6	2	1		3		50	24	18	35	

FINANCES

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
Faith Presbyterian Wilmington, DE	90453	49847	780	4105	6120	105	5223	29015	600	180	731	6211	243	53313	193613	Y	Y	Y	N
Evangelical Presbyterian Annapolis, MD	177042	71119	900	1200	1600	100	600	14317	100	60	3067	11118		33961	282123	N	Y	Y	Y
Armistead Gardens RP Baltimore, MD	17179	4971				92		988				15		1095	23245	Y	Y	Y	N
Evangelical Presbyterian Baltimore, MD	77423	30429	180	600	900	288	240	10824	180	120		600		13932	121784	Y	Y	Y	Y
Evangelical Presbyterian Elkton, MD	28000	75		300	1000	400	500	1350	25			1000	350	4925	33000	Y	Y	Y	N
Faith RP (Mission) Frederick, MD	8000				90		60	600						750	8750	N	N	Y	N
Liberty RP Randallstown, MD	82575	114500	300	1500	1800	400	1000	6500	200	200		4900	4500	21300	218375	N	Y	Y	N
Evangelical Presby. (Mission) Severna Park, MD	39241	4959		350	350		200	3500		800		2400	200	7800	52000	N	Y	Y	Y
Timonium Presbyterian Timonium, MD	104806	82757	600	1800	3250	500	1800	16340	500	200		14120	7180	46290	233853	N	Y	Y	N
Tollgate RP Towson, MD																			
Westminster Pres. (Mission) Westminster, MD																			
Evangelical Presbyterian Chesapeake, MD	24156	8034	138	222	270	120	192	865			770	1843	840	5260	37450	Y	Y	Y	Y
Munson Hill Presbyterian Falls Church, VA	39933	2655						6319	150	218		5632		12319	54907	Y	Y	Y	N
Calvary Presbyterian Hampton, VA	21000	4000	200		300	60	65	1300	60	20	200	400	500	3105	28105	Y	Y	Y	Y
Grace Presbyterian Lexington, VA	21509	18893	50	75	50		200	304	50	199			50	978	41380	Y	Y	Y	N

MEMBERSHIP

	Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation	Transfer of Letter	TOTAL INCREASE	Letter of Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship Attendance	Sunday P.M. Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School Attendance
McLean Presbyterian McLean, VA	305	81	142	7	8		5	9	25	28	16	69	10	2			12	250	70	25	132	51
Reston Presbyterian Reston, VA	79	46	20	4			2	2	12	23	5							120			55	70
Stony Point RP Richmond, VA	153	43	90	5	6		2	6	8	12	7	27	6			2	8	220	60		200	
Westminster RP Suffolk, VA	91	18	53	4	4			2	1	1	2	4	3	1			4	85			40	
TOTAL	4370	1493	2160	117	119	35	43	84	230	267	94	534	79	23	1	98	196	4240	1648	518	2756	1455

FLORIDA

Hope Presbyterian Bradenton, FL	21	3	15	3			1		2		2	4	1	1			2	50	25	12	25		
Immanuel Evangelical Goldenrod, FL	47	21	26	3	3		1		1			1	17				5	22	82	27	12	63	85
Covenant Presbyterian Lakeland, FL	373	104	211	7	10		1		19	2	8	29	9	7			11	27	391	120	50	259	270
Covenant Presbyterian Naples, FL	184	62	102	6	5			2	7	18	7	32	2		1		3	221	86	27	99	220	
Grace Presbyterian Pinellas Park, FL	52	22	27	2		1			10			10	2				6	8	61	21	6	46	45
Faith Presbyterian Sarasota, FL	130	31	74	3	2	2	2	1	11		6	17	1				1	2	125	35	20	68	40
Calvary Presbyterian (1976) Tampa, FL	100	30	30	8	3		1	3											35	22	8	40	
First Presbyterian North Port, FL	81	10	53	7	4		4	6	8	5		13	7	1			11	19	119	35	28	43	
First Evangelical Pres. Grand Cayman, BWI	39	50	30	3	3			2					1				1		47	96	28	90	150
TOTAL	1027	333	568	42	30	3	9	15	58	25	23	106	40	9	1	34	84	1131	467	191	733	810	

FINANCES

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
McLean Presbyterian McLean, VA	58339	37661	1075	2150	2460	300	1377	11450	360	30	300	9550		29052	125052	Y	Y	Y	Y
Reston Presbyterian Reston, VA																			
Stony Point RP Richmond, VA	36270	18000		360	660	360	360	2280	180	360		3900	1360	9820	64090	N	Y	Y	N
Westminster RP Suffolk, VA	28315	3700	54	75	75		490	364				743		1800	33815	N	Y	Y	Y
TOTAL	1037682	487729	5607	16158	20568	2432	15829	129517	3105	2597	6143	63666	15429	290631	1816043				

FLORIDA

Hope Presbyterian Bradenton, FL	8707						285	525					300	1110	9818	N	N	Y	N
Immanuel Evangelical Goldenrod, FL	35591			75	75		100	800		150	1800	150	500	3650	39241	Y	Y	Y	N
Covenant Presbyterian Lakeland, FL	105579	2871	250	2067	2493	60	1799	12535	400	400	762	6499	18742	46007	154457	Y	N	Y	N
Covenant Presbyterian Naples, FL	54202	429		650	2279	493	1498	3416			1097	636		10067	64698	Y	Y	Y	N
Grace Presbyterian Pinellas Park, FL	15809	825				160	110	317				422		1009	17644	N	Y	Y	N
Faith Presbyterian Sarasota, FL	28506	1064		540	540	180	639	1620	75	135			2710	6439	36009	Y	Y	Y	N
Calvary Presbyterian Tampa, FL	15000		60	60			60	120		120		360	120	900	15900	Y	N	N	Y
First Presbyterian North Port, FL	22779	21116	25	50	173		184	1135	100	60		358		2084	45980	N	Y	Y	Y
First Evangelical Pres. Grand Cayman, BWI	10653	2825					150	289	50	50			180	719	14196	Y	N	N	N
TOTAL	296826	29130	315	3442	5560	893	4825	19432	625	915	3659	8425	20442	71985	397943				

MEMBERSHIP

Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation	Transfer of Lifter	TOTAL INCREASE	Letter of Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship Attendance	Sunday P.M. Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School Attendance
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GREAT PLAINS

Reformed Presbyterian Lemmon, SD	60	11	26	3		1	1	1	7	1	9	2		2		40	20	10	30	
Reformed Presbyterian Underwood, ND	62	2	29	3	2	1	1	1		1		1		1		31	26	21	24	
Reformed Presbyterian Dodge, ND	17	8	11	2	2											35			21	20
TOTAL	138	21	66	8	4	2	2	2	7	1	10	2	1	3		106	46	31	75	20

ILLIANA

Westminster Presbyterian Alton, IL	45	13	28	3	2	1	2	2	3	1	4	51	19	15	35	25			
Evangelical Presbyterian Carbondale, IL	43	13	25	2	3	1	1	7	10	17	2	2	95	25	60				
Grandcote RP Coulterville, IL	215	35	115	4	6	1			3	3	2	3	5	98	35	20	95	48	
Reformed Presbyterian Cutler, IL	103	10	49	1		1	2	5		5	2	3	5	65	20	15	50	40	
Bethel RP Sparta, IL	150	24	85	6	7	5		14		4	18	4	3	7	122	45	22	92	50
Concord Presbyterian Waterloo, IL	57	8	31	2	3	1	4	4	2	6				42	22	13	31		
Reformed Presby. (Mission) West Frankfort, IL														35		15	30		

FINANCES

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
Reformed Presbyterian Lemmon, SD	9500			35	340		245	270	52			155		1097	10597	Y	N	N	N
Reformed Presbyterian Underwood, ND	8870	40084			375		70	1557				15		2017	50970	Y	N	Y	N
Reformed Presbyterian Dodge, ND	6173	2000						20				365	100	485	8658	Y	N	N	N
TOTAL	24543	42084		35	715		315	1847	52			535	100	3598	70225				

ILLIANA

Westminster Presbyterian Alton, IL	21100	2979	75	282	836	36	1235	659	60	270		745		4198	28277	N	Y	Y	N
Evangelical Presbyterian Carbondale, IL	20712	363			60		120	240	24	1260				1704	22779	N	Y	Y	N
Grandcote RP Coulterville, IL	26764		308	1326	1277		367	256	200	35	531	1000	3704	9492	36256	Y	Y	Y	N
Reformed Presbyterian Cutler, IL	15166	2117	320	320	389	150	412	545		75	160	220		2592	19876	Y	Y	Y	Y
Bethel RP Sparta, IL	34628	1634	510	370	725	555	1147	3660	192	100	170			7429	43691	Y	Y	N	Y
Concord Presbyterian Waterloo, IL	26027		55	225	285		285	285	57	1200		120		2455	28482	N	N	N	N
Reformed Presby. (Mission) West Frankfort, IL	1440									2400				2400	3840	N	N	N	N

MEMBERSHIP

	Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation	Transfer of Letter	TOTAL INCREASE	Letter of Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship Attendance	Sunday P.M. Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School Attendance
Faith RP (Mission) Evansville, IN																		30	20	15	15	
Westminster Presbyterian Vincennes, IN	40	20	20	2	2		1	1	4	2	6							42	22	13	31	
Reformed Presby. (Mission) Terre Haute, IN																						
TOTAL	653	123	353	20	2	21	4	15	36	23	7	66	15	9		1	25	613	186	127	462	199

MICHIGAN-NORTHERN INDIANA

First Conservative Presby. Indianapolis, IN	32	3	15	2		3	3		5	2	3	10		1	1	2		35	20	10	30	
The First RP Indianapolis, IN	93	39	55	1	3		1		9	11	1	21	2	1		3		75	35	10	60	70
Church of the Good Shepherd Valparaiso, IN (Mission)	18	20	10			4	2	1		10	10		2			2		55	9			27
Westminster Presbyterian Muncie, IN	107	40	57	5	5	1	1	5	6	6	2	14	2	2		5	9	100	25		65	85
Christ Church Grand Rapids, MI	162	98	90	5	11		2	4		35	35		4			1	5	266	105		120	45
TOTAL	412	200	227	13	19	8	5	14	20	64	6	90	10	4	1	6	21	531	194	20	275	227

FINANCES

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
Faith RP (Mission) Evansville, IN																N	Y	Y	N
Westminster Presbyterian Vincennes, IN	15672	3793			393		383	541		265		410		1991	21456	Y	N	Y	Y
Reformed Presby. (Mission) Terre Haute, IN																			
TOTAL	161509	10886	1268	2523	3965	741	3949	6186	533	5605	861	2495	3704	32261	204657				

MICHIGAN-NORTHERN INDIANA

First Conservative Presby. Indianapolis, IN	10000			200					50	50		100	100	500	10500	N	N	N	N
The First RP Indianapolis, IN	41879	3850	420	1055	2375	455	1014	3727	75	100	2090	2781		14093	59821	Y	Y	Y	N
Ch. of the Good Shepherd Valparaiso, IN	19498	8982		235	60	265	110	460	25	25	55	361	797	2384	30864	N	Y	Y	N
Westminster Presbyterian Muncie, IN	55455		430	1100	1100	1510	900	2060	100	400	400		1218	9218	64673	Y	N	Y	N
Christ Church Grand Rapids, MI	57567	25000	450	900	800	351	687	3410	150	150		1130	1752	9780	92347	N	Y	Y	N
TOTAL	184399	37832	1300	3490	4335	2581	2711	9657	400	725	2545	4372	3867	35975	258205				

MEMBERSHIP

MIDWESTERN

	Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation	Transfer of Letter	TOTAL INCREASE	Letter of Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship Attendance	Sunday P.M. Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School Attendance
Westminster Presbyterian Elgin, IL	106	49	60	4	6				9	7	16		3	3		6		111	49	6	71	61
Hanna City RP Hanna City, IL	32		9	3		3					2	2						35			22	
Cono Bible Presby. Walker, IA	63		23	4			4			1	4	5	1		3	4		75	70	50	75	
Bethel Presbyterian St. Louis, MO	30	14	24	1			1		2		2							25	10	7	20	
Westminster Presbyterian Chesterfield, MO	105		57	6	6		1	3	3		19	22						231	105	23	210	
Hazelwood RP St. Louis, MO	127	67	68	4	6		1	4	2	3	2	7	10			10		105	42		60	
Benton Park Fellowship St. Louis, MO (Mission)	23	15	13						6	7	10	23						30		30	10	
Covenant Presbyterian St. Louis, MO	463	218	269	16	20		3	9	9	7	11	27	48	4	1	7	60	364	195	78	303	265
Grace and Peace Fellowship St. Louis, MO	230	72	142	6			3	7	18	10	9	47	17		1	2	20	290		160		
Korean Presbyterian St. Louis, MO (1976)	38	8	23	2			1	1	1	6		7				9	9	28		5	6	
Olive Branch Presbyterian St. Louis, MO	38	6	21	3		6			1	1		2		1		1		50	10	8	30	33
Franklin RP (Mission) Union, MO	8	10	5	1			2						2			2		32		8	25	
Bible Presbyterian Merrill, WI	89		32	4	3	4	2		6		6			2		5	7	75	12	15	40	50
TOTAL	1498	475	781	60	91	17	13	35	65	39	68	182	83	11	2	26	122	1592	568	415	1012	83

FINANCES

MIDWESTERN

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
Westminster Presbyterian Elgin, IL	34057	5428	132	545	6642	120	976	4465	108	108	760			13856	53341	Y	Y	Y	Y
Hanna City RP																			
Hanna City, IL	27125	16081	450	276	500			600	225		127	4990		7169	50375	Y	N	Y	N
Limestone RP																			
Hanna City, IL	6000				200		100	50				812	3000	4162	10162	N	N	N	N
Cono Bible Presby. Walker, IA	7881	50	49	119	488		164	207	164	154	4819		1382	7546	15477	Y	Y	Y	N
Bethel Presbyterian St. Louis, MO	9355		276	220	1224	25	617	1525			50	165		4102	13457	Y	N	Y	N
Westminster Presbyterian Chesterfield, MO	63920		180	1044	2904	120	3060	3720	120	120	2520		300	14088	78008	Y	Y	Y	Y
Hazelwood RP																			
St. Louis, MO	31545	3600	130	751	1875		1422	2431	285	270	1225	638	180	9207	44352	Y	Y	Y	Y
Benton Park Fellowship St. Louis, MO (Mission)	500	4000													4500	N	N	N	N
Covenant Presbyterian St. Louis, MO	91599	20343	240	4434	20150	526	6169	15175	711		10800	15059	565	73335	185277	Y	Y	Y	N
Grace and Peace Fellowship St. Louis, MO	51211	992	613	175	2864	473		1045	175	175		11800		17320	69523	N	Y	Y	N
Korean Presbyterian St. Louis, MO	4413			50	50		50	70		10		160	100	490	4903	Y	N	N	N
Olive Branch Presbyterian St. Louis, MO	10253	370	240	83	373		272	539				325	242	2074	12697	N	N	N	N
Franklin RP (Mission)																			
Union, MO	3392						220				220	320		760	4152	N	N	N	N
Bible Presbyterian Merrill, WI	12000	4000		150	350		350	1500	50	50	100	500	500	3650	19650	Y	Y	Y	Y
TOTAL	353251	54864	2310	7847	37620	1264	13400	31327	1838	887	20621	34769	6269	157759	565874				

MEMBERSHIP

NEW JERSEY

	Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation	Transfer of Letter	TOTAL INCREASE	Letter of Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship Attendance	Sunday P.M. Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School Attendance
Calvary Presbyterian Bricktown, NJ	61	34	33	2		1	2		6		6		2	1		3		75	35	17	58	90
Evangelical Presbyterian Camden, NJ	75	14	53	7	4				2	1	3							84	46	20	93	90
Covenant Presbyterian Cherry Hill, NJ	288	40	88	9	6	8	3	5	2	17	6	25	20	1		4	25	232	103	15	145	80
Koinonia RP (Mission) Delran, NJ	24	10	12				3	2	2	7	9							40		15	45	
Seaside Bible Church (1975) Seaside Heights, NJ	27		12			2												30	12	10	20	
Evangelical Presbyterian Trenton, NJ	67	14	28	2	3			1		4	4		1			1	2	60	20	15	41	
Ventnor Presbyterian Ventnor, NJ	43	24	32	1	2	1												42	12	12	25	50
Evangelical Presbyterian Williamstown, NJ	34	12	15	2	2	2					2	2	2			2		36	22	10	45	98
TOTAL	619	148	273	23	17	14	6	10	12	29	6	49	25	2		5	32	599	250	114	1286	408

NORTHEAST

Covenant RP New Castle, New Brunswick	29	17	23	3						1	1							35	12	10	18	
Grace RP (Mission) Halifax, Nova Scotia	20	6	30	2					20		20							40	25	12		
Westminster Presbyterian Sydney Nova Scotia	64	33	55	4	3		1	2	4	1	5			1		1		100	60	30	20	75
Presby. Church of Coventry Coventry, CT	44	23	23	2		3		1	6	2	2	10						70	30	10	65	100

FINANCES

General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
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NEW JERSEY

Calvary Presbyterian Bricktown, NJ	29481	2000						2948	140	75				3163	34644	Y	Y	Y	Y
Evangelical Presbyterian Camden, NJ	26466		1248	418	1963	575	878	6020	72	86	180	4752	3226	19418	45884	Y	Y	Y	Y
Covenant Presbyterian Cherry Hill, NJ	62768		2130	1620	1500	2000	1000	9300	400	100	500	7854		26404	89172	Y	Y	Y	Y
Koinonia RP (Mission) Delran, NJ	9691	1010						120			120	100		340	11041	N	N	N	Y
Seaside Bible Church Seaside Heights, NJ	10882	57				7	5	207			15	79		313	11252	Y	Y	N	N
Evangelical Presbyterian Trenton, NJ	21323	5318	54			60		1592				145	770	2621	29262	Y	Y	Y	Y
Ventnor Presbyterian Ventnor, NJ	15471		375	230	130	75	259	979	60		10	320	620	3058	18529	Y	Y	Y	Y
Evangelical Presbyterian Williamstown, NJ	14283						65	382					950	1397	15680	Y	Y	Y	Y
TOTAL	190365	8385	3807	2268	3593	2717	2207	21341	672	261	825	13250	5566	56714	255464				

NORTHEAST

Covenant RP New Castle, New Brunswick	16962	4135	140	80	130	20	135	914	42			325	50	1836	22933	Y	Y	N	N
Grace RP (Mission) Halifax, Nova Scotia	9683							525				285		810	10493	N	N	N	Y
Westminster Presbyterian Sydney, Nova Scotia	32366							1100	75			14996	5254	21425	53791	N	N	N	N
Presby. Church of Coventry Coventry, CT	16540	7000					110		50	25				185	23725	N	N	N	N

MEMBERSHIP

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Presby. Ch. of Manchester Manchester, CT	56	19	27	5	2			1		2	1	3		2		2		59	15	7	45	
Hope Church Ballston Spa, NY	41	16	30	2		2		1	4			4				2	2	43	20	14	45	
Reformed Presbyterian Duanesburg, NY	92	39	41	4	4			1	7			7		9		12	21	85	15	12	60	80
Covenant Presbyterian Johnstown, NY	61	13	25	3											2		2	32	8	6	28	20
Westminster Presbyterian Newburgh, NY	91	29	65	6	2	3		2	6	1		7		1		1	2	84	25	15	44	23
Cove. of Grace Fel. Vestal, NY (Mission)	10	4	4	2						2	2	4		2			2	35	25	15	30	35
TOTAL	508	199	323	33	11	8	1	8	47	9	5	61	12	5		15	32	583	235	131	355	333

PACIFIC NORTHWEST

Glenmore RP																					
Calgary, Alberta	59	28	28	2	3		6	5	8	7	15	9	2	11	89	38	40	40			
Crestwood RP																					
Edmonton, Alberta	50	23	31	1	1	2		1	3	3			7	7	50	10	5	25			
Faith RP (Mission)																					
Vancouver, British Columbia		10	30												35	22	17				
Alderwood Presbyterian																					
Alderwood Manor, WA	53	22	52	3	6		1	3				2	2	45			40	100			
First RP																					
Bellingham, WA	51	3	37	4	1			1	4	4		8	8	50	20	6	27	25			
Westminster Evan. Presby.																					
Everett, WA	261	83	175	9	6	8	2	1	7	6	6	19	3	3	5	11	200	60	20	130	90
Covenant Presbyterian																					
Issaquah, WA	92	34	60	3	3		2	2	6	5	11	8	13	21	84	24	23	48			

FINANCES

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Preby. Ch. of Manchester Manchester, CT	26703							420						1340	28043	Y	N	Y	N
Hope Church Ballston Spa, NY	12029		240	240	240		240	480	25	25		365		1855	13884	Y	Y	Y	N
Reformed Presbyterian Duanesburg, NY	29186	85683		308	322	179	733	2627	276		275	46	283	5050	119919	Y	Y	Y	Y
Covenant Presbyterian Johnstown, NY	16010	1562				45	50	1580	100	50		231	145	2201	19773	Y	Y	Y	N
Westminster Presbyterian Newburgh, NY	16134	7386	300	300	800		240	380	100	50		600	1380	4150	27670	Y	Y	Y	N
Cove. of Grace Fel. Vestal, NY (Mission)	9876	600	110	110	115	110	230	240						915	11391	N	N	N	N
TOTAL	185489	106366	790	1038	1607	354	1738	8266	668	150	275	16848	7112	39767	331622				

PACIFIC NORTHWEST

Glenmore RP Calgary, Alberta	40969	200			2325		2975	4319	60	60	350	5169	3209	18467	59636	N	Y	Y	Y
Crestwood RP Edmonton, Alberta	21229	5600			300	207	400	1980	60	60	780	1635	2381	7803	34632	Y	Y	Y	Y
Faith RP (Mission) Vancouver, British Columbia	15977						121	232		200		1200		1753	17730	N	N	Y	Y
Alderwood Presbyterian Alderwood Manor, WA	18037	329					216	847				1200	865	3128	21494	N	N	N	N
First RP Bellingham, WA	20000			135			298	794		180				1407	21407	N	N	Y	Y
Westminster Evan. Presby. Everett, WA	36525			1020	1120		1719	4855	180	430		6989	320	16630	53155	Y	Y	Y	Y
Covenant Presbyterian Issaquah, WA	25485	4511	60	273	393		55	396	60	264	500	828	261	3090	33086	Y	N	Y	Y

MEMBERSHIP

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Liberty Bay Pres. Poulsbo, WA (Mission)																		75	30	20	54	
First Evangelical Presby. Seattle, WA	147	29	92	7	4		1	2	9	6	6	21	1			1	1	127	73	65	73	79
Highline RP Seattle, WA	40	12	17	3	2		3	1	1	2	2	5						67	30	26	45	75
Faith Evangelical Presby. Tacoma, WA	122	10	78	3	3		2	6	16		2	18		2		92	94	65	30	16	40	60
TOTAL	875	254	800	35	29	10	17	22	54	14	28	96	31	5		119	155	887	337	238	522	429

PHILADELPHIA

Reformed Presbyterian Boothwyn, PA	215	74	165	7	5	11	4	4	11		11		10	3		13		174	45	35	147	98
Covenant Presby., Concord Glen Mills, PA	58	15	30	3	3	1			3	3	4	10	3			1	4	53	26	12	40	65
New Covenant Fellowship Harrisburg, PA	62	35	39	4	2			1	9	10		19						78		12	68	
Beechwood RP Havertown, PA	50	18	20	2		1		2		3		3						35	20	9	30	65
Reformed Presbyterian King of Prussia, PA	47	21	26	1	2	5		3	11		11		4			4		53	15	10	20	
Westminster Presbyterian Lancaster, PA	277	84	148	12	12		6		1	22	1	24	9	2		2	13	309	77	50	197	98
Lansdale Presbyterian Lansdale, PA	139	61	62	7	5	1		3	22		3	25	6			6		155	30	20	87	97
Evangelical Presbyterian Levittown, PA	160	31	86	3	6		6	3	8	2	10		6	1		3	10	180	90	35	160	80

FINANCES

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Liberty Bay Pres. Poulsbo, WA (Mission)	50000													50000		N	N	N	N
First Evangelical Presby. Seattle, WA	28520	18202	90	720	1728	120	2120	8370	220	7808		2100	2085	25361	72083	Y	Y	Y	Y
Highline RP Seattle, WA	19500						54	480	60	60				654	20154	N	N	N	N
Faith Evangelical Presby. Tacoma, WA	42772				80		360	292	80	350			380	1544	44316	N	N	Y	Y
TOTAL	319014	28842	150	2148	4946	327	8318	22565	720	9412	1630	12830	9501	79837	427693				

PHILADELPHIA

Reformed Presbyterian Boothwyn, PA	32158	2600	940		670		127	4170			800	2575	5845	15127	49885	Y	Y	Y	Y
Covenant Presby., Concord Glen Mills, PA	20292						1250	1332				2780		5362	25654	N	N	N	N
New Covenant Fellowship Harrisburg, PA	20991	693	150	200	230	45	294	4034	50	20	275	885	363	6546	28230	Y	Y	Y	N
Beechwood RP Havertown, PA	12186	6030	60	145	145	140	319	2338			60	1471	450	5128	23344	N	Y	N	Y
Reformed Presbyterian King of Prussia, PA	25900											758		758	26658	Y	Y	Y	
Westminster Presbyterian Lancaster, PA	68894	38064	100	2150	2750	4682	7091	21458	300	1900	880	4044		45354	152312	N	Y	Y	N
Lansdale Presbyterian Lansdale, PA	36462	1500	450	540	880	405	720	5415	105	15	9780	4500	1200	23990	61952	N	Y	Y	Y
Evangelical Presbyterian Levittown, PA	47640	206	500	669	3120	857	4020	8666	150	50	408	9708	420	28568	76414	Y	Y	Y	Y

MEMBERSHIP

	Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation	Transfer of Letter	TOTAL INCREASE	Letter of Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship Attendance	Sunday P.M. Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School Attendance
Calvary Presbyterian Media, PA	105	11	65	5	2	4		1										70	16	12	45	60
Christ RP																						
Oreland, PA	122	59	74	7	6			7	2	20	12	34	1		1	1	3	153	87	72	112	53
Third RP																						
Philadelphia, PA	172	50	106	7	1			9	2				11			9	22	150	55	20	100	100
Fifth RP																						
Philadelphia, PA	66	3		3	1	5								2		1	3	25			30	
Hope Fellowship RP																						
Philadelphia, PA (Mission)																		20		6		
Faith RP																						
Quarryville, PA	106	39	45	6		5	1	4			3	3		3		3		130	70	60	175	35
Calvary Presbyterian (1976)																						
Warminster, PA	48	12	22	5	2						6	6		1		11	12	69	26	6	60	
Reformed Presbyterian																						
West Chester, PA	132	17	69	5	5		1	7	1	4	5		2			2	4	150	45	20	100	81
Calvary Presbyterian																						
Willow Grove, PA	561	353	222	11	11	11	4	8	13	7	8	28	9	7		16		350	80	60	211	185
TOTAL	2320	883	1179	88	63	54	16	51	81	71	37	189	61	19	1	30	113	2154	682	439	1582	1017

PITTSBURGH

Reformed Presby. (Mission)																		18		8	4	
Kitchener, Ontario																						
Faith Presbyterian (Mission)																						
Oakland, MD	13	17	8				3	1	2	10	1	13		1		1		25	14	15	25	
The Trinity Presby.																						
Columbus, OH	28	2	15	2	3					1	2	3				1	1	27	9	7	13	

FINANCES

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
Calvary Presbyterian Media, PA	34882	2200		240	165		285	1435		25	130	343	970	3593	40675	Y	Y	Y	Y
Christ RP Oreland, PA	33580	11623	90	340	240		332	2833			320	6017	968	11140	56343	N	Y	Y	N
Third RP Philadelphia, PA	26851		200		300		625	3750		350	1100	300	350	6975	33826	N	Y	Y	Y
Fifth RP Philadelphia, PA	8848	6125					20	1620	75	25		141	410	2291	17264	N	N	N	N
Hope Fellowship RP Philadelphia, PA (Mission)	2733					270			270			540	3273			N	N	N	N
Faith RP Quarryville, PA	31029	33190		3067	2720	415	1260	8565	600	865	765	2670	1070	21997	86216	Y	Y	Y	N
Calvary Presbyterian Warminster, PA	21274		190				22	684						1096	22370	N	Y	Y	N
Reformed Presbyterian West Chester, PA	34200					1200	100	2500	25	25		3200	12170	19210	53410	N	N	N	N
Calvary Presbyterian Willow Grove, PA	91585	47536	2520	1800	1320	330	1800	11660			4380	11680	540	36030	175151	Y	N	N	N
TOTAL	549505	149767	5200	9151	12540	8074	18265	80730	1305	3275	19168	51072	24756	233705	932977				

PITTSBURGH

Reformed Presby. (Mission) Kitchener, Ontario	7226							593					173	766	7992				
Faith Presbyterian (Mission) Oakland, MD	4160	1044					40	235				275	570	1120	5324	Y	N	Y	N
The Trinity Presby. Columbus, OH	14097														14097	N	Y	N	Y

MEMBERSHIP

The Church of the Cove. Cincinnati, OH	48	24	26	5			1	4	2	20	22	4		1	5	65	20	55				
Immanuel Presbyterian Poland, OH	194	35	88	6	8	8	3	2	8		3	11	5	3	8	95	25	10	45	95		
Robinwood RP Youngstown, OH	95	13	46	4	5			1			2	2		1		80	35	12	55	80		
Chapel RP Beaver, PA	90	45	51	3	1	3			1		1		1	1	2	4	40	10	8	36	45	
Christ Presbyterian Beaver Falls, PA	68	25	32	3	3	1	4	4	5	3	8		1		1		80	40	15	50	75	
Darlington RP Darlington, PA	98	10	38	4		5		1	2	2	4		1	1	2		59	6	6	35	20	
View Crest RP Eighty Four, PA	67	38	43	1					5		5		2	1	3		65	35	5	40	80	
Bible Presbyterian (1976) Enon Valley, PA	114	17	72	6	0	1		2	2	1	3		1		1		97	22	8	81	42	
Rocky Springs RP Harrisville, PA	41	34	28	4				2						1	1	2	58	32	20	45	30	
Fairview RP Industry, PA	101	38	55	4		6	5	10	9	2	2	13		1	2	3	80	25	10	70	110	
Reformed Presbyterian Kittanning, PA	71	21	28	4	4		3	1	3	4	7			2	9	11	60	15	7	50	70	
Maranatha RP Murrysville, PA	80	34	36	3	3			2	3	4	3	10	2	1	2	5	99	33	8	59	40	
Christ RP New Castle, PA	37	3	21	2						2	2				8	8	30	7	5	18		
Calvin Presbyterian North Huntingdon, PA	84	24	36	3	4			1	1	4	5			1	2	3	61	14	35	40	45	
First RP Pittsburgh, PA	368	95	209	9	12	9		8	6	8	5	19	8	2	21	31	221	89	70	145	180	
TOTAL	1597	475	832	63	44	36	16	39	49	61	18	128	24	17	1	48	89	1260	411	269	866	912

FINANCES

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
The Church of the Cove. Cincinnati, OH	25477	2320					685	805	48	24		2208		3124	30921	N	Y	Y	Y
Immanuel Presbyterian Poland, OH	43972			120	120		120	2760		60		960	1200	5340	49312	Y	Y	Y	Y
Robinwood RP Youngstown, OH	22488		165	50	451	80	40	2726		25		1185		4724	27212	Y	Y	Y	Y
Chapel RP Beaver, PA	7790	710					696	1865				1020	405	3986	12486	Y	Y	Y	Y
Christ Presbyterian Beaver Falls, PA	25453		120	300	300	108	540	2350	96	288	352	36		4490	29943	N	Y	Y	N
Darlington RP Darlington, PA	12783	2296				214		1100			107		295	1714	16793	Y	Y	Y	Y
View Crest RP Eighty Four, PA	16000	500		360	660	420	360	1800	175	625		100		4500	21000	Y	Y	N	Y
Bible Presbyterian Enon Valley, PA	16281	1188		523	523	403	350	1558		20	423	90		3891	21360				
Rocky Springs RP Harrisville, PA	13647	508	122	185	757		308	367	62	87	72		300	2260	16415	N	Y	Y	Y
Fairview RP Industry, PA	17495	2062	120	770	432	432	324	3920	180	60	173	1427	665	8504	28061	Y	Y	Y	Y
Reformed Presbyterian Kittaning, PA	17175	632												4433	22240	N	Y	Y	Y
Maranatha RP Murrysville, PA	18706	16404		150			401	2025		575		2050		5201	40311	N	Y	Y	Y
Christ RP New Castle, PA	8814		100	100	490		100			100		142	746	1778	10592	N	N	Y	N
Calvin Presbyterian North Huntingdon, PA	17300	3390	120	482	744	323	418	3708		280		85		6160	26850	Y	Y	Y	Y
First RP Pittsburgh, PA	109453	1574		2385	4225	626	2186	10622	397	1254	525	3808		26028	137055	N	Y	Y	Y
TOTAL	398317	32628	747	5425	8702	2606	6568	36434	958	3399	1652	13386	4354	88019	518964				

MEMBERSHIP

ROCKY MOUNTAIN

	Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation	Transfer of Letter	TOTAL INCREASE	Letter of Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship Attendance	Sunday P.M. Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School Attendance
Hope RP (Mission) Tempe, AZ	12	6	17								3 3		4			4		28	14	9	17	11
Evangelical Presbyterian Colorado Springs, CO	243	89	125	7	7		4		7	1	3 11		13		44	57		260	105	82	191	378
Village Seven Presby. Colorado Springs, CO	374	212	184	7	20		3	7	19	14	3 36		18			18		387	103			267
Trinity RP (Mission) Montrose, CO	15	22	9	1			1		1	5	9 15							40		12	35	
Covenant RP Wheat Ridge, CO	83	31	51	2	1	3	3	4	6	4	7 17					5 5		94	43	29	70	92
Trinity Presbyterian Kearney, NB	65	19	38	4	4			2						1		1						
Westminster Presbyterian Alamogordo, NM	119	10	47	5	6	2	1	3	6	2	2 10		4			4		110	59	52	64	32
University Presbyterian (1976) Las Cruces, NM	114	40	30	5	5					9	4 13		2	1		3		175	50	20	80	90
Covenant Presbyterian Lander, WY	40	16	16	3			3			2	2		1			1		56	10	5	28	108
TOTAL	1065	445	517	34	43	5	7	24	39	37	31 107		42	2		49 93		1150	384	209	752	711

SOUTHEAST

Second Street Presbyterian Albemarle, NC	264	38	122	8	8		2	10	3	3	6		1	3		4		190	75	25	99	80
Faith Presbyterian Charlotte, NC	146	20	56	7	4		3	2	4		4		4	3		7		100	50	8	90	90

FINANCES

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	*Manse Provided	Pension Plan	Hospitalization	Social Security
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ROCKY MOUNTAIN

Hope RP (Mission) Tempe, AZ	14033							45		27		324		396	14429	N	N	Y	N	
Evangelical Presbyterian Colorado Springs, CO	57654			644	3016			2200	7592	250	750	2500		564	23082	80736	N	N	Y	Y
Village Seven Presby. Colorado Springs, CO	121843	5752			160	1000		480	637	325	75		1000		4576	132171	Y	Y	Y	Y
Trinity RP (Mission) Montrose, CO	6910							30					2276		2306	9216	N	N	Y	Y
Covenant RP Wheat Ridge, CO	25938		100	240	330	80	267	840	60	426	735	1893		4982	30920	N	Y	Y	Y	
Trinity Presbyterian Kearney, NB	20267	1200	295	650	1969		387	1830	120	64	300	254		5869	27336	Y	Y	Y	Y	
Westminster Presbyterian Alamagordo, NM	24282	3500	109	583	583	109	583	583	109	546		437		3642	31424	Y	Y	Y	N	
University Presbyterian (1976) Las Cruces, NM	27433													14581	42014	Y	N	Y	Y	
Covenant Presbyterian Lander, WY	17719	3752												1937	23408	N	Y	Y	N	
TOTAL	316079	14204	504	2117	6058	1189	3947	11527	864	1888	3535	6184	564	61371	391654					

SOUTHEAST

Second Street Presbyterian Albemarle, NC	43672	11600		185	485		190	2476	120	70		180		3706	58978	Y	N	Y	Y
Faith Presbyterian Charlotte, NC	32132	452		629	729		993	7549	100	140	120	1297	2183	13738	46322	Y	Y	Y	Y

MEMBERSHIP

	Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation	Transfer of Letter	TOTAL INCREASE	Letter of Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship Attendance	Sunday P.M. Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School Attendance
Westminster Presbyterian (1976)																						
Concord, NC	71	7	34	4	2		3							1		1		32			20	80
Lednum St. Presbyterian Durham, NC	38	7	27	4	2		1			2	2		2			2		31	18	11	15	
Meadowview RP Lexington, NC	133	13	48	7	7		2						1			1		108	53	32	79	107
Trinity Presbyterian Wilmington, NC	29	8	14	2	2		1						2	1		12 15		45	26	11	33	35
First RP Anderson, SC	130	33	59	6	6		3			3	1 4		7	1		20 28		90	20	15	85	50
Church Creek Presby. Charleston, SC	62	12	16	2	2		2 2		6	15	21			1		4 5		120	50	20	55	
Faith RP (Mission) Florence, SC	5	1	4						2	1	2 5							22	11	9	15	
Augusta St. Presbyterian Greenville, SC	205	5	120	6	6		2			2	2 4		14	2		3 19		85	50	14	72	50
Mitchell Rd. Presbyterian Greenville, SC	604	167	280	9	9		12		31		48 79		14	1		16 31		446	265	148	445	184
Shannon Forest Presby. Greenville, SC	393	77	160	8	8		17 11		27	38	11 76		19	2	1	20		372	155	80	230	125
Faith Presbyterian Myrtle Beach, SC	61	8	33	1	2		3		2	3	5		3			14 17		110	60	40	60	75
Trinity Presbyterian Spartanburg, SC	70	23	29	4	4		1 1		3		1 1		2	1		3		75	50	35	54	50
TOTAL	2217	419	1002	68	62		25 53		78	67	65 210		69	16	1	69 153		1828	883	437	1352	926

FINANCES

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
Westminster Presbyterian Concord, NC	5819	7892						562						562	14273	N	N	N	N
Lednum St. Presbyterian Durham, NC	7901	790					26	566				60		652	9343	Y	N	Y	N
Meadowview RP Lexington, NC	24588			600	1144	200	933	6676	130	125		778		10585	35173	Y	Y	Y	Y
Trinity Presbyterian Wilmington, NC	25734			222	555		832	694	55	200				2558	28292	N	Y	Y	Y
First RP Anderson, SC	24230	13481		363	242	242	363	1069	242	363		242	413	3542	41253	N	N	Y	N
Church Creek Presby. Charleston, SC	29029	46835												10847	86711	Y	Y	Y	N
Faith RP (Mission) Florence, SC	8023	5					100							100	8128	N	N	N	N
Augusta St. Presbyterian Greenville, SC	35261				120	90	11	3184			120	2792	3853	10170	45432	Y	N	Y	Y
Mitchell Rd. Presbyterian Greenville, SC	190752	47454	480	2770	4597	505	400	15761	540	1810	7057	20604	3522	58047	296253	N	Y	Y	N
Shannon Forest Presby. Greenville, SC	131601	5984		2200	13072		2650	29388	285	850	13045	15760	553	77297	214882	N	Y	Y	Y
Faith Presbyterian Myrtle Beach, SC	29910			804	804		282	1404	75	150		2276		5795	35705	Y	N	Y	N
Trinity Presbyterian Spartanburg, SC	24045	48572			25		27	3915				400	4460	8827	81444	N	Y	Y	N
TOTAL	612697	183065	480	7773	21773	1037	6907	73244	1547	3708	20342	44389	14984	206426	1002189				

MEMBERSHIP

SOUTHERN

MEMBERSHIP												SOUTHERN											
Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation	Transfer of Letter	TOTAL INCREASE	Letter of Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship Attendance	Sunday P.M. Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School Attendance		
Covenant Presbyterian Auburn, AL	79	12	40	3	3		2			26	26	2				2	200	60	15	72			
Providence Presbyterian (1976) Birmingham, AL	24	7	14	2			2	3	5	8			1	1		2	41	12	8	29			
Reformed Presbyterian Huntsville, AL	130	44	47	6	6	1	2	5	8	13						27	150	90	50	87			
Reformed Presbyterian Kenner, LA	32	8	15	2	3		1	1		1		2				2	40	15	10	35			
Ryder Memorial Presby. Bluff City, TN	65	1	35	2		1			4	4							76	23	17	78	120		
New City Fellowship Chattanooga, TN	56	8	18	2	5	4	2	14		13	27	1				1	90	60	50	65	60		
Reformed Presbyterian Lookout Mountain, TN	205	83	94	5	8		9	9	7	11	29	27	1		1	29	320	300	80	130	260		
Reformed Presbyterian Nashville, TN	31	25	18	2	1		2	1	12	13		2				2	39	28					
First RP Memphis, TN	146	34	84	7	6	2	2		21	21			2			2	106	56	22	63			
TOTAL	768	222	365	31	32	3	5	22	33	57	50	142	34	4	1	1	67	1062	644	252	559	440	

SOUTHWEST

First Presbyterian Minco, OK	78	17	50	5	2					2	2	5	2			7	39	24	23	35	
RP (Mission) Norman, OK	3	7	2					1				3		1		4	25	20	5	20	

FINANCES

SOUTHERN

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
Covenant Presbyterian Auburn, AL	29416			250	50		150	50				2178		2678	32094	N	N	Y	N
Providence Presbyterian Birmingham, AL	1492													684	2176	N	Y	N	N
Reformed Presbyterian Huntsville, AL	54600		164	622	677		1023	2299	210		3910	210		9120	63720	Y	Y	Y	Y
Reformed Presbyterian Kenner, LA	17606	2097		35	335		90	147		50		308		955	20658	N	N	Y	N
Ryder Memorial Presby. Bluff City, TN	6097	330	25	50	50	199	120	460	50	25	422	160	738	2299	8726	N	N	N	N
New City Fellowship Chattanooga, TN	12937	3502	25	1035	375	140	25	220	5	5	2396	2866		7092	23531	N	N	Y	Y
Reformed Presbyterian Lookout Mountain, TN	38448	2905	360	2810	1920	300	1803	9239	240	120	2903	8005	1673	29372	70725	N	Y	Y	N
Reformed Presbyterian Nashville, TN	13239			40			73	60			200	552		925	14164	N	N	Y	Y
First RP Memphis, TN	45044	587	156	1038	1985	355	1226	5730	120	24	500	890	1875	13900	59531	Y	Y	Y	N
TOTAL	218879	9421	730	5880	5392	994	4510	18205	625	224	10331	15169	4286	67025	295325				

SOUTHWEST

First Presbyterian Minco, OK	11228	1006		440	425		469	420		120		1771	794	4439	16673	Y	Y	Y	N
RP (Mission) Norman, OK	5940						30	140					50	220	6160	N	N	N	N

MEMBERSHIP

MEMBERSHIP																						
Heritage RP	Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation	Transfer of Letter	TOTAL INCREASE	Letter of Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship Attendance	Sunday P.M. Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School Attendance
Oklahoma City, OK			20	3														40				
Calvary Presbyterian Stillwell, OK	33	2	17	3	1													32	26	15	32	200
Christ Presbyterian Tulsa, OK	127	38	78	4	3			5		11	6	17		1	2	1	11	15	133	119	72	97
Westminster Presbyterian Bedford, TX	38	13	21	2	1				2	2	3	7		1		1		41	14	10	22	
Town North Presbyterian Richardson, TX	44	37	22	3	3			2		2	3	5		4		1	5	60	20	8	40	41
Westminster Presbyterian Gainesville, TX	253		95	8	7		5	3	5	14	19		1	5		11	17	209	110	94	90	72
TOTAL	576	114	305	28	17		5	11	7	31	12	50	14	10	2	23	49	579	353	183	329	470

FINANCES

	General Operating Receipts	Capital Improvement Receipts	CTI	Covenant College	Covenant Seminary	Board of Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other U.S.A. or Canadian Ministries	Other Foreign Ministries	Total Benevolent Receipts	TOTAL RECEIPTS	Manse Provided	Pension Plan	Hospitalization	Social Security
Heritage RP Oklahoma City, OK	5400	1300						25						25	6725	N	N	N	N
Calvary Presbyterian Stilwell, OK	1835	139				3000		155		660		262		4077	6051	N	N	N	N
Christ Presbyterian Tulsa, OK	64318	8630	450	650	650	550	650	2660		170		2090		7870	80818	N	N	N	N
Westminster Presbyterian Bedford, TX	8661	816					48	236		120				404	9881	N	Y	Y	N
Town North Presbyterian Richardson, TX	31957	7575	120	1120	2295	60	510	1535	42	120		1250		7052	46584	Y	Y	Y	Y
Westminster Presbyterian Gainesville, TX	40906	1184	240	1130	3355	300	2962	5787		1643	784	13890		30091	72181				
TOTAL	170245	20650	810	3340	6725	3910	4869	10958	42	2833	784	19263	844	54178	245073				

MEMBERSHIP

TOTALS BY PRESBYTERY

	Ministers	Churches	Missions	Communicant Members	Covenant Children	Number of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation	Transfer of Letter	TOTAL INCREASE	Letter of Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship Attendance	Sunday P.M. Worship Attendance	Midweek Meeting Attendance	Sunday School Attendance	Vacation Bible School Attendance
California	21	7	0	719	352	278	22	32	2	13	31	22	12	14	48	8	3	1	1	13	661	262	287	453	414
Delmarva	49	20	3	4370	1493	2160	117	119	35	43	84	230	267	94	534	79	23	1	98	196	4240	1648	518	2756	1455
Florida	18	9	0	1027	333	568	42	30	3	9	15	58	25	23	106	40	9	1	34	84	1131	467	191	733	810
Great Plains	7	3	0	138	21	66	8	4		2	2	2	7	1	10		2	1		3	106	46	31	75	20
Illiana	19	7	3	653	123	353	20	2	21	4	15	36	23	7	66	15	9		1	25	613	186	127	462	198
Mich.-N. Ind.	10	4	1	412	200	227	13	19	8	5	14	20	64	6	90	10	4	1	6	21	531	194	20	275	227
Midwestern	50	12	2	1498	475	781	60	91	17	13	35	65	39	68	182	83	11	2	26	122	1592	568	415	1012	83
New Jersey	17	7	1	619	148	273	23	17	14	6	10	12	29	6	49	25	2		5	32	599	250	114	1286	408
Northeast	25	8	2	508	199	323	33	11	8	1	8	47	9	5	61	12	5		15	32	583	235	131	355	333
Pacific NW	20	9	2	875	254	600	35	29	10	17	22	54	14	28	96	31	5		119	155	887	337	238	522	429
Philadelphia	40	16	1	2320	893	1179	88	63	54	16	51	81	71	37	189	61	19	1	30	113	2154	682	439	1582	1017
Pittsburgh	24	15	2	1597	475	832	63	44	36	16	39	49	61	18	128	24	17	1	48	89	1260	411	269	866	912
Rocky Mtn.	18	7	2	1065	445	517	34	43	5	7	24	39	37	31	107	42	2		49	93	1150	384	209	752	711
Southeast	25	13	1	2211	419	1002	68	62		25	53	78	67	65	210	69	16	1	69	153	1826	883	437	1352	926
Southern	28	9	0	768	222	365	31	32	3	5	22	33	57	50	142	34	4	1	1	67	1062	644	252	559	440
Southwest	14	7	1	576	114	305	28	17		5	11	7	31	12	50	14	10	2	23	49	579	333	183	329	410
TOTALS	385	154	21	19356	6156	9829	685	575	216	180	436	833	811	465	2068	549	140	12	525	1247	18974	7530	3861	13369	8793

FINANCES

General Operating
Receipts

Capital Improvement
Receipts

CTI

Covenant College

Covenant Seminary

Board of
Home Ministries

National Presbyterian
Missions

World Presbyterian
Missions

General Synod

Presbytery

Other Christian
Schools

Other U.S.A. or
Canadian Ministries

Other Foreign
Ministries

Total Benevolent
Receipts

TOTAL RECEIPTS

TOTALS BY PRESBYTERY

California	345296	38622	10920	1578	4278	5600	803	8373	120			2823	7343	41838	425756
Delmarva	1037682	487729	5609	16158	20568	2432	15829	129517	3105	2597	6143	63666	15429	290631	1816042
Florida	296826	29130	315	3442	5580	893	4825	19432	625	915	3659	8425	20442	71985	397941
Great Plains	24543	42084		35	715		315	1847	52			535	100	3598	70225
Illiana	161509	10886	1268	2523	3965	741	3949	6186	533	5605	861	2495	3704	32261	204656
Mich.-N. Ind.	184399	37832	1300	3490	4335	2581	2711	9657	400	725	2545	4372	3867	35975	258206
Midwestern	353251	54864	2310	7847	37620	1264	13400	31327	1838	887	20621	34789	6269	157759	565874
New Jersey	190365	8385	3807	2268	3593	2717	2207	21341	672	261	825	13250	5586	56714	255464
Northeast	185489	106366	790	1038	1607	354	1738	8266	668	150	275	16848	7112	39767	331622
Pacific NW	319014	28842	150	2148	4946	327	8318	22565	720	9412	1630	12830	9501	79837	427693
Philadelphia	549505	149767	5200	9151	12540	8074	18265	80730	1305	3275	19168	51072	24756	233705	932977
Pittsburgh	398317	32628	747	5425	8702	2606	6568	36434	958	3398	1652	13386	4354	88019	518964
Rocky Mtn.	316079	14204	504	2117	6058	1189	3947	11527	864	1888	3535	6184	564	61371	391654
Southeast	612697	183065	480	7773	21773	1037	6807	73244	1547	3708	20342	44389	14984	206426	1002189
Southern	218879	9421	730	5880	5392	984	4510	18205	625	224	10331	15189	4286	67025	295325
Southwest	170245	20650	810	3340	6725	3910	4689	10958	42	2833	784	19263	844	54178	245073
TOTAL	5364096	1254475	34940	74213	148377	34719	98861	489609	14074	35878	92371	309476	129121	1521089	8139660

COMPARATIVE STATISTICS

	1968	1970	1972	1974	1976	1977
1. Number of Churches	121	128	142	150	152	154
2. Number of Mission Churches	9	8	8	10	16	21
3. Number of Ministers	285	319	332	354	369	385
4. Number of Communicants	12,960	14,026	15,892	17,318	18,836	19,356
5. Number of Covenant Children	3,538	3,755	4,589	5,569	5,412	6,092
6. Total Membership	16,783	18,100	20,812	23,241	24,617	25,833
7. Total Giving	\$2,412,860	\$3,303,137	\$4,250,370	\$5,553,293	\$7,490,305	\$8,139,660
8. Percent for General Budget	79.3%	60.0%	61.9%	58.1%	63.7%	65.9%
9. Percent for Capital Expenditures		19.5%	18.6%	23.8%	16.4%	15.4%
10. Percent for Benevolences	20.7%	20.3%	19.0%	18.0%	18.8%	18.7%
11. Per Capita Giving (Communicants)	\$211.67	\$248.43	\$267.45	\$323.47	\$397.66	\$412.32
12. Per Capita Giving (Total Membership)	\$143.77	\$183.04	\$204.23	\$240.85	\$304.27	\$315.09
13. Per Capita Personal Income (USA)	\$3,422.00	\$3,945.00	\$4,513.00	\$5,443.00	\$6,369.00	\$6,772.00
14. Percent: RP Giving/ Personal Income	4.20%	4.64%	4.53%	4.42%	4.78%	4.65%

OFFICERS OF THE 156th GENERAL SYNOD

- Moderator:** Dr. David C. Jones
12256 Conway Rd.
St. Louis, MO 63141
- Stated Clerk:** The Rev. Paul R. Gilchrist, Ph.D.
107 Hardy Rd.
Lookout Mountain, TN 37350
- Treasurer:** Dr. Charles W. Donaldson
211 Red Riding Hood Tr.
Lookout Mountain, TN 37350
- Vice Moderator:** Rev. Werner G. Mietling
- Assistant Clerk:** Rev. William R. Wolfgang
- Archivist:** Dr. J. Barton Payne
- Asst. Archivist:** Rev. Albert F. Moginot
Covenant Theological Seminary
12330 Conway Rd.
St. Louis, MO 63141

**INTERNAL REVENUE NUMBER FOR THE
REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD**
23-6399328

**Attorney for the
Board of Trustees
of General Synod** Mr. Donald A. Semisch
408 N. Easton Rd.
Willow Grove, PA 19090
Phone: (215) 659-7680

PLEASE ADDRESS OFFICIAL CORRESPONDENCE TO:

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

SYNOD AGENCIES

BOARD OF HOME MINISTRIES, P.O. Box 6422, Grand Rapids, MI 49506. Mr. Earl W. Witmer, Executive Director. Phone (616) 458-0163. Home: (616) 241-2752.

CHRISTIAN TRAINING INC., Box 505, Coventry, CT 06238. Rev. Robert E. Edmiston, Executive Director. Phone (203) 742-7391.

COVENANT COLLEGE, Lookout Mountain, TN 37350. Dr. Martin Essenburg, President. Phone (404) 820-1560.

COVENANT THEOLOGICAL SEMINARY, 12330 Conway Rd., St. Louis, MO 63141. Dr. William S. Barker, President. Phone (314) 434-4044.

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NATIONAL PRESBYTERIAN MISSIONS, 12330 Conway Rd., St. Louis, MO 63141. Rev. Donald J. MacNair, Executive Director. Phone (314) 878-7177.

PENSION FUND, Mr. Gordon D. Shaw, Treasurer, 12330 Conway Rd., St. Louis, MO 63141. Phone (314) 434-4044.

REFORMED PRESBYTERIAN FOUNDATION, 12330 Conway Rd., St. Louis, MO 63141. Phone (314) 434-5883.

WOMEN'S SYNODICAL SOCIETY, Mrs. Charles B. Holliday, President, 141 Crescent Hills Rd., Pittsburgh, PA 15235. Audiovisuals: Mrs. Wilber B. Wallis, 18 Winslow Ln., St. Louis, MO 63131.

WORLD PRESBYTERIAN MISSIONS, 901 N. Broom St., Wilmington, DE 19806. Rev. Nelson K. Malkus, Executive Secretary. Phone (302) 652-3204.

MEMBERS OF AGENCIES

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CLASS OF 1980

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John DeBardeleben (Chairman), Allen Crumbaker, Wyatt George, Malcolm Brown, Henry Stevens, Stephen Smallman

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Special Committee on Utilization of Laymen

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 Reed, Rev. Gordon [PCA, CTS], Box 565, Rosman, NC 28772
 Rundle, Floyd M. [WPM], Rt. 6, Box 95, Lynchburg, VA 24502
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Scott, McGregor [Lamb Fund], RD 2, Box 20, Quarryville, PA 17566

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Shaw, Gordon D. [NPM, Min.Wel.&Ben., Pensions], 911 Clayworth Dr., Ballwin, MO 63011

Shaw, Mrs. Jean [Laymen], 911 Clayworth Dr., Ballwin, MO 63011

Sherman, T. Randolph [NPM], 6800 Dorsey Ln., Woodbine, MD 21797

Shoemaker, Dr. William A. [CC], 3905 LaVaine Ct., Annadale, VA 22003

Simpson, Raese V. [CTS], 8600 Delmar Park, #1, St. Louis, MO 63124

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Van Voorhis, John H. [Jud.Com.], 1653 Whitehouse Rd., Maple Glen, PA 19002

Vierling, Henry F. H. [WPM], 8958 St. Andrews Dr., Seminole, FL 33542

Watkins, Roger [Trust.], 314 Capitol Tr., Newark, DE 19711

Whitlock, Dr. Luder [PCA, CC], c/o Reformed Theological Seminary, 5422 Clinton Blvd., Jackson, MS 39209

Wilkins, Capt. James R. Jr. [CTS], P.O. Box 1073, Vero Beach, FL 32082

Williamson, W. Jack [PCA, CC] Attorney at Law, P.O. Box 467, Greenville, AL 36037

Witmer, Earl W. [CC], 1330 Benjamin Ave. SE, Grand Rapids, MI 49506

PRESBYTERIES, CHURCHES, MINISTERS AND CLERKS OF SESSIONS

(Italicized names are members of presbytery)

CALIFORNIA PRESBYTERY

California, Nevada

MODERATOR: *Rev. Paul A. Doepke*

STATED CLERK: *Rev. W. E. Lyons*

Calabasas Presbyterian Church

A. E. Wright School, 4029 Las Virgenes Rd., Calabasas, CA 91302

(No mail)

Rev. James Singleton (Beverly)

30666 Passageway Pl., Agoura, CA 91301

(213) 889-8450

Clerk of Session: Neil Adams

5594 Jed Smith Rd., Hidden Hills, CA 91302

(213) 888-7591

Immanuel Reformed Presbyterian Church

7401 Jordan, Canoga Park, CA 91304 (No mail)

Rev. Benjamin R. Short (Elizabeth)

19859 Kittredge, Canoga Park, CA 91306

(213) 883-8199

Clerk of Session: Brent N. Smith

5351 Woodlake, Woodland Hills, CA 91367

(213) 347-2126

11:00 A.M. 7:00 P.M.

Covenant Evangelical Presbyterian Church

10209 DeSoto Ave., Chatsworth, CA 91311

(213) 341-2343

Rev. Paul A. Doepke (Donna)

1978 Ardenwood Ave., Simi Valley, CA

(805) 522-7387

Clerk of Session: Fritz Schuller

19850 Needles St., Chatsworth, CA 91311

(213) 349-1398

11:00 A.M. 6:00 P.M.

Korean Central Presbyterian Church

245 Duboce Ave., San Francisco, CA 94103

(415) 863-7511

Rev. Kuen Sin Lee

577 27th Ave. #3, San Francisco, CA 94121

Clerk of Session: Mr. Yup Sunoo

7081 Saroni Dr., Oakland, CA 94114

(415) 339-2039

Valley Presbyterian Church

9200 Haskell Ave., Sepulveda, CA 91343 (213) 894-9208
 Pulpit Vacant

Rev. David R. Bransby (Megret), Associate Pastor

16401 Marilla St., Sepulveda, CA 91343 (213) 894-1804

Clerk of Session: Geza Z. Farkas

16513 Hiawatha St., Granada Hills, CA 91344 (213) 363-8767

11:00 A.M. 6:00 P.M.

Covenant Presbyterian Church

Meadows School, 25577 Fedala, Valencia, CA (No mail)
 (805) 251-3198

Pulpit Vacant

Clerk of Session: Donald L. Hamilton

22552 Arriba Dr., Saugus, CA 91350 (805) 259-9580

10:30 A.M.

First Reformed Presbyterian Church

31970 Yucaipa Blvd., Yucaipa, CA 92399 (714) 794-4217

Rev. Carl R. Bradley Jr.

Clerk of Session: James D. MacDonald

35428 Sunlight Dr., Yucaipa, CA 92399 (714) 797-5067

11:00 A.M. 7:00 P.M.

OTHER MINISTERIAL MEMBERS

Ahn, Young Choon, 690 N. 5th St., San Jose, CA 95112

Andres, Lawrence G. (Elizabeth), 1569 Ilikai Ave., San Jose, CA
 95118 (Pastor, Westminster Chapel, unaffiliated) (408) 266-1569

Barnes, Louie M. Jr., D.Min. (LaVonda), 17725 Romar St., Sepulveda,
 CA 91325 (213) 349-3325

Buckley, Jack (Joanne), 2342 Grant St., Berkeley, CA 94703

(Teacher, Covenant Circle Inc.) (415) 841-3268

Bunzel, Claude (Opal), 2925 W. Lincoln Ave., #62, Anaheim, CA
 92801 (Curator, Independence Hall and Colonial Research Library;
 Minister, Church of Reflections, Knott's Berry Farm) (714) 827-1226

Chong, Hui Chu, 9947 DeSoto Ave., #23, Chatsworth, CA 91311
 (213) 341-9717

Gaylord, Leonard I. (Fern), 334 E. Badillo St., Covina, CA 91723
 (Retired) (213) 331-6942

Gilchrist, George R. M. (Ruth), Box 461, 9 Mound Ave., Mount Her-
 mon, CA 95041 (Retired) (408) 335-7925

Gilchrist, James S. (Anne), 13808 SW 54th St., Miami, FL 33175
 (Latin America Mission Publications) (305) 226-7881

Glasser, Arthur F., D.D. (Alice), 1265 North Allen Ave., Pasadena, CA
 91104 (Dean, School of World Mission, Fuller Seminary)
 (213) 794-9068

Hong, Dr. Ban Sik (Soon Ae), 144 Gonzales Dr., San Francisco, CA
 94132 (CA Presbytery Evangelist)

Lomax, Michael A. (Jeanne), 27439 Dewdrop, Canyon Country, CA
 91351 (805) 251-3198

Lyons, Walter E. (Helen), 11405 Darling Rd., #43, Ventura, CA 93003
 (CA Presbytery Evangelist) (805) 659-1794

Needham, LCDR Robert B. (Barbara), 925 E. Elm St., Hanford, CA
 93230 (Chaplain, US Navy) (209) 582-8364

Winscott, J. David, Ph.D. (Gloria), 1194 Elizabeth St., Pasadena, CA
 91104 (Vice President, Institute for American Church Growth)
 (213) 794-1673

DELMARVA PRESBYTERY

Delaware, Maryland, Virginia

MODERATOR: *Rev. Nelson K. Malkus*

STATED CLERK: Mr. Charles L. Eckardt
 901 N. Broom St.
 Wilmington, DE 19806

Office: (302) 652-3204
 Home: (302) 652-8575

Reformed Presbyterian Church (Mission)

Meeting at SDA Church, Wyoming Ave. and New Burton Rd.,
 Dover, DE (No mail)

Mr. Keith Peck, Organizing Pastor
 c/o 24 Mitscher Rd., Dover, DE 19901

Contact: Alfred Parrish
 24 Mitscher Rd., Dover, DE 19901

Berea Presbyterian Church

Sunnyhill Ln. and Old Lancaster Pike, Hockessin, DE 19707

Rev. Robert P. Warren (Patricia)

104A Toucan Rd., Wilmington, DE 19808 (302) 994-2595

Clerk of Session: Eugene Wentling

2315 Farrand Dr., Wilmington, DE 19808 (302) 998-5954

Evangelical Presbyterian Church

308 Possum Park Rd., Newark, DE 19711 (302) 737-5335

Rev. Robert F. Auffarth (Ruth)

505 Woodlawn Ave., Newark, DE 19711 (302) 737-5476

Andrew Krasowski, Asst. to Pastor
 308 Possum Park Rd., Newark, DE 19711 (302) 366-8894
 Clerk of Session: William F. Herd
 Iron Hill Rd., RD 2, Newark, DE 19711 (302) 368-1315

11:00 A.M. 6:30 P.M.

Bethany Presbyterian Church

Airport and Edinburgh Dr., New Castle, DE 19720 (302) 328-1172
 Rev. *Raymond J. Wright* (Patsy Ann)
 28 E. Edinburgh Dr., New Castle, DE 19720 (302) 328-1172
 Rev. *James Powell*, Assistant Pastor

Clerk of Session: Gerrit Hopman
 R.D. 1, Box 335, Elkton, MD 21921 (301) 287-8562

11:00 A.M. 6:30 P.M.

Manor Presbyterian Church

105 Morrison Ave., New Castle, DE 19720 (No mail)
 Rev. *Gustav L. Blomquist* (Aileen)
 301 Hazlett Rd., New Castle, DE 19720 (302) 328-1429
 Clerk of Session: James Braunecker
 23 Hunter Rd., New Castle, DE 19720 (302) 322-3231

11:00 A.M. 7:00 P.M.

Faith Presbyterian Church

720 Marsh Rd., Wilmington (Carrcroft), DE 19803 (302) 764-8615
 Rev. *Frank Smick Jr.* (Terry)
 3318 Morningside Rd., Wilmington, DE 19810 (302) 478-7495
 Rev. *Dennis R. McDonough* (Susan), Associate Pastor
 722 Marsh Rd., Wilmington, DE 19803 (302) 764-2739
 Clerk of Session: Donald G. MacLean
 132 Marcella Rd., Webster Farm, Wilmington, DE 19803 (302) 478-7079

11:00 A.M. 7:00 P.M.

Evangelical Presbyterian Church

Ridgely and Wilson Rds., Annapolis, MD 21401 (301) 263-8190
 Rev. *William A. Mahlow Sr.* (Sarah)
 Rt. 10, 1731 Long Green Dr., Annapolis, MD 21401 (301) 757-4677
 Mr. Robert Kramer (Diane), Asst. to Pastor
 1109 Primrose, Apt. 302, Annapolis, MD 21403 (301) 263-4878
 Clerk of Session: William N. Rosser
 577 Highbank Rd., Severna Park, MD 21146 (301) 647-2184

8:25, 9:30, 11:00 A.M. 7:00 P.M.

Armistead Gardens Reformed Presbyterian Church

Wright and Ashland Ave. (No mail), Baltimore, MD 21205
 (301) 483-1496

Rev. Hermann Werner Mischke (Barbara)
 5216 Ashland Ave., Baltimore, MD 21205 (301) 483-1496
 Clerk of Session: J. Alan Crumbaker
 1135 Evans Way, Baltimore, MD 21205 (301) 483-3545
9:45 A.M. 5:30 P.M.

Evangelical Presbyterian Church
 3599 E. Northern Pkwy., Baltimore, MD 21206 (301) 254-7641
Rev. Willard O. Armes (Mary Ellen)
 3601 E. Northern Pkwy., Baltimore, MD 21206 (301) 426-4936
 Clerk of Session: Charles E. Carter Jr.
 6657 Loch Hill Rd., Baltimore, MD 21239 (301) 828-4852
11:00 A.M. 7:00 P.M.

Forest Park Reformed Presbyterian Church
 3805 Fairview Ave., Baltimore, MD 21216 (301) 466-8363
Rev. Walter Menges Jr.
 3805 Fairview Ave., Baltimore, MD 21216 (301) 542-7669
 Clerk of Session: Refus G. Kelly
 9306 Mellenbrook Rd., Columbia, MD 21045 (301) 730-4731

Evangelical Presbyterian Church
 RD 5, Box 116, Elkton, MD 21921 (301) 398-3192
Rev. Walter L. Gienapp (Carole)
 RD 5, Box 116, Elkton, MD 21921 (301) 398-3192
 Clerk of Session: John R. Slaten
 RD 5, Box 195, Elkton, MD 21921 (301) 398-4136

Faith Reformed Presbyterian Church (Mission)
 P.O. Box 1148, Frederick, MD 21701
Rev. John R. Skeen
 8749 Treasure Ave., Walkersville, MD 21793
 Contact: John Petersen
 803 Edgewood Farm Rd., Frederick, MD 21701 (301) 662-7642

Liberty Reformed Presbyterian Church
 Box 376, Liberty Rd., Randallstown, MD 21133 (301) 655-5466
Rev. Mark E. Pett Ph.D. (Linnea)
 7116 Old Washington Rd., Woodbine, MD 21797 (301) 795-0156
Rev. Robert D. Lacock (Carol), Assistant Pastor
 25 Strawhat Rd., Morningside Apt. 3-D
 Owings Mills, MD 21117 (301) 356-5461
 Mr. Charles Estes (Frances), Assistant to the Pastor
 5405 Hutton Ave., Baltimore, MD 21207 (301) 944-3148
 Clerk of Session: Russell R. Doig
 3524 Cabot Rd., Randallstown, MD 21133 (301) 922-8160
10:45 A.M. 7:00 P.M.

Evangelical Presbyterian Church

Meeting at Benfield Elementary School, Lynwood Dr.
Severna Park, MD (No mail) (301) 544-2362
Rev. Michael A. Conord (Susan)
3 Lynhaven Ct., Severna Park, MD 21146 (301) 544-2362
Mrs. Darlene Reed, Secretary (301) 757-7466
Contact: Dr. Samuel Elder
308 Halsey Rd., Annapolis, MD 21401 (301) 268-5864

Timonium Presbyterian Church

303 W. Timonium Rd., Timonium, MD 21093 (301) 252-5663
Rev. Arthur L. Herries (Doris)
216 Locknell Rd., Timonium, MD 21093 (301) 252-7335
Rev. James H. Midberry (Lavonne), Assistant Pastor
134 Greenmeadow Dr., Timonium, MD 21093 (301) 252-3912
Clerk of Session: Robert H. Eickelberg
605 Seabrook Rd., Baltimore, MD 21204 (301) 823-6281

11:00 A.M. 7:00 P.M.

Tollgate Reformed Presbyterian Church of Towson

12 S. Tollgate Rd., Owings Mills, MD 21117 (Mail: P.O. Box 73)
(301) 356-3727
Rev. Thomas S. Poehlman
1506 Cantwell Rd., Baltimore, MD 21207 (301) 265-6881
Clerk of Session: Robert L. Eickelberg
605 Seabrook Rd., Baltimore, MD 21204 (301) 823-6281

Westminster Reformed Presbyterian Church (Mission)

Westminster, MD
(Pulpit Vacant)

Contact: Dr. William O'Rourke
2621 Murkle Rd., Westminster, MD 21157 (301) 848-9585

Evangelical Presbyterian Church

2101 W. Iowa St., Chesapeake, VA 23323 (804) 487-0676
Rev. Henry W. Stevens (Kathleen)
2109 W. Iowa St., Chesapeake, VA 23323 (804) 487-2356
Clerk of Session: Jesse L. Whitley Jr.
1120 St. Juliens Dr., Chesapeake, VA 23323 (804) 487-8467

11:00 A.M. 7:30 P.M.

Munson Hill Presbyterian Church

6071 Leesburg Pike, Falls Church, VA 22041 (703) 820-1010
Rev. Robert P. Eickelberg (Paige)
3318 Glenmore Dr., Falls Church, VA 22041 (703) 379-1232

- Clerk of Session: Col. Walter Hibbard Jr.
6232 Kilmer Ct., Falls Church, VA 22044 (703) 534-6195
11:00 A.M. 7:00 P.M.
- Calvary Presbyterian Church**
403 Whealton Rd., Hampton, VA 23666 (804) 826-5942
Rev. David R. Kiewiet (Jan)
8517 Orcutt Ave., Hampton, VA 23605 (804) 838-3918
Clerk of Session: Sam Derr
113 Rosewood Dr., Hampton, VA 23669 (804) 851-6836
11:00 A.M. 6:00 P.M.
- Grace Presbyterian Church**
506 S. Main St., P.O. Box 849, Lexington, VA 24450 (703) 463-2374
Rev. Frederick S. McFarland (Celeste)
506 S. Main St., P.O. Box 849, Lexington, VA 24450 (703) 463-2374
Clerk of Session: Don E. Leech
RFD 5, Box 7, Lexington, VA 24450 (703) 463-2466
11:00 A.M. 7:00 P.M.
- McLean Presbyterian Church**
7144 Old Dominion Dr., McLean, VA 22101 (703) 356-8383
Rev. Stephen E. Smallman (Sandra)
7211 Warbler Ln., McLean, VA 22101 (703) 356-6480
Rev. Randall C. Martin (Karen), Associate Pastor
7043 Enola St., Apt. TA-11, McLean, VA 22102 (703) 790-0670
Clerk of Session: Richard Hills
6133 N. Morgan St., Alexandria, VA 22312 (703) 354-4870
8:30, 11:00 A.M. 7:00 P.M.
- Reston Presbyterian Church**
Box 2242, Reston, VA 22090
Rev. William A. Brindley
2334 Harleyford Ct., Reston, VA 22091 (703) 860-5567
Mr. Jeff Stark, Assistant to Pastor
2366 Albot, Reston, VA 22090 (703) 860-0469
Clerk of Session: Mr. John Elwood
2366 Albot, Reston, VA 22090 (703) 860-0469
- Stony Point Reformed Presbyterian Church**
P.O. Box 3296, Richmond, VA 23235 (804) 272-8111
Office: 2330 Bufford Rd., Richmond, VA 23235
Pulpit Vacant
Clerk of Session: Dr. Harry Nottebart Jr.
3556 Bowland Rd., Richmond, VA 23234 (804) 276-5820
8:30, 11:00 A.M. 7:00 P.M.

Christ Reformed Presbyterian Church

P.O. Box 3004, Roanoke, VA 24015 (703) 389-9341
Rev. Richard Pratt Jr. (Gena)
 602 5th Ave. SE, Roanoke, VA 24013 (703) 366-5323
 Clerk of Session: Brian Zimmerman
 2018 Westover SW, Roanoke, VA 24015 (703) 343-1498

Westminster Reformed Presbyterian Church

312 E. Constance Rd., Suffolk, VA 23434 (No mail) (804) 539-0540
Rev. Mark Youndt (Connie)
 454 Williams Rd., Suffolk, VA 23434 (804) 539-8333
 Clerk of Session: Harry B. Leggett Jr.
 420 Forest Hill Crescent, Suffolk, VA 23434 (804) 539-5532

OTHER MINISTERIAL MEMBERS

Armes, John G. (Laura Belle), P.O. Box 49, Mwingi, Kitui, Kenya,
 East Africa (Missionary, WPM)
Bragdon, George R. (Mary), 1515 Woodsdale Rd., Wilmington, DE
 19809 (Associate General Secretary, WPM) (302) 762-0618
Cooper, George L. (Edith), 24 Harvard Rd., Wilmington, DE 19808
 (Teacher, Wilmington Christian School) (302) 998-6559
Cross, David L. (Barbara), 266 Spencer Rd., Thornlie, West Australia
 6108, Australia (Missionary, WPM)
Cross, W. Gerald III (Margaret), Casilla 373, Quillota, Chile, S.A.
 (Missionary)
Dorsey, John L. (Mary), 13/15 East Patel Nagar, New Delhi 110008,
 India (Missionary)
Emerson, Homer P. (Marion), Apto. 1529, Lima 1, Peru 100 (Mission-
 ary, WPM)
Fearnow, Glenn A. R.N. (Helen), 1359 Goodbar, Apt. 2, Memphis, TN
 38104 [Field after November, 1978: P.O. Box 14, Mafraq, Kingdom
 of Jordan] (Missionary, WPM)
Foxwell, Philip R. (Jane), 8-13, 1-chome, Hikawadai, Higashi Kurume-
 Shi, Tokyo, 180-03 Japan (Missionary, WPM)
Hash, L. Kenneth, 209 E. Main St., Wilmington, DE 19804 (Pastor,
 Stanton Presbyterian Church)
Hubbard, Beryl T. (Carolyn), 401 CSG BX5105, APO, NY 09283
 (Chaplain, USAF)
Jensen, Franklin T., 1398 Cape St. Claire Rd., Annapolis, MD 21401
Kim, Sang Mook, 6810 Old Chesterbrook, McLean, VA 22101 (Pastor,
 Korean Presbyterian Church) (703) 821-0676
Kim, Tae Suk (Soo-Ja), 6132-A Green Meadow Pkwy, Baltimore, MD
 MD 21209 (Pastor, Korean Central Presbyterian Church)
 (309) 358-7248
Kirwan, William T. D.Min. (Anne), 12462 Larkwood Rd., St. Louis,
 MO 63141 (Professor, Covenant Theological Seminary)
 (314) 434-3251

Kittridge, Douglas W., 301 Lorraine Ave., Fredericksburg, VA 22401
(703) 371-9254
Malkus, Nelson K. (Florence), 907 Parkside Blvd., Claymont, DE 19703
(General Secretary, WPM) (302) 798-3401
Marshall, Harry G. (Florence), Casilla 1, Huanta, Peru (Missionary,
WPM)
Ramsey, Richard B., Casilla 373, Quillota, Chile (Missionary, WPM)
Roberts, Linleigh J. (LaVerne), Rolland House, 97 Rathdowne St.
Carlton Sth., Victoria 3053, Australia (Principal, Evangelical College
of Biblical Studies)
Welbon, Henry G. (Dorothy), 5258 N. Tigua Dr., Tucson, AZ 85704
(Retired) (602) 888-1206

EASTERN CANADA PRESBYTERY

Ontario, Quebec, New Brunswick, Nova Scotia, the Maritime Provinces

CONVENOR: Rev. David R. Ketchen

Covenant Reformed Presbyterian Church

357 McKenna Ave., Newcastle, New Brunswick, Canada E1V 2K5
(No mail)

Rev. Robert G. Hamilton (Helen)

547 Chaplin Island Rd., Newcastle, N.B., Canada E1V 2K5
(506) 622-2029

Clerk of Session: Alexander Murray

Tabusintac, New Brunswick, Canada E0C 2A0 (506) 779-4705

11:00 A.M. 7:00 P.M.

Grace Reformed Presbyterian Church

1980 Robie St., Halifax, Nova Scotia (No mail) Canada

Rev. Tom Aicken (Marion)

14 Donald Ct., Dartmouth, Nova Scotia, Canada B2W 4A3
(902) 435-4581

11:00 A.M. 7:00 P.M.

Bethel Reformed Presbyterian Church (Mission)

Keddy's Motor Inn, Truro, Nova Scotia, Canada (No mail)

Rev. Tom Aicken, Supply Pastor

14 Donald Ave., Dartmouth, Nova Scotia B2W 4A3 Canada

Contact: Mr. Robert A. Oderkirk

190 Lyman St., Truro, Nova Scotia, Canada B2N 4S6 (902) 893-3777

Westminster Presbyterian Church

Terrace and Herbert Sts., P.O. Box 84, Sydney, Nova Scotia, Canada
(902) 564-4341

Rev. David R. Ketchen (Evelyn)

94 Leaside Dr., Sydney, Nova Scotia, Canada B1R 1S6
(902) 562-5088

Clerk of Session: C. Robert McDougall

51 Grandview St., Sydney, Nova Scotia, Canada B1P 3N4
(902) 562-4143

11:00 A.M. 7:00 P.M.

Reformed Presbyterian Church

Duke and Argyle St., Cambridge, Ontario, Canada

Mail to: P.O. Box 1431, Kitchener, Ontario, Canada N2G 4H6

Rev. J. Clare Martin (Pat)

383 Vogel Pl., Waterloo, Ontario, Canada N2L 5V8 (519) 886-2099

Clerk of Session: H. Lloyd Burghart

391 Edgeworth Ave., London, Ontario, Canada N5W 5C5 (519) 455-4052

OTHER MINISTERIAL MEMBERS

McPhee, Howard (Betty), 22 Dexter Blvd., Willowdale, Ontario,
Canada (NE Presbytery Evangelist for Eastern Canada) (416) 496-1605

FLORIDA PRESBYTERY

Florida, Cayman Island

MODERATOR: Rev. John Graham

STATED CLERK: Rev. A. Carlton Heil

Hope Reformed Presbyterian Church

4408 York Dr., Bradenton, FL 33507 (No mail) (813) 755-4014

Rev. Kenneth J. Howell (Sharon)

2620½ 43rd Ave. W., Bradenton, FL 33505 (813) 755-4014

Clerk of Session: Frank Nuttall

3100 11th St. W., Bradenton, FL 33505 (813) 746-2001

10:45 A.M. 6:00 P.M.

Immanuel Evangelical Presbyterian Church (Orlando area)

Howell Branch Rd. and Grand Rd.

P.O. Box 313, Goldenrod, FL 32733 (305) 671-8080

Rev. Peter H. Cross (Dale)

7132 Timber Dr., Orlando, FL 32807

Clerk of Session: Richard Leigh
1035 Lancelot Way, Casselberry, FL 32707 (305) 831-3628

11:00 A.M. 6:00 P.M.

Covenant Presbyterian Church

210 E. Poppell Dr., Lakeland, FL 33803 (813) 646-9631
Rev. Wyatt H. Folds Jr. (Janice)

3905 Skyland Dr., Lakeland, FL 33801 (813) 646-0955

Mr. Patrick Reed (Susan), Christian Education Director
811 Lakeside Ave., Lakeland, FL 33803 (813) 688-4560

Clerk of Session: James Shofner
1804 Michelle, Lakeland, FL 33803 (813) 646-1342

11:00 A.M. 7:00 P.M.

Covenant Presbyterian Church

6926 Trail Blvd., Naples, FL 33940 (813) 597-3464
Rev. James J. Conrad (Evelyn)

6986 Trail Blvd., Naples, FL 33940 (813) 597-6778

Mr. William Spink (Marsha), Asst. Pastor
6976 Trail Blvd., Naples, FL 33940 (813) 597-6923

Clerk of Session: Earl F. Gray
159 Kirtland Dr., Naples, FL 33940 (813) 597-4338

11:00 A.M. 7:00 P.M.

Grace Presbyterian Church

10991 58th St. North
P.O. Box 625, Pinellas Park, FL 33565 (813) 544-8252

Rev. George H. Birchler (Darlene)
5871 91st Ave. N., Pinellas Park, FL 33565 (813) 541-2923

Clerk of Session: Thomas K. Brown
10857 74th Ave. N., Seminole, FL 33542 (813) 392-3439

10:45 A.M. 7:00 P.M.

Faith Presbyterian Church

1801 N. Lockwood Ridge Rd., Sarasota, FL 33580 (813) 955-7074
Rev. Darrell C. Harris (Betty)

3804 Melgert Ln., Sarasota, FL 33580 (813) 955-4743

Clerk of Session: Fred R. Faull Sr.
3220 Bay Berry Terr., Oak Wood Manor, Sarasota, FL 33580 (813) 955-1351

Calvary Presbyterian Church

30th St. and E. Hanna Ave., Tampa, FL 33610 (813) 233-7211
Rev. Charles R. McLean (Marjorie)

Clerk of Session: D. Dean Hamlin
14337 Diplomat Dr., Tampa, FL 33612 (813) 961-3746

11:00 A.M. 7:00 P.M.

First Presbyterian Church

P.O. Box 7107

111 N. Biscayne, North Port, FL 33595 (No mail) (813) 426-1230

Rev. John Graham (Jacquelin)

1075 Queen Rd., Venice, FL 33595 (813) 426-1230

Clerk of Session: George Smythe

509 Windsor Pl., Venice, FL 33595 (813) 426-2331

11:00 A.M. 7:00 P.M.

First Evangelical Presbyterian Church

Box 266, West Bay, Grand Cayman, B.W.I. 93468

Rev. Jonas E. C. Shepherd (Marjorie)

P.O. Box 266, West Bay, Grand Cayman, B.W.I. 93468

Clerk of Session: Mr. Bertie Ebanks

P.O. Box 266, West Bay, Grand Cayman, B.W.I.

11:00 A.M. 7:30 P.M.

OTHER MINISTERIAL MEMBERS

Cannon, H. Richard (Carol), French Camp Academy, French Camp, MS 39745 (Principal)

Case, W. Ronald (Barbara), 1030 Ponderosa Park Dr., Forest Park, GA 30050 (Chaplain, USA, Ft. McPherson, GA)

Heil, A. Carlton (Ruth), 1906 Dahlia Dr., Tallahassee, FL 32304 (Mail: P.O. Box 10038, Tallahassee, FL 32302) (904) 575-1774

Martin, David A. (Jacqueline), 8-15, 1 Chome, Hikawadai, Higashi, Kurume Shi, Tokyo, Japan 180-03 (TEAM missionary)

Palmer, P. Robert (Gloria), 715 Foxwick Dr., Manchester, MO 63011 (Vice-President, Covenant Seminary) (314) 527-6241

Paulsen, John C. (Judy), c/o Naples Christian Academy, 6926 Trail Blvd., Naples, FL 33940

Richey, Richard E., P.O. Box 26, Toccoa Falls, GA 30577

Sidebotham, Thomas E. (Dottie), 1827 Twelve Oaks Ln. S, Neptune Beach, FL 32233 (Chaplain, USN)

Stowe, Max F. (Emily), 4203 14th St., Tampa, FL 33603 (Retired) (813) 237-5211

Watson, Tom Jr. (Lucille), 2727 Coventry Dr., Sarasota, FL 33581

GREAT PLAINS PRESBYTERY

North Dakota, South Dakota, Minnesota, Montana

MODERATOR: Mr. Daniel LeRoy, Mandan, Bismarck, ND

STATED CLERK: *Rev. Paul R. Meiners*

Reformed Presbyterian Church

1st Ave. W. and 5th St., Box 388, Lemmon, SD 57638 (605) 374-5580

Rev. James Shannon (Ruth)

604 3rd Ave. W., Box 388, Lemmon, SD 57638 (701) 376-5267

Clerk of Session: John Ostenberg

RR 2, Box 27, Lemmon, SD 57638 (701) 376-5267

11:00 A.M. 7:00 P.M.

Reformed Presbyterian Church

P.O. Box 173, Underwood, ND 58576 (701) 442-5333

Rev. Paul R. Meiners (Elizabeth)

P.O. Box 173, Underwood, ND 58576 (701) 442-5333

Clerk of Session: Harold Johannes

Box 26, Rt. 1, Underwood, ND 58576 (701) 442-5575

9:30 A.M. 8:00 P.M. (Summer), 7:00 P.M. (Winter)

Reformed Presbyterian Church

Box 158, Dodge, ND 58625

Rev. Edward Huntington (Sue)

Box 158, Dodge, ND 58625

Clerk of Session: David Perhus

Box 11, Marshall, ND 58644 (701) 938-4243

11:00 A.M.

OTHER MINISTERIAL MEMBERS

Campbell, F. Sanders (Grace), Box 43489, Nairobi, Kenya, East Africa
(Missionary, WPM)

House, Alvin J. (Evelyn), P.O. Box 744, Wishek, ND 58495

(Pastor, Grace and New Kassel E&R Church) (701) 452-2110

Peterson, David P. (Sandra Kay), 117 A Iliamna, Ft. Richardson, AK
99505 (Chaplain, USA)

Snyder, Lloyd C., 1730 N. 7th 6E, Rapid City, SD 57701 (Retired)

(605) 343-3281

ILLIANA PRESBYTERY

The state of Illinois to the northern boundaries of Calhoun, Greene, Macoupin, Montgomery, Shelby, Cumberland, and Clark counties, and the state of Indiana to the northern boundaries of Vigo, Clay, Owen, Morgan, Johnson, Shelby, Decatur, and Franklin counties.

MODERATOR: *Dr. Harold G. Stigers*

STATED CLERK: *Rev. Thomas Waldecker*

Westminster Presbyterian Church

212 E. Elm St., Alton, IL 62002

(618) 462-5171

Rev. Stephen B. Ford (Margaret)

2713 Grovelin, Godfrey, IL 62035

(618) 466-1934

Clerk of Session: Dale Eisenrich

2314 BriarCliff, Alton, IL 62002

10:40 A.M. 7:00 P.M.

Evangelical Presbyterian Church

933 W. Walnut St., Carbondale, IL 62901

(618) 549-0816

Rev. J. Wyatt George (Betsy)

Rt. 1, Box 172 A-1, Murphysboro, IL 62966

(618) 687-3751

Rev. Will Hesterberg, Assistant Pastor

Brookside Manor 13-3B, Carbondale, IL 62901

(618) 549-7247

Clerk of Session: Jack Van Der Slik

45 Hillcrest Dr., Carbondale, IL 62901

(618) 549-7167

8:25 A.M., 10:55 A.M. 6:00 P.M.

Grandcote Reformed Presbyterian Church

7th and Chestnut Sts., Box 411, Coulterville, IL 62237

(618) 758-2432

Rev. Thomas Waldecker (Lillian)

Locust St., Box 411, Coulterville, IL 62237

Clerk of Session: Douglas Gallagher

Box 46, Coulterville, IL 62237

11:00 A.M. 7:30 P.M.

Reformed Presbyterian Church

Box 277, Cutler, IL 62238

(618) 497-2468

Rev. P. Legree Finch Jr. (Sue)

Box 277, Cutler, IL 62238

(618) 497-2468

Clerk of Session: Willard Smyth

506 Minton St., Carlinville, IL 62626

10:35 A.M. 7:00 P.M.

Bethel Reformed Presbyterian Church

226 N. St. Louis St., Sparta, IL 62286 (No mail) (618) 443-3521
Rev. J. Render Caines (Linda)
 701 N. Market St., Sparta, IL 62286 (618) 443-4443
 Clerk of Session: Moore Wilson
 RD 1, Sparta, IL 62286 (618) 443-2905
11:00 A.M. 6:00 P.M.

Concord Presbyterian Church

Box 156, Rt. 3, Waterloo, IL 62298 (618) 939-7116
Rev. Barry McWilliams (Marianne)
 314 N. Moore St., Waterloo, IL 62298
 Clerk of Session: Mr. Andrew Burgess
 Rt. 1, Columbia, IL 62236 (618) 281-4810

Reformed Presbyterian Church (Mission)

N. Horrell St. (Rt. 1), West Frankfort, IL 62896
Rev. Thomas F. Jones (Organizing Pastor and Presbytery Evangelist)
 703 E. Poplar St., Apt. 2B, West Frankfort, IL 62896 (618) 932-5328
 Steering Committee Chairman: Mr. Paul Caldwell
 522 N. Division, Cartersville, IL 62918 (618) 985-2891
11:30 A.M.

Faith Reformed Presbyterian Church (Mission)

c/o Thomas R. Elliott, Secretary
 1663 Clayton Ave., Evansville, IN 47715
Rev. Onesimus J. Rundus (Organizing Pastor)
 5500 Walsh Rd., Evansville, IN 47711
 Chairman, Organizing Committee: Mr. Anthony E. Watson
 1015 E. Blackford Ave., Evansville, IN 47714

Westminster Presbyterian Church

1150 McKinley Ave., Vincennes, IN 47591 (812) 882-2735
Rev. Ross W. Graham (Nicole)
 RR 4, Main St. Rd., Vincennes, IN 47591 (812) 882-5380
 Clerk of Session: Eugene A. Deckard
 2007 Greenview Dr., Vincennes, IN 47591 (812) 882-3482
10:45 A.M. 6:30 P.M.

OTHER MINISTERIAL MEMBERS

Beesley, Richard V., Ed.D., LL.D. (Naomi), P.O. Box 487, Princeton, IN 47670 (Educational Administrator and Consultant)
 (812) 385-5585
Collins, Winslow A. (Lillian), 12200 Big Bend Rd., Kirkwood, MO 63122 (Retired)
 (314) 821-1528

Davis, Dale Ralph, 1340 Deerfield Ln., Jackson, MS 39211
Dunn, Robert W. (Florence), 540 E. 9th St., Alton, IL 62002
Fogal, Robert K. (Margaret), P.O. Box 428, Coulterville, IL 62237
 (Retired) (618) 758-2016
Mare, W. Harold, Ph.D. (Elizabeth), 978 Orchard Lakes, St. Louis,
 MO 63141 (Professor, Covenant Seminary) (314) 569-0879
Payne, J. Barton, Ph.D. (Dorothy), 12270 Conway Rd., Creve Coeur,
 MO 63141 (Professor, Covenant Seminary) (314) 878-1644
Stewart, Robert W., D.D. (Elsie), 409 N. Maple St., Sparta, IL 62286
 (Retired) (618) 443-2640
Stigers, Harold G., Ph.D. (Mary), 24 Cheyenne Ct., Kirkwood, MO
 63122 (Teacher, Writer, Archeologist) (314) 961-2893

MICHIGAN-NORTHERN INDIANA PRESBYTERY

The state of Michigan and the state of Indiana to the southern bound-
 aries of Vermillion, Parke, Putnam, Hendricks, Marion, Hancock,
 Rush, Fayette, and Union counties.

MODERATOR: Mr. Karl R. Pasch
 7364 N. Ritter Ave., Indianapolis, IN 46250
STATED CLERK: *Rev. Frank P. Crane*

First Conservative Presbyterian Church
 8401 Rawles Ave., Indianapolis, IN 46219 (317) 899-2526
Rev. Richard Dark
 333 N. Whittier Pl., Indianapolis, IN 46219 (317) 352-0740
 Clerk of Session: Kenneth Brooks
 5148 S. Emerson Ave., Indianapolis, IN 46227 (317) 787-6018
11:00 A.M. 7:00 P.M.

The First Reformed Presbyterian Church
 7910 Allisonville Rd., Indianapolis, IN 46250 (317) 849-1565
Rev. William G. Phillips (Carol)

Clerk of Session: Karl R. Pasch
 7364 N. Ritter Ave., Indianapolis, IN 46250 (317) 849-5878
10:00 A.M. 6:00 P.M.

Church of the Good Shepherd

307 E. Jefferson St.

P.O. Box 229, Valparaiso, IN 46383

(219) 464-8435

Rev. F. Seth Dyrness Jr. (Organizing Pastor)

256D Mayfield Apts., Valparaiso, IN 46383

(219) 464-8435

Clerk of Session: Earl W. Witmer

1330 Benjamin Ave. SE, Grand Rapids, MI 49506

(616) 241-2752

10:30 A.M. 7:00 P.M.

Westminster Presbyterian Church

721 N. Tillotson Ave., Muncie, IN 47304

(317) 288-3355

Rev. Frank P. Crane (Joy)

610 Alden Dr., Muncie, IN 47304

(317) 288-1131

Clerk of Session: Dr. Thomas Schroeder

R.R. 3, Box 356, Muncie, IN 47302

(317) 284-8359

10:50 A.M. 6:00 P.M.

Christ Church

2000 32nd St. SE, Grand Rapids, MI (No mail)

Office: 1424 Lake Dr. SE, Grand Rapids, MI 49506

(616) 458-0163

Rev. Allan McD. Baldwin (Claude-Marie)

1457 Ardmore SE, Grand Rapids, MI 49507

(616) 452-4821

Rev. Timothy Stigers (Patricia), Assistant Pastor

1318 Griswold SE, Grand Rapids, MI 49507

(616) 245-1021

Clerk of Session: John Loeks Jr.

6020 Thornapple Dr. SE, Alto, MI 49302

(616) 698-7312

9:30 A.M. 6:00 P.M.

OTHER MINISTERIAL MEMBERS

Jones, David C., Ph.D. (Sue), 12256 Conway Rd., St. Louis, MO 63141
(Dean, Covenant Seminary) (314) 434-7848

Sanderson, John W., D.D. (Pearl), 425 Geyer Rd., St. Louis, MO 63122
(Professor, Covenant Theological Seminary)

Soltau, Addison P., Ph.D. (Roz), Covenant Theological Seminary,
12330 Conway Rd., St. Louis, MO 63141 (Professor, Covenant
Seminary)

Wilson, Donald R. Ph.D. (Hilda), 1811 Woodcliff SE, Grand Rapids,
MI 49506 (Anthropology Professor, Calvin College) (616) 949-4972

MIDWESTERN PRESBYTERY

The states of Missouri, Kansas, Iowa, Wisconsin, the state of Nebraska east of Highway 81, and the state of Illinois to the southern boundaries of Pike, Scott, Sangamon, Christian, Macon, Moultrie, Coles, and Edgar counties.

MODERATOR: Mr. Gordon D. Shaw

STATED CLERK: *Rev. Albert F. Moginot Jr.*

Westminster Presbyterian Church

991 Deborah Ave., Elgin, IL 60120 (312) 695-0311

Rev. Charles B. Holliday III (Debbie)

977 Diane Ave., Elgin, IL 60120 (312) 695-1470

Clerk of Session: G. Craig Burdett

1361 Madlock Ct. S., Elgin, IL 60120 (312) 697-2566

10:45 A.M. 6:00 P.M.

Hanna City Reformed Presbyterian Church

South Main St., Hanna City, IL 61536 (309) 565-4465

Rev. David W. Robinson (Elaine)

114 N. Main St., Hanna City, IL 61536 (309) 565-4277

Clerk of Session: Bernard Deakin

202 Lakeshore Dr., Hanna City, IL 61536 (309) 565-4671

11:00 A.M. 7:30 P.M.

Limestone Reformed Presbyterian Church

RR 1, Hanna City, IL 61536

(Fork of Rt. 8 and Rt. 116, 3 miles east of Hanna City)

Rev. David W. Robinson (Elaine)

114 N. Main St., Hanna City, IL 61536 (309) 565-4277

Clerk of Session: Kenneth C. Borland

7712 W. Farmington Rd., Peoria, IL 61604 (309) 674-0219

9:45 A.M.

Bible Presbyterian Church of Cono Center

Rt. 1, Walker, IA 52352 (319) 448-4360

Rev. Edward T. Noe (Ruth)

Walker, IA 52352 (319) 448-4360

Rev. Max V. Belz (Jean), Pastor Emeritus and President, Cono Educational Network, Cono Christian School, Walker, IA 52352

(319) 448-4110

Clerk of Session: LeRoy Gardner

Rowley, IA 42359 (319) 448-4597

10:00 A.M. 8:00 P.M.

Bethel Presbyterian Church (Mission)

P.O. Box 6902, St. Louis, MO 63123

Meeting at Wohlwend School, 5866 Telegraph Rd., St. Louis, MO 63129

Rev. Terry L. Nixon (Carrell), Organizing Pastor

9300 Lenard Ct., Affton, MO 63123

(314) 631-2131

Clerk of Session: William J. Petrovic

4640 Seibert Ave., St. Louis, MO 63123

(314) 352-2293

11:00 A.M. 6:00 P.M.

Westminster Presbyterian Church

Meeting at Parkway Central Senior High School, Woods Mill Rd., Chesterfield, MO for Sunday school and morning worship (no mail), and at Lafayette Presbyterian Church, Henry and Froesel, Ellisville, Mo., for other meetings

the

Rev. Thomas H. Egbert (Joan)

14848 Rutland Cir., Chesterfield, MO 63017

(314) 532-5950

Mr. Michael Marcey, Asst. to Pastor

233 Hutchinson Rd., Ellisville, MO 63011

(314) 527-3560

Clerk of Session: Paul Brumley

Rt. 1, Box 755, Glencoe, MO 63038

(314) 273-6936

9:30 A.M. at Parkway School 6:00 P.M. at Lafayette Church

Hazelwood Reformed Presbyterian Church

306 Taylor Rd., Hazelwood, MO 63042

(314) 895-3150

Rev. Richard D. Tevebaugh (Nell)

511 Impala Ln., Hazelwood, MO 63042

Clerk of Session: Wallace F. Gustafson

324 Superior Dr., Ferguson, MO 63135

(314) 522-8308

11:00 A.M. 7:00 P.M.

Benton Park Fellowship (Mission)

2009 Arsenal St., St. Louis, MO 63118

Rev. Charles Todd III (Margo), Co-Organizing Pastor

1902 Victor, St. Louis, MO 63104

(314) 865-3704

Rev. Phil Lancaster (Pamela), Co-Organizing Pastor

2009 Arsenal St., Apt., St. Louis, MO 63118

10:00 A.M.

Covenant Presbyterian Church

2143 N. Ballas Rd., St. Louis, MO 63131

(314) 432-8700

Rev. H. Timothy Fortner (Anna)

2209 N. Ballas Rd., St. Louis, MO 63141

Clerk of Session: Winston A. Lindley

715 Westchester Ct., Kirkwood, MO 63122

(314) 821-0971

11:00 A.M. 7:00 P.M.

Grace and Peace Fellowship

6003 Kingsbury St., St. Louis, MO 63112 (314) 862-7343
Rev. Egon A. Middelmann, Co-Pastor
6003 Kingsbury St., St. Louis, MO 63112 (314) 863-3977
Rev. James P. Kern (Nan), Co-Pastor
6028 McPherson, St. Louis, MO 63112 (314) 862-3676
Rev. Michael N. Parker (Joanne), Co-Pastor
7110 Amherst Ave., University City, MO 63130 (314) 725-6281
Clerk of Session: Hudson Binnington
Apt. 608, 6820 Delmar, University City, MO 63130 (314) 647-1660
10:00 A.M., 10:30 A.M., 4:00 P.M.

Korean Presbyterian Church

201 S. Skinker, St. Louis, MO 63105 (No mail)
Rev. Chong-Wan Lee (Hong Sam)
951 Liggett, Crestwood, MO 63126 (314) 968-2755
Clerk of Session: Ki Nam Kim
4356 Maryland, St. Louis, MO 63108 (314) 652-6296
2:30 P.M.

Olive Branch Presbyterian Church

2201 Sidney St., St. Louis, MO 63104 (314) 772-5984
Rev. Eugene G. Gray (Joan), Stated Supply
3239 Hartford, St. Louis, MO 63118 (314) 772-9656
Clerk of Session: Fred Stroup
3242 Missouri St., St. Louis, MO 63118 (314) 771-1094
10:45 A.M. 7:00 P.M.

Franklin Reformed Presbyterian Church (Mission)

Union, MO 63084
Rev. Walter Lorenz, Organizing Pastor
115 N. Christina, Union, MO 63084
Clerk of Session: *Rev. Richard G. Watt* (Catherine)
Rt. 1, Box 531, Union, MO 63084 (314) 583-2152
11:00 A.M.

Christ Fellowship (Mission)

c/o Emmett Taylor III, Organizing Pastor
116 Slocum Ave., Webster Groves, MO 63119

Bible Presbyterian Church

207 E. First St., Merrill, WI 54452 (No mail) (715) 536-4748
(Pulpit Vacant)
Clerk of Session: Roger Gutnecht
1807 E. 10th St., Merrill, WI 54452 (715) 536-2369
10:45 A.M.

OTHER MINISTERIAL MEMBERS

- Aeschliman, Richard* (Sandra), 913 Trianon Ln., Manchester, MO 63011
(Director of Church Relations, Covenant Seminary)
- Baker, Hubert R.* (Joan), Office of the Chaplain, 304th Signal Battalion,
APO San Francisco, CA 96301 (Chaplain, USA)
- Barker, William S., Ph.D.* (Gail), 12262 Conway Rd., St. Louis, MO
63141 (President, Covenant Seminary) (314) 434-8684
- Brande, L. Ned* (Nancy), 924 West 2nd St., Boone, IA 50036 (Teacher)
- Brown, Lionel F. S.* (Grace), 7B Nunnawick Meadows, Newton, CT
06470 (Minister-at-large; Bible conference and evangelism)
(203) 426-8328
- Carmichael, John*, 8 Minjah Ct., Dingley, Australia 3172
- Clark, Gordon H., Ph.D.*, Rt. 2, Box 219, Rising Fawn, GA 30738
(Professor, Covenant College) (404) 398-3203
- Donaldson, Robert E.* (Margaret), 3 Marchiori Rd., Blackburn, Victoria
3130, Australia (Pastor)
- Engstrom, Theodore*, 906 S. 12th St., Wausau, WI 54401 (715) 842-7039
- Fiol, J. Robert* (Melissa), Administrative Support Unit Bahrain, FPO
NY 09526 (Chaplain, USMC)
- Gardner, David L.* (Joy), 3 Belvedere Rd., Brentwood, Essex, England
- Gosling, Charles H.* (Delores), 815 N. Scott, Wheaton, IL 60187
(Teacher) (312) 653-1531
- Greenwalt, William C.* (Yvonne), Office of Chaplain, HHB 3/60th
ADA, APO, NY 09114 (Chaplain, USA)
- Harden, M. Evans*, 2 Seminole Dr., Greenville, SC 29605
- Harris, R. Laird, Ph.D.* (Elizabeth), 12304 Conway Rd., St. Louis, MO
63141 (Old Testament Professor, Covenant Seminary) (314) 878-9003
- Hegeman, Arthur E. Jr., D.F.A.* (Patricia), Chaplain's Office, National
Naval Medical Center, Bethesda, MD 20014 (Chaplain, USN)
- Hunt, Roger W.* (Helen), 9533 Grandview Dr., St. Louis, MO 63132
(Chaplain, Friendship Village of West County) (314) 991-0916
- Knight, George III, Th.D.* (Virginia), 1417 Christine Dr., Des Peres,
MO 63131 (314) 965-2309
- Kreisel, Carl R.* (Ruth), P.O. Box 161, Buffalo, MO 65622
(Missionary, American Missionary Fellowship) (417) 345-7742
- MacGregor, John M.* (Jane), 103 Hardy Rd., Lookout Mountain, TN
37350 (Chaplain, Covenant College) (404) 820-0451
- MacNair, Donald J.* (Evelyn), 480 Brightspur Ln., Ballwin, MO 63011
(Executive Director, National Presbyterian Missions) (314) 527-0704
- Moginot, Albert F., Jr.* (Vivian), 610 Edna Ave., Kirkwood, MO 63122
(Supt., Buildings and Grounds, Covenant Seminary) (314) 965-2241
- Park, Young Hee* (Jong Hwa), 1322 Creve Coeur Mill Rd., St. Louis,
MO 63141
- Perera, Ananda* (Edna), P.O. Box 480, Colombo, Sri Lanka (National
Director, Campus Crusade for Christ)

Rapp, Harold A., 3334 Boca Raton, Arnold, MO 63010 (Retired,
 Co-Supply, Olive Branch) (314) 464-0562
Rayburn, Robert G., Th.D. (LaVerne), 12330 Conway Rd., St. Louis,
 MO 63141 (Professor, Covenant Seminary; lecturing in Hong Kong
 and India during 1977-78) (314) 878-9070
Reymond, Robert L., Ph.D. (Shirley), 803 Rockhurst Dr., Manchester,
 MO 63011 (Professor, Covenant Seminary)
Schaeffer, Francis A., D.D. (Edith), Chalet Les Melezes, Huemoz sur
 Ollon, Switzerland (Director, L'Abri Fellowship)
Smallman, Robert (Linda), 1005 Porter, Waukegan, IL 60085
 (312) 244-2651
Sneller, Alvin R. (Marilyn), Box 23, Taejon, Korea 300 (Missionary)
Strom, Richard B. (Donna), 2 Civil Lines, Roorkee, U.P. India 247667
 (Missionary, WPM) Phone 534
Vasholz, Dr. Robert I. (Julia), 1019 Orchard Lakes, St. Louis, MO
 63141 (Director of Admissions, Covenant Seminary)
Wallis, Wilber B., Ph.D. (Marie), 18 Winslow Ln., St. Louis, MO 63131
 (Professor, Covenant Seminary) (314) 822-1721
Watt, Richard G. (Catherine), Rt. 1, Box 531, Union, MO 63084
 (314) 583-2152
Wildeman, Robert A. Jr (Nancy), Ft. Hood, TX (Chaplain, US Army)
Wolf, Robert O. (Natalie), 6720 Mary Ellen Pl., St. Louis, MO 63121
 (Retired) (314) 382-1063
Woodson, Robert C. (Shirley), Apartado 63, Ayacucho, Peru [Furlough
 beginning June, 1978: 2 Edinburgh Dr., New Castle, DE 19720]
 (Missionary, WPM)

NEW JERSEY PRESBYTERY

New Jersey

MODERATOR: *Rev. John F. Pokrifka*
STATED CLERK: *Rev. James A. Smith*

Calvary Presbyterian Church

206 Washington Dr., Brick Town, NJ 08723 (201) 899-2422
Rev. Robert L. Craggs (Betty) (Pulpit Vacant as of Sept. 30, 1978)
 776 Princeton Ave., Brick Town, NJ 08723 (201) 899-4774
 Clerk of Session: Richard Springer
 1000 Beaver Dam Rd., Point Pleasant, NJ 08742

11:15 A.M. 7:30 P.M.

Evangelical Presbyterian Church

733 N. 27th St., Camden, NJ 08105 (609) 963-4563

Rev. John Palmer (Helen)

2720 Arthur Ave., Camden, NJ 08105 (609) 963-0684

Clerk of Session: Wilbert J. Williams

47 S. 42nd St., Camden, NJ 08109 (609) 365-5730

11:15 A.M. 7:00 P.M.

Covenant Presbyterian Church

Kings Hwy. & Churchill Rd., Cherry Hill, NJ 08034 (609) 429-1225

Rev. Glenn Parkinson (Micki)

14 Plymouth Rd., Cherry Hill, NJ 08034 (609) 429-5657

Rev. Richard E. Fisher (Karen), Assistant Pastor

520 S. Kings Highway, Cherry Hill, NJ 08034 (609) 429-3857

Clerk of Session: Donald Dager

225 Woodland Ave., Haddonfield, NJ 08033 (609) 428-3197

11:00 A.M. 7:00 P.M.

Koinonia Reformed Presbyterian Church (Mission)

P.O. Box 1132, Delran, NJ 08075

Rev. Roy C. Wescher (Kathy)

415 Delaware Ave., Riverside, NJ 08075 (609) 461-8169

9:30 A.M.

Seaside Bible Church

Barnegat and Hancock Ave., Seaside Heights, NJ 08751

Rev. George Jaggard II (Joan)

17 Princeton Dr., Jackson, NJ 08527 (201) 363-5229

Evangelical Presbyterian Church

Lower Ferry Rd., Trenton NJ 08618 (609) 882-6776

Rev. Calvin F. Frett (Dorothy)

1350 Lower Ferry Rd., Trenton, NJ 08618 (609) 883-5421

Clerk of Session: Donald H. Price

326 N. Pennsylvania Ave., Morrisville, PA 19067 (215) 295-4632

11:00 A.M. 7:00 P.M.

Ventnor Presbyterian Church

5000 Ventnor Ave., Ventnor, NJ 08406 (609) 822-4742

Rev. John M. Kay Jr.

320 N. Cambridge Ave., Ventnor, NJ 08406 (609) 823-1034

Clerk of Session: Stephen Egrie

24 N. Troy Ave., Ventnor, NJ 08406 (609) 823-3329

11:00 A.M. 7:30 P.M.

Evangelical Presbyterian Church

420 Janvier Rd., Williamstown, NJ 08094 (609) 629-7780

Rev. John F. Pokrifka (Faye)

420 Janvier Rd., Williamstown, NJ 08094

(609) 629-7780

Clerk of Session: Wilmer C. Ward Sr.

R.D. 4, Box 557, Williamstown Rd., Franklinville, NJ 08322

(609) 629-5715

11:00 A.M. 7:00 P.M. (7:30 P.M., July and August)

OTHER MINISTERIAL MEMBERS

Crane, John G. (Barbara), Casilla 373, Quillota, Chile, S.A.

(Missionary, WPM)

Cross, Howard T. (Virginia), 109 Bernard Rd., Fort Monroe, Hampton,

VA 23651 (Chaplain, USA)

(804) 723-7287

Fiol, Frank L. (Esther), 2A/210 Azad Nagar, Kanpur, U.P. 208002

India (Missionary, WPM)

Marshall, Samuel, 531 Delaware Ave., Delanco, NJ 08075 (Retired)

Martin, James S. (Jean), 2 Randolph Dr., Mt. Holly, NJ 08060

(Veterans' Benefits Counselor)

(609) 267-1105

Smith, James A. (Marilyn), 410 Raleigh Rd., Brick Town, NJ 08723

(Pastor, Faith Bible Presbyterian Church, unaffiliated)

(201) 477-6170

Warner, Harry W. (Gertrude), 22 Conger St., Dover, NJ 07801

(201) 366-1864

NORTHEAST PRESBYTERY

New England states, New York, Canada east of the

St. Lawrence River

MODERATOR: Rev. Richard M. Gray

STATED CLERK: Rev. Richard W. Tyson

Presbyterian Church of Coventry

Coventry, CT 06238

Rev. Richard W. Gray D.D. (Emily)

Cornwall Dr., R.D. 4, Coventry, CT 06238

(203) 742-8206

Clerk of Session: Robert Persons

Lewis Hill Rd., RFD 3, Box 427, Coventry, CT 06238

9:30 A.M. 7:30 P.M.

The Presbyterian Church of Manchester

43 Spruce St., Manchester, CT 06040

(203) 643-0906

Rev. Richard M. Gray (Karen)

Clerk of Session: Bertus Ooms

310 Lewis Hill Rd., Coventry, CT 06238

(203) 742-9439

*10:30 A.M. 7:00 P.M.***Hope Reformed Presbyterian Church**

R.D. 4, Greenfield Ave., Ballston Spa, NY 12020

(518) 885-7442

Rev. Richard W. Tyson (Bethann), Co-Pastor

R.D. 4, Greenfield Ave., Ballston Spa, NY 12020

(518) 885-6253

Rev. William Henderson (Laurie), Co-Pastor

11 Burning Pines Dr., Ballston Spa., NY 12020

(518) 584-5926

Clerk of Session: John B. Stover

R.D. 3, Box 67, Ballston Spa, NY 12020

(518) 899-2625

*11:00 A.M. 6:00 P.M.***Reformed Presbyterian Church**

Rt. 7, Duaneburg, NY 12056

Mail address: Box 165, Duaneburg, NY 12056

(518) 895-2142

Rev. Earl R. Eckerson (Marjorie)

Rt. 1, Box 32, Duaneburg, NY 12056

(518) 895-2448

Clerk of Session: Seymour VanderVeen

R.D. 1, Delanson, NY 12053

(518) 875-6687

*11:00 A.M. 7:30 P.M.***Covenant Presbyterian Church**

27 N. Market St., Johnstown, NY 12095 (No mail)

(518) 762-9758

Rev. Arthur L. Fawthrop (Ellen)

301 Meadow St., Johnstown, NY 12095

(518) 762-7174

Clerk of Session: Archibald P. Wayne

100 W. Madison Ave., Johnstown, NY 12095

(518) 762-7958

*11:00 A.M. 7:30 P.M.***Westminster Presbyterian Church**

Station Road, Rock Tavern, NY 12575

Mailing address: P.O. Box 2025, Newburgh, NY 12550 (914) 496-7971

Rev. John L. Vance (Marlene)

45 Hudson View Terr., Newburgh, NY 12550

(914) 561-8083

Clerk of Session: E. Wygent Smith

116 Prospect St., Newburgh, NY 12550

(914) 565-2995

*10:00 A.M. 7:00 P.M.***Covenant of Grace Fellowship (Mission)**Meeting at Seventh Day Adventist Church, Bunny Hill Rd.,
Vestal, NY (No mail)

Rev. W. Thomas Farr (Dotti)

94 Kimble Rd., Vestal, NY 13850

(607) 754-2154

Clerk of Session: Duane Mattson

292 Parkwood, Vestal, NY 13850

(607) 748-7814

11:00 A.M. 6:00 P.M.

OTHER MINISTERIAL MEMBERS

Armes, Stanley B. (Sarah), 6612 Fairdel Ave., Baltimore, MD 21206
(Missionary Appointee, Kenya, WPM)

Brown, Malcolm D. (Florence), P.O. Box 97, Peniel Bible Conference,
Lake Luzerne, NY 12301

Brown, Samuel R. (Virginia), Wilson Hill Rd., Merrimack, NH 03054
(Associate Pastor, First Congregational Church)

Cunningham, Ralph T., No. 26, Ajit Mansions, Darjeeling, West Ben-
gal, India (Missionary)

Edmiston, Robert E. (Judith), 400 Gehring Rd., Tolland, CT 06084
(Executive Director, CTI) (203) 875-4037

Gordon, Bruce E. (Brenda), Baboosic Lake Rd., Merrimack, NH
03054 (Pastor, First Congregational Church) (603) 424-5824

Jones, Morgan W. (Mary Jane), Box 243, R.D. 2, Germantown, NY
12526 (Clermont Bible Church) (518) 537-4319

Kay, Arthur L. (Barbara), Lewis Hill Rd., P.O. Box 505, Coventry,
CT 06238 (Director of Training Center and Seminar Development,
CTI) (203) 742-7391

Milliken, Robert A. (Eleanor), 46 Beacon St., Newburgh, NY 12550
(914) 565-4659

Morton, James E., Old Rt. 146, R.D. 10, Clifton Park, NY 12065

Shafer, Roger G. (Myrna), 12 Bradt St., Box 42, Rotterdam Junction,
NY 12150

Smick, Elmer B. Ph.D. (Jane), 84 Old Cart Rd., S. Hamilton, MA 01982
(Professor, Gordon-Conwell Seminary) (617) 468-3603

Weiford, Mack, 15 Balston Ave., Balston Spa, NY 12020
(578) 885-1977

PACIFIC NORTHWEST PRESBYTERY

Washington, Idaho, Oregon, British Columbia, Alberta

MODERATOR: *Rev. John P. Hoogstrate*

STATED CLERK: *Rev. Robert A. Bonner*

6318 Linden Ave. N, Seattle, WA 98103

Glenmore Reformed Presbyterian Church

3818 14a St. SW (No mail), Calgary, Alberta, Canada (403) 246-1000
Rev. William D. McColley (Jessie)

3116 49th St. SW, Calgary, Alberta, Canada T3E 3Y3 (403) 246-1000
Clerk of Session: Richard F. Mercer

5012 15th St. SW, Calgary, Alberta, Canada T2T 4B6 (403) 287-2604

11:00 A.M. 7:00 P.M.

Crestwood Reformed Presbyterian Church (Mission)

9616 143rd St., Edmonton, Alberta, Canada T5N 2R2 (403) 452-3020
Rev. William A. Mahlow Jr. (Mary Lou), Organizing Pastor

9616 143rd St., Edmonton, Alberta, Canada T5N 2R2

Clerk of Session: Mr. J. B. Poppitt

11164 105 St., Edmonton, Alberta, Canada T5G 2M2 (403) 477-6819

11:00 A.M. 7:00 P.M.

Faith Reformed Presbyterian Church (Mission)

Holiday Inn, 711 West Broadway Ave., Vancouver, B.C., Canada
V5Z 3Y2

Rev. Douglas Codling, Organizing Pastor

10120 Lasson Rd., Richmond, BC, V7J 2C2 Canada

Administrative Secretary: Mr. Maurie McPhee

6370 Oak St., Vancouver, BC, Canada V6M 2N4

Alderwood Presbyterian Church

16620 Ash Way, Alderwood Manor, WA 98036 (206) 743-9111
Rev. James L. Ransom (Barbara)

Clerk of Session: Donald A. Coxon

9023 N.E. 34th St., Bellevue, WA 98004 (206) 455-2683

First Reformed Presbyterian Church

4454 Pacific Highway, Bellingham, WA 98225 (206) 734-1974
(Pulpit Vacant)

Clerk of Session: Rolland C. Lyle

450 W. Bakerview Rd., Bellingham, WA 98225 (206) 733-1930

11:00 A.M. 7:00 P.M.

Westminster Evangelical Presbyterian Church

2531 Hoyt Ave., Everett, WA 98201

(206) 252-3757

Rev. John P. Hoogstrate (Shirley)

331 72nd St., Everett, WA 98203

(206) 353-5606

Clerk of Session: Stanley Haverland

326 Olympic Blvd., Everett, WA 98203

(206) 252-7344

11:00 A.M. 6:30 P.M.

Covenant Presbyterian Church

22116 S.E. 51st Pl., Issaquah, WA 98027

(206) 392-5532

Rev. William J. Swenson (Letha)

22130 S.E. 51st Pl., Issaquah, WA 98027

(206) 392-7936

Clerk of Session: Farrell Bjorkman

4425 132nd Ave. S.E., Bellevue, WA 98006

(206) 746-4425

11:00 A.M. 7:00 P.M.

Lake Stevens Reformed Presbyterian Church (Mission)

Chapel Hill Rd. and Hillcrest Ave. (No mail)

P.O. Box 385, Lake Stevens, WA 98258

(206) 334-7079

Rev. John C. Pickett (Susan)

11602 20th St. NE, Lake Stevens, WA 98258

(206) 334-7079

Contact Person: Gordon Johnson

2210 117th Ave. NE, Lake Stevens, WA 98258

(206) 336-2142

11:00 A.M. 6:00 P.M.

Liberty Bay Presbyterian Church (Mission)

6th and Harrison (No mail), Poulsbo, WA

Rev. Gerald K. Partain

P.O. Box 157, Poulsbo, WA 98370

First Evangelical Presbyterian Church

6318 Linden Ave. N., Seattle, WA 98103

(206) 782-5546

Rev. Stephen W. Leonard (Bronwyn)

6301 Woodland Pl. N., Seattle, WA 98103

(206) 782-7548

Rev. Robert A. Bonner (Lida), Assistant Pastor

626 N. 63rd, Seattle, WA 98103

(206) 784-5773

Clerk of Session: J. Paul Hubbell

6326 20th Ave. N.E., Seattle, WA 98115

(206) 523-0268

11:00 A.M. 7:00 P.M.

Highline Reformed Presbyterian Church

106 S. 206th, Seattle, WA 98148

Rev. Douglas E. Lee (Nancy)

20718 5th Ave. S., Seattle, WA 98148

(206) 824-7969

Clerk of Session: Joseph DeWeese

18539 Marine View Dr. S.W., Seattle, WA 98166

(206) 244-2502

11:00 A.M. 7:00 P.M.

Faith Evangelical Presbyterian Church

620 S. Shirley, Tacoma, WA 98465

(206) 752-7601

Rev. Robert S. Rayburn, Ph.D. (Florence)

7018 S. 12th St., Apt. 2808, Tacoma, WA 98465

(206) 564-4550

Clerk of Session: Kenneth Anderson

2035 S. 8th St., Tacoma, WA 98405

11:00 A.M. 7:00 P.M.

OTHER MINISTERIAL MEMBERS*Billiter, Larry D.* (Linda), 1 Morgan Way, Girrawheen, West Australia
6064 (Missionary, WPM)*Brown, Robert B., D.D.* (Adelaide), 6924 40th St. S.W., Seattle, WA
98136 (Pastor, Hillcrest Presbyterian Church, unaffiliated)

(206) 937-8529

Case, Robert A. II (Kathy), 4710 Cowden Pl., Yakima, WA 98908

(Real estate sales)

(509) 965-1894

Dellor, W. Lyall (Margaret), 1908 S. 104th St., Seattle, WA 98168

(206) 762-2712

Hanson, James E. (Janet), 6813 N. 11th St., Tacoma, WA 98406

(206) 752-6599

Parris, Douglass M., Ph.D., 20024 Burke Ave. N., Seattle, WA 98133
(President, Condu Group Inc.)*Richmond, John P.* (Lynette), 3617 S.E. Woodward St., Portland, OR
97202 (Supply Pastor)

(503) 236-1369

Walker, Paul C., 5415 Wales St., Vancouver, BC, Canada V5R 3M9

(Teacher)

(604) 437-8868

Woodson, W. Hurvey (Dorothy), 712 Catalpa Ave., Webster Groves,
MO

(314) 962-4498

Youngs, John B. (Amelia), 1010 N. Oakes St., Tacoma, WA 98406

(Chaplain, US Army, Retired)

(206) 579-0566

PHILADELPHIA PRESBYTERY

Eastern Pennsylvania

MODERATOR: Mr. John Van Voorhis

1653 Whitehouse Rd.

Maple Glen, PA 19002

(215) 646-2170

STATED CLERK: *Rev. Wilbur Siddons***Reformed Presbyterian Church of Boothwyn**

2655 Chichester Ave., Boothwyn, PA 19061

(215) HU 5-2644

Rev. Gareth E. Tonnessen (Nelly)

4415 Park Ln., Aston, PA 19014

Clerk of Session: Samuel B. Pennington

4355 Bethel Rd., Boothwyn, PA 19061

(215) HU 5-2115

11:00 A.M. 7:00 P.M.

New Covenant Fellowship

Meeting at St. John's Parish Educational Building,
40 W. Main St., Shiremanstown, PA (No mail)

Rev. John C. Woll (Sharon)

3629 N. Second St., Harrisburg, PA 17110

(717) 233-7098

Clerk of Session: Lowell Starling

3505 Margo Rd., Camp Hill, PA 17011

(717) 761-3908

9:30 A.M.

Covenant Presbyterian Church of Concord

Cheyney Rd., RD 4, Box 210, Glen Mills, PA 19342 (215) GL 9-0865

Rev. Harold D. Hight (Carmen)

Cheyney Rd., Box 210, Glen Mills, PA 19342

(215) GL 9-0865

Clerk of Session: James Regester

2143 Bent Ln., Aston, PA 19014

(215) 494-2663

11:00 A.M. 7:00 P.M.

Beechwood Reformed Presbyterian Church

Beechwood Rd. and Lawndale Ave., Havertown, PA 19083

(215) MI 2-4355

Rev. William B. Cordes (Pauline)

830 Homestead Ave., Havertown, PA 19083

(215) 896-6571

Clerk of Session: Rev. Robert H. Swayne

9210 W. Chester Pike, Upper Darby, PA 19082

(215) 789-4886

11:00 A.M. 7:00 P.M.

Reformed Presbyterian Church of Hershey (Mission)

Municipal Bldg., 309 S. Railroad St.,

Palmyra, PA (No mail)

Rev. J. Mark Tedford (Linda), Organizing Pastor

1077 Skippack Pike, Blue Bell, PA 19422

(215) 272-1548

Clerk: Lowell Starling

3505 Margo Rd., Camp Hill, PA 17011

(717) 761-3908

Reformed Presbyterian Church

486 Keebler Rd., King of Prussia, PA 19406

(215) 265-4107

Rev. Paul Karlberg

486 Keebler Rd., King of Prussia, PA 19406

(215) 265-4107

Clerk of Session: George A. Drinnan Jr.

623 Kingwood Rd., King of Prussia, PA 19406

(215) 265-3593

11:00 A.M. 7:00 P.M.

Westminster Presbyterian Church

2152 Oregon Pike, Lancaster, PA 17601

(717) 569-2151

Rev. Wilbur Siddons (Elizabeth)

1766 Linwood Ave., Lancaster, PA 17603

(717) 394-0365

Mr. Robert Bell (Melody), Assistant to Pastor
 720 New Holland Ave., Lancaster, PA 17602 (717) 299-0561
 Clerk of Session: William A. Mehler
 17 W. Roseville Rd., Lancaster, PA 17601 (717) 569-9864

10:45 A.M. (10:00 A.M., Summer) 7:00 P.M. (None, Summer)

Lansdale Presbyterian Church

418-420 Oak Park Rd., Box 664, Lansdale, PA 19446 (215) 368-1119
Rev. John P. Clark (Dolores)
 W. Walnut St., Colmar, PA 18915 (215) 822-9444
 Clerk of Session: Fred Pletscher Jr.
 709 Rosemount Ave., Lansdale, PA 19446 (215) 362-9122

11:00 A.M. 7:30 P.M.

Evangelical Presbyterian Church

Pinewood Dr. and Link Ln., Levittown, PA 19054 (215) 949-1166
Rev. Eugene Potoka (Janice)
 37 Primrose Ln., Levittown, PA 19054 (215) 946-2401
 Mr. Donald Broadwater (Gloria), Assistant to Pastor
 190 Bristol-Oxford Valley Rd., Langhorne, PA 19047 (215) 547-0884
 Clerk of Session: James J. McDade Sr.
 Box 354A, Bridgetown Pike, Langhorne, PA 19047 (215) 757-9592

11:00 A.M. 7:00 P.M.

Calvary Presbyterian Church

601 S. New Middletown Rd., Media, PA 19063 (No mail)
 (215) 872-6802
Rev. Ernest Breen (Shirley)
 613 S. New Middletown Rd., Media, PA 19063 (215) 872-6802
 Clerk of Session: James Albany
 737 Stockton Circle, Ridley Park, PA 19078 (215) 532-7138

Christ Reformed Presbyterian Church of Oreland

210 Plymouth Ave., Oreland, PA 19075 (215) 886-3924
Rev. Harold Burkhart, D.Min. (Elaine)
 407 Cedar Hill Rd., Ambler, PA 19002 (215) 628-2605
 Clerk of Session: Douglas Petersen
 1557 Arline Ave., Roslyn, PA 19001 (215) 659-5064

11:00 A.M. 6:00 P.M.

Third Reformed Presbyterian Church

3024 Byberry Rd., Philadelphia, PA 19154 (215) 637-9711
Rev. Eugene L. Fackler (Sally)
 1159 Cushmore Rd., Southampton, PA 18966 (215) 628-2605
 Clerk of Session: Howard Tansley
 1959 Lycoming St., Willow Grove, PA 19001 (215) 657-0670

Fifth Reformed Presbyterian Church

2441 N. Front St., Philadelphia, PA 19133 (215) 634-0345

(All mail to Clerk of Session)

(Pulpit Vacant), Mr. John Yoast (Supply)

2877 Stanwood Ln., Cornwell Heights, PA 19020 (215) 638-0296

Clerk of Session: Albert F. Tapken

1327 E. Aidrie St., Philadelphia, PA 19124 (215) JE 5-4658

11:00 A.M.

Hope Fellowship Reformed Presbyterian Church (Mission)

Germantown, Philadelphia, PA

Rev. Wayne F. Brauning (Marilyn J.), Moderator and Stated Supply

5021 Newhall St., Philadelphia, PA 19144 (215) VI 3-7590

Secretary of Session Committee: Mr. Gordon Babcock

5326 Chew St., Philadelphia, PA 19138 (215) VI 3-5441

Faith Reformed Presbyterian Church

R.D. 2, S. Church St., Quarryville, PA 17566 (No mail)

Rev. John DeBardeleben (Deborah)

425 S. Church St., Quarryville, PA 17566 (717) 786-7906

Clerk of Session: Robert Dempsey

Box 194, Conowingo, MD 21918 (301) 378-4375

10:40 A.M. 7:30 P.M.

Calvary Presbyterian Church

P.O. Box 232, Street and Norristown Rds., Warminster, PA 18974

(215) 675-1232

(Pulpit Vacant)

Clerk of Session: Charles Troxell

6 James Rd., Hatboro, PA 19040 (215) 675-1376

Reformed Presbyterian Church of West Chester

New and Union Sts., West Chester, PA 19380 (215) 696-3482

(Pulpit Vacant)

Clerk of Session: Edgar W. Bullock

Box 9, Valley Rd., Glen Mills, PA 19342 (215) 459-1469

11:00 A.M. 7:00 P.M.

Calvary Presbyterian Church

Easton Rd. at Allison, Willow Grove, PA 19090 (215) OL 9-0554, 0564

Rev. George W. Smith (Martha)

407 N. Easton Rd., Willow Grove, PA 19090 (215) 659-0510

Clerk of Session: Henry Meinhart

498 Lincoln Ave., Willow Grove, PA 19090 (215) OL 9-6133

8:15, 10:45 A.M. 7:00 P.M.

OTHER MINISTERIAL MEMBERS

- Ackley, Maj. Robert H.* (Joan), 22 Carty Ave., Ft. Monmouth, NJ 07703 (Chaplain, US Army) (201) 542-0808
- Black, Bryant M.* (Shirley), 617 Meadowvale Ln., Media, PA 19063 (Director of Development, The Christian Academy) (215) 876-3208
- Blakely, Wilbur W.* (Avis), 875 Hemlock Rd., Warminster, PA 18974 (Staff Psychologist) (215) 675-1236
- Derk, Carl H.* (Nancy), P.O. Box 214, 401 Orlando Ave., State College, PA 16801 (Campus Staff: Inter-Varsity Christian Fellowship) (814) 237-4624
- Dyrness, Franklin S., D.D.* (Dorothy), R.D. 2, Box 17, Quarryville, PA 17566 (Administrator, The Quarryville Presbyterian Home, RD 2, Box 20) Office: (717) 786-7321; Home (717) 786-2670
- Evans, Rev. John D.* (Vernelle), 533 Bridle Rd., Glenside, PA 19038 (215) 884-3772
- Fleece, David F.* (Madge) (Graduate Studies)
- Garver, Bruce A.* (Peggy), 8219 Michener Ave., Philadelphia, PA 19150 (Principal, New Life Boy's Ranch) (215) CH 7-7693
- Gerow, G. Howell* (Louise), 240 Nemoral St., Warminster, PA 18974 (Teacher) (215) OS 5-8799
- Hoover, David J.* (Judi), 1717 Wallace Ave. NE, Roanoke, VA 24012
- Hunt, John K.* (Inez), Box 23, Taejon, Korea 300 (Missionary, WPM)
- Johnson, Ellis C. H.* (Ann), 903 Asbury Dr., Columbia, SC 29209 (Veterans Benefits Counselor) (803) 776-6948
- Kiefer, James S.* (Velma), P.O. Box 95, Elizabethtown, PA 17022 (Banker) (717) 367-4020
- Laird, Harold S., D.D.* (Betty), 37 Cedar Dr., New Britain, PA 18901 (Retired) (215) 345-1678
- Lee, Dr. Jong Yun*, 5028 N. Marvine St., Philadelphia, PA 19141 (Pastor First Korean Presbyterian Church) (215) 324-2297
- Little, Joseph J.* (Ann), 9 Terrace Rd., Levittown, PA 19056 (Evangelist under BHM in Philadelphia Spanish Outreach) (215) 949-2042
- Omerly, George G.* (Audrey), Apartado 1529, Lima 1, Peru 100 (Missionary, WPM)
- Reumann, Robert R.* (Mary Jane), 1181 Lombardi Ave., Petaluma, CA 94952 (707) 763-6922
- Sharp, Lester O.* (Nanette), 1039 Coronet St., Warminster, PA 18974 (215) 672-7298
- Shelor, Archie W.*, P.O. Box 222, Malaga Lake Dr., Malaga, NJ 08328 (Director, Christian Youth Crusade) (609) 694-3184
- Stannard, George*, 443 School Ln., Harleysville, PA 19438 (Teacher) (215) 256-9758
- Steele, Francis R., Ph.D.* (Mary Elizabeth), 323 Bobbin Mill Ln., Broomall, PA 19008 (Home Director, North Africa Mission) (215) 353-4229

Swayne, Robert H. (Dorothy), 9210 West Chester Pike, Upper Darby,
PA 19082 (Electrical Designer) (215) 789-4886
Wallace, Kenneth I. (Evelyn), 1330 Grovania Ave., Abington, PA 19001
(Philadelphia Association of Christian Schools) (215) TU 7-8072

PITTSBURGH PRESBYTERY

Western Pennsylvania, Ohio, West Virginia

MODERATOR: *Rev. DeWitt M. Watson*

STATED CLERK: *Rev. Charles L. Winkler*

Faith Presbyterian Church (Mission)

Oakland, Garret County, MD

(Mail to: P.O. Box 415, Mt. Lake Park, MD 21550)

Rev. John A. Ledden (Lorraine)

Rt. 2, Box 258, Oakland, MD 21550

(301) 334-4280

The Trinity Presbyterian Church of Columbus, Ohio

3728 Snouffer Rd., Columbus, OH 43085

(614) 889-8551

Rev. Robert A. Wildeman Sr. (Eva)

5355 Dexter, Hilliard, OH 43026

(614) 876-9805

Clerk of Session: Clifford E. Hill

13627 E., St.Rt. 37, Sunbury, OH 43074

(614) 965-3872

11:00 A.M. 6:30 P.M.

The Church of the Covenant

Pleasant Run Jr. HS, 11770 Pippin Rd., Cincinnati, OH (No mail)

Rev. DeWitt M. Watson (Darlene)

1090 Lanny Ln., Cincinnati, OH 45231

(513) 522-8827

Clerk of Session: Thomas J. Stein

6646 Plantation Way, Cincinnati, OH 45224

(513) 522-4735

9:30 A.M. Thursday, 7:30 P.M. (Bible Study)

Immanuel Presbyterian Church

3339 Dobbins Rd., P.O. Box 5052, Poland, OH 44514

(216) 757-8268

Rev. Donald F. Hicks (Betty Jane)

7967 Sigle Ln., Youngstown, OH 44514

(216) 757-4608

Clerk of Session: Harold Girt

6021 Chidester, Canfield, OH 44406

(216) 533-5473

11:00 A.M. 7:00 P.M.

Robinwood Reformed Presbyterian Church

471 Mathews Rd., Youngstown, OH 44512 (216) 758-5628
Rev. William R. Wolfgang (Judith)
799 Ridgefield Dr., Youngstown, OH 44512 (216) 758-8417
Clerk of Session: Lloyd Kranz
2250 Hamilton Ave., Poland, OH 44514 (216) 757-8210
11:00 A.M. 7:00 P.M.

Chapel Reformed Presbyterian Church

3435 Dutch Ridge Rd., Beaver, PA 15009 (412) 775-7328
Rev. R. Geoffrey Brown
3435 Dutch Ridge Rd., Beaver, PA 15009
Clerk of Session: Nicholas Barr III
Rt. 1, Georgetown, PA 15043
11:00 A.M. 7:00 P.M.

Christ Presbyterian Church

Blackhawk and Georgetown Rds., Beaver Falls, PA 15010 (412) 843-1423
Rev. Richard F. Rowe (Barbara)
774 Blackhawk Rd., Beaver Falls, PA 15010 (412) 846-4902
Clerk of Session: Lee Troup
931 Shenango Rd., Beaver Falls, PA 15010 (412) 843-4768
11:00 A.M. 6:00 P.M.

Darlington Reformed Presbyterian Church

Box 236, First and Plum St., Darlington, PA 16115 (412) 827-2517
Rev. William H. Albany (Hazel)
2nd St., Darlington, PA 16115 (412) 827-2818
Clerk of Session: James McChesney
Rt. 1, Box 195, New Galilee, PA 16141 (412) 336-2381
11:00 A.M.

View Crest Reformed Presbyterian Church

Rt. 3, Box 189, Thomas-Linden Rd., Eighty-Four, PA 15330 (412) 941-9772
(Pulpit Vacant)

Clerk of Session: Kenneth King
RD 1, Box 174, Eighty Four, PA 15330 (412) 941-6420
11:00 A.M. 6:30 P.M.

Bible Presbyterian Church

E. Vine St., Enon Valley, PA 16120 (412) 336-4447
Rev. David F. Sutton (Helen)
Enon Valley, PA 16120 (412) 336-5896

Clerk of Session: Wilbert V. Moore
4519 W. 5th Ave., Beaver Falls, PA 15010 (412) 846-0892

11:00 A.M. 7:00 P.M.

Rocky Springs Reformed Presbyterian Church

Rt. 2, Box 372, Harrisville, PA 16038
Rev. Richard W. Schmoyer (Martha)
308 McConnell St., Grove City, PA 16127 (412) 458-5352

Clerk of Session: James H. DePew
Rt. 4, Slippery Rock, PA 16057 (412) 794-6098

11:00 A.M. 7:00 P.M.

Fairview Reformed Presbyterian Church

Rt. 1, Industry, PA 15052 (412) 643-8104
Rev. Richard L. Raines (Dolores)
Rt. 1, Box 172, Industry, PA 15052 (412) 643-8104

Clerk of Session: Herbert W. Nida
Rt. 3, Beaver Falls, PA 15010 (412) 643-4864

10:30 A.M. 7:00 P.M.

Reformed Presbyterian Church of Kittaning

Rt. 4, Kittaning, PA 16201 (412) 543-3702
Rev. Charles L. Winkler (Janine)
Rt. 1, Box 433, Worthington, PA 16262 (412) 297-3739

Clerk of Session: Ronald R. Parks
Rt. 2, Box 128, Worthington, PA 16262 (412) 297-5557

11:00 A.M. 7:00 P.M.

Maranatha Reformed Presbyterian Church

Murrysville Community House, Carson St. (Temporary, no mail)
Box 388, Murrysville, PA 15668 (412) 327-8002
(Pulpit Vacant)

Clerk of Session: Bruce Meadowcraft
4088 Old Wm. Penn Hwy., Murrysville, PA 15668 (412) 327-5547

10:00 A.M. 7:00 P.M.

Christ Reformed Presbyterian Church

334 E. Moody Ave., New Castle, PA 16101
Rev. Robert C. Weber Jr. (Elizabeth)
12 E. Edison Ave., New Castle, PA 16101 (412) 652-5281

Clerk of Session: Floyd B. Grace
4841 Whippoorwill Dr., Sharon, PA 16146 (412) 981-4903

Calvin Presbyterian Church

411 Woodall Ave., North Huntingdon, PA 15642

Rev. Samuel S. Ward (Rosalie)

401 Woodall Ave., North Huntingdon, PA 15642 (412) 863-1192

Clerk of Session: Thomas Marion

2318 Myers Ln., N. Huntingdon, PA 15642 (412) 751-1086

11:00 A.M. 7:30 P.M.

First Reformed Presbyterian Church

12900 Frankstown Rd., Pittsburgh (Penn Hills), PA 15235

(412) 793-7117

Rev. Charles B. Holliday (Katherine)

141 Crescent Hills Rd., Pittsburgh, PA 15235 (412) 793-1042

Rev. Rodney D. Stortz (Elizabeth), Assistant Pastor

87 Orin St., Pittsburgh, PA 15235 (412) 247-1178

Clerk of Session: Stanley Stotler

5 Moriah Dr., Pittsburgh, PA 15239 (412) 793-5323

11:00 A.M. 7:00 P.M.

OTHER MINISTERIAL MEMBERS

Brooks, William J. (Rachel), Rt. 5, Box 194B, Indiana, PA 15701

(Pastor, Curry Run Presbyterian Church) (412) 354-2911

Fannon, Daniel, 2901 Riverside Ave., Cleveland, OH 44109

(Retired) (216) 661-3535

Hopkins, David R. (Carolyn), Star Rt. C, 400 Victory Rd., Palmer,

AK 99645 (Victory Bible Camp Internship Director, Arctic Missions,
Inc.)

Stewart, Carl A. (Paulina), Rt. 1, Box 8, Zeigler Rd., Rochester, PA

15074 (Pastor, St. John's United Evangelical Protestant Church)

(412) 452-8139

Taylor, John C., D.D.S. (Adah), 110 Highland Ave., Herminie, PA

15637 (Missionary-Dentist) (412) 446-7732

Taylor, Paul W. III (Sarah), 429 Alpine Village Dr., Monroeville, PA

15146 (Presbytery Evangelist and NPM) (412) 327-8002

Wolfe, Roy A. (Helen), Rt. 4, Box 336A, Washington, PA 15301

(Pastor, Mt. Pleasant U.P. Church) (412) 225-7708

ROCKY MOUNTAIN PRESBYTERY

Colorado, Utah, Nebraska west of Highway 81, New Mexico,
Wyoming, Arizona

MODERATOR: *Rev. David W. Hein*

STATED CLERK: *Rev. David H. Linden*

Rev. Arthur E. Scott, Acting Clerk

Hope Reformed Presbyterian Church (Mission)

Meeting Place: Cook Christian Training School, Tempe, AZ

Mail: Box 27282, Tempe, AZ 85282

Rev. Thomas E. Troxell (Jean)

1709 W. Carol Ave., Mesa, AZ 85202

(602) 962-4455

Contact: Lee A. Faull

2414 E. Alameda, Tempe, AZ 85282

(602) 967-6369

11:00 A.M. 7:00 P.M.

Evangelical Presbyterian Church

2511 N. Logan Ave., Colorado Springs, CO 80907

(303) 634-1365

Rev. Arthur E. Scott (Sharon)

2812 N. Circle Dr., Colorado Springs, CO 80907

(303) 635-0130

Clerk of Session: O. Edwin Peterson

516 N. Walnut St., Colorado Springs, CO 80905

(303) 634-743

8:15, 11:00 A.M. 7:00 P.M.

Village Seven Presbyterian Church

4040 S. Nonchalant Circle, Colorado Springs, CO 80917

(303) 574-6700

Rev. William B. Leonard Jr. (Helen)

360 G Rockrimmon Blvd., Colorado Springs, CO 80919 (303) 495-2741

Rev. David H. Linden (Shirley), Associate Pastor

6175 Applewood Ridge Cir., Colorado Springs, CO 80907

(303) 599-5585

Clerk of Session: Gerald F. Hardcastle

4310 Rocklawn Circle, Colorado Springs, CO 80915

(303) 596-1833

10:45 A.M. 6:00 P.M.

Trinity Reformed Presbyterian Church (Mission)

P.O. Box 1931, Montrose, CO 81401

Rev. David W. Hein (Naomi), Organizing Pastor

P.O. Box 1931, Montrose, CO 81401

Covenant Reformed Presbyterian Church (Denver area)

W. 44th and Ingalls St., Wheat Ridge, CO 80033

(303) 424-8889

(Pulpit Vacant)

Clerk of Session: Charles R. Parsons
1271 Birch St., Broomfield, CO 80020 (303) 469-3240
10:55 A.M. 7:00 P.M.

Trinity Presbyterian Church
2525 Ave. A, Kearney, NE 68847 (308) 234-3142
(Pulpit Vacant)

Clerk of Session: Maynard Cleland
421 W. 29th St., Kearney, NE 68847 (308) 237-7087
11:00 A.M. 5:00 P.M., Oct.-Mar.; 7:00 P.M., Apr.-Sept.

Westminster Presbyterian Church
Box 932, 2201 N. 15th St., Alamogordo, NM 88310 (505) 437-8140
Rev. James A. Wiest (Joan), (On leave of absence)
Rt. 6, Box 336, Anderson, SC 29621
Clerk of Session: E. Wayne Melton
1738 Van Ct., Alamogordo, NM 88310 (505) 437-6682
11:00 A.M. 7:00 P.M.

University Presbyterian Church
Wisconsin Ave., Box 3277, University Park, NM 88003 (505) 522-0828
Rev. Robert D. Scott (Libby)
1410 Gardner, Las Cruces, NM 88001 (505) 522-2107
Clerk of Session: Dr. Dana McQuinn
1555 Wofford Dr., Las Cruces, NM 88001 (505) 523-4252
11:00 A.M. 6:00 P.M.

Covenant Presbyterian Church
Box 763, Lander, WY 82520 (Meeting at Mt. Hope Chapel)
Rev. William E. McNutt (Beulah)
795 N. 4th St., Lander, WY 82520 (307) 332-4813
Clerk of Session: J. Donovan Crook
640 East Ln., Lander, WY 82520 (307) 332-3277
10:30 A.M. 7:00 P.M.

OTHER MINISTERIAL MEMBERS

Barrett, Russell C. (Wilma), c/o WPM, 901 N. Broom St., Wilmington,
DE 19806

Creswell, Andrew W. (Peg), [from May 1 to Sept. 30]: "The Bield,"
South Star Rt., Lyons, CO 80540; [after Oct. 1]: P.O. Box 95,
Minneola, KS 67865 (Missionary, Sudan Interior Mission)

Donaldson, L. LaVerne (Louise), 715 Center St., Goodland, KS 67735
(913) 899-5964

Fernandez, Homer P. (Ruth), 3092 S. Saulsbury, Denver, CO 80227
(303) 986-3981
Kamrath, Roswell (Loretta), Grace Bible Church, Aurora, CO
Larsen, Harold J. (Edna), 501 Rose Dr., Security, CO 80911 (Pastor
Security Bible Church) (303) 392-7676
Neidigk, Donald H. (Kathryn), 1530 Roosevelt Ave., Alamogordo, NM
88310 (505) 437-0710
Perry, James (Peggy), P.O. Box 696, York, AL 36925 (Pastor, York
Presbyterian Church, Independent)
Shell, William A. (Marge), 4418 Ridgelen Rd., Colorado Springs, CO
80907 (Managing Editor, Navigator Press) (303) 599-5700

SOUTHEAST PRESBYTERY

North Carolina, South Carolina, Georgia (except Dade and Walker counties)

MODERATOR: Rev. Laurence H. Withington

STATED CLERK: Rev. Lynden H. Stewart

Second Street Presbyterian Church

S. 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: James H. Phillips Jr.

Rt. 3, Box 480X, Albemarle, NC 28001 (704) 982-0769

11:00 A.M. 7:00 P.M.

Faith Presbyterian Church

1805 E. 7th St., Charlotte, NC 28204 (704) 375-3501

(Pulpit Vacant) *Rev. Robert H. Cox* (Margaret), Interim Pastor

3816 Winterfield Pl., Charlotte, NC 28205

Clerk of Session: Oscar K. Griffith

Rt. 3, Box D-337, Charlotte, NC 28208 (704) 588-0117

11:00 A.M. 6:00 P.M.

Westminster Presbyterian Church

Cabarrus Ave. and Georgia St. (House of IQMA, Box 772, Con-
cord, NC 28025 (704) 786-9216

(Pulpit Vacant)

Clerk of Session: Fred N. Bost

116 Lore St., Concord, NC 28025 (704) 782-4733

11:00 A.M.

Lednum Street Presbyterian Church

2403 Lednum St., Durham, NC 27705

Rev. Henry E. Johnson

2405 Lednum St., Durham, NC 27705

Clerk of Session: C. David Latta

Rt. 2, Box 37D, Hillsborough, NC 27278

(919) 732-7869

11:00 A.M. 7:00 P.M.

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: William M. Smith

Rt. 15, Box 159, Lexington, NC 27292

(704) 956-1151

10:00 A.M. 7:30 P.M.

Trinity Presbyterian Church

3701 S. College Rd., Wilmington, NC 28403

(919) 791-1100

Rev. Lynden H. Stewart (Vera)

205 Pinecliff Dr., Wilmington, NC 28403

(919) 791-8154

Clerk of Session: Dr. Davis A. Young

106 Cardinal Dr., Wilmington, NC 28405

(919) 791-1230

10:45 A.M. 6:30 P.M.

First Reformed Presbyterian Church

P.O. Box 3031

Abbeville Hwy. (S.C. 28), Anderson, SC 29624

(803) 296-2522

Rev. Laurence H. Withington (Esther)

Rt. 6, Box 418, Anderson, SC 29624

(803) 296-1706

Clerk of Session: Maurice Lopez

202 Woodlake Rd., Anderson, SC 29621

(803) 224-6057

11:00 A.M. 7:30 P.M.

Church Creek Presbyterian Church

Meeting Place: Fairfield Park, Hwy. 7, Suite 214

Mail: Box 31594, Charleston, SC 29407

(803) 766-1381

Rev. Gerald P. Malkus (Pamela)

2435 Tiffany Dr., Charleston, SC 29407

(803) 766-7336

Clerk of Session: Wesley Pontier

10 Franscesca Ave., Charleston Heights, SC 29405

(803) 553-9138

11:00 A.M. 6:30 P.M.

Faith Reformed Presbyterian Church (Mission)

Florence, SC

Rev. W. Theodore Ragsdale

1008 E. Beauvoir Dr., Florence, SC 29501

Augusta Street Presbyterian Church

705 Augusta St., Greenville, SC 29605

(803) 235-2642

(Pulpit Vacant) *Rev. John Buswell*, Moderator

Clerk of Session: J. A. Delk

19 Kim St., Greenville, SC 29607

(803) 235-2215

11:00 A.M. 6:30 P.M.

Mitchell Road Presbyterian Church

207 Mitchell Rd., Greenville, SC 29615

(803) 268-2218

Dr. Thomas G. Cross (Jane)

One Country Ln., Greenville, SC 29615

(803) 244-8503

Rev. John W. Buswell Ph.D. (LaVon), Associate Pastor

100 Colvin Rd., Greenville, SC 29615

(803) 244-7390

Clerk of Session: H. Franklin Wallace

26 Vicki Circle, Greenville, SC 29615

(803) 268-0685

9:30 A.M. 7:00 P.M.

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. Stephen Bostrum (Ginny), Assistant Pastor

Rt. 6, Mapleton Dr., Greenville, SC 29607

(803) 288-0856

Clerk of Session: Buck Gay

Rt. 2, Shannon Lake Circle, Greenville, SC 29607

(803) 288-6331

10:45 A.M. 7:00 P.M., summer; 6:00 P.M., school year

Faith Presbyterian Church

805 79th Ave. N., Myrtle Beach, SC 29577

(803) 449-7972

Rev. Jayme S. Sickert (Mary Beth)

407 38th Ave. N., Myrtle Beach, SC 29577

(803) 448-5756

Clerk of Session: William M. Ragsdale, M.D.

5705 Longleaf Dr., Myrtle Beach, SC 29577

(803) 449-5959

11:00 A.M. 7:30 P.M.

Trinity Presbyterian Church

500 Oak Grove Rd., Box 6274, Spartanburg, SC 29301

(803) 583-9068

Rev. Peter Spink (Debbie)

4676 Schirra Ct., Spartanburg, SC 29301

(803) 576-8703

Rev. Carl M. Sorenson (Evelyn), Minister of Music

Rt. 1, Roebuck, SC 29376

(803) 576-1327

Clerk of Session: Henry O. Cannon

Rt. 1, Roebuck, SC 29376

(803) 576-8667

11:00 A.M. 7:00 P.M.

OTHER MINISTERIAL MEMBERS

- Cross, Walter G. Jr.* (Mary), Furlough: 901 N. Broom St., Wilmington, DE 19806 (Missionary, Chile, WPM)
- Evans, Mark W.* (Pamela), 1013 Rutherford Rd., Greenville, SC 29609
- Fiol, Bruce R.* (Judy), 2 Civil Lines, Roorkee, U.P., 247667, India (Missionary, WPM)
- 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
- Lindley, Ross* (Lillie), c/o Iglesia Reformada Presbiteriana, San Salvador 98, Barcelona (12), Spain (Missionary, WPM)
- Lyra, Synesio Jr.* (Louise), 12140 Lewis St., Garden Grove, CA 92640 (Minister of Education, Garden Grove Community Church) (714) 750-7791
- McCall, Norman C.* (Betsy), 401 Beaumont Dr., Stone Mtn., GA 30087 (Vice-President/Salesman, Pioneer Atlanta Inc.) (404) 288-6633
- Myers, Warren E.*, 4774 Fernwood Rd., Columbia, SC 29206
- Sanders, W. Eugene* (Dorothy), Box 285, Cortez, CO 81321 (American Missionary Fellowship)
- Williams, Roy W.* (Valerie), 34 Greeock Rd., Delmar, NY 12054 (Pastor, Bethlehem Community Church) (518) 439-5303
- Williamson, Harwell B.* (Marion), 2145 Harrison St., Wilmington, NC 28401 (Retired) (919) 762-7959

SOUTHERN PRESBYTERY

Kentucky, Tennessee, Alabama, Mississippi, Dade and Walker counties of Georgia, New Orleans and East Parishes, Louisiana

MODERATOR: *Rev. William M. Alling*
STATED CLERK: *Rev. A. Randy Nabors*

Covenant Presbyterian Church

Box 882, Shelton Rd., Auburn, AL 36830 (205) 821-7062
Dr. Peter R. Doyle (Sally Ann)
331 Mockingbird Ln., Auburn, AL 36830
Clerk of Session: Lavern Brown
1071 Terrace Acres Dr., Auburn, AL 36830 (205) 821-0110

11:00 A.M. 7:00 P.M.

Providence Presbyterian Church

36 Church St., Crestline Village, AL (No mail)

Mail: 1786 Jackson Blvd., Birmingham, AL 35213
(Pulpit Vacant)

Clerk of Session: Harrison Lloyd

701 Belmont Rd., Birmingham, AL 35209

(205) 871-6226

11:00 A.M. 7:00 P.M.

Reformed Presbyterian Church

3100 University Dr., Huntsville, AL 35805

(205) 536-0065

Rev. Paul H. Alexander (Lorraine)

4807 Calvert Rd., Huntsville, AL 35805

(205) 837-6584

Rev. James L. Cox (Sandra), Associate Pastor

1717 Club View Dr., Huntsville, AL 35805

(205) 852-8544

Clerk of Session: Phillip C. Olin

Rt. 2, Box 275, Ardmore, TN 38449

(205) 423-3336

9:30 A.M. 6:00 P.M.

Reformed Presbyterian Church of New Orleans

Meeting at: Alexander Elementary School, 600 W. Esplanade Ave.,
Kenner, LA (No mail)

Mail and office: 3416 Florida Ave., Kenner, LA 70062

(504) 468-2502

Rev. William B. Acker (Martha)

3381 Tulane Dr., Kenner, LA 70062

(504) 722-7436

Clerk of Session: Donald Comeaux

5105 Jefferson Hwy. #20, Harahan, LA 70123

(504) 733-3990

11:00 A.M. 6:30 P.M.

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

11:00 A.M. 7:00 P.M.

New City Fellowship

Mitchell Ave., Chattanooga, TN

(615) 266-8793

(Mail: P.O. Box 6265, Chattanooga, TN 37401)

Rev. A. Randy Nabors (Joan)

4724 Florida Ave., Chattanooga, TN 37409

(615) 821-2195

Clerk of Session: Rudolph F. Schmidt

5 Frontier Bluff, Lookout Mountain, TN 37350

(404) 820-2710

11:15 A.M. 7:30 P.M.

Reformed Presbyterian Church of Lookout Mountain

Scenic Highway, Lookout Mountain, TN 37350 (404) 820-9770
(Pulpit Vacant)

Clerk of Session: Allen Mawhinney
Rt. 1, Box 143, Lookout Mountain, TN 37350 (404) 398-3427

8:30 and 11:00 A.M. 7:00 P.M.

Reformed Presbyterian Church of Nashville

1701 Eastland Ave., Nashville, TN 37206 (615) 262-5914

Rev. Ronald L. Shaw (Queta)

920 Potter Ln., Nashville, TN 37206 (615) 226-1677

Clerk of Session: Thurman Rivers

923 Burchwood, Nashville, TN 37216 (615) 228-1651

11:00 A.M. 6:00 P.M.

First Reformed Presbyterian Church

1625 W. Massey, 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: Dr. Kenneth E. Avis

3897 Mary Lee Dr., Memphis, TN 38116 (901) 398-3549

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 (Professor, Covenant College) (404) 820-1672

Anderson, George A. (Katherine), Graham Bible College, Box 3050,
Bristol, TN 37620 (Professor, Graham Bible College) (615) 764-7093

Austin, A. Kenneth, Ph.D. (Joyce), Rt. 1, Box 330, Lookout Mountain,
TN 37350 (Professor, Covenant College) (404) 820-1162

Clark, Raymond W. (Penny), 1205 Elfin Rd., Lookout Mountain, TN
37350 (Professor, Covenant College) (404) 820-1259

Cox, Robert H. (Margaret), 3816 Winterfield Pl., Charlotte, NC 28205

Dameron, Raymond H. (Dorothy), 1302 Aladdin Rd., Lookout Mountain,
TN 37350 (Professor, Covenant College) (404) 820-0445

Dodds, Robert J. (Carolyn), 229 Park Hill Dr., LaGrange, GA 30240
(Guidance Counselor, Boys Junior High School) (404) 882-7912

Gilchrist, Paul R., Ph.D. (Barbara), 107 Hardy Rd., Lookout Mountain,
TN 37350 (Professor, Covenant College) (404) 820-1919

Hastings, Robert (Ruth), 14 S. Highland St., Memphis, TN 38111
(Associate Pastor, First Evangelical Church) (901) 323-8448

Hogan, William C. (Phyllis), 5112 Tealby Ln., St. Louis, MO 63128
Hurley, James B., D.Phil. (Phyllis), 415 Krupski Loop, Lookout Mountain, TN 37350 (Professor, Covenant College) (404) 820-9473
Johnson, W. Earl (Margaret), Rt. 1, Box 121B, Loxley, AL 36551
 (Retired) (205) 928-8984
Lambert, Roger L. (Sarah), Casilla 373, Quillota, Chile, S.A.
 (Missionary, WPM)
Nuermberger, 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, Ph.D., 397 S. Church St., Athens, GA 30601 (Minister of University Church, Athens) (404) 548-6655
Pitcher, Leonard S. (Lois), 306 Martin Ln., Lookout Mountain, TN 37350 (Minister of Visitation) (404) 820-2417
Young, Bruce (Susan), 179-1 Mochifuku, Oaza, Yokkaichi Shi, Mie Ken 512, Japan (Missionary, WPM)
Young, John M. L., D.D. (Jane), 209 Rock City Tr., Lookout Mountain, TN 37350 (Professor, Covenant College) (404) 820-9901
Young, Stephen T. (Sarah), 8-13, 1-chome, Hikawadai, Higashi Kurume-shi, Tokyo 180-03, Japan (Missionary, WPM)

SOUTHWEST PRESBYTERY

Arkansas, Louisiana, Oklahoma, Texas

MODERATOR: Mr. Lyle Fogle

STATED CLERK: *Rev. Clarence R. Mays*

First Presbyterian Church

Box 156, Minco, OK 73059

(405) 352-4966

Rev. Howard C. Kelley (Marlene)

Box 417, Minco, OK 73059

Clerk of Session: Chester Hatcher

Box 165, Minco, OK 73059

(405) 352-4963

11:00 A.M. 7:00 P.M.

Reformed Presbyterian Church (Mission)

1701 Cherrystone St., Norman, OK 73069

(405) 364-1361

Rev. William H. Doerfel (Marilyn)

1423 Lindale St., Norman, OK 73069

(405) 364-0830

10:00 A.M. 6:00 P.M.

Heritage Reformed Presbyterian Church

838 N.W. 44th St., Oklahoma City, OK 73118

Mr. Steve Childers, Stated Supply

1808 Deason Dr., Edmond, OK 73034

Calvary Presbyterian Church

Rt. 3, Stilwell, OK 74960

Rev. Hayes T. Henry (Jean)

Rt. 3, Stilwell, OK 74960

(918) 774-2864

Clerk of Session: Beryl Wilkie

Rt. 2, Westville, OK 74965

(918) 778-3338

9:45 A.M. 7:00 P.M.

Christ Presbyterian Church

3901 E. 28th St., Tulsa, OK 74114

(918) 749-1629

Rev. Robert A. Petterson (Joyce)

“The Falls,” 7965 E. 59th Pl., #108, Tulsa, OK 74145 (918) 742-1564

Rev. Paul Delong, Associate Pastor

2209 S. Louisville, Tulsa, OK 74105

Clerk of Session: John Cleary

5923 E. 58th Pl., Tulsa, OK 74135

(918) 664-2959

10:55 A.M. 7:00 P.M.

Westminster Presbyterian Church

1810 Brown Tr., Bedford, TX 76021

(817) 282-2338

Rev. John D. Thorpe Sr. (Patricia)

700 Norwood, Hurst, TX 76053

(817) 268-4550

Clerk of Session: Merrill Spohn

702 Cannon Dr., Euless, TX 76039

(817) 267-0432

Sungdo Presbyterian Church (Korean)

5639 Forest Ln., Dallas, TX 75230

(214) 661-9180

Rev. Seong Hwan Park

3626 Hidalgo Dr., Dallas, TX 75220

(214) 351-5623

Clerk of Session:

(214) 337-0537

Town North Presbyterian Church (Dallas area)

801 W. Campbell Rd., Richardson, TX 75080

(214) 235-1886

Rev. Clarence R. Mays (Bettie)

1422 Stagecoach Dr., Richardson, TX 75080

Clerk of Session: Peter Vant Slot

925 Crestedge, Dallas, TX 75238

(214) 348-2366

11:00 A.M. 7:00 P.M.

Westminster Presbyterian Church

Scott at Denton, Box 716, 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) 665-9705

10:50 A.M. 7:00 P.M.

OTHER MINISTERIAL MEMBERS

Sheldon, Leroy E. Jr. (Barbara), 9313 NE 108 Ave., Vancouver, WA
98662
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
Shirk, Ralph, 510 Warren Dr., Garland, TX 75042
Soltau, George C. (Linnie), 326 Forest Grove Dr., Richardson, TX
75080
Werner, John R., Ph.D. (Helen), 2127 Northmoor Dr., Carrollton, TX
75006 (Consultant for Wycliffe Translators)

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DIRECTORY OF SYNOD INFORMATION

RETURN TO:

Rev. Paul R. Gilchrist, Ph.D., Stated Clerk
107 Hardy Rd.

Lookout Mountain, TN 37350

Telephone: (404) 820-1919

MINISTERS WITHOUT CHARGE: Name..... Wife's.....
Address..... Zip.....
Phone: Area Code..... Phone.....
Present Vocational Position:.....

Then, please make the corrections as needed below:

Name of church:..... (Mission?)
Address of meeting place:..... Zip.....
Mailing address (if different)..... Zip.....
Telephone number at church office: Area code..... Phone.....
Pastor's name:.....
Wife's first name:.....
Address:..... Zip.....
Pastor's home phone: Area code..... Phone.....
*Clerk of session:.....
Address:..... Zip.....
Phone: Area code..... Phone.....
Time of Sunday services:..... A.M. P.M.

ASSISTANTS

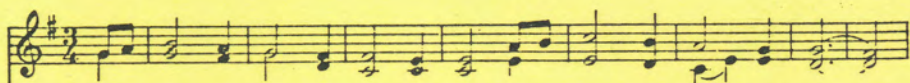
Name:..... Wife's name.....
Address:..... Zip.....
Phone: Area Code..... Phone.....
Position: Associate Pastor, Co-Pastor, Assistant Pastor, Assistant
to Pastor, etc.....

Completed by.....
(Date).....

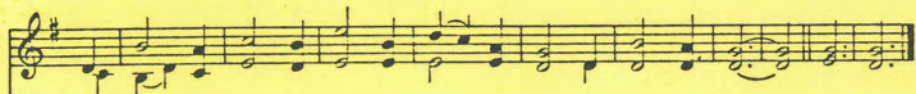
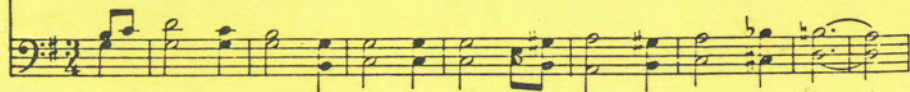
**or Administrative Committee Chairman of a mission church*

PSALM 133

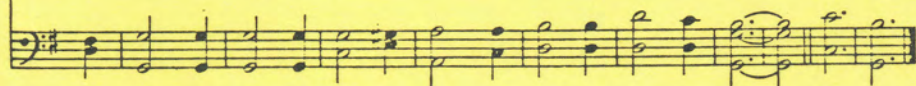
MANOAH C. M.



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 "Ballerna," "Martyrdom," "Avondale," or
 "Alas! and did my saviour bleed"*

