

**MINUTES OF THE  
157th GENERAL SYNOD**

**OF THE**

**REFORMED  
PRESBYTERIAN  
CHURCH  
EVANGELICAL SYNOD**



**HELD AT NORTH GREENVILLE COLLEGE  
GREENVILLE, SOUTH CAROLINA**

**MAY 25-31, 1979**

## **OFFICERS OF THE 157th GENERAL SYNOD**

- Moderator:** Rev. P. Robert Palmer, D.Min.  
12330 Conway Rd.  
St. Louis, MO 63141
- Stated Clerk:** Rev. Paul R. Gilchrist, Ph.D.  
107 Hardy Rd.  
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- Treasurer:** Dr. Charles W. Donaldson  
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Lookout Mountain, TN 37350
- Vice Moderator:** Rev. Clarence A. Lutz
- Assistant Clerk:** Mr. Rudolph F. Schmidt
- Archivist:** Rev. Albert F. Moginot  
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REFORMED PRESBYTERIAN CHURCH,  
EVANGELICAL SYNOD**

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

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## **PREFACE TO SYNOD MINUTES**

These minutes, according to action of 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

## **ACTIONS FOR PRESBYTERIES AND SESSIONS**

The 157th 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 Amendment to Directory for Worship, XIII, 4. . . . . p. 89
2. Guide to Proportionate Giving. . . . . p. 18
3. Re Overture E and Covenant Seminary,  
Recommendations. . . . . pp. 29, 33, 175-177
4. Comments requested on Report on Apostasy and  
Ecclesiastical Separation by November 1, 1979,  
to the Study Committee. . . . . pp. 106-110
5. Presbytery Records. . . . . pp. 200-202

### **B. FOR INFORMATION AND STUDY:**

1. Overtures. . . . . pp. 139-152, 175-177
2. Re Board of Deaconesses. . . . . pp. 125, 126
3. Definitions for Reception of Communicant Members. . . . . p. 88
4. Study *Koinonia Declaration*. . . . . pp. 143-149
5. Sharing of Economic Resources. . . . . pp. 178-186

**MINUTES**  
**of the 157th General Synod**  
**Reformed Presbyterian Church, Evangelical Synod**  
**Held at Greenville, South Carolina**

**FRIDAY MEETING**  
**May 25, 1979**

The 157th General Synod of the Reformed Presbyterian Church, Evangelical Synod, was opened at 8 p.m. at the Mitchell Road Presbyterian Church, Greenville, S.C. The Rev. Dr. Thomas G. Cross, host pastor, presided, calling the congregation to sing together the Doxology. The hymn, "Praise the Lord! Ye Heavens Adore Him!," was sung. Synod commissioners were greeted by mayor-elect Mr. Jesse Helms, a ruling elder at Mitchell Road Church. The Rev. Werner G. Mietling, retiring vice moderator, read the Scripture from Malachi 3:1-5 and 1 Peter 2:1-10. He then led in pastoral prayer. After announcements by the host pastor, an offering was received for synod, with Dr. John W. Buswell, associate pastor in the host church, leading in prayer. The choir sang "I Will Extol Thee," after which the sermon was delivered by the Rev. Dr. David C. Jones, retiring moderator. His message was on the subject of the definition and purpose of the church, using 1 Peter 2:3-5 as his text. After the service of the Word, Dr. Cross led the congregation in the singing of "According to Thy Gracious Word," followed by the united confession using the Apostles' Creed. After reading from 1 Corinthians 11, he led in prayer setting aside the communion elements to a holy purpose. The service of the Lord's Supper was observed, both Dr. Cross and Dr. Jones presiding, assisted by ruling elders Herbert Crews, James Orders, Rupert Ebanks, Frank McClintock, John Crawford, Clark Breeding, Dean Couch, Joel Patterson, Lyle Fogle, Clifford McIntyre, Chip McCall, George Cousar, Robert Hufford, and J. A. Delk.

After the assembly sang "When I Survey the Wondrous Cross," Dr. Jones pronounced the benediction at 9:20 p.m.

At 9:40 p.m., the retiring moderator called the synod to order. The Rev. Thaddeus "Cal" Boroughs III led in prayer. Nominations were opened for moderator. The following were nominated: The Rev. Clarence Lutz, Dr. P. Robert Palmer, Dr. Thomas G. Cross, and the Rev. David Alexander. Nominations were closed. Dr. Palmer was elected on a second ballot.

Nominations were opened for vice moderator: The Rev. Messrs. William McColley, Clarence Lutz, and David Alexander were nominated. Mr. Lutz was elected.

Nominations were opened for assistant clerk: The Rev. William Wolfgang and Mr. Rudolph Schmidt were nominated. Mr. Schmidt was elected.

After announcements, synod adjourned with prayer offered by elder Frank McClintock.

## SATURDAY MEETING

May 26, 1979

At 8:00 a.m., a session of corporate prayer was led by moderator P. Robert Palmer. He read Philippians 4:1-9. The moderator called the synod to order. The constituting prayer was given by Rev. Lynden Stewart at 8:30 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
<b>CALIFORNIA PRESBYTERY</b>				J. H. Midberry	x		
<b>Teaching Elders</b>				H. W. Mischke	x		
D. R. Bransby	x	x		K. Peck		x	
D. Dare	x	x		T. S. Poehlman		x	
P. Doepke	x	x		S. E. Smallman	x	x	
B. Short	x	x		F. Smick Jr.	x		
J. Singleton	x	x		M. Youndt	x		
L. Withington	x	x		<b>Ruling Elders</b>			
<b>Ruling Elders</b>				R. C. Chewning	x		
R. Hufford	x	x		R. R. Doig		x	
R. Morse	x	x		W. C. Hammell	x	x	
<b>DELMARVA PRESBYTERY</b>				W. N. Rosser	x	x	
<b>Teaching Elders</b>				W. Thompson	x		
R. F. Auffarth	x			<b>EASTERN CANADA</b>			
C. P. Bennett	x	x		<b>Teaching Elders</b>			
G. L. Blomquist	x			R. Hamilton	x	x	
G. R. Bragdon	x	x		<b>FLORIDA PRESBYTERY</b>			
W. Brindley	x			<b>Teaching Elders</b>			
M. A. Conord		x		J. J. Conrad	x		
R. P. Eickelberg	x	x		P. Cook	x	x	
C. F. Frett	x			P. Cross	x		
L. K. Hash	x			J. Graham	x	x	
D. Kiewiet	x			P. R. Palmer	x	x	
T. S. Kim	x			J. E. C. Shepherd	x	x	
W. Kirwan			x	W. Spink Jr.	x		
R. D. Lacock	x	x		<b>Ruling Elders</b>			
W. A. Mahlow Sr.	x			R. Ebanks	x		
N. K. Malkus	x	x		F. McClintock	x		
R. C. Martin	x	x		G. Singleton	x	x	
F. S. McFarland	x	x					

Name of Commissioners by Presbytery	Present at First Meeting	Present at Last Meeting	Present But Not At First or Last Meeting
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## GREAT PLAINS PRESBYTERY

### Teaching Elders

E. Huntington	x	x	
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## ILLIANA PRESBYTERY

### Teaching Elders

J. R. Caines	x	x	
P. L. Finch	x		
S. B. Ford	x	x	
J. W. George	x		
T. F. Jones	x	x	
W. H. Mare	x	x	
T. Waldecker	x		

### Ruling Elders

A. P. Burgess	x		
J. Fullerton	x	x	
C. McIntyre	x	x	

## MINI PRESBYTERY

### Teaching Elders

A. Baldwin	x	x	
S. Dyrness	x	x	
D. Jones	x	x	
W. Phillips	x	x	
A. Soltau	x		
T. Stigers	x	x	

### Ruling Elders

W. Lynn	x		
E. Witmer	x	x	

## MIDWESTERN PRESBYTERY

### Teaching Elders

R. Aeschliman		x	
W. Barker	x	x	
C. Boroughs	x	x	
T. Egbert	x		
T. Fortner	x		
C. Holliday III	x	x	
R. Hunt	x	x	
J. Kern	x	x	
P. Lancaster	x	x	
W. Lorenz	x	x	
D. J. MacNair	x	x	
E. Middelman	x	x	
A. Moginot	x		
T. Nixon	x	x	
E. Noe	x	x	
M. Parker	x	x	
R. G. Rayburn	x		
D. Robinson	x	x	
W. Siddons	x	x	
R. Tevebaugh	x	x	

Name of Commissioners by Presbytery	Present at First Meeting	Present at Last Meeting	Present But Not At First or Last Meeting
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W. Wallis	x		
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R. Woodson	x		
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### Ruling Elders

B. Binnington	x		
D. Blietz	x	x	
E. Frank	x	x	
R. Friewald	x		
T. Kennedy	x	x	
R. Muhlig	x	x	
M. Peacock	x	x	
J. Pickett	x	x	
G. Shaw	x	x	
A. Stoll	x		

## NEW JERSEY PRESBYTERY

### Teaching Elders

R. E. Fisher	x	x	
J. M. Kay Jr.			x
J. L. Palmer	x		
G. R. Parkinson			x
P. Roukas			x
J. A. Smith	x	x	

### Ruling Elders

P. Edelmayer	x		
E. H. Frazier	x	x	
D. M. Long	x	x	

## NORTHEAST PRESBYTERY

### Teaching Elders

R. Edmiston	x	x	
E. Eckerson	x		
T. Farr	x		
B. Gordon	x		
R. M. Grav	x	x	
A. Kay	x	x	
R. Shafer	x		
R. Tyson	x		

### Ruling Elders

E. W. Smith	x	x	
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## PACIFIC NORTHWEST PRESBYTERY

### Teaching Elders

J. Hanson			x
J. Hoogstrate	x	x	
S. Leonard	x	x	
W. Mahlow Jr.	x		
W. McColley	x	x	

## PHILADELPHIA PRESBYTERY

### Teaching Elders

H. Burkhart	x	x	
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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
J. P. Clark	x	x		J. Buswell	x	x	
W. B. Cordes	x	x		W. R. Case	x		
J. DeBardeleben	x	x		T. G. Cross	x	x	
F. S. Dyrness Sr.	x			R. H. Cox	x	x	
B. Evans	x	x		R. Graham	x	x	
H. Hight	x	x		R. Hoyle			x
E. Potoka	x	x		H. Johnson	x	x	
A. Shelor	x			A. Lutz	x	x	
G. Tonnessen	x	x		G. Malkus	x	x	
J. Woll			x	W. Mietling	x	x	
				T. Ragsdale		x	
<b>Ruling Elders</b>				J. Sickert	x	x	
P. Goldsborough	x	x		P. Spink	x	x	
D. McKenzie	x	x		L. Stewart	x	x	
F. Pletscher	x	x		S. Stout		x	
R. Tilton	x			<b>Ruling Elders</b>			
				C. D. Couch	x	x	
<b>PITTSBURGH PRESBYTERY</b>				G. Cousar	x		
<b>Teaching Elders</b>				J. O. Crawford	x		
W. Albany	x	x		W. H. McCall	x		
C. Holliday	x	x		G. Owen	x	x	
J. Ledden		x		W. J. Patterson	x		
R. Schmoyer	x			B. Smith	x		
C. Stewart	x	x					
R. Stortz	x	x		<b>SOUTHERN PRESBYTERY</b>			
J. Taylor II		x		<b>Teaching Elders</b>			
P. Taylor III	x	x		W. Acker			x
S. Ward	x	x		P. Alexander	x		
D. Watson	x	x		C. Anderson	x	x	
W. Wolfgang	x	x		R. Dameron	x		
<b>Ruling Elders</b>				P. Doyle			x
P. Anthony	x	x		P. R. Gilchrist	x	x	
H. Harris	x	x		R. Hastings	x	x	
N. Kennedy	x	x		R. Milliken	x	x	
C. Smith	x	x		R. Nabors	x		
				C. H. Oakley	x	x	
<b>ROCKY MOUNTAIN PRESBYTERY</b>				D. Orme			x
<b>Teaching Elders</b>				<b>Ruling Elders</b>			
D. Hein	x	x		D. Baer	x	x	
W. Leonard	x	x		M. Barnes	x	x	
D. Linden	x	x		J. Belz	x	x	
S. Meyerhoff	x			C. Donaldson	x	x	
R. Scott	x	x		A. Duble	x		
R. Shaw	x	x		R. Schmidt	x	x	
W. Shell	x	x					
T. Troxell	x	x		<b>SOUTHWEST PRESBYTERY</b>			
P. Vaughn	x	x		<b>Teaching Elders</b>			
J. Wiest	x			S. Childers	x	x	
				W. Doerfel	x	x	
<b>SOUTHEAST PRESBYTERY</b>				H. C. Kelley	x	x	
<b>Teaching Elders</b>				C. R. Mays	x	x	
D. Alexander	x	x		R. Petterson	x	x	
S. Bostrom	x	x		G. Soltau			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
J. Thorpe	x	x		R. Cronshey	x	x	
K. Thurman	x			D. Doty	x	x	
<b>Ruling Elders</b>				L. Fogle	x	x	
C. Breeding	x	x		T. J. Powers	x		

The total attendance at the 157th General Synod was 216 certified commissioners. 161 were ministers, 55 were ruling elders, for a ratio of 2.93 ministers for every elder. Other presbyters were in attendance, but seated as corresponding members (see below).

## **ADOPTION OF THE DOCKET**

On motion by the stated clerk, the docket was adopted as presented.

## **SEATING OF CORRESPONDING MEMBERS AND VISITING BROTHERS**

The following men were introduced to synod and on motion during the course of the synod they were seated as follows:

### **Corresponding Members:**

*Fraternal Delegates*—Rev. Douglas A. Felch, OPC; Rev. Charles Ellis, OPC; Rev. William Ribbens, CRC; Elder Ligon Duncan, PCA; Rev. Robert Korn, PCA; Rev. James M. Wright, RPNA.

*Fraternal Representative*—Rev. Roy Beckham, ARP.

*Other Corresponding Members*—Elder James Orders; Rev. Mark Evans; Dr. Martin Essenburg; Rev. Richard Strom; Rev. Ben Wilkinson, PCA; Rev. Gerardo Gutierrez, Peru; Rev. David Calhoun, PCA; elder David Bragdon; elder George Diebert; elder J. A. Dale; Rev. C. Tom Fincher, ARP; Rev. Victor Jones, PCA; Rev. Reuben Wallace, PCA; Rev. Earle Pinckney; elder Happy Cochran.

*Visiting Brothers and Sisters*: Will Metzger, Robert McPherson, Charles Garriott, Craig Garriott, Andrew Belz, Miss Lois Semenye, Mrs. Charles B. Holliday, Norman Krueger, Colin Marshall.

## **OVERTURES AND COMMUNICATIONS**

The stated clerk read the following overtures and communications by title:

*OVERTURE A—Change Boundaries of Illiana and Southern Presbyteries*

*OVERTURE B—Change FOG Re. Pastoral Relations and Dissolution of Pastoral Relations*

*OVERTURE C—Provide Guidelines to Determine Valid Baptism*

*OVERTURE D—Amend FOG Re. Duties of Licentiates*

*OVERTURE E—Erect Study Committee to Review FOG Re. Ecclesiastical Steps to the Ministry*

*OVERTURE F—Change Boundaries of Illiana Presbytery*

*OVERTURE G—Advise Christian Training to Divest Itself of Coventry House Ministry*

*OVERTURE H—Change Boundary of MINI and Pittsburgh Presbyteries*

*OVERTURE I—From California: Re Ecclesiastical Separation*

*COMMUNICATION A—From CRC, Re. Koinonia Declaration on South Africa*

*COMMUNICATION B—From RES, Annual Letter to Member Churches*

*COMMUNICATION C—From J. Sanderson: Re. Fraternal Greetings from Peru and Chile*

### **ACTION**

Synod, on motion, referred Overtures A, B, C, D, E, F, G, H, and Communication A to the Bills and Overtures Committee. Overture I was referred to the Study Committee on Apostasy and Ecclesiastical Separation. Communications B and C were received as information.

## **APPOINTMENT OF STANDING COMMITTEES**

### **ATTENDANCE AND EXPENSE**

Charles W. Donaldson, chairman  
Frank McClintock  
Glenn Singleton  
W. Ronald Case  
Mark Youndt

### **PRESBYTERY RECORDS**

Jonas Shepherd  
Steven Meyerhoff  
Legree Finch  
Gordon Shaw  
W. Melton  
A. P. Burgess  
Rod Stortz  
W. H. McCall  
Richard Dark

### **RESOLUTIONS**

William Shell  
Robert Hufford  
Robert Hastings, chairman  
Jayme Sickert  
Martin Peacock

### **MEMORIALS**

Werner Mietling, chairman  
Rick Tyson  
D. M. Long  
Richard Tilton

### **BILLS AND OVERTURES**

David C. Jones, chairman  
David R. Bransby  
Richard Chewning  
John Graham  
Robert Auffarth  
Howard Oakley  
Lyle Fogle  
Paul Anthony  
Earl Witmer  
David Linden  
Jim Kern  
Fred McFarland  
Ron Shaw  
Lynden Stewart

### **PARLIAMENTARIANS**

David C. Jones  
William McColley

## **PRELIMINARY REPORT OF THE NOMINATING COMMITTEE**

An initial ballot listing nominees for synod boards and agencies was distributed to the commissioners.

Synod adopted the recommendation of the Nominating Committee that synod function under the following guidelines for interpreting Standing Rules XI:5:

After the first ballot, those who received the necessary number of votes stand elected. On the next ballot, all those who did not receive 50% of the vote cast shall be dropped from the ballot, providing that a proper ballot is left. If it does not, then the percentage will drop to 33%, then 25% if necessary to make a second ballot with one more nominee than positions open.

## **STATED CLERK'S REPORT**

Stated clerk Paul R. Gilchrist presented the following report:

Fathers and Brothers in Christ:

This year has been unusually busy for me as stated clerk of General Synod. Through a kind invitation to teach at Covenant Theological Seminary during this past spring semester, I was able to visit churches in the greater St. Louis area as well as to fellowship with some of the brethren. Furthermore, it gave me a contact with seminarians who will be serving our churches in the near future. This will enhance my ability to coordinate the placement of men in some of our churches with vacant pulpits, as well as promoting the need of specially qualified people for missionary service abroad. I look forward to continued service at Covenant College this coming year. Perhaps, more burdensome has been the responsibility of serving on the Judicial Commission of synod this year, which has dealt with a very difficult case. That report, however, is given elsewhere.

## **ERRATA FOR MINUTES 1978**

On p. 9, under NE Presbytery, add R. Mack Gray as present at first meeting and last.

On p. 21, line 4, insert "communicant" between "three hundred" and "members."

On p. 239 under CTI, Stephen Leonard replaces Donovan Graham and Thomas Jones replaces Stephen Smallman.

On p. 241 under Administrative Committee, Lanny Moore replaces Charles R. Cox.

On p. 241 under Study Committee on Homosexuality, replace Dr. Eugene Holeman for Charles W. Anderson and Robert Reymond for James P. Hurley.

On p. 242 under Study Committee on Responsibility and Authority of Ruling Elders, John P. Clark should be designated chairman and Harold Harris replaces John Long and Wilbur Siddons.

On p. 242 under Special Committee on Utilization of Laymen, add Eliza Bennett.

A study committee on Sharing Economic Resources was appointed but inadvertently omitted from the directory. Those named were: Rudolph Schmidt, chairman, Carl Darger, Randy Nabors, Dan Orme, Earl Witmer.

On p. 214, the membership statistics for Limestone RPC of Hanna City, Ill., were omitted inadvertently.

## **COMMISSIONERS TO SYNOD 1980**

The statistics show a total number of ordained ministers as of Dec. 31, 1978, to be 394, enrolled in our 17 presbyteries. Presbyteries are therefore advised that they should continue to elect 70% of their teaching elders as commissioners to the 158th General Synod in 1980 (see FOG IV, 1,g).

This also means that an equal number of ruling elders may be elected to represent presbytery. The names of commissioners (together with addresses of ruling elders) must be sent to my office by March 1, 1980, if they are to get the reports to Synod. These names should be sent on official Presbytery stationery.

## **AMENDMENTS TO THE FORM OF GOVERNMENT**

The following amendments to the FOG were sent down to presbyteries for action. Thus far all were adopted by at least nine presbyteries with vote recorded as noted. Your clerk has not been notified of action by the following presbyteries: Eastern Canada, Northeast, Pacific Northwest, Rocky Mountain. This synod should declare these amendments adopted:

1. In FOG 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 communicant 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."

**Presbyteries voting "yes": CA, DMV, FL, GP, IL, MINI, MW, NJ, PH, PI, SE, SW, SO. No negative votes reported.**

2. In FOG 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."

**Presbyteries voting "yes": CA, DMV, FL, GP, IL, MINI, MW, PH, PI, SE, SW, SO; and voting "no": NJ.**

3. In FOG 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 the presbytery for consideration at the ordination examination."

**Presbyteries voting "yes": CA, DMV, FL, GP, IL, MINI, MW, NJ, PH, PI, SE, SO; and voting "no": SW.**

4. In FOG II, 11a, p. 15: that a new paragraph "b" 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 "b" read as follows:

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

**Presbyteries voting "yes": CA, DMV, FL, GP, IL (7-6), MW, PH, PI, SE, SW, SO; and voting "no": NJ, NE, MINI.**

### **AUDIT REPORTS**

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

Synod Treasurer	March 31, 1978
BHM	December 31, 1978
CTI	October 31, 1978
CTS	June 30, 1978
NPM	December 31, 1978
RP Foundation	December 31, 1978
Pension	December 31, 1978
CC	June 30, 1978
WPM	December 31, 1978
Health and Welfare	December 31, 1978
Lamb Fund	March 31, 1979
<i>Not yet received:</i>	
Board of Trustees	December 31, 1978
Synod Treasurer	March 31, 1979

### **RECOMMENDATIONS:**

That the 157th General Synod declare the changes in the FOG adopted.

Respectfully submitted,  
Paul R. Gilchrist  
Stated Clerk of Synod

### **ACTION:**

1. The 157th General Synod declared the four changes in the FOG adopted.

2. The stated clerk moved that SR XIV, 3, be amended by:

1) adding paragraph "e" as follows: (See Minutes 1978, p. 170)

"e) Form of Government Committee—shall be composed of six members to review and process recommended changes to the

Form of Government, Book of Discipline, and Directory for Worship."

2) changing lettered paragraphs "e" through "l" to "f" through "m."

This was seconded and carried.

The stated clerk distributed statistical reports, Tables II, III, IV, and V, which appear at the end of these minutes on pages 237ff.

## **ADMINISTRATIVE COMMITTEE REPORT**

The report was given by the chairman, Dr. David C. Jones:

The Administrative Committee met at Covenant College, Lookout Mountain, Tenn., on February 2 and 3, 1979. A second meeting was held just prior to synod on May 25, 1979.

Plans and arrangements for synod were discussed. It was agreed to omit the synod banquet since it was deemed no longer necessary as when synod commissioners were all housed in homes and needed the social unity and fellowship that the banquet provided. It was also decided that two popular evening meetings be planned, hence the invitation to the Rev. John Oliver from Augusta, Ga., to be the guest speaker for Monday and Tuesday evenings. The Rev. David Calhoun, dean of students at Covenant Seminary, has been invited to lead in the morning Bible studies during the week.

Dr. Thomas G. Cross, serving on the committee as host pastor, has graciously made arrangements with the members of his congregation to host synod on Sunday, not only for morning and evening worship services, but also for dinner and supper, as well as an afternoon organ concert at 4 p.m. with David Kirk. We wish to express our gratitude to him and the church for such gracious hospitality.

With regard to the pre-synod conferences it was agreed that these conferences are scheduled under the direction of the Administrative Committee of synod and therefore plans for conferences should be authorized by this committee.

In planning for the 158th General Synod in Seattle, Wash., we received a letter from the Rev. Messrs. Douglas Lee and Stephen Leonard saying "due to the conflicts of the Seminary Family Conference and the RPYF Leadership Conference," they are requesting the dates be changed to July 4-10, 1980. The committee has concurred and is therefore recommending these dates for next year.

Furthermore, in accordance with a suggestion by NAPARC churches, we are recommending that in 1982 the General Synod meet in Grand Rapids together with the other NAPARC denominations. This would be subject to adoption of this date by the various general assemblies.

With respect to coordinating the activities of the six agencies, the Administrative Committee has approved the request of the Board of Home Ministries that Easter be set aside for special offerings for BHM.

Also, for purposes of planning the calendar, the agencies report the following schedule of board meetings:

- BHM 1. Mid-October  
2. Day before synod (Thursday night and Friday)
- CTI 1. Early December, 2 days  
2. Day synod begins, afternoon
- CC 1. October—1st Thursday, and Friday  
2. February—1st Thursday, and Friday  
3. May—2nd Thursday, and Friday
- CTS 1. September—3rd Friday, and Saturday  
2. January—2nd Friday, and Saturday  
3. May—Friday and Saturday before commencement,  
May 16-17, 1980
- NPM 1. Mid-September  
2. Early December, 1½ days  
3. Mid-April
- WPM 1. September—1st Thursday to Saturday after Labor  
Day  
2. January—2nd Friday and Saturday  
3. April—last Thursday and Friday

From time to time, we receive a suggestion in the interest of saving time at Synod, such as the following:

“Require all motions and/or amendments to motions to be written out in full by the mover before presentation on the floor of synod, and if the motion is seconded, then, require said motion or amendment to be conveyed at once . . . to the clerk. The exception to this requirement for a written motion would be a procedural motion.” In essence, this “would limit the impetuously offered, off-the-top-of-the-head motion . . .” The committee seriously considered the matter, but felt that the sentiments are already covered in *Robert’s Rules of Order, N.R.* (1970), p. 32 under section 4, which states:

“If a motion is offered in a wording that is not clear or that requires smoothing before it can be recorded in the minutes, it is the duty of the chair to see that the motion is put into suitable form—preserving the content to the satisfaction of the mover—*before* the question is stated. *The chair should not admit a motion that the secretary would have to paraphrase for the record.* The wording in the minutes should be the same as was stated by the chair. *The chair—either on his own initiative or at the secretary’s request—can require any main motion, amendment (10, 12) or instructions to a committee to be in writing before he states the question.*”

The committee believes it is incumbent on a moderator to exercise greater control in these matters. Further, it is the committee’s observation that more often than not, it is the procedural motions that get us bogged down and sometimes confused.

Another matter dealt with the membership of the Administrative Committee. A cogent argument was made for increasing the number of pastors and elders on the Administrative Committee, and further that these serve for a period of two years to provide for continuity. In order

not to burden synod with additional expenses, it was proposed that agency administrators would serve on a rotation basis. These ideas are incorporated in the recommendation made below to amend Standing Rule XII, 1.

### **RECOMMENDATIONS:**

*1. Change the Structure of the Administrative Committee of Synod.* We recommend that S.R. XII, 1 be replaced by the following paragraph:

“(1) The Administrative Committee shall be composed of the moderator, stated clerk, retiring moderator, plus three of the agency executives to serve for three year terms in three classes, plus three other representatives appointed by the moderator. The moderator shall exercise care that at least three pastors or elders from churches are serving on the committee. An agency, not represented, may send a non-voting delegate as it desires.”

If approved, this will need to be adopted by the 158th General Synod, becoming effective that year.

*2. Days of Prayer.* The committee recommends that November 14, 1979, and February 27, 1980, be set aside as Days of Prayer.

*3. Time and Place of Synods.* Committee recommends that General Synods meet as follows:

158th General Synod—Seattle, Wash., July 4-10, 1980

159th General Synod—Lookout Mountain, Tenn., May 22-28, 1981

160th General Synod—Grand Rapids, Mich., June, 1982

*4. Guide to Proportionate Giving.* Committee recommends the adoption of the following *Guide to Proportionate Giving* to our churches, and that the stated clerk and treasurer of synod write to all the churches to take very seriously these recommendations:

	<i>Needed from RPCES sources</i>	<i>Per cent</i>	<i>Amount per member</i>
Board of Home Ministries	\$115,000	4.93%	\$5.98
Christian Training Inc.	80,000	3.43	4.16
Covenant College	440,000	18.84	22.87
Covenant Theological Seminary	460,000	19.70	23.91
National Presbyterian Missions	210,000	8.99	10.91
World Presbyterian Missions	1,000,000	42.83	51.99
Synod Treasury	30,000	1.28	1.56
	<u>\$2,335,000</u>	<u>100.00</u>	<u>\$121.38</u>

*5. Office of the Stated Clerk.* The committee recommends the following:

Whereas the work of the stated clerk has grown from the equivalent of two months to an equivalent of four and a half months per year, and

Whereas the church has grown from 1971 until 1979 as follows:

From 14 to 17 presbyteries

From 125 to 189 churches

and our minutes have grown from 175 pages to over 300 pages, and

Whereas we anticipate continued growth so as to require a full time

clerk within the next decade,

Therefore, this committee recommends that we increase the funds committed for a stated clerk on the basis of \$21,000.00 annual salary (this works out to a payment of \$7,875.00 for the fiscal year 1980).

6. *Synod Budget.* The committee recommends that the following proposed budget for fiscal year 1980 be provisionally adopted, and that any additional requests be held until final adoption on Thursday:

**PROPOSED BUDGET FOR FY 1980**  
Compared with Budget and Actual FY 1979

	<b>Budget 79</b>	<b>Actual 79</b>	<b>Proposed Budget 1980</b>
<b>Revenue</b>			
Synod Registration	2,500	2,030.00	2,500
Synod Offerings	900	888.28	900
Seminar Registration	—	105.00	—
Church Support	20,000	15,774.63	28,855
Agency Support	1,200	810.00	660
Individual Support	1,500	1,052.72	3,940
Sale of Forms & Minutes	350	297.36	350
Miscellaneous (Directories)	—	916.11	800
	<u>\$26,450</u>	<u>\$21,874.10</u>	<u>\$38,005</u>
<b>Expenditures—Synod Expenses</b>			
Synod arrangements	800	1,702.54	1,200
Synod clerical help	300	303.00	350
Assistant clerk	200	200.00	225
Fraternal delegates	300	—	300
Commissioners' travel	3,000	3,027.03	2,000
	<u>\$4,600</u>	<u>\$5,232.57</u>	<u>\$4,075</u>
<b>Office of Stated Clerk</b>			
Stated Clerk Salary	3,600	3,600.00	5,875
Office Rental	1,400	1,400.00	2,000
Office Expense	650	1,699.44	1,400
Clerical help	650	858.00	900
Travel	600	1,003.15	1,000
	<u>\$6,900</u>	<u>\$8,560.59</u>	<u>\$11,175</u>
<b>Committees</b>			
Fraternal Relations	2,080	909.42	2,000
Chaplains	750	623.72	750
Magazine	1,500	503.00	1,000
Study Committees	2,000	649.00	1,000
Miscellaneous Committees	1,000	1,475.00	400
Administrative	1,200	847.10	1,200
	<u>\$8,450</u>	<u>\$5,007.24</u>	<u>\$6,350</u>
<b>Miscellaneous</b>			
Treasurer's honorarium	250	250.00	270
Treasurer's expenses	200	198.34	225
Archivist's expenses	250	25.00	25
Minutes and directory	5,000	5,795.48	5,900
Day of Prayer Guides	350	350.00	700
NAPARC assessment	50	35.20	50

Debt retirement, Miscellaneous	400	49.24	4,000
Supplies expense	—	202.80	—
	<u>\$6,500</u>	<u>\$6,432.72</u>	<u>\$11,170</u>
TOTAL EXPENDITURES	\$26,450	\$25,706.46	\$32,770
EXCESS OF RECEIPTS OVER EXPENDITURES			\$5,235

7. The committee recommends that the Trustees be authorized to make application for a Canadian Inland Revenue number for tax exempt status under Canadian law.

Respectfully submitted,  
David C. Jones, chm. William S. Barker  
Charles B. Holliday Robert Edmiston  
Thomas G. Cross Martin Essenburg  
Lanny Moore Donald J. MacNair  
Paul R. Gilchrist Nelson Malkus  
Earl Witmer

### **ACTION:**

RECOMMENDATION 1 was adopted. The Standing Rules were suspended so that this recommendation may be implemented this year.

RECOMMENDATION 2 on Days of Prayer was carried.

RECOMMENDATION 3 on Time and Place of Synod was carried.

RECOMMENDATION 4 on Proportionate Giving was carried.

RECOMMENDATION 5 on Office of Stated Clerk was carried.

RECOMMENDATION 6 on Synod Budget was amended to increase commissioners' travel to \$4000 (from \$2000) in Proposed Budget 1980. It was carried 93-53. Budget as amended was adopted.

It was moved and carried that the treasurer of synod be authorized to disburse the funds allocated under commissioners' travel no later than December 1, 1979, as funds are available, the percentage of the amounts requisitioned to be determined by the Attendance and Expense Committee of Synod.

The synod's Administrative Committee recommendation that the SR XVII, 4, be amended to include all ministers to contribute \$10.00 per year to Synod's general fund was adopted. It was unanimously agreed that this be made applicable this year.

RECOMMENDATION 7 on a revenue service number in Canada was adopted.

Prayer was held for the family of the Rev. Edwards Elliott, OP minister who perished in the air disaster near Chicago yesterday.

## **CHRISTIAN TRAINING INC. REPORT**

The report of Christian Training Inc. was presented by its executive director, Rev. Robert Edmiston.

Fathers and Brethren:

The work of Christian Training Inc. continues.

1) *Seminars.* For a number of years now we have offered workshops for teachers and leaders in churches. In recent years most of these have been held with Sunday school teachers. We have been to many Reformed Presbyterian congregations with our basic seminar. We have been to some with a follow-up seminar, to a few with a third, and in one or two cases a fourth seminar. While these workshops offer training to church leaders they do not focus primarily on method. Rather our emphasis is on building appreciation between those who work together, helping people assess what they have to offer, marking off some of the qualities needed to teach and/or lead, opening and clarifying the process of communication and learning how to study and teach the Bible.

In 1977 and 1978 we held 10 or more such seminars each year. In 1979 two such workshops are presently scheduled, with inquiries from other places. If such a seminar sounds good to you, please mention your interest to us.

At the beginning of 1979 Art Kay and I began in-depth discussions regarding the development of a family seminar dealing with the church as a family and its responsibilities to the households which make it up and the responsibilities of its members of those households to each other and to the church family. We have tentative dates to test this program in two churches.

2) *Sunday school program.* At present 42 churches are in our Sunday school program. As you probably know, our purpose is to minister to teachers and to encourage families to review at home what is taught at church.

My own conviction is that we have experienced modest success. And the bulk of that success has been encouraging and helping churches to hold regular, meaningful teachers' meetings.

We have had some churches begin our program and then drop it. The reasons have included dissatisfaction with the materials, a desire to spend less money, and in part, I think, a lack of understanding of what we are attempting.

Our Sunday school program is unique in many ways:

a) We review the Sunday school materials produced by someone else more thoroughly than any other body we know using or even imprinting their name on another curriculum. From that review we produce notes designed to enrich the presentation of the Biblical material, alert teachers to possible problem areas, and we even include occasional alternate suggestions to certain ideas proposed for getting the point across.

b) By putting together our own adult curriculum, which ties into the theme structure of the David C. Cook BIBLE-IN-LIFE materials used throughout the rest of the Sunday school, we are the only body we know offering a unified theme from First Grade-Adult. This gives parents the opportunity to study the same theme being examined by their children. The purpose is to encourage review at home.

With this summer's material we have built specific suggestions for review into the curriculum.

c) We provide materials for both the pastor and Sunday school

superintendent to assist them in preparing for their teachers' meetings.

In the spring quarter we included a cassette tape giving an overview of the Biblical material for teachers. Some churches made extensive use of this, playing it at a teachers' meeting and then passing it around so teachers could listen individually, and even playing it for adult classes. We intend to supply such tapes regularly.

d) We are the only group we know of encouraging pastors to preach on the Biblical material covered in Sunday school. Our desire is for the whole congregation to feel a part of the Sunday school and to share enthusiasm for the ministry of the Sunday school. Also, such preaching may be a way of encouraging family review.

We have developed our program with this basic premise: What is needed in Sunday school is not a better curriculum, but a better teacher. It seems like a simple premise, easily understood—but we are so curriculum oriented that it is a difficult idea to apply. Millions of dollars are being invested in the production of Sunday school curricula. Only a small fraction of that is being spent on teacher training.

We realize that more work is needed on our part to help churches attain the two major goals of this program. Some additional work is reflected in the outline of the program above, but we are aware that more must be done.

We continue to get regular inquiries regarding the program and we desire to have more churches join us in this venture. Perhaps your congregation will be interested.

Also, you either have or will shortly receive a comprehensive questionnaire which will help you evaluate your Sunday school and will assist us in our efforts to work with you. Please take the time to fill it out and return it.

3) *Coventry House*. Art and Barbara Kay have had five or six people living with them for the last three years. When one leaves another seems to quickly take his place. These are young adults with some reason for wanting a place to live where they can be ministered to. They receive individual counseling and a Christian family-like atmosphere.

James Ward will be at Coventry House June 14-28. He and Michael Blanchard will lead two weekend workshops (June 15-17 and 22-24). They will examine various types of contemporary music from a Christian perspective and encourage those with musical gifts to develop and use them for God. Do you know someone who should attend?

In August pastors George Smith and Tom Jones will each be Bible teachers and resource people for a week. Harry Stout, professor of history at University of Connecticut, and Ron DeFord, who has a doctorate in the dramatic arts, will each speak during a week. Both men are Reformed Presbyterian elders.

During the day a small group will gather engaging in activities designed to get to know each other better and to encourage each other. This will be done with a consciousness and assurance of the presence of God. In the evening the Scriptures will be taught.

Sometimes people will come for a week. Recently more people have come for extended periods, such as the entire summer. Maybe someone in your church would benefit from such an experience.

4) *Intern.* John and Mary Lynn Graham and their infant son Donald will make the trip from St. Louis to Connecticut in June for our 15-month internship. John has just been graduated from Covenant Seminary. He will be involved in every aspect of CTI's ministry as well as the work of one of the local Reformed Presbyterian churches.

5) *Bookstore.* Our publishing efforts include *The Standards*, an *Officer Training Series*, and *The Biblical Basis of Infant Baptism* by Kenneth Horner. We distribute the promotional pieces by NPM entitled, "Yes, We're That Kind of Church" and "Which Church?" In addition we can handle orders for Sunday school curriculum and can obtain most any Christian book you desire. On most books you will get a 20% discount.

While we are a long way from completion, we have made the beginnings of a revision of our *Officer Training Series*.

6) *Finances.* Making the \$9,000 challenge in 1978 was a tremendous encouragement. We purchased two pieces of much needed office equipment and paid off two long-term notes.

One goal in 1979 is to get 75 members enrolled in the recently announced *Christian Training I'm Involved Club*. For each two-year commitment of either \$10 or \$15 a month we will receive a gift of \$40 from someone interested in our ministry.

7) Another goal is to be included in every Reformed Presbyterian congregation's budget. Each Session has received a letter written by our board of directors. We appreciate the support we now receive. But inflationary pressures and increases in programming demand that giving be increased. Our base must be enlarged, and we hope that those presently giving will continue and be prompted to increase their support. We trust that your church will act favorably on our board's request.

Respectfully submitted,  
Robert Edmiston,  
Executive Director

# *GENERAL FUND* *For the year ended October 31, 1978*

## *Receipts*

Gifts from churches and related organizations	\$25,987
Personal gifts and honorariums	23,115
Cedarville College fund	176
Designated gifts	210
Overhead contribution—	
Department of Publication	8,800
Training Center	13,120
Total receipts	\$71,408

*Expenditures*

Salaries and wages	\$38,903	
Housing	7,167	
Hospitalization	1,303	
Travel	3,851	
Payroll tax expense	3,358	
Pension	1,260	
Offices supplies and printing	3,330	
Telephone	959	
Synod contribution	45	
Reformed Presbyterian Foundation contribution	180	
Headquarters rent	4,930	
Board meeting expense	1,016	
Curriculum development	390	
Interest on loan (Note 2)	210	
Interest on loan (Note 3)	175	
Insurance—Workmen's Compensation	122	
Research assistant (to extent of designated gifts	210	
Miscellaneous	123	
Total Expenditures		<u>\$67,532</u>
EXCESS RECEIPTS		\$3,876

*DEPARTMENT OF PUBLICATIONS**For the year ended October 31, 1978**Receipts*

Sale of books and supplies	\$38,248
Miscellaneous	<u>81</u>
Total Receipts	\$38,329

*Expenditures*

Purchases	\$24,754	
Overhead—CTI general expense	8,800	
Postage and freight expense	2,383	
Office and printing expense	1,748	
Miscellaneous	<u>33</u>	
Total Expenditures		<u>\$37,718</u>
EXCESS RECEIPTS		\$611

*TRAINING CENTER**For the year ended October 31, 1978**Receipts*

Gifts	\$16,346
Registrations and conferences	4,307
Counseling services	1,607
Room and board—residents	8,283
Honorariums	330
Interest income	<u>173</u>
Total receipts	\$31,046

*Expenditures*

Conference operations	\$5,744
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Utilities	2,403	
Equipment and maintenance	2,141	
Resources and personnel	510	
Administration and travel	2,215	
Office and postage expenses	384	
Insurance	3,593	
Rent	60	
Overhead—CTI general expense	13,120	
Total Expenditures		\$30,170
EXCESS RECEIPTS		\$876

**INTERNSHIP FUND**  
*For year ended October 31, 1978*

*Internship Fund*

Designated contributions	\$—
Less: Intern stipends expended	—
EXCESS RECEIPTS	\$—

*Robert Young Bequest Fund*

Contributions to fund	\$328
Less: Cost of Bibles distributed	79
EXCESS RECEIPTS	\$249

Rev. Charles W. Anderson announced that Rev. Arthur Kay has resigned as director of the training center and seminar development at Christian Training Inc., as of December 31, 1979, to give full attention to Coventry House, which will no longer be an official part of Christian Training Inc. after that date.

Mr. Anderson read a position paper from Christian Training Inc.'s board.

**CTI POSITION PAPER**

In May of 1967 Arthur L. Kay was officially called to be the Director of CTI. Mr. Kay had earlier served as National Youth Director and temporary director of CTI. In his report to the 145th Synod meeting that year at Covenant College, Mr. Kay said, "Training in the Word of God and the outreach of the gospel are inseparable. Scripture makes it abundantly clear that neither should be neglected by the faithful Christian steward. Diligent, God-approved, unashamed workers are those who can clearly present God's truth to needy people near and far."

He also reaffirmed CTI's awareness of its task to serve "the RPCES in its effort to lead the unsaved to Christ, to build up the members in biblical knowledge and godliness by providing a program of training activities, materials and leadership."

To this date, CTI has never deviated from those principles and goals. However, we saw very early the reality and controlling power of two strictures.

(1) We had very limited resources and (2) the greatest need in the local churches was not data (materials) but skilled, confident teachers. Therefore we resolved to conserve our resources by publishing only where there were no acceptable materials extant, and focusing on the needs of the teacher. We continued the services of the book store, the internship program, Student Summer Service, publication of church officer training materials, and a few other specialized tracts, etc., and the supervision of the Robert Young bequest.

Art and Barbara Kay began to develop workshops designed to help teachers be better communicators of the Word. Over one-third of our churches soon were beneficiaries of

these training programs. Thousands of people became better listeners, more confident teachers and more skilled channels of the love of God in Christ Jesus. Although, in those early years, some members of our denomination had questions about aspects of the philosophy and direction of CTI, we rejoice to see many of the ideas which we pioneered being used today in all quarters of the RPCES.

Though the workshops were portable and actually carried across the USA, most of their development and execution was accomplished at the CTI Headquarters in Coventry, Conn. In June of '72 the Rev. Robert Edmiston moved into the new position of associate executive director of CTI. With Art and Barbara he helped develop the generalized "communication" seminars into more specialized "training the trainer" workshops. We soon realized that good and helpful as these seminars were, we needed a continuing program of reinforcement for the Sunday school teacher—something you could leave behind after the seminar was over. And so the *CTI Sunday School program* was born.

This never was and probably never will be a promotion of any particular materials. Born out of the "communication seminars," the program is designed to continue the principles of better interpersonal relations, increased communication skills, creation of a loving atmosphere and fuller utilization of the resources extant in every Sunday school. This is to be accomplished through regular Sunday school teacher meetings, input and involvement of the pastors, sharing of ideas, etc. among all the teachers, and involvement of the entire family through a unified theme. David C. Cook materials were chosen because they were more easily adaptable to meet our goals. Where we found them weak or deficient we have supplemented with our own notes.

In 1977 Bob Edmiston was named the executive director of CTI and Art Kay became the director of the training center and seminar development. This change in titles symbolized the recognition of an evolving reality. God had prospered the Sunday school program and Bob was carrying it into more churches each year. Art was developing the *extended family* concept and churches were sending residents to Coventry House to live with the Kays and experience a vital Christian home and family. Both major activities of CTI were growing and becoming more effective. They were also becoming *less dependent* on one another. At the executive committee meeting of CTI in April, Art submitted his resignation and plans were initiated to divide CTI's work. Recognizing that a formal division of labors might prove profitable to each, the board regretfully accepted Art Kay's resignation effective on Dec. 31, 1979.

As of December 31, 1979, the Coventry House program will continue independent of formal relationship to CTI and RPCES. Our most fervent hope and desire is that the churches of our denomination will continue to avail themselves of the expertise of Art and Barbara Kay as well as the facilities of the Coventry House training center. We believe strongly that the extended family represented there is more than a good concept. Learning in a family setting, natural and redemptive, is biblical and vital in our homes, churches and nation today.

Bob Edmiston will continue to carry on the full program of CTI. We will continue to put our emphasis, energies and expertise on training the trainer and utilizing and building on the existing resources of each Sunday school and church. We still believe that Christian education is more than the transference of biblical data—it is so living and loving Christ and the Christian life that others are brought into, established in, and equipped to minister Christ and the Christian life to the next generation and so on until He comes again.

The following resolution commending Mr. Kay was adopted by the synod:

Whereas Arthur Kay has served CTI since 1963 as National Youth Director, Director of CTI, and now as Director of Coventry House, and

Whereas he has served with commitment to Jesus Christ and to people, with courage when taking a position was painful, with sacrifice when the cost could be counted, with faithfulness when indolence would have been easy, with energy when it was hard to endure, and

Whereas he has diligently used his gifts of intelligence, creativity, and insight into people, and

Whereas he has shown us the love of Christ by both his words and deeds, by his willingness to pay the price of caring through unselfish and sacrificial giving of himself to others in their needs, and by being a constant source of encouragement to those whose spirits are low, and

Whereas he had the good sense to marry Barbara, a help meet for him and a friend to us all,

We, therefore, the 157th Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting in Greenville, S.C., do hereby thank our brother, Art Kay, for his work and leadership among us and do commend him to the fruition of the vision he has for Coventry House, and do promise to pray for him and to give him all due support for his continuing activity in the kingdom of God.

The vice-moderator, Rev. Al Lutz, took the chair. Moderator Robert Palmer expressed appreciation for Mr. Kay.

## **ELECTION TO CHRISTIAN TRAINING INC.**

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

Mr. Malkus presented the following ballot. No further nominations were made.

*\*Raymond Dameron, INC*

*\*Allen Duble*

*\*Richard M. Gray*

*\*Graham Gutsche, INC*

*\*Stephen Leonard*

*\*Richard Strong, INC ⅔*

Thomas Troxell

Carl Derk

*\*Robert Petterson*

*\*James Ruark*

It was moved and seconded that each nominee present be asked to declare how he stands on the current basic direction of CTI. The motion was lost.

The Doxology was sung and synod recessed for lunch at 12:15 p.m.

Mr. Palmer resumed the chair at 1:35 p.m. Prayer was again offered for the Edwards Elliott family. Vice-moderator Al Lutz resumed the chair.

## **COVENANT SEMINARY REPORT**

The report was presented by President William S. Barker. He stated that 19 of the 25 M.Div. graduates this spring are Reformed Presbyterians; two are members of the PCA.

Fathers and Brethren:

There are many very positive things to report to Synod this year in a spirit of gratitude to the Lord. Symbolic of the whole is our entering the Robert G. Rayburn Chapel/Classroom Building in October. With seating capacity of over 600, the chapel is serving not only for our daily worship and for baccalaureate and commencement, but also for special

occasions of our St. Louis-area churches and for others of our denominational agencies. We hope that Synod may be able to enjoy its use the next time we meet in St. Louis.

Several of the developments at the Seminary this year have been in the direction of strengthening the ties between the churches and our theological education. Rev. Dick Aeschliman, Director of Church Relations, has instituted a "Church of the Week" program in which the Seminary community learns about the ministries of one of our supporting churches and prays for it in our daily chapel services during the course of the week.

We are grateful for the support of our churches and people, particularly as expressed through the New International Version program, developed by Vice President Bob Palmer. This program has placed the NIV in the hands of many of our people while it has also increased the number of individual donors substantially, led numerous churches to step up their budgetary commitment to the Seminary, and increased our endowment fund significantly through a generous donor who has matched increased giving two to one.

This increase of financial support does not mean that the future or present is without challenge. We have announced to our students that we are gradually raising tuition so that in about eight more years a student's tuition would be covering half of the cost of his education. Even though this means that donors would still be covering 50% of the expenses, it also means that we are heavily dependent on a growing enrollment. This past fall we had our highest enrollment figure ever, 180, and we are aiming at a figure of 192 for this coming fall. Our campus facilities are being developed with an ultimate enrollment of 300 in view. We desire to serve a growing number of candidates for the ministry as our denomination grows and as the opportunities for evangelical Christians increase.

Our Board of Trustees has approved the appointment of a Director of Student Ministries, who will work with students from the time of admission to their placement in posts of service in order to develop their walk with the Lord and experiences of service in addition to the normal learning situations in the classroom. In the coming year Dean of Students David Calhoun will fill this position.

Dean of Faculty David Jones has been exploring ways in which our curriculum could provide for more opportunities for supervised training of our students. The Master of Divinity curriculum has been revised by the faculty in such a way that it will be possible for some students to earn the M.Div. degree by taking two years on campus and then gaining two years' experience on a church site where Seminary-approved supervised training can take place. The Presbyterian Church in America has been developing such a concept for the preparation of ministerial candidates, and we are in discussions with some of their leaders about our relationship to such a concept.

It is apparent to the administration of the Seminary that the proper preparation of candidates for the ministry must include more than learning in an academic setting, important as that is. There must also be spiritual growth, and there must be supervised practical experience. The Seminary can provide a certain amount of both of these, but the ideal is for the ministerial candidate to have experience in the context of the church.

Several possibilities for this kind of experience are in view, including a seminarian program in the local church where the student worships during seminary days, field work for credit, and an internship where the supervising pastor has the benefit of a workshop conducted at the Seminary. From its institution the Seminary has recommended internships to students, but because of practical difficulties only a minority are able to pursue internship possibilities.

The Seminary administration has reached the conclusion that the only way of assuring that ministerial candidates will receive the necessary supervised experience in preparation for the ministry is to require a year of such experience prior to ordination. At present our denomination's six-month licensure requirement does not always produce a genuine probationary period, but only the passage of time. Exceptions to a one-year requirement might be made by a high proportion of a presbytery if a candidate has had significant experience prior to licensure, but a norm of one year's supervised experience would ensure the students' planning for proper preparation and would also stimulate our churches to recognize their important role in the training of the servants of the Lord.

#### **RECOMMENDATIONS:**

1) We propose, therefore, that a study committee be erected to review the steps toward the ministry, including the requirements for licensure and ordination, with the provision of an appropriate time of supervised experience prior to ordination.

2) We propose also 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.

Respectfully submitted,  
William S. Barker

#### **APPENDIX TO COVENANT SEMINARY REPORT— AUDIO-VISUAL RESOURCES**

The following Sound Slide Programs are available through the courtesy of Covenant Theological Seminary and the Women's Synodical Society of the Reformed Presbyterian Church, Evangelical Synod. Most of the programs come with 80 or more slides, a cassette tape (containing the narrative, music, and bell signals), and a transcript of the sound track (along with a list of masterworks of art used, also notes, maps, charts, and bibliography when appropriate). A slide projector and a cassette tape recorder are the necessary equipment you will need. If you prefer to use reel-to-reel tape, please note this fact when you order. Let us have your requests for dates well in advance. We will send you confirmation of your requested date by return mail whenever possible. Send all requests to: Mrs. Wilber

B. Wallis, Covenant Theological Seminary, 12330 Conway Road, St. Louis, Missouri 63141. Phone: (314) 822-1721.

No fee has been set for the use of these programs, but you are encouraged to take an offering to help cover the expenses involved in maintaining this service. Please make your gifts payable to the seminary, but address them c/o Mrs. W. B. Wallis.

**\*PROGRAM 1—CHURCHES OF THE REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD.** A transcontinental tour taking in many of the local churches which make up the denomination, beginning with the Northeast Presbytery. This includes a description of Christian Day Schools in our churches. Updated. (45 minutes)

**PROGRAM 2—HISTORY OF THE REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD.** This program may be used in three separate sessions of 20 minutes each, divided as indicated on the transcript. If it is used at one session, an intermission is recommended.

Part I—*Reformation Beginning in Scotland* (40 minutes)

A. *Sixteenth Century (to the Death of Knox)* Slides 1-44

B. *Seventeenth Century (to the "Glorious Revolution")* Slides 45-80

Part II—*Beginnings in the New World* Slides 1-53 (20 minutes)

Total Program—1 hour. Those interested in this program for October or November, in commemoration of Reformation Day, should put in their request early.

**\*PROGRAM 3—COVENANT THEOLOGICAL SEMINARY.** The Seminary's President takes the viewer on a guided tour, introducing campus, faculty, student life, and alumni (30 minutes)

**PROGRAM 4—LAND OF THE BIBLE, FROM DAN TO BEERSHEBA.** Vivid color shots of Jerusalem and other parts of contemporary Israel do what words alone cannot do, according to Dr. Wilber B. Wallis, who has studied in the land of the Bible on several occasions. He says: "Israel's variety and charm must be felt. Deeper than all is the spirit and industry of the gifted and devoted citizens of this teeming little land with its roots so deep in history and so full of promise and prophetic portent for the future of the entire world." Narrated by Dr. and Mrs. Wallis. (45 minutes)

**PROGRAM 5—MIRACLE OF MOUNT ZION.** Narrated by Dr. G. Douglas Young, founder of the American Institute in Jerusalem, this program tells the story of this work, of which Covenant Seminary is a part as an "Associated School" (35 minutes)

**PROGRAM 6—MIRACLE OF THE AGES.** The story of God's redemptive plan in masterworks of art and music, following the theme of I Timothy 3:16. Accompanying list identifies masterworks.

Part I—*THE INCARNATION*—Christmas Section (30 minutes)

Part II—*The RESURRECTION*—Easter Section (35 minutes)

**PROGRAM 8—THE DEAD SEA SCROLLS.**

Part I—Dr. Laird Harris, Professor of Old Testament at Covenant Theological Seminary, narrates the story of the scroll discoveries and points out their significance. (23 minutes)

Part II—Dr. Wilber Wallis, of the New Testament department of Covenant Seminary, tells of the recent finds which relate to the New Testament. (23 minutes) (Total—46 minutes)

**PROGRAM 9—OUR BIBLE: HOW WE GOT IT**

Part I—*Our Old Testament* (30 minutes)

Part II—*Our New Testament* (30 minutes)

Part III—*Our English Bible* (30 minutes)

These illustrate (through the simple story of God's gracious dealings with His people) the

important doctrines of inspiration and full authority of Scripture. Narrated by Dr. and Mrs. Wallis.

These three parts together with the two parts of Program 8 form a five-part series on "Our Bible."

**PROGRAM 10—ABORTION KILLS.** Dr. Robert Miller, Director of Obstetric Anesthesia at St. John's Mercy Medical Center and member of Covenant Presbyterian Church in St. Louis, presents the problem of abortion to Christian audiences. By means of documented slides he helps us to understand what it means to be "covered," as the Psalmist says, "in my mother's womb" as he traces fetal development. Then he shows us the death that abortion brings to the unborn child. The program is introduced and concluded by Professor George W. Knight III, of Covenant Theological Seminary. (45 minutes)

#### MOVIE FILM AVAILABLE

Please make reservations as noted above for the other programs. You will need a standard 16mm sound projector and an experienced projectionist. Do not use a silent projector.

**A VISIT FROM THE COURT OF KING JAMES.** A twentieth century translator of the New International Version of the Bible falls asleep at his desk, only to play host to an interesting visitor from the distant past—a translator of the King James Version of the Bible. As these two men compare notes, we gain valuable insights concerning Bible translation. Produced by the New York Bible Society in full color. (24 minutes)

\*The starred programs require frequent updating. Should it happen that these are in the process of revision at the time you request them, you will be notified.

#### GENERAL FUND OPERATION June 30 1978 and March 31 1979

	June 30 1978	Current Budget	March 30 1979 Year to Date
<b>Income—Educational and General</b>			
Tuition and Fees	258,875	296,525	284,096
Endowment Income	47,000	48,000	36,000
Gifts and Grants	409,429	430,000	340,014
Student Aid	8,617	11,000	7,868
Other Income	8,130	5,500	5,196
Transfers	0	0	0
Total Educational and General	732,051	791,025	673,173
<b>Income—Auxiliary</b>			
Housing	40,827	39,800	29,185
Food Service	179	0	0
Total Auxiliary Income	41,006	39,800	29,185
Total Current Income	773,057	830,825	702,357
<b>Expenses—Educational and General</b>			
President/Trustees	28,523	28,200	23,148
Instruction	321,860	350,405	261,260
Library	63,124	68,235	48,110
Student Affairs	37,065	45,275	31,398
Student Aid	27,422	28,000	26,717
Development	105,261	120,680	131,228
Business Office	60,476	64,965	57,067

Plant Operations	65,589	83,120	64,210
Debt/Renewal Transfer	<u>12,000</u>	<u>18,000</u>	<u>13,500</u>
Total Educational and General	721,320	806,880	656,638

*Expenses—Auxiliary*

Housing—Student	1,365	2,000	904
Housing—On Campus	346	1,000	526
Housing—Off Campus	561	1,000	167
Food Service	1,848	1,200	685
Debt/Renewal Transfer	<u>12,000</u>	<u>18,000</u>	<u>13,500</u>
Total Auxiliary Expenses	<u>16,120</u>	<u>23,200</u>	<u>15,782</u>
Total Current Expenses	737,441	830,080	672,420
Income Over/Under Expenditures	35,618	745	29,937

*GENERAL FUND POSITION  
June 30, 1978 and March 31, 1979*

	<i>Last Year</i>	<i>Current Year To Date</i>
<i>Assets</i>		
Cash Accounts		
Cash—Checking	21,100	16,795
Cash—Petty Cash	50	50
Cash—Savings	<u>0</u>	<u>0</u>
Total Cash Accounts	21,150	16,845
Accounts/Loans Receivable		
Student Accounts Receivable	4,640	20,426
Agency/Other Accounts Receivable	11,955	10,876
Reserve for Doubtful Accounts	<u>—450</u>	<u>—450</u>
Total Accounts/Loans Receivable	16,145	30,852
Investments		
Investments—Securities	0	384
Prepays		
Prepaid Salaries	0	0
Prepaid Insurance	0	0
Travel Advances	910	450
Institutional Contribution—NDSL	<u>3,653</u>	<u>3,904</u>
Total Prepays	4,563	4,354
Total Assets	41,857	52,435
<i>Liabilities</i>		
Accrued Expenses		
Exchange Account	33	85
Accrued Salaries	543	
Special Annuities	124	—409
Federal Income Tax	2,312	2,890
FICA Tax	1,615	870
State Income Tax	269	290
Medical Insurance	938	994
Pension—TIAA	0	72
Student Activity Fee	0	72
Student Insurance	0	13
Accrued Interest	<u>0</u>	<u>0</u>
Total Accrued Expenses	5,834	5,649

Accounts Payable		
Accounts Payable	0	0
Student Room Deposits	360	660
Student Accounts Receivable—Credit Balance	5,976	4,501
Total Accounts Payable	6,336	5,161
Deferred Income		
Deferred Income	0	0
Interfund (—Due To)		
W/Loan Fund	—352	—101
W/Endowment	—6,000	—24,250
Total Interfund (—Due To)	—6,352	—24,351
Total Liabilities	5,818	—13,541
<i>Fund Balances</i>		
Fund Balance	421	36,039
Surplus/Deficit	35,618	29,937
Total Liability and Equity	41,857	52,435

### **ACTION:**

Recommendation 1 was referred to Bills and Overtures Committee (see p. 177).

Recommendation 2 on December “Gifts for the King” was carried.

## **ELECTION TO COVENANT SEMINARY BOARD**

The Nominating Committee presented the following nominees. There were no nominations from the floor.

- \*Allan Baldwin, INC 2/3*
- \*Marion D. Barnes, INC 2/3*
- \*William Leonard, INC 2/3*
- \*John Lewis, INC*
- \*Arthur Stoll, INC 2/3*
- \*James Wilkins, INC*
- \*Robert Morrison*
- \*Donald Sherow*
- \*Francis Steele*
- \*Paul Taylor*

Moderator Palmer resumed the chair.

## **CHAPLAINS COMMITTEE REPORT**

The report was presented by the Rev. William Leonard Jr., executive secretary of the Presbyterian and Reformed Commission on Chaplains and Military Personnel.

Fathers and Brethren:

As I come to the first report of the newly formed “PRESBYTERIAN AND REFORMED COMMISSION ON CHAPLAINS AND MILITARY PERSONNEL,” it is with thanksgiving to God for the pro-

gress made by your commission and the prospects for the future in His sovereign grace and mercy.

Since our last General Assemblies/General Synod meetings in Grand Rapids in June, 1978, authorizing the establishment of this commission, we have met twice, at St. Louis on the campus of Covenant Theological Seminary, September 21, 1978, and again on January 10, 1979, at Reformed Theological Seminary at Jackson, Mississippi. Representing the Orthodox Presbyterian Church were E. M. Dortzbach and D. T. Prutow; the Presbyterian Church in America, Thomas G. Birr, D. K. Clements, and J. C. Pakala; the Reformed Presbyterian Church, Evangelical Synod. R. A. Bonner, W. B. Leonard Jr., and John M. MacGregor.

Minutes of our two meetings are attached to this report. J. M. MacGregor was elected Chairman, and W. B. Leonard Jr., Executive Secretary and Treasurer.

Your Commission immediately applied for recognition as the endorsing agent for our three denominations and has now been officially recognized by the Armed Forces Chaplains Board, Washington, D.C. We have been excellently received, and for this we rejoice! Chairman MacGregor represented us in Washington at the meetings of all denominational endorsing agents with the Armed Forces Chaplains Board and the Chiefs of Chaplains in October 1978, and Executive Secretary Leonard attended the March 1979 meetings.

Two new chaplains have been endorsed for active duty, Russ Barrett and David Dare, both Army, and from the RPCES, and they have reported for active duty. This brings our total of active duty chaplains represented to 21, including two from the OPC, six from the PCA, and 13 from the RPCES (roster attached). The Commission represents a combined membership of 113,650.

A major accomplishment in our two meetings has been the preparation of a Constitution and By-laws, also attached to this report and awaiting approval at our 1979 meetings of our respective denominations. The next meeting of the Commission is set for July 31, 1979 at the Park Hill OPC, Denver, Colorado. James Bosgraf is host Pastor. It is anticipated that your Executive Secretary will then become an employee of the Commission with a modest stipend covering expenses at least beginning possibly in the Fall of 1979 or Winter of 1980. I will then be serving as Executive Director and will be replaced by another member representing the RPCES on the Commission. By the summer of 1980 my schedule is expected to allow at least half-time for the Commission.

*Denominational Nominating Committees* are requested to provide for the election or re-election of three members from each denomination to represent that denomination on the Commission.

*All Chaplains, Presbytery/Synod/General Assembly Stated Clerks* are urged to keep your commission informed of all current data: addresses, changes of station, promotions, etc., for all chaplains represented by the Commission.

*Finances:* Denominational Budgeting for 1979-1980 is asked to include

in its planning the guidelines outlined in Article VI in the proposed constitution, and Article III of the By-Laws, and the *Minutes* of the January 10, 1979 meeting of the Commission: \$150 *per year* per active duty chaplain contributed by the respective denomination represented by that chaplain; \$10 *per month* contribution from every active duty chaplain and \$5 *per month* from every reserve chaplain *in a pay billet*. Funds for the support of the Commission from the denominations and from individual chaplains may be forwarded to the Commission in any way approved by the member denominations. The Commission is being incorporated in the State of Colorado as a non-profit, religious corporation, representing our three denominations, and will be able to provide tax-exempt receipts as necessary. If your Commission is to serve effectively it must be financed by its member denominations.

Your Commission and its Executive Secretary are working to provide services in the following areas:

(1) Provide guidelines and information for ministers and theological students applying to the chaplaincy, whether military, hospital, police, industrial, educational, prison, Veterans Administration, national parks, retirement homes, nursing Homes, campus/college, merchant marines etc.

(2) Sharpen our procedures for endorsement to the chaplaincy by including in addition to presbytery endorsement, personal interviews with the Commission or its delegated representatives, on-the-field visits of applicants with active duty chaplain.

(3) Regular and informed representation in Washington to the Armed Forces Chaplains Board, and the Chiefs of Chaplains, and the Veterans Administration.

(4) Personal visits of the Executive Secretary with our chaplains in the field, both in the continental United States and overseas when required or feasible.

(5) A regular newsletter from the Commission

(6) Coordinate contacts with and support of all our people serving in the armed forces and their families.

Respectfully submitted,  
William B. Leonard, Jr., Executive Secretary  
PRESBYTERIAN AND REFORMED  
COMMISSION ON CHAPLAINS AND  
MILITARY PERSONNEL

Enc:

(1) Current Roster of Military Chaplains

\* (2) Minutes of two meetings of the Commission

(3) Constitution and By-Laws (for approval)

\* (4) Sample Form DD 2088 (Required Information to Accompany Ec-  
clesiastical Endorsement/Approval)

*\*Stated Clerk's note: these items not reproduced in reports to Synod.*

## **MOTIONS FOR ADOPTION:**

(1) That the General Assembly/General Synod approve and adopt the Constitution and By-Laws of the Commission as presented.

(2) That the proposed funding of the Commission by the respective denominations be approved, and individual chaplains be encouraged to follow the proposed support guidelines.

## **DRAFT CONSTITUTION**

(First Amended Form)

### **ARTICLE I—NAME**

The name of this organization shall be the Presbyterian and Reformed Commission on Chaplains and Military Personnel.

### **ARTICLE II—PURPOSES**

The Commission is an agent of its member denominations (not an “ecclesiastical” commission in the technical sense), created by them to assist in carrying out their ministries to members of the Armed Forces and other institutions. Since the primary structure for such ministries is through formal chaplaincies, the principal activity and concern of the Commission shall be involved with chaplains.

In carrying out its mission, the Commission functions in the following ways:

1. Maintain liaison with the appropriate contact point of each member denomination, and through their various presbyteries, to:

(a) provide current information regarding criteria, policies and procedures for the appointment of ministers as chaplains.

(b) process applications for ecclesiastical endorsements when applicant is approved by his presbytery and by this Commission for appointment to the chaplaincy.

2. Maintain cooperative relationship with the Armed Forces Chaplain Board and the leadership of military and other institutional chaplaincies by:

(a) certifying to the proper agencies the ecclesiastical endorsements and approvals granted by the member denominations through their various presbyteries.

(b) serving as a representative and counseling body for problems referred by or concerning chaplains, both individually and collectively.

3. Maintain contact and liaison with individual chaplains serving in the Armed Forces and other institutions through regular reports, newsletters, written correspondence and personal visits.

4. Establish and maintain methods of liaison with individual congregations of the member denominations to assist them in providing adequate ministry to their members while they are separated from the particular church during periods in the Armed Forces and other institutions.

5. Keep member denominations informed on significant developments, trends, issues and problems concerning chaplains and members of the Armed Forces and other institutions, and to report annually on the activity of the Commission to each member denomination.

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

7. Promote the ministry of the chaplaincy to the member denominations and their particular churches.

### **ARTICLE III—MEMBERSHIP**

The Commission is made up of the following member denominations:

1. Orthodox Presbyterian Church

2. Presbyterian Church in America

3. Reformed Presbyterian Church, Evangelical Synod

Any member denomination may withdraw from the commission by act of its General Assembly/Synod. Any denomination seeking membership in the Commission shall:

1. Submit a letter application for membership to the Commission no later than 1 January of the year in which it desires membership.

2. Be approved by vote of all current member denominations at their General Assembly/Synod.

Each member denomination shall elect three representatives to serve as voting members of the Commission, with qualifications and terms to be set by the member denominations.

#### **ARTICLE IV—INCORPORATION**

The Commission shall be incorporated under the Corporation laws of the State of Colorado relating to non-profit, religious corporations.

#### **ARTICLE V—AUTHORITY**

The Commission shall have the authority to

1. Regulate its own proceedings in accordance with its Articles of Incorporation, Constitution, By-Laws, and Robert Rules of Order (current edition).

2. Elect necessary officers and staff personnel, to remove them for cause, and to fill all vacancies.

3. Constitute such departments and such standing and special committees as are provided for in the By-Laws, or as may be necessary or convenient for carrying out the work of the Commission.

4. Buy, acquire, and receive by gift, demise, or bequest property, real, personal and mixed.

5. Hold, sell, and dispose of property, real and personal.

6. Secure, appropriate and administer funds for its work.

7. Make by-Laws in harmony with its Articles of Incorporation and Constitution.

#### **ARTICLE VI—FINANCIAL SUPPORT**

The financial support of the Commission shall be primarily the responsibility of the member denominations, and shall be on a fair share basis, as recommended by the Commission. Each denomination will be responsible for all expenses incurred by its representatives at any meetings of the Commission or its sub-committees. Each denomination shall be asked to contribute a set amount per year per full time/active duty chaplain endorsed by the Commission. Each chaplain endorsed, both full and part-time, active duty and reserve, shall be asked to contribute an appropriate amount per year, if able. Amounts of contributions will be recommended by the Commission for the approval of the member denominations annually. In addition, the Commission shall be free to receive donations from individuals and churches, both within and without the member denominations.

#### **ARTICLE VII—STAFF**

The Commission shall have as its chief operating officer an Executive Secretary, and may hire such other personnel as it may determine.

#### **ARTICLE VIII—AMENDMENTS**

This constitution may be amended only by written submission of proposed amendment by the Commission to each of the member denominations and by subsequent approval of each member denomination at their annual General Assembly/Synod.

#### **DRAFT BY-LAWS**

##### **ARTICLE I—THE OFFICERS**

The Commission shall have the following officers to be elected annually: chairman, vice-chairman, and secretary.

##### **ARTICLE II—MEETINGS**

There shall be two meetings of the Commission each year at a time fixed by the Commission. Special meetings of the Commission may be called by the chairman or by petition of at least one third of the membership, representing at least two member denominations.

### **ARTICLE III—FINANCIAL POLICY AND PROCEDURES**

The financial policy and procedures shall be proposed by the Executive Secretary and approved by the Commission. The fiscal year for the Commission shall be the calendar year.

### **ARTICLE IV—ELECTION AND EMPLOYMENT OF STAFF**

The executive staff of the Commission shall consist of the Executive Secretary and such other members as the Commission may from time to time authorize. Members of the executive staff shall normally be elected for a term of one year. Should the Commission desire, for cause, to terminate the services of such staff, or such staff desire to resign, six days notice shall be given, unless waived by mutual agreement. Non-executive personnel shall be employed by the Executive Secretary in accordance with the personnel policy approved by the Commission.

### **ARTICLE V—DUTIES OF EXECUTIVE SECRETARY**

The Executive Secretary shall function as the chief employed executive of the Commission and shall give supervision to all other employed personnel. He shall have responsibility and authority for the general direction and oversight of the total program of the Commission. He shall be responsive and accountable to the policies and actions of the Commission at all times. He shall function as the treasurer for the Commission.

### **ARTICLE VI—QUORUM**

For either regular or special meetings of the Commission, a quorum shall consist of more than one-half of the representative members of the Commission, with at least one representative from each member denomination present.

### **ARTICLE VII—AMENDMENTS**

The By-Laws of the Commission may be amended at any regular meeting of the Commission by a two-thirds vote of the voting representatives present, provided that written notice of such action shall have been sent out in connection with the notice of the meeting at least 10 days prior to the date of the meeting.

### **ROSTER OF ACTIVE DUTY, RESERVE, AND RETIRED MILITARY CHAPLAINS**

Note to Stated Clerks: Please send latest addresses, current rank of all your chaplains, to Executive Secretary, Chaplains Commission.

#### **ORTHODOX PRESBYTERIAN CHURCH**

Active Duty: Charles T. Lee, Thomas Foh (Army)  
Reserves: H. Leverne Rosenberger, CAP  
Bernard J. Stonehouse, Air Force  
Roger Wagner, National Guard

#### **PRESBYTERIAN CHURCH IN AMERICA**

Active Duty:	(Army)	W. I. Phillips III David F. Roberts David E. Crocker (Air Force) <td>Don K. Clements John Register Wayne Good (Navy)</td>	Don K. Clements John Register Wayne Good (Navy)
Reserves:	(Army National Guard)	David Jussely Douglas McCullough James C. Pakala Theodore Kline	
	(Air Guard)	J. Phillip Clark William Whitwer	
	(Naval Reserve)	Fred D. Thompson	

**REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD**

Active Duty Chaplains:

(Army)

Robert H. Ackley  
Hubert R. Baker  
Russell Barrett  
David Dare  
Bill C. Greenwalt  
Howard C. Cross  
David P. Peterson  
Robert A. Wildeman Jr.  
Beryl T. Hubbard  
J. Robert Fiol

(Air Force)

(Navy)

Arthur E. Hegeman  
Robert Needham  
Thomas E. Sidebotham  
W. Ronald Case  
Stephen W. Leonard  
James E. Singleton  
Doug Lee

Active Reserves:

(Army)

(Civil Air Patrol)

(Navy)

Daniel Fannon  
A. Kenneth Austin

Retired Chaplains: Robert A. Bonner, William B. Leonard Jr., James S. Martin, John M. MacGregor, Robert G. Rayburn, Jonas Shepherd, Laurence H. Withington, John B. Youngs

***ACTION:***

Recommendation 1 to adopt the Constitution and Bylaws was passed.

Recommendation 2 on funding of the commission (increasing that portion of synod's budget from \$750 to \$1950) was passed.

A further recommendation was made by the synod that synod request the Presbyterian and Reformed Commission on Chaplains and Military Personnel to prepare a biblical defense of sponsorship by the RPCES of the military chaplaincy in light of the biblical principle of the separation of church and state. This was adopted.

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

The report was presented by Rev. John P. Clark, chairman.

The 156th Synod on motion instructed the sessions and presbyteries of the RPCES to study the materials provided on pages 44-72 of the minutes of the 156th Synod and to respond to the committee chairman by January 31, 1979. The committee had originally requested a response by October 31, 1978. We regret to report that the chairman had received only five of sixteen possible responses by April 15. Of these, all but one came after January 31, and some as late as April. The reasons for this may be diverse, but the instruction synod gave was to study the responses and develop a list of proposals to be submitted to the 157th Synod. Both the lateness and paucity of the response have made this impossible.

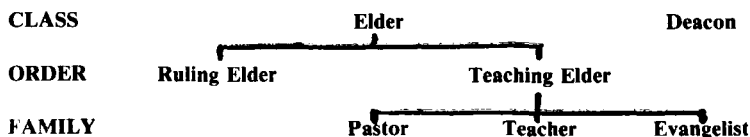
It was the opinion of the committee reporting to the 156th Synod that

a grass roots response would assist them in formulating proposals which would reflect the thinking of the churches. The committee deemed this important because of the far reaching practical changes which were involved, and also because the issues are not necessarily resolved for us by referring to specific scriptures. As Dr. Edmund Clowney has pointed out in his paper, *A Brief For Church Governors in Church Government*, "We do not have 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 varying details are to be understood by the applications of the central principles of the kingdom." (RPCES 1978 minutes, p. 57). It is, therefore, quite possible that more than one arrangement can be maintained consistently with scripture.

Although the limited number of responses received was inadequate to give us a cross section of the denomination, we should report that the majority of those responses suggested that the extent of responsibility and authority currently given to ruling elders under our form of government is in accord with scripture and should be maintained. One presbytery recommended extensive changes.

Several of the presbytery responses received questioned whether scripture speaks with sufficient clarity on this issue as to enable us to settle all the questions on an exegetical basis. Even those suggesting changes in our present Form of Government seemed compelled to do so on the basis that scripture does not forbid such changes. There are principles, but more than one practice may be found consistent with these principles. It is the mind of the committee that if we ignore this fact we will experience continual frustration in this area of church life. The PCA ad interim committee to study the question of the number of offices in the church stated, "... that the Bible is not a detailed textbook of church government and that any polity must of necessity seek to allow for some diversity of views while maintaining unity in the church." (PCA 1978 minutes, p. 92)

Specifically both papers spread upon the minutes of the 156th Synod of the RPCES distinguish between office and function and so agree with the proposal of the PCA study committee that the scriptural teaching is clarified by the following diagram (PCA 1978 minutes, p. 91).



It should be noted that the PCA report from which we quoted was not accepted by their general assembly and the issues involved remain unresolved. Our committee is troubled by the fact that the studies done

so far do not seem to answer the kinds of questions we are asking. It is doubtful that further scriptural data can be adduced, and the questions asked in our 1978 report are not answerable on the basis of the scriptural exegeses offered. If we accept the basic premise of one office of elder with two roles or functions within that office, then we would have to say that our present form of government puts great weight on the distinction of roles. This may be proper if we feel that there is a distinction of roles based on gifts and that recognition of such gifts is important. On the other hand, Dr. Knight who supports this distinction in his paper acknowledges that "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 and respect, but also the 'double honor' of the honorarium or wages" (RPCES 1978 minutes, p. 51) Thus it would seem that the honor referred to in 1 Timothy 5:17 is not tied to the gifts that a man possess, but to the way in which he exercises them, be it greater in quantity or quality. In other words, is the distinction made in 1 Timothy 5:17 and in our present form of government based on the different gifts and different roles of teaching and ruling elders or is it based on service rendered in terms of quality and/or quantity? Is it possible to answer this question on the basis of scripture? To sum up, then, it is the conviction of the present committee that our Form of Government is consistent with the data furnished by scripture, but that other options are possible.

#### **RECOMMENDATION:**

Due to the brief amount of time allowed us and the sparse response we have received from the presbyteries, we recommend that the study committee be continued another year and that it consult with and if possible meet with the corresponding study committee of the PCA.

Respectfully Submitted,  
John P. Clark, chairman  
Calvin Frett  
Robert Heerd  
Harold Harris

#### **ACTION:**

The recommendation was adopted.

### **LAMB FUND REPORT**

The report was presented by Dr. Franklin S. Dyrness.

#### **Fathers and Brethren:**

The Trustees of the Lamb and Theological Fund Committee have met as required during the past year.

Nineteen (19) 1978-79 applications for aid/loans were approved and a total of \$8,860.00 was advanced to the following men who are preparing for the gospel ministry:

<b>NAME</b>	<b>SEMINARY</b>
Michael Bucci	Westminster
Gordon Carpenter	Gordon-Conwell
Joel Fiscus	Covenant
Robert Garrison	Reformed-Episcopal
Thomas Holliday	Covenant
David Jones	Covenant
Samuel Larsen	Covenant
Thomas Lutz	Covenant
Douglas McCready	Gordon-Conwell
John Monger	Reformed-Pittsburgh
Martin Payne	Covenant
Daniel Pruitt	Covenant
Douglas Shepler	Westminster
William Shishke	Westminster
Daniel Smick	Gordon-Conwell
David Strumbeck	Westminster
Philip Vierling	Westminster
Mark Wilson	Covenant
John Yoast	Reformed-Episcopal

A summation of loan accounts shows that five men who were loaned a total of \$3,875.00 have cleared their notes by serving five years in the ministry of the RPCES. Another 20 men are presently reducing their outstanding loans by 20% per year as they serve in our churches.

The treasurer holds the promissory notes of twenty-three (23) men who for various reasons, such as deciding not to enter the ministry, ordained but serving outside RPCES, etc. Their total indebtedness, including accrued interest on loans, totals \$18,696. Mr. Breen continues his efforts to reclaim all or most of these monies. The committee advised him to notify, by registered mail, the co-signers of notes and send copies of his letters to churches and presbyteries who had endorsed the defaulting recipients.

From time to time the committee receives an expression of gratitude from one who has benefited from Lamb Fund aid loans. The following letter is from one of those. The secretary's records show that this is only the third such in the last ten or twelve years and so is deserving of inclusion in our report.

Dear Trustees of the Lamb Fund,

Today I received the release of my obligation and note from the Lamb Fund. It is an appropriate time to thank the synod, you who have the responsibility over the fund, any heirs of the Lamb family and Almighty God for this provision.

As one who has learned the value of the covenant of grace and also of our covenantor heritage, including the principles of covenanting, I am most grateful.

Even though the amount is not great, it certainly conveyed an attitude of love and concern to a young seminarian looking toward the future of his ministry.

May God continue to bless through this means.

### **RECOMMENDATION NO. 1:**

*Since* Covenant Theological Seminary is under the direct control of our synod, and

*Since* our seminary has a high scholastic rating with a sound commitment to the scriptures and our Reformed standards, and

*Since* we feel our seminary can best offer the type training most beneficial to our denomination,

*Therefore*, the committee recommends that it be permitted, in approving future aid applications, to give preferential consideration to students entering Covenant Theological Seminary.

### **RECOMMENDATION NO. 2:**

The Committee recommends that the following concept of a "Revolving Loan Fund" as a supplement to the regular Lamb Fund loan aid be approved:

#### **REVOLVING LOAN FUND FOR SEMINARY STUDENTS OF THE RPCES**

There are a number of cases where young men of our denomination sense a call to the Christian ministry, but are faced with financial limitations. If promising persons in this situation could be shown Christian concern and interest, it might be the means of having them develop into the important leaders of our denomination in years to come.

For this reason, the Lamb and Theological Fund Committee has taken steps to develop a REVOLVING LOAN FUND to ease the financial pressure of such persons while in Seminary. This is not to replace the present gift loan fund of the denomination but to offer an additional benefit.

The Lamb and Theological Fund Committee would seek to secure gifts for this purpose. The money received would be for a REVOLVING LOAN FUND, on which no interest would be charged during the three years or less while one is in seminary. However, after graduation, the loan would be repaid over a period up to five years, with interest on the unpaid balance at 5% per annum from the time of graduation.

Loans from this fund would be made available through the home church session. The amount available for each request would depend on the funds available and the decision of the Lamb and Theological Fund Committee. The plan would operate as follows:

It would be open to all RPCES church sessions where there is such a need.

A session makes a request for such a loan for an earnest, capable young man giving clear evidence that God is calling him to the gospel ministry in our denomination and who has been a member of said local church for at least three years and under care of presbytery.

He must have applied to and been accepted by Covenant Seminary.

The amount of the loan will be in the discretion of the Lamb and Theological Fund Committee.

The selection of the recipient shall be by the session, which shall be legally responsible that the loan will be repaid in full, plus interest as stated above, by the recipient and/or in case of a default by the church.

The loan may be for three years or less of seminary attendance. The loan to be granted by use of a legal note signed by the recipient (and his spouse if married) and a responsible co-signer. Also, a letter from the church session agreeing to receive the money on the basis of this plan.

During the three years or less of seminary training, no interest will be charged. Upon graduation or termination of attendance, the loan shall bear a 5% per annum interest rate. Twenty per cent of the principal and interest on unpaid balance shall then be paid each year for a period of five years—or on a shorter basis, if convenient.

As the loan is repaid, together with the interest, the funds will be placed in the revolving loan fund to become available for others.

Money for this fund will be by voluntary gifts, so designated to the Lamb and Theological Fund Committee from individuals, churches and any other source.

Respectfully submitted,  
McGregor Scott, Secretary  
Lamb and Theological Fund  
Committee, RPCES

# **TREASURER'S REPORT—THE LAMB FUND**

March 31, 1978-March 31, 1979

## **RECEIPTS**

### *Bank Balance—March 31, 1978*

Savings account	\$9,463.31		
Checking account	61.90	\$9,525.21	
<i>Income—Board of Trustees</i>			
1st quarter 1978	\$1,331.41		
2nd quarter 1978	\$2,132.95		
3rd quarter 1978	\$1,593.71		
4th quarter 1978	\$2,597.80	\$7,655.87	
Student loan repayments		727.00	
Bank interest		457.23	\$18,365.31
<b>TOTAL BALANCES AND RECEIPTS</b>			<b>\$18,365.31</b>

## **EXPENDITURES:**

### *Student loans, 1978-1979*

16 at \$500.00 each	\$8,000.00		
1 at \$460.00 each	460.00		
2 at 200.00 each	400.00	\$8,860.00	
Bank charges	1.32		
Treasurer's expenses, 6/9/78	22.81		
Treasurer's expenses, 9/22/78	25.00	49.13	
<i>Bank Balances—March 31, 1979</i>			
Savings account	\$8,803.41		
Checking account	652.77	\$9,456.18	\$18,365.31
<b>TOTAL EXPENDITURES AND BALANCES</b>			<b>\$18,365.31</b>

Respectfully submitted,  
Ernest Breen, Treasurer  
L. H. Schutsky, Auditor  
Charles Coppes, Auditor

## **ACTION**

Recommendation 1 was adopted on a 68 to 58 vote. The negative vote of Thomas Troxell was recorded.

On recommendation 2, the revolving loan fund, it was moved to amend to read "young people" instead of "young men."

**[STATED CLERK'S NOTE: On Tuesday and Wednesday, synod continued discussion, but action is inserted here for convenience].**

The pending amendment lost. The Rev. Messrs. Fred McFarland and Rick Tyson asked that their affirmative votes be recorded.

On motion, the words "any seminary approved by the Lamb Fund

Committee" was substituted for "Covenant Theological Seminary" in paragraph 7.

Recommendation 2 as amended was adopted.

On motion, synod adjourned at 4:35 p.m.

## **MONDAY MEETING**

### **May 28, 1979**

The morning Bible study was led by the Rev. David Calhoun, dean of students, Covenant Theological Seminary. Mr. Calhoun presented the first study in a series to be continued each morning of synod on the subject, *"Jesus Appears to His Disciples,"* John 20:19-23, with the following outline for each of the four sessions of the week:

1. Revelation of what grace is—"Jesus came."
2. Revelation of what the church is—"and stood among them."
3. Revelation of what the gospel is—"Peace be unto you."
4. Revelation of what our task is—"As the Father hath sent me, so send I you."

After a corporate season of prayer and a brief recess, the moderator called the meeting to order at 9:00 a.m. Rev James Conrad led in prayer.

## **WORLD PRESBYTERIAN MISSIONS REPORT**

The report was presented by the Rev. Robert Auffarth, vice-president of the board. He was assisted by a panel of missionaries and nationals: Gordon Taylor (India), Richard Strom (India), Robert C. Woodson (Peru), Gerardo Gutierrez (Peru), Robert McPherson (missionary candidate), Lois Semenye (Kenya). Miss Semenye's remarks will be printed by synod action (see p. 67).

Fathers and Brethren:

"Thy Kingdom come; Thy will be done in earth as it is in heaven." For this we pray, and for this we work, because it is that to which we are called as Christians. In the words for the theme for Urbana '79, we work and pray "that all nations might believe and obey Jesus Christ." Whatever the last authoritative and true eschatological word may be, there is a sense in which we all are, in practical terms, post-millennialists. How can we desire less than that this sin-cursed, weary world turn to Jesus and find in Him its Saviour and Sovereign Lord? To this end we proclaim the gospel worldwide for the Reformed Presbyterian Church, Evangelical Synod is committed to doing its part to realize the answer to this petition of our Lord's "model prayer."

It is with much gratitude to God that World Presbyterian Missions presents its report of the activities of the past year. It has not been without its disappointments but, over all, the blessings of God and the work of His Spirit have been most evident, and several very encouraging things have transpired. One of the most outstanding is the signing of an official pact between representative agencies of the RPCES and the Orth-

odox Presbyterian Church—the first since 1937, although through the years there has been much cooperation on many levels. It is an agreement whereby the respective agencies cooperate in missionary work on WPM fields. (The occasion may arise in which this mission cooperation will take additional forms.) Two young people recommended by our Missions will return to their home countries to take part in the Christian ministry there. In spite of pressing needs in our present fields, the Board voted to seek a new Muslim work in the Mediterranean basin and also a ministry among Jews overseas. It is also carrying on preliminary talks with a team of young people desirous of working in France. As I write this report one of our “missionaries on loan” is accompanying Australians from Perth on a 3,000-mile journey to the Eastern states in order to investigate serious invitations from concerned Christians. Last year the WPM Board opened up an opportunity for work among foreign students on U.S. campuses. These are but a few indications that the interest of our church is in WORLD Presbyterian Missions.

It is proper to note that there appears to be a somewhat heightened interest among our young people in college and seminary to consider personal involvement in answering the Great Commission. This summer WPM teams will be in Chile, Spain and Grand Cayman Island. Three or four interns will serve this year in Chile, India and Peru. Virtually all of the faculty members of Covenant Seminary have had shorter or longer periods of overseas experience and their interest in missions can only come through in their instruction to and influence upon the students. The second of the WPM-sponsored missiological lecture series on Covenant Seminary campus given by Dr. Harvie Conn, professor of missions at Westminster Seminary and a WPM Board member. Last fall a WPM-sponsored dinner was held in St. Louis for all students, with their wives, who are interested in missions. We anticipate that one couple may be supplied to WPM this year from Covenant Seminary. A two-week WPM Candidate School was conducted in August in Pipeville, Pa. We yet hope to reach the Synod's goal of 60 additional missionaries by 1986. We now have 68 regularly appointed missionaries, 3 work-visitors, 9 field partners, and 1 seminary intern.

Due to fewer missionaries under appointment, financial stringency in America, and rising costs overseas, the financial picture, for the first time in many years, has been reversed. Cash receipts to WPM fell off by 1.5% last year while expenditures rose by 15.7%. Adjustments in salaries for our missionaries due to inflation/devaluation ranged from 0% to 26%, with the average at 11.75%. Requests are now coming, as expected, to increase the funds needed to carry on the work on various fields; these are averaging 20%. Two things seem rather clear:

1) If the foreign mission program of the RPCES is to be maintained and expanded it will require a greater sense of stewardship among our people, and

2) It will become increasingly necessary to work through nationals, using American money to help them carry a larger share of the ministry. The financial matters must be of real concern to us and call us to earnest prayer and, perhaps, to take a hard look at our life style.

There are now 1,544 Minutemen, up from 1,244 in June 1978 and from 987 in September 1977. Our immediate goal is 2,000 members which is less than 25% of the R.P. families. Surely every member of Synod should be a Minuteman! Recent appeals have been for unforeseen added construction expense on the San Pablo Church in Lima, Peru (\$6,562), a truck for the Kenya Mission (\$6,893), and help for the deficit at the Children's Home in India (\$10,446.25 as this report is written.) Our thanks to all Minutemen.

The WPM Board has met three times during the year, twice for parts of two days, once for three days. The eight-man Executive Committee met an additional four times. Each Board member serves on two regular committees and shares all the correspondence with at least one WPM field. The Synod should know of the faithfulness of these 24 men and be grateful to God for them. After three years of dedicated leadership for the Board, Rev. Arthur Herries surrendered the presidential gavel to Dr. John M. L. Young at the last year's Synod meeting.

During the past year the following missionaries have been home on furloughs of differing lengths: The Walter Crosses, Robert Woodsons, David Crosses, Glenn Fearnows, Gordon Taylors, John Hunts, Jack Armeses, Eleanor Soltau, Jean Lappin and Lois Ooms. The Russell Barretts, unable to secure a visa to return to Peru, have entered a three-year stint in the Army Chaplaincy. The Stanley Armeses went to the field for the first time and the Richard Cranes to language school. The Board found it necessary to bring the Ross Lindleys home from Spain, temporarily closing that mission. The Reformed Presbyterian Church of Spain continues to look to WPM for its cooperation. The Rob McPhersons are the only accepted candidates at the present time. During the year our missionaries and accepted candidates visited 165 churches; one claims 20,000 miles in his own car plus trips by plane! There is some criticism that WPM requires too much travel of our missionaries. Several things should be kept to mind:

1) The missionaries may take one or two semesters of study upon Board approval.

2) They recognize that they are not on vacation but engaged in a different but equally important aspect of their ministry.

3) They are never away from their homes and families more than half the time.

4) Even if WPM had a different financial method of support, the missionaries would still find it necessary to engage in as much travel to help meet the requests of churches for conferences and speakers.

5) More missionaries would mean more on furlough and thus more to share the opportunities in the churches.

6) Many of the missionaries thoroughly enjoy the travel among the churches!

This year we expect home for full furlough the Roger Lamberts, Harry Marshalls, Larry Billiters, Alvin Snellers and Richard Stroms. Sharon Duncan finishes her two-year term, Aileen Coleman will furlough in Australia, and the Philip Foxwells expect to "retire" in October after 32 years in Japan. Pastors and Sessions are respectfully requested to cooperate fully with our Deputation Secretary and meet deadlines for speaker requests.

The Spring retreat of the Women's Auxiliary continues to be a very popular event. Three hundred and seventy ladies descended on the Historic Strasburg Inn to fellowship and get a renewed vision for foreign missions from all of the lady missionaries available plus Dr. Robert Rayburn, guest speaker. The Auxiliary performs a real service to WPM and it is our wish that other chapters might be formed around the country.

Now for some highlights of 1978: Two great victories in PERU: Radio Amauta was granted an exception to the law requiring transmitters to be moved beyond town limits, and after many years was officially recognized with a ten-year license. A new sense of harmony and oneness of purpose has joined the National Presbyterian Church and the CHILE Mission more closely together. Mr. Uzziel Cornejo is making a great contribution as administrator of the Juan Calvina Seminary which continues its educational ministry and this year had 9 full-time and 3 part-time students and two graduates. Two couples have been able to return to evangelism, church planting and a revitalization ministry in and south of Santiago. One hundred students are enrolled in a new phase of the Theological Education by Extension program with eight centers and five faculty members. The first Chile Mission-sponsored Reformed Conference, with Dr. John Sanderson as main speaker, was a great success.

In WESTERN AUSTRALIA, the Midland (Koongamia) congregation progresses well under Derek Jones, while the Bull Creek congregation is constructing its new sanctuary. The Duncraig congregation is now organized and the formal establishment of the Westminster Presbytery is imminent. The well project in INDIA has proved a most frustrating and expensive experience. New, more promising approaches to the need of a year-round water supply for the Children's Home are now being investigated. There are 320 children in the Home, and the Home Academy now has a beautiful new building, made possible by Dutch Christians, and has gone to three pre-school classes and five grades. The escalating cost of living has made it necessary to increase the cost of sponsoring each individual child to \$18 a month. In September, a move by the Presbyterian Theological Seminary to Dehra Dun was precipitated by the collapse of a portion of the roof at the Roorkee site, due to unusually heavy monsoon rains. WPM is committed to assisting the Seminary in the raising of \$100,000 over the next five years to pay for the new campus. Dr. J. Barton Payne taught during the spring semester and was the Commencement Speaker. Rev. Ernest Singh, formerly a pastor in India and professor at PTS, receives his Master of Divinity degree from Cove-

nant Seminary this month. God has richly blessed the evangelistic efforts of faculty and students in the Dehra Dun area, and Rev. Stanley Ramsey heads up a similar effort in Roorkee.

Dr. Marion Barnes conducted research into the need for and feasibility of establishing an African Christian College in Nairobi, KENYA. The Board, in receiving the report, acted to recommend to the Synod that it instruct the Fraternal Relations Committee to place before the representatives of the other NAPARC churches the possibility of a joint effort to establish such a school. The Orthodox Presbyterian Church's Medical Team, composed of three ladies, which worked in Eritrea until forced out by the Civil War, approached the Foreign Missions Committee of the OPC about the possibility of joining the WPM Kenya Mission for a "public health" type ministry. The OPC Committee then consulted with WPM. The result was the signing of a formal cooperative agreement and the appointment and assigning of this team to Kenya as full members of the Mission by both of the agencies. The Homefront Foundation, a Dutch organization, is committed to supporting the team and providing some of the funds for maintaining its activities. The addition of the team will add a whole new dimension to the work in Kenya. Miss Lois Semenye graduated from Covenant College this month and will soon return to Nairobi to join the mission there under the direction of the Community Presbyterian Church Session. This national church was granted, after many months of waiting, a half-acre site in the Madaraka Estate II on which a multi-purpose building will soon be erected. WPM has committed itself to a four to one matching fund (our \$4 to the congregation's \$1). The Mission has made it possible for David Mwenga to spend four months in Nigeria studying agricultural methods with Mr. Lou Haveman of the Christian Reformed Church's World Relief Commission. David will return to Kenya to pass on his "know-how" to the Akamba people.

Our people in KOREA continue to make their contribution in the theological seminaries of the Hap-Dong and Koryu-Pa Presbyterian Churches and through the Korean Society for the Reformed Faith in Action. The JAPAN Christian Theological Seminary has negotiated the sale of its property in Tokyo and will merge with the Kyoritsu Bible Training School and the Tokyo Christian College. It will use the funds realized from the property sale to erect new facilities on the campus of the latter institution. A fire destroyed a major portion of one of the Mission's buildings in Tokyo, but it has now been remodeled into two residences. Sizable loans have been made to two Japanese congregations for the construction of their buildings.

There are now nine missionaries assigned to the JORDAN Mission. Mr. Alwin Van Wechel has given of his time and energy for many months in order to build residences for the mission personnel. In-patients at Annoor Sanatorium have averaged about 25 over the past year, with some 400 to 500 seen in the Clinic each month.

Urbana '79 will be held December 27-31, 1979. WPM would like to en-

courage all pastors to, in turn, encourage their college young people to attend this splendid conference given over to a serious consideration of worldwide evangelization.

We conclude this report with a hearty word of thanks to all who support the work of WPM with their gifts and prayers. Please continue to pray for God's wisdom, strength and blessing for both the board members and those who represent us on the field.

#### **BYLAW CHANGES: ARTICLE IV:**

Section 6: Substitute for the word "at" on line four with the words "prior to", and delete the words "or the next meeting thereafter".

Section 8: Delete the second sentence.

#### **RECOMMENDATIONS:**

1. That synod annually set aside Pentecost Sunday for a special offering in our churches for the work of World Presbyterian Missions.

2. That this year, Sunday, Sept. 16, be the date for a special offering for WPM (inasmuch as Pentecost Sunday follows too soon the current meeting of synod).

3. That the synod instruct the Fraternal Relations Committee to share the Barnes Report with its counterparts in the churches of the North American Presbyterian and Reformed Council, with the possibility in view of a joint effort in the establishment of an African Christian College in Nairobi, Kenya.

Respectfully submitted,  
Nelson K. Malkus

#### **CASH STATEMENT** *January 1, 1978-December 31, 1978*

	1978	1977
Beginning Cash Balance	\$224,441.63	\$220,524.79
<b>RECEIPTS</b>		
General Purposes	\$102,266.84	\$104,005.09
Support—Missionaries	804,234.42	797,111.04
Support—G. R. Bragdon	1,970.50	1,770.00
Support—N. K. Malkus	1,468.00	1,210.00
Special Funds—Designated	249,068.11	262,894.28
Income—Fleming Farm	1.90	2,720.27
Income—Foundations	550.00	0
Income—Estates and Legacies	1,639.60	3,474.57
Income—Investments	12,420.02	12,743.65
Income—Endowments	10,702.26	7,031.68
Income—Interest	5,176.07	5,010.68
Income—Rentals	4,713.41	3,935.54
Personal Gifts	8,239.98	13,595.50
Newsletter	617.20	550.77
Books and Tracts	120.15	29.95
Headquarters Equipment	0	200.00
Pension Retirement Benefits—K. Richards	518.28	172.77
Missionaries' Salaries	55.00	66.66
Children's Allowance	45.00	0

Direct Expense of Missionaries	569.49	3,130.45
Executive Housing and Other Expense	3,052.21	724.43
Directors' Meeting Expense	0	18.12
Hospitalization	0	873.00
Pension Fund Payments	0	530.16
Maintenance of Office	60.76	334.16
Postage	95.71	131.47
Publicity and Printing	2.00	15.00
Stationery, Supplies and Expense	30.36	61.17
Telephone and Telegraph	610.72	537.88
Electricity and Other Utilities	0	7.50
Insurance	260.77	197.70
Missionary Expense Charged to General Fund	0	200.00
Discounts and Premiums on Foreign Currency	32.41	0
Automobile Expense	0	50.00
Expense—Candidate School	2.95	0
Other Expense	1,507.00	600.00
Maintenance—Carriage House	0	62.27
Audio Visual	10.00	33.10
Total Receipts	\$1,210,041.12	\$1,224,028.86

#### *DISBURSEMENTS*

Personal Gifts	\$9,462.58	\$13,127.86
Missionaries' Salaries	387,823.09	365,790.42
Pre-College Allowance	13,088.42	17,990.48
Children's Allowance	20,381.34	22,305.00
Direct Expense—Missionaries	79,031.14	63,415.91
Field Expense—Missionaries	91,407.99	92,867.45
Hospitalization—Missionaries	33,854.05	29,720.52
Pension Fund Payments—Missionaries	23,460.00	22,642.50
Year End Bonus—Missionaries	35,185.89	32,930.00
Special Funds—Designated	390,382.13	258,988.83
Executive Salaries	42,916.00	39,640.00
Clerical Salaries	77,576.00	76,137.00
Miscellaneous Salaries	2,304.53	1,893.58
Executive Housing and Other Expense	28,296.24	23,773.01
Expense—Fleming Farm	1,628.52	1,046.92
Headquarters Equipment	9,411.15	725.00
Pension Retirement Benefits—K. Richards	3,252.00	1,897.00
General Fund	0	51.25
Contributions—Support of Missionaries	240.00	0
Directors' Meeting Expense	8,845.35	6,583.65
Taxes on Wages	7,344.91	5,956.97
Hospitalization	5,250.05	5,631.10
Pension Fund Payments	5,001.20	6,977.80
Expense—Books and Tracts	157.48	234.96
Dues and Subscriptions	2,576.25	2,405.75
Maintenance of Office	6,728.68	6,824.37
Postage	14,656.60	11,125.52
Publicity and Printing Same	28,576.54	29,656.76
Stationery, Supplies and Expense	6,235.28	8,291.73
Telephone and Telegraph	4,694.35	4,985.29
Professional Fees	3,580.00	3,562.79
Electricity and Other Utilities	4,008.86	3,439.44
Insurance	2,627.28	2,118.70

Missionary Expense Charged to General Fund	199.33	1,436.41
Discounts and Premiums on Foreign Currency	385.12	0
Automobile Expense	558.93	798.81
Interest Expense	184.34	449.95
Expense—Missionary Candidates	1,079.84	848.45
Expense—Candidate School	3,144.26	3,315.75
Promotion	491.00	422.09
Other Expense	3,295.02	4,569.05
Maintenance—DuBois Property	39.77	0
Maintenance—Guest Rooms	172.34	196.85
Maintenance—St. Louis House	965.38	390.91
Maintenance—Lehigh Road	941.64	1,007.13
Maintenance—Carriage House	1,816.85	1,912.26
Advertising—Magazine, Display	0	15.00
Audio Visual	575.33	814.35
Total Disbursements	\$1,363,833.05	\$1,178,914.57

#### **CHANGES IN ASSETS AND LIABILITIES**

Transfer Account	\$100.00	\$76.00
Notes Receivable	5,654.03	4,187.06
Mortgage Receivable	335.59	318.46
Missionary Accounts Receivable, net	(9,125.15)	(131.45)
Mortgage Payable	(8,395.76)	(319.85)
Proceeds from Sale of Japan Property	17,000.00	0
Property—St. Louis	0	(34,811.27)
Sale of Fleming Farm	100,800.00	0
Gain from Sale of Fleming Farm	13,410.50	0
Investments—Church Bonds	0	(10,000.00)
Income—Promotion of Call to Missionaries	0	(516.40)
Net Changes	\$119,779.21	(\$41,197.45)
Ending Cash Balance	\$190,428.91	\$224,441.63

NOTE: The WPM General Fund deficit has increased from \$48,286.30 at December 31, 1977, to \$84,128.00 at December 31, 1978.

Dr. Marion D. Barnes presented a report, a survey of the needs of Christian higher education in Kenya.

#### **A SURVEY OF THE NEEDS FOR CHRISTIAN HIGHER EDUCATION IN KENYA By Dr. Marion D. Barnes**

#### **PREFACE**

In the recommendations of the report that follows we have basically been attempting to respond to a perceived need, a perceived opportunity, and a perceived challenge.

A perceived need in that (a) there is a very large number of young people in Kenya for whom no college education is at all possible, and (b) no adequate provision is being made in Kenya or in Africa as a whole for educating people for the leadership needs of the Christian church on that continent. Educational efforts of a secular nature of other secular educational institutions in the several African nations do not prepare graduates for ministry in the Christian church. The seminaries in Kenya are Bible schools of limited educational curricula. The need we perceive is for a quality, educational institution of a Christian nature offering bachelor's degrees or equivalent and combining the needs for training pastors through a strong Bible Department in the college with the needs for general education, appropriately modified to meet the African context. An institution offering this service would have a very powerful influence on the Christian church and Christian witness in Kenya and in other African countries.

The opportunity we perceive is for taking advantage of the great religious freedom present in the nation of Kenya. The government will institute the teaching of religion and social ethics in the schools as a basis for continued survival and enhancement of quality of life of society. Christianity is the dominant religion in Kenya and the matter of training teachers and providing evangelical Christian teachers for the schools constitutes an extremely great opportunity for the propagation of the gospel and for the strengthening of the Christian church in Kenya. There is also the opportunity of educating large numbers of Christian young people.

The challenge we perceive is that there is no degree granting Christian college available to black Africans any place on the African continent. We feel that Kenya would be an ideal place to start such an institution, because the government appears to be more stable than other African countries, the language used is English, Christianity already has a widespread influence in the country and seems to be appreciated, and Kenya is still well-accepted by the other African countries. Thus, Africans trained in Kenya could go out to all parts of Africa. Because some Africans are basically Asian in origin, it is conceivable that some Asians could be likewise prepared educationally to minister both in Africa and Asia.

This undertaking would be too great for a small church like the RPCES, but by a joint effort with the NAPARC churches and perhaps additional ones on location in Kenya, a major testimony for the cause of Christ could be brought into existence. The several denominational colleges (in the U.S.) involved could be very helpful. Such a joint operation could serve to pull the NAPARC churches together and produce a great unified testimony.

### *I. INTRODUCTION*

Some time ago an official request was made by a Presbytery in the Muruu area of the Kitui District in Kenya for a study to be made on the need for a Christian college or a graduate-level theological seminary. Arrangement was made with Mr. Nelson Malkus of WPM for this study to be carried out during the months of September and October of this year (1978). Accordingly, the study was executed with the objective of determining which type of institution would come nearest to meeting the needs of the Christian Church at this time in its development in Kenya.

In carrying out the study, we began by interviewing religious leaders, government officials, educational authorities, various missionaries, and finally some students on essentially a nonrepresentative basis. In most of the interviews, and certainly in the most important ones, Mr. Sanders Campbell accompanied me. We appreciate very, very much his involvement in the matter. This report, therefore, will review the results of this study and will make certain recommendations for further action.

### *II. ABSTRACT*

A study has been made concerning the needs for Christian higher education in Africa. Various religious, governmental and educational leaders, as well as missionaries and students have been interviewed. A statement of relevant educational policies probably soon to be established in Kenya is included in this report. Some enrollment statistics for pre-college and university students obtained from the Ministry of Education are also included. A conclusion has been reached that a Christian liberal arts college appropriately modified to meet African needs would be the best type of institution, serving both the Christian Church and the nation of Kenya, in this time of its history. Some suggestions have been made to meet the needs of the pastors in the Kitui District.

### *III. RECOMMENDATIONS*

As a consequence of this study, we recommend:

- that the Bible school in Muruu be continued on a regular basis;
- that theological education by extension also be continued in the Muruu area;
- that the matter of sending graduates of Bible school to the Reformed Episcopal Theological Seminary in Philadelphia be studied;
- that the possibility of sending appropriately qualified young people from the Muruu District to Scott Theological Seminary in Machakus be investigated;
- that in connection with the interest in the graduate theological seminary, the impending development of a graduate theological seminary under the auspices of AEAM be kept

in mind and, if possible, cooperation therewith be carried out;

—that some effort be made to establish a Christian liberal arts college properly adapted for Kenya that would (1) involve a sufficiently strong Bible Department to prepare pastors for service in the churches there, (2) offer enough applied subjects to give the graduates a reasonable prospect of employment, and (3) include courses on African history and literature to give the young people an appreciation of their own culture; and

—that the WPM and Covenant College approach various NAPARC churches and their associated institutions regarding involving them in such an undertaking.

#### *IV. INTERVIEWS*

##### *A. With Religious Leaders*

Several interviews were conducted with outstanding religious leaders with the objective of learning from them how they felt about priorities in Christian higher education, whether in their opinion a graduate-level seminary was more needed in Kenya or whether a Christian liberal arts college offering a degree would be more appropriate for their needs. Perhaps a few words should first be said about the general educational situation in Kenya as it relates to Christian education. As far as I know or have been able to find out, there is no black Christian liberal arts college capable of offering a bachelor's degree to Africans in all of Africa. In Kenya specifically there is certainly not one, and the only institutions offering degrees in Kenya, approved by the Kenyan Department of Education, are Nairobi University and its constituent college, Kenyatta University College, which is really a teacher's college. These two public institutions will be consolidated in the future, but at the present time they are the only ones offering degrees approved by the government and for others to be able to offer such degrees, I am told it would be necessary to get an act of Parliament passed. (This is not nearly as great a problem in Kenya as it is in the United States.) In carrying out the interviews, we were always careful to emphasize that we were on a fact-finding mission, and there was no commitment to establishing either at this time. Although we got varying answers from various people, the preponderance seemed to be for a Christian liberal arts college, although not always for the same reasons.

##### *1. Dr. John Gatu*

Dr. Gatu is the executive secretary of the Presbyterian Church of East Africa. In times past he has recommended a moratorium on missionaries to Africa and spoke in this vein at the Lausanne Conference some years ago. Dr. Gatu has his degree from Princeton Theological Seminary, and this probably explains some of his attitudes. He felt that the current need for seminary is being met, at least in part, by St. Paul's in Nairobi. (This is not a seminary in the graduate-level sense but would be considered at the level of a Bible school. This will be described later in this report). He did say, however, that there was a need for a graduate-level seminary eventually and that he was not aware of a graduate-level seminary any place in Kenya or in Africa. He felt it would be great to have one there in contrast to having it in America or England, and the seminary should be capable of relating to some local problems such as witch doctors and other things of African cultural origin. Gatu also emphasized that in their training of pastors for the Presbyterian Church of East Africa, they insisted that they should be employed in some sort of secular work for a year or two to give them the feel for the laymen's point of view and avoid becoming too academic. This is also partially because a religious leader or authority in Africa is generally considered to be an older person. Gatu felt that any theological institution should be a cooperative effort and should reflect some of the same attitudes expressed at St. Paul's where Anglicans, Presbyterians, Reformed, and Methodists work together. He also was aware of the fact that sponsorship and financial support questions would need to be resolved.

When I defined for him what a Christian liberal arts college would be, he felt that the need for such an institution was very great because such an institution would help relieve some pressure on the University of Nairobi and would also help relieve an explosive situation that was developing with so many young Kenyans finishing form six without being able to be admitted to the university and having no option as to what to do along the lines of further education. Gatu thought it would be great to select some existing institution as a start-

ing place for a college and build on that. He also thought it would be perfectly in order to both call the institution a Christian college, and to emphasize its Christian nature. He felt that the government would not interfere with the nature of the curriculum in its Christian aspect. He also pointed out that although many different religions were involved in the Kenyatta funeral, it was essentially structured as a Christian funeral, and he felt this general emphasis on Christianity would be quite acceptable in an educational institution. He pointed out that it would be of practical significance to have each student sponsored by some church to be sure that the graduate would have a job when he finished his work or at least there would be an opportunity of having him go back into the church that sponsored him. Finally, Gatu said, in comparing the need for an advanced theological school as compared to a Christian college, the need for the latter would be far greater. He was really quite concerned about the potentially explosive situation with respect to Kenyan young people finishing forms four and six and having no prospect of further education.

## **2. Bishop W. E. Mulwa at the AIC Building Nairobi**

Bishop Mulwa is associated with the African Inland Church. At this interview there was also present Mr. Frank Frew, regional field director for Africa Inland Mission. Mulwa was initially rather cold, but he then came through with very direct responses. He pointed out that AEAM and others interested are planning a graduate seminary. Many people see the need for the same, and the thinking and planning has proceeded to a stage where the institution could be started tomorrow if funds were available.

Dr. Mulwa is concerned about who would pay for the cost of a college and who would control it. He feels that the interdenominational aspect would be vitally important. He proposed that the institution should admit students from form six and if such an institution were attempted, surely no one would oppose it. He feels that the need is extremely great in Kenya for producing leaders to help strengthen the Christian structure of the nation. He feels that the recent funeral and resulting change in political power in Kenya has demonstrated that Kenya is different from other African nations and the structure and stability, according to him, is due to the influence of the Scriptures on the people. His associate, Mr. Frank Frew, felt that there would be an unlimited number of form five and form six students to enter such a college. The problem would be the means of selecting the ones to be admitted. Frew recommended that Mr. Campbell and I determine the components of the Kenya Christian community that we legitimately could have fellowship with and interview their leaders rather than all the Christian groups in Kenya, since it would be rather difficult to withdraw from such a group at a later time if they are involved in the early planning stages of such an institution.

## **3. Dr. Tokunbah Adeyamo**

Dr. Tokunbah Adeyamo is graduate of Dallas Theological Seminary. He is a comparatively young man who has succeeded the late Dr. Byang Kato as executive director of the Association of Evangelicals of Africa and Madagascar. He seems to be an able young man, eagerly involved in the Lord's work in Kenya, but is not a Kenyan. He came to Kenya from West Africa where he had gone to a Bible school prior to going to the United States for an education. Tokunbah is also a graduate of Biola prior to going to Dallas. As I explained our mission to him, he wanted to know what we had found out from other African Christian leaders. He was particularly impressed with Dr. John Gatu's opinion that the large number of students finishing form four, form five, and form six without further prospects of education constituted an explosive force in Kenya. He felt that a college for them would be a very fine development indeed.

On discussing the need for a seminary or a college, he emphasized that either institution should be nondenominational. He said the denominations were Western, and Africans do not like that idea. They are all wrapped up in the Kenya national motto of "Harambee," which means "pulling together." I asked how this worked out with certain theological distinctives such as a reformed point of view or a dispensational view of Scripture. He said that Africans were not interested in such distinctions and if one should mention Calvin or Luther, the response of the average African would be, "Well, who are they? Are they Africans?" He further stated that he does not preach dispensationalism when he gets up to

deliver a sermon in Africa because the Africans are not interested in that sort of thing. He has studied dispensationalism but is not basically committed to it very deeply. And he says also that Africans are really not interested in the distinctions about soteriology such as pre- and post-tribulation or amillennialism or postmillennialism. They are interested deeply in liberation theology and in the relationship of traditional African religions to Christianity. He also felt strongly that any African young people going to college should be sponsored by a church and expected to return to that church.

He feels there are many students in the secular university who would much prefer to be in a Christian college. He said that substantial numbers of such students had spoken to him previously, and he feels there is a very large number of them. He firmly emphasized the quality aspect of any proposed school, and he even shared some suggestions he had for a seminary. On being asked directly whether he felt a Christian college or seminary should be given the greater priority, he said he felt very strongly that a Christian college would be the greater thing for Kenya particularly because AEAM is already very well along on their efforts to establish a seminary. (Dr. Adeyamo, I understand, is going to be leaving Kenya and AEAM for a year to do another doctor's degree in Scotland at Aberdeen.)

#### *4. Dr. Thomas Tuma*

Dr. Tuma identified himself to me immediately as a graduate of Union Theological Seminary in New York. He is the executive secretary of the Association of Theological Institutions in Africa. He has been to the United States recently and visited his old seminary at Union, also went on and visited Fuller Theological Seminary in Pasadena, and had a conversation with Dr. Art Glasser. He had previously taught church history in Makerere University in Uganda but had been in Kenya several years prior to the time of the access of Idi Amin to power. He seemed to be quite knowledgeable with respect to theological education, and as secretary of the organization, he was interested in helping a number of theological schools get to a stage in their development where they could offer degrees of an accredited nature. The University of Nairobi had refused to allow any of these institutions to offer accredited degrees so, as an alternate, a theological organization was set up to provide degrees so, as an alternate, a theological organization was set up to provide the accreditation independently of the University of Nairobi. Dr. Tuma felt that a seminary would be the highest priority. He was not familiar with what a Christian college was like, but he felt keenly the need for a theological education at a graduate level.

He explained that there were no graduate-level seminaries but that he was doing his best to help the Bible-school-level people get to the place where they could offer an accredited bachelor's of theology degree. Dr. Tuma is a very warmhearted individual, keenly interested in the subject, and would be keenly interested in any sort of Christian education in Africa. He indicated that the practice of theological education by extension was growing in Africa and he felt that it had some future. He also felt that there would be a much greater influence of South Africa on the theological situation in Kenya if the political problems were not so acute.

#### *5. David Mulwa*

The next two people I interviewed cannot be considered as theological leaders of national reputation. They are, as a matter of fact, young men who have come out of our Bible school, Muruu, and are very intelligent, very articulate, very committed to the Lord's work, and very interested in anything that would further the Lord's program. The first of these is Mr. David Mulwa. He was interviewed through an interpreter, namely, Mr. Sanders Campbell. David would like very, very much to see some sort of a Christian school established in Kenya. He feels it should be in Nairobi, and he does not foresee difficulty in getting local students to return to Muruu after exposure to Nairobi since most of them have seen Nairobi already and have basically already made their choices, and they would be glad to go back to where they are now. He feels that there could be from six to eight students from the Muruu area within two years and thinks that when they would graduate from the institution they could be reabsorbed in the church in that area. He feels that support could be given in small measure from local churches, but most of the support would have to come from the mission. He is not sure whether provision should be made for educating girls or not. He is eager to see the pastors in the future be better educated than he has been. He

would like to see the institution structured to accept students who have finished form four. This would correspond roughly to our high school in this country. David was quite pleased that we would come and ask him to express his opinion, but he did not make a preference between the graduate theological seminary and a Christian college at this interview.

#### **6. Mr. Ronald Munyithia**

Ronald is not a graduate of our Bible school. He is a former elementary school principal. He is now serving essentially as an assistant to Sanders Campbell in Nairobi and has recently moved his wife and family to Nairobi from Muruu. His family is having a rather difficult time in the adjustment, but Munyithia is a very promising person. He is warm, friendly, articulate, intelligent, and eager to be of greater service to the Lord's work. He conducted the prayer meeting on a regular basis, using a verse-by-verse exposition approach in the Gospel of John, led the group in its prayer service afterwards, and seems to be just a very unusual and fine person. He should be given every encouragement for further education and development. With respect to the several institutions involved, he is obviously more strongly oriented toward theological education, but did not appear to have a great preference one way or another because he seemed to feel that this sort of education offered in the Christian college with a strong Bible Department would meet his needs and the needs of other young people like himself in preparing themselves for the Lord's work.

#### **7. Aggrey Ayiero**

We interviewed one other person, the warden of Ufangamano House, which means "Christian leadership," adjacent to the campus of the University of Nairobi. This particular building houses various Christian organizations, has offices and an auditorium, and they carry out their function from this house. The gentleman's name is Mr. Aggrey Ayiero. He is not a national Christian leader but has a position of strategic importance in the practical sense to any further developing ministry in connection with the University of Nairobi since he determines who gets the offices, who has access to the auditorium and to the library. Mr. Ayiero has previously been a secondary school principal in the Homa Bay area on Lake Victoria. He got his education at Dar es Salaam in Tanzania.

He felt that there was no need for a separate seminary since that function was being handled by the university and by other seminaries in Africa who were training people who would be appropriate for pastorates in the several churches that were operating at the present time. But on the nature of a degree-granting Christian liberal arts college, he seemed highly and enthusiastically interested because of his past experience in seeing that so many people had finished forms four, five, and six without having any place to go for further education because the university could not accept them. He felt that such a school would meet a very real need. Mr. Ayiero felt that men and women should be admitted to the college and that any such institution would have to provide a dormitory or hostel for students. He indicated that students going to the University of Nairobi had not only their fees and tuition provided for them, but also their living expenses and a spending allowance. He emphasized that at the present time the University of Nairobi and the Kenyatta University College, a constituent college of the university, are the only institutions that can offer degrees. He pointed out that the American University offers an American University degree to students who have attended three years and have gone to the United States for one year.

We asked Mr. Ayiero about the possibilities of using the auditorium in the house in which he was warden, and he indicated that there would be no possibility of doing this since it was already oversubscribed, and the demand was so great that he didn't feel anyone else could be taken on to use the facility. So in his opinion, the theological hall idea serving the University of Nairobi with Bible classes and theological classes on a regular basis would be out of the picture. We noted in the building the offices of FOCUS (Fellowship of Christian University Students), Navigators, Union of Christian Students Organization, Fellowship of Baptist Students, and two offices for Trinity students, which I took to be connected with the Anglican Church. The Ufangamano House is a lovely red brick building dedicated in 1977. It seems to be well designed, has an auditorium, a library with a substantial number of books, several conference rooms, and of course, some living accommodations on the floor and an area for serving food and refreshments. It is located near the university and is tastefully done and should play a very central role in the religious developments at the university.

## *B. With Government Officials*

### *1. David Mbiti*

David Mbiti is assistant minister of education for administration. We talked with Mr. Mbiti and found that we did not have to explain what we meant by a Christian liberal arts college since he identified himself as a Christian almost immediately and explained that he had been to Philadelphia College of the Bible and to Bethel College in St. Paul, Minn., from which he got a bachelor's degree, and to Chapman College in California, from which he got a master's degree. Mr. Mbiti was enthusiastic about the idea of a Christian college as contrasted to a seminary. He wants his children to go to a Christian college, but he hopes they do not have to go to the United States to do so because of its great distance, the cultural shock, and the great expense. He also pointed out that in order to build the nation of Kenya, it is going to require dependable people with a sense of values, and he has told his associates in the government that Kenya is not going to be built by a group of drunkards.

I asked Mr. Mbiti if he felt there would be a problem with the government in our teaching things from a Christian point of view, about having required chapel and other characteristics of a Christian college. He indicated that he saw no reason why there should be such. He felt that Kenya's policies of religious liberty would unquestionably allow practice of expressions of freedom of religion that I have indicated. He assured me that he would do everything he could to assist in the establishing of such an institution, and the process to obtain government permission for an educational institution began in his office and please to let him know when we are ready to start. He will provide the forms and he will expedite the matter of government approval of it.

### *2. Mrs. Audrey Smock*

Mrs. Audrey Smock is in the Department of Finance and Planning, is a graduate of Columbia University, a former professor at Barnard College, and is married to the manager for the Nairobi branch of the Ford Foundation. I indicated that I was interested in obtaining information about the number of students available from form four, form five, and form six with the idea of starting a Christian liberal arts college particularly adapted to the needs of Kenya, and would also like to know how she felt about relative priorities of a seminary vs. a college. She was quick to say that she felt the preference should go to a seminary, that there is already an unemployment problem with college graduates in Kenya, and it was worse than the government or the University of Nairobi was willing to admit.

She stated her particular specialization involved the relationship between employment and education, and she felt that it was really not fair to young people to send them to college for four years with expectation to get a good job afterwards. In the liberal arts field there is very extensive unemployment. She also felt that the country needed well-trained theological people.

She indicated that she had been to every church in Nairobi, and although it is true that the hierarchy of the denominations has been Africanized or Kenyanized, most of the pulpits of the Nairobi churches were still occupied today by expatriates. She felt that this was a most regrettable situation, and anything that could be done by a graduate theological school to improve the level of the pastors in the leading churches of Nairobi would be welcome. She is a complete theological liberal.

She provided me with data concerning the number of young people leaving forms four, five, and six that would be qualified in some way for further study at a college or university. That data will be submitted in a subsequent paragraph of this report.

### *3. Secretary to the Ministry of Education*

Our attempts to get in touch with the permanent secretary to the ministry of education proved infeasible since he was out of the country attending a conference on education in Paris at the time I called.

## *C. With Educators*

### *1. Dr. Odhiembo*

It was our good fortune to be able to meet the deputy vice-chancellor of the University of Nairobi. He is expected to become the vice-chancellor of Nairobi, which is the highest post

in the university. The chancellor of the university is the president of the country, Mr. Moi. He is also president of every organization in Kenya. There is only one president in all of Kenya, and that is Moi. All other organizations start with the vice-president or chairman. Dr. Odhiembo has a degree in physical chemistry from the University of London. He was quite surprised to learn that I had a Ph.D. in physical chemistry from Columbia University. We talked shop for a few minutes and then we talked about education. He was friendly, warm, and encouraging. He told me, of course, that at the present time it was not possible for any institutions in Kenya to grant a degree except the University of Nairobi and its constituent college, Kenyatta University College. He further stated it would be necessary to have an Act of Parliament grant some other institution that privilege.

He felt there would be no problem as far as the government was concerned for the Christian emphasis or approach in a Christian college. It would probably be necessary in the governance of the institution for the policy of Africanization to be followed. (Africanization means in this case having a majority of nationals on the board of directors.) I asked if he felt the government would be willing to give us a plot of land on which to start an institution, and he said he felt that that would probably be the case, that we could obtain land from the federal government for the purpose of starting an educational institution, even a Christian institution if we so desired. Mr. Odhiembo gave us every encouragement to proceed with the establishment of an institution and offered his help in any way that would seem feasible, including offering to meet with me several more times if I wanted while I was in Kenya. Time did not permit this.

## *2. Mr. R. L. Sharma*

We also discussed the possibility of forming a Christian liberal arts college with Mr. R. L. Sharma, principal of the Nairobi City High School (private). Mr. Sharma is an Asian, a Hindu, deeply devoted to education. He said that when he started the institution 28 years ago, his friends told him he should buy some apartments and rent them and make a living that way. They felt that he could not make it in education. He had previously been in banking and wanted to get into education, and so he started out with six students. He told his relatives that although he didn't have any appreciable money, he felt that God would take care of him. Sharma has subsequently built his institution with an enrollment of 1,600 students and has built the buildings block by block. He also indicated that he felt that a Christian liberal arts college would be very much welcomed in Kenya. He said he taught the Gospels and the Acts in his high school. He felt there would be no prohibition by the government on teaching the Bible in school, having required chapel, and demonstrating other characteristics of a Christian liberal arts college.

He assured me that if there were anything he could do to be helpful, he wanted to do so, and it was he who got me an appointment with Dr. Odhiembo of the University of Nairobi. Subsequently Sharma introduced me to his family. We had breakfast with them one day, and I met his son Sheeta who is studying surgery at the University of Nairobi, and the latter showed my wife through the university and other hospitals since she is a registered nurse. I also met his other children, a lovely girl named Rita, and another son who will help in the educational program there by the name of Rajah.

The Sharmas were most gracious and hospitable, warm and friendly, and considering the fact that they are Hindus, I felt it was really quite a tremendous development that he was willing to do everything possible to help me get started with a Christian college in Nairobi.

## *3. Dr. Donald D. Smith*

Dr. Smith is the head of Daystar and the International Institute for Christian Communications. This is a small effort in Nairobi, earlier supported by Ken Taylor of Living Bible fame and by others that are interested. Daystar has a board largely on the West Coast, and also there is a board of nationals in Nairobi. I had known Dr. Smith before going to Kenya. He had stopped by the college once to explore the possibility of my starting an effort with him some years earlier at Daystar. I was not in a position to consider that earlier, but he was still much interested in being as helpful as he could, and he is the one that suggested that we should interview the nationals first, and then later undertake the contacting missionaries and others in the city about the need for a seminary or college.

Mr. Smith feels that a seminary is a very high priority and would like to start one himself,

but he feels there are not enough people to justify the operation at this point in Kenya's history. Therefore, he is interested in starting a Christian liberal arts college. He feels that a strong Bible department in a Christian liberal arts college could meet the existing, current theological need in Kenya for many years to come. After a substantial number of students have been produced from Christian colleges or Christian schools, then perhaps one could think in terms of starting a theological seminary. Although he feels the way I have just stated, he expects to co-operate with AEAM in their efforts to start a theological seminary in Kenya.

Dr. Smith would be most interested in working with RPCES or others in starting a Christian college and would welcome my joining his organization if the RPCES is not interested in proceeding. He does have in mind a great site, and if that site could be acquired, it would constitute, I think, a real opportunity to get going early in starting a Christian college.

#### *4. Mr. David Dunkerton*

Mr. David Dunkerton is a graduate of Taylor University and Rensselaer Polytechnic Institute where he majored in physics but felt the call to the mission field, and he is teaching in a prep school as well as handling the communications part of the Africa Inland Mission's Christian Education Department in Nairobi. He is a young man, very able, and I am sure he would be qualified to teach physics in a college. He is enthusiastic about the idea of a college although he sees also the desirability of a seminary.

David feels that the college should have priority, particularly with a strong Bible Department, with a strong applied Science Department, and with appropriate courses in African literature and African history. He feels that we would have no trouble whatsoever getting students, particularly if we could begin to offer some sort of accredited degree. By that "some sort" he feels that a degree given from some institution in the United States on the basis of the work there in Kenya would be acceptable. He also feels that there is such a powerful drive on the part of students and their parents in Kenya to education that many of the students would be able to pay their own way. Although they are of very limited means, they and their parents would find some way of getting the money. I can't say that I am quite that optimistic, but at any rate, I certainly noticed the tremendous drive on the part of the young people toward education. David Dunkerton would be a good man to keep in touch with. He is supported in substantial part in his work in Kenya by the First Presbyterian Church of Chattanooga, although I did not know this before I met him.

#### *D. With Missionaries*

##### *1. Grace and Sandy Campbell*

It was my happy privilege, along with my wife, to be a guest in the home of Grace and Sandy Campbell. We occupied a small apartment which was a part of the residence in which Sandy and Grace live. We had breakfast and devotions together every morning, and we worked closely together. I felt it was important to involve Sandy in all of the major interviews because of continuity and because of his insight into the nature of the case after so many years of missionary service in Kenya. As best I can tell from the comments of Grace and Sandy, they felt that a Christian liberal arts college with appropriate modifications for the African context would in fact be the best sort of institution for Africa. They see the tremendous need demonstrated by the very large numbers of young people, both men and women, who are eager for an education and who cannot afford to go to the United States or elsewhere for it. There is a tremendous human resource for the government and especially for the Christian Church that is largely going to waste because these people, although believing Christians, cannot in fact get further education. The university has no place for them and yet they are appropriately qualified, in many cases, for admission to the university.

Grace and Sandy see the need for a coeducational institution because there are many women who are seeking a place in Kenya's society today, and they would be much better qualified to find such a place and function in society with a Christian college education. Society is changing in Kenya, and the old role of women involving working on the farm, and raising an unlimited number of children, seems to be changing to one where in an urban society the women must find proper places of employment and livelihood. (Rapid

change is one of the problems of contextualization: what context and whose?) They feel that a Christian college with a strong Bible department could produce people fully qualified to be pastors in the national churches in Kenya, perhaps even better qualified to be pastors in the national churches in Kenya, perhaps even better qualified for that sort of a job, than the graduates of the theological seminaries that are in operation there today that are primarily operating at a Bible-school level.

We also discussed the question of how to meet the needs of people leaving forms 5 or 6, wanting to go into the Christian ministry before such a college could get under operation, and we felt that since the Reformed Episcopal Seminary in Philadelphia accepts students directly out of high school, perhaps this prospect should be explored for some young people from Kenya. That, of course, would involve the expense of coming to and living in the States, also the cultural shock involved, and it would involve primarily unmarried young people. A goodly number of the good prospects for the Christian ministry in Kenya are already married, and the general attitude of the people in Kenya is that a pastor should be an older person rather than just a young, well educated college or seminary graduate. So the idea of the Reformed Episcopal Seminary would not completely meet the current need, but it might fit in the case of a few single young people.

Grace and Sandy are deeply committed to the people of Kenya, have invested their lives there, and leave no stone unturned to be helpful. I felt that their service to Kenya was a tremendous testimony to their devotion to Christ, to the people and to their self-sacrificial efforts to improve the situation.

### *2. Lois Ooms*

Lois is a graduate of Calvin College, has also served on the mission field for a number of years in an educational capacity, and knows the local situation remarkably well. Lois attests to the fact that there is tremendous motivation on the part of young people in Kenya toward education. Nothing is more demoralizing to them or more destructive of self image than to be told they cannot go further for education. Each one is eagerly desirous of improving his situation and considers that an education is the route for doing this. Lois feels that if one must choose between a college and a seminary, the choice should go for the seminary. She feels that that would be more influential in Africa in the long run. She is nonetheless quite congenially disposed toward a college and feels that any education in Kenya is a good investment for the people there. She was complimentary of the Bible school and also of theological education by extension. She thought the theological education by extension had been a motivating influence in many people becoming interested in Bible study and, therefore, in going on to Bible school.

### *3. Mr. Roger Coon*

Mr. Roger Coon is the field secretary for the Africa Inland Mission. He is an associate of Tokunbah Adeyamo and talked with us on the same day that we talked to Dr. Adeyambo. Coon is also secretary of the Seminary Committee from AEAM and other Christian organizations that are interested in starting a seminary. He feels that the beginning of a seminary is imminent and feels therefore that the college would be preferable.

He also indicates that Scott Theological College is attempting to become qualified to grant degrees, but he is aware that those college degrees will be theological degrees and that people would go from that institutions directly into the pastorate or possible into a graduate theological seminary. Mr. Coon seemed to be substantially denominationally oriented as is Scott Theological College, and this may be a problem in a recommendation that I will make subsequently that some of our young people in Kenya could profit by going to Scott Theological College. Mr. Coon is married to a fine lady who teaches at Scott Theological College. They are Wheaton people, very qualified, and very committed to the task that they are involved in.

### *4. The President of Scott Theological College*

Sandy and I interviewed young Mr. Norton (?). He indicated that he knew about Covenant College because he is a graduate of Pinebrook Junior College. One of his classmates was Bob Minnig who had come to Covenant College. I was surprised to find that he feels that Scott Theological College is in the Reformed tradition. Naturally, I was pleased with

this. He indicates that much earlier there had been a strong dispensational emphasis on the part of some of the founders, but that has not continued. He indicates that many of the people, missionaries coming out from Britain to Kenya, are essentially of a Reformed nature, and he says that the British in general had not taken strongly to dispensational theology. He feels, therefore, that he could work very well with any sort of college that we would establish because his point of view is also Reformed, although possibly not as Reformed as Westminster Theological Seminary. In any case, it is not dispensational.

Scott Theological College has made substantial progress. They have an impressive library, they have a good physical plant with a number of buildings, they have a total of 56 students of which 13 are women this year for the first time, and their graduates go primarily into the pastorate, some going on to graduate work elsewhere. I was quite favorably impressed with what I would consider to be the future of Scott Theological College and had conversations with two of our African nationals; one is teaching there and the other is studying there. I feel that it is important to maintain contact with Scott Theological College and to the extent that they are willing to be cooperative and accept our people, perhaps there are some of our students that would profit by studying there.

#### *5. Jack and Lolly Armes*

- (1) Jack and Lolly would find the starting of a Christian college in Kenya very exciting.
- (2) Jack feels that the task might be too large for us. He also is concerned that the needs of the people in Muruu area not be overlooked. He is particularly concerned about this because this whole investigation was started in response to a request from the presbytery of the Evangelical Presbyterian Church of East Africa.
- (3) Jack agrees that a strong Bible department in a Christian college would meet the need of training pastors.
- (4) Jack reported that Scott Theological College had already been investigated. One student from our church had been rejected because of language problems.

#### *E. With Miscellaneous Young People*

##### *1. Miss Lois Semenye*

Lois lives at Kijabe, about 25 miles from Nairobi, has been at Covenant for three years, is in the middle of her fourth year, and is graduating this year. She has been a very fine student and we have the highest regard for her and trust that she will find a fruitful place of service in the Naitrobi mission. Lois is keenly enthusiastic about a Christian college in Kenya. She sees the great need of young people there for such an institution and also believes that the Church in Nairobi has a very unusual and outstanding opportunity. (I agree). She would, of course, welcome a seminary, but feels if one must choose between the two, a Christian college with a very strong Bible department should be the instrument chosen for serving Kenya and the Christian Church in Kenya at this time in its history. As far as I know, Lois will be returning to Kenya for a period and may come back for a master's degree. If she should do the latter, she would unquestionably be outstanding material for teaching in a college in Kenya.

##### *2. Mr. Stephen Onyango Ogotu*

Onyango is a promising young man. He is still in his late teens or early twenties, has finished form four in their school system, but instead of going on to form five and six, he has taken a job with the government. He is, of course, interested in getting into full-time Christian work and would be much pleased to study in the United States or in any college that is established in Kenya. He is one of our own RP young people, is active in the young people's group, and is active in the church. He would not be qualified at this stage to try studying in a seminary unless perchance at the Reformed Episcopal Seminary in Philadelphia, but he is typical of the numerous young people that would like to study in a Christian school. He is taking private theological lessons with Sandy Campbell.

##### *3. Charles Eschotti*

Charles Eschotti, like Onyango, is under care of Presbytery. He wants to go into Christian work, and he has secured a grant from the local church to continue his studies at one of

the Kenya schools in form five. Presumably he will be finishing form six within a year or two, and then he will be ready for further education for the Lord's work. Charles is also typical of the numerous Christian young people who are eager for further education.

#### 4. *Priscilla Wamai*

Priscilla is a fine Christian Kikuyu girl who has just finished form six with a very good pass, yet could not be accepted at the university because there is no place for her. She has been very active in the church and the young people's group, and she, along with Stephen Onyango, is taking private theological studies with Sandy Campbell. In order to have some sort of a livelihood, Priscilla has just begun a secretarial program to help her in that regard. I feel that she also is an outstanding prospect for college.

#### 5. *Others*

Many others could be mentioned. There are at least five from our church.

### V. SUMMARY OF KENYA'S PROPOSED EDUCATIONAL POLICIES AND OBJECTIVES

Kenya has just completed, as of December, 1976, a report of the National Committee on Education Objectives and Policies. This is a culmination of many years of study, and it treats the educational problems in Kenya very much in detail. While this has not become an official government document by law, it is expected to be adopted, at least in part if not the whole, by the Parliament of the country and become effective in the very near future.

The report recognizes the changing nature of educational requirements and opportunities in Kenya. As of the time of independence in 1963, there was a very great demand for educated people to fill the positions vacated by the Europeans and other whites as they left the country. This great demand has now been met across the years by educated persons from the University of Nairobi and elsewhere. As for the present time, it would appear that substantially more people are being educated than are able to find jobs immediately in the economy, the government, education, or other places in Kenya. Thus there is an increasing concern on the part of the Kenya government for the graduates produced. This is in part responsible for the tone of their report. Those preparing the report seem concerned that young people were seeking education today for questionable reasons, feeling that what they need to do is get a good education to get a white-collar job. Thus there is a great emphasis in the report on the importance of re-educating to introduce a respect for labor, particularly manual labor, for development in the rural areas, and for proficiency in science and technology.

Instead of attempting to cover this whole subject comprehensively, we have decided to extract some of the several recommendations made by the committee and also present a few of the paragraphs from the report that seemed particularly significant. (All italics mine.)

"Education and training will need to be modified and diversified so as to cater for the majority of students who terminate their education at any one level. In particular, teacher education will need to be greatly expanded and improved if the quality of education is to be improved and maintained. *Youth will need to be exposed to the realities of work while at school.* The teaching of mathematics, sciences, and pre-vocational subjects will need to be greatly improved. Vocational training will need to be orientated increasingly towards self-employment in rural areas. Educational materials will need to emphasize the values and realities of the social and economic environment of the country. Harambee schools need now to be integrated into the national education system with a view to improving the quality of education offered there."

More than 300 recommendations have been made by the committee carrying out this study. I have selected those which seem to have some particular relevance to the subject in question.

#### Recommendation 9

*To institute the teaching of religion and social ethics in the education system as a basis for the continued survival and enhancement of the quality of life of society.*

#### Recommendation 16

To integrate traditional practices with modern scientific and technological developments.

#### Recommendation 19

To bring about a *sense of dignity towards social service and productive labour* through appropriately programmed activities of basic education.

#### Recommendation 21

*To expose youth to productive labour and to eradicate negative attitudes towards work, especially manual work.*

#### Recommendation 22

To make the education system seek to alter attitudes toward careers in agriculture and to reinforce changes in aspirations by income redistribution which encourages self-reliance, creativity, use of local resources, initiative, and appropriate technology.

#### Recommendation 23

*To make formal education induce the most appropriate and positive attitudes towards productive labour, with special reference to self-employment.*

"The Committee would like to stress that the pursuit of the University's fundamental task of advancement of knowledge and human welfare through the cultivation of reason, free inquiry, and dialogue should always be inspired and *sustained by a deep sense of dedication*. Without this the institution loses the root of its usefulness and strength as its support and justification for its existence and becomes prey to indifference and irresponsibility."

#### Recommendation 219

To give increasing weight to mathematics, science, language, art, music, home science, and agricultural sciences in the recruitment of students for training as teachers.

#### Recommendation 254

To require all teacher trainees to take a compulsory course on guidance and counselling as part of their training.

#### Recommendation 256

*To require teachers to participate in guidance and counselling as one of their normal duties.*

*Base this on a programme agreed on cooperatively by the staff. Provide adequate time. Integrate with such other topics as careers, ethics, human relations, family life, and sex education. Involve parents and other competent members of the community.*

*"In addition to expanding technical and business education, the Committee feels that there is need for development and teaching of communicative skills in the arts to enable young people to make a living in such fields as literature, music, and fine arts. Facilities should be provided in educational and training institutions for this purpose."*

*Apparently this report will in due course be adopted and will determine the future course of education in Kenya. Its contents strike me as being competent, extremely important, and to be taken account of in any sort of educational program in Kenya.*

## VI. AVAILABILITY OF STUDENTS NEEDING AN EDUCATION IN KENYA

First with respect to potential university students, I have no hard data concerning the number of students that might be expected in the theological seminary. We have heard various estimates. AEAM is planning the beginning seminary operation on the basis of approximately 8-10 students the first year and perhaps 20-30 the second year, and maybe as many as 50 the third year. Beyond the first two years, however, the estimates are extremely vague, and they say in essence that the number attending is essentially anybody's guess.

It is estimated that 60 percent of the total population of Kenya is under 18 years of age. This is quite a phenomenal number of young people, and if I am any judge of what the future holds, I think there will continue to be a large number of educatable young people in the nation. I was qualitatively very much aware of a large number of teenagers, small children, and pregnant women.

It was reported by Mr. Mbiti that there are large numbers of undergraduates from Kenya attending educational institutions in the United States, Great Britain, and India, the numbers respectively being 3,000, 2,500, and 2,000. Also, for a Christian liberal arts educational institution, one could expect appreciable numbers of Christian young people in the university who would prefer having a Christian college education and also graduates of several theological seminaries like Scott Theological College who would like to go one for a college education. It is difficult to get precise figures on such numbers, but I would expect a totality from both of those sources to be somewhere between 10 and 20 students per year, with the vast number coming from Christians who are leavers of form four if the curriculum is adapted to accept them, or from form 6.

Instead of dealing with so-called leavers, we have figures for the existing enrollment. In 1976, which is the particular year for which I have obtained hard data (information was taken from *Social Perspective*, Vol. 2, No. 5, October, 1977, published by the Central Bureau of Statistics, Ministry of Finance and Planning, Government of Kenya, p. 12), the number of young people finishing form four totaled 45,617. The number enrolled in form six, including both arts and science, was 4,623. This latter group of people finishing form six are the ones that are eligible for admission to the university. The university normally takes about 1,500 to 1,800 of these students finishing form six since it has no room for more, and there could be some question concerning potential employment once the students have finished the course at the university.

Further, because of the government's attempt to synchronize graduation from the university with the demands for jobs in the country's economy, a student entering the university seldom has an opportunity to study the subject of his first choice, infrequently also of a second choice, and usually he gets the opportunity to study the subject of his third or fourth choice.

From a consideration of the above figures, it would appear that if the college curriculum covering a period of four years could accept good quality students from form four, there would never be a question of how many would be available. In trying to integrate a four-year college with the form-four, form-six system, it should be kept in mind that the Kenya system operates on the British pattern and accepts students from form six and processes them through college in three years. In our system we accept students from high school and process them through college in four years. Some of the local educators in Kenya told me they felt that the better qualified students from form four could proceed through college if they were allowed four years to do it. This is a point that would have to be established later, for I feel that any college launched in Kenya should first concentrate on the form six students available and make up the additional number from form four.

Irrespective of what starting point one chooses, it would appear that there is quite an abundant number of students needing education in Kenya. Not all of these more than 40,000 students are Christians, but I would estimate that fully 30 percent of them might qualify.

## ***VII. THE SITUATION REGARDING COLLEGE AND SEMINARY EDUCATION IN KENYA AND EAST AFRICA***

First, with respect to seminary education, we must recognize that the work "seminary" in Africa, as presently used, corresponds to a Bible school and would not exceed the level of training of undergraduates at Columbia Bible College or Philadelphia College of the Bible or something of that sort. Certainly it would not correspond to a graduate-level theological seminary, and so perhaps it is better to talk about a graduate school of theology rather than involve the ambiguous term "seminary." I think there are approximately four or five "theological seminaries" in Kenya. One of these is St. Paul's, whose enrollment is under 100; the other is Scott Theological Seminary with an enrollment, as we have stated, of 56 students of whom 13 are women; and Highland Theological School at Kericho, Kenya, with an enrollment of approximately the same. These are the several institutions that have been trying to move into a degree-offering situation.

As far as I know, there is no place on the African continent outside of South Africa where any Christian institution could be called a Christian liberal arts college. In South Africa the Christian universities are not open in their undergraduate programs to Africans, and, therefore I think it can be said that at no place on the African continent is there a

Christian college available to Africans. This strikes me as being a tremendous opportunity for establishing such an institution in Kenya to deal primarily with Kenyans, and secondarily with people from East Africa, and finally with people from any place in Africa. I recognized that I was invited to Kenya to study a situation in the Muruu area of the Kitui District to meet the needs of some pastors whose educational level would be approximately junior high school or possibly some of the grades in high school. My study so far has dealt primarily with the other situation where I feel, in fact, that the greatest opportunity exists for educating the very, very large numbers of Christian young people that are available from the country at large. As a matter of fact, I feel there is an unparalleled opportunity for having a major impact on the total Christian Church in Kenya by the education of college young people through a Christian liberal arts college who will take their place as pastors, teachers, and various lay persons functioning in a Christian community and in the Christian Church. It is for that reason, therefore, that I have made certain recommendations in this report concerning what should be done.

Of course the needs of our people in Muruu should not be neglected, and from what I have been able to determine about the effectiveness of programs there, it would seem to me that it would be highly desirable to continue the Bible school and to continue theological education extension programs as a feeder for the Bible school. I also feel it would be highly in order to experiment with an intense short course on any preferred theological subject that would run for approximately six weeks and would be conducted by a professor from Covenant Theological Seminary or from Covenant College and would be presented through an interpreter. This would certainly have to be an experimental program because of the language limitation, but if it proved feasible to overcome this hurdle through an interpreter, then such a program should be carried out on an annual basis.

There may arise also other educational needs in the Muruu area of the Kitui District on the part of unmarried young people, and I feel that particularly for these, one should consider their attending Scott Theological College or the Reformed Episcopal Theological Seminary in Philadelphia. It is also conceivable that they might also attend the Theological College of Northern Nigeria in which there is supposed to be competent theological training. I understand there is a Reformed emphasis there. I trust that these several proposals might help the older pastors at Muruu if they are seriously followed. For the good of the Christian Church in Africa, a great effort should be devoted toward educating the Christian young people who are pouring out of the educational program in Kenya with no further education possible.

Other Christian organizations have done a lot of planning for a seminary. They even propose to hire a development man this coming year to raise approximately a million dollars to launch such an institution. They feel it would be unwise to attempt to launch a theological school at a graduate level with less money than that. If they are successful in hiring a development man and if in a year or two he is able to raise that much money, I am quite confident that a theological school could move forward with real quality if enough students could be found to attend. I rather think there will be no great problem in getting 8 to 10 theological students and within a few years, such an institution would grow to 5 or maybe 75 students, but there would still be left untouched the tremendous number of Christian young people in Kenya coming from forms four and six. Daystar would like to start a college, and it seems to me it would be in order for WPM to consider the possibility of working with Daystar, at least exploring it, and find out what would be involved in attempting to start an institution cooperatively with them.

Any such institution would have to be adapted to the requirements for Kenya, but these requirements can be very specifically inferred from the report of the National Committee on Educational Objectives and Policies. Naturally, we would not expect to clone the college off Covenant. Neither should a seminary be cloned off Westminster or Covenant Seminary or even Reformed. But there are certain emphases at Covenant College that would fit the Kenya picture very beautifully. These are the emphasis on work as reflected by a practical work program, the emphasis on creativity, which abounds at Covenant, and the emphasis on science and quality education, also familiar terms at Covenant College. I would feel that a Christian liberal arts college in Kenya should involve African literature and history instead of American literature and history. It should also have a strong work program, even stronger than the practical work program at Covenant, and it should have a very strong Bi-

ble Department and hopefully speech and other forms of communications. Such an institution would, I think, meet the needs of Kenya uniquely and unquestionably would meet the theological needs by a strong Bible department. Graduates from such a department could move directly into teaching Bible in public schools or other schools, holding pastorates in the country, or could go on into a graduate-level theological school. Others presumably could find positions in government, industry, or professions. After a few years, such an institution could produce a substantial backlog of graduates that could justify the addition of a graduate-level theological school.

### ADDRESS OF LOIS SEMENYE TO SYNOD

In coming to United States, 8,000 miles from my home in Kenya, my view of the world has been enlarged. It would be difficult for anyone to leave one's country and go to live where the language and cultural customs are unfamiliar. It has not been easy for me. Yet my four years at Covenant College have been rewarding. I have learned many things and grown in many areas of my life. I have been trained in history, Bible and education. I have received practical experience in teaching in an American culture. I have seen how another type of people live, and it has made me more of a full person to praise God with. Thank you all, especially those who supported me in various ways through prayer, material gifts and even a smile. These meant a lot to me.

(I would like to share this poem that I wrote and which I read during my graduation. It is a good summary of my experience here in U.S.)

In America I have been given important tools;  
A biblical foundation and critical thinking.  
At the college I have studied the history of the western world.  
Much has been given.

In America I have seen great material wealth:  
Many people whose bellies are full with good food,  
Many things to buy, many ways to be comfortable,  
And many churches.  
Much has been given.

In America I found that not far from where good things are,  
Suffering and oppression exists,  
I found a different side of America in the inner-city,  
I found racism and bitterness  
And many churches.  
Much has been given.

In America, at Covenant College, my belly is full,  
I hear a voice calling,  
Stoop down the castle, the world needs change.  
There are things to be done.  
Am I comfortable or am I ready to move?  
Much has been given.

In America I have seen great power.  
Power to help or power to oppress my people.  
In the Covenant community, where do we stand?  
Will we be a light in a dark world?  
Will we stand against the sins of Imperialism and Racism?  
Will we strive in both words and deeds to spread the gospel to all people?  
Much has been given, much has been given.

In America I have many beautiful friends.  
My friends, we must not sleep,

We must bring justice, mercy and kindness  
To our communities and to the world,  
A little pinch of salt is all God asks.  
Much has been given, yes, much has been given.

My prayer is to be a little pinch of salt in Kenya in the ministry of the young people, and women writing Christian literature from an African perspective, hence promoting the African culture which has been looked down upon in the past, to transform it in the light of Scriptures and not western culture. I need your prayers for wisdom. On June 13, 1979, I will leave for Kenya, looking forward to being with my parents and work with the Rev. and Mrs. F. Sanders Campbell. Thank You.

### **ACTION:**

Recommendation 1, that synod annually set aside Pentecost Sunday for a special offering in our churches for the work of World Presbyterian Missions, was approved.

Recommendation 2, that this year, Sunday, Sept. 16, be the date for a special offering for WPM, was carried.

Recommendation 3, that the Fraternal Relations Committee share the Barnes report with NAPARC, was adopted.

## **ELECTION TO WORLD PRESBYTERIAN MISSIONS**

Mr. Malkus presented the following nominees for the Nominating Committee. In addition, Elmer Smick, Donald J. MacNair, and John W. Buswell were nominated from the floor.

- |                                  |                                    |
|----------------------------------|------------------------------------|
| <i>*Buck Gray</i>                | <i>*Richard Tevebaugh, INC</i>     |
| <i>*Robert Mifflin</i>           | <i>*David Linden, INC</i>          |
| <i>*Anson Loose</i>              | <i>*William Kirwan, INC (1981)</i> |
| <i>*Willard Armes, INC 2/3</i>   | <i>Elmer Smick (1980)</i>          |
| <i>*Arthur Herries, INC 2/3</i>  | Donald J. MacNair                  |
| <i>*Calvin Frett, INC</i>        | John W. Buswell                    |
| <i>*Werner Mietling, INC 2/3</i> |                                    |

## **REPORT OF SPECIAL COMMITTEE ON DEFINITIONS FOR RECEPTION TO CHURCH MEMBERSHIP**

The report was presented by Rev. John DeBardeleben, chairman of the committee.

### **Introduction: HISTORY OF THE COMMITTEE**

A. Synod 1975—The mandate

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### 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*.
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, not withstanding 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).

**[STATED CLERK'S NOTE: The RPCNA position has been altered since this report was originally written].**

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 signification 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 dismissal 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 adopt the following definitions—

“Communicant members may be added (cf. FOG II, 2, p. 4)

“a. by *PROFESSION OF FAITH*—if they have never before made public confession of their faith in Christ for the purpose of uniting with the universal, visible church;

“b. by *REAFFIRMATION OF FAITH*—if they have previously confessed Christ but are unable to obtain a letter of transfer from a branch of the universal, visible church (cf. FOG I, 1, p. 1);

“c. by *LETTER OF TRANSFER*—if they are certified in writing as members in good and regular standing of a branch of the universal, visible church (cf. FOG, I, 1, p. 1), one ‘not deemed heretical in the judgment of the session’ (FOG II, 2, p. 4).”

4. 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 158th General Synod).

5. 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-ES line, and report his recommendations to the 158th Synod.

6. 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.

7. That the committee be discharged.

Respectfully submitted,  
John T. DeBardeleben, chairman

### **ACTION:**

Recommendation 1 was approved.

Recommendation 2 was amended and passed so as to read as follows: "That synod declare that it commends the last four relative clauses in FOG II, 2, first paragraph (beginning with 'who are believed to have been regenerated . . .') as useful to the sessions for assessing the suitability of profession of faith as an application for membership."

Recommendation 3 was adopted with the amended first line reading: "That synod advise sessions of the following guidelines:"

Recommendations 4 and 5 were adopted.

Recommendation 6, after several amendments, was referred back to committee for refinement of language to be reported back to this synod.

**[STATED CLERK'S NOTE: On Wednesday, before lunch recess, the committee reported back, and synod concluded its action which is reported here for convenience].**

Recommendation 6 was amended and adopted so that it reads as follows:

6. Amend the Directory for Worship XIII by adding the following as section 4; and that this amendment be sent to the presbyteries for approval:

4, When persons are publicly received into the communicant membership of the church, they shall give affirmative answer to the following questions:

(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, who died for your sins and rose again?

(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 put to death your sinful nature, and to lead a godly life?

(4) Do you promise to serve Christ in this church by supporting and participating in its worship and work to the best of your ability as enabled by the Holy Spirit?

(5) 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?

Recommendation 7, that the committee be discharged with thanks, was carried.

Synod recessed at 12:15 p.m. after extending time for debate 15 minutes.

At 1:30, synod reconvened with the singing of "Jesus Saves." The Rev. John Graham led the brethren in prayer.

## **APPROVAL OF MINUTES**

The minutes for the Friday and Saturday meetings were approved with corrections.

## **REPORT OF REFORMED PRESBYTERIAN FOUNDATION**

The report was presented by Rev. Donald J. MacNair, chairman.

Dear Fathers and Brethren:

This has been a full year of work for the foundation. There have been three board meetings and several committee meetings. Also, several presentations by the chairman were made to the agencies of the RPCES.

Last year the synod found no objection to the proposed changes in the bylaws of the foundation. They were therefore adopted in the September meeting of the board. Consequently, the process of synod election to the board is to be changed as of this year. The foundation will present six nominations. Synod will elect four board members. After three such elections, the number of board members will be reduced to twelve, and none of them will have been appointed by the agencies.

The major work of the foundation this year has been the development of a plan for expanding the work of the foundation, securing the commitment of necessary "lead" money, and securing a full-time president (executive director).

The necessity for this expansion of the foundation's ministry cannot be ignored. The following statement is part of a formal presentation made by the chairman to the several agencies of the RPCES:

### **THE MOTIVATION FOR DEVELOPING THE REFORMED PRESBYTERIAN FOUNDATION AT THIS TIME**

- I. Local churches and denominational outreach agencies now all face four major financial dynamics in financing their ministries today:
  1. the opportunities for growth and demand to maintain a vital witness of reformed character are unique and very encouraging at this time;
  2. inflation;
  3. the potential of increasing the financial resources from normal sources (i.e., church benevolences, individual giving, etc.) clearly do not appear to have the ability to produce anywhere near the amounts needed;
  4. large "foundation grants" are not often made to denominational programs, no less local congregations. (Note: Although the educational agencies do occasionally receive such help, it is demonstrably not sufficient even for them.)
- II. The additional area of resources almost universally used by all evangelical ministries is deferred giving. (Note that the lack of such a program by the RPCES does *not* mean that its people have not been approached by deferred giving developers, nor that they are not now already involved in this manner of giving to the Lord's work.)

- III. The churches and outreach agencies of the RPCES must enter the field of deferred giving in order to exercise their responsibility of stewardship.
- IV. The churches do not have the expertise to do this.
- V. Each outreach agency might employ the expertise to do it. *But:* that would create a totally unacceptable situation; namely, four to six development men simultaneously processing the identical list of people.
- VI. Therefore, the Reformed Presbyterian Foundation must begin to service the churches and outreach agencies of the RPCES in the area of deferred giving.

Definite notice should be taken by the entire RPCES that the foundation will aggressively service the local churches. It will actually serve them first and foremost. The outreach agencies will be served in the fullest sense when this order of priority is practiced.

The "image" of the Reformed Presbyterian Foundation now seems to be that it exists only to serve the denomination's outreach agencies. We of the foundation board want that "image" to be changed.

Therefore, please note this declaration: **THE PURPOSE OF THE REFORMED PRESBYTERIAN FOUNDATION IS TO SERVE THE INDIVIDUAL, THE LOCAL CHURCHES OF THE REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD, AND THE OUTREACH AGENCIES OF THE RPCES. IT IS TO SERVE WITH ESTATE-PLANNING AND STEWARDSHIP.**

A *Basic Plan of Action* was developed. A copy is attached.

Also during the year, the boards of directors of World Presbyterian Missions, National Presbyterian Missions, Covenant Theological Seminary, and Covenant College were challenged to commit sufficient funds for two years in order to adequately finance the beginning of this expanded ministry. All of them wrestled with the items of "Motivation" already presented, with their own plans and finances, and with their place of service to the Reformed Presbyterian Church, Evangelical Synod, itself. They have all responded positively, so that the program is funded.

It should be noted that the Board of Home Ministries and Christian Training Inc., were deeply involved in all the decision-making processes, and will continue to receive their prorated share of any undesignated funds. However, by mutual consent, it was felt that they could not be called on to help with this funding program because of their smaller financial base.

The foundation has also looked for the right man. It is not yet prepared to announce its choice, but it has reason to be very confident that an announcement will be made this summer or fall.

The nominations made by the foundation are:

*Allen Duble.* Mr. Duble is appointed to the foundation by the Covenant College board. He is the vice-president for development for Covenant College. He has served the foundation for several terms and was active in helping draft the *Basic Plan of Action* for the foundation.

*P. Robert Palmer.* Dr. Palmer is one of six foundation board members elected by the general synod. He is vice-president of Covenant Theological Seminary. He is responsible for the development work of the

school and teaches at the seminary. He has provided specific help in the work of developing the foundation into an active service agency of the church.

*Gordon D. Shaw.* Mr. Shaw is the business manager at Covenant Theological Seminary. He is the secretary/treasurer of the foundation and has served many hours in the financial work of the foundation. He also is involved in its investment program and has unofficially served as its business manager.

*Addison P. Soltau.* The Rev. Mr. Soltau is a member of the World Presbyterian Missions board of directors and is appointed to the foundation by WPM. He has been involved in working through the new program of the foundation step by step and has contributed by way of his special insight into and personal overview of our church.

*Harold G. Stigers.* Dr. Stigers is an RPCES minister and an architect. He is a member of the foundation by election of the general synod. He, too, has contributed by way of his special insight into and personal overview of our church.

*Thomas F. Jones.* The Rev. Mr. Jones is a presbytery evangelist of our Illiana Presbytery. He is a member of the Christian Training Inc. board and is appointed to the foundation by that board. His appointment is somewhat recent; however, he has participated in several of the recent decision-making sessions of the foundation.

Brethren, pray for us. Much work lies ahead for us to do. Strength and wisdom are needed. The matter of the president (executive director) and his selection is of utmost importance.

The Reformed Presbyterian Foundation's financial statement is attached.

Respectfully submitted,  
Donald J. MacNair  
Chairman

## **THE REFORMED PRESBYTERIAN FOUNDATION BASIC PLAN OF ACTION**

### **I. OBJECTIVES**

The Reformed Presbyterian Foundation is committed to the following broad objectives:

1. To promote estate planning generally among the constituents of the RPCES, working from a base of Biblical stewardship.
2. To assist the local church in the RPCES in (a) instruction and motivation of its members in the area of estate planning; and, (b) development of deferred giving plans for the benefit of the local church.
3. To serve the interests of each of the agencies of the RPCES in promoting deferred giving plans and obtaining deferred gifts through living and testamentary estate plans.
4. To provide a resource of expertise within the RPCES upon which the various agencies and local churches could draw, in the development of estate planning programs, or in the implementation of specific charitable transfers.
5. To act as fiduciary for committed trust funds.

### **II. SCOPE OF ACTIVITIES**

1. *Clinics, Seminars.* The Reformed Presbyterian Foundation, with the joint participa-

- tion of local churches or presbyteries, will conduct estate planning seminars on a local church or area-wide basis. These will be primarily educative in function. They will not be designed simply to promote the interests of the local churches or the agencies (though this emphasis will obviously underlie the entire program), but primarily will emphasize the needs of and options open to the individual. Workbooks, model plans and wills (all of which will include RPCES local churches and agencies, by way of illustration) will be provided to participants. The seminars will explain the importance of both living and testamentary estate planning, in light of Biblical stewardship, principles of sound estate planning, and tax consequences.
2. *Closing with Individuals.* The clinics will provide contacts and leads with individuals who need further specific help and advice in the establishment of their estate plans. The foundation will provide consultation and advice, and will, where feasible, provide a bridge between the individual and local attorneys or estate planners, to assure that the individual's desires are well served and represented at the time the estate planning instrument is drafted and executed.
  3. *Advertising and Literature.* The preparation of brochures and the placement of advertising regarding the ministry of the Foundation, the adverse consequences of failing to formulate an estate plan, and the importance of Christian stewardship in estate planning will be aimed at spurring interest in face-to-face seminars and individual meetings. In other words, the foundation's primary program will be geared to finding, educating and closing with *individuals* in deferred giving plans.
  4. *Advisory Services to Local Churches and Agencies.* The foundation will provide an "on-call" resource, in terms of information and professional personnel, to assist RPCES local churches and agencies in the establishment of estate planning programs in general, and consultation with such church or agency in particular transfers or plans. The foundation will be equipped to fill an advisory role in assisting any local church or agency in the development of literature and estate planning programs. In addition, when a specific donor and the recipient church/agency desire consultation regarding the optimum method in which to effectuate a charitable transfer, the foundation will serve in an advisory role to both.

### III. FIRST YEAR OBJECTIVES AND ACTIVITIES

To achieve the foregoing objectives the following specific activities should be accomplished during the first full year of the operation of the Reformed Presbyterian Foundation:

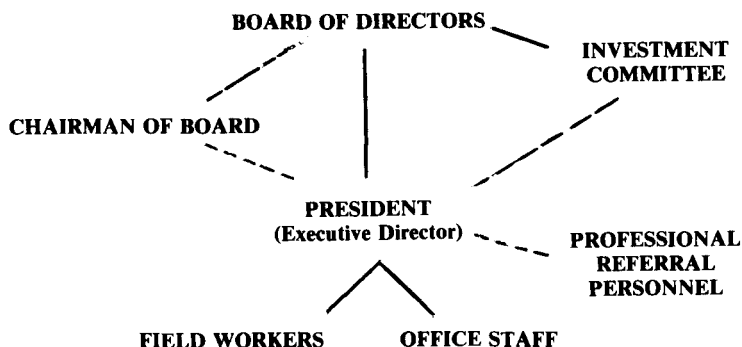
1. The foundation will conduct at least one estate planning seminar, on an area-wide basis in five or more geographical areas.
2. The foundation will undertake a publicity program as follows:
  - a) writing and publication of brochure literature explaining the ministry of the foundation, and the importance of estate planning along lines of Biblical stewardship;
  - b) placement of three center advertisements in the *Bulletin News Supplement* promoting estate planning and inviting inquiries;
  - c) preparation of two general mailings to the constituency of the RPCES promoting the work of the foundation, including brochure material;
  - d) preparation of one area-wide mailing to local members of the RPCES churches prior to each of the area seminars.
3. The foundation will begin the establishment of a "referral" system, whereby Christian lawyers or estate planners will be contacted in local areas to act, where needed, in drafting particular estate plans and closing with individuals. The foundation will, at a minimum, obtain at least one such professional person in each of the target areas during the first year of operation. Such local professional people will be used, as well, in the seminar and will clinic presentations.
4. It will be essential for foundation personnel to obtain current tax and estate planning training on a continuing basis at all times, but particularly during the first year of operation, a substantial portion of the foundation's time and budget will be required. The foundation will attempt to obtain approximately 4-6 weeks of specialized estate planning continuing education for its chief field worker(s) during the first full year of operation.

#### IV. PROPOSED BUDGET, FIRST YEAR

A proposed budget not to exceed \$70,000 was approved for the first year.

#### V. ORGANIZATION AND PERSONNEL

The Reformed Presbyterian Foundation will be organized as follows:



The functions of estate planning (executive director) and fiduciary (investment committee) will be divided. The responsibility for investments and management of foundation funds rests in an investment committee of the board. The president or executive director, will serve as a non-voting advisor to that committee.

The president will be generally responsible for the administrative work of the foundation, with his primary function in the areas of establishment and management of particular foundation goals and objectives, coordination of the work of the foundation, preparation and distribution of publications, mailings and correspondence, and oversight of office work.

The field worker(s) will be responsible directly to the president. The field worker's primary responsibility will be to conduct the estate planning seminars, and to assist particular individuals needing consultation in development of particular estate plans. The field worker will be a qualified professional in the area of estate planning.

The office staff will be supportive of the work of the board, the president, the investment committee and the field worker(s). The office staff will be responsible to the president.

During the first year of operation of the foundation, because of budget limitations, the functions of the president and field worker will of necessity be performed by the same individual. As the work of the foundation becomes more nearly self-supporting, another individual will be employed, and the functions divided. More field workers may be added to the staff later.

The members of the investment committee will receive compensation as set by the board of directors.

The professional referral personnel will not receive compensation from the foundation, but will work with and be compensated by the individual establishing an estate plan. These professional people, usually local Christian attorneys, will be contacted by the president of the foundation to assure willingness to act in such a role, and will work with the field worker in the conduct of seminars and, where requested by the individual, in personal consultation and advice.

During the first year of the foundation operation, the chairman of the board of directors of the foundation will work closely with the president in an advisory role to assure clear communication between the board and the president in the implementation of board policy.

## VI. QUALIFICATIONS AND JOB DESCRIPTION

A high degree of expertise is necessary in the individual selected to perform the joint role of president and field worker. This position ideally will be full-time, requiring eleven months of work, with one month vacation. He must be amenable to undergoing any necessary training, and must be willing to travel extensively.

### BALANCE SHEET DECEMBER 31, 1979

	<b>Combined</b>	<b>Unrestricted</b>	<b>Restricted</b>
<b>ASSETS</b>			
Cash	\$886.01	\$886.01	
Agency support receivable (Note 1)	8,520.93	8,520.93	
Investments, at cost			
Merrill Lynch account	248,850.67	16,825.72	232,024.95
Agency notes	5,000.00	5,000.00	
Office equipment	350.00	350.00	
	<u>\$263,607.61</u>	<u>\$31,582.66</u>	<u>\$232,024.95</u>
<b>LIABILITIES AND FUND BALANCES</b>			
Liabilities:			
Withholding taxes payable	\$235.22	\$235.22	
Reserve for annuity payments	79,393.06		79,393.06
Total liabilities	79,628.28	235.22	79,393.06
Fund balances	183,979.33	31,347.44	152,631.89
	<u>\$263,607.61</u>	<u>\$31,582.66</u>	<u>\$232,024.95</u>

### STATEMENT OF REVENUE AND EXPENDITURES YEAR ENDED DECEMBER 31, 1978

	<b>Combined</b>	<b>Unrestricted</b>	<b>Restricted</b>
Revenue:			
Agency support	\$6,000.00	\$6,000.00	
ifts	5,641.90	500.00	5,141.90
Investment income, net of losses	21,561.25	21,561.25	
Annuity receipts	18,532.02		18,532.02
ortion of gift annuity receipts designated as an addition to memorial fund	6,128.75		6,128.75
Deposit agreement receipts	5,329.28		5,329.28
Total revenue	<u>63,193.20</u>	<u>28,061.25</u>	<u>35,131.95</u>
Expenditures:			
Personnel expense	3,181.52	3,181.52	
Office expense	1,006.05	1,006.05	
Travel and miscellaneous	2,148.64	2,148.64	
Trust and deposit agreement payments	8,632.71	8,632.71	
Designated gifts	5,141.90	5,141.90	
Annuity payments	19,607.76		19,607.76
Total expenditures	<u>39,718.58</u>	<u>14,968.92</u>	<u>24,749.56</u>
Revenue in excess of expenditures	<u>\$23,474.62</u>	<u>\$13,092.33</u>	<u>\$10,382.29</u>

STATEMENT OF CHANGES IN FUND BALANCES  
YEAR ENDED DECEMBER 31, 1978

	<b>Combined</b>	<b>Unrestricted</b>	<b>Restricted</b>
Fund balances, January 1, 1978	\$159,473.97	\$18,563.74	\$140,910.23
Revenue in excess of expenditures	23,474.62	13,092.33	10,382.29
Interfund transfers	—	(263.63)	263.63
Decrease in agency support receivable from Christian Training Inc. prior to 1976	(45.00)	(45.00)	
Net decrease in Reserve for annuity payments	<u>1,075.74</u>	<u></u>	<u>1,075.74</u>
Fund balances, December 31, 1978	\$183,979.33	\$31,347.44	\$152,631.89

## ELECTION TO REFORMED PRESBYTERIAN FOUNDATION

Mr. Malkus presented the following nominees from the Nominating Committee.

- \*Allen Duble, INC
- \*Thomas Jones
- \*Robert Palmer, INC ⅓
- \*Gordon Shaw, INC
- \*Addison Soltau, INC
- \*Harold Stigers, INC

## ELECTION TO MINISTERIAL WELFARE AND BENEFITS COMMITTEE

The following nominees were presented by the Nominating Committee.

- \*Gordon Shaw, INC ⅓
- \*Keith Mitchell, INC
- \*Rudolph Schmidt, INC ⅓

Nominations were closed and a white ballot cast for the three nominees.

## COVENANT COLLEGE REPORT

The report was presented by President Martin Essenburg.

Fathers and Brethren:

As I issue my first report as president of Covenant College, I do so with a deep sense of gratitude to God for an institution that holds as its motto and its purpose, "That in all things Christ might have the preeminence." I believe that nothing will be more important, nothing will be more worthy of our time and effort, than our striving to achieve that purpose. This can be accomplished only if we are doers of His Word as well as students of it. It is our prayer that the Lord bless the efforts of Covenant College to honor Him as preeminent in all things, as we study His truth, as we magnify the greatness of His revelation, and as we strive to do His will now and always.

## Commencement and Graduates

Dr. Nicholas P. Barker, Dean of the Faculty at Covenant College, was this year's commencement speaker. His address was entitled, "Little Time, Small Minds." Copies of this excellent address are available upon request.

This year 83 seniors were graduated, and a substantial number of additional seniors will complete their requirements in the summer.

Below I have included a table showing the distribution of majors for the past three years:

<b>Bachelor of Arts</b>			
	<i>*1977</i>	<i>**1978</i>	<i>***1979</i>
Biblical Studies and Missions	20	26	12
Biology	5	4	1
Business Administration	4	4	3
Chemistry	2	2	2
Elementary Education	17	16	14
English	12	14	6
History	9	6	10
Interdisciplinary Studies	8	10	8
Music	3	2	1
Philosophy	4	3	5
Physical Education	2	7	2
Psychology	8	4	5
Sociology	4	5	13
*6 graduates have doubles majors			
**6 graduates have double majors			
***5 graduates have double majors			

<b>Bachelor of Music</b>			
Applied Music	0	0	2
Music Education	3	2	4

## Enrollment

The enrollment for the fall semester was 533. By February we were down to 488 students. The five states with the highest enrollment were Georgia, Florida, Pennsylvania, Tennessee, and Maryland, in that order. Judging by student origin, Covenant is truly a national college with 39 states represented. Our students are affiliated with several denominations, as shown in the table below:

	<i>1977</i>	<i>1978</i>	<i>1979</i>
Reformed Presbyterian Church, Evangelical Synod	31.0%	33.1%	34.0%
Orthodox Presbyterian Church	8.7	7.1	8.0
Presbyterian Church in the United States	6.2	8.5	6.0
Presbyterian Church in America	12.4	13.0	14.3
Other Presbyterians	7.2	4.9	2.6
Other Reformed	7.0	4.9	6.6
Baptists	9.7	8.3	10.3
Independent	9.0	12.6	9.8
Others	8.8	7.6	8.4

It may be of interest to note the continuing rise in the percentage of those from the RPCES and the PCA.

## **Faculty Changes and Activities**

Leaving our faculty this year was Dr. James Hurley, who will be involved in extension work for Westminster Seminary in Florida.

Faculty members were once again involved in academic pursuits, Dr. Hurley and Mr. Mawhinney were busy writing an encyclopedia of the Bible. Dr. Clark was continuing his writing of commentaries and on topics in philosophic and biblical fields.

Covenant is very happy to have a high percentage of earned doctorates on its faculty (over 60%). There are also three of our faculty members who are continuing in their studies toward an earned doctorate. These are Mr. Hesselink, Mr. Hoover, and Mr. Parker.

Dr. Bruce Hekman will be on leave for the next two academic years to serve as the principal of the Chattanooga Christian School.

## **Financial Situation**

The attached financial report gives you detailed information pertaining to the past two fiscal years. It should be noted that the college was richly blessed last year in its effort to eliminate an accumulated operating fund indebtedness of \$273,000.

The financial situation of our college, however, constitutes one of our greatest problems. Each year we face a potential deficit of approximately \$150,000. For the current year, 1978-79, we are hoping to meet a \$180,000 budget deficit by claiming a \$210,000 challenge grant. For the coming year, 1979-80, we have adopted a budget with a deficit of \$143,000, and we have done that after many agonizing hours of work in committee and as a Board of Trustees. This work resulted in ten reductions in personnel or programs, and yet we still face a budget that is not balanced.

What can be done to correct this annual problem? We are continuing to study various solutions, including enrollment growth, alteration of programs, and increased giving. I wish to call your attention especially to the matter of church support.

The Minutes of Synod 1978 show that in 1977 the church gave \$74,213 to the college. Please note the following points related to that giving:

1. The amount of \$74,213 is less than 1% of total denominational giving, which was \$8,139,660.
2. That amount of \$74,213 is only 11% of the \$655,000 of gifts which the college must raise for the current year.
3. Last year the Administrative Committee of Synod recommended, in its Guide to Proportionate Giving, that the churches give \$200,000 to the college. This year the committee is recommending that \$440,000 be given.

We need your help, and we believe that we are worthy of it. Please consider prayerfully your responsibility for your college.

## **Student Activities and Interests**

One of the requirements for graduation is the completion of a thesis in

the field of a student's major expressing a Christian view of the subject involved. Listed below are some titles of Senior Integration Projects:

Idiomatic Translation of Philipians  
Toward a Reformed Discipleship Series  
Norms of Religious Words  
Dream Interpretation in the Old Testament  
The Abrahamic Covenant  
Bible Learning Center  
Sunday School Lessons—The Kingdom of God  
Theology of Preaching  
The Individual's Role in the Local Church  
The Place of Law in the Service of the Covenant of Grace  
Social Organization of the Moslem People and Its Effect on Missions  
Daycamp/Backyard Curriculum  
Psychology, Christianity and Counseling: A Current Perspective of Representative Christian Counselors  
Sociology Major and the Mission Field  
The Stranger Among You—A Study in Church-State Relations  
Report on the Boardwalk Chapel  
Office of Pastor  
Charles H. Spurgeon: Biography, Theology, Monologue  
Musical Instrumentation and Worship  
Choir Music in Worship  
A Musical Drama on the Book of Esther  
Lecture Recital on Schumann's *Dichterliebe*  
Perspectives on the Music of Arnold Schoenberg  
Brass Ensemble Music Appropriate for Church Worship  
Music in the Pre-School  
Attitudes Towards Women  
The Effects of Divorce on Children  
The Christian Family's Responsibility to the Unwed Mother  
Struggles and Rewards of Foster Parenting  
A Christian View of the Social Phenomenon of Dating in America  
An Approach to Teaching Grammar in Junior High  
Integration of Georgia History into the Social Studies Programs of 5th, 6th, and 7th Graders  
Social Studies Objectives from the Criterion Reference Test  
Physical Education Curriculum in the Elementary School  
The Chattanooga Christian School Library—Philosophy and Structure  
An Analysis of Elementary School Art  
Art in the Christian Elementary School  
The Implications of Recombinant DNA  
Contextualization  
An Evaluation of Genetic Engineering  
The Effects of Modeling on Sex Role Behavior  
Business of Sports  
Motivation in Advertising  
Depression  
A Study of the Human Facade  
Book of Poems with Preface  
Fantasy in Drama  
Journal of an Actor's Preparation and Participating in a Play  
The Christian Philosophical Framework and the Theoretical and Statistical Proof for the Use of Capital Punishment  
Hegelian Essence and Contradiction  
The Detective Stories of Dorothy Sayers  
Summer in England

The Drama Club presented excellent performances of three plays this year: "Romanoff and Juliet," "The Diary of Anne Frank," and "The Importance of Being Earnest."

We have had a rich variety of special lecturers on campus this year:

Dr. Francis Schaeffer was with us for three days of the L'Abri Conference during our spring break.

Mr. J. William Middendorf II, former U.S. Ambassador to the Netherlands and former Secretary of the Navy, was our Staley Distinguished Christian Scholar Lecturer. His topics included "The Role of Christians in a Hostile World," and "Crisis in the Middle East."

Rev. Ian Tait, minister of the Evangelical Church of Wellwyn, Hertfordshire, England, and well known in Reformed circles as an outstanding speaker and Puritan scholar, was here for several days, lecturing on John Bunyan.

Dr. Donald MacKay, professor of communications at Keele University in England, lectured in the faculty-development lecture series conducted by the Association of Reformed Colleges. He is a specialist in brain physiology.

### **Chapel and Fine Arts Building**

On January 12, 1979, we saw the completion of many years of planning and working as the Dora Maclellan Brown Memorial Chapel and Fine Arts Building was dedicated. The dedicatory address was brought by Dr. Robert C. Sproul, president of the Ligonier Valley Study Center. The plaza in the area in the front of the chapel is now completed with walks, steps, trees, and grass and has greatly enhanced the appearance of the campus.

The first phase of the renovation of Carter Hall has begun. We have a commitment of \$1,400,000 at this time, \$400,000 of which has been received. The entire renovation will cost more than \$5,000,000.

### **Miscellaneous**

The summer schedule is filled with a very large number of conferences. We expect about 3,400 this year coming from various parts of the country. Yoke Week will be conducted, with the largest attendance so far, from June 30 to July 6. Several churches are sending large groups. We have had over 400 applications and expect about 325 active participants.

### **Conclusion**

As I come to the end of my first year of service to the college, I would like to express heartfelt gratitude for an excellent faculty, staff, and student body and assure you of our continuing efforts to provide education that is truly Christian and academically excellent, rooted in the Word of God, that our students may be "thoroughly furnished unto all good works."

Martin Essenburg  
President

**COVENANT COLLEGE**  
**STATEMENT OF CURRENT FUNDS REVENUES,**  
**EXPENDITURES AND TRANSFERS**  
Years Ended June 30, 1978 and 1977

	1978	1977
<b>REVENUE:</b>		
Educational and general:		
Student tuition and fees	\$1,342,809	\$1,195,369
Governmental appropriations	159,218	140,425
Sponsored research	20,087	16,055
Student aid	159,698	126,295
Gifts	795,665	490,222
Other sources	<u>18,273</u>	<u>15,987</u>
Total educational and general	\$2,495,750	\$1,984,353
Auxiliary enterprises and service groups	<u>836,784</u>	<u>805,814</u>
<b>TOTAL REVENUES</b>	<b>\$3,332,534</b>	<b>\$2,790,167</b>
<b>EXPENDITURES AND MANDATORY TRANSFERS</b>		
Educational and general:		
Instructional	\$661,323	\$611,987
Institutional research	31,174	26,506
Library	96,948	101,359
Student services	212,149	220,028
Operation and maintenance of plant	322,911	279,837
General and administrative	179,155	155,470
Development, alumni and public relations	151,895	137,311
Staff benefits	82,682	72,239
General institutional	114,689	98,618
Student aid	<u>258,817</u>	<u>211,201</u>
Educational and general expenditures	\$2,111,743	\$1,914,556
Mandatory transfers to:		
Loan fund matching grant	12,167	6,623
Retirement of indebtedness fund		
for principal and interest	<u>52,210</u>	<u>35,260</u>
Total educational and general	<u>\$2,176,120</u>	<u>\$1,956,439</u>
Auxiliary enterprises and service groups:		
Expenditures	\$804,001	\$709,089
Mandatory transfer for reduction of		
indebtedness on residence hall	<u>13,150</u>	<u>13,000</u>
Total auxiliary enterprises and service groups	<u>\$817,151</u>	<u>\$722,089</u>
<b>TOTAL EXPENDITURES AND</b>		
<b>MANDATORY TRANSFERS</b>	<b>\$1,993,271</b>	<b>\$2,678,528</b>
<b>REVENUES OVER EXPENDITURES AND</b>		
<b>TRANSFERS</b>	<b>\$339,263</b>	<b>\$111,639</b>
Other transfers:		
To investment in plant fund for		
buildings and improvements	\$32,384	\$30,842
To investment in plant for equipment	25,014	23,072
To investment in plant for principal		
payments on notes	30,582	31,391
Permanent transfer of inter-fund		
balance (Note 6)	<u>(41,537)</u>	<u></u>
Total other transfers	<u>\$46,443</u>	<u>\$85,305</u>
<b>REVENUES OVER</b>		
<b>EXPENDITURES AND TRANSFERS</b>	<b>\$292,820</b>	<b>\$26,334</b>

# **COVENANT COLLEGE BOARD OF TRUSTEES REPORT**

The report was presented by the chairman of the board of trustees, Dr. Richard Chewning.

Fathers and Brethren:

The board of trustees of Covenant College presented to you in 1977 and 1978 a "Proposed Plan for PCA Participation in the Governance of Covenant College." You voted overwhelmingly in 1977 and unanimously in 1978 to adopt the Proposed Plan of Joint Governance. The 1977 vote was not a binding vote but an expression of principal consent. The 1978 vote was the first of two votes of a binding nature necessary to implement the joint governance plan.

The PCA general assembly voted last year (1978) to adopt this same plan. Both of our assemblies will be voting this year for the last time on its adoption. You are, therefore, being asked to consider once again the joint plan of governance and to vote for the third and final time on its adoption. An affirmative vote by this synod puts the plan into full effect and subjects the denomination and the college to the full consequences of its consummation.

## **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:**

By the following motion, the synod once again adopted the Proposed Plan for PCA Participation in the Governance of Covenant College, by adopting the change in Standing Rule XIII, paragraph 3,c, so that it reads:

“c) Covenant College—shall be composed of thirty members elected as trustees. The RPCEs may elect up to 20 per cent of its trustees from

men outside the denomination.”

Synod approved the board of trustees' recommendation that men from the PCA be presented as nominees for the Covenant College board.

Luder Whitlock

David Bryson

L. B. Austen Jr.

Oliver Smith Jr.

It was moved, seconded and carried that the synod members be given the opportunity at these meetings to make a \$5.00 or more, 24-month commitment to Covenant College toward meeting the requirement to secure a \$210,000 grant by June 30.

## **ELECTION TO COVENANT COLLEGE**

The following nominees were presented by the Nominating Committee. Clarence den Dulk was nominated from the floor.

*\*William S. Barker, INC 2/3*

*\*Richard Chewning, INC 2/3*

*\*James Conrad*

*\*Charles Cox, INC 2/3*

*\*Thomas Cross (1981)*

*\*Carl Darger, INC*

*\*C. A. Lutz*

*\*James Singleton 2/3 (1981)*

*\*G. Oral Waring*

*\*Earl Witmer, INC*

Thomas Troxell

Arthur Herries

Clarence den Dulk

## **STUDY COMMITTEE ON APOSTASY AND ECCLESIASTICAL SEPARATION REPORT**

Vice moderator Al Lutz assumed the chair. The report was presented by the Rev. Stephen Smallman, chairman.

Fathers and Brethren:

The following is a report prepared by a committee appointed during the 156th Synod, meeting at Grand Rapids, Mich., on June 16-22, 1978. The motion which brought this committee into existence stated “that synod erect a study committee on apostasy as it relates to ecclesiastical separation.” This committee was appointed by the moderator and has met several times. After initial discussion and research the committee became aware of the enormously significant issues involved in the matters of apostasy and ecclesiastical separation. As the implications of these issues began to unfold we became aware that we would not be able to give them the treatment they deserved within the allotted time. What

follows is an interim report to allow synod to be aware of the questions we have been asking and some aspects of the issue we have given particular attention. If synod wishes us to continue our work we will endeavor to include the necessary Biblical and historical studies and present a full report to the 158th Synod in 1980.

Some attention first of all should be given to the context of the motion. Synod was asked to sustain a ruling of the judicial commission relative to the action of the session of an RPCES church. That church had decided to enter a cooperative evangelistic venture with a church belonging to a denomination known for its liberal theological leadership (cf. Minutes of 156th Synod, pp. 158-162). The ruling was based on several provocative assumptions which after preliminary investigation by the committee were shown to be in need of careful discussion. For instance, the ruling stated that cooperation with the church was justified "because our denomination has not officially or explicitly declared" that church "to be an apostate body." The statement appeared to assume that our denomination makes such official declarations. We could not find that making such declarations had been the practice of our general synod when acting as a deliberative body. The issue of apostasy has been very much discussed by leaders in our church but that is a different matter from one ecclesiastical body declaring, either "officially or explicitly" (to use the wording of the judicial commission), another ecclesiastical body to be apostate. The report of the judicial commission appeared to assume that such had been the case with what is now the United Presbyterian Church, USA, and that such a declaration was following the practice of the Confession of Faith in declaring the Roman Catholic Church apostate. The committee could not find any record in denominational documents of such an action and questioned whether the Confession of Faith made such a declaration about the Roman Catholic Church. Finally the committee was puzzled about the instruction that in the proper circumstance local cooperation among churches was permissible "until the general synod should declare that it deems a Presbyterian body professing to adhere to our confessional standards to be apostate." Does this mean our synod should publish an index of apostate churches as a guide to local sessions?

The point here is not to criticize the report of the judicial commission but to use that report to illustrate the fact that the thinking of the commission and then the entire synod rests upon assumptions which can and should be examined. The committee has recently received a report from the Presbytery of California raising the same question with regard to the Report of the Study Committee on Biblical Bounds and Guidelines for Ecclesiastical Separation (153rd Synod). In part, the introduction to the report states: "We have deliberately used the phrase 'first step' [with regard to the report] because the next step is for synod to ask whether this statement in whole or in its several parts is actually biblical. What are its premises and how authoritative are they? It is our considered judgment that this report is based on premises that need to be identified and

critically examined in the light of Scripture. Only then will synod be in a position to recommend whether or not it should be incorporated into the polity of our church."

As the committee discussed its task it became apparent that although the issues of apostasy and separation have been thought through, and much written about, there had never to our knowledge been a synod-directed study and discussion of the underlying questions. We are convinced there is also a need to restudy and reapply any principles involved to the current ecclesiastical situation, which is somewhat different from the one faced in the formative years of our church. Our very existence as a Protestant and Reformed church, and as a denomination called the Reformed Presbyterian Church, Evangelical Synod, is rooted in a willingness to examine our ecclesiastical practices in the light of the Scriptures and reform ourselves accordingly. This has to be a continuing process and in defining its task the committee felt that synod, by its motion, was calling for such a study. This study will begin with a review of statements about apostasy and separation in Reformed Presbyterian standards and other current documents. From there it will proceed to study the issues in Scripture then in selected historical applications. Finally it will suggest both conclusions and recommendations for considerations by the synod.

In the initial stages of preparation of this report several matters seem to be of particular importance to the committee and this probably has affected the specific material selected for study. These should be noted to complete this introduction. First of all was the need to define "apostasy." The classic use of renouncing even the name of Christ seemed to be at odds with the several uses it had come to take on in our own denominational history. Secondly was the matter of the appropriateness of ecclesiastical separation in circumstances less severe than clearcut or total apostasy. Thirdly was the need to explain the presence of the true in the midst of apostasy; in particular the dilemma of recognizing the validity of the sacraments or ordination of any body "deemed apostate." Finally, the practical matter of the extent of ecclesiastical cooperation possible needed to be realistically and sensitively examined in reference to the current situation.

This is a study for consideration by member of the Reformed Presbyterian Church, Evangelical Synod, but the committee hopes to be of service to the wider body of Christ. The doctrine of the visible church has been the object of a great deal of study in our own generation. From the "main-line" church such study has been due to a desire to further the ecumenical movement. On the other hand studies among separated evangelicals have focused on issues of truth and faithfulness to Scripture and the historic creeds, even if it made separation necessary. (cf. "The Nature of the Church and Its Ecumenical Calling" report to the 1967 Reformed Ecumenical Synod.) Our own church has stood in the latter tradition. Recent studies among evangelicals have concentrated almost exclusively on the charismatic aspects of the visible church (what

Howard Synder calls the community model instead of the confessional model: ch. 2, *The Community of the King*). These have been most constructive, but with the renewed interest in the vitality of the body, the matter of the purity of Christ's bride has tended to be overlooked, ignored, or even scorned as irrelevant. This is not an anachronistic issue. In every age of the church the tension between the twin foci of unity and truth has existed. That tension continues today and the committee hopes this study will contribute in a positive way to the discussion of the building of a church which is truly Biblical.

*Apostasy and ecclesiastical separation  
in Reformed Presbyterian Standards and other current documents.*

The word "apostasy" is used only twice in our standards. It is used in FOG Chapter IV, par. 9, with reference to "... particular churches free from *apostasy*," and in the Directory for Worship, chapter XVIII, 1, "Every true and faithful follower of our Lord ought to take a definite stand against the *apostasy* of the day . . ." Beyond our standards, we find reference to apostasy in such a document as the 1965 Plan of Union between the Reformed Presbyterian Church, General Synod, and the Evangelical Presbyterian Church (Synod minutes, 1965, page 13). Under Resolutions on Christian Life and Testimony, this document refers to "... widespread *apostasy* and unbelief in church organizations today . . ." Also, the proposed (but not adopted) 1975 Plan of Union for the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod, under paragraph 2 of the section on the Testimony of the Churches, states that "... the spread of *apostasy* brings division," and that "The *apostasy* that casts off authority of God's Word of commandment revealed in Scripture is at the last more destructive than guilty sensuality."

Though these few usages provide a relatively slim data base for a definition of the term "apostasy," they can be regarded as truly representative of the mind of our synod, since they are all derived from documents approved in one way or the other by our synod. It is true that although the last quoted document was not finally adopted by the requisite two-thirds majority, it was, nevertheless, approved by 57% of the synod and the references to apostasy were never called into question in the synod debate (Minutes of Synod, 1975, pages 110-141).

Appropriate consideration should be given to related terminology in the context of these documents. In the context of the Form of Government, for instance, are references to churches "not deemed heretical," Chapter II, par. 2, and 10, and o, and 10, p. The Book of Discipline uses the same or similar phrases in Chapter II, par. 5 and Chapter VII, pars. 9, 10, and 13. In this same vein, the FOG contains a reference to "... a church . . . not in an unsound denomination," Chapter II, par. 10, p. These concepts stand alongside "apostasy" as related and mutually illuminating ideas.

One other phrase from our standards seems helpful in defining this word. In Chapter I, par. 1, we find a reference to "... denial of basic

principles of the Gospel." Terms like "apostasy," "heresy," and "unsound" are extreme and should be reserved for extreme cases, but are not too extreme to apply to "denial of basic principles of the Gospel." That such denial not only exists, but actually dominates many churches and denominations today is too well documented a fact to require argument at this point. Our standards seem to recognize apostasy not only in an absolute sense but in the relative sense of a developing condition. From this same first paragraph of the FOG it may be argued that a church is not to be regarded as apostate simply because it is infected with denial. By this definition, most if not all churches would be apostate. The full sentence including the above quotation reads, "Any organization for worship in which the Gospel is faithfully preached and faithfully shown forth in sacraments or ordinances, and in which denial of the basic principles of the Gospel, whether in word or in deed, is faithfully disciplined, may be regarded as a branch of the Universal Church." The terms "apostasy," "heresy," "unsound" should be reserved for organizations in which this disciplinary process is subverted and effective control has passed into the hands of those who themselves are guilty of "denial of the basic principles of the Gospel."

In summary, "apostasy" may be defined from its usage in our standards and other current documents. There are two elements in this definition:

- 1) Undisciplined denial of basic principles of the Gospel.
- 2) Control of a church or denomination by those guilty of such denial, so that discipline of their denial cannot be exercised, or at least is not exercised.

As a final comment it would be appropriate to note that the seriousness with which one considers this study on apostasy and ecclesiastical separation is largely dependent on how seriously one takes the doctrine of the visible church. If on the one hand the visible church is essentially a convenient place to gather for worship and for the exercise of one's gifts, then such a study might seem superfluous or even a distraction from the true purpose of the church. If on the other hand one sees the formation and care of the visible church, both locally and regionally, as essential to the work of Jesus in building His church (as we think our Reformed doctrine teaches) then a study of how to keep the church both unified and pure will be of great importance. This is no easy matter. There are hard questions to be asked, but we believe the Spirit of the Lord of our church both wants them asked and will guide in the answering of them.

### **RECOMMENDATIONS:**

1) That the committee be continued for another year to report to the 158th Synod.

2) That comments from individuals, sessions, and presbyteries be requested and that they be sent to the committee by Nov. 1, 1979.

Respectfully submitted,  
Stephen Smallman, Chairman

Paul Alexander  
Clark Breeding  
John Sanderson  
John M.L. Young

***ACTION:***

Recommendation 1 was approved with the amendment that G. H. Clark be added to the committee.

Recommendation 2 was approved.

***OVERTURE I—From California: re Ecclesiastical Separation***

I reported the necessity of re-submitting the presbytery paper commenting on the Synod Committee Report on Separation to the February 1979 meeting of California Presbytery. On motion by Presbytery the Synod is overtured to consider the attached paper as a commentary on the basic question regarding the Synod Study Committee Report on Ecclesiastical Separation (Minutes of the 153rd General Synod): Is the statement in whole or in its several parts actually Biblical?

Sincerely,  
Brent Smith, Chairman  
Bills and Overtures Committee  
California Presbytery

***SUBJECT***

Proposed Report to the Study Committee on Biblical Bounds and Guidelines for Ecclesiastical Separation

***INTRODUCTION***

The committee is certainly to be commended for its diligence in seeking to respond to Synod's request for a detailed exposition of this multi-sided issue. Their study should be regarded as a necessary "first step" in the reflection of our Church on this important subject. We think that it accurately conveys certain moods currently prevailing in our midst on the large matter of the RPCES in its relation to other expressions of the Church universal.

And yet, we have deliberately used the phrase "first step" because the next step for Synod is to ask whether this statement in whole or in its several parts is actually biblical. What are its premises and how authoritative are they? It is our considered judgement that this report is based on premises that need to be identified and critically examined in the light of Scripture. Only then will Synod be in a position to recommend whether or not it should be incorporated into the polity of our church. Consider the following:

***1. ITS CONTEXT***

Does this report flow from the broad lines of the total revelation of

God to his people contained in both Old and New Testaments? Can our church define adequately its response to the biblical data on separation if it fails to relate this to the larger issue of the unity of the Church and the performance of her multi-orbed ministry in the world? When one realizes that the Church is the Body of Christ and Christ is not divided, is it not essential that Christians seek in every legitimately Biblical way to express their unity in Christ (Ephesians 4:3)? Is not the divine intent that the people of God, through the free exercise of the spiritual gifts (for ministry) given to one and all, come to the unity of faith and of the knowledge of the Son of God (Ephesians 4:7-16)? Should not all Christians be in sufficient interaction with one another that all will be able to profit from this ministry and together move toward maturity—the full stature of Christ? To act otherwise would be schismatic; is not this the thrust of 1 Corinthians 12:24-25? We are deeply disappointed that this report lacks adequate expression of this concern and obligation.

Is it not true that any act which will further fragment the Church universal must be contemplated with the greatest of reluctance? When a separation seems to be the only means whereby a Christian or congregation or denomination will be able to maintain both spiritual integrity and loyalty to the deposit of truth received from God, should not the tragedy of such a disruption be keenly felt? Should it ever be contemplated, much less carried out, without much prayer, much patient negotiation and many tears? We are deeply disappointed that this report lacks expression of this anguish and sorrow.

## **2. ITS SCRIPTURAL BASE**

This report fails to provide a comprehensive biblical basis for the separatistic posture reflected in its varied rulings. As we examined it we found ourselves asking the following questions?

a. In Old Testament times did the true prophets of God ever separate themselves from the commonwealth of Israel with its ungodly kings, false prophets and corrupted priesthood? Did they ever counsel the people of God not to take their tithes and offerings into the temple treasury? (Malachi 3:10)

b. In the earthly ministry of our Lord, did he ever call the faithful to withdraw from either their synagogues or the temple—where could be found the ordinances and oracles of God—merely because they were dominated by unworthy men?

c. In the Pauline epistles is the nature of the Church ever measured by the doctrinal maturity of its members? Are Christians taught to confine the Body of Christ to those who receive a particular system of doctrine?

d. In Revelation 2-3 where our Lord exposes the deplorable defects of several churches in Asia, does he tell the faithful that they should separate from them and establish “pure” churches?

e. Does Scripture encourage Christians to declare that a particular church is apostate merely because its leadership becomes unfaithful? Does Scripture state that the faithful will become corrupted by their continuing to worship in churches whose leaders appear to be unworthy?

### 3. ITS APPROACH TO FELLOWSHIP

As we read the report we tended to sense that the very loyalty we desire to demonstrate for our Reformed system of doctrine exalts its formulations and forms above fellowship. ("Fellowship" according to Acts 2:42 would embrace joint participation in hearing the Word of God, in the breaking of bread together, in corporate worship and mutually supportive prayer.) This raises the question: Should the fellowship be contingent upon the acceptance of correct doctrine? Especially if large segments of the Church universal have never ratified our precise form of correct doctrine? Does not Scripture teach Christians to subordinate agreement on doctrinal formulation to fellowship? Did not Jesus name love and obedience as the signs of the true disciple, not his capacity to articulate Biblical truth?

Are we not parochial if we remain out of fellowship with the Church universal? Should we not seek to heal existing divisions in the Church rather than struggle to keep ourselves aloof? What specific text of Scripture prevents us from taking an active part in the ecumenical dialogue? If we possess the truth should this not press us to assist other churches to understand it through patient dialogue? Does Scripture really justify our indifference to the stumblings of the larger, tragically divided and perhaps heretical expressions of the Church?

### 4. ASK JOHN CALVIN SOME QUESTIONS

a. Should we judge a church by its official creed or by the conduct of its members?

Scripture: To those who sold doves, he said, "Get these out of here! How dare you turn my Father's house into a market!" (John 2:16)

And said, "Brothers, the Scripture had to be fulfilled which the Holy Spirit spoke long ago through the mouth of David concerning Judas, who served as guide for those who arrested Jesus—he was one of our number and shared in this ministry." (Acts 1:16-17)

Calvin: When we say that the pure ministry of the word and pure celebration of the sacraments is a fit pledge and earnest, so that we may safely recognize a church in every society in which both exist, our meaning is, that we are never to discard it so long as these remain, though it may otherwise teem with numerous faults. Nay, even in the administration of word and sacraments defects my creed in which ought not to alienate us from its communion. (Institutes IV. 1. 121, p. 291)

Did our Lord say that the temple was not "My Father's House because false priests had turned it into a house of merchandise (Acts 2:16)? Did the apostolate lose its authenticity because of Judas' apostasy?

b. Should a minister separate from a church containing many wicked members if it still affords him freedom to preach the gospel?

A. Did not the Reformation only eventuate because Luther was forbidden by papal decree to preach the gospel? Because this freedom was still available in the church at Corinth, Paul did not instruct its faithful members to separate themselves from it, despite its toleration of doctrinal error and flagrant sin. (I Corinthians).

Calvin: Among the Corinthians it was not a few that erred, but almost the whole body had become tainted; there was not one species of sin merely, but a multitude, and those not trivial errors, but some of them execrable crimes. There was not only corruption in manners, but also in doctrine. What course was taken by the holy apostle, in other words, by the organ of the Heavenly Spirit, by whose testimony the Church stand and falls? Does he seek separation from them? Does he discard them from the kingdom of Christ? Does he strike them with the thunder of a final anathema? He not only does none of these things, but he acknowledges and heralds them as a Church of Christ and a society of saints. (Institutes, IV. 1. 14., p. 293)

c. Q.: Should a minister separate from a church in which on occasion he may be involved in corporate decisions that violate his ethical sensibilities or challenge his understanding of truth, if he still is free to protest its abuses?

A. Joseph of Arimathea, a member of the Sanhedrin that condemned Jesus, "had not consented to their purpose and deed." He registered his protest through legitimate channels and was thereby described by the Holy Spirit through Luke as a "good and righteous man" (Luke 23:50-51).

Scripture: "Now there was a man named Joseph, a member of the Council, a good and upright man, who had not consented to their decision and action" (Luke 23:50-51).

Calvin: To the pious and placid his advice is, mercifully to correct what they can, and to bear patiently with what they cannot correct, in love lamenting and mourning until God either reform or correct, or at the harvest root up the tares, and scatter the chaff. Let all the godly study to provide themselves with these weapons, lest, while they deem themselves strenuous and ardent defenders of righteousness. For as God has been pleased that the communion of his Church shall be maintained in this external society, enters on a downward course, in which he incurs great danger of cutting himself off from the communion of saints. (Institutes IV. 1. 16., p. 295)

d. Q.: Is the nature of the Church defined by the heretics in it or by the testimony of those who separated from it, or, in contrast, is it based on the testimony of Christ and the apostles?

Where in Scripture is it stated that a Christian compromises his faith if he remains in a church that is not evangelical in preaching and practice?

Scripture: For we are God's fellow workers: you are God's field, God's building. By the grace God has given me, I laid a foundation as an expert builder, and others are building on it. But each one should be careful how he builds. For no one can lay any foundation other than the one already laid, which is Jesus Christ. If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is, because the day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. If what he has built survives he will receive his reward. If it is burned up, he will suffer loss: he himself will be saved, but only as one escaping



## **ARCHIVIST REPORT**

The report was received by the synod as written:

Fathers and Brethren:

Though my absence from Covenant Seminary's campus, while on sabbatical during this past year, has prevented much active work on my part with our denominational archives, and while my teaching ministry in our mission seminaries in Asia is keeping me from being present with you at synod, let me assure you that my commitment to the work of the archives continues just the same. It is good to report that a number of documents important to our history have been secured during this past year and that materials from the archives have proved helpful, for example, to our mission seminary at Dehra Dun, India.

As we look ahead, we have pending the major project which was planned by the former archivist, Rev. Edward Steele, and which I hope to take up again upon my return to St. Louis this fall: namely, the production of biographical directories for our ministers, past and present; and let me request the cooperation of all our brethren, as you will be receiving further information in this regard.

Respectfully submitted,  
J. Barton Payne, Archivist

*And from the Assistant Archivist:*

We have been actively engaged in safe-guarding the archival materials during the renovation of the J. Oliver Buswell Jr. Library.

Our new area comprises 300 square feet (treble what we had). The rare book area has been doubled and will take up 80 square feet.

We have helped the India mission with recorded information from the 1800's. We have through the year collected information from the churches that have been "Church of the Week" at the seminary. We have helped the magazine committee in small measure as we gathered from our "hiding place" materials they needed. We shall make available to the archivist the biographical files of Midwestern Presbytery.

We have had the opportunity to witness the gospel and the thrust of our branch of the body of Christ to some of the workmen who have made inquiry about our "old books."

Respectfully submitted,  
Albert F. Moginot Jr.  
Assistant Archivist

Synod recessed at 4:15 p.m. Prayer was given by Dr. F. S. Dyrness.

## **TUESDAY MEETING**

### **May 29, 1978**

The Rev. David Calhoun again spoke at the 8:00 a.m. Bible study. After a season of prayer and a brief recess, the moderator called the meeting to order at 9:15 a.m. Rev. Egon Middelman led in prayer.

### **NATIONAL PRESBYTERIAN MISSIONS REPORT**

The report was presented by Rev. DeWitt Watson, president of the board, and Rev. Donald J. MacNair, executive director. They were assisted by Rev. John Woll, Mr. Richard Tilton, and Rev. Paul Alexander.

Fathers and Brethren:

#### **General Information:**

The Board of Directors met three times in 1978. The Executive Committee met (in person or by telephone conference) five times in 1978. NPM ended 1978 with \$229,728 total assets (up 13.3%). It ended the year in the "black" by approximately \$3,000.

#### **Mission Churches:**

During 1978 there were 28 mission churches within the RPCES. Of them, two became particular churches in 1978, and one was aborted.

#### **Reducing-Assistance Program (R-AP) Support:**

Eleven churches received some R-AP aid during 1978. Among them, five mission churches were serviced this way for the first time during 1978. They were:

- Tollgate Reformed Presbyterian Church, Owings Mills, Md.
- Bethel Presbyterian Church, Oakville, Mo.
- Hope Reformed Presbyterian Church, Mesa, Ariz.
- Faith Reformed Presbyterian Church, Evansville, Ind.
- Liberty Bay Presbyterian Church, Poulsbo, Wash.

#### **Building Club Support:**

The NPM Building Club has approximately 1,165 members. Two appeals were made during 1978:

- Presbyterian Church of Coventry, Coventry, Conn.
- Church Creek Reformed Presbyterian Church, Charleston, S.C.

An average of \$4.57 per member was received from these appeals.

### **Revolving Building Fund Loans:**

Four Revolving Building Fund Loans were made in 1978. They were to:

Presbyterian Church of Coventry, Coventry, Conn.  
Alderwood Presbyterian Church, Alderwood Manor, Wash.  
Grace Presbyterian Church, Pinellas Park, Fla.  
Lake Stevens Presbyterian Church, Lake Stevens, Wash.

### **NPM Funds Used Directly for Church Planting Projects:**

A formula was developed in 1977 which separates overhead expenses from those funds used directly for church planting projects. (It is recorded in the 1977 NPM Report to Synod.)

Total General Fund Disbursements for 1978:	\$179,722
Funds Disbursed Directly for Church Planting Projects:	\$ 68,202
% Given Directly for Church Planting Projects:	38%

A conservative estimate of the RPCES involvement in church planting for 1978 is:

NPM	\$ 68,202
*Church Extension Commissions	\$366,839
Total	<hr/> \$435,041

\*Note: Two presbyteries did not forward a report.

This means that NPM gives directly 16% of the total. This can be stated as follows:

- For every \$1.60 that NPM gives directly to church planting projects, \$8.40 additional is generated by the presbyteries for church planting.

### **1978 Thanksgiving Thankoffering:**

\$39,608.40 was received in 1978. This was 88% of the \$45,000 goal.

An assessment of the data from the offering shows that the goal probably would have been met this year if a few more of our churches had been able to give as much as they did last year. This may well reflect the inflation problem that the churches are facing on the home front.

A rather interesting set of data about the Thanksgiving Thankoffering is:

- a. 32.4% of our churches and mission churches gave nothing.
- b. At least 11 churches apparently do not have any general offering of this nature (6%).
- c. At least 4 churches apparently determined that they could not afford any general offering of this kind (2%).
- d. Number of churches that increased their giving to the offering in 1978 over 1976: 78 churches
- e. Number of churches that decreased their giving to the offering in 1978 over 1976: 37 churches

- f. Number of churches reaching NPM's 1978 goal for their particular church (Plus or minus 10%): 24
- g. Number of churches exceeding NPM's 1978 goal for their particular church by 10% or more: 54
- h. Number of churches not reaching NPM's 1978 goal for their particular church by 10% or less: 104

### **The Church Extension Commissions of Presbytery:**

It is apparent that 13 of our 17 presbyteries have active Church Extension Commissions. This is more than double the number active in 1976. This is probably the most dramatic and exciting development of the entire year in the work of church planting.

The chairmen of the Church Extension Commissions have met together twice—in 1977 and in 1978. The attitude expressed by many of them was that the first such meeting was a time of great anticipation, but also a time of questioning about the solidity of the movement towards Church Extension Commissions. That attitude of fear, they reported, was gone by their second meeting. God had blessed. Programs had taken hold and finances had come in.

The local work of church planting for our church is now well into the hands of Church Extension Commissions. We rejoice in all the progress made.

### **Presbytery Evangelists:**

The Church Extension Commission of Illiana has employed the Rev. Tom Jones for the second year as a presbytery evangelist. National Presbyterian Missions has undertaken one-quarter of his total support for both of these years. His ministry has developed a work in West Frankfort, Ill., and fostered the development of contacts that we trust will bear fruit in quite a few other places, particularly in the Metro East area of western Illinois (East St. Louis, Belleville, etc.).

The Presbytery of Eastern Canada continues to employ the Rev. Howard McPhee as a presbytery evangelist.

Last year it was reported that the Rev. Walter E. Lyons and Dr. Ban Sik Hong had been authorized by the California Presbytery to serve as presbytery evangelists but without pay. Mr. Lyons continues to do so; however, Dr. Hong has returned to Korea.

At the present time at least one and possibly two presbyteries are very definitely committed to having presbytery evangelists by the beginning of the summer of 1979.

The Rev. Paul W. Taylor is serving half-time as presbytery evangelist for the Pittsburgh Presbytery. National Presbyterian Missions changed the support program for the presbytery evangelist at a recent board meeting. From now on the presbytery evangelist program will be supported up to 30% of the total expenses the first year; one-third less than that the second year; an additional one-third less than that the third year; the maximum number of years of support being three years. We an-

ticipate that this will enable presbyteries to act just a little bit sooner and have a definite program of phasing out the support from NPM while they, in turn, increase their own support base.

### **Field Representatives:**

In last year's report it was announced that the Rev. Paul W. Taylor had been employed half-time as of April 1978 in the task of field representative. He is serving half-time as a presbytery evangelist for the Pittsburgh Presbytery. It has been determined to continue this relationship through April 1980.

This year a major step was taken by National Presbyterian Missions. We were enabled to employ Mr. Richard Tilton, a ruling elder of our Christ Presbyterian Church of Oreland, Pa., as a full-time field representative starting April 1979. Mr. Tilton has been employed by Bell Telephone Company and has taken an early retirement in order to spend some active years of his ministry serving the Lord in the capacity of a field representative. He will be serving primarily in the Philadelphia area with an overlap into the New Jersey area, possibly some of the Northeast area, and possibly some of the northern section of the Delmarva area.

These men will attempt to put professional expertise and energy at the disposal of the voluntary Church Extension Commissions of presbyteries.

### **Covenant Theological Seminary/NPM Internship:**

This program, which was started in 1977, has been continued throughout 1978-79. Three students have worked diligently throughout the year gathering demographic data, studying it, doing field work, etc., in preparation for the beginning of a mission church in St. Peters, Mo. As this report is prepared, it is anticipated that just such a church may come into fruition in the near future.

### **General Comments:**

National Presbyterian Missions continues to serve as the church planting arm of the Reformed Presbyterian Church, Evangelical Synod. We are thankful for the privilege of doing this ministry. We are looking to the Lord to guide in the establishment of several urban churches within the early 1980s. We anticipate that the Church Extension Commissions are now well enough established that there will be a very full and rich development of church planting work under them. We rejoice in the privilege of serving the Lord in this way and in the confidence afforded to us by the denomination. The Board of Directors sincerely urges the members of this church to pray for National Presbyterian Missions on a regular basis, to provide National Presbyterian Missions with whatever help it can financially and advice-wise, and to use its services in every way possible.

Respectfully submitted,  
Donald J. MacNair  
Executive Director

**PROPOSAL:** National Presbyterian Missions respectfully requests that the 157th General Synod designate Sunday, November 18, 1979, as NPM Sunday.

**ACTION:**

The recommendation carried.

**ELECTION TO NATIONAL PRESBYTERIAN MISSIONS**

The following nominees were presented by the Nominating Committee. Brad Binnington and Thomas Egbert were nominated from the floor.

*\*Donald Crozier, INC 2/3*  
*\*William Lynn, INC*  
*\*Nelson Malkus, INC 2/3*  
*\*Robert Palmer, INC 2/3*  
*\*William Swenson, INC 2/3*  
*\*DeWitt Watson, INC*  
*\*David Winscott, INC 2/3*  
*\*Kenneth Brown*  
*John Woll (1981)*  
Ken Hash  
Brad Binnington  
Thomas Egbert

**APPROVAL OF MINUTES FOR MONDAY**

The minutes for Monday's meetings were approved with corrections as noted.

**COMMITTEE ON UTILIZATION OF LAYMEN REPORT**

The report was presented by Rev. Lynden Stewart, chairman.

**Fathers and Brethren:**

By action of the 156th General Synod this committee was continued for another year "to develop these ideas further (i.e. those presented in that report), and to begin their implementation; . . ." Further, the moderator was authorized to appoint two women to serve on the committee along with four members of the previous committee. (Minutes, p. 108)

The work of the committee has been carried on this year by correspondence, telephone, and through meetings of portions of the committee as travel for other business afforded the opportunity to get together. In September two members of last year's committee met with the two newly-appointed women members to review the work done the previous year, and to consider possible changes and/or additions to that report. In November three members of the committee met to work on procedures, and materials for implementing the program. The rest of the

work has had to be done without benefit of meetings.

Since the appointment of two women on a synod committee was a precedent-setting action, it should be reported that the men found the insights and suggestions of the women to be very helpful. Some minor changes in, and additions to the program as presented last year have been made, and these changes are reflected in the following:

### **Principles:**

A. God has given gifts to His people, and enabled them to develop skills, and put no time limit on their use. The Word of God does not anticipate "retirement" from serving the Lord. Christians anticipating retirement from their regular positions should *seek* places to exercise their God-given gifts.

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 men and women 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 pro-

gram. 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 undated, 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, bookkeeping, etc.

#### **C. Artistic Skills**

Art, music, drama, graphics, crafts, etc.

#### **D. Professional**

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

#### **E. 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.

#### **F. Service to Established Churches**

1. Advising concerning building programs

2. Helping sell building bonds

3. Teaching and/or performing management skills.

4. Providing consultation on various matters.

- a. Family education—Titus 2:3-5

- b. Personal relationships

- c. Personal and family financial planning

- d. Health care

#### **G. 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, B, C, and D above.

For the most part, our work this year has been the development of materials to implement the plan. We anticipate that these materials will be printed by the time synod meets, and pastors will be receiving copies

in the mail by the end of the summer.

We would like to emphasize that the committee remains firmly convinced that the goal of seeking to make more extensive use of our Church people who have retired, or who can retire early, is in keeping with scriptural principles, and can be of great benefit to the RPCES. We would stress, however, that the success of the program will be largely dependent upon the cooperation of many people, especially the pastors of our churches, and those in positions of leadership in our agencies. We urge you pastors to prayerfully consider the blessing that may come to individual members of your church, and the help that the RPCES may receive if someone from your congregation becomes involved in this program. But it is unlikely that your people will think of themselves as potential candidates unless you personally suggest the possibility. We also urge the leaders of our agencies to do some creative thinking concerning ways you employ some of these mature Christians to the benefit of the agency you represent, and the entire denomination.

Of course the implementation of this program will be an on-going process. We will learn from experience, and changes will be called for. Our short term goals are modest. We hope to see just a few people employed successfully in the first year or two. If that goal is realized, we are confident that the number of those involved in the program will continue to grow. Let us all pray that the Lord will direct, and that He will use this program for His own glory and for our benefit!

#### **Recommendation:**

That Synod continue this committee for one year to oversee the implementation of the program.

Respectfully submitted,  
Eliza B. Bennett  
Paul R. Gilchrist  
Werner G. Mietling  
Dwight S. Monk  
Jean A. Shaw  
Richard H. Tilton  
Lynden H. Stewart, Chairman

#### **ACTION:**

The recommendation was adopted.

### **FORM OF GOVERNMENT COMMITTEE REPORT**

The report was presented by Dr. W. Harold Mare, chairman.

Fathers and Brethren:

The majority of the members of the Form of Government Committee present to the 157th Synod of the Reformed Presbyterian Church, Evangelical Synod, the following recommendation:

That the following section on a Board of Deaconesses be inserted in

the Form of Government as FOG II, 12 and that the succeeding sections of this chapter be numbered FOG II, 13, 14 and 15 respectively.

The recommended section on a Board of Deaconesses is as follows:

## *II, 12 The Board of Deaconesses*

a. If a congregation desires to have a Board of Deaconesses, it shall be composed of those women members of the local church nominated by the congregation and approved by the session and then elected by the congregation. The deaconesses shall not be ordained. They may be elected to terms of service in a system of classes set by the congregation. One of the deaconesses shall be elected by the board to serve as moderator.

b. The spiritual qualifications of those women who shall be eligible for nomination as deaconesses shall be those qualifications that characterize the godly women of the Bible, such as those described in Judges 4:4; Proverbs 31:10-31; Luke 1:6; 2:36-38; 8:2,3; John 12:1-3; Acts 9:39; 1 Tim. 3:11; 2 Tim. 1:5 and 1 Peter 3:1-6. In summary, the spiritual qualifications of these women shall include qualities of purity and reverence, of true worship of God, of devotion and study of the Word of God, of diligence in prayer, industry and honesty. These women shall be women of wisdom, modesty, and generosity, women showing godly compassion for others and their needs, persons of a gentle and quiet spirit, submissive and yet characterized by qualities of leadership.

c. Deaconesses are called to administer Christian mercy to those in distress and need, especially to those of the household of faith, but also to those outside of the church, as a manifestation of the compassion of Christ. The ministry of deaconess is one of material assistance, spiritual counsel and practical advice as circumstances require.

d. A deacon, elected by the diaconate, will serve as coordinator between the diaconate and the board of deaconesses and shall have the responsibility to insure that the work of the diaconate and the board of deaconesses is coordinated. The coordinator will arrange for the board of deaconesses to meet with the diaconate on a regular basis, at least semi-annually, to review the work of the board of deaconesses.

e. The provisions for the number of members of the board of deaconesses, their terms of service, the matter of quorum, and the provisions for stated and special meetings shall be determined by the local congregation and set forth in its by-laws.

f. The board of deaconesses shall be responsible to the diaconate and receive its assignments and duties from the diaconate. They shall report their activities to the diaconate at stated intervals, who, in turn, shall incorporate the activities of the deaconesses in their reports to the session. The board of deaconesses shall give an annual report of its activities to the congregation.

The other assignment that the Form of Government Committee has is

to draw up an index for the Form of Government, Book of Discipline and Directory of Worship. This work is in progress.

Respectfully submitted,

Dr. J. Barton Payne

Dr. Robert L. Reymond

Mr. Rudolph Schmidt

Dr. W. Harold Mare, Chairman

The Form of Government Committee

*NOTE: Mr. John Loeks does not assume responsibility for the report.*

### **ACTION:**

Moved, seconded and passed that the items be taken seriatim.

Section II, 12, a was amended by adding after "The deaconesses shall not be ordained," "but shall be set apart by prayer," then II, 12, a was adopted as amended.

Section II, 12, b was amended by adding Romans 16:1,2. Then II, 12, b was adopted as amended.

Section II, 12, c was adopted.

Section II, 12, e was adopted.

Section II, 12, f was substituted by the assembly with the following paragraph: "The board of deaconesses shall be responsible to the session and receive its assignments and duties from the session in coordination with those of the board of deacons. They shall report their activities to the session at stated intervals. The board of deaconesses shall give an annual report of its activities to the congregation." It was then moved that paragraph f be made paragraph d.

Synod recessed at 12:20 p.m. for lunch.

Synod resumed at 1:40 p.m. Rev. James Kern led in prayer.

The motion that paragraph f be paragraph d carried. It was then moved and seconded and passed that paragraph d (formerly f) be adopted.

The motion to send FOG section II, 12, on the Board of Deaconesses down to presbyteries for action lost, 73 to 79.

**[STATED CLERK'S NOTE: The action of synod in adopting the above wording is tantamount to adopting a study committee recommendation, even though it has no constitutional force].**

It was moved, seconded and carried that synod approve the index for the standards provisionally for one year with suggested amendments and changes to be sent to the chairman of the FOG committee. These were distributed at synod, with copies available on request.

## **MINISTERIAL WELFARE AND BENEFIT REPORT**

The report was presented by Mr. Rudolph F. Schmidt, chairman, and the Hospitalization Plan report was given by Dr. Franklin S. Dyrness.

Fathers and brethren:

The Ministerial Welfare and Benefits Committee this year disbursed \$1867.80 in response to four needs, and the current balance in the fund is \$1169.43.

It is obvious that this balance would not be sufficient to meet a large emergency need (or needs) which may come at any time. The Committee, therefore, again urges our churches to give regularly to the Ministerial Welfare and Benefits Committee so that the balance in the treasury can be kept at an adequate level. Only two or three churches now send regular gifts to the Committee.

The Committee is sending regular support each month from designated gifts to a widow of one of our ministers. Cases of other widows who may be in financial distress should be brought to the attention of the Committee.

The report on Hospitalization follows.

Rudolph F. Schmidt  
Committee Chairman

Fathers and Brethren:

Synod's hospitalization medical/surgical plan during the past year had 301 regular contracts and 256 "65 Special" or a total of 557 contracts.

The regular contracts covered 914 persons and "65 Special" covered 256 people for a total of 1,168. Of this number, 331 contracts include term insurance for a total of 1,053 units—the value per unit ranges from \$600.00 to \$12,000.00, depending upon the age of the person covered. Death benefits range from \$1,600.00 to \$48,000.00.

There were 1,241 claims paid for a total of \$215,769.45, of which 51 claims were over \$1,000.00, 26 over \$2,000.00, 7 over \$5,000.00, and 6 over \$10,000.00. The average claim paid was \$184.54. 211 families had claims. There was one death claim—\$3,010.85.

Adding to claims paid, the factoring fee due Inter-County of \$13,240.03 and office expense of \$405.73 (this includes \$100.00 of auditor's fee), 99.87905% of premiums received were paid out.

The plan continues to be managed in the office of the Quarryville Presbyterian Home at no labor cost. The office and audit expense was 1/10th of one per cent. The low cost of operation and a careful investment of the plans funds resulted in a net income of \$21,693.92 which has been added to the plan's reserve for a total of \$88,972.98. This gives greater assurance that the plan can meet large claims which could arise. The auditor has recommended that that plan should have a reserve of approximately 50% of the total annual premiums—or \$140,000.00.

A financial statement is added as a part of this report. A copy of claims paid has been sent to all participants, and is available to others upon request.

As of June 1, 1979, the medical/surgical plan will be carried entirely through Inter-County, with an addition of major medical/surgical up to

one million dollars (\$1,000,000.00). Though medical/surgical and hospital costs continue to rise, we are pleased to state the increase this year as a June 1, 1979, will be only slightly over ten per cent (10%), including the addition of major medical. Other increased advantages of the new plan will be evidenced. The medical/surgical claims will be paid on usual, customary, and reasonable prevailing rates in each particular area. Coverage will be based on the same plan as stated in the present booklet. A revised booklet will be printed in the near future. There will be some increased benefits for certain items.

Hospital coverage will continue as in the past for semi-private room rates. The plan will pay 100% on the first \$6,100.00 for each person covered. The participant will pay 20% on the next \$4,900.00 (reduced from \$24,000.00) and the plan pays 80%. Beyond that, the major medical will take over and pay up to \$1,000,000.00.

All participants are reminded that this is a self-insured plan, carried through Inter-County Hospitalization Inc. Existing conditions are not covered at any time, nor are maternity benefits paid in the first twelve months of enrollment. To keep expenses at a minimum, notices are not normally mailed. Premiums are due by the 15th of the month prior to coverage. For late payments there is an extra charge of \$1.00 per month. Each payment must include a \$1.00 service charge. The payment can be for one or more months. Failure to pay by time of coverage may endanger eligibility.

The cooperation and expressed appreciation of the participations has been most helpful and appreciated.

Please have your doctor or hospital mail their *claims* to Inter-County Hospitalization Plan Inc., Service Department, Foxcroft Square, Jenkintown, PA 19046, telephone 215/884-4810.

Please mail all *premiums* to: Hospitalization, RD 2, Box 20, Quarryville, PA 17566. The telephone number is 717/786-7321.

Respectfully submitted,  
F. S. Dyrness, Treasurer  
G. K. Mitchell Jr., Assistant Treasurer  
C. L. Eckardt, Assistant Treasurer

HEALTH AND WELFARE COMMITTEE  
STATEMENT OF CONDITION  
DECEMBER 31, 1978  
ASSETS

EXHIBIT I

CURRENT ASSETS:

Cash in Banks:

Farmers National Bank of Quarryville

Checking Account	\$356.28	
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Savings Account (5%)	9,744.36	
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Conestoga Savings and Loan

Savings Account 5 1/4 %)	9,271.19	
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Certificate of Deposit (9%)	50,000.00	
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\$69,372.83

Investments:

400 shares Philadelphia Electric

Cum 9 1/2 % Pref.	\$40,000.00	
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Note—D. M. Weston 8%	<u>40,000.00</u>	<u>\$80,000.00</u>
TOTAL ASSETS		\$149,372.83
LIABILITIES AND EQUITY		
LIABILITIES:		
Insurance Payments Received in Advance		
Hospitalization & Blue Shield 100	\$28,358.85	
Hospitalization—65 Special	29,014.50	
Term Insurance	<u>3,026.50</u>	
		\$60,399.85
EQUITY:		
Reserve 1-1-78	\$67,279.06	
Net Income for the Period	<u>21,693.92</u>	
Reserve 12-31-78		88,972.98
TOTAL LIABILITIES AND EQUITY		<u>\$149,372.83</u>

STATEMENT OF INCOME *EXHIBIT II*  
FOR THE PERIOD JANUARY 1, 1978 TO DECEMBER 31, 1978

INCOME		
Hospitalization & Blue Shield 100	\$232,015.97	
Hospitalization 65 Special	35,529.95	
Life Insurance	23,077.50	
Service and Late Charges	1,874.00	
Interest: Savings Account—Heritage		
Savings Bank	204.32	
Savings Account—Farmers		
National Bank	508.63	
Savings Account—Conestoga		
Savings and Loan	2,064.63	
D. M. Weston Note	1,300.00	
Dividend—Philadelphia Electric	3,800.00	
Refund from Inter-County		
Hospitalization (net \$6,674.05)	23,740.21	
Refund from Ministers Life and		
Casualty Insurance Co.	5,266.12	
Refund from 20% on Claim Payments		
over \$6,000	846.48	
Refund on office equipment	<u>5.00</u>	
TOTAL INCOME		\$330,232.81
EXPENSES		
Premiums: Inter-County Hospital Plan Inc.		
*Hospitalization and Blue Shield 100	\$246,138.06	
Hospitalization 65 Special	30,708.60	
Minister Life & Casualty Insurance		
Co-Life Insurance	22,118.00	
Refund to Participants—Hospitalization	2,875.77	
Refund to Participants—Life Insurance		
Postage, stationery, telephone, supplies	305.73	
Audit	<u>100.00</u>	
TOTAL EXPENSES		<u>\$302,246.16</u>
NET INCOME FOR THE PERIOD		\$27,986.65

## ALLOCATION OF NET INCOME:

Net Income for the Period	\$27,986.65
Less: Increase in Advance Payments	- 6,292.73
Added to Reserve	\$21,693.92***

Cost of office operation is 1/10th of one per cent

Total receipts .09% over expenses

\*\$17,066.16 is included as additional charge over monthly premiums.

\*\*\*In his 1977 report, the auditor recommends that the Plan's reserve should be increased to approximately 50% of the annual premiums, because of our co-insurance 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.

## HOSPITALIZATION PLAN REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD Quarryville, Pennsylvania

*RATES—EFFECTIVE JUNE 1, 1979*

### *HOSPITALIZATION, MEDICAL-SURGICAL & MAJOR MEDICAL (1) AND TERM INSURANCE (THREE UNITS) (2)*

	<i>Monthly Payment</i>
One Person.....	\$44.00
Husband and Wife (No Maternity or Children).....	80.00
Husband and Wife (With Maternity and Children under 19 and up to 23*)....	95.00
Parent and One Child under 19 and up to 23*.....	80.00
Parent and Children under 19 and up to 23*.....	90.00
Related dependent under 65.....	38.00
65 Special—A Supplement to Medicare A and B—as of 9/1/78.....	10.80

#### *PLUS A \$1.00 SERVICE CHARGE WITH EACH PAYMENT*

#### *PLUS A \$1.00 LATE CHARGE FOR EACH MONTH A PAYMENT IS LATE*

\*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.

<sup>1</sup>COVERAGE will be according to booklet on "Hospitalization" (Revised) . Hospital and Medical-Surgical Expense to \$6,100.00 and, above that, 80% of the same coverage will be paid on the next \$4,900.00 in each calendar year for each individual covered. Above that, up to \$1,000,000.00.

<sup>2</sup>TERM 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.

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

<i>BENEFITS on this group decreasing life insurance</i>	<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

**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 doctor or hospital and ask them to telephone or send an itemized bill to Inter-County Hospital Services Dept., Foxcroft Square, Jenkintown, PA 19046.  
d to avoid late charges.

### **ACTION:**

The following recommendation of the committee was adopted by the synod:

To amend the Standing Rules XIV,3,g, to read as follows: "Ministerial Welfare and Benefits Committee—shall be composed of nine members to assist in emergency needs that may arise, to assist presbyteries and sessions in putting together benefits packages for ministers, and to recommend and oversee a medical benefits plan."

On motion, the thanks of synod were extended to all those at the Quarryville Presbyterian Home who donate time for the administration of the Hospitalization Plan.

## **BOARD OF HOME MINISTRIES REPORT**

The report was presented by Rev. William Phillips, president of the board, and by Mr. Earl W. Witmer, executive director of the board. Reports were given by Jonas Shepherd (Grand Cayman), elder Rupert Ebanks (Grand Cayman), Colin Marshall (Philadelphia Spanish outreach), and Randy Nabors (New City Fellowship, Chattanooga).

Fathers and Brethren:

### **Introduction:**

"The Lord answered Moses, 'Is the Lord's arm too short? You will now see whether or not what I say will come true for you' " (Numbers 11:23, NIV).

Is the Lord able to deliver His people from their sins? Is He able to make his church—the RPCES, a small group of 20,000 plus people—into a powerful witness to His holy and just character in a fallen world? Will He "come through" for us when we act in obedience to His Word? Isaiah gave the answer: "Surely the arm of the Lord is not too short to save nor his ear too dull to hear" (59:1 NIV).

As the modern day church faces its task in the world, God raises the same question to us, and gives the identical promise based on his immutable character. His faithfulness *not* our ingenuity; his self sustaining eternal life, *not* our struggle to survive in the world; his eternal purpose, *not* our objectives demand our full attention. With that concept the Board of Home Ministries, an agency of the church moves on to serve our God with expanding missionary zeal for ministering his mercy and truth. The God of Scripture—the God of our fathers *will* bless us. To Him belongs our service of praise!

## **Information**

Because of our Heavenly Father's faithful providence the Board of Directors met on June 16, 1978 for a pre-synod meeting in Grand Rapids, Mich., with 10 members present, and on October 17, 18, 1978 in Lancaster, Pa., with 13 members present. The Executive Committee of the Board also met by conference telephone on July 20 and November 29, 1978. Officers of the Board were elected in October, as follows:

Rev. William Phillips, President  
Mr. Harold Kennedy, Vice President  
Rev. James Kern, Secretary  
Rev. Carl Stewart, Treasurer

Our financial records were audited by Sterk & Edwards, P.C. Certified Public Accountants, Grand Rapids, Mich. The report of the auditors is presented herewith.

The Board of Directors approved filing Articles of Incorporation in the State of Michigan for Board of Home Ministries, an ecclesiastical corporation, organized for the following purposes:

"To worship and labor together according to the discipline, rules and usages of the Reformed Presbyterian Church, Evangelical Synod, as from time to time authorized and declared by the Synod of the Reformed Presbyterian Church, Evangelical Synod; and in particular, to initiate and oversee mission projects which would not normally become self-sufficient in a short period of time and to do the denomination's diaconal ministries."

The names and signatures of twelve (12) Directors appear as incorporators.

## **A. Administrative Matters**

Mr. Earl Witmer completed his second full year as the Executive Officer of this Agency. Still part-time in his relationship to the Agency, Mr. Witmer averages 80 hours per month in office work and several days each month in BHM related work in RP churches, seminars, conferences and consultation with mission personnel. A part-time secretary continues to devote 16 hours each week to office duties. Office space and equipment used by BHM is shared by the Grand Rapids Reformed Presbyterian congregation: Christ Church. The BHM mailing list continues at close to 700 names of churches, teaching elders without pastorates, and past donors to this agency. As new donors are acquired their names are added to the monthly mailings.

## **B. General Matters**

Monthly mailings consist of prayer request listings for the days of each month, Bible reading suggestions, and letters from BHM missionaries. Our immediate goal with these mailings is to inform, educate, and create interest in the ministries of BHM. On that basis we believe church members will pray for and give to the work of this agency. Therefore envelopes are provided each month. The support of BHM comes entirely from contributions of churches and individuals in our denomination with approximately 30% of the dollars coming from individuals on the

mailing list.

In gratitude to God and his people we report contributions of \$66,128 in 1978 toward a budget of \$62,834 leaving a surplus over the budget of \$3,294, a 63.5% increase over 1977. According to our records the number of churches contributing to BHM in 1978 was 107 or 61%, an increase of 21% over 1976.

A gift of \$1,500 from the Philips Memorial Fund in honor and memory of Calvin A. Waskey, a charter member of the Timonium Presbyterian Church was contributed to furnish a reading room at New City Fellowship, Chattanooga, and to assist in a similar project in the Philadelphia Spanish Outreach. We sincerely appreciate the vision and commitment of this gift and pray it will truly honor the giver in Jesus' name.

Money *is not* all there is to BHM. *It is* necessary however, as we take on additional missionaries and ministries; but *by no means is it the substitute for people* who want to serve their Lord. To the staff people serving in BHM supported ministries, we want to give a great outpouring of applause and say sincerely, THANK YOU in Jesus' name.

### **Diaconal Ministries**

A. Bethany Christian Services, St. Louis.

Mrs. Mary Steinhoff began her employment with Bethany in September. Most of her time in the final months of 1978 was used to make contacts with the social agencies of the city and county. These agencies are vital to a good referral system. Mrs. Steinhoff has done the groundwork on which she can build good relationships based on confidence in her professional skills.

It seems to be the right time now to seek out a small suite of offices from which Mary can work. We have not yet come upon the right location but do solicit your prayers for guidance in this extremely important matter.

By April, 1979, Mary had five problem pregnancy counselees and three adoption clients. Bethany is very pleased with the progress thus far and will continue to guide and monitor the activity and provide the service needed.

The Advisory Committee to Bethany in the St. Louis area, includes members of the RPCES as listed in last year's minutes. The only name change in the Advisory Committee is a ministerial member; Rev. Peter Cross having moved to Orlando, Fla., was replaced by Rev. Timothy Fortner, Pastor, Covenant Presbyterian Church, St. Louis. We wish to thank each member of the Advisory Committee for his diligence.

It is gratifying to see the interest of our churches and people of the RPCES in the alternatives to abortion program. We encourage our membership to pray for Bethany, especially as together we work to build a model which can be duplicated in other areas of North America so that all of our churches may receive equally of the benefits Bethany provides. Bethany's Quarterly Bulletins are available for church memberships

upon request to BHM. These greatly help the membership to have concern for loving and sharing with those in need.

### **B. Operation Contact**

This program of providing a deacon network for meeting emergency relief needs has not yet developed to the point of being effective for three reasons:

1. Lack of development from the BHM office
2. Too few deacon contacts provided by pastors
3. No emergency situation in latter part of 1978

BHM is investigating ways of improving our communication with deacons and for sharing ideas nationally so that a coordinated program of cooperation and brotherhood will permeate the RPCES diaconal service.

One of BHM's goals is to provide helpful deacon seminars and workshops where Biblical concepts can be suggested for concrete action and application. When requested our office will help coordinate and staff seminars on the presbytery or church level.

### **Long Term Mission Projects**

Short vignettes of BHM mission projects appear here. No changes in personnel have occurred during 1978 and no new projects have been added. For a fuller description of BHM supported projects see the minutes of the 156th General Synod of the RPCES or refer to monthly prayer bulletins and recent publicity articles from BHM.

An explanation of a principle of Presbyterian government and oversight is in order here. On some occasions BHM mission projects have been referred to as being "under the Board of Home Ministries." Sometimes that phrase is used in context suggesting that BHM has authority to bring ecclesiastical discipline independent of the church's prescribed jurisdiction. It is essential, therefore, to understand BHM's limited authority in light of full ecclesiastical authority inherent in a particular church session or presbytery where BHM has been duly invited to assist, advise, administer, initiate or oversee by a presbytery's consent. BHM missionaries are responsible to the presbytery within whose boundaries they serve. BHM is responsible to direct the ministry as a coordinator and consultant to presbytery. (Refer to BHM's Operating Policy Statement, Article III, A.; B. 2,3; V,A,2,Bla,2a.)

### **A. Oklahoma Mission**

Rev. Hayes and Jean Henry are now completing 27 years of service in eastern Oklahoma. For many years their primary summer ministry has been to the children through Vacation Bible Schools. Small Indian communities have been the focus of outreach by the Henrys and their congregations of East Peavine and Piney, Okla. One such community would be a prime location for an ongoing ministry if a building were available. Pray that such will be found.

In the summer of 1978, Miss Carol Laubscher from Bethany Presbyterian Church, New Castle, Del., assisted the Henrys in VBS along with members of Calvary Presbyterian Church, East Peavine. We wish to express BHM's thanks to all who had a part in bringing God's good news to VBS children.

#### **B. New City Fellowship, Chattanooga, Tenn.**

Miss Carol Roman continues to serve as the Administrative Assistant of Rev. Randy Nabors, pastor. Miss Roman is subject to the session of this particular church. Her work load included much of the development of the Tabitha Thrift Shop and Greenhouse Cafe, along with editing the "Kululiwe News" a monthly church news and inspiration sheet.

A significant development for the NCF was the employment of deacon Jim Ells to be director of the YMCA in which NCF meets for worship and Sunday school. Mr. Nabors has been named to the Chattanooga YMCA Advisory Board. This permits a much better working relationship between the "Y" and NCF.

#### **C. Benton Park Fellowship, St. Louis, Mo.**

Rev. Charles (Skip), Margo and Jesse Todd.

Rev. Philip, Pam and Sarah Joyce Lancaster.

The support of Grace and Peace Fellowship has been the life line of this small store-front mission church. Both Mr. Todd and Mr. Lancaster have been employed in "secular" jobs while they minister in a co-pastor relationship to the BPF. In this poorer white community their contacts with the neighborhood through park concerts, youth clubs, prison ministry and regular worship services are beginning to show a positive support to their presence. BPF is in a unique position of diaconal ministry to the poor in the neighborhood. Their witness of mercy is a model to other congregations.

Members of BPF continue to acquire old vacant buildings for rehabilitation into low income housing units. Praise God for the faithfulness and determination He gives to this congregation for establishing a witness for Jesus in a deprived area of this large metropolis.

#### **D. Grand Cayman Island, British West Indies**

BHM is often asked why we are involved in mission work on this lovely Caribbean Island. Simply put, the First Evangelical Presbyterian Church of West Bay is a particular congregation, with two elders and three deacons, of the Florida Presbytery.

Rev. Jonas and Marjorie Shepherd and Rev. Patrick (Paddy), Sheila and Andrew Cook are serving together in a pastoral and educative ministry. Mr. Shepherd is the pastor of the West Bay congregation while also conducting a weekly Bible study on the northeast side of the island at Old Man Bay. Mr. Cook assists him working primarily with the youth, prison inmates and construction crews on the island. Mrs. Cook is the

director of a school for handicapped children, meeting every morning in the church annex. Other men and women from the community provide volunteer assistance to Mrs. Cook.

BHM is appreciative of the Cooks' dual ministry on the island for a short term of service to be concluded in December 1979. We commend them for the zeal with which they entered this ministry and pray God's richest blessing on their future service for our Lord Jesus. Pray for God's clear leading to the place of his choosing. Mr. Cook was ordained to the gospel ministry on March 18, 1979.

Also remember with thanksgiving the service of Jonas and Marjorie, now in their fifth year of service. Pray that they will be given strength to lead the congregation to a still wider ministry on the island.

BHM appreciates the effort of the Evangelical Presbyterian Church membership to annually reduce the financial aid from U.S.A. We continue to pray and search for a man to be raised up from their own country to train for a pastoral ministry in this congregation. We are sincerely grateful for the leadership of Mr. S. O. Ebanks and Mr. Rupert Ebanks, elders.

### **E. Philadelphia Spanish Outreach**

Rev. Joe Little and Mr. Colin Marshall are serving BHM among the large Hispanic population of Philadelphia. During the year, Mr. Marshall moved into the Spanish community where he rents a room and reaches out to become acquainted with young people and neighbors. He has made many friends and seeks to counsel and witness to them for his Lord by "deed and word." Sometimes, this is extremely hard, especially when on two occasions the battery was stolen from his car. Mr. Marshall has had many good opportunities to teach the Scriptures in Spanish. He is warmly received in the homes and has many invitations to fellowship over meals with the Spanish people.

Both Mr. Little and Mr. Marshall are active as instructors at the Spanish Bible Institute. The opportunities for teaching the scripture and having contact with several pastors of Spanish speaking churches is involving them more and more in the life of the believing Spanish community of Philadelphia.

Pray for a greater number of enrollees in the Abundant Life Correspondence Course.

Mr. Little is still required to have employment since sufficient funds are not available for full time Spanish mission work. Mr. Marshall is being supported on an hourly basis for his ministry.

The Philadelphia Spanish Outreach Committee includes: Rev. John Palmer, chairman; Rev. Gus Blomquist, secretary; Rev. Wayne Brauning; Rev. Ken Wallace, Rev. John Evans, and Rev. Roy Wescher. BHM thanks these brethren for their willingness to serve beyond their already full schedules. We pray God to strengthen and uphold them in every way.

### Finally, Brethren:

The Directors of BHM wish to remind you of the commitments for a 1979 budget of \$115,568. We bring to your attention the following statistics showing our *monthly needs* over 1978 giving.

Oklahoma Mission	\$ 659
Grand Cayman, Shepherds and Cooks	432
Philadelphia Spanish Outreach	1,328
New City Fellowship, Chattanooga	439
Bethany Christian Services, St. Louis	1,156
Benton Park Fellowship, St. Louis	-0-
Emergency Relief (National)	388

Thank you for your prayerful consideration and support of this agency's work and stewardship in the kingdom of our merciful God.

Respectfully submitted

Early W. Witmer

Executive Director

### FINANCIAL STATEMENTS

December 31, 1978

#### BALANCE SHEET

December 31

#### ASSETS

	1978	1977
Cash in banks	\$9,683	\$6,963
Cash deposited with R.P. Foundation	2,829	
Total assets	\$12,512	\$6,963
<b>FUND EQUITY</b>		
Fund Equity	\$12,512	\$6,963

#### STATEMENT OF REVENUES AND DISBURSEMENTS

For years ended December 31

Revenues:	1978	1977
Contributions from individuals and churches	\$66,128	\$40,486
Philips Memorial Fund contribution	1,500	
Interest on savings	117	332
Total revenues	67,745	40,818
<b>Disbursements:</b>		
Distributions to ministries	42,688	28,609
Salary—Executive Director	8,424	4,066
Salary—secretary	2,665	1,893
Travel and telephone	4,157	3,152
Printing and publicity	2,237	1,057
Audit	215	228
Rent	.550	250

R.P. Foundation	270	
Miscellaneous	990	361
Total disbursements	62,196	39,622
Excess of revenues over disbursements	\$5,549	\$1,196

#### STATEMENT OF DISTRIBUTIONS TO MINISTRIES

For years ended December 31

	1978			1977	
	<i>Oklahoma Missions</i>	<i>Grand Cayman</i>	<i>Other Ministries</i>	<i>Total</i>	<i>Total</i>
Salaries	\$8,210	\$10,842		\$19,052	\$13,150
Housing allowance	2,400			2,400	2,400
Car allowance	1,200			1,200	1,200
Hospitalization	686	2,001		2,687	847
Bible school	300			300	1,200
Transportation					200
Houston retirement			600	600	600
Pension	180			180	60
Joe Little			3,702	3,702	78
New City Fellowship			6,027	6,027	2,000
Emergency Relief			715	715	
Benton Park					
Fellowship			3,429	3,429	
Bethany Christian					
Services			2,396	2,396	
Oklahoma Van					6,874
	\$12,976	\$12,843	\$16,869	\$42,688	\$28,609

#### ACTION:

1) Thanks were expressed for the 27 years of work that Hayes and Jean Henry have given in the work with the Cherokee Indians in Oklahoma. Rev. Charles Holliday led in prayer for them.

2) The recommendation that synod designate March as BHM month, a month in which BHM may especially present the program and needs to our churches, was approved.

### ELECTION TO BOARD OF HOME MINISTRIES

The following nominees were presented by the Nominating Committee. There were no nominations from the floor.

Philip Edelmayer  
*\*F. Seth Dyrness, INC*  
*\*Lyle Fogle*  
*\*James Kern, INC 2/3*  
*\*Donald MacKenzie, INC*  
*\*Dwight Monk*  
*\*William Phillips, INC*  
*\*Robert Taylor*  
*\*Samuel Ward, INC 2/3*  
 John Hoogstrate

Vice moderator Al Lutz assumed the chair.

## **BILLS AND OVERTURES COMMITTEE REPORT**

Dr. David C. Jones presented the report and the recommendations regarding the overtures.

### ***OVERTURE A—Change Boundaries of Illiana and Southern Presbyteries***

“Illiana Presbytery respectfully overtures the 157th General Synod meeting May 25-31, 1979, in Greenville, S.C., to change the boundaries of our presbytery to include Daviess County in Kentucky and any other alterations which may seem necessary to our chairman of our Commission on Church Extension and the Southern Presbytery.”

This overture was proposed out of discussion at our meeting held on Nov. 4, 1978, in Carbondale, Ill.

Sincerely in Christ,  
Thomas Waldecker, Clerk

### ***OVERTURE F—Change Boundaries of Illiana Presbytery***

The Southern Presbytery, meeting at Covenant College during October 20-21, 1978, respectfully overtures the 157th General Synod of the Reformed Presbyterian Church, Evangelical Synod, to allow the counties around Owensboro, Ky., to be transferred from the territory of the Southern Presbytery and to be included within the boundaries of the Illiana Presbytery.

Respectfully,  
A. Randy Nabors, Stated Clerk

### ***RESPONSE:***

*Be it resolved:* That the boundary between the Illiana Presbytery and the Southern Presbytery be, from west to east, the Purchase Parkway, the Western Kentucky Parkway to Elizabethtown, and from there north via the Kentucky Turnpike to and including the Louisville area.

### ***ACTION:***

The recommended resolution was adopted.

### ***OVERTURE H—Change Boundary of MINI and Pittsburgh Presbyteries***

The Pittsburgh Presbytery, at its Spring meeting held on April 7, 1979, at Youngstown, Ohio, has resolved by motion to forward to the 157th Synod the following overture from the Church of the Covenant, Cincinnati, Ohio:

“The session of the Church of the Covenant respectfully requests the 157th Synod of the Reformed Presbyterian Church, Evangelical Synod,

to change the boundaries of the Michigan-Northern Indiana Presbytery to include the western half of the State of Ohio.”

The presbytery fully approves this overture.

Charles L. Winkler, stated clerk

**RESPONSE:**

*Be it resolved:* That the Michigan-Northern Indiana Presbytery be extended to include western Ohio, and that its eastern boundary be the eastern borders of the following counties in Ohio: Brown, Clinton, Greene, Clark, Champaign, Logan, Hardin, Hancock, Wood, Sander-sky, and Ottawa; and that the name of the presbytery be changed from Michigan-Northern Indiana to Great Lakes.

**ACTION:**

The resolution was adopted.

***OVERTURE G—Advise Christian Training Inc.  
To Divest Itself of Coventry House Ministry***

Whereas, the Coventry House ministry of Christian Training Inc. is mainly limited to one part of the country and to a small segment of this denomination;

And Whereas, Christian Training Inc. as a Christian education agency of this denomination has a limited budget and should concentrate its resources on programs that will benefit more of the Christian education needs of our churches;

We, the Delmarva Presbytery, meeting at Hampton, Va., on March 31, 1979, do respectfully overture the 157th General Synod meeting at Greenville, S.C., May 25-31, 1979, to advise Christian Training Inc. to divest itself of the ministry of Coventry House. By this action we are urging Christian Training Inc. to confine its budgetary expenditures to the development of programs such as officer training seminars, youth sponsor seminars, summer Bible school materials, etc., which will more directly aid our local church ministries.

This is to certify that this overture to the 157th General Synod was adopted by the Delmarva Presbytery at its stated spring meeting March 31, 1979.

Charles L. Eckardt,  
Stated Clerk

**RESPONSE:**

Inasmuch as representatives of Christian Training Inc. have informed this synod that the ministry of Coventry House will be totally separated from the ministry of CTI as of December 31, 1979, we therefore take note that the action sought in Overture G is already being implemented.

**ACTION:**

The response was accepted.

## ***OVERTURE B—Change FOG Re. Pastoral Relations and Dissolution of Pastoral Relations***

The Rocky Mountain Presbytery meeting in Las Cruces, N.M., on Sept. 13, 1978, passed the following motion for your consideration:

“Upon motion, the presbytery will forward the proposal of Mr. Perry in his name regarding pastoral relations and the dissolution of pastoral relations, to the General Synod as a proposed amendment to the Form of Government of the Reformed Presbyterian Church, Evangelical Synod. We consider the matter of such a change in the form of government, as suggested, so as to need considerable study. We, therefore, are unable to approve or disapprove the matter.”

This information was taken by Mr. Perry from the Presbyterian Church in America Book of Church Order, Form of Government, Chap. 23, The Pastoral Relations (paragraphs 1-6) and Chap. 24, The Dissolution of the Pastoral Relation.

Respectfully submitted,  
Arthur E. Scott, clerk pro tem

### ***FROM PRESBYTERIAN CHURCH IN AMERICA BOOK OF CHURCH ORDER CHAPTER 23. THE PASTORAL RELATIONS***

- 23-1. The various pastoral relations are pastor, associate pastor and assistant pastor.
- 23-2. The pastor and associate pastor are elected by the congregation using the form of call in 21-6. Being elected by the congregation, they become members of the Session.
- 23-3. An assistant pastor is called by the Session and is not a member of the Session.
- 23-4. The relationship of the associate and assistant pastors is determined by the congregation and Session respectively and also by 24-1 regarding dissolution.
- 23-5. In order to provide necessary changes in pastorates, a temporary relation may be established between a church and a minister called Stated Supply. If a church is unable to secure a regular pastor or a Stated Supply, then the Session, with approval of Presbytery, may establish a temporary relation between the church and a licentiate called Student Supply or Ruling Elder Supply.
- 23-6. Such temporary relationships can take place at the invitation of the Church Session to the minister of the Word, the licentiate, or the ruling elder. The length of the relationship will be determined by the Session and the minister, the licentiate, or the ruling elder, with the approval of the Presbytery. Stated Supply, Student Supply, or Ruling Elder Supply relationships will be for no longer than one year, renewable at the request of the session and at the review of the Presbytery.

### ***CHAPTER 24. THE DISSOLUTION OF THE PASTORAL RELATION***

- 24-1. When any minister shall tender the resignation of his pastoral charge to the Presbytery, the Presbytery shall cite the church to appear by its commissioners, or the church may so appear upon its own motion, to show cause, if it has any, why the Presbytery should not accept the resignation. If the church fail to appear, or if its reasons for retaining its pastor be deemed insufficient, his resignation shall be accepted, and the pastoral relation dissolved. If any church desires to be relieved of its pastor, a similar procedure shall be observed. But whether the minister or the church initiate proceedings for a dissolution of the relation, there shall always be a meeting of the congregation called and conducted in the same manner as the call of a pastor.

The associate or assistant pastors may continue to serve a congregation when a pastoral relation of the senior pastor is dissolved, but they may not succeed the senior pastor without an intervening term of service in a different field of labor.

**RESPONSE:**

*Be it resolved:* To receive chapters 23 and 24 from the Book of Church Order of the Presbyterian Church in America as information.

**ACTION:**

The response was adopted.

**COMMUNICATION A—From CRC, re Koinonia Declaration on South Africa**

Dear Brothers:

The following letter has been sent to all of the RES member churches in South Africa. We send you this copy for your information and for any action that you may wish to take.

Your in Christ,  
William P. Brink  
Stated Clerk

Dear Brothers:

Acting upon several recommendations and overtures that were submitted to it, the Synod of 1978 of the Christian Reformed Church in North America unanimously adopted the following decisions relative to the Koinonia Declaration:

“1. That synod declare that it considers the Koinonia Declaration to be an excellent enunciation of biblical principles, and a significant reformatioinal statement on South African race relations by Reformed Christians in South Africa.

2. That synod urge all the RES member churches in South Africa to heed the testimony of the Koinonia Declaration and to support its proposed reforms.

3. That synod kindly request each South African RES church to inform synod of its response to the above in order to pursue fruitful dialogue on the application of biblical principles to race relations in our respective countries.

4. That synod inform the other churches of the RES, the churches of the NAPARC (North American Presbyterian and Reformed Council), and other churches with whom we maintain ecclesiastical fellowship, of these actions” (Acts of Synod 1978, p. 25).

We of the Christian Reformed Church in North America are deeply concerned with your struggle over racially-related questions in South Africa. In urging you to heed the testimony of the Declaration and support its proposed reforms, we are not presuming to take an omniscient stance nor are we blinding ourselves to the need of applying these principles on our own continent. We are simply giving voice to our fraternal concern. Will you please give particular concern to Recommendation 3.

Our prayers are with you. We earnestly hope that you may receive God's guidance and be led to follow in the way of the Lord.

Yours in Christ,  
William P. Brink, Stated Clerk

### **RESPONSE:**

*Be it resolved:* To instruct the stated clerk to include the Koinonia Declaration in this year's synod minutes, and to forward Communication A to next year's synod, that presbyteries and sessions study the Koinonia Declaration in the interim; and that this action be communicated to the Christian Reformed Church.

### **ACTION:**

The resolution was adopted.

It was moved, seconded, and carried that synod establish a study committee on the "Koinonia Declaration." The committee is to report back to the next synod.

### *The Koinonia Declaration*

THE UNDERSIGNED, CHRISTIANS OF REFORMATIONAL (CALVINISTIC) CONVICTION, STATE AS FOLLOWS:

*I. We as Christian citizens are convinced that we must continue to practise love towards those people in authority. We also believe that the prayers of just men have great power. We therefore urge all Christians to pray without ceasing for those in authority that:*

*I. they may seek and know biblical truth;*

*II. they may not be led astray by unbiblical ideologies, and that*

*III. all may lead a quiet and peaceable life, godly and respectful in every way. When there is a conflict between the law of God and the state's expectation of us, it is, however, our firm conviction that we should always obey God rather than men (the latter including the bearers of authority).*

### **ON ACCOUNT OF OUR ABOVE-STATED CONVICTIONS AND IN REGARD TO THE POLITICAL SITUATION IN SOUTH AFRICA:**

1.1 we thank God for his mercy which has rendered possible a state authority in this country;

1.2 we pray continually for all bearers of authority and other officials in the sphere of civil government;

1.3 we declare our complete willingness to submit to the order of the civil establishment as such, to be obedient to those in authority, provided that their exercise of authority is in accordance with the precepts of God's Word, and to show love toward them;

1.4 we call on all bearers of authority and all functionaries of state (inter alia the State President, cabinet ministers, members of Parliament, all government officials — including both members of the police force and men serving in the defence force —, all judges and judicial officers) to submit themselves, in all their decisions, formulation and carrying out of policy, all their judgments, and in their actions in general, to the demands of the Word of God, so that it will not be necessary for us to disobey their authority.

1.5 we declare, in the light of the above-stated convictions, that there is a number of matters in the present political system in South Africa which, in our humble opinion, ought to be set right, and we take the liberty of drawing the

attention of both the political authorities and responsible and believing citizens to them.

2. *The Bible gives us guidelines as to what the duties of the citizen as well as civil government are. Accordingly, we believe that it is the duty of the civil government to protect everybody within its territory, and, further, that each man has the right to such protection, in order to enable him to do good, that is, to fulfil his calling (without obstruction by anyone whatsoever) towards God and therefore also towards his neighbour as his fellow citizen and fellow human being, in all human relationships. This means inter alia that:*

*I. the citizen as human being has the divinely ordained right and duty of displaying charity, that is, inter alia, in being merciful, practising community, promoting justice and mutual admonition, towards all people, irrespective of who they are, and especially to the weak and the underprivileged;*

*II. no responsible Christian can properly exercise his calling and duties with regard to a political society unless:*

*a. he is able to obtain sufficient information, having a bearing on his calling and/or duties in the state;*

*b. he is able freely to express his responsible opinion and his right to be heard is acknowledged.*

#### ON ACCOUNT OF OUR ABOVE-STATED CONVICTIONS AND IN REGARD TO THE POLITICAL SITUATION IN SOUTH AFRICA:

2.1 we request the civil authority continually to bear in mind that all people within South Africa have, in principle, equal rights to fulfil their calling, and, in view of the gaining of independence by the Black Homelands, that it give urgent attention to the just, fair and proper delineation of these rights and of the duties of citizens of these states who, for whatever reason, happen to be in the territory of the Republic of South Africa;

2.2 we promise full support to all honest attempts aimed at

a. the realization of equal treatment and the attainment of equal rights for all people in South Africa to fulfill their calling;

b. the abolition of all statutory and other prohibitions which impede in any way free dealings between people of different races and population groups;

2.3 we accept that since Whites have given themselves ample economic opportunities of fulfilling their calling as a political unit, and their calling as individuals or families, it is imperative that the same opportunities be extended to all sectors of the population and to all individuals and families, regardless of descent — which implies that

2.3.1 the consolidation of the Black Homelands be based upon economic viability and governability and not upon purely historical grounds

2.3.2 the same economic opportunities, including property, business and labour rights, be extended to those individuals and families who are unable to prosper in a Black Homeland;

2.4 we earnestly entreat the government

2.4.1 to take cognizance of the opinions of all responsible people (Black, White and Brown) living in South Africa and we particularly ask that all races and population groups of the country (including the urban Blacks) will obtain an effective share in negotiations that concern their political future;

2.4.2 to give to all racial groups the opportunity (for instance by means of a referendum) of meaningfully voicing their opinions about the proposed constitutional changes;

2.5 we are convinced, in view of the calling that believers have to show love to all men and especially to those of the household of faith, that the weak and underprivileged in South African society are not only those to whom compassion is already shown (e.g. those who are legally imprisoned and those who are needy) but also those against whom there is discriminatory legislation, those oppressed by thoughtless action or abuse of power, and those — especially

Christians — who are under all forms of political suspicion, while all attempts to clear away the suspicion are either abused or ignored;

2.6 we call on the government to inform the population more fully, especially as regards the handling of matters relating to the security of the state (e.g. the recent series of bannings, detentions and arrests on October 19th, 1977) so that we might be able properly to judge the actions of the executive powers and consequently be better able to exercise responsibly our democratic right of voting;

2.7 we declare concerning the present system of detention without trial that

2.7.1 since the government has made it impossible for relatives, friends, personal physicians, legal representatives and other citizens to fulfil their calling toward these detainees, the present system of detention conflicts with the Christian Principles, as defined in 2 above;

2.7.2 this system (as exemplified inter alia in Article 6 of the Terrorism Act) cannot be applied satisfactorily, because too great a responsibility is placed on the minister concerned;

2.7.3 the Minister of Justice, as the responsible official, is not able properly to fulfil his duty as sole human protector and neighbour of these prisoners as is clear from his actions in the Biko case;

2.8 we earnestly entreat the government

2.8.1 with reference to the above-mentioned measures, forthwith to allow at least relatives, personal physicians, legal representatives and ministers of religion to visit such detainees;

2.8.2 to do all in its power either to bring all detainees before normal courts as soon as possible, or to release them;

2.8.3 to allow those who have been banned, if they should request it, to continue their academic studies or breadwinning activities;

2.8.4 to institute all possible judicial and other means of avoiding another case such as that of Mr. Biko;

2.9 we are distressed by the handling of the Biko case and in all sincerity we point out that

2.9.1 evidently faulty information was initially imparted to the public;

2.9.2 the death of Mr. Biko was referred to with apparent unconcern at the Transvaal Congress of the National Party;

2.9.3 the authorities concerned apparently did not have sufficient knowledge of the physical circumstances in which Mr. Biko was being held in terms of Article 6 of the Terrorism Act;

2.10 we cannot but request the Government to place all interrogation procedures undertaken by the police and security police under strict judicial supervision in order to prevent possible irregularities in the interrogation of detainees, and to prevent suspicion being cast on the police and security police;

3. *We believe that freedom, sufficient to fulfil one's calling before God, is essential.*

#### ON ACCOUNT OF OUR ABOVE-STATED CONVICTIONS AND IN REGARD TO THE POLITICAL SITUATION IN SOUTH AFRICA:

3.1 it is our conviction that any tension between freedom on the one hand and law and order on the other is invalid because freedom is the foundation of the order in which it is possible to be true to our callings;

3.2 we call on the government to honour more scrupulously the freedom of the press, and freedom of speech;

3.3 we identify ourselves in principle with any attempt to adopt and apply a Bills of Rights whereby the freedom of subjects to fulfill their callings within the state will be thoroughly delineated, whereby their rights and duties in regard to judicial procedures will be properly defined and explained and thoroughly protected against governmental encroachment.

4. *We believe that God is a God of justice, and that his justice is a principle implanted in the hearts and the lives of his children. We believe that God should be obeyed by practising his justice in all spheres of life, and at this time especially in politics. We believe that Christian love, as defined by God's law, supplies the*

*norm for practising justice. This means having the opportunity of doing unto others as one would have them do unto oneself. We believe that justice embraces, inter alia, equity. In a sinful world this implies a certain flexibility in the application of the law, which is best guarded by checking and balancing human authorities in order to avoid a concentration of power.*

**ON ACCOUNT OF OUR ABOVE-STATED CONVICTIONS AND IN REGARD TO THE POLITICAL SITUATION IN SOUTH AFRICA:**

4.1 although we affirm the right of the Republic of South Africa, when it is judged by the outside world, to be judged according to the same standards of justice as those whereby other states are judged;

4.2 we nevertheless appeal to all the civil authorities involved not to be so influenced by the dual morality of critics that

a. they would consider the standard of justice inapplicable to the country's internal situation

b. they dismiss without further ado the often valuable views and opinions of earnest and well-meaning Christians in foreign lands;

4.3 we declare that it is irresponsible to blow reaction to foreign pressure up into the main theme of the election so as to deprive the proposed new constitution of the attention that it warrants, and force it through without having properly sounded public opinion;

4.4 we declare ourselves in favour of the effective realization of the theory of separation of governmental powers—because then power will be balanced—it is with concern that we notice

4.4.1 the continually increasing concentration of power in the executive and legislative spheres;

4.4.2 the increasing overlapping of the legislative and executive power;

4.4.3 the growing tendency to eliminate the judicial authority by, inter alia,

a. excluding judicial control in cases concerned with the security of the state;

b. stipulation of minimum sentences through whole series of laws, whereby the judge is in advance limited in the exercise of his own judgment by the legislator;

c. the passing of mere ministerial judgments whereby persons are banned and their freedom subsequently drastically reduced (for example, in terms of the Internal Security Act) without allowing for judicial control;

4.5 we declare that

4.5.1 it is essential that the path of justice be always open to all by, inter alia, always providing the opportunity of appealing to an independent Bench;

4.5.2 any measure that obstructs the above-mentioned path, e.g. laws regarding detention without trial, or without legal representation or measures that provide executive officials with vast powers of discretion against which there is no right of appeal, also obstructs the proper exercise of right and justice according to the normative demands of God's Word;

4.6 we emphasize that a court of law, being a human institution, must not be regarded as infallible, and that we are aware of the fact that specialized administrative bodies are often necessary in a modern state for the settling of disagreements, but we request the legislators always to leave the path of justice open (inter alia by applying the principles of natural justice and by right of appeal to a superior body);

4.7 it is our conviction that the envisaged new constitution offers a golden opportunity of creating a constitutional court to settle those disagreements which might arise from the novel, unknown and considerably complicated constitutional situation (especially as regards the defining and delineating of "common" and "community" interests);

4.8 we note with concern the fact that in the proposed new dispensation well-nigh unlimited powers will in principle be allocated to the State President and we declare that, since, with the departure, from the Westminster system, the traditional restrictions and controls will no longer hold, it is necessary that

the State President, for the sake of justice, be limited in his actions by concrete and unambiguous legal precepts;

4.9 we are also anxious because the Council of Cabinets, on account of the separate functioning of the three Parliaments, cannot be called to account by any person or instance;

4.10 we are also afraid that the proposed new dispensation in stipulating a numerical ratio of 4:2:1 among the Parliaments, the Electoral College and the Council of Cabinets, will not be a new dispensation at all, but no more than an altered form of pure majority rule, in which very little room is allowed for the protection of the interests of minority groups, and we call on the government to reconsider this ratio;

4.11 we wish to emphasize the essential role of a strong opposition in the process of controlling power and authority in South Africa and we earnestly exhort all opposition parties to cease their petty disagreements in order effectively to fulfil this function.

*5. We believe that the Body of Christ is one, and this unity includes rich diversity. This principle should be acknowledged and actualized by members of the Body in all spheres of society. On this basis we deem it necessary that particularly within the state, the legitimate interests of each group as well as the common interest of all, should be fully recognized within the framework of a just political dispensation. We dissociate ourselves from all extreme forms of Black and White national consciousness which identify the Gospel with the history or group interests of any one group, excluding all other groups, and we call upon the church of Christ consciously to dissociate itself from an exclusively White as well as an exclusively Black theology which distorts the vital message of Scripture.*

#### ON ACCOUNT OF OUR ABOVE-STATED CONVICTIONS AND IN REGARD TO THE POLITICAL SITUATION IN SOUTH AFRICA:

5.1 we declare that the principle of unity and diversity is violated if one nation or group alone presides over the future of other nations and groups; and that ethnic groups, as well as other groups must be sufficiently free to decide their own future (should they request it);

5.2 we strongly deplore the existence and activity of exclusively White or Black nationalistic movements and organizations which, in the pursuit of their political and other aims, put the exclusive interests or destiny of their own ethnic or racial grouping foremost, and subject the rightful interests and right of other groups to this;

5.3 it is our heartfelt conviction that there must be effective political co-operation between all people of common political conviction (regardless of race, nation or pigmentation), and that this should serve as a basis from which to pursue common aims and resist common threats;

5.4 we are more than willing to collaborate fully in bringing about this political cooperation and we request the government to revise the Prohibition of Political Interference Act in order to make this multiracial cooperation possible;

5.5 we are fully aware of the existence of ethnic differences in South Africa and we realize that this makes it difficult to arrive at a political solution but it is our conviction that both ethnicity and a sense of community must be taken very much into account when seeking for political solutions, especially where ethnic differences have already faded away;

5.6 with deep sorrow we take note of a tendency among ministers and members of the Church of Christ to identify the Gospel with the aspirations either of White or of Black Nationalism, and in the name of our King, Jesus Christ, we request those who do this to cease this distortion of the Gospel immediately.

*6. We believe that God, who is Creator and Judge of all men, has given his children the task of ordering life according to his Word alone. His Word is to be pronounced clearly into the world as a goal for its salvation and healing. This, we believe, is one side of our prophetic task which leads to reconstruction and peace. We believe that it is our task to speak out according to God's Word against any distortion of and disobedience to the Word for society. We believe that sal-*

*vation has implicit in it the task of prophetism and judgment. We believe that we must pronounce God's judgment on all forms of dehumanization, oppression, and discrimination and not be afraid of doing so.*

#### **ON ACCOUNT OF OUR ABOVE-STATED CONVICTIONS AND IN REGARD TO THE POLITICAL SITUATION IN SOUTH AFRICA:**

6.1 it is our conviction that the believing Christian must definitely apply the verdicts and prophecies of the Gospel to himself, to his own shortcomings and to those of the society in which he finds himself;

6.2 it is our conviction that at no time has any state in the world ever been able fully to know and apply the justice of God, seeing that no person or authority is perfect or ever will be;

6.3 we nevertheless call upon all Christians in South Africa to dissociate themselves from any tendency on the part of the bearers of authority, politicians and citizens of this land, to try to deny, gloss over or justify the presence of injustice and irregularities by an appeal to 6.2 and to malpractices elsewhere in the world.

*7. We believe that God alone is the absolute sovereign and that Christ was given all power in heaven and on earth. Both civil government and the people are to acknowledge this and are therefore obliged to keep the commandments of God for the existence of the state. Thus believing it is our conviction that:*

*I. any form of state absolutism or totalitarianism, seeking to absorb non-political spheres of society as well as the whole life of the citizen (in its rich diversity) into the structure of the state in such a way that the state obtains determining control of areas which are, principally speaking, non-political, should be rejected, and that the state should restrict itself to the organizing of justice inside society without organizing society as such;*

*II. not the will of the people but the will of God, as expressed in his Word, is the foundation of the authority of civil government;*

*III. the will of God is also the determining factor in respect of state security and that state security embraces the security of the citizen enabling him to live in obedience to God. State security is, inter alia, but not exclusively, the security of the political party in power;*

*IV. the Government ought to enact and obey just laws for its own and for its citizens' good, so that the blessing of God might rest on our society.*

#### **ON ACCOUNT OF OUR ABOVE-STATED CONVICTIONS AND IN REGARD TO THE POLITICAL SITUATION IN SOUTH AFRICA:**

7.1 we call on the government scrupulously to honour the boundaries of its authority at all times;

7.2 we testify that

7.2.1 Article 16 of the Immorality Act is unscriptural and based on a false distinction, because extra-marital sexual intercourse between people of the same race is just as immoral as between people of different races;

7.2.2 the state transgresses its legitimate boundaries of authority through

a. prohibiting, hindering or obstructing marriage between Black people merely on the ground that they live in different group areas;

b. continuing to apply the law for mixed marriages, because the Word of God stipulates a shared belief as the condition of marriage instead of identity of race;

7.3 we request the government to

7.3.1 eliminate the false principles of differentiation from the Immorality Act (Article 16);

7.3.2 forthwith alter all laws that prohibit, hinder or obstruct people from marriage so that they may fulfil their calling with respect to marriage;

7.4 we dissociate ourselves from the dogma and practice of parliamentary sovereignty because the legislative activities of a parliament, which consists

of sinful and imperfect people, are viewed as absolute, and final and unassailable;

7.5 it is our conviction that the maintenance of justice rather than the maintenance of law and order and state security is the prime God-given task of the government and the governed, and if they strive with all earnestness for justice, then law and order and state security will be added as a blessing.

7.6 we testify to the people of South Africa that because the population is co-responsible for the allocation of state authority, it therefore is also responsible for opposing all forms of abuse of state power and any tendency to state totalitarianism;

**IT IS OUR VIEW THAT FINALLY NO PERSON OR PARTY CAN OFFER A COMPLETE SOLUTION TO THE PROBLEMS OF SOUTH AFRICA, BUT WE APPEAL TO ALL CHRISTIANS TO MAKE THEIR CONTRIBUTIONS WITH HUMILITY IN THIS AREA IN ORDER TO GLORIFY GOD, FROM WHOM, THROUGH WHOM AND TO WHOM ALL THINGS ARE. TO HIM BE GLORY FOR EVER! AMEN.**

#### *OVERTURE D—Amend FOG Re Duties of Licentiates*

The Presbytery of Philadelphia, Reformed Presbyterian Church, Evangelical Synod, meeting at Oreland, Pa., on Saturday, Feb. 17, 1979, respectfully overtures the 157th General Synod, meeting at Greenville, S.C., May 25-31, 1979, in the following manner.

Preamble: Sections 1, 2, 3.

Overture: Section 4.

Whereas the trial of a licentiate's gifts should include, according to the Form of Government (V:5,g and n) the testing of more than just his preaching abilities, and

Whereas the trial should be made principally before a church in which the licentiate ministers, giving that church an adequate opportunity to judge all the licentiate's gifts for ministry and on that basis to extend him a call, and

Whereas the present Form of Government encourages churches to issue calls and licentiates to seek ordination before an adequate trial of the licentiate's gifts is possible, by reserving to ordained ministers the functions of the pastor, the administration of the sacraments, and the giving of the divine benediction.

We the Philadelphia Presbytery do overture the 157th General Synod to

1. Amend the Form of Government to permit presbyteries to grant temporary authority to a licentiate to serve as moderator of a session. Should the Form of Government be amended to permit such, the licentiate in question would be required to sustain the examination on the FOG normally reserved for the exam for ordination.

2. Amend the FOG to permit presbyteries to approve a licentiate to serve as stated supply of a specific church.

3. Amend the FOG to permit all licentiates appointed as stated supply

or as assistant to the minister, to perform all the functions of a pastor listed in FOG V:4,b and c. Should the FOG be amended to permit such, the FOG should also be amended to require the licentiate in question to sustain all the exams currently required of candidates for ordination in FOG V:5,o. This amendment should make clear that once a licentiate sustains a given ordination examination, presbytery is not required by the amended FOG to make the candidate repeat the exams at ordination.

4. Amend the FOG at V:5,g, “. . . after a competent trial of their talents for a period of time not less than twelve months which shall begin at the time of his recognized ministry in a local church or related agency.”

Respectfully submitted,  
Ernest Breen, Stated Clerk

#### Addendum to Overture D Licentiates Need a Broader Trial of Their Gifts

##### I. An analysis of the Study Committee's Report, pages 185-190, 155th Synod Minutes

On pages 185-190 of Synod Minutes, 155th General Synod, is found the report of the study committee on “Licensure and Ordination Examination.” A careful reading of the report will reveal that the committee is of the opinion that

1) presbyteries and churches experience, under the present FOG, “unhealthy pressure” to ordain licentiaes before sufficiently testing their gifts;

2) licentiates need greater opportunities and time to exercise and develop their gifts so that a better judgment can be made of their qualifications for being an RPCES minister;

3) churches need the freedom, currently denied them, to provide licentiates with a broader trial of their gifts.

The committee specifically recommends only one substantive change to the present FOG, found on page 189 of the Minutes, IV B, namely to amend the FOG “to permit presbyteries the right to grant temporary authority to a licentiate serving as the only minister of a church within its bounds to moderate meetings of the session.” (This recommendation of the study committee was referred to the FOG committee.)

The committee also requested in recommendation “C,” page 190, that the FOG Committee clarify whether a licentiate may serve as stated supply. This recommendation was approved and sent to the FOG committee. However, it is only a request for clarification, not for change.

It would appear that presbytery has no responsibility at this point but to simply read the report—no vote on any proposed change of the FOG is expected.

It is the opinion of the Candidates and Credentials Committee that recommendation “B,” to permit presbyteries to allow licentiates to moderate session meetings in certain circumstances, is an excellent one

and is a step in the right direction; nevertheless, it is insufficient to correct all the problems that the study committee recognizes, listed above.

## *II. The Constitutional Limits to the Trial of the Licentiate's Gifts*

Currently, a licentiate is licensed to "preach the Word of God in regular sermons (FOG V,4,c) *in contrast* to a minister to whom is reserved "the functions of a pastor . . . , the administration of the sacraments . . . , and the blessing of the people by the divine benediction." (FOG V, 4c). The "functions of a pastor" are evidently duties in addition to the administration of the sacraments and the blessing of the people, although the sentence leaves this somewhat ambiguous. The "functions of the pastor" are apparently those duties spelled out in the previous paragraph, V, 4, b. In the formula of licensing the candidate, the language explicitly limits the licentiate's function in the church to that of preaching the Word.

Elsewhere in the FOG, however, mention is made of the responsibility of presbytery to satisfy itself that the candidate for ordination has the special gifts not only of *preaching*, but also of teaching, soul winning and (of great interest for our purposes in this proposal) *shepherding*! (FOG V, 5, n, p. 36).

It is logical to ask how the licentiate is supposed to develop and test his gifts of *shepherding*, and how presbytery is supposed to satisfy itself that the candidate has those gifts, when the licentiate is licensed specifically to preach the Word of God, not to shepherd the church of God. (If it is supposed that the writers of the FOG simply meant *preaching* by the term "shepherding," then we must ask why they would include preaching twice in the list! Obviously, something more is intended by the term "shepherd.") If we understand the verb "shepherd" in the sense of Acts 20:28 and 1 Peter 5:2, it is apparent that "*shepherding*" is the functional equivalent of "*pastoring*"! Yet the exercise of this function is specifically denied the licentiate in FOG V, 4, c, as noted above. One can understand why the authors of the FOG used the term "shepherding" instead of "pastoring" in V, 5, n—it was to avoid a conflict with V, 4, c. *The problem remains, however: presbyteries and churches are supposed to test a candidate for ordination for the possession and development of special gifts which he is not licensed to exercise until after ordination!*

The repeated warnings in the FOG to presbyteries to guard the office of the ministry from being degraded by being committee to weak or unworthy men is commendable. However, the FOG unnecessarily, and perhaps dangerously, limits the full range of the trial that presbyteries should require of all candidates seeking ordination.

## *III. Pragmatic Limits to the Trial of the Licentiate's Gifts*

Not only are there unnecessary constitutional limits to the test of the candidate's gifts, but there is also, as a consequence of the constitutional limits, an important practical limit of the testing that presbyteries can re-

quire of their licentiates. Under the present FOG, no church can hire a licentiate as its stated supply (unless the FOG committee rules that according to the FOG, licentiates can serve as stated supply). But even if a licentiate could serve as a stated supply, the constitutional limits placed on his function in FOG V, 4, c would mean that the licentiate was *still* limited to preaching the Word. And this limitation automatically guarantees that many churches will be uninterested in hiring the licentiate, since they recognize the need to hire a man who will be permitted to exercise the full range of pastoral gifts in their church.

A further pragmatic limit fostered by the constitutional limits to the licentiate's trial is the nature and length of the trial. A candidate's trial should include a way of determining the long-term benefits of the licentiate's ministry, to the same group of people, if at all possible. As any pastor knows, it is relatively easy to prepare two or three sermons based on favorite texts which can be used again and again in different churches. It would be a much better test of a candidate's preaching gifts if he were permitted and encouraged to gain an in-depth understanding of a single church's spiritual needs, and to minister specifically, and at length, to those needs.

### **RESPONSE:**

*Paragraph 1. Be it resolved:* 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.

*Explanation:* The above resolution was recommended by the Form of Government Committee to last year's synod, but was postponed until after the report of the Committee on the Authority of Ruling Elders and was never acted upon.

*Paragraphs 2 and 3. Whereas* the effect of paragraphs 2 and 3 is to permit licentiates to perform all the functions of an ordained minister, including the administration of the sacraments, and *whereas* this is inconsistent with the Westminster Confession of Faith, XXVII, 4, *therefore be it resolved* that synod reject the proposed amendments to the Form of Government stated in these paragraphs.

*Paragraph 4. Whereas* six months is an adequate period of time for the churches to form a judgment respecting the talents of those by whom they are to be instructed and governed, provided that licentiates are given sufficient opportunities to exercise their gifts; and

*Whereas, nothing prevents a presbytery from requiring a longer probationary period if it deems such to be necessary in an individual case; therefore,*

*Be it resolved* that the proposed amendment to the Form of Government be rejected.

### **ACTION:**

The response to paragraph 1 was defeated.

The response to paragraphs 2 and 3 was carried.

The response to paragraph 4 carried.

**[STATED CLERK'S NOTE: The action on paragraph 4 of Overture D was taken on Wednesday but is reported here for convenience].**

Synod stood and sang one stanza of "Blessed Assurance."

## **LAMB FUND REPORT**

*(continued from Saturday afternoon but reported earlier)*

At 4:45 p.m. synod adjourned with prayer by the Rev. DeWitt Watson.

## **WEDNESDAY MEETING May 30, 1979**

The morning Bible study was led by the Rev. David Calhoun. This was followed by prayer time and a brief recess. The moderator called the meeting to order at 9:00 a.m. Synod sang "Trust and Obey," and elder William Rosser led in prayer.

## **FRATERNAL RELATIONS COMMITTEE REPORT**

The report was presented by the Rev. Donald J. MacNair. Greetings were presented to the synod by the following fraternal representatives of their denominations:

Rev. Roy Beckham, Associate Reformed Presbyterian Church

Rev. William Ribbens, Christian Reformed Church

Rev. Charles Ellis, Orthodox Presbyterian Church

Rev. James M. Wright, Reformed Presbyterian Church of  
North America

Rev. Robert Korn, Presbyterian Church in America

Fathers and Brethren:

The Fraternal Relations Committee has arranged to have fraternal delegates or fraternal representatives present the formal greetings of our church to those churches with whom we maintain some degree of relationship.

### **Fraternal Delegates/Representatives:**

Fraternal delegates were sent to the following churches in 1978:

Christian Reformed Church—Wilber B. Wallis  
Orthodox Presbyterian Church—Arthur L. Herries and Wilbur Siddons  
Presbyterian Church in America—Addison P. Soltau  
Reformed Presbyterian Church of North America—Ross W. Graham and David C. Jones

Fraternal representatives were sent to the following churches in 1978:

Associate Reformed Presbyterian Church—John M. MacGregor  
Reformed Presbyterian Church, Saharanpur, India—Bruce R. Fiol  
Reformed Presbyterian Church of Spain—George R. Bragdon, Ross Lindley  
Japan Christian Presbyterian Church—Philip R. Foxwell  
Korea Presbyterian Church (Korya Pa)—Alvin R. Sneller  
Korea Presbyterian Church (Hap Dong)—John K. Hunt  
National Presbyterian Church of Chile—Roger L. Lambert  
National Presbyterian Church of Peru—Robert C. Woodson  
Reformed Presbyterian Church of Australia—Lindley J. Roberts

The committee voted (February 21, 1979): “We no longer consider it necessary to send fraternal representatives to the RPC in Scotland, Ireland, and Australia. However, we should continue to exchange Synod Minutes.”

#### **Request from Associate Reformed Presbyterian Church:**

Mr. Dodd Vernon, Secretary of General Synod’s Committee on Inter-Church Relations, the Associate Reformed Presbyterian Church, has entered into correspondence with your Fraternal Relations Committee chairman about the kind of relationship that now exists between our two churches.

In a letter dated April 2, 1979, Mr. Vernon traces the history of the relationship as he understands it from 1971 to the present.

The situation seems to start in 1976. The Reformed Presbyterian Church, Evangelical Synod, responded in 1976 to a communication from the Associate Reformed Presbyterian Church by appointing Dr. Thomas G. Cross to be its fraternal delegate. The communication from the Associate Reformed Presbyterian Church (page 54 of the 1976 minutes) “conveyed the warmest fraternal greetings . . .” It went on to point out our common heritage of the Reformed Faith and stated: “We invite and welcome opportunities to undertake joint endeavors which may help advance the Kingdom of God . . .”

The problem then seems to arise by way of a motion passed by the 155th General Synod of the RPCES (1977) which differentiated between two kinds of fraternal relationships. The action was:

“That in the future we designate the men who are appointed to those denominations with which we are in formal fraternal relations as

‘fraternal delegates,’ and those appointed to the denominations with which we are not in formal fraternal relations as ‘fraternal representatives’ ” (page 143).

On the basis of this action, fraternal delegates have been sent to the NAPARC churches and fraternal representatives have been sent to all other churches, at home and abroad.

Mr. Vernon has written (April 2, 1979):

“Your letter of March 15 said that to your knowledge the Associate Reformed Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod, had not entered formal ecclesiastical relationship in the past.

“This letter is a formal request that the matter be placed before your 1979 Synod meeting, carrying out on the part of our Committee a directive given us by our General Synod some years ago. Here’s background from our standpoint:

“Our 1969 General Synod directed its Committee on Inter-Church Relations (of which I was not then a member), to proceed with steps toward establishing fraternal relations by 1971 with four denominations, of which yours was one. In 1970, Synod’s Minutes show, the Synod again gave the matter attention, asking the committee to send to your Synod a letter of greetings, and to name a ‘fraternal delegate’ to your meeting if a proper delegate could be found to attend without expense to Synod (let me explain that until this year, our fraternal delegates undertook such services as a labor of love to their Church, without reimbursement for their travel expense; this year, I am happy to say, we reimburse them for expenses of actual travel).

“Apparently the ARP Inter-Church Relations Committee of that time failed to carry out the directive of a year earlier that a fraternal delegate to RPCES be appointed if feasible, because the 1971 Synod issued an order that the committee ‘take cognizance’ of this desire of our Church, and report to the 1972 Synod what action had been taken.

“At the 1972 meeting of Synod, the Committee reported it had written a letter of ‘fraternal’ greeting to the Reformed Presbyterian Church, Evangelical Synod.

“The 1973 Minutes are silent on the subject of relations between these two churches. The same is true of Synod Minutes for 1975.

“In 1976, the first year I was a member of our Inter-Church Relations Committee, Dr. Thomas G. Cross of RPCES attended, and was introduced as being a representative both of North American Presbyterian and Reformed Council and of his own denomination. The understanding of our Synod was that our invitation of seven years earlier, which is valid unless and until repealed by some future Synod, had at last gained reciprocal action by our sister Church.

“In 1977, as you mention, Chaplain John MacGregor was present, and he was introduced as a fraternal delegate. So assured was our

committee that fraternal relations were established with the RPCES that its report to Synod said that all denominations for which the 1969 and subsequent Synods authorized this relationship had been brought into such relationship, except for one—RPCNA.

“We would experience some degree of embarrassment in having to report to 1979 meeting that we were wrong with respect to the RPCES, and that a 1978 Synod directive for all Synod boards, agencies and institutions to cooperate with their corresponding numbers in the eight denominations named in that directive should be corrected by deletion of the RPCES.

“I would far rather—and I am sure that the membership of our Synod would far rather—let such a reversal of our understanding wait until your Synod of 1979 has at least an opportunity to extend a reciprocal hand of fellowship in response to our invitation of 10 years standing.

“The above is the background to our understanding of our relationship, which I promised, in a letter two days ago regarding entertainment of our representative, to provide.

“I would appreciate a letter after your Synod meeting, conveying official information on what action your Synod may see fit to take on this renewal of our offer of fraternal relations.”

The Fraternal Relations Committee will ask this General Synod to reply to this request.

### **Verbal Revision of Standards:**

The Fraternal Relations Committee has a subcommittee on Revision of the Standards. Its purpose is to give a careful modern English rendering of the Westminster Standards in cooperation with corresponding representatives of the Orthodox Presbyterian Church and the Reformed Presbyterian Church of North America. The subcommittee reports that the work is finished. It is now in the hands of the stylist. A report will be presented next year.

### **Joint PCA/OPC/RPCES Meeting:**

At the 156th General Synod, the Fraternal Relations Committee was authorized to “. . . discuss the possibility of merger of the three churches” (page 140). The three committees met in St. Louis on February 22, 1979. Each denomination reported a general survey of its statistics, characteristics, distinctives, statement in regard to policy governing fraternal relations, and a summary of its past attempts to accomplish merger. Then each committee gave an assessment of its denomination’s attitude towards merger, and various proposals were made for consideration.

The following statement was adopted:

“It is the opinion of the Joint Committee of the Fraternal Relations Committees of the OPC, the PCA, and the RPCES, that as

Presbyterian Churches committed to a common faith as set forth in the Westminster Standards and to the Presbyterian form of government, and to a common testimony to the purity of the Church, we have a basis for merger of the three Churches. We, therefore, recommend to the respective Committees that they each recommend to their Churches the continuation of consultations with a plan of merger in view."

#### **North American Presbyterian and Reformed Council (NAPARC):**

The chief executives of the foreign and national missions work of all five churches continued the practice of meeting with their counterpart executives.

On October 14-15, 1978, a Conference on Theological Education was convened on Westminster Theological Seminary's campus by NAPARC. Its participants were representatives of NAPARC churches and of seven Reformed theological seminaries. Among the issues discussed was the question of ministerial "drop-out."

This question was later discussed at a meeting of the Presidents' Council (of these seminaries). The question was amplified and more fully defined. A workshop has been set up as a result of these developments. It is being sponsored by Men in Action at the Missionary Internship campus. Sam Rowen is coordinating it. It will be conducted on May 10-12, 1979. If there are significant findings ready to be reported, they will be presented at Synod.

At the Fourth Annual Meeting of NAPARC, the following were the main items on the agenda:

1. Study Committee on Hermeneutics.

This was set up in 1977 as a consequence of the discussion and report of the committee studying the "offices" of the church. The Study Committee did not meet during '77-'78. It was decided to structure a Study Committee "... to determine whether a study of Hermeneutics would be feasible and profitable, and if so, to make appropriate recommendations to the Council in 1979 as to the composition of such a Study Committee and to its precise mandate."

2. Clarification (in the bylaws) between "conferences" and "study committees."

3. ARP Membership—"The ARP Synod suspend its application for membership in NAPARC until the matter of difference regarding inerrancy of Scripture be first resolved."

4. Reports of the actions of each church.

Dr. Richard R. DeRidder (Calvin Theological Seminary) is preparing a comparative study of the various church orders of the churches of NAPARC.

A proposal was made to recommend concurrent meetings of the assemblies in 1982 in Grand Rapids.

Mr. MacNair was elected chairman at the Fourth Annual Meeting of NAPARC.

**Concurrent Meetings:**

The Fraternal Relations Committee voted to recommend NAPARC's proposal for concurrent meetings in 1982 in Grand Rapids.

**RPCES Development in Northeast India:**

The Rev. Richard Strom has been in correspondence with World Presbyterian Missions and the Fraternal Relations Committee's chairman about the request of Christian brethren in northeast India seeking to establish churches related to the RPCES and to WPM. Several congregations are already formed. They are also seeking guidance in developing a Form of Government, Book of Discipline, etc. The Rev. Richard Strom, the Rev. Bruce Fiol, and Dr. J. Barton Payne have had several conversations with these brethren.

If substantive information is available by the time of Synod, WPM or the Fraternal Relations Committee will make an oral report.

**Recommendations:**

1. Instruction be given the Fraternal Relations Committee as to the posture of the RPCES towards the Associate Reformed Presbyterian Church.

2. Authorization be granted to the Fraternal Relations Committee to continue consultations with the Orthodox Presbyterian Church and the Presbyterian Church in America with a plan of merger in view.

3. Authorization be granted to plan the 1982 General Synod for Grand Rapids in concurrent meetings with the churches of NAPARC.

Rev. Charles W. Anderson

Dr. Marion Barnes

Dr. Franklin S. Dyrness

Dr. Paul R. Gilchrist

Dr. R. Laird Harris

Dr. James Hurley

Dr. Robert G. Rayburn

Rev. Donald J. MacNair, Chairman

Two communications were received from the General Assembly of the Orthodox Presbyterian Church. The first reported that the General Assembly has not approved the constitution and bylaws of the Presbyterian and Reformed Commission on Chaplains and Military Personnel and has asked for revisions. The General Assembly also questioned the propriety of the incorporation of the Commission on the grounds that this would commit the OPC to a para-ecclesiastical union with the PCA and the RPCES. The second communication from the OPC General Assembly urged the PCA and the RPCES to consider membership in the Reformed Ecumenical Synod.

Fathers and Brethren:

The recently concluded 46th General Assembly of the Orthodox Presbyterian Church took two actions which it wished communicated to your synod immediately. Those actions were the following:

(1) The assembly determined to urge the General Assembly of the Presbyterian Church in America and the synod of the Reformed Presbyterian Church, Evangelical Synod, to give serious consideration to seeking membership in the Reformed Ecumenical Synod prior to the 1980 meeting of the RES. The assembly also determined that part VI of the report of the assembly's committee on RES matters be communicated to you. This material constitutes Attachment A to this letter.

(2) The assembly instructed the stated clerk to inform immediately the Reformed Presbyterian Church, Evangelical Synod, and the Presbyterian Church in America of the actions taken by the assembly in adopting recommendations 1, 2, and 3 of its Committee on Overtures and Communications with reference to the Presbyterian and Reformed Commission on Chaplains and Military Personnel, and also to send you copies of the grounds provided for those recommendations together with the report of the Rev. Dennis J. Prutow, an Orthodox Presbyterian member of the commission. This material constitutes Attachments B and C to this letter.

May Christ, the Head and King of the church, bless your deliberations and your fellowship together.

Richard A. Barker, stated clerk

**Recommendations of the Committee on Overtures and Communications of the Orthodox Presbyterian Church Concerning the Presbyterian and Reformed Commission on Chaplains and Military Personnel**

1. That the assembly not approve the proposed form of the constitution and bylaws of the PRCCMP.

2. That the assembly recommit to the PRCCMP the proposed constitution and bylaws for revision and submission for approval to the 47th (1980) General Assembly of the Orthodox Presbyterian Church, and that the assembly instruct its representatives to the PRCCMP to suggest a more limited and efficient organizational format for the PRCCMP, using the grounds for recommendation 1 and Mr. Prutow's report as guidelines.

3. That the assembly, being informed by the Rev. W. B. Leonard Jr. that the commission "is being incorporated," inform the PRCCMP that in the absence of authorization by the general assembly it questions the propriety of the PRCCMP taking such action, and the general assembly therefore dissociates itself from any such resulting corporation as may exist and from any responsibility for any acts of the corporation until such time as the constitution and bylaws are approved.

The approval of the PRCCMP in the form stated in the recommendation has resulted in our entering into para-ecclesiastical union with the PCA and the RPCES, and this assembly should reevaluate the overall conception of the organization of the PRCCMP.

In approving of the formation of the PRCCMP, in the specific form stated in the recommendation, the assembly approved the formation of an ecclesiastical commission to speak on its behalf, the majority of the members of which are not members of the Orthodox Presbyterian Church. It is my contention that our General Assembly neither has the power nor should it have the power to directly delegate authority to such a commission when the majority of the members of the commission are not members of the OPC.

Synod took a recess. The Rev. Roger Hunt led in prayer after the coffee break.

### ***ACTION:***

Recommendation 1 that for the present time the RPCES send fraternal delegates to the churches in NAPARC was approved.

In response to the communication from the OPC re membership of the RPCES in the Reformed Ecumenical Synod, the Fraternal Relations Committee reports that the committee has previously considered such membership, but since its attention now is to expend its efforts toward merger with the OPC and the PCA, it would be appropriate to consider RES membership in the future.

Moved, seconded, and carried that the Fraternal Relations Committee investigate the possibility of the RPCES's joining the RES and report back to the next synod.

Recommendation 2 (p. 158) carried with no dissenting vote.

Recommendation 3 (p. 158) carried.

### ***COMMUNICATION B—From RES—Annual letter to Member Churches***

I am enclosing for your information a copy of the annual letter which we have sent to the member churches of the Reformed Ecumenical Synod.

I thought that perhaps you would be interested in this information.

Sincerely yours,  
Paul G. Schrottenboer  
General Secretary

To the RES Member Churches,  
Esteemed Brethren,

Greetings in the name of Jesus Christ. By means of this letter we wish to convey to you our sincere best wishes throughout this year of our Lord 1979. "He who has blessed us hitherto will guide us all our journey through." May our working and fellowship together be to the praise of God's name and the building of His church.

In this letter we bring several matters to your attention. Kindly note the following points and if you yourself are not authorized to act on our requests, please refer them to the appropriate persons in your church.

#### ***1. Financial Report 1978***

Enclosed is our report concerning RES finances in 1978. It has three parts: 1) Statement of Receipts, Disbursements, and Balance; 2)

Secretariat Office Financial Report; 3) Receipts From Member Churches.

In 1978 we have sought to put into effect a new procedure for transferring funds from Southern Africa. South Africa has imposed restrictions on exporting money so that for each transaction involving money, export permission has to be obtained from the authorities. In order that each church not be required to obtain this request for the purpose of paying its assessments, Dr. Frans O'Brien Geldenhuys has erected a special RES Fund to which the member churches in Southern Africa can pay their annual assessments. He can then obtain permission to transfer the money in one lump sum and will do so on a quarterly basis. He has also paid a number of expenses incurred in South Africa by the Interim Committee and General Secretary. The system has not worked smoothly as yet, but it promises to be a real help. Unfortunately no report on the Pretoria Fund is available at this date. We hope to distribute it at a later time.

## *2. Associate to General Secretary*

The Reformed Ecumenical Synod Cape Town 1976 agreed in principle that an associate to the General Secretary be appointed, but made the appointment conditional upon the willingness of the member churches to provide the necessary funding. The Interim Committee in its first meeting after the Cape Town Synod decided that if three churches—the Christian Reformed Church in North America, the Reformed Churches in the Netherlands, and the Dutch Reformed Church in South Africa—would agree to pay the full assessment which the employing of an associate would require, the appointment could be tendered. However, although the first two churches agreed to meet their assessment and have already done so, the Dutch Reformed Church decided in October 1978 to pay an amount smaller than the lower budget. It is estimated that, based on the higher budget figure, by 1980 the Dutch Reformed Church will be about \$35,000 short (including arrears from 1972-1976).

The Interim Committee therefore has not been able to make the appointment. To make matters worse, the part-time assistant we had, Mr. Harry der Nederlanden, left our employ in August 1978 to work full-time for Paideia Press. At the present time the only assistance we have (translation and composition of *RES News Exchange*) is on an hourly basis (average of four hours a week). The result is that not all the projects we had undertaken have been completed and the mailings are sometimes late. The situation will become worse as the preparation for the 1980 Synod require more attention. Fortunately we do have adequate clerical help in the Secretariat.

The Interim Committee is scheduled to meet in July 1979 and may make recommendations to the RES Nimes 1980 regarding an associate to the General Secretary and other matters pertaining to finance.

### *3. No 7% Increase in 1979 Assessments*

Because it is not possible to appoint an Associate General Secretary, the Interim Committee had decided not to increase the 1979 assessments by 7%, as authorized by the Cape Town Synod. It would not appear to be fair to ask churches now contributing their full share to the higher budget to increase it still more so long as no addition to the staff can be made.

Your church is assessed %, or \$ of the 1979 budget. We look forward to receiving this amount in the near future. Kindly make payment to the Treasurer, Mr. Lester Ippel, 1452 Cornell Drive, S.E., Grand Rapids, Michigan, USA 49506.

Churches in South Africa should send their payments in Rand equivalent to RES Pretoria Fund, c/o Dr. F. E. O'Brien Geldenhuys, P.O. Box 4445, Pretoria 0001, South Africa.

### *4. Reformed Ecumenical Synod Nimes 1980*

The RES Nimes 1980 will be held from July 14-25 at the University of Nimes. The National Union of Independent Reformed Evangelical Churches of France will be the calling church. Invitations will be sent to the member churches to send delegates after the Interim Committee holds its meeting in July and arrangements have been completed with the calling church.

The week prior to the Synod will be occupied with a missions conference, a theological conference, and, perhaps, a meeting of youth leaders. During the Synod one day will likely be devoted to the work of broadcasting. Details of all these meetings should be completed this coming fall.

### *5. Materials for the Agenda*

Materials for the printed agenda for the RES Nimes 1980 should reach the Secretariat not later than *September 15, 1979*. Materials received later than that will be distributed in April 1980 in a mimeographed agenda supplement. Kindly send in all communications on time.

We would call your attention to the reports distributed by the Interim Committee last year: "A Report of the RES Interpretative Commission to the South Africa Churches of the RES," April 1978, "A Report of the RES Interim Committee to the RES Member Churches on a Consultation with the Modernmen of the Reformed Churches in the Netherlands," and "A Report of the RES Interim Committee to the RES Member Churches on a Consultation with the Four RES Member Churches in Indonesia."

The Interim Committee at its July meeting will take under advisement all responses to these reports which the churches may want to send to the Committee and to the 1980 RES. Therefore, if your church desires to

communicate with the Interim Committee and the RES Nimes 1980, kindly send your communication to the General Secretary.

#### *6. Report on Abortion*

At the request of the Orthodox Presbyterian Church, we are sending you a copy of a "Report of the Committee to Study the Matter of Abortion." we send it to you for your information and study.

#### *7. Incorporation of RES*

During 1978 the Reformed Ecumenical Synod was incorporated as a Michigan ecclesiastical corporation (see report June 8, 1978). Three of the North American member churches served as the original incorporators. The Interim Committee constitutes the Board of Trustees. After the Interim Committee meets in July, provision will be made for all churches to join the incorporated RES and information will be given in regard to the meaning of the new setup for the churches and the Secretariat. In the meantime it is 'business as usual'—and the Lord is faithful!

Sincerely in Christ,  
Paul G. Schrottenboer  
General Secretary

#### Enclosures:

Statement of Receipts, Disbursements and Balance

Secretariat Office Financial Report

Receipts from Member Churches

[Stated Clerk's note: these enclosures are on file and available for inspection on request]

#### *COMMUNICATION C—From J. Sanderson: re Fraternal Greetings from Peru and Chile*

In response to your letter of June 6 embodying the resolution adopted by Synod sending greetings to our sister churches in Peru and Chile, let me respond by passing along passages of scripture which the various churches gave in response to Synod's greetings.

In Peru, the Presbyterian Church of Vista Allegre (one of the jungle congregations) sends James 1:12.

(Synod's resolution was read to the two churches in Lima, one of the churches in Ayacucho, and the church in Huanta, but they did not respond through me.)

In Chile the National Presbyterian Church of Quillota sends Joshua 1:7 and 8. The National Presbyterian Church of Bellota sends Colossians 3:12-15.

Synod's greetings were given to a Women's Bible Class in the National Presbyterian Church in Los Andes, but no response has been given through me.

It was a genuine pleasure to represent Synod in this way and to see the joy on the faces of our sisters and brothers in Christ as they realized the true bonds that we have in Him. Thank you very much for giving me this commission to fulfill.

Cordially yours in Christ,  
John W. Sanderson, Jr.  
Professor of Biblical Theology

## **ERECTION OF PERMANENT FORM OF GOVERNMENT COMMITTEE**

The stated clerk moved that SR XIV, 3, be amended by:

1) adding paragraph "e" as follows (see *Minutes 1978*, p. 170):

"e) Form of Government Committee—shall be composed of six members to review and process recommended changes to the Form of Government, Book of Discipline, and Directory for Worship."

2) changing lettered paragraphs "e" through "l" to "f" through "m."

## **PENSION FUND COMMITTEE REPORT**

The report was given by Dr. Franklin S. Dyrness, secretary, and Mr. Gordon D. Shaw, treasurer.

Fathers and Brethren:

The proposed changes in the Pension Plan, approved by the 1978 Synod, have enabled the Committee to finalize and print the Revised Plan. Copies have been sent to all participants, Sessions, Clerks of Presbyteries and others who have requested information. The response has been good. More churches and agencies of Synod are increasing the amount being sent in for ministers, missionaries and other employees.

Good progress has been made, as is evidenced by the Treasurer's report, and the report of the Annual Audit, which are a part of this presentation.

As of December 31, 1978, there was \$923,724.07 in the Pension Fund. This past year \$3,635.16 (an average of \$302.93) was paid out in pensions to 12 retired participants or spouses. At present there are 280 participants. More than 50% of our churches have enrolled their pastors in the Plan.

Some participants have left our denomination and their credit in Synod's Plan has been transferred to their new affiliation.

It is imperative that we, as a denomination, recognize our God-given responsibility and privilege, to make certain that adequate pension provi-

sion is being made for God's servants, against the time of retirement. Our God is not limited so we need to act as His servants with strong faith and dependence upon Him. The 10% of one's compensation approved at the 1978 Synod was a great step forward but to be able to provide an adequate retirement income we need to strive for 15 to 20%. God will enable us if we are willing to face the challenge. The Committee urges all our churches to enroll their pastors in the Plan. The more participants, the more effective and greater benefits.

Mr. Gordon D. Shaw, 12330 Conway Road, St. Louis, Missouri, continues to serve efficiently as Treasurer. All payments should be sent to him. It is important that he be returned to the Committee in this year's election. The Committee also nominates Rev. Arthur Herries and Rev. Robert Auffarth. Rev. William Mahlow Sr., has served most faithfully as Chairman of the Committee for many years but because it was not certain he would be able to serve for health reasons, he was not nominated by the Committee.

Respectfully submitted,  
F. S. Dyrness  
Secretary

PENSION FUND OF THE REFORMED PRESBYTERIAN CHURCH,  
EVANGELICAL SYNOD  
STATEMENT OF ASSETS AND FUND BALANCES  
DECEMBER 31, 1978

*ASSETS*

Cash:			
Checking account	\$6,132.11		
Savings account	<u>29,479.19</u>		<u>\$35,611.30</u>
Investments, at cost:			
Merrill Lynch account	878,564.75		
Church bonds	<u>11,000.00</u>		<u>889,564.75</u>
			<u>\$925,176.05</u>

*FUND BALANCES*

Reserve account (deficit)			\$ (443.01)
Participants' accounts			<u>925,619.06</u>
			<u>\$925,176.05</u>

STATEMENT OF CHANGES IN FUND BALANCES  
YEAR ENDED DECEMBER 31, 1978

	<i>Reserve</i>	<i>Participant Accounts</i>	<i>Total</i>
Balance, December 31, 1977	<u>\$ (7,782.39)</u>	<u>\$858,923.06</u>	<u>\$851,140.67</u>
Additions:			
Contributions from participants		84,653.95	84,653.95
Investment income	60,372.97		60,373.97
Net gain from security transactions	2,481.16		2,481.16
Distribution from reserve		48,895.26	
Gifts	<u>485.00</u>		<u>485.00</u>
Total additions	<u>63,339.13</u>	<u>133,549.21</u>	<u>196,888.34</u>

## Deductions:

Annuity payments		3,635.16	3,635.16
Transfers and payouts		63,218.05	63,218.05
Personnel expense	1,908.92		1,908.92
Office expense	1,167.57		1,167.57
Board expense	693.00		693.00
Other expense	3,335.00	\$3,335.00	
Distribution to participant accounts	48,895.26		48,895.26
Total deductions	55,999.75	66,853.21	122,852.96
Balance, December 31, 1978	\$(443.01)	\$925,619.06	\$925,176.05

## SCHEDULE OF INVESTMENTS

DECEMBER 31, 1978

	Cost	Market Value
CASH IN INVESTMENT ACCOUNT	\$1,043.02	\$1,043.02
GOVERNMENT SECURITIES		
20,000 U.S. Treasury notes due 11/15/82	19,977.40	19,013.00
50,000 U.S. Treasury bond due 8/15/2000	50,775.00	47,125.00
30,000 U.S. Treasury note due 2/15/85	30,220.00	28,378.00
42,072 Government National Mortgage due 2006	42,071.97	39,153.00
34,924 Government National Mortgage due 2008	35,380.22	33,025.00
Total government securities	178,424.59	166,694.00
CORPORATE BONDS		
25,000 9 5/8% American Brands Inc., due 9/1/79	25,814.25	24,820.00
10,000 8 3/4% American Telephone and Telegraph due 5/15/2000	10,128.23	9,450.00
25,000 8 5/8% American Telephone and Telegraph due 2/1/2007	26,550.00	23,500.00
25,000 8 7/8% Bankamerica Corp. due 2/15/2005	25,642.45	23,250.00
15,000 8 1/4% General Electric Credit Co. due 2/15/86	15,525.00	13,350.00
15,000 8 5/8% Kansas Power and Light due 5/1/2006	15,364.65	13,294.00
20,000 8 1/2% Pacific Gas and Electric due 2/1/2009	20,109.80	17,350.00
20,000 8 1/2% Shell Oil Company due 9/1/2000	20,441.84	18,525.00
25,000 8 1/2% Southwestern Bell due 3/15/2016	24,875.00	22,438.00
Total corporate bonds	184,451.22	165,977.00
PREFERRED STOCKS		
800 shares Chemical New York \$1.875 Cv. Pfd.	20,000.00	16,300.00
600 shares Duquesne Light Co., \$2.10 Pfd.	15,136.00	12,675.00
400 shares Kansas City Power and Light, \$2.33 Pfd.	11,000.00	9,300.00
500 shares Michigan Wisconsin Pipe Line, \$2.12 Pfd.	12,500.00	12,125.00
700 shares Pacific Gas and Electric, \$9.50 Pfd.	19,250.00	15,838.00
600 shares Public Service of New Mexico, \$9.16 Pfd.	15,000.00	14,100.00
800 shares Republic New York Corp., \$2.15 Pfd.	20,000.00	17,800.00
Total preferred stocks	112,886.00	98,138.00
COMMON STOCKS		
300 shares Aetna Life and Casualty Co.	10,453.50	11,663.00
600 shares American Telephone and Telegraph Co.	29,759.10	36,375.00
600 shares Bankamerica Corporation	14,625.00	15,450.00

300 shares Caterpillar Tractor Co.	18,545.00	17,438.00
200 shares Cities Service Co.	10,452.50	10,750.00
600 shares Commonwealth Edison Co.	16,637.50	15,300.00
600 shares Continental Illinois Corp.	17,100.00	15,825.00
600 shares Deere and Co.	20,370.40	20,926.00
600 shares Delmarva Power and Light Co.	9,953.82	8,025.00
600 shares Dow Chemical Co.	23,110.40	15,450.00
400 shares Esmark Inc.	13,150.00	9,450.00
600 shares Exxon Corp.	25,138.64	29,400.00
500 shares General Electric Co.	26,071.00	23,688.00
312 shares Georgia-Pacific Corp.	8,983.15	7,939.00
400 shares Harris Bancorp Inc.	14,212.00	10,600.00
100 shares International Business Machines Corp.	27,793.00	30,400.00
600 shares Iowa Power and Light Co.	15,930.00	15,150.00
300 shares Minnesota Mining and Mfg. Co.	18,138.80	18,975.00
200 shares Mobil Corp.	13,636.00	13,726.00
1000 shares Ralston Purina Co.	15,605.00	11,375.00
500 shares Sears, Roebuck and Co.	11,275.00	10,000.00
400 shares Union Carbide Corporation	19,021.94	13,551.00
Total common stock	\$379,961.75	\$361,456.00
MERRILL LYNCH READY ASSET TRUST	21,798.17	21,798.17
CHURCH BONDS		
Christ Presbyterian Church, Tulsa, Okla.	6,000.00	6,000.00
Highline Reformed Presbyterian Church, Seattle, Wash.	5,000.00	5,000.00
Total church bonds	11,000.00	11,000.00
Total investments	\$889,564.75	\$826,106.19

### ***ACTION:***

Moved, seconded, and carried that synod direct the Pension Plan Committee to maintain its concern for security but also to consider maximizing net gain as a major objective to establish a goal of 9% net gain per year.

## **TRUSTEES REPORT**

The Rev. Charles Holliday presented the report:

### **Fathers and Brethren:**

The Board of Trustees has continued to care for the responsibilities committed to it by the synod. One regular meeting has been held during the year.

The amount distributed by the treasurer of the Board of Trustees to the various boards of the denomination totaled \$20,997.99 compared to \$19,314.84 for the preceding year.

The commercial blanket bond covering the agencies and committees of the denomination has been renewed for another year. The cost of the bond has been paid by the trustees.

The complete financial report of the treasurer appears following this report.

We wish to express our appreciation to attorney Sonald A. Semisch

who has faithfully served the denomination during the past year and will continue to act as our attorney through this year.

Respectfully submitted,  
Charles B. Holliday, secretary

**BOARD OF TRUSTEES, REFORMED PRESBYTERIAN CHURCH  
EVANGELICAL SYNOD**

**STATEMENT OF ASSETS, LIABILITIES, AND EQUITY  
DECEMBER 31, 1978 AND 1977**

**EXHIBIT I**

**ASSETS**

	<b>1978</b>	<b>1977</b>
<b>CURRENT ASSETS</b>		
Cash	\$10,544	\$45,729
Accrued interest receivable	3,625	-0-
<b>TOTAL CURRENT ASSETS</b>	<b>14,169</b>	<b>45,729</b>
<b>INVESTMENTS</b>		
Mortgages receivable (Note 1)	9,290	14,452
Notes receivable (Note 2)	7,786	8,155
Stocks and bonds (Schedule A)	220,549	183,085
<b>TOTAL INVESTMENTS</b>	<b>237,625</b>	<b>205,692</b>
<b>TOTAL ASSETS</b>	<b>251,794</b>	<b>251,421</b>

**LIABILITIES AND EQUITY**

<b>LIABILITIES</b>		
Distributions payable	500	-0-
<b>EQUITY</b>		
Capital funds	247,489	247,376
Reserve—appreciation on sale of investments	3,805	4,045
<b>TOTAL EQUITY</b>	<b>251,294</b>	<b>251,421</b>
<b>TOTAL LIABILITIES AND EQUITY</b>	<b>\$251,794</b>	<b>\$251,421</b>

**NOTE 1—MORTGAGES RECEIVABLE**

The balances of mortgages receivable, as of December 31, were as follows:

<b>Mortgagor</b>	<b>Interest Rate</b>	<b>1978</b>	<b>Balances 1977</b>
Calvary Presbyterian Church			
Warminster, Pa.	6%	\$9,290	\$9,290
Village Seven Presbyterian Church, Colorado Springs	8%	-0-	5,162
		<b>\$9,290</b>	<b>\$14,452</b>

The amount due from Calvary Presbyterian Church is collateralized by a second mortgage on the church property located in Warminster Township, Bucks County, Pennsylvania. The last payment received prior to December 31, 1978, from this mortgagor was December, 1976, resulting in interest in arrears of \$1,115. However, a payment of \$2,000 was received in February, 1979, which paid the interest to that date and reduced the principal by \$792.

**NOTE 2—NOTES RECEIVABLE**

The balances of notes receivable, as of December 31, were as follows:

<b>Maker</b>	<b>Interest Rate</b>	<b>1978</b>	<b>Balances 1977</b>
Calvary Presbyterian Church			
King of Prussia, Pa.	5%	\$7,786	\$7,786

Presbyterian Church  
Manchester, Conn.

5%

-0-

369

\$7,786

\$8,155

**INVESTMENTS—STOCKS AND BONDS**

**DECEMBER 31, 1978**

**SCHEDULE A**

**Face Value  
or Shares**

**Cost**

**Market Value**

\$15,000	Covenant College Inc., Capital Improvement Bonds Series I 6% due 1980	\$15,000	\$15,000
100	Daylin Inc. Sub. Sinking Fund Debentures 8% due 1999 (interest in 1981)	70	42
300	Daylin Inc. Sub. Note, non-interest bearing due 1979	210	270
7,000	Lykes Corp., Sub. Debenture 7½% due 1993 and 1994	3,574	3,658
2,000	McLean Presbyterian Church (Va.) church improvement bonds series 1973 B 7% due 1979 and 1980	2,000	2,000
9,000	Timonium Presbyterian Church (Md.) 7½% due 1987 and 1988	9,000	9,000
100,000	U.S. Treasury Notes 7¼% due 12/31/81	97,744	93,250
17,000	Westinghouse Electric Corp., 8 5/8% due 1995	17,085	15,491
<b>TOTAL BONDS</b>		<b>144,683</b>	<b>138,711</b>

134	Allegheny Power Systems Inc.	2,996	2,077
476	American Telephone and Telegraph Co.	30,694	28,798
500	Chase General Corp.	25	-0-
100	Cincinnati Gas and Electric Co.	2,617	2,000
200	Detroit & Canada Tunnel Corp.	3,100	2,400
100	Duquesne Light Co.	1,938	1,475
55	Exxon Corp.	2,178	2,702
892	First Pennsylvania Corp.	13,998	11,819
598	Philadelphia Electric Co.	10,227	9,269
114	Talcott National Corp.	2,593	214
100	Wilmington Trust Co.	5,500	3,300.00
<b>TOTAL STOCKS</b>		<b>75,866.18</b>	<b>63,654</b>

**TOTAL INVESTMENTS—  
STOCKS AND BONDS**

**\$220,549**

**\$202,565**

**UNREALIZED LOSS**

**(17,984)**

**TOTAL MARKET VALUE**

**\$202,565**

**STATEMENTS OF INCOME AND EXPENSES (CASH BASIS)  
FOR THE YEARS ENDED DECEMBER 31, 1978 AND 1977**

**EXHIBIT II**

**INCOME**

**1978**

**1977**

Notes and mortgages	\$220	\$882
Stocks and bonds	16,149	13,751
Savings account	304	1,374
John Buchanan Trust	5,278	4,597
<b>TOTAL INCOME (7.1%)</b>	<b>21,951</b>	<b>20,604</b>

## EXPENSES

Legal fee	250	500
Auditing fee	200	200
Telephone	21	38
Stationery and postage	13	17
Safe deposit box	15	15
Stock transfer fees	12	77
Commercial blanket bond	442	442
TOTAL EXPENSES (0.3%)	953	1,289
NET INCOME (6.8%)	\$20,998	\$19,315

## DISTRIBUTION OF NET INCOME

	1978	1977
Christian Training		
Robert Young Bequest	\$493	\$456
Cedarville College Fund	195	182
Board of Home Ministries	1,539	1,416
Lamb Fund	7,656	7,044
National Presbyterian Missions	2,222	2,043
World Presbyterian Missions	8,763	8,062
Elizabeth Taylor Memorial Fund	130	112
NET INCOME DISTRIBUTED	\$20,998	\$19,315

*NOTE:* In addition, \$1,650.43 was received from the Edwards Charitable Trust and that portion attributable to 1978 (\$1,150.43) was 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

## **LAMB FUND (continued)**

Recommendation 2, as amended, was passed.

## **STUDY COMMITTEE ON DEFINITIONS FOR RECEPTION TO CHURCH MEMBERSHIP (continued)**

Recommendation 6 was amended and adopted so that it reads as follows:

6. Amend the Directory for Worship XIII by adding the following as section 4; and that this amendment be sent to the presbyteries for approval:

4. When persons are publicly received into the communicant membership of the church, they shall give affirmative answer to the following questions:

(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, who died for your sins and rose again?

(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 put to death your sinful nature, and to lead a godly life?

(4) Do you promise to serve Christ in this church by supporting and participating in its worship and work to the best of your ability as enabled by the Holy Spirit?

(5) 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?

Recommendation 7, that the committee be discharged with thanks, was carried.

Synod recessed at 12:20 p.m., after announcements.

Synod reconvened at 1:35 p.m. Rev. Earl Eckerson led in opening prayer.

## **APPROVAL OF TUESDAY'S MINUTES**

Synod approved the minutes for Tuesday.

Rev. Stephen Leonard and Rev. Robert Petterson presented a 10-minute National RPYF slide presentation and spoke of the summer youth camp in Colorado.

## **ELECTION TO SYNOD BOARD OF TRUSTEES**

The Nominating Committee presented the following nominees. No one was nominated from the floor.

*\*Richard Ellingsworth, INC*

*\*Vernon Pierce, INC ⅔*

*\*Charles Holliday, INC ⅔*

*\*Ernest Breen*

## **ELECTION TO LAMB FUND**

The Nominating Committee presented the following nominees and Calvin Frett was nominated from the floor.

*\*Harold Hight*

*\*George Bragdon, INC ⅔*

*\*Robert Gray, INC ⅔*

Calvin Frett

## **ELECTION TO BOARD OF PENSIONS**

The Nominating Committee presented the following nominees. Paul Taylor, Robert H. Eickelberg, Earl Witmer, and Clark Breeding were nominated from the floor.

*\*Robert Auffarth*

*\*Arthur Herries*

*\*Gordon Shaw, INC ⅔*

*\*William Mahlow Sr., INC ⅔*

Paul Taylor

*R. H. Eickelberg*

Earl Witmer

Clark Breeding

## MEMORIAL SERVICE

At 2:30 p.m., the Rev. Werner Mietling, chairman of the Memorials Committee, opened the memorial service and led in prayer. Two hymns were included in the service: "It Is Well With My Soul," a favorite of the late Rev. Richard W. Gray, and "None Other Lamb," a favorite of the late Rev. Max V. Belz.

Mr. Richard Tilton read Psalm 121. Rev. Richard Tyson presented the memorial for Rev. Richard W. Gray. Donald M. Long presented the memorial for for Elder Victor R. Long. Rev. Charles Ellis, of the Orthodox Presbyterian Church, presented the memorial for Rev. Edwards E. Elliott, of the Orthodox Presbyterian Church. Rev. Werner Mietling read the memorial for Rev. Max V. Belz. Dr. Franklin S. Dyrness led in closing prayer.

### MAX VICTOR BELZ

When the Lord took the Rev. Max Belz home to heaven on December 2, 1978, the Midwestern Presbytery of the Reformed Presbyterian Church, Evangelical Synod, lost one of its most colorful and most beloved members. He had been a member of this presbytery continuously since his entrance into the denomination in 1948 at the time when he led his congregation at Cono Center near Walker, Iowa, to throw off the shackles of the compromising fellowship of the Presbyterian Church in the USA.

Although his was a rural church, it was always under his leadership a veritable beehive of activity. Max Belz was one of the first pastors in the denomination to recognize the significant importance of the preservation of the faith and the nurture of the hearts and minds of children of the church in an age when the public school systems were becoming increasingly anti-Christian. With the support and encouragement of some of his faithful elders and friends he established Cono Christian School. The influence of this institution has been a blessing throughout the entire denomination. It has set an example of high quality Christian education which has been followed in a good many of our churches.

Max Belz was always deeply involved in the work of the church as a whole. He was a member of the founding board of Covenant College and Covenant Theological Seminary. He has also served on the board of Christian Training Inc. It was through his initiative that the *Bulletin News Supplement* was begun, and for years he was responsible not only for its editing but also its printing—and he rejoiced in serving the church he loved so well.

His last extended journey away from his home was to the Grand Rapids meeting of the synod last June. Of this visit his son, Joel, wrote, "I think he sensed a foretaste of his welcome to heaven itself as he was embraced by so many with whom he has worked in the last 30 years."

Surely the greatest witness to the life and testimony of Max Belz and his dear wife, Jean, is the family that he left behind when he was taken to glory. Every one of his eight children is an active, dedicated Christian reflecting the godliness that their father and mother exhibited day after day in their home. Max and Jean Belz instilled in their children an appreciation for the value of hard work, but they also surrounded them with parental love and tender care even as they taught them of the love of God.

Although he lived in a rural area there are some respects in which Max Belz was ahead of his time. His founding of the Cono Educational Network is an example of this. Everyone who has ever been closely associated with him is grateful to God for this gifted servant of the Lord whose zealous commitment to his Saviour was an inspiration that remains even though Max Belz himself is with the Lord he loved so fervently.

### ELDER VICTOR LONG

Our Sovereign God, according to the good pleasure of His will, called His servant Elder Victor R. Long to be with Him on July 28, 1978. He had been an active elder of First

Evangelical Presbyterian Church, Seattle, Wash., for the last 10 years. Vic was first called to serve the church as a deacon, but it was soon evident that God had blessed him with the gifts and the heart for both offices. During his ministry as an elder, he was discerning of both the spiritual and physical needs in people's lives and involved himself in serving them to the end that both were met. Though handicapped by blindness the last nine years and suffering from the debilitating effects of diabetes, his spirit was always that of encouragement and of rejoicing in all things. By God's grace he was to us an example of being content with the circumstances God had given him and us, and yet he continually and lovingly provoked us to an enlargement of our ministry as a church and as individuals. His was a working faith that not only saw the vision, but set himself to do the service necessary in attaining that vision. As chairman of the building committee of First Evangelical Presbyterian Church and as a member of the Church Extension Commission of the Presbytery of the Pacific Northwest, he not only had the vision of what should be done and could be done, but he spent many hours in service and prayer to see the vision accomplished.

Today both churches, First EPC and Liberty Bay Presbyterian Church, one older and one in infancy, are testimonies of God's grace evident in the faith and ministry of Elder Victor R. Long. Victor's ministry in these labors was always evident in both diaconal and elder responsibilities. He pursued people, he visited people, he prayed for people, he witnessed of his faith to people, he cared for them and their needs, and in the example of his Lord he loved people. Then he was also largely involved in the work of providing for buildings where corporate worship and fellowship and ministry could be centered.

In memory of the faithful leadership and ministry of Victor R. Long and his wife, Louise, who often at his side, participated in his ministry, the LBPC has named its fellowship hall the Victor and Louise Long Family Center. His wise counsel, spiritual leadership, example and friendship will be greatly missed by the pastors, elders, and members of our congregation. We grieve his absence, but not as those who have no hope. He is present with the Lord. There is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him for he longed for and loved the appearing of His Lord.

### **RICHARD W. GRAY**

Dr. Richard W. Gray was born in Brooklyn, N.Y., in 1911. After the age of 12 he lived in Philadelphia, Pa., until attending Wheaton College from 1930-1934. Following graduation from Wheaton, he received the M.Div. at Westminster Theological Seminary (1937). He was married in 1936 to Emily MacDonald, who shared his pastorates at Covenant Presbyterian Church (OPC), East Orange, N.J., 1936-46; Calvary Presbyterian Church (OPC), Bridgeton, N.J., 1946-50; Calvary Presbyterian Church (RPCES), Willow Grove, Pa., 1950-73; and Coventry Presbyterian Church (RPCES), Coventry, Conn., 1973-79. In addition to post-graduate study in theology and philosophy at Drew Seminary and marriage counseling at the University of Pennsylvania, he received an honorary doctorate from Wheaton College.

Apart from his pastoral duties in four churches, Dr. Gray participated in a wide variety of denominational and intellectual activities. At various times he:

- Edited a Christian magazine

- Taught courses at a seminary

- Was active in the establishment of four branch churches

- Started the Christian Counseling Center of Willow Grove

- Was active in the establishment of Christian schools

- Served on the Board of Directors of National Presbyterian

  - Missions; Quarryville Home; and Covenant College

- Served as a chief architect of the RP/EP union

- Moderator of the 148th Synod, 1970

- Frequent moderator of denominational committees, regional presbyteries, and synodical reports

- Founded the Christian Counseling Service in Coventry, Conn.

- Presided over the Evangelical Ministerial Association of greater Hartford.

The people who fell under Dick Gray's ministry were as diverse and varied as his multifaceted personality, yet all found common ground in his infectious enthusiasm for the Kingdom of God.

From a young counselee: "I thank God for the vast help that Dr. Gray has been in my life. I came to him in desperate anxiety. He allowed me to expose all that was ugly and frightful. He was both utterly trustworthy and wisely insightful. God used him to lead me into the health and maturity and objectivity about myself which now is a part of my abundant and joyfilled life."

From a ministerial colleague: "Although in God's providence Dick and I were working on the most recent church problem from different sides of it, I want you to know that that in no way diminished my admiration and esteem for him as one of the God-given leaders to the RP Church. . . . I particularly appreciated his openness to new ideas and his willingness to encourage the young ministers. At the same time, no one could question his concern for the welfare of the churches and his tireless energy on their behalf."

From a former elder and long-term friend: "[Dick] had a capacity for concentration and single-mindedness that was maddening, and a capacity for empathy that was healing. . . . He could have written books of great significance, if he had the patience. He was one of only several individuals it was my privilege to know who had the mind of an intellectual explorer, a discoverer of principles, relationships between what are too often labeled 'spiritual' and 'intellectual.' He thought and wanted others to think, and this caused him undeserved difficulties because thinking is painful. He shunned superficial statements that would have won him acceptance among those believers who limit orthodoxy to set phrases. He bore the risk of being considered not Biblical enough, in order to be truly Biblical. He held unswervingly that the Bible is true, but not the only truth, and he sought, I believe in the Biblical manner, Truth."

*"Then I realized that it is good and proper for a man to eat and drink, and to find satisfaction in his toilsome labor under the sun during the few days of life God has given him—for this is his lot. Moreover, when God gives any man wealth and possessions, and enables him to enjoy them, to accept his lot and be happy in his work—this is a gift of God. He seldom reflects on the days of his life, because God keeps him occupied with gladness of heart."* (Ecc. 5:18-20)

### EDWARDS E. ELLIOTT

Edwards E. Elliott, a life-long minister in the Orthodox Presbyterian Church, was among the victims of the American Airlines DC-10 crash in Chicago on May 25, 1979. He was returning home to Garden Grove, Calif., following his denomination's general assembly.

Ed was a graduate of Wheaton College in the class of '39 and of Westminster Theological Seminary in '42. He was a staunch adherent of the Reformed faith. His first name was that of one of his illustrious ancestors, Jonathan Edwards. He had looked forward to possible service with his wife as a short-term missionary in Egypt after retirement from the pastorate.

Of special interest to this synod is the fact that three of his daughters—Barbara, Beth and Nancy—are alumnae of Covenant College.

An acute student of the Scriptures, Ed's appraisal of the current theological scene would often be found in letters to the editor columns of many periodicals, general as well as religious.

We thank God for our brother's talents and his faithful ministry. Our deepest sympathy we extend to his family. He will be much missed in our movement.

We can only thank God that in this terrible crash we are able to find comfort in the assurance that our brother, Edwards E. Elliott, went so quickly to be with the Lord.

Vice Moderator Al Lutz assumed the chair.

## **BILLS AND OVERTURES COMMITTEE REPORT** **(continued)**

With respect to response to Overture D (continued), paragraph 4 was carried as reported earlier (see p. 152f).

### ***OVERTURE E—Erect Study Committee to Review FOG Re Ecclesiastical Steps to the Ministry***

The Philadelphia Presbytery, Reformed Presbyterian Church, Evangelical Synod, meeting at Oreland, Pa., on Saturday, February 17, 1979, respectfully overtures the 157th General Synod, meeting at Greenville, S.C., May 25-31, 1979, in the following manner:

That the Philadelphia Presbytery respectfully request the 157th General Synod to appoint a Study Committee for the purpose of reviewing and possibly suggesting amendments to that portion of our Form of Government dealing with the Ecclesiastical Steps to the Ministry (V:5) for the following reasons (see attached).

Respectfully submitted,  
Ernest Breen, Stated Clerk

### ***Addendum to Overture E—The Reasons for Our Request***

1. The steps are patterned after "The Form of Presbyterial Church Government" of 1645. At that time theological seminaries did not exist. Candidates were apprenticed to pastors in the presbytery for purposes of theological training, training in the original languages of the Bible, and in pastoral skills. Such an educational model no longer exists, and yet we continue to test candidates as if it did. The matter of being "taken under care" is a confusing and empty ceremony, often leading to false expectations.

2. Examinations required in Ch. V, 5, h and o cover largely subjects which the candidate has studied in seminary and on which he has already been examined. To duplicate these tests, given by accredited schools recognized by our churches, serves no useful purpose. When has a graduate of Covenant or Westminster Seminary been denied licensure or ordination on the basis of his presbytery examinations? The inordinate amount of time and personnel resources spent is not justified by the nebulous results.

3. The licensing of candidates prior to their last year of seminary training serves no purpose. The candidate is too involved in his education, and the concentration of candidates around seminaries too great, for the churches to make the necessary judgment of the candidate's gifts prior to the time of ordination. The mere passing of six calendar months is an empty gesture unless there is genuine trial within the churches.

4. The present emphasis of the Form of Government seems to encourage a neglect of two vital concerns. These are (a) does the candidate possess those qualifications for the office of elder described in 1 Timothy

3 and Titus 1 and (b) does the candidate know the subordinate standards of our church, and does he use them in his personal life and public ministry, and can he make a substantial subscription?

**RESPONSE:**

Though we acknowledge the importance of the issue of proper training and supervision of candidates for the ministry, and the legitimacy of the concern over our current practice in this area, nevertheless we do not find presbytery's reasons for requesting a study committee compelling.

1. The Academy of Geneva was established in 1559 for the purpose of providing theological education for the ministry of the Reformed churches of Europe, including the British Isles. Thus, the pattern of formal academic training in the theological disciplines requisite for an educated ministry, followed by presbytery examination and evaluation, was a pattern well established by the time of the Westminster Assembly, and continues to be the norm in the Reformed family of churches today.

2. The examination by presbytery serves several useful purposes. A seminary degree is the aggregate of individual courses in which the student is examined and evaluated by individual professors, normally teaching elders. Our constitution commits the responsibility of evaluation to a body of elders, both teaching and ruling, with whom the candidate will be working and who need to be themselves satisfied as to the candidate's qualifications. That such is not beside the point may be seen from the fact that graduates from fine Reformed seminaries, east and west of the Mississippi, have been required to repeat presbytery licensure and ordination examinations.

3. The Form of Government only specifies that a candidate shall have finished at least two years of his seminary course; it does not require, or even recommend, licensure at this point. Moreover, licensure is for a period of two years; the "competent trial" is for a period of time *not less than* six months. Should six months pass without adequate trial, the presbytery need not, indeed, should not, if there is no other basis on which to make a judgment, proceed to ordination. It is the presbytery's prerogative to judge of the fitness of a candidate, and of whether or not the churches have had sufficient opportunity to form a judgment concerning the talents of a particular candidate.

4. The qualifications for elders in 1 Timothy 3 and Titus 1 are both personal and intellectual. It is the responsibility of presbyteries under our Form of Government to assure themselves of the candidate's progress in the Christian life and his divine vocation to the ministry, as well as to how well he measures up to the intellectual requirements of Titus 1:9. Presbyteries, in evaluating the intellectual qualifications, as they normally do, should not neglect to evaluate the personal qualifications as well.

In light of the above considerations, *be it resolved*: that the overture to erect a study committee on ecclesiastical steps to the ministry be rejected.

**ACTION:**

The response was adopted by synod.

**RESPONSE** to the recommendation of Covenant Seminary (see p. 29, 33):

Whereas that portion of the Form of Government dealing with ecclesiastical steps to the ministry is adequate with respect to the requirement for supervised field experience; and

Whereas such experience is a significant factor in the total training for the Gospel ministry; therefore,

Be it resolved that presbyteries seek better ways of implementing this provision.

**ACTION:**

The response to the recommendation of Covenant Seminary was amended by adding to the third paragraph, "and report back to the next synod." The amended response was adopted.

**OVERTURE C—Provide Guidelines to Determine Valid Baptism**

"Whereas the Midwestern Presbytery in March of 1978 erected a study committee to deal with the question: What constitutes valid baptism? May baptism be administered to one already baptized? and, May baptism ever be administered a second time if the first was valid, but the subject knew not its significance? and,

"Whereas the study committee was evenly divided over whether a previous baptism with water in the name of the Triune God *must* or *may not* be deemed valid, and

"Whereas the Presbytery in January of 1979 urged presbyters to study an intermediate position in which a previous baptism with water in the name of the Triune God *may* be deemed valid, rather than *must* or *may not* be deemed valid, by the session of the local church, and

"Whereas the Presbytery in March of 1979 clarified its action by declaring that if a session deems a previous baptism to be valid, then baptism is not to be repeated (*Westminster Confession*, XXVIII,vii), and

"Whereas local churches use various criteria in deciding whether previous baptisms may have been valid,

"Therefore, the Midwestern Presbytery respectfully overtures the 157th General Synod to provide some guidelines or principles by which local sessions may decide whether previous baptisms with water in the name of the Triune God—for example, Roman Catholic infant baptisms—are to be deemed valid."

Submitted by order of Presbytery,

Of record March 9, 1979,

By Albert F. Moginot Jr., Stated Clerk

**RESPONSE:**

Be it resolved to erect a study committee to provide some guidelines or principles by which local sessions may decide whether previous baptisms with water in the name of the Triune God are to be deemed valid.

## **ACTION:**

The response was adopted.

## **SPECIAL COMMITTEE ON SHARING OF ECONOMIC RESOURCES**

Elder Rudolph Schmidt presented the following report:

In response to the overture from Delmarva Presbytery concerning our sharing with those in need, both as individuals and as churches, the Committee has sought to present in this report not only Biblical precepts which enjoin us to be a sharing people, but also to cite some of the problems which Christians who seek to be faithful to these directives face today in a modern and principally non-agrarian society.

Practical suggestions for individuals, churches and presbyteries are given, some of which are tried and true, while others may appear novel enough for critics to label as impractical. In no sense are the examples given for universal application.

Those who endure to the end of the report will read of the blessing which the Lord has for those of His own who are obedient to His command to share with those in need.

### **Biblical Precepts**

*And now brothers, we want you to know about the grace that God has given the Macedonian churches. Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own they urgently pleaded with us for the privilege of sharing in this service to the saints. And they did not do as we expected, but they gave themselves first to the Lord and then to us in keeping with God's will. So we urged Titus, since he had earlier made a beginning, to bring also to completion this act of grace on your part. But just as you excel in everything—in faith, in speech, in knowledge, in complete earnestness and in your love for us—see that you also excel in this grace of giving.*

*I am not commanding you, but I want to test the sincerity of your love by comparing it with the earnestness of others. For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich. And here is my advice about what is best for you in this matter: Last year you were the first not only to give but also to have the desire to do so. Now finish the work, so that your eager willingness to do it may be matched by your completion of it, according to your means. For if the willingness is there, the gift is acceptable according to what one has, not according to what he does not have.*

*Our desire is not that others might be relieved while you are pressed, but that there might be equality. At the present time your plenty will sup-*

***ply what they need, so that in turn their plenty will supply what you need. Then there will be equality, as it is written: "He that gathered much did not have too much, and he that gathered little did not have too little."***

***II Corinthians 8:1-15***

This passage from 2 Corinthians 8 abounds with principles in this matter of sharing. Giving can come from poverty, and it is not simply something the rich should do. Sharing is a command and a privilege, and true giving means first the giving of one's self to the Lord so that one may give according to His will. Growth in grace is not complete until one also excels in the joy of giving. Although Paul here did not command giving in a particular circumstance, he did not hesitate to compare the giving of some with others, or to include the ultimate comparison to the Lord Jesus Christ who "though he was rich, yet for (our) sakes he became poor."

Eagerness to give is to be matched by actual giving, and one's gift is acceptable according to what one has, not according to what one does not have. Responsibility for sharing, therefore, is upon all of us now, not at a future time when it may be more comfortable for us to share.

The Apostle Paul concludes with the most radical principle of all, calling for an equality, especially among churches. In the sharing of resources each church should provide for the necessities of other churches. When do we judge ourselves to have plenty? The only example in this passage is that of the Macedonian churches who gave "in their extreme poverty."

***He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need.***

***Ephesians 4:28***

The obvious application of this verse is to tell thieves to stop stealing. But the deeper principle is that when one has provided for his own family, he has the responsibility to start sharing with those in need who cannot work for their own keep.

The Christian ought to live in a simple way (Hebrews 13:5) relative to his means, and ought to be generous to all who come within his sphere with an explicit or implicit request (Matthew 5:42). We are not to understand, however, that this giving and loaning is an indiscriminate act, not conditioned by care for the good or harm it does to the person receiving.

Though there is a distinction between those in need within the church and those outside of the church, both are legitimate concerns for the Christian (Galatians 6:10). But the fact remains that there is warrant for a greater concern that the fellow believers be helped (1 John 3:17). The diaconate in the church has as its primary function not universal charity but charity within the confines of the church. The poor there will always be; nevertheless, we must always attempt to meet their needs insofar as we are able even as did the Lord and His apostles (Acts 3:6, Mark 8:2).

The Biblical principle seems to be the relief of the poor who come

within our influence rather than a guilt for all the poverty of all the world. This is illustrated in the miracles of healing and provision recorded in the New Testament. While the Lord might have solved poverty everywhere by a single miracle and healed all the sick everywhere, He rather did those acts of mercy upon people who came into His environment. However, the Scriptures direct us, as obedient children of God, to deal also with the underlying causes of poverty and oppression (Isaiah 58).

The Bible clearly allows Christian men and women to enjoy at least some of the privileges of wealth. 1 Timothy 6:17 informs those who are rich that they have two over-riding concerns. First, they are not to trust in the uncertainty of riches but in the living God. Secondly, they are to use their privileged position to be rich in good works. Herein is contained in generalization the Biblical position on wealth. Also implied in the verse is the truth that it is the will of God for those who have some of the good things riches can buy, to enjoy them richly.

The command to the rich young ruler (Mark 10:21) cannot be considered normative for all followers of the Lord. A great number of obedient Christians in the pages of the New Testament did not sell all they had. Rather the commandment to this individual must be explained in terms of his incurable idolatry which came between him and God. Idolatry must be seen as the heart of the problem when wealth and material possessions come between us and God and the life of faith.

Several other Scriptures concerning sharing are included below:

***Defend the cause of the weak and fatherless; maintain the rights of the poor and oppressed. Rescue the weak and needy; deliver them from the hand of the wicked.***

*Psalms 82:3,4*

***If a man shuts his ears to the cry of the poor, he too will cry out and not be answered.***

*Proverbs 21:13*

***Speak for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy.***

*Proverbs 31:8,9*

***"What should we do then?" the crowd asked. John answered, "The man with two tunics should share with him who has none, and the one who has food should do the same."***

*Luke 3:10,11*

***Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all***

*grace abound in every good work. As it is written: "He has scattered abroad his gifts to the poor; his righteousness endures forever." Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness. You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God. This service that you perform is not only supplying the needs of God's people but is also overflowing in many expressions of thanks to God. Because of the service by which you have proved yourselves, men will praise God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity in sharing with them and with everyone else. And in their prayers for you their hearts will go out to you, because of the surpassing grace God has given you. Thanks be to God for his indescribable gift!*

*2 Corinthians 9:6-15*

*In the name of the Lord Jesus Christ, we command you, brothers, to keep away from every brother who is idle and does not live according to the teaching you received from us. For you yourselves know how you ought to follow our example. We were not idle when we were with you, nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you. We did this, not because we do not have the right to such help, but in order to make ourselves a model for you to follow. For even when we were with you, we gave you this rule: "If a man will not work, he shall not eat." We hear that some among you are idle. They are not busy; they are busy-bodies. Such people we command and urge in the Lord Jesus Christ, to settle down and earn the bread they eat. And as for you, brothers, never tire of doing what is right. If anyone does not obey our instruction in this letter, take special note of him. Do not associate with him, in order that he may feel ashamed. Yet do not regard him as an enemy, but warn him as a brother."*

*2 Thessalonians 3:6-15*

*If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever.*

*1 Timothy 5:8*

*What good is it, my brother, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother and sister is without clothes and daily food. If one of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead.*

*James 2:14-17*

*This is how we know what love is: Jesus Christ laid down his life for*

***us. And we ought to lay down our lives for our brothers. If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth.***

***1 John 3:14-18***

### **Besetting Problems**

The root of the problems in the sharing of economic resources is no doubt a matter of the heart when, in the supplying of the needs of other Christians, we have not "wholeheartedly obeyed the form of teaching to which we were entrusted" (Romans 6:17). Complex circumstances often make it easier not to share, and by the very nature of the class structure of most of our churches, the poor can easily remain impersonal and distant. We are isolated from the poor, and so seldom do we find ourselves emotionally involved in their need.

It is difficult to lower our life-style, but somewhere we must find a place between being improvident and being busy building a kingdom for ourselves in this world. It is easy to think of other Christians with even more extravagant life-styles than our own as the ones upon whom the Lord has placed the command to share, but we need to remember that all that we have belongs to the Lord who commanded us,

***Do not worry, saying, "What shall we eat?" or "What shall we drink?" or "What shall we wear?" For the pagans run after all these things, and your heavenly Father knows that you need them.***

***Matthew 6:31,32***

In the face of the inherent limitations of government programs to help the poor, the burden is placed on the Church to be creative and imaginative. Boards of deacons must be concerned with the long-term economic development of poor families who come to their attention.

The magnitude of the task of dealing with poverty has caused many a Christian to retreat from the task altogether. We all too often conclude the situation to be hopeless and consequently find ourselves doing little more than giving quarterly donations to the deacons' fund.

### **Practical Suggestions**

The primitive church was so characterized by a *koinonia*\* or sharing that it could be stated that

***. . . No man said that any of the things which he possessed was his own.***

***Acts 4:32***

The expedient in Acts 2-5 when some of the early Christians sold all they had to give to those in need was probably due to the great expense resulting from having so many out-of-town converts in the Acts 2 evangelistic harvest. It was not communism, for it was neither permanent nor obligatory (Acts 5:4). The underlying attitude which made the temporary expediency possible, however, was that the Christians had a generous and non-possessive attitude toward property and believed in

*koinonia*.

In the spirit of *koinonia* there are many ways in which Christians may wisely share not only with the poor but also with other Christians who have less than they do. In the latter case, such *koinonia* should facilitate surplus and allow for increased giving.

Some practical suggestions follow:

1. Congregations should be exposed to literature on the subject of hunger and the poor.

2. Sermons on the Biblical principles of sharing should regularly be given from our pulpits.

3. Congregations should be urged to increase their giving for the relief of the poor both here at home and throughout the world. The Board of Home Ministries is engaged in such ministries and stands ready to hold seminars in our churches to make such needs known. Each church should re-examine its priorities in giving. How much is in the budget for the poor?

4. All of us should check our personal giving to see what share we have in obeying God's commands to give to the poor.

5. Members of congregations could together agree to freeze their current life-styles, in such a way making honest efforts to halt the seemingly upward mobility in standards of living so characteristic of so many Americans.

6. Christians might live in clustered geographical areas for the practical purpose of sharing maintenance and recreational equipment and child-care services. Comfortable life-styles could be maintained at lower cost.

7. Christians can consider having extended families; for example, a single person could be combined with another family unit.

8. Christian organizations and/or businessmen, and perhaps even diaconates, could consider the construction of buildings to provide low-cost housing for needy Christians, the poor and the aged. Such housing could be made available with part of the rent to be applied toward an option to buy, so that the privilege of owning one's own home could be possible for more people. Training sessions in home care and home repair should be part of such an enterprise.

9. Christian businessmen might consider investing in ventures for the purpose of helping the poor become independent of charity by providing honest work for them. Retired businessmen could offer their experience to help establish such opportunities.

10. Churches can establish food cooperatives and child-care cooperatives.

11. With some churches having no poor people while others have many poor, presbytery-wide diaconal banks can be established so that no church need be without funds to help in emergencies. All of the churches of the presbytery would make regular deposits into the fund and all of the churches could make withdrawals as emergencies demanded it.

12. Consideration can be given to opening a Christian vocational

school to train men and women in marketable skills.

13. Churches can consider entering group health insurance plans to help those who are high-risk to get insurance at reasonable rates. There should be a way that churches can meet the needs of their uninsured or uninsurable. Group plans with blood banks can also be organized by congregations.

14. We commend one church in our denomination for its program of listing on a bulletin board the resources its members would be glad to share with other members. Thus a good stewardship is made of possessions, enabling others to have more resources to share.

15. Each church could establish a food commissary to meet emergency needs of the poor in a community. One Sunday a month can be established as "Food Sunday" for members to bring staples to be stored at the church for such emergencies.

16. In congregations where there is a substantial number of poor people, the church could schedule more frequent common meals so that those well-to-do could provide better meals with those who can only bring food of less quality.

The committee recognizes that many of the above suggestions are already the practice of some of our churches and of some of the members of our churches.

#### **Blessed Promises**

Included here are just some of the statements from Scripture which speak to the blessing God has for those who are obedient to His commands to share:

*Blessed is he who has regard for the weak; the Lord delivers him in times of trouble. The Lord will protect him and preserve his life.*

*Psalm 41:1,2*

*Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter—when you see the naked, to clothe him, and not to turn away from your own flesh and blood? Then your light will break forth like the dawn, and your healing will quickly appear; then your righteousness will go before you, and the glory of the Lord will be your rear guard. Then you will call, and the Lord will answer; you will cry for help, and he will say: Here am I. If you do away with the yoke of oppression, with the pointing finger and malicious talk, and if you spend yourselves on behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday. The Lord will guide you always; he will satisfy your needs in a sun-scorched land and will strengthen your frame. Your people will rebuild the ancient ruins and will raise up the age-old foundations; you will be called Repairer of Broken Walls, Restorer of Streets with Dwellings."*

*Isaiah 58:6-12*

***Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.***

***Galatians 6:9,10***

***Then the King will say to those on his right, "Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me." Then the righteous will answer him, "Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?" The King will reply, "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me."***

***Matthew 25:34-40***

***Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.***

***James 1:27***

***If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth. This then is how we know that we belong to the truth, and how we set our hearts at rest in his presence.***

***1 John 3:17-19***

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**\*Koinonia**, an English spelling of a Greek word, denotes participation together, sharing, being a companion or a partner. It applies to our relationship to God and to our fellow Christians.

### **RECOMMENDATION:**

That this report be sent to diaconates, sessions, and presbyteries for study.

Respectfully submitted,  
Carl Darger  
A. Dan Orme  
A. Randy Nabors  
Earl Witmer  
Rudolph F. Schmidt, Chairman

### **ACTION:**

1. The recommendation was adopted.
  2. It was moved, seconded, and carried that the churches be requested to send to the Board of Home Ministries their present practices with regard to the sharing of economic resources, and that the Board of Home Ministries report to the next synod.
  3. It was moved, seconded, and carried that the Board of Home Ministries print this report in quantity, provided funds are available, or negotiate such publication through the Magazine Committee.
- The stated clerk moved an extension of the time to adjourn at 5 p.m. This was duly seconded and carried.

## **MAGAZINE COMMITTEE REPORT**

The report was presented by Rev. Thomas Troxell.

Fathers and brethren:

The Magazine Committee is pleased to report that the "exploration and development of a larger Presbyterian and Reformed publication" is proceeding at a satisfactory pace. We will present to the synod the fruit of our labor.

In the past, the Magazine Committee has been long on its promises and short on production. This year we are proud to report a reverse in that trend. The efforts toward a publishing arrangement with the *Presbyterian Journal*, first suggested in 1976, are under way. 1977 saw the Magazine Committee bring a realistic dollar figure as well as other needs to the synod. Last year we presented not only the comprehensive layout(s) of the new publication, but we also had an editor ready to come on board. All that was lacking was the money.

The *RP Reporter* will now be printed as a supplement to the *Presbyterian Journal* 11 times a year, provided the initial target of 3,000 subscriptions is met.

Subscription rates are as follows:

- a. Surcharge to present subscribers of \$1.50 for a total price of \$9.50 for 50 issues.
- b. Every Family Plan would be \$6.00 plus \$1.50, for a total of \$7.50 for 50 issues.
- c. Bulk copies to the churches at 25c each, minimum of 10 copies.

Subscriptions should be sent to the *Journal*, with a note that this is for the *RP Reporter*.

### **RECOMMENDATION:**

We recommend that synod budget \$1,800 for the continuing work of the Magazine Committee.

Respectfully submitted,  
Thomas E. Troxell, chairman

## **EVANGELISM COMMITTEE REPORT**

The report was presented by Dr. Thomas Cross. He introduced Rev. Ben Wilkinson, director of the Presbyterian Evangelistic Fellowship, who presented the program of the fellowship to the synod. Mr. Wilkinson was assisted by Rev. Reuben Wallace.

Fathers and brethren:

Your Evangelism Committee has had one meeting during the past year in addition to our meeting at synod. We have sought for some time a director of church growth and evangelism, but without success. We are at the present time making plans to promote evangelistic efforts by use of various programs throughout our denomination. The committee is arranging for a seminar for its members and for several others interested in evangelism through discipleship training at St. Louis, Mo., in September.

This past year we have produced one issue of *Seeds*, corresponded with churches interested in evangelistic programs, and promoted attendance at Evangelism Explosion seminars by several of our ministers and elders. We are in the process of preparing a bulletin insert which we propose to distribute through the *Bulletin News Supplement*, and we will make special mailings to any churches which do not receive the *Supplement* on a regular basis.

Action was taken to recommend a booklet on *Becoming a Disciple* by Paul Alexander. Copies may be obtained by writing to Rev. Paul Alexander at Huntsville, Ala.

Thomas G. Cross,  
Chairman

### **TREASURER'S REPORT—May 1978-April 1979**

Balance, May 1, 1978	\$2,161.26
Income, May 1978-April 1979	1,565.65
Disbursements	750.16
Seminar expense, advertising, \$60.61	
Transportation of committee members, \$555.00	
<i>Seeds</i> , \$134.55	
Balance, April 30, 1979	\$2,976.75

## **REPORT OF SPECIAL COMMITTEE ON HOMOSEXUALITY**

The Rev. Egon Middelmann summarized the report.

As you know, the 156th General Synod, in response to an overture from the Philadelphia Presbytery, had appointed a study committee on homosexuality (1978 Minutes, p. 201). The committee consisted of the following members: Dr. Robert Reymond, Dr. Jack Vanderslik, Dr. William Kirwan, Dr. Eugene Holemon and myself. Unfortunately, the committee will not be able to present its report at this general synod,

1979. We therefore request that synod allow us to continue the work until the general synod meeting at Seattle, Wash., 1980.

We did do a substantial piece of work both in soliciting comments and suggestions by additional members of various presbyteries, as well as written and verbal communications by the various members of the committee. Several members of the committee met from time to time to discuss the outline of the study. We also did much work on reading the ever-increasing literature on the subject matter. At this time I'm sorry that I did not narrow the focus early enough to present a report at this synod meeting.

The present members of the committee seem to be agreed to present a report emphasizing the pastoral cares for those in and outside of our congregation who struggle in the area of homosexuality. After reading much of the readily available literature on homosexuality, we felt that a pastoral emphasis might be of greatest help to us as elders and congregation. The report would consist of the following parts:

1) A summary of the Biblical teachings and their theological implications in the areas of creation, fall, sexuality and sanctification (Matt. 19:1ff; Gen. 1, 2 and 3; Rom. 1; 1 Cor. 6; *et al*).

2) Psychological considerations concerning possible reasons for homosexuality; information on counseling resources.

3) Pastoral counseling. This section is to give pastors guidelines concerning teaching and preaching on the subject matter and how to respond to the member of the congregation who decides to reveal his struggle in a counseling situation.

4) Political consideration. This section attempts to present guidelines on how to address the "civil rights" issues, as voted on in Dade County, St. Paul, Wichita, California, Seattle, etc.

5) Resources. This section will present a very selective list of books, articles, and ministries to homosexuals and their publications. In light of the pastoral emphasis of the report, we want to keep the bibliography to a minimum so as not to discourage the average reader.

I hope this basic outline will serve the general synod to allow us to conclude our study.

In Christ,  
Egon A. Middelman, Chairman  
Study Committee on Homosexuality

### **ACTION:**

The recommendation that synod allow the committee to continue its work until the general synod meeting at Seattle in 1980 was approved.

Synod recessed at 5:10 p.m. The Rev. Stephen Smallman led in prayer.

## **THURSDAY MEETING**

### **May 31, 1979**

The morning Bible study was again led by the Rev. David Calhoun, begun with the singing of "O, Zion Haste." After a season of prayer and brief recess, the moderator called the meeting to order at 9:00 a.m. The synod sang "Rejoice, Ye Pure in Heart," and Rev. Robert Hamilton led in prayer.

### **ELECTIONS**

Following the request of the Study Committee on Responsibility of Ruling Elders, synod enlarged the committee to include the Rev. Messrs. Kenneth Hash and Robert Milliken.

### **ELECTION TO FORM OF GOVERNMENT COMMITTEE**

The following were recommend by the nominating committee.

*Harold Mare (1982)*  
*Rudolph Schmidt (1981)*  
John Loeks  
*J. Barton Payne (1982)*  
Robert Reymond  
*Ben Short (1981)*  
*Ross Graham (1980)*  
William Doerfel  
William Henderson  
*Ronald Freiwald (1980)*  
Timothy Stigers  
David Hein

### **ELECTION TO PRESBYTERY RECORDS COMMITTEE**

A white ballot was cast to elect the six nominees.

*William Acker*  
*Steve Meyerhoff*  
*Legree Finch*  
*Jonas Shepherd*  
*Clarence Mays*  
*Paul Doepke*

### **ELECTION TO NOMINATING COMMITTEE**

A white ballot was cast to elect all five nominees.

*Richard Dark*  
*Harold Harris*  
*James Pickett*

*Robert S. Rayburn*  
*Tom Aiken*

## **ELECTION TO FRATERNAL RELATIONS COMMITTEE**

The following nominees were recommended by the Nominating Committee. Thomas Cross, Joel Belz, and Harold Burkhart were nominated from the floor. Three ballots had to be cast.

*Mark Pett*  
*Franklin Dyrness*  
*Laird Harris (1980)*  
*Paul Gilchrist*  
*Thomas Cross*  
*Joel Belz*  
*Harold Burkhart*

## **ELECTION TO MAGAZINE COMMITTEE**

The following nominees were recommended by the nominating committee. James Ruark and Jean Shaw were nominated from the floor.

*J. Render Caines*  
*William Shell*  
*James Ruark*  
*Jean Shaw*

## **APPROVAL OF WEDNESDAY'S MINUTES**

The minutes of Wednesday's meetings were approved as distributed.

## **JUDICIAL COMMISSION REPORT**

In the absence of the chairman and vice-chairman, Dr. David C. Jones presented the report:

Fathers and brethren:

The Judicial Commission has met several times this past year dealing with matters arising in the Northeast Presbytery.

We are happy to report that the *Robert B. Schettler* case against the Presbyterian Church of Manchester, Conn., has been resolved, complaints being withdrawn, and the process of reconciliation taking place. In this we all rejoice together.

However, your commission has been heavily involved in the case of the *Rev. Samuel R. Brown* and the Northeast Presbytery. This included at least two meetings, a three day meeting, December 14 to 16, 1978, in Manchester, Conn., and another day on February 19, 1979, in Ballston Spa, N.Y. At the December 16 meeting we rendered several decisions regarding the case. Of importance to the general synod is the following decision excerpted from the minutes:

## II. Constitutional Question.

Northeast Presbytery's question concerning the revoking of an ordained minister's license to preach and concerning the use of "administrative discipline" in such a case call for further study. We suggest that synod be requested by overture to institute an appropriate study of this matter.

In response to the question on which the presbytery seeks the advice of synod as to whether the recall of the license of a candidate before ordination whose "services do not appear to be edifying to the churches" applies also to a minister after ordination, the Judicial Commission expresses its opinions as follows:

Licensure under our Form of Government is for a specified period of time. The initial period to which licensure is limited is two years, after which, if the candidate is not ordained, the period may be extended for not more than one year at a time. It is our judgment that licensure does not continue indefinitely alongside ordination. Ordination is a distinct status which supercedes licensure. Thus, the peculiar provision of licensure does not apply to ordination.

On the matter of revocation of ministerial privileges, the Judicial Commission notes the following precedent cited by J. A. Hodge:

"'If the defection of any minister from the duties implied in his ordination vows is serious enough to disfranchise him, it is sufficiently serious to call for the orderly exercise of discipline.' This is the language of the O.S. Assembly of 1859; it expressed the decision of the Assemblies of 1802, 1816 and 1835." [What is Presbyterian Law, 5th ed., p. 183, and in 1882 ed., p. 177.]

The orderly exercise of discipline in this sort of case, we understand to be not administrative but judicial. The FOG makes no provision for an "administrative discipline" by which a minister might be effectively kept from the exercise of his office. The section dealing with the status of the ministry (V, 6) does not contain any such provision. To proceed without clear warrant in this area seems liable to violate ministerial rights without opportunity of appeal."

The final disposition of the Samuel R. Brown case took place in the February 19 meeting of Northeast Presbytery and the Judicial Commission. After all parties agreed to drop charges and complaints in the case, Northeast Presbytery erased the name of the Rev. Samuel R. Brown from its rolls at his request "declaring himself independent" (FOG, V, 6, d).

In connection with this case, the Judicial Commission would urge synod to consider adoption of the new Orthodox Presbyterian Church FOG, chapter XXVI, particularly section 3, which reads as follows:

### DIVESTING FROM OFFICE

1. An officer may be divested of his office, or deposed, by judicial discipline for an offense in doctrine or life. Such divestiture, or deposition, shall be in accordance with the provisions of the Book of Discipline.

2. An officer may also be divested of his office without censure, for reasons other than delinquency in faith or life.

3. a. A presbytery shall consider divesting a minister of his office without censure if:

(1) he fails to seek a ministerial charge actively unless temporarily for reasons of health; or

(2) it appears to the presbytery, over a period of time normally not to exceed two years, that he is not called to ministerial service because he does not possess the gifts requisite for the gospel ministry; or

(3) he fails to perform adequately the work of the ministry through lack of the requisite gifts; or

(4) permanent physical or mental disability prevents him from exercising the office.

b. If a presbytery contemplates divesting a minister without censure the minister in question shall be duly informed and given the opportunity at a meeting of the presbytery to defend his continuance in office or to demit the ministry.

c. A motion to divest shall require a two-thirds majority of those voting.

4. a. A ruling elder or deacon may be divested of his office if his services do not appear to be edifying to the congregation. In such a case the following procedure shall be followed:

(1) The process of divestiture may be originated by the session or by a petition to the session signed by one-fourth of the communicant members in good and regular standing. The officer in question shall be given the opportunity at a meeting of the session to defend his continuance in office or to demit the office.

(2) If the question is to be presented to the congregation it shall be at a regularly called meeting. The call for the meeting shall stipulate that this matter is to be considered at the meeting, and the officer shall be notified at the same time.

(3) The congregation, by a two-thirds majority of those voting, may request the presbytery for permission to remove him from office.

(4) If the presbytery gives its permission the session shall divest him of his office.

b. A ruling elder or deacon who resigns from or refuses to serve in the office shall be counselled by the session concerning his decision. If, after such counseling, he persists in his decision, he shall be recognized as having thereby divested himself of his office, and the session shall record the fact in its minutes.

5. A man who has been divested of office and who is subsequently elected to that office shall be viewed as receiving initial election to that office.

6. Nothing in this chapter shall be held to imply that, when a deacon, ruling elder, or minister retires, or is retired, because of advanced age or disability, from his official position, he shall be divested of his office and thus prevented from performing, on occasion, the functions of that office.

Finally, we are happy to report there are no cases pending before this court.

### ***RECOMMENDATION:***

That synod through its Form of Government Committee consider changing our FOG by adding a section similar to that found in chapter XXVI of the new OPC FOG.

Respectfully Submitted

Paul H. Alexander

William S. Barker

Paul R. Gilchrist, secretary

David C. Jones

Lynden H. Stewart

John Van Voorhis, chairman

Wilber B. Wallis

### ***ACTION:***

Moved and seconded to amend the recommendation of the commission by adding:

3. a) a presbytery shall consider preventing a minister from exercising his office for a period not to exceed two years if his services do not appear edifying to the church.

b) if a presbytery contemplates preventing a minister from exercising his office the minister in question shall be duly informed and given every opportunity at a meeting of presbytery to defend his continuance in office.

c) a motion to prevent the exercise of office shall require two-thirds majority of those voting.

On motion synod referred the motion and its amendment to FOG Committee.

## ***TREASURER'S REPORT***

Dr. Charles Donaldson presented the treasurer's report.

Fathers and brethren:

There are a number of good things to report concerning synod's finances. First of all receipts were up 14% over the previous year, led by a 22% increase in support from churches. Part of the increase in church support was due to the fact that 13 churches and missions contributed who have not given before. Among first time contributors were two missions first organized in 1978: Truro, Nova Scotia and Cape Coral, Fla. Letters were sent out to all churches in the latter part of February urging them to consider increasing their support, and we have already begun to see results from this mailing. Receipts during the last two months of the fiscal year (February and March) were 47% above those of the same period a year ago. During the year a total of 101 churches and missions contributed toward the support of synod. At the same time there are 27 churches and missions which have contributed at some time in the past but did not do so this year, and there are 61 which have never contributed.

In last year's report to synod it was said that we (the treasurer and the administrative committee) would like to be able to do more to help cover committee expenses and commissioner's travel to synod. Disbursements in both these categories were up this last fiscal year: 57% for committee expenses and 36% for commissioners' travel.

While the Lord has blessed in these ways, for which we are grateful, he has also brought some challenges (which are also blessings). Total disbursements increased by 36%. In addition to the increases mentioned above, there was a 64% increase in expenses related to the stated clerk. As a result, disbursements exceeded receipts by more than \$3,800.00. Once again, as was the case three years ago, synod's treasury is technical-

ly bankrupt: liabilities exceed assets by more than \$2,500.00. It was necessary during the year to take out a loan, which was very graciously granted by the trustees of the Quarryville Presbyterian Home.

I believe the following steps need to be taken if this situation is to improve.

1. A continuing effort to encourage churches to contribute at the rate of \$1.50 per member per year. Perhaps presbytery moderators and clerks could help in this effort.

2. Adoption of a guideline of \$25.00 for contributions from teaching elders not pastoring churches.

3. Placing limits on increases in the budget. I would recommend a 5% overall limit, with a 10% limit for any single category.

Respectfully submitted,  
Charles W. Donaldson  
Treasurer of Synod

*STATEMENT OF FINANCIAL CONDITION*  
*REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD*

	<i>March 31, 1979</i>	<i>March 31, 1978</i>
<b>ASSETS</b>		
Current assets		
Cash	\$1,951.94	\$4,117.77
Inventory of forms and minutes	932.00	976.00
Accounts receivable	44.50	-0-
	<u>\$2,928.41</u>	<u>\$5,093.77</u>
Fixed assets		
Office equipment	\$1,120.55	\$940.60
Less accumulated depreciation	700.00	700.00
	<u>\$420.55</u>	<u>\$240.60</u>
<b>TOTAL ASSETS</b>	<b>\$3,348.96</b>	<b>\$5,334.37</b>
<b>LIABILITIES AND FUND BALANCES</b>		
Current liabilities		
Owed to synod trustees	\$1,500.00	\$1,500.00
Owed to Quarryville Home	\$1,000.00	-0-
Deferred credit	\$2,215.75	-0-
	<u>\$4,715.75</u>	<u>\$1,500.00</u>
Fund balances		
General	(\$2,575.22)	\$1,257.14
Ministerial relief	1,208.43	2,577.23
	<u>(\$1,366.79)</u>	<u>\$3,834.37</u>
<b>TOTAL LIABILITIES AND FUND BALANCES</b>	<b>\$3,348.96</b>	<b>\$5,334.37</b>

**STATEMENT OF RECEIPTS, DISBURSEMENTS, AND FUND BALANCES**  
**GENERAL FUND**  
**REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD**  
**For the Year Ended March 31, 1979**

<b>RECEIPTS</b>		
Synod income		
Registrations	\$2,030.00	
Offerings	888.28	
Seminar registrations	105.00	\$3,023.28

Support		
Churches	\$15,774.63	
Agencies	810.00	
Individuals	<u>1,052.72</u>	<u>17,637.35</u>
Sale of forms and minutes		297.36
Miscellaneous		<u>916.00.11</u>
TOTAL RECEIPTS		<u>\$21,874.10</u>
DISBURSEMENTS		
Synod expenses		
Arrangements	\$1,702.54	
Clerical help	303.00	
Assistant clerk	200.00	
Commissioners' travel	<u>3,027.03</u>	<u>\$5,232.57</u>
Stated clerk		
Salary	\$3,600.00	
Office rental	1,400.00	
Office expenses	1,699.44	
Clerical help	858.00	
Travel	<u>1,003.15</u>	<u>8,560.59</u>
Committees		
Fraternal relations	\$909.42	
Magazine	503.00	
Judicial commission	1,475.00	
Chaplains	624.72	
Utilization of Retired Laymen	414.40	
Ruling elders	11.80	
Apostasy	<u>222.80</u>	<u>4,160.14</u>
Miscellaneous administrative expenses		
Administrative committee travel	\$847.10	
Treasurer's honorarium	250.00	
Treasurer's expenses	198.34	
Archivist's expenses	<u>25.00</u>	<u>1,320.44</u>
Printing and mailing minutes	4,651.45	
Printing directories	1,144.03	
Supplies expense	202.80	
Miscellaneous	<u>434.44</u>	
TOTAL DISBURSEMENTS	<u>\$25,706.46</u>	
EXCESS (DEFICIT) OF RECEIPTS OVER DISBURSEMENTS		<u>(\$3,832.36)</u>
FUND BALANCE—April 1, 1978		1,257.14
FUND BALANCE—March 31, 1979		<u>(\$2,575.22)</u>

### **ACTION:**

1) Moved and seconded that the treasurer and stated clerk be authorized to borrow money for synod, the amount not to exceed \$3,000.00. Carried.

## **SYNOD BUDGET**

### **PROPOSED BUDGET FOR FISCAL YEAR 1980**

#### **REVENUE**

Synod registration	\$2,500
Synod offerings	900

Seminar registration	-0-
Church support	28,855
Agency support	660
Individual support	3,940
Sale of forms and minutes	350
Miscellaneous (directories)	800
<b>TOTALS</b>	<b>\$38,005</b>
<b>EXPENDITURES—SYNOD EXPENSES</b>	
Synod arrangements	1,200
Synod clerical help	350
Assistant clerk	225
Fraternal delegates	300
Commissioners' travel	4,000
<b>TOTALS</b>	<b>\$6,075</b>
<b>OFFICE OF STATED CLERK</b>	
Stated clerk salary	5,875
Office rental	2,000
Office expense	1,400
Clerical help	900
Travel	1,000
<b>T O T A L S</b>	<b>11,175</b>
<b>COMMITTEES</b>	
Fraternal relations	2,500
Chaplains	1,950
Magazine	1,800
Study committees	1,000
Miscellaneous committees	400
Administrative	1,200
<b>T O T A L S</b>	<b>\$ 8,850</b>
<b>MISCELLANEOUS</b>	
Treasurer's honorarium	270
Treasurer's expenses	225
Archivist's expenses	25
Minutes and directory	5,900
Day of Prayer guides	700
NAPARC assessment	50
Debt retirement and miscellaneous	4,000
Supplies expense	-0-
<b>TOTALS</b>	<b>\$11,170</b>
<b>TOTAL EXPENDITURES</b>	<b>\$37,250</b>
<b>EXCESS OF RECEIPTS OVER DISBURSEMENTS</b>	<b>\$735</b>

The above budget includes the following amendments made by synod during the course of synod: Add to commissioners' travel, \$2,000; add to fraternal relations, \$500; add \$1,200 to chaplains; add \$800 to magazine

It was then moved and seconded to suspend SR to allow for the following motion:

Moved and seconded that synod continue to operate under the budget adopted at the 156th General Synod until the Administrative Committee can meet and draw up a new budget; that total expenditures in such a budget not be allowed to exceed \$28,000; and that any salary figure in such a budget be retroactive to the beginning of the fiscal year (April 1, 1979). Carried.

The negative vote of Donald J. MacNair was recorded.

## **ATTENDANCE AND EXPENSE COMMITTEE REPORT**

Dr. Charles Donaldson presented the report on behalf of the committee.

The committee would like to draw the attention of commissioners of synod to FOG IV, 1, f, p. 23 where it states, "At the next stated meeting of the synod following such announcement (i.e. that there are 300 ministers in the denomination), and thereafter, the commissioners to the synod be only 90 percent of the ministers of the several presbyteries or the next whole number below 90 percent, with an equal number of elders from each presbytery, such ministers and elders being elected as commissioners to the synod by their several presbyteries." Further down in FOG IV, 1, j, p. 23 it states, "Subsequent to such announcement and action as contemplated in e and f above, the presbyteries shall elect commissioners for each stated and *pro re nata* meeting of the synod."

Many presbyteries operate rather loosely when it comes to certifying commissioners to synod. Often the clerk of presbytery over his own signature will certify commissioners without any formal action by the whole presbytery. Such practice, we believe, is not in keeping with FOG.

The committee prepared a statistical summary of commissioners attending the 157th General Synod which will be included in the minutes. 68.9% of the certified commissioners were in attendance. In attendance were Peter Doyle, Sang Mook Kim, Robert Warren, and John MacGregor, but not certified.

### **RECOMMENDATIONS:**

The following recommendations were passed by the committee and are being brought to synod for action:

1. The committee recommends that synod authorize the chairman of the Attendance and Expense Committee of the 157th Synod to write all presbytery clerks regarding shortcomings in the practice of certifying commissioners, and that synod ask its stated clerk to propose a chapter on certification of commissioners to be included in the Standing Rules.

2. Excused absence is recommended for the following commissioners:

CA Carl Bradley, Jack Buckley

DMV Willard O. Armes, Arthur Herries, Mark Pett, J. Alan Crumbaker

FL Wyatt Folds

IL Barry McWilliams

MW Robert Smallman

NJ Roy Wescher

PH Ernest Breen, William Jones, Glen Slotter

PI William Brooks, Richard Raines, Richard Rowe, Arthur Shaffer

RM Arthur Scott  
SE James Phillips

There were no requests from certified commissioners for permission to arrive late.

3. Permission for early departure is recommended for the following commissioners:

DMV Gustav Blomquist, L.K. Hash, Hermann Mischeke  
MW Richard Tevebaugh, Wilber Wallis  
NJ John Palmer, Philip Edelmayer  
NE Richard Tyson  
PNW William Mahlow Jr.  
PH Franklin S. Dyrness, Archie Shelor  
RM James Wiest  
SE W. R. Case  
SO Paul Alexander

The committee discussed at some length the matter of guidelines for granting requests for reimbursement for travel expenses. The present sections of the Standing Rules (XVII sections 6 & 7) do not seem adequate and/or practical as guidelines. It was felt the Standing Rules would be more useful if section 6 would specify eligibility requirements and section 7 would give reimbursement guidelines. Eligibility requirements might include matters such as attendance at synod, minimum miles traveled (perhaps 200) and minimum church membership if a pastor or elder (perhaps 50). Reimbursement guidelines would cover the factors to be included in a pay formula (available cash, total dollar amount of requests, range of requests), priorities (such as to those who contribute to synod's administrative fund and submit their statistical reports), and a policy regarding paying an amount equivalent to the least expensive mode of travel. Perhaps in the future the Standing Rules may be amended to make them more useful for this committee's work.

Twenty requests were received for reimbursement. The committee examined each one and determined that 18 of these requests would be granted subject to the motion passed earlier at Synod (authorizing the treasurer to disburse funds as available up to December 1). The treasurer will disburse funds in proportion to the size of each request.

The committee recommends that requests from the following be granted subject to the above-mentioned provisions:

CA Laurence Withington  
EC Robert Hamilton  
FL Patrick Cook, Rupert Ebanks  
GP Edward Huntington  
IL Wyatt George  
MW Cal Boroughs, James Kern, Philip Lancaster, Egon Middelmann,  
Terry Nixon  
PNW Stephen Leonard, William Mahlow Jr.

RM Robert Scott, Ronald Shaw, William Shell, Thomas Troxell, Peter Vaughn

**ACTION:**

Recommendation 1 carried.

Recommendation 2 on excused absences carried.

Recommendation 3 on early departures carried.

Recommendation 4 on reimbursements for travel expenses carried.

It was moved and seconded and carried that synod limit payments to any commissioners to round trip coach air fare.

The committee reported 159 teaching elders are present at synod and 54 ruling elders.

**RESOLUTIONS COMMITTEE REPORT**

The chairman, the Rev. Robert Hastings, presented the following resolutions for action:

The commissioners of the 157th General Synod of the RPCES are thankful to God for the privilege of meeting together at North Greenville College, Tigerville, S.C., May 25-31, 1979. We continue to rejoice in the blessings of the Lord on the synod, its boards and agencies, its presbyteries, its churches, and its constituency.

1. We want to express our thanks for the use of the facilities and services provided by North Greenville College; for the pleasant and peaceful atmosphere on the campus; for the generous and tasty meals served us by the cafeteria staff under the able direction of Mrs. Geneva Harbert, food service director; and for the cooperation and gracious help given by the security guards, Messrs. Cox and Tucker; all of which contributed to our effective and productive synod.

2. We thank our Lord for the Mitchell Road Presbyterian Church, its pastors, Dr. Thomas G. Cross and Dr. John W. Buswell, the session, and the members for their gracious hospitality in serving as the host church for synod. We especially appreciated the opening service of synod and the celebration of the Lord's Supper together, the Sunday services, the organ concert by David Kirk, the meals in the homes and at church, the tremendous efforts of Miss Donna Benson in administrating and secretarial work, the airport transportation coordination by Mr. Robert Caldwell, youth pastor, and the generous congregational hospitality shown the commissioners. We thank and praise the Lord for you and your unstinting service for Him.

3. Whereas a special committee from the Shannon Forest Presbyterian Church and other RPCES churches in the area gave of its time and energy to place before those commissioners who were able to attend an excellent pre-synod conference on Christian education; and

Whereas this conference encouraged the commissioners to consider various Biblical and practical aspects of starting and continuing quality Christian schools; be it therefore

Resolved that we express thanksgiving and praise to God for the Shannon Forest Presbyterian Church, its pastors, the Rev. Clarence A. Lutz and the Rev. Stephen Bostrom, and this special committee for all their efforts on behalf of this conference. We also want to thank the members of the church for their hospitality at the Sunday services and meals shared with the commissioners.

4. We express our appreciation to Dr. Paul R. Gilchrist, our stated clerk, for his diligent labors in preparing for synod under the difficult circumstances of being away from his home while at Covenant Theological Seminary, for his thorough work throughout the sederunts, and for the many hours of labor yet to be done on the minutes. We are thankful to Mr. Rudolph F. Schmidt for his work as assistant clerk and particularly to Mrs. Paul R.

Gilchrist for her preparatory work while her husband was in St. Louis and for her many long hours laboring at synod in registration, taking care of the needs of the commissioners, secretarial work, typing and reproducing reports, and multitudinous other unnoted hard work; we also thank Mrs. Joanne Harris, Miss Amy Harris, Mrs. William D. McColley, the Rev. William R. Wolfgang, and the Rev. James A. Smith for their great help "behind the scenes." We certainly appreciate their diligence, efficiency, and cheerfulness in this work for the Lord. We thank Dr. P. Robert Palmer for moving us along as our moderator, and the Rev. Clarence A. Lutz for his service as vice-moderator.

5. Whereas word of the death of our brother the Rev. Edwards E. Elliott of the First Orthodox Presbyterian Church, Garden Grove, Calif., in the tragic air crash in Chicago on May 25, 1979, reached synod during its first business session; and

Whereas business was stopped immediately and supplication for God's merciful comfort to the family and praise for His perfect will was offered; and

Whereas many in the RPCES knew Ed as a gracious friend and steadfast worker in the kingdom of God; be it therefore

Resolved that we extend our Christian love and heartfelt concern and sympathy to Mrs. Doris Elliott, her children, and the Elliott family. This expression is epitomized in the following Scriptures: "Do not let your hearts be troubled. Trust in God; trust also in me. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. You know the way to the place where I am going" (John 14:1-4) and "Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him. According to the Lord's own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep. For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. Therefore encourage each other with these words" (1 Thess. 4:13-18).

### ***ACTION:***

Synod adopted all five resolutions.

Three additional resolutions were presented and adopted:

That we express our thanks to the members of the Augusta Street Presbyterian Church and its pastor, Rev. Ronald Case, for their gracious hospitality and help with the synodical tours.

That we, the commissioners of the 157th General Synod of the RPCES, take to heart the things which we have passed and faithfully convey the work and reports of this general synod to the members of the RPCES.

*Resolution* moved, seconded and carried, that the 157th General Synod through its stated clerk express its thanks and appreciation to Dr. Franklin S. Dyrness and Quarryville Presbyterian Home for its continued support to our synod through such things as our annual directory, services rendered to our hospitalization plan, loans to churches and institutions, and excellent care given to its guests, many of whom are members of the RPCES.

## ***PRESBYTERY RECORDS COMMITTEE REPORT***

The Rev. James A. Smith gave the following report on behalf of the committee:

### ***RECOMMENDATIONS:***

1. That the records of the following presbyteries be approved without exception: California, Great Plains, Illiana, New Jersey, Northeast,

Philadelphia, and Pittsburgh.

2. That the records of the following presbyteries be approved with exceptions noted: Delmarva, Florida, Michigan-Northern Indiana, Midwestern, Pacific-Northwest, Rocky Mountain, Southeast and Southwest.

DELMARVA—Question propriety of a “corrected” call—What was the correction? When was it made? p. 162.

FLORIDA—No record of acceptance of the committee’s examination or doctrinal examination by presbytery as required in the FOG. V, 6, g. p. 212.

MICHIGAN-NORTHERN INDIANA—Pages are not properly numbered. They are not numbered at all or improperly.

MIDWESTERN—p. 235, 239—No record of letters from sessions for receiving men under care; p. 240—Areas covered in ordination examination not recorded; p. 241—No mention of examination in languages or waiver of examination by presentation of transcript; p. 248—Exam by commission in violation of FOG V,5,h.

PACIFIC NORTHWEST—p. 70—Albert Gordon is reputed as having been taken “under care” but no letter is mentioned from a session, Ref. FOG V, 5, a; p. 69—Areas of licensure examination not described in Minutes, Ref. FOG V, 5, h.

ROCKY MOUNTAIN—p. 84—Candidate was licensed without being examined in church history as required in FOG V:5, h, p. 34.

SOUTHEAST—No ruling elders listed as present in meeting of 10/26/78. Therefore, no quorum was present and meeting is illegal, p. 273.

SOUTHWEST—1. A candidate was licensed contingent upon the reception of his written statement of faith, contrary to FOG V, 5, h, p. 34; 2. A candidate was licensed without examination in Hebrew or presentation of transcripts that creditable academic work had been completed—this contrary to FOG V, 5, h, p. 34; 3. A candidate was approved for ordination without the recording of a motion that the academic degree requirements be waived, contrary to FOG V, 5, m, p. 36.

3. That we commend the Presbytery of Eastern Canada for their diligent effort in presenting their minutes, but that they be returned to presbytery to be placed in permanent form and resubmitted to the 158th General Synod.

4. That the minutes of Southern Presbytery be returned to the presbytery to be brought into proper form in accordance with Standing Rules, chapter XVIII.

5. That the responses in defense of their actions, of the Florida, Northeast, and Southwest Presbyteries to the exceptions taken by the 156th

Synod to their minutes be found acceptable.

6. That the responses of the Southern Presbytery to the exceptions taken to their minutes by the 156th Synod be found unacceptable.

7. That the Standing Rules XIV:3, j be amended by adding after the first full sentence the words, "The Nominating Committee shall show preference in nominating to service on the Presbytery Records Committee those stated clerks who have not previously served."

8. That the Standing Rules be amended by the following addition to be numbered XVIII 1) t): "No minutes shall be engrossed into the permanent record book until they have been corrected and approved by presbytery."

9. Whereas the Committee on Presbytery Records involves the services of about 15 commissioners and these services require these commissioners to devote several hours of time, many of which must be the same as plenary sessions of synod, and that these committee members are unable to participate in the other business of the Synod:

Be it resolved that (1) the stated clerk of general synod be authorized to require presbytery minutes to be examined to be submitted to the Committee on Presbytery Records (in a method most feasible) four weeks prior to the opening of general synod (2) that the Committee on Presbytery Records examine the minutes and prepare their report prior to the opening of synod and (3) the number of members of this committee be increased to 18.

And be it further resolved that the Standing Rules be amended to read as follows:

S.R. XVIII, 2, b—Copies of approved permanent presbytery minutes to be examined shall be submitted to the Committee on Presbytery Records (in a method most feasible) four weeks prior to the opening of general synod and that the minutes be examined prior to the opening of synod. Each set of minutes shall be examined by at least two members of the committee.

S.R. XIV, 3, j—change 15 to 18.

## **ACTION**

Recommendations 1 through 8 were adopted. Resolution 9 was also adopted. It was then moved and carried that the S.R. be suspended so that the amendments can be implemented this year.

## **WOMEN'S SYNODICAL REPORT**

Mrs. Charles B. Holliday presented the following report:

The 30th Women's Synodical of RPCES was held Saturday, May 26, 1979, at the Mitchell Road Presbyterian Church in Greenville, S.C.

There were 120 ladies present representing 14 presbyteries. The theme of the day was "Eyewitnesses and Servants of the Word" from Luke 1:2, NIV.

Mrs. Robert Rayburn led the devotional, "Obeying the Master's Command." Following the regular business meeting, Mrs. Gordon Taylor

and Miss Lois Semenye shared their experiences as "servants of the word."

Following the luncheon "Eyewitnesses" brought us reports of their travels to WPM mission fields: Mrs. Marion Barnes, Mrs. Robert Rayburn, and Miss Katharine Richards. Special music of the day was provided by the host church.

Elected officers for the term 1979-1981 are: President, Mrs. Charles Holliday; Corresponding Secretary, Mrs. William Doerfel; Treasurer, Mrs. William Hogan; and Missions Chairman, Mrs. Harold Jones.

Monday through Thursday morning from 9-10 a.m., devotions were held on the college campus. Speakers were Mrs. James Orders, Mrs. Cliff Wallace, Miss Katherine Richards, and Mrs. Charles Holliday. Babysitting was provided and a good attendance was evidenced throughout the week.

One of the goals set for next year was to have a better informed denomination of the Women's Synodical functions; another to encourage establishing more presbyterials. This is to be done through various forms of media, but especially through the "Informer." Mrs. William Doerfel will continue as editor of the "Informer." We would encourage all to send material directly to her.

We also encourage all ladies of the RPCES to have a renewed vision of our work at home and abroad that many more may come to know the saving power through our Lord Jesus Christ.

Respectfully submitted,  
Katherine A. Holliday, President  
(Mrs. Charles B.)

## **ELECTION TO EVANGELISM COMMITTEE**

The following slate of nominees was presented by the nominating committee with James Singleton nominated from the floor.

*Robert Petterson, INC*  
*Robert Reymond, INC*  
*Kyle Thurman, INC*  
Robert Scott  
*William Shell*  
*James Wiest (1981)*  
James Singleton

Dr. James Pond was seated as a visiting brother.

## **ELECTION TO CHAPLAINS COMMITTEE**

The nominating committee presented the following ballot with Stephen Leonard nominated from the floor:

*Laurence Withington*  
*Robert Needham*  
Richard Beesley  
*Stephen Leonard*

## **ELECTION TO JUDICIAL COMMISSION**

The nominating committee presented the following ballot with Allan Baldwin being nominated from the floor:

*Wilber Wallis*  
*William Barker*  
*William Leonard, alt.*  
*Richard Chewning, alt.*  
Allan Baldwin

Moved and seconded that the nominating committee be commended for an excellent job. Carried.

## **APPROVAL OF THE MINUTES**

The minutes of Thursday's meetings were read by the clerks and approved.

## **FINAL ROLL CALL**

At 9:00 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 XXX.

## **ADJOURNMENT**

On motion, synod adjourned. The moderator, the Rev. Dr. P. Robert Palmer, 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 Seattle, Wash., on the 4th day of July, A.D. 1980."*

The commissioners then joined in singing Psalm 133. Rev. Samuel Ward led in the closing prayer. Dr. Palmer pronounced the benediction at 12:30 p.m.

Paul R. Gilchrist  
Stated Clerk

# **STATISTICS FOR THE YEAR 1978**

## **REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD**

*An asterisk (\*) indicates that because no current report was received, a previous year's statistics were used.*

*An (M) following the name of a church indicates a mission church.*

# MEMBERSHIP

## CALIFORNIA

	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
Calabasas Presbyterian Calabasas, CA	85	40	42	4	2		1		5	11	4	20	1		8	9	103	48	45	66	145	
Immanuel RP Canoga Park, CA	12	7	8	1	2		2						2		2	4	25	11	10	13		
Covenant Evangelical Chatsworth, CA	77	33	32	4	7								4		13	17	110	60	35	80	60	
Korean Central (1975) San Francisco, CA	25	20	15	3	8		2	2									35		15	12		
Westminster Chapel (Mission) San Jose, CA	10	7	7														25	20	15	25		
Valley Presbyterian Sepulveda, CA	506	257	218	8	12		13	13	16	19	11	46	7	2	1	10	300	181	117	220	150	
Covenant Presbyterian Valencia, CA	30	14	16	2	1				2	6	1						45		12	40		
First Reformed Yucaipa, CA	19	4	15	1		2	1				1	1					24	12	2	17		
<b>TOTAL</b>	<b>764</b>	<b>382</b>	<b>353</b>	<b>23</b>	<b>32</b>	<b>2</b>	<b>15</b>	<b>19</b>	<b>23</b>	<b>36</b>	<b>17</b>	<b>67</b>	<b>13</b>	<b>3</b>	<b>1</b>	<b>23</b>	<b>40</b>	<b>667</b>	<b>332</b>	<b>251</b>	<b>473</b>	<b>355</b>

## DELMARVA

Reformed Presbyterian (M) Dover, DE							1										45	15	10	15		
Berea Presbyterian Hockessin, DE	99	50	48	3	6		1	1	5		5		2	1		3	6	120	31	38	85	139
Evangelical Presbyterian Newark, DE	455	190	230	11	12		10	9	18	19	11	48	18	1		14	33	468	186	20	280	150
Bethany Presbyterian New Castle, DE	149	81	70	4	5		2		10		10		4			4		230	100	30	140	75

# 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
<b>CALIFORNIA</b>																			
Calabasas Presbyterian Calabasas, CA	42068	16432		600	1200	600	1200	1200				650	1050	6500	65000	N	Y	Y	Y
Immanuel RP Canoga Park, CA	22587											480		480	23067	N	N	N	N
Covenant Evan. Presby. Chatsworth, CA	47089	1350	150													N	N	Y	N
Korean Central Pres. San Francisco, CA																			
Westminster Chapel (M) San Jose, CA	18000							1000						1000	19000	N	Y	Y	Y
Valley Presbyterian Sepulveda, CA	218280	82792		1300	2600		294	5850	500		6600	5782	200	23126	324198	N	Y	Y	N
Covenant Presbyterian Valencia, CA	19780						190	30				480		480	23067	N	N	N	N
First RP Yucaipa, CA	17954				180	180	180	180	345	1065	19019					N	N	Y	Y
<b>TOTAL</b>	<b>385758</b>	<b>100574</b>	<b>150</b>	<b>1900</b>	<b>5980</b>	<b>600</b>	<b>2164</b>	<b>11260</b>	<b>620</b>	<b>0</b>	<b>6600</b>	<b>9342</b>	<b>3995</b>	<b>43391</b>	<b>532530</b>				

## DELMARVA

RP (M) Dover, DE	19920						1080	1800						2880	22800	N	N	N	N
Berea Presbyterian Hockessin, DE	28831							1450				1223		2673	31304	N	Y	Y	Y
Evangelical Presbyterian Newark, DE	186040	7440	648	3000	3000	852	2400	20016	700	150	600	9766		41132	234612	N	Y	Y	N
Bethany Presbyterian New Castle, DE	42012	22620	444	420	660	240	912	1356			312	144		4488	68664	Y	Y	Y	Y

# MEMBERSHIP

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
Manor Presbyterian New Castle, DE	51	15	32	2	2	1	2		3		3		1			6	7	50	33	21	53	75
Faith Presbyterian Wilmington, DE	575	159	347	8	8		1	8	5	4	19	28	11	10		5	26	345	156	59	220	210
Evangelical Presbyterian Annapolis, MD	526	226	303	10	16	1	3	18	32	38	70		78	1	4	16	99	549	299	42	426	166
Armistead Gardens RP Baltimore, MD	44	17	21	2	2			3								2	2	70	25	8	50	
Evangelical Presbyterian Baltimore, MD	180	64	103	5	4													160	89	29	80	62
Forest Park Baltimore, MD	142	30	70	7	7	8	1		6	2	6	14	7	1		1	9	120	12	12	75	
Evangelical Presbyterian Elkton, MD	30	11	16	4	2			2	3		2	5	5			5		58	28		40	25
Faith RP (M) Frederick, MD	25	24	15				3	3	1	22	2	25						60		27	25	
Liberty RP Randallstown, MD	405	192	202	15	9	9	2	15	101		101		52	1	1	20	74	449	240	30	280	
The Severna Park EP Severna Park, MD	85	43	50	5	6		6	2	8	4	11	23	2			2		164	35	32	87	
Timonium Presbyterian Timonium, MD	626	170	327	11	8	10		12	30	20	14	64	5	7		13	25	488	164	47	333	163
Tollgate RP Towson, MD	39	10	21	3		2	1		2	4	1	7	1	1		6	8	32		8	40	
Westminster RPC (M) Westminster, MD	65	60	20															175	20			
Evangelical Presbyterian Chesapeake, MD	92	33	58	5		2	2		3		3		91	5		96		78	12	12	69	100
Munson Hill Presbyterian Falls Church, VA	131	31	81	6	10		1	2	7		3	10	13	3		15	31	98	23	30	38	

# 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
Manor Presbyterian New Castle, DE	17701	1006	245	85	120	60	60	2928				296		3795	22502	Y	Y	Y	N
Faith Presbyterian Wilmington, DE	103551	24000	780	3900	5100		4200	25704	600	900	720	9953		51857	179408	Y	Y	Y	N
Evangelical Presbyterian Annapolis, MD	243086	91457	500	1300	1300		200	16280	100	60	1800	9800	2020	33360	367903	N	Y	Y	Y
Armistead Gardens RP Baltimore, MD	16393	2000		20	20			1056						1096	17489	Y	Y	Y	N
Evangelical Presbyterian Baltimore, MD	69488		180	720	900	624	240	11928	180	180		3712		18844	88332	Y	Y	Y	Y
Forest Park RP Baltimore, MD	31839					200		200				2540	1240	4180	36019	Y	Y	Y	N
Evangelical Presbyterian Elkton, MD	19362	1500		300	720	360	180	858				145	300	2863	23725	Y	Y	Y	Y
Faith RP (Mission) Frederick, MD	19375				180		120	1200				300		1800	21195	N	N	Y	N
Liberty RP Randallstown, MD	96516	39300	1392	2000	2200	1160	1200	7400	300	900		13313	4800	34665	170481	N	Y	Y	N
Severna Park Evan. Pres. Severna Park, MD	39241	4959		350	350		1000	3500			200	2200	200	7800	52000	N	Y	Y	Y
Timonium Presbyterian Timonium, MD	126965	90105	600	2000	3250	1100	1500	17800	500	200		17269	8036	52615	269685	N	Y	Y	N
Tollgate RP Towson, MD	22128		50	100	100	100	100	225		200	150	700	625	2350	24478	N	N	N	N
Westminster Pres. (M) Westminster, MD	10396	13840		290	290	580		2099		580		40		3879	28114				
Evangelical Presbyterian Chesapeake, MD	25380	7497		120	240	120	180	360			240	1690	840	3790	36667	Y	Y	Y	Y
Munson Hill Presbyterian Falls Church, VA	39352	2600		100	100			4469	125	564		1715		7073	49025	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
Calvary Presbyterian Hampton, VA	63	29	32	5	4		1	4	6		5 11		2					75	35	20	56	98
Grace Presbyterian Lexington, VA	38	6	20	2	1	2				3	2 5							60	25	20	35	
McLean Presbyterian McLean, VA	318	82	172	9	9		2	2	14	28	11 53		20	2		12 34		306	90	60	175	76
Reston Presbyterian Reston, VA	87	62	54	3			1	4	11	24	35		9			9		125			50	80
Stony Point RPC Richmond, VA	148	53	99	6	9		3	7	3	7	10 20		6	1		5 12		180	35		135	50
Christ RP Roanoke, VA	49	12	33	1	3	2	0	4	0	6	8 14		3	0	0	0 3		60		35	35	
Westminster RP Suffolk, VA	99	22	56	4	4			4	1	8			1					92		50	50	
<b>TOTAL</b>	<b>4002</b>	<b>1664</b>	<b>1325</b>	<b>86</b>	<b>72</b>	<b>33</b>	<b>35</b>	<b>63</b>	<b>196</b>	<b>106</b>	<b>75 390</b>		<b>215</b>	<b>33</b>	<b>1</b>	<b>72 308</b>		<b>2620</b>	<b>719</b>	<b>433</b>	<b>1523</b>	<b>592</b>

## EASTERN CANADA

<b>Covenant RP</b>																						
New Castle, NB	29	17	23	2					3		3		2			2		30	12	10	18	
Grace RP Halifax, NS	25	9	19	3				2	5		5		1			1		35	25	12		
Bethel RP (M) Truro, NS	6		2						6		6							7		7		
Westminster Presbyterian Sydney, NS	64	36	56	3	3													90	50	25	20	40
Reformed Presbyterian Kitchener, Ontario	14	1	7	2					1	13	14							24		4	4	
<b>TOTAL</b>	<b>139</b>	<b>63</b>	<b>107</b>	<b>10</b>	<b>3</b>	<b>0</b>	<b>0</b>	<b>2</b>	<b>15</b>	<b>13</b>	<b>0 28</b>		<b>3</b>	<b>0</b>	<b>0</b>	<b>0 3</b>		<b>186</b>	<b>87</b>	<b>58</b>	<b>42</b>	<b>40</b>

## 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 Hampton, VA	24500	4000		100	200	180	160	2240	60	60		2500	1300	6800	35300	Y	Y	Y	Y
Grace Presbyterian Lexington, VA	15052	1711	50	80	50	50	200	288	50	50				818	17581	Y	Y	Y	N
McLean Presbyterian McLean, VA	77603	40354	1255	2072	2870	600	4241	12032	450	150		7140	10320	41130	159057	Y	Y	Y	Y
Reston Presbyterian Reston, VA	41880						120					2000	1000	3120	45000	N	N	Y	N
Stony Point RP Richmond, VA	71660	140000		420	720	420	420	3720	160	80		11920	480	18340	230000	N	Y	Y	N
Christ RP Roanoke, VA	21320	0	10	50	50	45	45	245	0	0	25	15		485	21805	N	N	N	N
Westminster RP Suffolk, VA	29907			220	165		480	120						985	30892	N	Y	Y	Y
<b>TOTAL</b>	<b>1439578</b>	<b>494389</b>	<b>3357</b>	<b>8202</b>	<b>11485</b>	<b>4915</b>	<b>8946</b>	<b>56756</b>	<b>1645</b>	<b>2784</b>	<b>615</b>	<b>63847</b>	<b>29141</b>	<b>287127</b>	<b>2262378</b>				

## EASTERN CANADA

Covenant RP Newcastle, NB	21860		160	50	45		75	989				772		2091	23951	Y	Y	N	Y
Grace RP Halifax, NS	17400						97	300				200		597	17997	N	N	N	Y
Bethel RP (M) Truro, NS	2400								10			315		325	2725	N	N	N	N
Westminster Presbyterian Sydney, NS	31885						144	1100				27300	6000	34544		N	N	N	N
Reformed Presbyterian Kitchener, ON	15928						28	581						609	16537	N	N	N	N
<b>TOTAL</b>	<b>89473</b>	<b>0</b>	<b>160</b>	<b>50</b>	<b>45</b>	<b>0</b>	<b>344</b>	<b>2970</b>	<b>10</b>	<b>0</b>	<b>0</b>	<b>28587</b>	<b>6000</b>	<b>38168</b>	<b>61210</b>				

# 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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## FLORIDA

Hope Presbyterian Bradenton, FL	34	6	23	4			1		1	15	16	1	2		3		60	20	25	40	20
Evangelical Presbyterian (M) Cape Coral, FL																					
Immanuel Evangelical Goldenrod, FL	48	38	26	2	2		1		1	2	3	2			2		70	35	14	50	
Covenant Presbyterian Lakeland, FL	383	129	231	6	12		2	18	11	2	31	8	4		9	21	379	157	55	281	205
Covenant Presbyterian Naples, FL	201	56	88	6	5		2	12	22	2	36	12	3		15		245	88	26	115	200
First Presbyterian North Port, FL	71	9	51	7	5				1		1	3	4		2		131	45	27	61	
Grace Presbyterian Pinellas Park, FL	53	24	28	2		1	1										56	21	8	37	45
Faith Presbyterian Sarasota, FL	89	14	53	4	4	2	2	10	4	3	17	8	2		64	74	120	30	20	50	35
Calvary Presbyterian Tampa, FL	50	7	33	9	3		2	2		2		2	1		3			22	11	35	
First Evangelical Pres. Grand Cayman, BWI	39	35	29	2	3		1	1		1		1			1		59	94	18	95	
<b>TOTAL</b>	<b>968</b>	<b>318</b>	<b>562</b>	<b>42</b>	<b>34</b>	<b>3</b>	<b>5</b>	<b>43</b>	<b>40</b>	<b>24</b>	<b>107</b>	<b>37</b>	<b>16</b>	<b>0</b>	<b>73</b>	<b>126</b>	<b>1120</b>	<b>512</b>	<b>204</b>	<b>764</b>	<b>505</b>

## GREAT PLAINS

Reformed Presbyterian Lemmon, SD	60	12	20	3			1	2		2			2		2		40	20	10	30	30
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# 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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## FLORIDA

Hope RP Bradenton, FL	15851	2003				75	621	611	25	25			540	1898	19752	N	N	Y	Y
Evangelical Presbyterian (M) Cape Coral, FL																			
Immanuel Evangelical Pres. Goldenrod, FL	36256	1621		75	75	100	125	800		50	1025	100	500	2850	40727	N	Y	Y	N
Covenant Presbyterian Lakeland, FL	119688	14702	240	1920	1980	750	15314	400	400	100	840	3060	10762	35366	169756	Y	Y	Y	N
Covenant Presbyterian Naples, FL	77689	70843	57	1289	2983	125	1430	4711		634	695	325		12249	160781	Y	Y	Y	N
First Presbyterian North Port, FL	30875	29867	25	99	210	220	501	1244	100	60			1855	4314	60642	N	Y	Y	Y
Grace Presbyterian Pinellas Park, FL	17406	4194		100		199	209	200				276		982	22584	N	Y	Y	N
Faith Presbyterian Sarasota, FL	28283	1288		540	540	135	639	1620		15		2890		6379	35950	Y	Y	Y	N
Calvary Presbyterian Tampa, FL	17574		60	60			91	120		120		4852	120	5323	33996	N	N	N	N
First Evangelical Pres. Grand Cayman, BWI	15167				120		120	120					118	478	15645	Y	N	N	N
TOTAL	358791	124518	382	4083	5908	852	4486	24740	525	1004	2560	11503	13895	69839	559633				

## GREAT PLAINS

Reformed Presbyterian Lemmon, SD	12000		75	130		130	540	60			200		1135	13135	Y	N	N	N
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## 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
Reformed Presbyterian Dodge, ND	17	10	12	2	1					1	1			1		1		34	7	23	20	
Reformed Presbyterian Underwood, ND	60	4	38	3	2								2			2		44	27	8	34	
<b>TOTAL</b>	<b>137</b>	<b>26</b>	<b>70</b>	<b>8</b>	<b>3</b>	<b>0</b>	<b>0</b>	<b>1</b>	<b>2</b>	<b>1</b>	<b>0</b>	<b>3</b>	<b>2</b>	<b>3</b>	<b>0</b>	<b>0</b>	<b>5</b>	<b>118</b>	<b>47</b>	<b>25</b>	<b>87</b>	<b>50</b>

## ILLIANA

Westminster Presbyterian Alton, IL	44	16	25	3		2	2		2	3	5				6	6		55	15	12	40	20
Evangelical Presbyterian Carbondale, IL	38	12	23	2		2	1	1	3	3	1	7	12			12		75	18		45	
Grandcote RP Coulterville, IL	212	39	111	6		6	2	3	6		6		4	3		2	9	102	39	20	82	48
Reformed Presbyterian Cutler, IL	114	10	54	2	1		5		5	9	14			2		2		85	25	15	65	40
Bethel RP Sparta, IL	154	28	88	6		7	4		11		11			3		3		125	50	25	95	55
Concord Presbyterian Waterloo, IL	43	6	24	1		2	1	1	5	5	10		5			9	14	49		6	35	23
Reformed Presbyterian (M) West Frankfort, IL							4											40		15	30	
Faith RP (M) Evansville, IN	23	3	14	2			1		3	17	3	23						30	19	13	16	
Westminster Presbyterian Vincennes, IN	42	16	22	3	1		1			2	2							45	20	11	30	
<b>TOTAL</b>	<b>670</b>	<b>130</b>	<b>361</b>	<b>25</b>	<b>2</b>	<b>19</b>	<b>13</b>	<b>13</b>	<b>35</b>	<b>39</b>	<b>4</b>	<b>78</b>	<b>21</b>	<b>8</b>	<b>0</b>	<b>17</b>	<b>46</b>	<b>606</b>	<b>186</b>	<b>117</b>	<b>438</b>	<b>186</b>

## 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 Dodge, ND	10558	5740						233		134		70		437	16735	Y	N	Y	N
Reformed Presbyterian Underwood, ND	9629	33990			257		42	1209				105		1613	45232	Y	N	Y	N
<b>TOTAL</b>	<b>32187</b>	<b>39730</b>	<b>0</b>	<b>75</b>	<b>387</b>	<b>0</b>	<b>172</b>	<b>1982</b>	<b>60</b>	<b>134</b>	<b>0</b>	<b>375</b>	<b>0</b>	<b>3185</b>	<b>75102</b>				

## ILLIANA

Westminster Presbyterian Alton, IL	23994		85	280	741	106	664	761	50	1048		581		4315	28309	N	Y	Y	N
Evangelical Presbyterian Carbondale, IL	21000				60		120	240	24	1400				1844	22844	N	N	Y	N
Grandcote RP Coulterville, IL	26225	3995	85	1242	1987	631	648	267	200	35	472	573	3980	10121	40342	Y	Y	Y	N
Reformed Presbyterian Cutler, IL	21293	9797	350	350	460		511	350		475	175	245		2915	34005	Y	Y	Y	Y
Bethel RP Sparta, IL	40970	152	190	370	690	1070	840	3263		1491	390			8304	49426	Y	Y	N	Y
Concord Presbyterian Waterloo, IL	32800	1972	125	56	117	56	71	186		300			123	1034	35806	N	N	N	N
Reformed Presbyterian (M) West Frankfort, IL	5256														5246	N	N	N	N
Faith RP (M) Evansville, IN	19715				220		157	50		767				1194	20909	N	Y	Y	N
Westminster Presbyterian Vincennes, IN	16353	925			370		375	703	32	409		225	76	2190	19468	Y	N	Y	Y
<b>TOTAL</b>	<b>207806</b>	<b>16841</b>	<b>835</b>	<b>2298</b>	<b>4845</b>	<b>1883</b>	<b>3386</b>	<b>5820</b>	<b>306</b>	<b>5925</b>	<b>1037</b>	<b>1624</b>	<b>4179</b>	<b>31917</b>	<b>256365</b>				

# 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

## MICHIGAN-NORTHERN INDIANA

First Conservative Presby. Indianapolis, IN	33	3	16	2					1	1				40	20	13	35	35				
The First RP Indianapolis, IN	68	27	39	2	4		5	4	4	5	13	4	1	33	38	75	30	60	65			
Westminster Presbyterian Muncie, IN	116	46	70	5	5	1	7	2	12	14		3		2	5	105	30	55	75			
Church of the Good Shepherd Valparaiso, IN	25	28	14	2		4	3		12	12				4	4	70	20					
Christ Church Grand Rapids, MI	172	94	98	5	9		2	3	24	24		10		1	11	280	115	135	45			
<b>TOTAL</b>	<b>414</b>	<b>198</b>	<b>237</b>	<b>16</b>	<b>18</b>	<b>5</b>	<b>2</b>	<b>18</b>	<b>6</b>	<b>52</b>	<b>6</b>	<b>64</b>	<b>17</b>	<b>1</b>	<b>0</b>	<b>40</b>	<b>58</b>	<b>470</b>	<b>215</b>	<b>13</b>	<b>285</b>	<b>220</b>

## MIDWESTERN

Westminster Presbyterian Elgin, IL	110	58	63	3	5		7	7	8	15	9		2	11	123	50	6	78	67
Hanna City RP Hanna City, IL	146	20	40	6		3	3	5	4	2	6	6	3	9	150	60	30	140	113
Limestone RP Hanna City, IL	32	7	15	3		3	6								35	70	20	23	113
Bible Presbyterian Walker, IA	63		23	4		1		1	1	2	1		1		65	65	60	65	
Bethel Presbyterian (M) St. Louis, MO	40	21	29	1		1	1	1	2	9	12	1	1	2	43	10	6	34	

# 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	Mense Provided	Pension Plan	Hospitalization	Social Security
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## MICHIGAN-NORTHERN INDIANA

First Conservative Presby. Indianapolis, IN	14000			25	25	25	25	25	35	35		100		295	14295	N	N	N	N
The First RP Indianapolis, IN	30940	810	225	685	1660	310	715	3233	116	150	3675	792	200	11772	43522	N	Y	Y	N
Westminster Presbyterian Muncie, IN	58150	15596	430	1200	1200	1870	1000	2260	100	400	200		300	8960	82706	Y	Y	Y	N
Chur. of the Good Shepherd Valparaiso, IN	25472	9626	120	420	360	1040	220	875	50	120		420	1065	7723	42821	N	Y	Y	N
Christ Church Grand Rapids, MI	61710	30000	450	1000	1000	600	600	4005	170	170		6022	1022	15039	106749	N	Y	Y	N
TOTAL	190272	56032	1225	3330	4245	3845	2580	10409	4710	875	3875	7334	2587	43789	290093				

## MIDWESTERN

Westminster Presbyterian Elgin, IL	45739	11561	132	825	9582	305	882	5279	108	108	3118	180		20519	77818	Y	Y	Y	Y
Hanna City RP Hanna City, IL	25281	20775			800			1669	150		1130		4753	8502	54457	Y	N	Y	N
Limestone RP Hanna City, IL	8000	100			250		210				100	1500	1500	3560	12120	N	N	N	N
Cono Bible Presby. Walker, IA	11398			640	447	65	110	1203	104	60	1290		15	3924	15321	Y	Y	Y	N
Bethel Presbyterian (M) Affton, MO	17517		181	10	387		382	526		25		222		1733	19240	Y	N	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
Westminster Presbyterian Chesterfield, MO	154	85	83	6	4		2	4	23	19	42	6			6	12	265	115	15	219	
Hazelwood RP St. Louis, MO	126	70	71	4	6			4	5	2	2	7	1	2	10		95	25	10	57	55
Benton Park Fellowship St. Louis, MO (M)	24	8	10							3	3	4			4		35		18		
Covenant Presbyterian St. Louis, MO	472	92	255	16	18		1	3	14	14	2	16	3		2	21	380	224	76	272	216
Grace & Peace Fellowship* St. Louis, MO	149	48	99	6	4	0	3	9	12	2	5	95	0	0	5	100	200		120		
Korean Presbyterian St. Louis, MO	45	18	29	3	5	1	5	6		2	2	1		1	2		35		4	10	
Murphy-Blair Community Ch. St. Louis, MO (M)																	32		28		
Olive Branch Presbyterian St. Louis, MO	27	4	19	2		4							1		1		40	10	8	25	25
Franklin RP (M) Union, MO	13	16	13				1			3	3			1	1		25		10	30	
Fellowship of the Lamb University City, MO	47	22	29	3			1			13	13						65		53	12	
Bible Presbyterian Merrill, WI	73	20	40	4	3	4	1			3	3				16	16	66	26	7	47	15
<b>TOTAL</b>	<b>1372</b>	<b>441</b>	<b>881</b>	<b>61</b>	<b>41</b>	<b>15</b>	<b>13</b>	<b>30</b>	<b>73</b>	<b>27</b>	<b>67</b>	<b>67</b>	<b>10</b>	<b>4</b>	<b>26</b>	<b>110</b>	<b>1744</b>	<b>655</b>	<b>511</b>	<b>982</b>	<b>604</b>

## NEW JERSEY

Calvary Presbyterian Bricktown, NJ	51	25	20	2		1						7			7		47	25	10	45	50
Evangelical Presbyterian Camden, NJ	82	15	49	7	4		4	2	11		11				3	3	85	46	20	93	

## 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 RP																			
Chesterfield, MO	60782	54605	381	940	2580	215	2850	4202	120	120	2610	100	240	14358	129745	Y	N	Y	N
Hazelwood RP																			
St. Louis, MO	36000	1300	155	650	1705	50	1380	3418	300		1670	180	40	9633	46933	Y	Y	Y	Y
Benton Park Fellowship																			
St. Louis, MO (M)	11400	1200				500						1000		1500	14100	N	N	N	N
Covenant Presbyterian																			
St. Louis, MO	113771	20290	240	6519	21124	589	13363	21463	1633	1633	18388	12449	3662	101062	235124	Y	Y	Y	N
Grace and Peace Fellowship																			
St. Louis, MO	66997	3217	613	175	2503	5073		2040	200	200		9693		20497	90711	N	Y	Y	N
Korean Presbyterian																			
St. Louis, MO	8796	280		52	52		52	52				2600	303	3111	12187	Y	N	N	N
Murphy-Blair Community Ch.																			
St. Louis, MO (M)																			
Olive Branch Presbyterian																			
St. Louis, MO	8873	2928	240	83	373		272	539				325	242	2074	13875	N	N	N	N
Franklin RP (M)																			
Union, MO	10697		25			350	472				240	240		1327	12024	N	N	N	N
Fellowship of the Lamb																			
University City, MO																N	Y	Y	N
Bible Presbyterian																			
Merrill, WI	10690	3800	20	58	250		213	1300			110	670	970	3591	17581	N	N	Y	N
<b>TOTAL</b>	<b>368944</b>	<b>116839</b>	<b>1374</b>	<b>9777</b>	<b>40499</b>	<b>2547</b>	<b>20186</b>	<b>40686</b>	<b>2590</b>	<b>2121</b>	<b>28656</b>	<b>31266</b>	<b>71725</b>	<b>174874</b>	<b>660523</b>				

## NEW JERSEY

Calvary Presbyterian																			
Bricktown, NJ	23123	2979			160			1560	140	50		240		3465	29567	Y	Y	Y	Y
Evangelical Presbyterian																			
Camden, NJ	32317		561	404	1432	898	801	7013		100	346	6150	3442			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
Covenant Presbyterian Cherry Hill, NJ	298	40	92	9	4	8	1	9	10	5	2	17	3	1		5	9	232	103	15	133	59
Koinonia RP (M) Delran, NJ	18	10	10	2		3	3	2	1	2		3	2			4	6	32		8	35	40
Seaside Bible Church* Seaside Heights, NJ	27		12			2												30	12	10	20	
Evangelical Presbyterian Trenton, NJ	51	17	31	2	4		3	2	5	2	3	10	21			21		63	24	18	42	
Ventnor Presbyterian Ventnor, NJ	44	25	33	1	1	3		1		1	1							36	15	12	25	30
Evangelical Presbyterian Williamstown, NJ	31	15	20	1	2	3							1	1		1	3	42	17	10	51	101
<b>TOTAL</b>	<b>602</b>	<b>147</b>	<b>267</b>	<b>24</b>	<b>15</b>	<b>20</b>	<b>11</b>	<b>16</b>	<b>27</b>	<b>10</b>	<b>5</b>	<b>42</b>	<b>34</b>	<b>2</b>	<b>0</b>	<b>13</b>	<b>49</b>	<b>567</b>	<b>242</b>	<b>103</b>	<b>444</b>	<b>280</b>

## NORTHEAST

Presbyterian Church Coventry, CT	50	25	26	4	2			2	6		6							73	25	10	65	100
Presbyterian Church Manchester, CT	60	20	28	5	1			1			2	2						56	15	5	50	60
Hope RP Ballston Spa, NY	49	28	30	2		3		1	17		17		1		1	6	8	72	28	20	50	
Reformed Presbyterian Duanesburg, NY	87	42	44	4	3			2	4		4		6	1			7	100	15	10	90	75
Covenant Presbyterian Johnstown, NY	60	14	25	3				1						1			1	30	7	6	25	20
Westminster Presbyterian Newburgh, NY	101	40	67	6	2	5		4	17		17		4	3		7		103	16	14	59	60
Cove. of Grace Fel. Vestal, NY (M)	12	5	5	1				1	1	1	2							31	25	10	30	28
<b>TOTAL</b>	<b>419</b>	<b>174</b>	<b>225</b>	<b>25</b>	<b>8</b>	<b>8</b>	<b>0</b>	<b>12</b>	<b>45</b>	<b>1</b>	<b>2</b>	<b>48</b>	<b>11</b>	<b>5</b>	<b>1</b>	<b>6</b>	<b>23</b>	<b>485</b>	<b>131</b>	<b>75</b>	<b>369</b>	<b>343</b>

## 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
Covenant Presbyterian Cherry Hill, NJ	92218	5983	1500	1500	1500	800	2900	10100	400	100	500	10150		29450	127651	Y	Y	Y	Y
Koinonia RP (M) Delran, NJ	12800	304						120			120			240	13344	N	N	N	N
Seaside Bible Church* Seaside Heights, NJ	10882	57				7	5	207			15	79		313	11252	Y	Y	N	N
Evangelical Presbyterian Trenton, NJ	21593	3745	55	35	35	55		1208				80	611	2079	27417	Y	Y	Y	Y
Ventnor Presbyterian Ventnor, NJ	18699		265	185	115	105	269	976	60		504	220	637	3336	20036	Y	Y	Y	Y
Evangelical Presbyterian Williamstown, NJ	15189		26	75	75		71	560			150	424	300	1682	16871	Y	Y	Y	Y
<b>TOTAL</b>	<b>224821</b>	<b>13068</b>	<b>2407</b>	<b>2199</b>	<b>3317</b>	<b>1885</b>	<b>4046</b>	<b>21744</b>	<b>800</b>	<b>250</b>	<b>1635</b>	<b>17343</b>	<b>4990</b>	<b>40595</b>	<b>246138</b>				

## NORTHEAST

Presby. Church of Coventry Coventry, CT	17040	7450	285	100	100	60	235	720						1500	25990	N	N	N	N
Preby. Ch. of Manchester Manchester, CT	21607		210	25	50	25	96	1590	25			907	25	2953	24560	Y	N	Y	N
Hope Church Ballston Spa, NY	26706		235		210		287	280		100		468	420	2000	28706	Y	Y	Y	N
Reformed Presbyterian Duanesburg, NY	77083	30344		396	401		907	2794	203	335		56		5092	112518	Y	Y	Y	Y
Covenant Presbyterian Johnstown, NY	16362	128			15	110	60	2835	200			1118	335	4673	21163	Y	Y	Y	N
Westminster Presbyterian Newburgh, NY	28220		300	300	800		240	380	100	50		600	1380	4150	32370	Y	Y	Y	N
Cove. of Grace Fel. Vestal, NY (M)	10435	600	180	180	180	180	240	300						1260	12295	N	N	Y	N
<b>TOTAL</b>	<b>172053</b>	<b>38522</b>	<b>1210</b>	<b>644</b>	<b>1756</b>	<b>375</b>	<b>2065</b>	<b>8899</b>	<b>528</b>	<b>485</b>	<b>0</b>	<b>3149</b>	<b>2160</b>	<b>21628</b>	<b>257602</b>				

# 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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## PACIFIC NORTHWEST

Glenmore RP Calgary, Alberta	76	36	34	2	3		3	8	7	10	17						105	50	40	30		
Crestwood RP (M) Edmonton, Alberta	50	25	32			2				2	2		2		2		60			25		
Faith RP (M) Vancouver, BC	15	14	32							15	15						33	24	12	16	14	
Alderwood Presbyterian Alderwood Manor, WA	40		25	3	5				1		2	3									50	
First RP Bellingham, WA	35	4			4				2		2				14	14	35	20	7	15		
Westminster Evan. Presby. Everett, WA	261	83	175	8	6	7	1	8	5	2	2	9	2	3		4	9	200	55	25	100	90
Covenant Presbyterian Issaquah, WA	72	24	40	3	2			3	6	2	2	10	8			22	30	65	22	26	40	
Lake Stevens RP (M) Lake Stevens, WA	17	10		8	5					17		17						45	20	33	41	
Liberty Bay Pres. Poulsbo, WA (M)	37	5	17		3			1	9	14		23	1			1		75	18	48	62	
First Evangelical Presby. Seattle, WA	137	32	93	5	4			1	1	5	2	8	4	1		13	18	115	74	75	64	69
Highline RP Seattle, WA	48	16	23	4	2			4		2	3	5						65	30	20	40	95
Faith Presbyterian Tacoma, WA	120	12	75	3	3			2			2	2	2	2		4		73	33	17	45	26
TOTAL	910	261	456	40	25	9	6	29	31	57	25	113	19	6	0	53	78	871	346	303	478	344

# 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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## PACIFIC NORTHWEST

Glenmore RP Calgary, Alberta	37093	32704	10	4023	750	3984	6044	100	408		90	11911	27320	97117	N	Y	Y	Y
Crestwood RP Edmonton, Alberta	24000			519		215	2515	60	60		3000		6369	30369	Y	Y	Y	Y
Faith RP (M) Vancouver, BC	20775		50	50		658	467		500		1200		2925	23700	N	N	Y	Y
Alderwood Presbyterian Alderwood Manor, WA	21380	5753				375	718				131		1224	28357	N	N	N	N
First RP Bellingham, WA	19000			236		124	900		120						N		Y	Y
Westminster Evan. Presby. Everett, WA	40440	9837		1111	3037	563	741	4731	180	3042	6520	159	20084	70361	N	Y	Y	Y
Covenant Presbyterian Issaquah, WA	28122		306	386		362	814	92	1291		549	1075	4875	32997	Y	N	Y	Y
Lake Stevens RPC (M) Lake Stevens, WA	19000	2600		30		50	60		130		150		420	22020	N	N	N	N
Liberty Bay Pres. Poulsbo, WA (M)	36810			260		285	65						610	39220	N	N	N	N
First Evangelical Presby. Seattle, WA	41526	5557	130	680	1864	268	2559	8076	307	300	13990		28173	75255	Y	Y	Y	Y
Highline RP Seattle, WA	19030	9128		360		84	2280		888			900	4512	32670	N	N	N	N
Faith Evangelical Presby. Tacoma, WA	27814		300	80	412	100	527	1995	165	941	75	100	6952	32509	N	N	Y	Y
<b>TOTAL</b>	<b>334990</b>	<b>65579</b>	<b>796</b>	<b>1881</b>	<b>11177</b>	<b>11034</b>	<b>9984</b>	<b>29285</b>	<b>904</b>	<b>7680</b>	<b>0</b>	<b>25708</b>	<b>14145</b>	<b>143464</b>	<b>484575</b>			

# MEMBERSHIP

## PHILADELPHIA

	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
Reformed Presbyterian Boothwyn, PA	206	72	153	7	4	9	1	3	4		4			1		13	14	170	40		132	87
Covenant Presby., Concord Glen Mills, PA	72	15	38	3	3	1	1		6	5	4	15				1	1	57	26	10	36	80
New Covenant Fellowship Harrisburg, PA	75	37	47	4	5			2	2	13	15		2			2		99		27	77	
Beechwood RP Havertown, PA	51	19	20	2		1		1			1	1						35	18	10	27	65
Church of the Shepherd Hershey, PA (M)	10	2	6				2	1	3	7	10							18		8	15	
Reformed Presbyterian King of Prussia, PA	40	17	17	1	1			1		3	3		2			8	10	30		8	12	
Westminster Presbyterian Lancaster, PA	300	92	161	12	12		4	2	16	18	34			2		7	9	303	105	24	201	
Lansdale Presbyterian Lansdale, PA	166	63	72	7	5	1		3	23		4	27				3	3	175	42	24	130	101
Evangelical Presbyterian Levittown, PA	157	34	85	4	4		8	4	7	4	11		9	1		3	13	175	82	30	160	80
Calvary Presbyterian Media, PA	107	12	72	4	2	4	1		5		1	6	1	1		2		70	16	12	40	40
Christ RP Oreland, PA	155	69	81	9	6		2	9	6	18	5	29	8			2	10	164	87	100	125	54
Third RP Philadelphia, PA	183	50	107	8	5	15	2	4		12	12			1		2	3	140	55	18	70	75
Fifth RP Philadelphia, PA	60	3		3	1	4	2	1	4		4			3		3		25			30	
Hope Fellowship RP Philadelphia, PA (M)	10		3															15		5	15	
Faith RP Quarryville, PA	119	48	49	5		5		2	2	9	11			1		11		120	90	75	165	70

# FINANCES

## PHILADELPHIA

	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 Boothwyn, PA	39238	3380	925		903		214	4380	100	100	800	9723	120	17265	59883	N	Y	Y	Y
Covenant Presby., Concord Glen Mills, PA	23218	548	165	410	321	85	400	4063	75	345	965	1136	35	8000	31766	Y	Y	Y	N
New Covenant Fellowship Harrisburg, PA	27970		50	50			290	1812		983		4280	245	7710	35680	N	N	Y	N
Beechwood RP Havertown, PA	11333	2201	60	145	145	120	280	2293			60	1090	252	4345	17879	N	Y	N	Y
Church of the Servant Hershey, PA (M)	5800						75							75	5875	N	N	Y	N
Reformed Presbyterian King of Prussia, PA	17906						70					21		91	17997	N	N	Y	Y
Westminster Presbyterian Lancaster, PA	67475	22669	200	2400	4000	4241	6236	30080	400	1100	1275	4634		54566	144710	N	Y	Y	N
Lansdale Presbyterian Lansdale, PA	47586	2000	440	500	700	315	500	1900	100	50	10000	8699	6100	29304	78890	N	Y	Y	Y
Evangelical Presbyterian Levittown, PA	47400	1350	700	700	3700	2200	4100	9050	175	50	575	2450		23700	72450	Y	Y	Y	Y
Calvary Presbyterian Media, PA	34431	2500		270	202	100	310	2225	25	25	637	79	702	4575	41506	Y	Y	Y	Y
Christ RP Oreland, PA	43297		240	300	300		600	3240		15	560	300	528	6083	49380	N	Y	Y	N
Third RP Philadelphia, PA	33276		200	300	660		230	3400			1800	1325	300	8215	41491	N	Y	Y	Y
Fifth RP Philadelphia, PA	9489				25		25	1620	75	25		35	60	2165	11654	N	N	N	N
Hope Fellowship RP Philadelphia, PA (M)	2275						25	350			350			725	3000	N	N	N	N
Faith RP Quarryville, PA	33900	20000		4344	2646	315	1323	9882	600	245	740		2037	22127	76027	Y	Y	Y	N

## MEMBERSHIP

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Calvary Presbyterian Warminster, PA	48	17	23	2	1													55	30	8	45	
Reformed Presbyterian West Chester, PA	109	15	58	3	3		1	5	3	4	1	8	12	1	2	16	31	79	28	22	60	52
Calvary Presbyterian Willow Grove, PA	472	273	233	8	10	11	1	11	2		12	14	8	2	1	92	103	310	85	65	200	115
<b>TOTAL</b>	<b>2342</b>	<b>838</b>	<b>1225</b>	<b>62</b>	<b>62</b>	<b>51</b>	<b>25</b>	<b>49</b>	<b>63</b>	<b>93</b>	<b>28</b>	<b>204</b>	<b>42</b>	<b>12</b>	<b>3</b>	<b>147</b>	<b>205</b>	<b>2040</b>	<b>712</b>	<b>438</b>	<b>1510</b>	<b>819</b>

## PITTSBURGH

Faith Presbyterian (M) Oakland, MD	12	17	5	2		3												14	8	10	13	
The Trinity Presby. Columbus, OH	27	6	12	2	3										1	1		22	7	5	13	8
The Church of the Cove. Cincinnati, OH	67	36	39	5	1			3	5	18	23		4			4		75		20	70	100
Immanuel Presbyterian Poland, OH	170	40	73	6	5	8	1	2	4		2	6	5	3		34	42	80	25	10	40	90
Robinwood RP Youngstown, OH	94	12	52	4	5				2		2	4	3	2		5		62	15	8	24	84
Chapel RP Beaver, PA	99	48	54	3		1	1	3	4		5	9	2			1	3	58	18	3	36	50
Christ Presbyterian Beaver Falls, PA	76	24	38	3	3	1		2	2	8		10		2		2		90	50	12	50	90
Darlington RP Darlington, PA	95	10	54	5		6		1			1	1		2		2		53	10		30	25
View Crest RP* Eighty Four, PA	67	38	43	1					5			5	2	1		3		65	35	5	40	80
Bible Presbyterian Enon Valley, PA	116	13	73	7		1		1					2	2		4		75	12	10	63	35
Rocky Springs RP Harrisville, PA	42	28	21	4			1		8		8			1		6	7	62	34	15	48	31

# 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 Warminster, PA	21731	378					117	600				61		778	22827				
Reformed Presbyterian West Chester, PA	26000					1500	100	1750	25	25		2470	14010	19880	45880	N	N	N	N
Calvary Presbyterian Willow Grove, PA	98959	54000	2760	1920	1440	360	1920	11660			3840	6260	4440	34600	187559	Y	N	N	N
<b>TOTAL</b>	<b>591284</b>	<b>109026</b>	<b>5740</b>	<b>11339</b>	<b>6242</b>	<b>9236</b>	<b>16915</b>	<b>86305</b>	<b>1575</b>	<b>2958</b>	<b>21602</b>	<b>42563</b>	<b>28829</b>	<b>238204</b>	<b>944454</b>				

## PITTSBURGH

Faith Presbyterian (M) Oakland, MD	6358	1111					34	140		110		40	315	639	8108	Y	N	Y	N
The Trinity Presby. Columbus, OH	14000	600						122				55		177	14722	N	N	Y	N
The Church of the Cove. Cincinnati, OH	29895	250			400		400	400	65	33		1250		2548	32693	Y	Y	Y	Y
Immanuel Presbyterian Poland, OH	35024			100	100		100	2300		50		800	1493	4943	39966	Y	Y	Y	Y
Robinwood RP Youngstown, OH	21697		179	46	374	91	46	3462	50	50		872		5169	26866	Y	Y	Y	Y
Chapel RP Beaver, PA	14378	1500					540	900				960	540	2940	17378	Y	Y	Y	Y
Christ Presbyterian Beaver Falls, PA	26488		120	300	300	120	540	2050	120	300	420	240	610	5120	31608	N	Y	Y	N
Darlington RP Darlington, PA	12892	1195						1201			171	64		1436	15523	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	17277	1170		541	541	421	280	2074			441	245	170	4714	23160	Y	Y	Y	Y
Rocky Springs RP Harrisville, PA	14130	3970	141	243	867		344	532	81	81	81		685	3054	17185	Y	Y	Y	Y

## MEMBERSHIP

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Fairview RP Industry, PA	103	44	52	6		6	1	5	7		1	8		2		3	5	81	25	17	59	95
Reformed Presbyterian Kittanning, PA	70	20	36	3	3				2			2	3			3		50	10	8	45	55
Maranatha RP Murrysville, PA	76	32	39	3	3													80	15	8	45	30
Christ RP New Castle, PA	27	3	13	2	3			2			5	5		1		4	5	35	7	7	30	60
Calvin Presbyterian North Huntingdon, PA	91	30	41	3	4			2		6	1	7						65	22	35	40	55
First RP Pittsburgh, PA	372	95	215	9	12	9	4	6	13	4	1	18	7	3		4	11	243	126	80	140	224
Reformed Presbyterian Sharon, PA (M)																						
<b>TOTAL</b>	<b>1604</b>	<b>479</b>	<b>860</b>	<b>68</b>	<b>42</b>	<b>35</b>	<b>8</b>	<b>27</b>	<b>52</b>	<b>36</b>	<b>18</b>	<b>106</b>	<b>28</b>	<b>19</b>	<b>0</b>	<b>53</b>	<b>97</b>	<b>1210</b>	<b>419</b>	<b>253</b>	<b>796</b>	<b>1112</b>

## ROCKY MOUNTAIN

Hope RP (Mission) Tempe, AZ	8	4	11						1			1	4			2	6	28	14	9	20	20
Evangelical Presbyterian Colorado Springs, CO	253	85	135	7	9		3	2	12	7	14	33	9	3	1	2	15	275	104	77	220	34
Village Seven Presby. Colorado Springs, CO	402	225	196	7	20		11	13	29	23	1	53	22	1			23	330	40		264	
Trinity RP (M) Montrose, CO	22	17	10						1	2	4	7						47		16	42	
Covenant RP Wheat Ridge, CO	81	25	54	2	2			1		1		1	1		1	2		86	20	8		71
Trinity Presbyterian Kearney, NB	63	17	38	4	4			1	2			2	4			4		64	35	28	42	

## 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
Fairview RP Industry, PA	21730		90	736	500	500	334	4174	101	990	200	481		8106	29836	Y	Y	Y	Y
Reformed Presbyterian Kittanning, PA	18764				160		79	1605				1467		3311	22075	N	Y	Y	Y
Maranatha RP Murrysville, PA	15069	17905		150	150		300	2065		900		696		4261	37235	N	Y	Y	Y
Christ RP New Castle, PA	14897		163	110	155		121	183	75	703		10	687	2207	17104	N	N	Y	Y
Calvin Presbyterian North Huntingdon, PA	21548	3974	60	595	718	360	438	3347	50	300	200	5		6073	31593	Y	Y	Y	Y
First RP Pittsburgh, PA	84509	33724	294	2545	4624	636	2186	11992	424	1505	2110	2645	875	29835	148068	N	Y	Y	Y
Reformed Presbyterian (M) Sharon, PA																			
<b>TOTAL</b>	<b>384656</b>	<b>65899</b>	<b>1047</b>	<b>5726</b>	<b>9549</b>	<b>2548</b>	<b>6102</b>	<b>38347</b>	<b>1141</b>	<b>5647</b>	<b>3623</b>	<b>9930</b>	<b>5375</b>	<b>89033</b>	<b>534120</b>				

## ROCKY MOUNTAIN

Hope RP (M) Tempe, AZ	15651			35	1510	35	40	50	18		45	280		2012	17664	N	N	Y	N
Evangelical Presbyterian Colorado Springs, CO	60980			600	3000	1000	2400	7700	240	750	16000	2010	3300	37000	97980	N	N	Y	Y
Village Seven Presby. Colorado Springs, CO	140699	506	600	600	814	988	522	786	334	300	600		1103	6647	147852	Y	Y	Y	Y
Trinity RP (M) Montrose, CO	13552				75		25	75				6025		6200	19752	N	N	Y	Y
Covenant RP Wheat Ridge, CO	31221	1416	120	330	390	110	240	1679	88	440	216	262	17	3892	36529	N	N	Y	Y
Trinity Presbyterian Kearney, NB	15851	3725	466	695	1703		695	2232	120	164	300		491	6866	26442	Y	N	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
Westminster Presbyterian Alamogordo, NM	137	18	52	5	5	2	5	6	4	17	21		3				3	121	69	51	71	52
University Presbyterian University Park, NM	105	55	49	5	5			5	2	4	2	8	2	2			4	180	50	45	110	205
Covenant Presbyterian Lander, WY	46	21	19	3			1	1	3		3							53			41	79
<b>TOTAL</b>	<b>1117</b>	<b>487</b>	<b>584</b>	<b>33</b>	<b>45</b>	<b>2</b>	<b>20</b>	<b>29</b>	<b>48</b>	<b>80</b>	<b>21</b>	<b>127</b>	<b>45</b>	<b>6</b>	<b>2</b>	<b>4</b>	<b>57</b>	<b>1184</b>	<b>332</b>	<b>234</b>	<b>809</b>	<b>481</b>

## SOUTHEAST

Second Street Presbyterian Albemarle, NC	314	34	127	8	8		7	2	10	5	15		2	4	1	7		200	75	25	100	70
Faith Presbyterian Charlotte, NC	141	20	54	8	6		3		5	2	7		4	2		6		98	45	8	75	50
Westminster Presbyterian Concord, NC* (1976)	71	7	34	4	2			3						1		1		32			20	80
Lednum St. Presbyterian Durham, NC	36	7	27	4	2								1			2		32	18	13	22	48
Meadowview RP Lexington, NC	104	15	48	7	6			2										108	62	31	79	107
Trinity Presbyterian Wilmington, NC	29	5	13	1	2			2			4	4	4			4		35	20	10	30	30
First RP Anderson, SC	128	33	59	6	6									2		2		80	20	15	80	60
Church Creek Presby. Charleston, SC	89	13	20	3	4		11	4	11	24	35		6			6		160	70	60	80	
Faith RP (Mission) Florence, SC	9		8	2					2	2	4							25	11	9	23	45
Augusta St. Presbyterian Greenville, SC	163	13	87	6	5			2		2	11	11	3	5		8		70	40	15	62	

## 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 Alamogordo, NM	24374	800	114	609	609	114	609	609	114	571		457		3807	28981	Y	Y	Y	N
University Presbyterian Las Cruces, NM	49163			1800	1800		1800	7200	150	150	2400	1800	900	18000	67163	Y	N	Y	N
Covenant Presbyterian Lander, WY	18526	1846	47	236	310	114	341	316		581		120		2067	22439	Y	N	Y	N
<b>TOTAL</b>	<b>370017</b>	<b>8293</b>	<b>1347</b>	<b>4905</b>	<b>10211</b>	<b>2361</b>	<b>6672</b>	<b>20647</b>	<b>1064</b>	<b>2956</b>	<b>19561</b>	<b>10954</b>	<b>5811</b>	<b>86491</b>	<b>464802</b>				

## SOUTHEAST

Second Street Presbyterian Albemarle, NC	35035	11600		180	480		205	2440	120	60		150		3635	50270	Y	N	Y	Y
Faith Presbyterian Charlotte, NC	34000	2000		697	954	80	1038	8082	125	50	130	1607	2359	15021	51021	Y	Y	Y	N
Westminster Presbyterian Concord, NC* (1976)	5819	7892						562						562	14273	N	N	N	N
Lednum St. Presbyterian Durham, NC	10780	1432					180	1353	60	120		38		1751	13963	Y	N	Y	N
Meadowview RP Lexington, NC	25822		300	600	900	200	800	7150	180	700		360		11190	37012	Y	Y	Y	Y
Trinity Presbyterian Wilmington, NC	25548			85	212		519	429	21					1266	26814	N	Y	Y	Y
First RP Anderson, SC	22351	26794	394	263	394	263	394	394	263	395	263	458	394	3877	53022	N	N	Y	N
Church Creek Presby. Charleston, SC	40579	25653	150	750	1150	200	550	2600	225	245		1964	2000	9334	75566	N	Y	N	N
Faith RP (M) Florence, SC	11244						16					75		91	11335	N	N	N	N
Augusta St. Presbyterian Greenville, SC	25765				190	180		4260			290	1840	3486	10246	36011	N	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
Mitchell Rd. Presbyterian Greenville, SC	692	205	325	12	12		8	7	28	86		114	6	1		19	26	504	311	129	465	224
Shannon Forest Presby. Greenville, SC	414	81	172	10	10		4	8	11	22		33	21	1	1		23	397	125	90	240	125
Faith Presbyterian Myrtle Beach, SC	61	17	40	3	3		2	1	4	11		15	4			14	18	90	42	30	60	60
Trinity Presbyterian Spartanburg, SC	89	24	34	4	4		1	3	5		13	18	6	1			7	90	60	35	68	50
<b>TOTAL</b>	<b>2340</b>	<b>474</b>	<b>1048</b>	<b>78</b>	<b>70</b>	<b>0</b>	<b>36</b>	<b>34</b>	<b>78</b>	<b>152</b>	<b>28</b>	<b>258</b>	<b>57</b>	<b>17</b>	<b>2</b>	<b>34</b>	<b>110</b>	<b>1921</b>	<b>899</b>	<b>470</b>	<b>1404</b>	<b>848</b>

## SOUTHERN

Covenant Presbyterian Auburn, AL	97	10	52	3	5			1	7		18	25	7				7	275	50	20	90	
Reformed Presbyterian Huntsville, AL	138	43	55	8	6			4	3	10		13	5				5	175	100	60	100	68
Reformed Presbyterian Kenner, LA	29	8	13	2	3			5			3	3	2	1		1	4	40	17	14	34	27
Ryder Memorial Presby. Bluff City, TN	64	1	36	2		1	2		2	4		6				7	7	60	20	17	62	78
New City Fellowship Chattanooga, TN	70	13	23	3	7			3	2	7	6	15	1				1	100	70	50	65	60
Reformed Presbyterian Lookout Mountain, TN	191	51	90	6	7			4	4	2	9	15	23		2	4	29	250	220	60	105	200
First RP Memphis, TN	147	40	81	7	6	2		3	3	9		12	11	1			12	103	53	20	62	
Reformed Presbyterian Nashville, TN	36	28	22	2	1			1			4	4						44	31			
<b>TOTAL</b>	<b>772</b>	<b>184</b>	<b>372</b>	<b>33</b>	<b>35</b>	<b>3</b>	<b>2</b>	<b>21</b>	<b>21</b>	<b>32</b>	<b>32</b>	<b>93</b>	<b>49</b>	<b>2</b>	<b>2</b>	<b>12</b>	<b>65</b>	<b>1047</b>	<b>561</b>	<b>241</b>	<b>518</b>	<b>433</b>

## 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
Mitchell Rd. Presbyterian Greenville, SC	240292	106362	340	3026	4135	960	460	14315	2600	920	8194	23455	5128	63533	410186	N	Y	Y	N
Shannon Forest Presby. Greenville, SC	162250			2200	12734		3045	26420	350	1450	6392	17496	2166	72253	234504	N	Y	Y	Y
Faith Presbyterian Myrtle Beach, SC	33260			480	789		294	1080	75	75		1485		4278	37538	N	N	Y	N
Trinity Presbyterian Spartanburg, SC	26152	99390			212		116	4100				690	3630	8748	134290	N	Y	Y	N
<b>TOTAL</b>	<b>698897</b>	<b>281123</b>	<b>1184</b>	<b>8281</b>	<b>22150</b>	<b>1883</b>	<b>7717</b>	<b>73185</b>	<b>4019</b>	<b>4015</b>	<b>17637</b>	<b>49818</b>	<b>17163</b>	<b>205785</b>	<b>1185805</b>				

## SOUTHERN

Covenant Presbyterian Auburn, AL	33682	10249		100	300		80	50				4725	1915	7170	51101	N	N	N	N
Reformed Presbyterian Huntsville, AL	51600		305	483	770	130	916	2688	135		1988	3716		11131	62732	Y	Y	Y	Y
Reformed Presbyterian Kenner, LA	19045	5616			285	50	115	574	35	35		55		1149	25810	N	N	Y	N
Ryder Memorial Presby Bluff City, TN	6508		25	50	100	224	202	422	50	25	631	798	565	3091	9599	N	N	N	N
New City Fellowship Chattanooga, TN	21423	5631	63	1879	519	411	120	521	15	15	2701	8608		14852	41906	N	Y	Y	Y
Reformed Presbyterian Lookout Mountain, TN	27424	2520	384	2880	2040	324	1740	9209	240	120	2130	2844		21714	51856	N	Y	Y	N
First RP Memphis, TN	53200	22541	156	2380	2486	345	2534	9994	120	24	300	4679		22418	98159	Y	Y	Y	N
Reformed Presbyterian Nashville, TN	15583													395	15978	N	N	N	Y
<b>TOTAL</b>	<b>228468</b>	<b>46557</b>	<b>833</b>	<b>7772</b>	<b>8500</b>	<b>1484</b>	<b>5707</b>	<b>23458</b>	<b>595</b>	<b>219</b>	<b>7750</b>	<b>25425</b>	<b>2480</b>	<b>81920</b>	<b>357141</b>				

# 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

## SOUTHWEST

First Presbyterian Minco, OK	75	17	44	3	2				1	1		2	5		7	43	20		37			
RP (M)																						
Norman, OK	9	6	6				1	1	2	3	3	8	1		1	2	25	20	10	20		
Heritage RP																						
Oklahoma City, OK	14		9	3		3					1	1		1		55	35	40	30	45		
Calvary Presbyterian																						
Stillwell, OK	33	2	17	3	1											44	21	15	44	220		
Christ Presbyterian																						
Tulsa, OK	150	42	85	6	3		3	7	11	20	6	37	4	2	1	3	10	170	80	60	120	130
Westminster Presbyterian																						
Bedford, TX	27	8	14	2	1					2	1	3	1	1		4	6	28	12	7	24	
Sungdo Presbyterian																						
Dallas, TX	19	21	17	2	2				7	1		8						35	17		30	
Town North Presbyterian																						
Richardson, TX	52	30	30	3	4			2	11	1	5	17	1	1		6	8	70	25	14	50	35
Westminster Presbyterian																						
Gainesville, TX	287	38	169	8	9	4	16	10	16	20	3	39		1		1		210	102	85	98	114
TOTAL	666	164	391	30	22	7	20	20	47	47	20	114	9	11	2	13	35	680	332	231	453	544

# FINANCES

## SOUTHWEST

	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
First Presbyterian Minco, OK	14199	1170	84	595	647		721	460		720		699	1640	5566	20935	Y	Y	Y	N
Reformed Presbyterian (M) Norman, OK	10329		20				17	120					120	277	10606	N	N	Y	N
Heritage RP Oklahoma City, OK	15383						114	10		10				124	15507	N	N	N	N
Calvary Presbyterian Stilwell, OK	3035	1601				3000	6			660		116		3782	8418	N	N	N	N
Christ Presbyterian Tulsa, OK	60010		800	650	600	750	600	2430		250		3140		9220	69230	N	N	Y	N
Westminster Presbyterian Bedford, TX	10772			55	55	164	218	273		273				1038	11810	N	Y	Y	N
Sungdo Presbyterian Dallas, TX	560	500													1060	N	N	N	N
Town North Presbyterian Richardson, TX	42085	9184	120	635	960	60	448	1535	42	120		1100		5020	56289	Y	Y	Y	Y
Westminster Presbyterian Gainesville, TX	62736	12752	240	710	1225	300	3632	5374		1359	886	13895		27621	115949	Y	Y	Y	N
<b>TOTAL</b>	<b>219109</b>	<b>25207</b>	<b>1264</b>	<b>2845</b>	<b>3487</b>	<b>4274</b>	<b>5756</b>	<b>10202</b>	<b>42</b>	<b>3392</b>	<b>886</b>	<b>18950</b>	<b>1760</b>	<b>52648</b>	<b>309904</b>				

# 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	23	7	1	764	382	353	23	32	2	15	19	23	36	17	67	13	3	1	23	40	667	332	251	473	355				
Delmarva	54	25	5	4002	1664	1325	86	72	33	35	63	196	106	75	390	215	33	1	72	308	2620	719	433	1523	592				
E. Canada	5	4	1	138	63	107	10	3	0	0	2	15	13	0	28	3	0	0	0	3	186	87	58	42	40				
Florida	20	9	1	968	318	562	42	34	3	5	11	43	40	24	107	37	16	0	73	126	1120	512	204	764	505				
Great Plains	7	3	0	137	26	70	8	3	0	0	1	2	1	0	3	2	3	0	0	5	118	47	25	87	50				
Illiana	18	7	3	670	190	361	25	2	19	13	13	35	39	4	78	21	8	0	17	46	606	186	117	439	186				
Mich.-N. Ind.	10	5	0	414	198	237	16	18	5	2	18	6	52	6	64	17	1	0	40	58	470	215	13	285	220				
Midwestern	54	12	4	1372	441	861	61	41	15	13	36	73	27	67	187	67	10	4	26	110	1744	655	511	982	604				
New Jersey	16	7	1	602	147	267	24	15	20	11	16	27	10	5	42	34	2	0	13	49	567	242	103	444	280				
Northeast	18	6	1	419	174	225	25	8	8	0	12	45	1	2	48	11	5	1	6	23	465	131	75	369	343				
Pacific NW	23	8	4	910	261	456	40	25	9	6	29	31	57	25	113	19	6	0	53	78	871	346	303	478	344				
Philadelphia	38	16	2	2342	838	1225	82	62	51	25	49	83	93	28	204	42	12	3	147	205	2040	712	438	1510	819				
Pittsburgh	22	16	2	1604	479	860	68	42	35	8	27	52	36	18	106	28	19	0	53	97	1210	419	253	786	1112				
Rocky Mtn.	21	7	2	1117	467	564	33	45	2	20	29	48	60	21	129	45	6	2	4	57	1184	332	234	809	461				
Southeast	24	13	1	2340	474	1048	78	70	0	36	34	76	152	28	256	57	17	2	34	110	1921	899	470	1404	949				
Southern	27	7	0	772	194	372	33	35	3	2	21	21	32	32	93	49	2	2	12	65	1047	561	241	518	433				
Southwest	14	8	1	666	164	319	30	22	7	20	20	47	47	20	114	9	11	2	13	35	680	332	231	453	544				
TOTALS	394	160	29	19237	6420	9212	694	529	212	211	400	823	802	372	2029	669	154	18	586	1415	17516	6727	3960	11365	7837				

# FINANCIAL TOTALS BY PRESBYTERY

	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
<b>California</b>	365758	100574	150	1900	5980	600	2164	11280	620	0	660	6342	3995	43391	532330
<b>Delaware</b>	1591256	484389	3357	8202	11485	4815	8946	56756	1645	2784	615	63847	29147	287127	2262378
<b>Eastern Canada</b>	69473	0	160	50	45	0	344	2970	10	0	0	28887	6000	38166	61210
<b>Florida</b>	358791	124518	382	4083	5908	852	4486	24740	525	1004	2560	11503	13895	68439	559833
<b>Great Plains</b>	32187	39730	0	75	387	0	172	1882	80	134	0	378	0	5188	75102
<b>Illiana</b>	207906	16841	635	2298	4845	1863	3386	5820	306	5925	1037	1634	4179	31917	256395
<b>Mich.-N. Ind.</b>	180272	56032	1325	3330	4245	3847	2560	10409	471	875	3875	7334	2587	43789	280093
<b>Midwestern</b>	368844	116839	1374	9777	40499	2847	20186	40896	2580	2181	28856	31286	11728	174894	660525
<b>New Jersey</b>	224821	13068	2407	2199	3317	1865	4046	21744	600	250	1635	17343	4890	40568	246138
<b>Northwest</b>	172053	28522	1210	644	1756	375	2065	8899	528	485	0	28708	14145	143464	484575
<b>Pacific NW</b>	334880	65579	786	1881	11177	11034	8904	29265	804	7680	0	28708	14145	143464	484575
<b>Pittsburgh</b>	587384	109026	5740	11339	6242	9236	16815	88306	1575	2958	21892	43583	28828	238204	944484
<b>Philadelphia</b>	384856	65899	1047	5726	9548	2548	6102	38347	1141	5647	3823	9530	5375	89033	534120
<b>Rocky Mtn.</b>	370017	82393	1347	4905	10211	2367	6872	20647	1084	2956	19597	10954	5871	88487	464802
<b>Southeast</b>	688897	281123	1184	8281	22150	1883	17165	4019	4015	17637	48618	17163	208785	1185805	
<b>Southern</b>	228485	46557	933	7772	6500	1484	5707	23458	586	219	7750	26435	2480	81920	357141
<b>Southwest</b>	219709	25507	1264	2845	3487	4274	5766	10202	42	3382	898	18950	1780	52848	309804
<b>TOTAL</b>	6286841	1602197	23401	75107	147583	49882	108088	488885	16896	40445	110087	387818	154255	1852046	9892824

## COMPARATIVE STATISTICS

	1968	1970	1972	1974	1976	1977	1978
1. Number of Churches	121	128	142	150	152	154	160
2. Number of Mission Churches	9	8	8	10	16	21	29
3. Number of Ministers	285	319	332	354	369	385	394
4. Number of Communicants	12,960	14,026	15,892	17,318	18,836	19,256	19,237
5. Number of Covenant Children	3,538	3,755	4,589	5,569	5,412	6,092	6,420
6. Total Membership	16,783	18,100	20,812	23,241	24,617	25,733	26,051
7. Total Giving	\$2,412,860	\$3,303,137	\$4,250,370	\$5,553,293	\$7,490,305	\$8,139,660	\$9,692,824
8. Percent for General Budget	79.3%	60.0%	61.9%	58.1%	63.7%	65.9%	66.4%
9. Percent for Capital Expenditures		19.5%	18.6%	23.8%	16.4%	15.4%	16.5%
10. Percent for Benevolences	20.7%	20.3%	19.0%	18.0%	18.8%	18.7%	17.0%
11. Per Capita Giving (Communicants)	\$211.67	\$248.43	\$267.45	\$323.47	\$397.66	\$412.32	\$493.75
12. Per Capita Giving (Total Membership)	\$143.77	\$183.04	\$204.23	\$240.85	\$304.27	\$315.09	\$372.07
13. Per Capita Personal Income (USA)	\$3,422.00	\$3,945.00	\$4,513.00	\$5,443.00	\$6,369.00	\$7,086.00	\$7,836.00
14. Percent: RP Giving/ Personal Income	4.20%	4.64%	4.53%	4.42%	4.78%	4.45%	4.75%

# TABLE III—BENEVOLENT GIVING TO AGENCIES

(By Number and Percent of Churches in Synod)

	1971		1974		1976		1978	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent
<i>Number of Churches</i>	132		149		152		189*	
<i>Giving to:</i>								
CHRISTIAN TRAINING INC.	59	44.6%	77	51.7%	79	52.0%	87	46.0%
COVENANT COLLEGE	80	60.2%	105	70.5%	100	65.8%	116	61.4%
COVENANT SEMINARY	98	74.3%	111	74.5%	114	75.0%	141	74.6%
BOARD OF HOME MINISTRIES	16	12.2%	38	25.5%	61	40.1%	92	48.7%
NATIONAL PRESBYTERIAN MISSIONS	101	76.5%	123	82.6%	130	85.5%	158	83.6%
WORLD PRESBYTERIAN MISSIONS	103	78.0%	138	92.6%	144	94.7%	166	87.8%
GENERAL SYNOD	64	48.5%	79	53.0%	83	54.6%	89	47.1%
PRESBYTERY	60	45.5%	75	50.4%	90	59.2%	107	56.6%
OTHER CHRISTIAN SCHOOLS	N/A		51	34.2%	60	39.5%	68	36.0%
OTHER USA MINISTRIES	85	64.4%	102	68.4%	108	71.1%	133	70.4%
OTHER FOREIGN MINISTRIES	66	50.0%	72	48.3%	79	52.0%	88	46.6%

\*CHURCHES AND MISSIONS

**TABLE IV—PASTORAL COMPENSATION STUDY**  
**Mean Average by Size of Congregation**  
**RPCES, 1978**

	<b>Size of Church</b>	<b>Number Churches Reporting</b>	<b>Cash Salary</b>	<b>Manse Allowance</b>	<b>Fringe Benefits</b>	<b>Total Compensation</b>
I.	Up to 49	50	\$8,139	\$2,628	\$1,768	\$12,574
II.	50-99	43	9,133	3,433	3,052	15,759
III.	100-159	28	10,016	3,559	3,566	17,169
IV.	160-299	13	12,069	2,979	3,280	18,307
V.	300 plus	13	13,864	5,601	4,423	23,888

*Total churches reporting—147 out of 160*

*Average Pastoral Compensation—\$15,888*

*U.S. Median Family Income—\$16,231*

**TABLE V—PASTORAL COMPENSATION STUDY**  
**Range of Total Compensation by Size of Congregation**  
**RPCES, 1978**

	<b>Size of Church</b>	<b>Number Churches Reporting</b>	<b>Minimum</b>	<b>Q1</b>	<b>Median</b>	<b>Q3</b>	<b>Maximum</b>
I.	Up to 49	50	\$6,050	\$10,600	\$12,979	\$14,167	\$18,100
II.	50-99	43	7,742	13,000	15,700	18,481	23,940
III.	100-159	28	9,960	15,294	17,326	19,262	23,704
IV.	160-299	13	13,092	17,287	18,332	20,000	22,400
V.	300 plus	13	15,560	21,300	25,107	26,894	29,472

*(NOTE: 84 per cent of the churches responded to the questionnaire)*

## **OFFICERS OF THE 157th GENERAL SYNOD**

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St. Louis, MO 63141

**Stated Clerk:** Rev. Paul R. Gilchrist, Ph.D.  
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Lookout Mountain, TN 37350

**Treasurer:** Dr. Charles W. Donaldson  
211 Red Riding Hood Tr.  
Lookout Mountain, TN 37350

**Vice Moderator:** Rev. Clarence A. Lutz

**Assistant Clerk:** Mr. Rudolph F. Schmidt

**Archivist:** Rev. Albert F. Moginot  
Covenant Theological Seminary  
12330 Conway Rd.  
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### **INTERNAL REVENUE NUMBER FOR THE REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD**

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**Attorney for the  
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of General Synod** Mr. Donald A. Semisch  
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Willow Grove, PA 19090  
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**PLEASE ADDRESS OFFICIAL CORRESPONDENCE TO:**

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

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**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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**PENSION FUND**, Mr. Gordon D. Shaw, Treasurer, 12330 Conway Rd., St. Louis, MO 63141. Mr. Jack Hudson, Director. Phone (314) 434-4044.

**REFORMED PRESBYTERIAN FOUNDATION**, 12330 Conway Rd., St. Louis, MO 63141. Phone (314) 434-5883.

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**WORLD PRESBYTERIAN MISSIONS**, 901 N. Broom St., Wilmington, DE 19806. Rev. Nelson K. Malkus, Executive Secretary. Phone (302) 652-3204.

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Van Kley, Dr. Harold [CTS], 1065 Appalachian Tr., Chesterfield, MO 63017

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:** Dr. Richard C. Turnblade

17438 Marilla St.

Northridge, CA 91324

(213) 993-8241

**STATED CLERK:** *Rev. W. E. Lyons*

## **CALABASAS, CALIFORNIA (Los Angeles area)**

### **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: Robert E. Morse

6009 Dovetail Dr., Agoura, CA 91301

(213) 889-9844

9:30 A.M. 6:00 P.M.

## **CANOGA PARK, CALIFORNIA**

### **Immanuel Reformed Presbyterian Church**

7401 Jordan, Canoga Park, CA 91304 (No mail)

*Rev. Benjamin R. Short* (Elizabeth)

19859 Kittredge, Canoga Park, CA 91303

(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.

## **CHATSWORTH, CALIFORNIA**

### **Covenant Evangelical Presbyterian Church**

10209 DeSoto Ave., Chatsworth, CA 91311

(213) 341-2343

*Rev. Paul A. Doepke* (Donna)

1978 Ardenwood Ave., Simi Valley, CA 93063

(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.

## **SAN JOSE, CALIFORNIA**

### **Westminster Chapel (Mission)**

Franklin Savings and Loan

Snell and Blossom Hill, San Jose, CA (No mail)

*Rev. Lawrence G. Andres*

1569 Ilikai Ave., San Jose, CA 95118

(408) 266-1569

President-Treasurer: Rudy Burrus

4280 Corte de Boleyn, San Jose, CA 95118

(408) 266-6721

10:00 A.M. 6:30 P.M.

## **SEPULVEDA, CALIFORNIA**

### **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.

## **VALENCIA, CALIFORNIA**

### **Covenant Presbyterian Church of Santa Clarita Valley**

24802 N. Alderbrook Dr., Newhall, CA (No mail) (805) 259-1344

*Rev. Laurence H. Withington* (Esther)

20544 Alaminos, Saugus, CA 91350 (805) 259-1344

Clerk of Session: Donald L. Hamilton

22552 Arriba Dr., Saugus, CA 91350 (805) 259-9580

11:00 A.M. 7:00 P.M.

## **YUCAIPA, CALIFORNIA**

### **First Reformed Presbyterian Church**

31970 Yucaipa Blvd., Yucaipa, CA 92399 (714) 794-4217  
(Pulpit Vacant)

Clerk of Session: James D. MacDonald

35428 Sunlight Dr., Yucaipa, CA 92399 (714) 797-5067

11:00 A.M. 6:00 P.M.

## **OTHER MINISTERIAL MEMBERS**

*Barnes, Louie M. Jr., D.Min.* (LaVonda), 17725 Romar St., Sepulveda, CA 91325 (213) 349-3325

*Bradley, Carl R. Jr.* (Arlene)

*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, West Valley Korean Presbyterian Church (213) 341-9717

*Dare, David*, c/o Office Post Chaplain, Fort Knox, KY 40121

(Chaplain, US Army)

*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 Hermon, CA 95041 (Retired) (408) 335-7925

*Gilchrist, James S.* (Anne), 1968 Susquehanna, Abington, PA 19001  
(215) 887-4747

*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

*Lyons, Walter E.* (Helen), 2781-A Pillsbury Rd., Chico, CA 95926 (CA Presbytery Evangelist) (916) 342-4621

*Lyra, Synesio Jr.* (Louise), 8571 Enault, Garden Grove, CA 92641  
(714) 539-9854

*Needham, LCDR Robert B. (Barbara), c/o Charleston Component,  
FLTREL SUPPACT LANT, Naval Base, Charleston, SC 29408  
(Chaplain, US Navy)*

*Winscott, J. David, Ph.D. (Gloria), 21821 Starfire Ln., Huntington  
Beach, CA 92646 (Director, Field Ministries Division), Robert H.  
Schuller Institute for Successful Church Leadership)*

*Home: (714) 968-0582. Office: (714) 971-4133*

## **DELMARVA PRESBYTERY**

Delaware, Maryland, Virginia

*MODERATOR: Rev. Frederick S. McFarland*

*STATED CLERK: Mr. Charles L. Eckardt*

*901 N. Broom St.*

*Wilmington, DE 19806 Office: (302) 652-3204*

### **DOVER, DELAWARE**

#### **Reformed Presbyterian Church (Mission)**

*Meeting at SDA Church, Wyoming Ave. and New Burton Rd.,  
Dover, DE (No mail)*

*Rev. Keith Peck, Organizing Pastor (Gale)*

*171 Orchard Ave., Dover, DE 19901*

*(302) 674-0647*

### **HOCKESSIN, DELAWARE**

#### **Berea Presbyterian Church**

*Sunnyhill Ln. and Old Lancaster Pike, Hockessin, DE 19707*

*Pulpit Vacant*

*Clerk of Session: Rob Ludwig*

*RD1, Box 311B, Mercer Mill Rd., Landenberg, PA 19350*

*(215) 274-8692*

### **NEWARK, DELAWARE**

#### **Evangelical Presbyterian Church**

*308 Possum Park Rd., Newark, DE 19711*

*(302) 737-2300*

*Rev. Robert F. Auffarth (Ruth)*

*505 Woodlawn Ave., Newark, DE 19711*

*(302) 737-5476*

*Rev. Calvin F. Frett (Dorothy), Associate Pastor*

*102 Rockrose Dr., Meadowood, Newark, DE 19711 (302) 368-4131*

*Andrew Krasowski (Nancy), Asst. to Pastor*

*2453 Hammond Pl., Kirkwood Gardens, Wilmington, DE 19808*

*(302) 998-1778*

*Clerk of Session: Frank P. Voshell*

*Oldfield Point Rd., Rt. 1, Box 52, Elkton, MD 21921*

*(301) 398-6970*

*11:00 A.M. 6:30 P.M.*

### **NEW CASTLE, DELAWARE**

#### **Bethany Presbyterian Church**

*Airport and Edinburgh Dr., New Castle, DE 19720 (302) 328-1172*

*Rev. Raymond J. Wright (Patsy Ann)*

*22 E. Edinburgh Dr., New Castle, DE 19720*

*(302) 328-1172*

*Rev. James Powell, Assistant Pastor*

*46 Cheswald Blvd., 2B, Newark, DE 19711*

Clerk of Session: Gerrit Hopman  
R.D. 1, Box 335, Elkton, MD 21921 (301) 287-8562  
*11:00 A.M. 6:30 P.M.*

## **NEW CASTLE, DELAWARE**

### **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.*

## **WILMINGTON, DELAWARE**

### **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  
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.*

## **STANTON, DELAWARE**

### **Covenant Presbyterian Church**

209 Main St., Wilmington, DE 19804  
*Rev. L. Kenneth Hash (Debbie)*  
209 Main St., Wilmington, DE 19804 (302) 999-8692  
Clerk of Session: Henry Evers  
1800 Township Rd., Wilmington, DE 19804 (304) 998-4152  
*11:00 A.M.*

## **ANNAPOLIS, MARYLAND**

### **Evangelical Presbyterian Church**

Ridgely and Wilson Rds., Annapolis, MD 21401 (301) 266-8090  
*Rev. William A. Mahlow Sr. (Sarah)*  
Rt. 10, 1731 Long Green Dr., Annapolis, MD 21401 (301) 757-4677  
*Rev. Chuck Miller (Cathy), Assistant Pastor*  
9 Kirkley Rd., Annapolis, MD 21401 (301) 266-6289  
Clerk of Session: William N. Rosser  
577 Highbank Rd., Severna Park, MD 21146 (301) 647-2184  
*8:15, 11:00 A.M. 7:00 P.M.*

## **BALTIMORE, MARYLAND**

### **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.*

## **BALTIMORE, MARYLAND**

### **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.

#### **BALTIMORE, MARYLAND**

**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: Robert Birkhead  
4200 Oakford Ave., Baltimore, MD 21207 (301) 367-1474

#### **BEL AIR, MARYLAND**

**New Covenant Presbyterian Church (Mission)**  
6 N. Main St., Bel Air, MD 21014  
Larry Wanaselja (Phyllis), Organizing Pastor  
505 Lee Way, Bel Air, MD 21014 (301) 838-6957

#### **ELKTON, MARYLAND**

**Evangelical Presbyterian Church**  
1552 Singerly Rd., Elkton, MD 21921 (301) 398-3192  
*Rev. Walter L. Gienapp (Carole)*  
1552 Singerly Rd., Elkton, MD 21921 (301) 398-3192  
Clerk of Session: John R. Slaten  
38 Hillcrest Ct., Elkton, MD 21921 (301) 398-4136

#### **FREDERICK, MARYLAND**

**Faith Reformed Presbyterian Church (Mission)**  
P.O. Box 1148, Frederick, MD 21701  
*Rev. John H. Skeen (Jeanine)*  
8749 Treasure Ave., Walkersville, MD 21793 (301) 898-5735  
Contact: John Petersen  
803 Edgewood Farm Rd., Frederick, MD 21701 (301) 662-7642  
11:00 A.M.

#### **RANDALLSTOWN, MARYLAND**

**Liberty Reformed Presbyterian Church**  
Box 376, Liberty Rd., Randallstown, MD 21133 (301) 662-7642  
*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: Paul Weitzel  
6123 Old Washington Rd., MD 21784 (301) 795-3841  
10:45 A.M. 6:00 P.M.

#### **SEVERNA PARK, MARYLAND**

**The Severna Park 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) 544-2363  
Clerk of Session: Donald Luce  
Balsam Dr., Severna Park, MD 21446  
11:00 A.M. 7:00 P.M.

## **TIMONIUM, MARYLAND**

### **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.

## **TOWSON, MARYLAND**

### **Tollgate Reformed Presbyterian Church**

12 S. Tollgate Rd., Owings Mills, MD 21117 (301) 356-3727  
*Rev. Thomas S. Poehlman*  
43 Straw Hat Rd., Apt. 3B, Owings Mills, MD 21117 (301) 356-4821  
Clerk of Session: George O. Hirsch  
617 Charles St. Ave., Towson, MD 21204 (301) 821-5380  
11:00 A.M.

## **WESTMINSTER, MARYLAND**

### **Reformed Presbyterian Church of Westminster (Mission)**

Western Maryland College Campus, Decker Hall (No mail)  
Westminster, MD  
*Rev. Wayne A. Hill* (Frances)  
814 Fairfield Ave., Westminster, MD 21157 (301) 857-4972  
Contact: Charles Mitchell  
1304 Hillcrest Dr., Sykesville, MD 21784 (301) 795-3963

## **CHESAPEAKE, VIRGINIA**

### **Evangelical Presbyterian Church**

2101 W. Iowa St., Chesapeake, VA 23323 (804) 487-0676  
*Rev. John Yoast* (Eleanor)  
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.

## **FALLS CHURCH, VIRGINIA**

### **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.

## **FREDERICKSBURG, VIRGINIA**

### **New Life in Christ (Mission)**

632 Kenmore, Fredericksburg, VA 22401 (703) 371-9189  
*Rev. Douglas Kittridge* (Mary Jane)  
3 Tazewell St., Fredericksburg, VA 22401 (703) 371-9254  
9:45 A.M. 7:00 P.M.

## **HAMPTON, VIRGINIA**

### **Calvary Presbyterian Church**

403 Whealon Rd., Hampton, VA 23666 (804) 826-5942

*Rev. David R. Kiewiet* (Jan)  
 344 Brout Dr., Hampton, VA 23666 (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.*

## **LEXINGTON, VIRGINIA**

**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, VIRGINIA**

**McLean Presbyterian Church**  
 7144 Old Dominion Dr., McLean, VA 22101 (703) 356-8383  
*Rev. Stephen E. Smallman* (Sandra)  
 10631 Runaway Ln., Great Falls, VA 22066 (703) 759-3862  
*Rev. Randall C. Martin* (Karen), Associate Pastor  
 714 Palmer Dr., Herndon, VA 22070 (703) 437-5768  
 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, VIRGINIA**

**Reston Presbyterian Church**  
 Box 2242, Reston, VA 22090  
*Rev. William A. Brindley*  
 2334 Harleyford Ct., Reston, VA 22091 (703) 860-5567  
 Clerk of Session: Mr. John Elwood  
 767 Grace St., Herndon, VA 22070 (703) 860-0469

## **RICHMOND, VIRGINIA**

**Stony Point Reformed Presbyterian Church**  
 P.O. Box 3296, Richmond, VA 23235 (804) 272-8111  
 Office: 2330 Bufford Rd., Richmond, VA 23235  
*Rev. Frank P. Crane* (Joy)  
 10501 Sydelle Dr., Richmond, VA 23275  
 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.*

## **ROANOKE, VIRGINIA**

**Christ Reformed Presbyterian Church**  
 P.O. Box 3004, Roanoke, VA 24015 (703) 389-9341  
*Dr. W. David Laverell*

*Rev. David J. Hoover* (Judy), Associate Pastor  
 1717 Wallace Ave. NE, Roanoke, VA 24012 (703) 345-5308  
 Clerk of Session: Brian Zimmerman  
 1120 Hamilton Ave. SW, Roanoke, VA 24015

## **SUFFOLK, VIRGINIA**

**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: Wilbur Thompson  
 1325 River Rd., Suffolk, VA 23434 (804) 539-5649  
 11:00 A.M.

## 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  
*Crane, Richard* (Robyn), Casilla 373, Quillota, Chile (Missionary,  
 WPM)  
*Cross, David L.* (Barbara), 266 Spencer Rd., Thornlie, West Australia  
 6108, Australia (Missionary, WPM)  
*Cross, W. Gerald III* (Margaret), Casilla 5596 Qta. Normal, Santiago  
 Chile (Missionary, WPM)  
*Dorsey, John L.* (Mary), Rt. 2, Box 286, Grover, NC 28073  
*Emerson, Homer P.* (Marion), Apto. 1529, Lima 1, Peru 100 (Mis-  
 sionary, WPM) Furlough: 1211 Pierce St., Manhattan, KS 66502  
*Fearnow, Glenn A. R.N.* (Helen), 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)  
*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), Mountain Ave. and Valley Rd., #12-D, Melrose  
 Park, PA 19126  
*Kirwan, William T. D.Min.* (Anne), 334 Middlesax Dr., Long Grove,  
 IL 60047 (Professor, Trinity Evangelical Divinity School)  
*Malkus, Nelson K.* (Florence), 907 Parkside Blvd., Claymont, DE 19703  
 (General Secretary, WPM) (302) 792-2230  
*Marshall, Harry G.* (Florence), Casilla 1, Huanta, Peru (Missionary,  
 WPM) Furlough: c/o 901 N. Broom St., Wilmington, DE 19806  
*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)  
*Stephens, Henry W.* (Kathleen), 436 Jackson St., Suffolk, VA 23434  
*Warren, Robert P.* (Patricia), 1619 Indian Springs Dr., Jacksonville,  
 FL 32216  
*Welbon, Henry G.* (Dorothy), 5258 N. Tigua Dr., Tucson, AZ 85704  
 (Retired) (602) 888-1206

## **EASTERN CANADA PRESBYTERY**

Ontario, Quebec, New Brunswick, Nova Scotia, and the Maritime Provinces

*MODERATOR: Rev. Howard McPhee*

*STATED CLERK: Rev. Tom Aicken*

### **NEW CASTLE, NEW BRUNSWICK**

#### **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.

### **HALIFAX, NOVA SCOTIA**

#### **Grace Reformed Presbyterian Church**

1980 Robie St., Halifax, Nova Scotia, Canada (No mail)

*Rev. Tom Aicken (Marion)*

14 Donald Ct., Dartmouth, Nova Scotia, Canada B2W 4A3  
(902) 435-4581

Clerk of Session: Ferenc Stefani

16 Locke St., Bedford, Nova Scotia (902) 835-5096

11:00 A.M. 7:00 P.M.

### **TRURO, NOVA SCOTIA**

#### **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

### **SYDNEY, NOVA SCOTIA**

#### **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.

### **KITCHENER, ONTARIO**

#### **Reformed Presbyterian Church**

Laurentian Hills Christian School, Laurentian Dr. and Westmont  
Rd., Kitchener, Ontario (519) 886-2099

Mail to: P.O. Box 1431, Kitchener, Ontario, Canada N2G 4H6  
(Pulpit Vacant)

Clerk of Session: H. Lloyd Burghart

391 Edgeworth Ave., London, Ontario, Canada N5W 5C5  
(519) 455-4052

10:30 A.M.

## **OTHER MINISTERIAL MEMBERS**

*Martin, J. Clare* (Pat), 2629 25th Ave. SW, Calgary, Alberta,  
T3E 0K2 Canada

*McPhee, Howard* (Betty), 22 Dexter Blvd., Willowdale, Ontario,  
M2H 1Z2 Canada (NE Presbytery Evangelist for Eastern Canada)  
(416) 496-1605

## **FLORIDA PRESBYTERY**

Florida, Cayman Island

*MODERATOR: Rev. George H. Birchler*

*STATED CLERK: Rev. A. Carlton Heil*

### **BRADENTON, FLORIDA**

#### **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.

### **CAPE CORAL, FLORIDA**

#### **Evangelical Presbyterian Church (Mission)**

Caloose Middle School

Del Prado Blvd., Cape Coral, FL (No mail)

Mail: Box 97, Cape Coral, FL 33904 (813) 482-1034

Mr. Robert W. Burns, Organizing Pastor

1632 Orchid Blvd., Cape Coral, FL 33904

Acting Clerk: Rev. John Graham

Box 7107, North Port, FL 33596 (813) 426-1230

### **GOLDENROD, FLORIDA (Orlando area)**

#### **Immanuel Evangelical Presbyterian Church**

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 (305) 677-5516

Clerk of Session: Robert D. Wunderlich Sr.

4992 Tangerine Ave., Orlando, FL 32807 (305) 671-1330

11:00 A.M. 6:00 P.M.

### **LAKELAND, FLORIDA**

#### **Covenant Presbyterian Church**

210 E. Poppell Dr., Lakeland, FL 33803 (813) 646-9631

*Rev. Wyatt H. Folds Jr.* (Janice)

54404 Orange Valley Dr., Lakeland, FL 33803 (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.

## **NAPLES, FLORIDA**

### **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  
*Rev. William Spink Jr.* (Marsha), Asst. Pastor  
6976 Trail Blvd., Naples, FL 33940 (813) 597-7715  
Clerk of Session: Earl F. Gray  
159 Kirtland Dr., Naples, FL 33940 (813) 597-4338  
*11:00 A.M. 7:00 P.M.*

## **PINELLAS PARK, FLORIDA**

### **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: David Bondurant  
4995 93rd Ave. N., Pinellas Park, FL 33565  
*10:45 A.M. 7:00 P.M.*

## **SARASOTA, FLORIDA**

### **Faith Presbyterian Church**

1801 N. Lockwood Ridge Rd., Sarasota, FL 33580 (813) 955-7074  
*Rev. Darrell C. Harris* (Betty)  
3228 24th Pkwy., Sarasota, FL 33580 (813) 365-2540  
Clerk of Session: George Woods  
2413 24th Way, Sarasota, FL 33580 (813) 365-2540  
*11:00 A.M. 7:00 P.M.*

## **TAMPA, FLORIDA**

### **Calvary Presbyterian Church**

30th St. and E. Hanna Ave., Tampa, FL 33610  
*Rev. Charles R. McLean* (Marjorie)  
6913 N. River Blvd., Tampa, FL 33604 (813) 238-2424  
Clerk of Session: D. Dean Hamlin  
14337 Diplomat Dr., Tampa, FL 33612 (813) 961-3746  
*11:00 A.M. 7:00 P.M.*

## **NORTH PORT, FLORIDA**

### **First Presbyterian Church**

P.O. Box 7107  
111 N. Biscayne, North Port, FL 33596 (No mail) (813) 426-1230  
*Rev. John L. Graham* (Jacquelin)  
201 Granada Blvd., Warm Mineral Springs, 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.*

## **WEST BAY, GRAND CAYMAN ISLAND**

### **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 (President) (601) 547-6106  
*Cook, Paddy* (Sheila), c/o Manor House, Greatham, Liss, Hamp-  
shire, England  
*Heil, A. Carlton* (Ruth), 1906 Dahlia Dr., Tallahassee, FL 32304  
(Mail: P.O. Box 10038, Tallahassee, FL 32304) (Program Coordin-  
ator) (904) 575-1774 [Office: 487-1915]  
*Martin, David A.* (Jacqueline), 8-15, 1 Chome, Hikawadai, Higashi,  
Kurume Shi, Tokyo, Japan 180-03 (TEAM missionary)  
*Palmer, P. Robert D.Min.* (Gloria), 715 Foxwick Dr., Manchester,  
MO 63011 (Vice-President, Covenant Seminary) (314) 527-6241  
*Richey, Richard E.* (Jean), Apartado 29.124, Madrid 33, Spain (Mis-  
sionary with CAM International)  
*Sidebotham, Thomas E.* (Dottie), 1827 Twelve Oaks Ln. S, Neptune  
Beach, FL 32233 (Chaplain, USN) (904) 249-8074  
*Stowe, Max F.* (Emily), 4203 14th St., Tampa, FL 33603 (Retired)  
(813) 237-5211  
*Watson, Tom Jr.* (Lucille), 2727 Coventry Dr., Sarasota, FL 33581  
(Pastor, independent church)

## **GREAT LAKES PRESBYTERY**

The state of Michigan, the state of Indiana to the southern bound-  
aries of Vermillion, Parke, Putnam, Hendricks, Marion, Hancock,  
Rush, Fayette, and Union counties, and the state of Ohio.

*MODERATOR: Rev. Richard Dark*

*STATED CLERK: Rev. David C. Jones (clerk pro tem)*

### **INDIANAPOLIS, INDIANA**

#### **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.

### **INDIANAPOLIS, INDIANA**

#### **The First Reformed Presbyterian Church**

7910 Allisonville Rd., Indianapolis, IN 46250 (317) 849-1565

*Rev. William G. Phillips* (Carol)

11406 Hartford Ln., Noblesville, IN 46060

Clerk of Session: William J. Lynn

6403 Green Leaves Rd., Indianapolis, IN 46220 (317) 251-9700

10:00 A.M. 6:00 P.M.

### **MUNCIE, INDIANA**

#### **Westminster Presbyterian Church**

721 N. Tillotson Ave., Muncie, IN 47304 (317) 288-3355

*Rev. Rodney Stortz* (Elizabeth)

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.

## **VALPARAISO, INDIANA**

### **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.

## **GRAND RAPIDS, MICHIGAN**

### **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

Clerk of Session: James E. Ruark

3110 Dorais Dr. NE, Grand Rapids, MI 49505

(616) 361-0469

9:30 A.M. 6:00 P.M.

## **CINCINNATI, OHIO**

### **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

(515) 522-8827

Clerk of Session: Chester A. Smith

7001 Constitution Dr., Cincinnati, OH 45215

(513) 761-2637

9:30 A.M. Thursday, 7:30 P.M. (Bible Study)

## **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)

(314) 821-2675

*Shell, William A.* (Marjorie), 833 Iroquois Dr. SE, Grand Rapids,

MI 49506 (Professor, Reformed Bible College)

*Soltau, Addison P., Ph.D.* (Roz), 1437 Jaywood Dr., St. Louis, MO

63141 (Professor, Covenant Theological Seminary)

(314) 878-1239

*Wilson, Donald R. Ph.D.* (Hilda), 1811 Woodcliff SE, Grand Rapids,

MI 49506 (Anthropology Professor, Calvin College)

(616) 949-4972

## **GREAT PLAINS PRESBYTERY**

North Dakota, South Dakota, Minnesota, Montana

**MODERATOR:** *Rev. James Shannon*

**STATED CLERK:** *Rev. Edward S. Huntington*

### **DODGE, NORTH DAKOTA**

#### **Reformed Presbyterian Church**

Dodge, ND 58625

*Rev. Edward S. S. Huntington* (Sue)

Box 23, Dodge, ND 58625

(701) 846-4495

Clerk of Session: David Perhus

Box 11, Marshall, ND 58644

(701) 938-4243

11:00 A.M.

### **UNDERWOOD, NORTH DAKOTA**

#### **Reformed Presbyterian Church**

406 County Rd.

P.O. Box 173, Underwood, ND 58576

(701) 442-5333

(Pulpit Vacant)

Mr. Douglas S. Shepler (Stated Supply)

P.O. Box 173, Underwood, ND 58576

Clerk of Session: Harold Johannes

Box 26, Rt. 1, Underwood, ND 58576

(701) 442-5575

9:30 A.M. 8:00 P.M. (Summer), 7:30 P.M. (Winter)

### **LEMMON, SOUTH DAKOTA**

#### **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) 376-5365

11:00 A.M. 7:00 P.M.

### **OTHER MINISTERIAL MEMBERS**

*Campbell, F. Sanders* (Grace), Box 43489, Nairobi, Kenya, East Africa  
(Missionary, WPM)

*House, Alvin J.* (Evelyn), 306 Ryan Dr., Apt. 8, Bismarck, ND 58501  
(Pastor, Grace and New Kassel E&R Church) (701) 452-2110

*Meiners, Paul R.* (Elizabeth), c/o World Presbyterian Missions, 901  
N. Broom St., Wilmington, DE 19806 (Missionary appointees to  
Kenya)

*Peterson, David P.* (Sandra Kay), 117 A Iliamna, Ft. Richardson, AK  
99505 (Chaplain, USA) (907) 862-3145

*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*

### ALTON, ILLINOIS

#### **Westminster Presbyterian Church**

P.O. Box 1125  
2450 Henry 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.

### CARBONDALE, ILLINOIS

#### **Evangelical Presbyterian Church**

933 W. Walnut St., Carbondale, IL 62901 (618) 529-1616  
*Rev. J. Wyatt George* (Betsy)  
Rt. 1, Box 172 A-1, Murphysboro, IL 62966 (618) 687-3751  
Clerk of Session: George A. Adams  
933 W. Walnut, Carbondale, IL 62901 (618) 529-1616  
8:25 A.M., 10:55 A.M. 6:00 P.M.

### COULTERVILLE, ILLINOIS

#### **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 (618) 758-2432  
Clerk of Session: Douglas Gallagher  
Box 46, Coulterville, IL 62237 (618) 758-2257  
11:00 A.M. 7:30 P.M.

### CUTLER, ILLINOIS

#### **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  
Dale Weiden (Connie), Assistant to Pastor  
3336A Greenwood, Maplewood, MO 63143 (314) 647-3186  
Clerk of Session: James A. Shaw  
RR 1, Cutler, IL (618) 497-2658  
10:35 A.M. 7:00 P.M.

### SPARTA, ILLINOIS

#### **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.

## **WATERLOO, ILLINOIS**

### **Concord Presbyterian Church**

Box 156, Rt. 3, Waterloo, IL 62298 (618) 939-7116  
(Pulpit Vacant)

Clerk of Session: Mr. Andrew Burgess

Rt. 1, Columbia, IL 62236 (618) 281-4810

## **WEST FRANKFORT, ILLINOIS**

### **Reformed Presbyterian Church (Mission)**

703 E. Poplar, West Frankfort, IL 62896

*Rev. John C. Paulsen* (Judy), Organizing Pastor

606 N. Lincoln, West Frankfort, IL 62896 (618) 937-1885

Steering Committee Chairman: Mr. Paul Caldwell

522 N. Division, Carterville, IL 62918 (618) 985-2891

11:30 A.M.

## **EVANSVILLE, INDIANA**

### **Faith Reformed Presbyterian Church (Mission)**

41 W. Campground Rd. (No mail)

Evansville, IN 47711

*Rev. Onesimus J. Rundus* (Clara), Organizing Pastor

5500 Walsh Rd., Evansville, IN 47711 (812) 479-3205

Secretary, Admin. Com: Eugene Thomson

4501 Clover Dr., Evansville, IN 47711 (812) 477-5239

10:30 A.M. 7:00 P.M.

## **VINCENNES, INDIANA**

### **Westminster Presbyterian Church**

1150 McKinley Ave., Vincennes, IN 47591 (812) 882-2735

*Rev. David W. Robinson* (Elaine)

3401 Washington Ave., Vincennes, IN 47591

Clerk of Session: Glenn Baas

30 Vance Dr., Olney, IL 52450

10:45 A.M. 6:30 P.M.

## **OWENSBORO, KENTUCKY**

### **Reformed Presbyterian Church (Mission)**

Owensboro, KY

*Rev. L. Will Hesterburg* (Lori), Organizing Pastor

Apt. 1B, Rustic Apts., 617 Chuck Gray Ct.

Owensboro, KY 42301 (502) 685-3055

Secretary Administrative Committee: Ron Schulz

2239 Count Turf, Owensboro, KY 42301

## **OTHER MINISTERIAL MEMBERS**

*Beesley, Richard V., Ed.D., LL.D.* (Naomi), P.O. Box 487, Princeton, IN 47670 (Executive Vice-President, Oakland City College, Oakland City, IN (812) 385-5585

*Collins, Winslow A.* (Lillian), 12200 Big Bend Rd., Kirkwood, MO 63122 (Retired) (314) 821-1528

*Dunn, Robert W.* (Florence), 540 E. 9th St., Alton, IL 62002 (618) 462-8053

*Fogal, Robert K.* (Margaret), P.O. Box 428, Coulterville, IL 62237 (Retired) (618) 758-2016

*Jones, Thomas F.*, 235 Carlyle E., Belleville, IL 62221 (Presbytery Evangelist) (618) 277-1358  
*Mare, W. Harold, Ph.D.* (Elizabeth), 978 Orchard Lakes, St. Louis, MO 63141 (Professor, Covenant Seminary) (314) 569-0879  
*McWilliams, Barry* (Marianne), 3307 Colby, Everett, WA 98201  
*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., Glendale, MO 63122 (Writer, Archeologist) (314) 961-2893

## **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: Dr. Robert L. Reymond*

*STATED CLERK: Rev. Albert F. Moginot Jr.*

### **ELGIN, ILLINOIS**

#### **Westminster Presbyterian Church**

991 Deborah Ave., Elgin, IL 60120

(312) 695-0311

*Rev. Charles B. Holliday III* (Debra)

38 Monroe, 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, ILLINOIS**

#### **Hanna City Reformed Presbyterian Church**

South Main St., Hanna City, IL 61536

(309) 565-4465

(Pulpit Vacant)

Clerk of Session: Bernard Deakin

202 Lakeshore Dr., Hanna City, IL 61536

(309) 565-4671

11:00 A.M. 7:30 P.M.

### **HANNA CITY, ILLINOIS**

#### **Limestone Reformed Presbyterian Church**

RR 1, Hanna City, IL 61536

(Fork of Rt. 8 and Rt. 116, 3 miles east of Hanna City)

(Pulpit Vacant)

Clerk of Session: Kenneth C. Borland

7712 W. Farmington Rd., Peoria, IL 61604

(309) 674-0219

9:45 A.M.

**WALKER, IOWA****Bible Presbyterian Church of Cono Center**

Rt. 1, Walker, IA 52352 (319) 448-4360  
(Pulpit Vacant)

Clerk of Session: LeRoy C. Gardner

Rowley, IA 42359 (319) 448-4597

10:00 A.M. 8:00 P.M.

**CHESTERFIELD, MISSOURI (ST. LOUIS AREA)****Westminster Reformed 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

*Rev. Thomas H. Egbert* (Joan)

14848 Rutland Cir., Chesterfield, MO 63017 (314) 532-5950

*Rev. Michael Marcey*, Asst. Pastor

233 Hutchinson Rd., Ellisville, MO 63011 (314) 391-9538

Clerk of Session: Alex B. Churchill

20 Glencove Dr., Chesterfield, MO 63017 (314) 469-6419

9:30 A.M. at Parkway School 6:00 P.M. at Lafayette Church

**HAZELWOOD, MISSOURI (ST. LOUIS AREA)****Hazelwood Reformed Presbyterian Church**

306 Taylor Rd., Hazelwood, MO 63042 (314) 895-3150

*Rev. Richard D. Tevebaugh* (Nell)

511 Impala Ln., Hazelwood, MO 63042 (314) 731-2034

Clerk of Session: Kent Hanson

1650 Bobbinway, Florissant, MO 63031 (314) 831-6315

11:00 A.M. 6:00 P.M.

**OAKVILLE, MISSOURI (ST. LOUIS AREA)****Bethel Presbyterian Church**

5065 Ringer Rd., St. Louis, MO 63129 (314) 894-3691

*Rev. Terry L. Nixon* (Carrell), Organizing Pastor

5065 Ringer Rd., St. Louis, MO 63129 (314) 894-3691

Clerk of Session: William J. Petrovic

4640 Seibert Ave., St. Louis, MO 63123 (314) 352-2293

11:00 A.M. 6:00 P.M.

**ST. LOUIS, MISSOURI****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

2109 Arsenal St., St. Louis, MO 63118 (314) 664-7881

10:00 A.M.

**ST. LOUIS, MISSOURI****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 (314) 432-8720

Clerk of Session: Winston A. Lindley

715 Westchester Ct., Kirkwood, MO 63122 (314) 821-0971

11:00 A.M. 7:00 P.M.

## **ST. LOUIS, MISSOURI**

### **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  
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.*

## **ST. LOUIS, MISSOURI**

### **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  
503 Ranch Dr., Manchester, MO 63011  
*2:30 P.M.*

## **ST. LOUIS, MISSOURI**

### **Murphy-Blair Community Church (Mission)**

2600 Hadley, St. Louis, MO (No mail)  
*Rev. Thaddeus "Cal" Boroughs III* (Susan), Co-Pastor  
2703A Hadley, St. Louis, MO 63106 (314) 241-2795  
*Rev. Arthur Boyer*, Co-Pastor  
1114 Montgomery, St. Louis, MO 63106 (314) 621-1252  
Clerk of Session: James Pickett  
2703 Hadley, St. Louis, MO 63106  
*4:15 P.M.*

## **ST. LOUIS, MISSOURI**

### **Olive Branch Presbyterian Church**

2201 Sidney St., St. Louis, MO 63104 (314) 772-5984  
(Pulpit Vacant)  
(*Dr. Robert G. Rayburn*, Moderator)  
Clerk of Session: Fred Stroup  
3242 Missouri St., St. Louis, MO 63118 (314) 771-1094  
*10:45 A.M. 7:00 P.M.*

## **UNION, MISSOURI**

### **Franklin Reformed Presbyterian Church (Mission)**

Union, MO 63084  
*Rev. Walter Lorenz*, Organizing Pastor  
Rt. 3, Box 354, Union, MO 63084 (314) 583-8563  
Clerk of Session: *Rev. Richard G. Watt* (Catherine)  
Rt. 1, Box 531, Union, MO 63084 (314) 583-2152  
*11:00 A.M.*

## **UNIVERSITY CITY, MISSOURI (ST. LOUIS AREA)**

### **Fellowship of the Lamb**

(Meeting at Delmar Baptist Church, Washington and Skinker,  
University City, MO—No mail)  
*Rev. Michael N. Parker* (Joanne)  
7110 Amherst Ave., University City, MO 63130 (314) 725-6281  
Clerk of Session: Thomas A. Kennedy  
7211A Dartmouth, University City, MO 63130 (314) 863-6722  
*4:00 P.M.*

## **MERRILL, WISCONSIN**

### **Bible Presbyterian Church**

207 E. First St., Merrill, WI 54452 (No mail) (715) 536-4748  
*Rev. Robert Smallman* (Linda)  
1007 E. Third St., Merrill, WI 54452 (715) 536-7863  
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) (314) 527-7440  
*Baker, Hubert R.* (Joan), Tooele Army Depot, Tooele, UT 84074  
(Chaplain, US Army)  
*Barker, William S., Ph.D.* (Gail), 12262 Conway Rd., St. Louis, MO  
63141 (President, Covenant Seminary) (314) 434-8684  
*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), 7122 Old Washington Rd., Woodbine, MD  
21797 (U.S. Navy Chaplain) (301) 795-8010  
*Gosling, Charles H.* (Delores), 815 N. Scott, Wheaton, IL 60187  
(Teacher) (312) 653-1531  
*Gray, Eugene G.* (Joan), 47 Benson Dr., Glen Olden, PA 19036  
*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)  
*Hogan, William C.* (Phyllis), 5112 Tealby Ln., St. Louis, MO 63128  
(Visualizer-Designer, Ralston Purina Co.) (314) 849-2672  
*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 (Pastor, First Korean Church, Unaffiliated) (314) 434-0652  
*Perera, Ananda* (Edna), P.O. Box 480, Colombo, Sri Lanka (National  
Director, Campus Crusade for Christ)  
*Rapp, Harold A.*, Friendship Village, Apt. 420, 12501 Village Circle  
Dr., St. Louis, MO 63127 (Retired)

*Rayburn, Robert G., Th.D.* (LaVerne), 12330 Conway Rd., St. Louis, MO 63141 (Professor, Covenant Seminary) (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 Olon, Switzerland (Director, L'Abri Fellowship)  
*Siddons, Wilbur* (Elizabeth), 714 Reinke Rd., Ballwin, MO 63011 (Chaplain, Friendship Village of South County) (314) 227-8780  
*Sneller, Alvin R.* (Marilyn), Box 23, Taejon, Korea 300; Furlough Address: c/o Cono Christian School, Walker, IA 52352 (WPM Missionary)  
*Strom, Richard B.* (Donna), 51-C Rajpur Rd., Dehra Dun, U.P. 248001 India (Missionary, WPM)  
*Vasholz, Robert I., Ph.D.* (Julia), 1019 Orchard Lakes, St. Louis, MO 63141 (Professor, 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), 1000 W. Lane Dr., Killeen, TX 76541 (Chaplain, US Army, Ft. Hood, Tex.) (817) 634-6065  
*Wolf, Robert O.* (Natalie), 6720 Mary Ellen Pl., St. Louis, MO 63121 (Associate Director, St. Louis Youth for Christ) (314) 382-1063  
*Woodson, Robert C.* (Shirley), Apartado 63, Ayacucho, Peru (Missionary, WPM)

## **NEW JERSEY PRESBYTERY**

New Jersey

**MODERATOR:** Richard Springer  
 1000 Beaverdam Rd.  
 Point Pleasant, NJ 08742  
**STATED CLERK:** *Rev. James A. Smith*

### **BRICK TOWN, NEW JERSEY**

#### **Calvary Presbyterian Church**

206 Washington Dr., Brick Town, NJ 08723 (201) 899-2422  
*Rev. Petros Roukas*  
 206 Washington Dr., Brick Town, NJ 08723 (201) 899-4474  
 Clerk of Session: Richard Springer  
 1000 Beaverdam Rd., Brick Town, NJ 08723 (201) 892-5471  
 11:15 A.M. 7:30 P.M.

### **CAMDEN, NEW JERSEY**

#### **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.

## **CHERRY HILL, NEW JERSEY**

### **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  
Clerk of Session: Donald Dager  
224 Buckner Ave., Haddonfield, NJ 08033 (609) 858-0968  
*11:00 A.M. 7:00 P.M.*

## **DELRAN, NEW JERSEY**

### **Koinonia Reformed Presbyterian Church (Mission)**

P.O. Box 1132, Delran, NJ 08075  
(Pulpit Vacant)

*9:30 A.M.*

## **SEASIDE HEIGHTS, NEW JERSEY**

### **Seaside Bible Church**

Barnegat and Hancock Ave., Seaside Heights, NJ 08751  
*Rev. George Jaggard II*  
17 Princeton Dr., Jackson, NJ 08527 (201) 363-5229

## **TRENTON, NEW JERSEY**

### **Evangelical Presbyterian Church**

Lower Ferry Rd., Trenton NJ 08618 (609) 882-6776  
(Pulpit Vacant)

Clerk of Session: Donald H. Price  
326 N. Pennsylvania Ave., Morrisville, PA 19067 (215) 295-4632  
*11:00 A.M. 6:00 P.M.*

## **VENTNOR, NEW JERSEY**

### **Ventnor Presbyterian Church**

5000 Ventnor Ave., Ventnor, NJ 08406 (609) 822-4742  
(Pulpit Vacant)

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.*

## **WILLIAMSTOWN, NEW JERSEY**

### **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 148, Chillan, 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)  
*Kay, John M. Jr.*  
*Marshall, Samuel*, Christian Admiral Hotel, Beach Ave., Cape May,  
 NJ 08204 (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  
*Wescher, Roy C.* (Kathy), 415 Delaware Ave., Riverside, NJ 08075  
 (609) 461-8169

## **NORTHEAST PRESBYTERY**

New England states, New York, Canada east of the  
 St. Lawrence River

*MODERATOR: Rev. William Henderson*  
*STATED CLERK: Rev. Richard W. Tyson*

**COVENTRY, CONNECTICUT**  
**Presbyterian Church of Coventry**  
 55 Trowbridge Rd., Coventry, CT 06238  
 (Pulpit Vacant)

Clerk of Session: Robert Persons  
 Lewis Hill Rd., RFD 3, Box 427, Coventry, CT 06238 (203) 742-9353  
 9:30 A.M. 7:30 P.M.

**MANCHESTER, CONNECTICUT**  
**The Presbyterian Church of Manchester**  
 43 Spruce St., Manchester, CT 06040 (203) 643-0906  
*Rev. Richard M. Gray* (Karen)  
 47 Spruce St., Manchester, CT 06040 (203) 643-0906  
 Clerk of Session: Bertus Ooms  
 310 Lewis Hill Rd., Coventry, CT 06238 (203) 742-9439  
 10:30 A.M. 7:00 P.M.

**BALLSTON SPA, NEW YORK**  
**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, N.Y. 12020 (518) 899-2625  
 11:00 A.M. 6:00 P.M.

## **DUANESBURG, NEW YORK**

### **Reformed Presbyterian Church**

Rt. 7, Duanesburg, NY 12056

Mail address: Box 165, Duanesburg, NY 12056 (518) 895-2142

*Rev. Earl R. Eckerson* (Marjorie)

Rt. 1, Box 32, Duanesburg, NY 12056 (518) 895-2448

*Rev. Roger G. Shafer* (Myrna), Associate Pastor

Box 222-A, RD 2, Duanesburg, NY 12053

Clerk of Session: Seymour VanderVeen

R.D. 1, Delanson, NY 12053 (518) 875-6687

11:00 A.M. 7:30 P.M.

## **JOHNSTOWN, NEW YORK**

### **Covenant Presbyterian Church**

27 N. Market St., Johnstown, NY 12095 (No mail) (518) 762-9758

(Pulpit Vacant)

Clerk of Session: Archibald P. Wayne

100 W. Madison Ave., Johnstown, NY 12095 (518) 762-7958

11:00 A.M. 7:30 P.M.

## **NEWBURGH, NEW YORK**

### **Westminster Presbyterian Church**

Station Road, Little Britain, NY 12575

Mailing address: P.O. Box 2025, Newburgh, NY 12550  
(914) 496-7971

*Rev. John L. Vance* (Marlene)

16 Weather Oak Hill, New Winsor, NY 12550 (914) 564-2524

Clerk of Session: E. Wygent Smith

16 Prospect St., Newburgh, NY 12550 (914) 565-2995

10:00 A.M. 6:00 P.M.

## **VESTAL, NEW YORK (BINGHAMTON AREA)**

### **Covenant of Grace Fellowship (Mission)**

Meeting at Seventh Day Adventist Church, Bunn 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), P.O. Box 49, Mwingi, via Kitui, Kenya,  
East Africa (Missionary, Kenya, WPM)

*Brown, Malcolm D.* (Florence), RD 1, Goode St., Burnt Hills, NY  
12027 (Director of Ministries, Peniel Bible Conference)

(518) 885-9361

*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

*Fawthrop, Arthur L.* (Ellen), 419 W. Franklin St., Endicott, NY 13760

*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 Coventry House) (203) 742-7391  
*Morton, James E.*, Box 175, Rt. 79, Burdett, NY 14818  
*Smick, Elmer B. Ph.D.* (Jane), 84 Old Cart Rd., S. Hamilton, MA 01982  
 (Professor, Gordon-Conwell Seminary) (617) 468-3603

## **PACIFIC NORTHWEST PRESBYTERY**

Washington, Idaho, Oregon, British Columbia, Alberta

*MODERATOR: Rev. William D. McColley*

*STATED CLERK: Rev. Robert A. Bonner*

6318 Linden Ave. N, Seattle, WA 98103

### **CALGARY, ALBERTA**

#### **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. 6:00 P.M.

### **EDMONTON, ALBERTA**

#### **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 (403) 425-3020

Clerk of Session:

11:00 A.M. 6:30 P.M.

### **VANCOUVER, BRITISH COLUMBIA**

#### **Faith Reformed Presbyterian Church (Mission)**

Holiday Inn, 711 West Broadway Ave., Vancouver, B.C., Canada

V5Z 3Y2

*Rev. Douglas Codling* (Hellen), Organizing Pastor (604) 271-8183

10120 Lassam Rd., Richmond, BC, V7E 2C2 Canada

Administrative Secretary: Mr. Maurie McPhee

6370 Oak St., Vancouver, BC, Canada V6M 2W4

### **ALDERWOOD MANOR, WASHINGTON (SEATTLE AREA)**

#### **Alderwood Presbyterian Church**

16620 Ash Way, Alderwood Manor, WA 98036 (206) 743-9111

*Rev. James L. Ransom* (Barbara)

17110 66th Pl. W., Edmonds, WA 98020 (206) 743-5543

Clerk of Session: Donald A. Coxon

9023 N.E. 34th St., Bellevue, WA 98004 (206) 455-2683

11:00 A.M.

**BELLINGHAM, WASHINGTON****First Reformed Presbyterian Church**

4454 Pacific Highway, Bellingham, WA 98225 (206) 734-1974  
*Rev. Daniel E. Dermeyer*

2619 Utter St., Bellingham, WA 98225

Clerk of Session: Rolland C. Lyle

450 W. Bakerview Rd., Bellingham, WA 98225 (206) 733-1930  
*11:00 A.M. 7:00 P.M.*

**EVERETT, WASHINGTON****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: Richard Herbert

3715 152nd NE, Sp. 38, Marysville, WA 98270 (206) 659-2518  
*11:00 A.M. 6:30 P.M.*

**ISSAQUAH, WASHINGTON (SEATTLE AREA)****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: Paul Blomberg

165 SW Gibson Ln., Issaquah, WA 98027 (206) 392-3304  
*11:00 A.M. 7:00 P.M.*

**LAKE STEVENS, WASHINGTON****Lake Stevens Reformed Presbyterian Church (Mission)**

Chapel Hill Rd. and 101st 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

2310 117th Ave. NE, Lake Stevens, WA 98258 (206) 334-2142  
*11:00 A.M. 6:30 P.M.*

**POULSBO, WASHINGTON****Liberty Bay Presbyterian Church**

6th and Harrison (No mail), Poulsbo, WA

*Rev. Gerald K. Partain*

P.O. Box 157, Poulsbo, WA 98370

**SEATTLE, WASHINGTON****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* (Jane), 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.*

**SEATTLE, WASHINGTON****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: Richard Meinert  
 240 SW 197th Pl., Seattle, WA 98166 (206) 878-4340  
 11:00 A.M. 6:00 P.M.

## **TACOMA, WASHINGTON**

**Faith Presbyterian Church**  
 620 S. Shirley, Tacoma, WA 98465 (206) 752-7601  
*Rev. Robert S. Rayburn, Ph.D.* (Florence)  
 818 S. M St., Tacoma, WA 98405 (206) 572-6953  
 Clerk of Session: Kenneth Anderson  
 2035 S. 8th St., Tacoma, WA 98405 (206) 627-5890  
 11:00 A.M. 6:00 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) (206) 937-8529  
*Case, Robert A. II* (Kathy), 610 S. 19th Ave., Yakima, WA 98908  
 (Real estate sales) (509) 965-1894  
*Detlor, W. Lyall* (Margaret), 11415 Juanita Dr. NE, Kirkland, WA  
 98033  
*Haas, Gunther* (Myrna), 2256 Robinson St., Regina, Saskatchewan,  
 Canada S4T 2P9 (Assistant Professor of Theology, Canadian Bible  
 College) (306) 306-5774  
*Hanson, James E.* (Janet), 530 Mt. Olympus Dr. SW, Issaquah, WA  
 98027 (206) 392-7094  
 (Temporary address: Box 3031, Anderson, SC 29621)  
 (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 63119 (314) 962-4498  
*Youngs, John B.* (Amelia), 1010 N. Oakes St., Tacoma, WA 98406  
 (Chaplain, US Army, Retired) (206) 759-0566

## **PHILADELPHIA PRESBYTERY**

Eastern Pennsylvania

*MODERATOR: Rev. Eugene Potoka*  
*STATED CLERK: Rev. William B. Cordes*

## **BOOTHWYN, PENNSYLVANIA**

**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 (215) 485-9770

*Rev. Richard V. Horner*, Assistant Pastor  
 141 Harbor Dr., Apt. 12, Claymont, DE 19703 (302) 792-1670  
 Clerk of Session: Samuel B. Pennington  
 4355 Bethel Rd., Boothwyn, PA 19061 (215) HU 5-2115  
*11:00 A.M. 6:30 P.M.*

#### **GLEN MILLS, PENNSYLVANIA**

**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.*

#### **HARRISBURG, PENNSYLVANIA**

**New Covenant Fellowship**  
 1408 Walnut St., Camp Hill, PA 17011  
*Rev. John C. Woll* (Sharon)  
 3629 N. Second St., Harrisburg, PA 17110 (717) 233-7098  
 Clerk of Session: David Larsen  
 1319 Main St., Oberlin, PA 17113 (717) 939-1598  
*9:30 A.M.*

#### **HAVERTOWN, PENNSYLVANIA**

**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.*

#### **HERSHEY, PENNSYLVANIA**

**Church of the Servant (Mission)**  
 Hershey Community Center (No mail)  
*Rev. J. Mark Tedford* (Linda), Organizing Pastor  
 406 W. Chocolate Ave., Hershey, PA 17033 (717) 533-6571  
 Clerk: Lowell Starling  
 3505 Margo Rd., Camp Hill, PA 17011 (717) 761-3908  
*10:00 A.M. 6:30 P.M.*

#### **KING OF PRUSSIA, PENNSYLVANIA**

**Reformed Presbyterian Church**  
 486 Keebler Rd., King of Prussia, PA 19406 (215) 265-4107  
*Rev. Paul L. 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.*

#### **LANCASTER, PENNSYLVANIA**

**Westminster Presbyterian Church**  
 2152 Oregon Pike, Lancaster, PA 17601 (717) 569-2151  
 (Pulpit Vacant)  
 Clerk of Session: David Huber  
 1940 Hans Herr Dr., Willow Street, PA 17584 (717) 464-3911  
*10:45 A.M. (10:00 A.M., Summer) 7:00 P.M. (None, Summer)*

## **LANSDALE, PENNSYLVANIA**

### **Lansdale Presbyterian Church**

418-420 Oak Park Rd., Box 664, Lansdale, PA 19446 (215) 368-1119  
*Rev. John P. Clark (Dolores)*  
2522 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.*

## **LEVITTOWN, PENNSYLVANIA**

### **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  
Ted Ewing (Janice), Assistant to Pastor  
52 Fawn Dr., Holland, PA 18966 (215) 322-5914  
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.*

## **MEDIA, PENNSYLVANIA**

### **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

## **ORELAND, PENNSYLVANIA**

### **Christ Reformed Presbyterian Church of Oreland**

210 Plymouth Ave., Oreland, PA 19075 (215) 886-3924  
*Rev. Harold Burkhardt, 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.*

## **PHILADELPHIA, PENNSYLVANIA**

### **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

## **PHILADELPHIA, PENNSYLVANIA**

### **Fifth Reformed Presbyterian Church**

2441 N. Front St., Philadelphia, PA 19133 (215) 634-0345  
(All mail to Clerk of Session)  
(Pulpit Vacant)

Clerk of Session: Albert F. Tapken  
1327 E. Aidrie St., Philadelphia, PA 19124 (215) JE 5-4658  
*11:00 A.M.*

## **GERMANTOWN, PENNSYLVANIA (PHILADELPHIA AREA)**

### **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

Administrative Committee Chairman: John Mallen

1630 E. Duval St., Philadelphia, PA 19138

## **QUARRYVILLE, PENNSYLVANIA**

### **Faith Reformed Presbyterian Church**

Rt. 2, Box 17A, S. Church St., Quarryville, PA 17566 (717) 786-7559

*Rev. John DeBardleben* (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.

## **WARMINSTER, PENNSYLVANIA**

### **Calvary Presbyterian Church**

P.O. Box 232, Street and Norristown Rds., Warminster, PA 18974

(215) 675-1232

*Rev. Kenneth I. Wallace* (Evelyn)

1330 Gravonia Ave., Abington, PA 19001 (215) TU 7-8072

Clerk of Session: Louis Salzmman

35 New Rd., Doyleston, PA 18901 (215) 348-5147

## **WEST CHESTER, PENNSYLVANIA**

### **Reformed Presbyterian Church of West Chester**

New and Union Sts., West Chester, PA 19380 (215) 696-3482

*Rev. Edward T. Noe* (Ruth)

311 S. New St., West Chester, PA 19380

Clerk of Session: Edgar W. Bullock

Box 9, Valley Rd., Glen Mills, KA 19342 (215) 459-1469

11:00 A.M. 7:00 P.M.

## **WILLOW GROVE, PENNSYLVANIA**

### **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

*Rev. Brad Evans* (Patsy), Assistant Pastor

502 Grant Ave., Willow Grove, PA 19090 (215) 657-1194

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), 42nd Arty. Grp., APO NY 09169  
(Chaplain, US Army)

*Black, Bryant M.* (Shirley), 9510 Mill Hollow Dr., Dallas, TX 75243  
(Development, Dallas Theological Seminary)

*Blakely, Wilbur W.* (Avis), 875 Hemlock Rd., Warminster, PA 18974  
(Psychologist, Private Practice) (215) 675-1236

*Brewer, David J.* (Nancy), 915 Woodlawn Dr., Lansdale, PA 19446  
(Presbytery Evangelist) (215) 368-9212

*Derk, Carl H.* (Nancy), P.O. Box 214, 401 Orlando Ave., State College, PA 16801 (Coalition for Christian Outreach) (814) 865-1244

*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), Hurricane Ridge, Rt. 3, Clyde, NC 28721 (Graduate Studies) (704) 627-8153

*Garver, Bruce A.* (Peggy), 8219 Michener Ave., Philadelphia, PA 19150 (Principal, New Life Boy's Ranch) (215) 287-7884

*Gerow, G. Howell* (Louise), 240 Nemoral St., Warminster, PA 18974 (Teacher) (215) OS 5-8799

*Hunt, John K.* (Inez), Box 23, Taejon, Korea 300 (Missionary, WPM)

*Johnson, Ellis C. H.* (Ann), 903 Asbury Dr., Columbia, SC 29209 (Vocational Rehabilitation Specialist) (803) 776-6948

*Kiefer, James S.* (Velma), P.O. Box 95, Elizabethtown, PA 17022 (Banker) (717) 367-4020

*Laird, Harold S., D.D.* (Betty), Apt. C-306, RD 2, Box 20, Quarryville, PA 17566 (Retired)

*Lee, Dr. Jong Yun*, 5028 N. Marvine St., Philadelphia, PA 19141 (Pastor First Korean Presbyterian Church) (215) 324-2297

*Little, Joseph J.* (Ann), 403 Austin Dr., Fairless Hills, PA 19030 (Evangelist under BHM in Philadelphia Spanish Outreach) (215) 949-2825

*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

## **PITTSBURGH PRESBYTERY**

Western Pennsylvania, Ohio, West Virginia

**MODERATOR:**

**STATED CLERK:** *Rev. Charles L. Winkler*

### **OAKLAND, MARYLAND**

**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

11:00 A.M. 7:30 P.M.

## **COLUMBUS, OHIO**

### **The Trinity Presbyterian Church of Columbus, Ohio**

3728 Snouffer Rd., Columbus, OH 43085

(614) 889-8551

*Rev. Robert A. Wildeman Sr. (Eva)*

5366 Dexter, Hilliard, OH 43026

(614) 876-9805

Clerk of Session: Clifford E. Hill

176 E. Granville St., Sunbury, OH 43074

(614) 965-3812

11:00 A.M. 6:30 P.M.

## **POLAND, OHIO**

### **Immanuel Presbyterian Church**

3339 Dobbins Rd., P.O. Box 5025, Poland, OH 44514

(216) 757-8268

*Rev. Timothy Stigers (Patricia)*

1722 Lynn Mar, Boardman, OH 44514

Clerk of Session: Harold Girt

6021 Chidester, Canfield, OH 44406

(216) 533-5473

11:00 A.M. 7:00 P.M.

## **YOUNGSTOWN, OHIO**

### **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.

## **BEAVER, PENNSYLVANIA**

### **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.

## **BEAVER FALLS, PENNSYLVANIA**

### **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, PENNSYLVANIA**

### **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.

## **EIGHTY-FOUR, PENNSYLVANIA**

### **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.

## **ENON VALLEY, PENNSYLVANIA**

### **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.

## **HARRISVILLE, PENNSYLVANIA**

### **Jocky Springs Reformed Presbyterian Church**

Rt. 2, Box 372, Harrisville, PA 16038 (412) 735-2913  
Rev. Richard W. Schmoyer (Martha)  
Box 372, Harrisville, PA 16038 (412) 735-2913  
Clerk of Session: James H. DePew  
Rt. 4, Slippery Rock, PA 16057 (412) 794-6098  
11:00 A.M. 7:00 P.M.

## **INDUSTRY, PENNSYLVANIA**

### **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.

## **KITTANNING, PENNSYLVANIA**

### **Reformed Presbyterian Church of Kittanning**

Rt. 4, Kittanning, PA 16201 (412) 543-3702  
(Pulpit Vacant)

Clerk of Session: Paul G. Beckett  
Rt. 4, Box 209, Kittanning, PA 16201 (412) 545-7985  
11:00 A.M. 7:00 P.M.

## **MURRYSVILLE, PENNSYLVANIA**

### **Maranatha Reformed Presbyterian Church**

Murrysville Community House, Carson St. (Temporary, no mail)  
Box 388, Murrysville, PA 15668 (412) 327-8002  
Rev. Charles L. Winkler (Janine)  
429 Alpine Village Dr., Monroeville, PA 15146 (412) 297-3739  
Clerk of Session: Bruce Meadowcraft  
4088 Old Wm. Penn Hwy., Murrysville, PA 15668 (412) 327-5547  
10:00 A.M. 7:00 P.M.

## **NEW CASTLE, PENNSYLVANIA**

### **Christ Reformed Presbyterian Church**

334 E. Moody Ave., New Castle, PA 16101

*Rev. Robert C. Weeber 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

## **NORTH HUNTINGDON, PENNSYLVANIA**

### **Calvin Presbyterian Church**

411 Woodall Ave., North Huntingdon, PA 15642

(412) 863-1192

*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. 7:00 P.M.

## **PITTSBURGH (PENN HILLS), PENNSYLVANIA**

### **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

Clerk of Session: Stanley Stotler

5 Moriah Dr., Pittsburgh, PA 15239

(412) 793-5323

11:00 A.M. 7:00 P.M.

## **SHARON, PENNSYLVANIA**

### **Providence Reformed Presbyterian Church**

YMCA, Rt. 18 North, Sharon, PA (No mail)

c/o 4841 Whippoorwill Dr., Sharon, PA 16146

*Rev. Christopher P. Bennett* (Lynn)

335 Sterling Ave., Apt. 202, Sharon, PA 16146

(412)981-2793

Chairman Adm. Com.: Floyd B. Grace

4821 Whippoorwill Dr., Sharon, PA 16146

(412) 981-4903

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., Box L-500, Palmer,

AK 99645 (Teacher, Arctic Bible Institute)

*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), 519 Malabar, Pittsburgh, PA 15239

(412) 327-8002

*Wolfe, Roy A.*, 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. Robert D. Scott*

*STATED CLERK: Rev. D. Steven Meyerhoff*

### **MESA, ARIZONA (PHOENIX AREA)**

#### **Hope Reformed Presbyterian Church (Mission)**

760 S. El Dorado Rd., Mesa, AZ 85202

*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.

### **COLORADO SPRINGS, COLORADO**

#### **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 80909 (303) 635-0130

*Rev. Dennis R. McDonough* (Susan), Associate Pastor

2629 Paseo Rd., Colorado Springs, CO 80907

Clerk of Session: Don Brown

2630 N. Meade Circle, Colorado Springs, CO 80907 (303) 634-6539

8:15, 11:00 A.M. 7:00 P.M.

### **COLORADO SPRINGS, COLORADO**

#### **Village Seven Presbyterian Church**

4050 S. Nonchalant Circle, Colorado Springs, CO 80917

(303) 574-6700

*Rev. A. Bernhard Kuiper*

*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.

### **MONTROSE, COLORADO**

#### **Trinity Reformed Presbyterian Church (Mission)**

1401 S. Townsend (SDA Church) (No mail)

P.O. Box 1931, Montrose, CO 81401

*Rev. David W. Hein* (Naomi), Organizing Pastor

8558 High Mesa Rd., Olathe, CO 81425

(303) 323-6781

Administrative Committee Chairman: Richard Honeycut

8298 High Mesa Rd., Olathe, CO 81425

(303) 249-7549

10:00 A.M.

### **WHEAT RIDGE, COLORADO (DENVER AREA)**

#### **Covenant Reformed Presbyterian Church**

W. 44th and Ingalls St., Wheat Ridge, CO 80033

(303) 424-8889

*Rev. Ronald L. Shaw* (Queta)

8512 Ingalls Circle, Arvada, CO 80003

(303) 423-1746

Clerk of Session: Charles R. Parsons

1271 Birch St., Broomfield, CO 80020

(303) 469-3240

10:55 A.M. 6:30 P.M.

## **KEARNEY, NEBRASKA**

### **Trinity Presbyterian Church**

2525 Ave. A, Kearney, NE 68847

(308) 234-3142

*Rev. Steven Meyerhoff* (Gayle)

2525 Ave. A, Kearney, NE 68847

Clerk of Session: Charles Parish

1416 E. 32nd St., Kearney, NE 68847

(308) 237-2857

11:00 A.M. 5:00 P.M., Oct.-Mar.; 7:00 P.M., Apr.-Sept.

## **ALAMAGORDO, NEW MEXICO**

### **Westminster Presbyterian Church**

Box 932, 2201 N. 15th St., Alamagordo, NM 88310 (505) 437-8140

*Rev. James A. Wiest* (Joan)

1530 Roosevelt Ave., Alamagordo, NM 88310

(505) 437-0710

Clerk of Session: E. Wayne Melton

1738 Van Ct., Alamagordo, NM 88310

(505) 437-6682

11:00 A.M. 7:00 P.M.

## **LAS CRUCES, NEW MEXICO**

### **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) 522-6257

Clerk of Session: David Moon

1860 E. Nevada, Las Cruces, NM 88001

(505) 526-5847

9:00 and 11:00 A.M. 6:00 P.M.

## **LANDER, WYOMING**

### **Covenant Presbyterian Church**

Box 763, Lander, WY 82520 (Meeting at Mt. Hope Chapel)

Mr. James Urish, Stated Supply

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), 1292 A FIQ, Ft. Dix, NJ 08640 (Chaplain, US Army)

*Creswell, Andrew W.* (Peg), P.O. Box 95, Minneola, KS 67865 (After May): Sudan Interior Mission, P.O. Box 220, Khartoum, The Sudan, Africa (Missionary, Sudan Interior Mission)

*Donaldson, L. LaVerne* (Louise), 715 Center St., Goodland, KS 67735 (Manager, Christian Book Store) (913) 899-5964

*Fernandez, Homer P.* (Ruth), 3092 S. Saulsbury, Denver, CO 80227

(303) 986-3981

*Hafer, Del* (Cherie Ann), Box 667, Buffalo, WY 82834

(307) 684-7511

*Kamrath, Roswell* (Loretta), 3205 Box Elder, Garden Level, Cheyenne, WY 82001

*Larsen, Harold J.* (Edna), 501 Rose Dr., Security, CO 80911 (Pastor Security Bible Church) (303) 392-7676

*Leonard, William B. Jr.* (Helen), 3365 Wapiti Circle, Buena Vista, CO 81211 (Retired) (505) 523-1465

*Neidigk, Donald H.* (Kathryn), Box 3981, University Park, NM 88003

*Perry, James* (Peggy), P.O. Box 696, York, AL 36925 (Pastor, York Presbyterian Church, Independent) (205) 392-5488

*Vaughn, Peter R.*, 2630 Huntington Dr., Las Cruces, NM 88001

(505) 522-5340

## **SOUTHEAST PRESBYTERY**

North Carolina, South Carolina, Georgia (except Dade and Walker counties)

*MODERATOR: Rev. Gerald Malkus*

*STATED CLERK: Rev. Peter Spink*

### **ALBEMARLE, NORTH CAROLINA**

#### **Second Street Presbyterian Church**

S. 2nd 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.

### **CHARLOTTE, NORTH CAROLINA**

#### **Faith Presbyterian Church**

1805 E. 7th St., Charlotte, NC 28204 (704) 375-3501

*Rev. Ross W. Graham* (Nicole)

3816 Winterfield Pl., Charlotte, NC 28205 (704) 537-8167

Clerk of Session: Oscar K. Griffith

Rt. 3, Box D-337, Charlotte, NC 28210 (704) 588-0117

11:00 A.M. 6:00 P.M.

### **CONCORD, NORTH CAROLINA**

#### **Westminster Presbyterian Church**

Cabarrus Ave. and Georgia St. (House of IQMA, Box 772, Concord, NC 28025 (704) 786-9216

*Rev. Carl M. Sorenson* (Evelyn), Stated Supply

Rt. 1, Roebuck, SC 29376 (803) 576-1327

Clerk of Session: J. Furman Bost

49 Cline Ave. SW, Concord, NC 28025

11:00 A.M.

### **DURHAM, NORTH CAROLINA**

#### **Lednum Street Presbyterian Church**

2403 Lednum St., Durham, NC 27705

*Rev. Henry E. Johnson*

2405 Lednum St., Durham, NC 27705 (919) 471-2126

Clerk of Session: C. David Latta

Rt. 2, Box 37D, Hillsborough, NC 27278 (919) 732-7869

11:00 A.M. 7:00 P.M.

### **LEXINGTON, NORTH CAROLINA**

#### **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: Glenn Owen

Rt. 16, Box 514, Lexington, NC 27292 (704) 249-1054

10:00 A.M. 7:00 P.M.

### **WILMINGTON, NORTH CAROLINA**

#### **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:

10:45 A.M. 6:30 P.M.

**ANDERSON, SOUTH CAROLINA**

**First Reformed Presbyterian Church**

P.O. Box 3031  
Abbeville Hwy. (S.C. 28), Anderson, SC 29624 (803) 296-2522  
(Pulpit Vacant)

*Rev. James E. Hanson (Janet)*, Interim Supply  
Box 3031, Anderson, SC 29621 (803) 296-2522

Clerk of Session: Alvin Hutchinson  
Rt. 1, Starr, SC 29684 (803) 352-6589

11:00 A.M. 7:30 P.M.

**CHARLESTON, SOUTH CAROLINA**

**Church Creek Presbyterian Church**

Sanctuary: 2234 Plainview, Hwy. 6 (No mail)  
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 Francesca Ave., Charleston Heights, SC 29405 (803) 553-9138

11:00 A.M. 6:30 P.M.

**FLORENCE, SOUTH CAROLINA**

**Faith Reformed Presbyterian Church (Mission)**

605 W. Palmetto, Florence, SC 29501 (No mail)  
*Rev. W. Theodore Ragsdale (Beth)*  
1008 E. Beauvoir Dr., Florence, SC 29501 (803) 665-6903

Clerk of Session: Harold Jones  
436 Bertonley Ave., Charlotte, NC 28211 (704) 366-3829

10:00 A.M. 7:00 P.M.

**GREENVILLE, SOUTH CAROLINA**

**Augusta Street Presbyterian Church**

705 Augusta St., Greenville, SC 29605 (803) 235-2642  
(Pulpit Vacant)

Clerk of Session: W. H. McCall  
15 Forest Cir., Greenville, SC 29611 (803) 246-2704

11:00 A.M. 7:00 P.M.

**GREENVILLE, SOUTH CAROLINA**

**Mitchell Road Presbyterian Church**

207 Mitchell Rd., Greenville, SC 29615 (803) 268-2218

*Rev. Thomas G. Cross D.D. (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: James Kennedy  
109 North Ave., Greenville, SC 29609 (803) 232-6659

9:30 A.M. 7:00 P.M.

## **GREENVILLE, SOUTH CAROLINA**

### **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 Bostrom* (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*

## **McCLELLANVILLE, SOUTH CAROLINA**

### **Jeremy Creek Reformed Presbyterian Church (Mission)**

P.O. Box 408, McClellanville, SC 29458  
Mr. William Shishko, Organizing Pastor  
P.O. Box 408, McClellanville, SC 29458

## **MYRTLE BEACH, SOUTH CAROLINA**

### **Faith Presbyterian Church**

805 79th Ave. N., Myrtle Beach, SC 29577 (803) 449-7972  
*Rev. Jayme S. Sickert* (Mary Beth)  
Deer Run Dr., Cypress Creek, Myrtle Beach, SC 29577  
(803) 293-3963  
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.*

## **SPARTANBURG, SOUTH CAROLINA**

### **Trinity Presbyterian Church**

500 Oak Grove Rd., Spartanburg, SC 29301 (803) 576-6003  
*Rev. Peter Spink* (Debbie)  
4676 Schirra Ct., Spartanburg, SC 29301 (803) 576-8703  
Clerk of Session: James D. Price  
419 Farnsworth Rd., Spartanburg, SC 29301 (803) 576-1436  
*11:00 A.M. 7:00 P.M.*

## **OTHER MINISTERIAL MEMBERS**

*Case, W. Ronald* (Barbara), 8 Tussock Rd., Greenville, SC 29615  
(803) 292-1301  
*Cross, Walter G. Jr.* (Mary), Furlough: 901 N. Broom St., Wilmington,  
DE 19806 (Missionary, Chile, WPM)  
*Fiol, Bruce R.* (Judy), 51-C Rajpur Rd., Dehra Dun, U.P. 248001,  
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), 909 Ridgecrest Rd., Johnson City, TN 37601  
*Sanders, W. Eugene* (Dorothy), Box 285, Cortez, CO 81321 (American  
Missionary Fellowship)  
*Strout, Stephen*, RR 7, Box 659P, Charlotte, NC 28213 Minister of  
Christian Education, Prosperity Associate Reformed Presbyterian  
Church) (704) 875-1242  
*Williams, Roy W.* (Valerie), 34 Greeock Rd., Delmar, NY 12054  
(518) 439-5303  
*Williamson, Harwell B.* (Marion), 2145 Harrison St., Wilmington, NC  
28401 (919) 762-7959

## **SOUTHERN PRESBYTERY**

Kentucky, Tennessee, Alabama, Mississippi, Dade and Walker  
counties of Georgia, New Orleans and East Parishes, Louisiana

*MODERATOR: Rev. Charles W. Anderson*

*STATED CLERK: Rev. A. Randy Nabors*

### **AUBURN, ALABAMA**

#### **Covenant Presbyterian Church**

Box 882, Shelton Rd., Auburn, AL 36830 (205) 821-7062

*Rev. Peter R. Doyle D.D. (Sally Ann)*

331 Mockingbird Ln., Auburn, AL 36830 (205) 821-5347

Clerk of Session: Lavern Brown

1071 Terrace Acres Dr., Auburn, AL 36830 (205) 821-0110

*11:00 A.M. 7:00 P.M.*

### **HUNTSVILLE, ALABAMA**

#### **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.*

### **KENNER, LOUISIANA (NEW ORLEANS AREA)**

#### **Reformed Presbyterian Church of New Orleans**

3405 Florida Ave., Kenner, LA 70062 (504) 468-2502

*Rev. William B. Acker (Martha)*

3381 Tulane Dr., Kenner, LA 70062 (504) 467-7436

Clerk of Session: Al Tando

13012 Dwyer Blvd., New Orleans, LA 70129 (504) 254-0365

*11:00 A.M. 6:30 P.M.*

### **BLUFF CITY, TENNESSEE**

#### **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.*

### **CHATTANOOGA, TENNESSEE**

#### **New City Fellowship**

603 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. 6:00 P.M.*

## **LOOKOUT MOUNTAIN, TENNESSEE**

### **Reformed Presbyterian Church of Lookout Mountain**

Scenic Highway, Lookout Mountain, TN 37350 (404) 820-9770  
*Rev. Robert A. Milliken (Eleanor)*

412 Krupski Loop, Lookout Mountain, TN 37350 (404) 820-9008

*Rev. Leonard S. Pitcher (Lois)*, Visitation Minister  
306 Martin Ln., Lookout Mountain, TN 37350 (404) 820-2417

Clerk of Session: Allen Mawhinney  
Rt. 1, Box 143, Lookout Mountain, TN 37350 (404) 398-3427  
8:30 and 11:00 A.M. 6:00 P.M.

## **NASHVILLE, TENNESSEE**

### **Reformed Presbyterian Church of Nashville**

1701 Eastland Ave., Nashville, TN 37206 (615) 262-5914  
(Pulpit Vacant)

Clerk of Session: Thurman Rivers  
923 Burchwood, Nashville, TN 37216 (615) 228-1651  
11:00 A.M. 6:00 P.M.

## **MEMPHIS, TENNESSEE**

### **First Reformed Presbyterian Church**

1625 W. Massey, Box 17651, Memphis, TN 38117 (901) 761-0590  
*Rev. C. Howard Oakley D.Min. (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.* (Katharine), Graham Bible College, Box 3050,  
Bristol, TN 37620 (Professor, Graham Bible College) (615) 878-3669

*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), 4900 Easthaven Dr., Charlotte, NC 28212  
(704) 536-6259

*Dameron, Raymond H.* (Dorothy), 1302 Aladdin Rd., Lookout Mountain,  
TN 37350 (Professor, Covenant College) (404) 820-0445

*Davis, Dale Ralph* (Barbara), 1340 Deerfield Ln., Jackson, MS 39211  
(Professor, Belhaven College) (601) 957-1707

*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), Box 11168, Memphis, TN 38111  
(Associate Pastor, First Evangelical Church) (901) 323-8448

*Hurley, James B., D.Phil.* (Phyllis), 8210 SW 132nd St., Miami, FL  
33156 (Westminster Seminary South) (305) 255-2879

*Johnson, W. Earl* (Margaret), Rt. 1, Box 121B, Loxley, AL 36551  
(Retired) (205) 928-8984

*Lambert, Roger L.* (Sarah), 1594 N. Allen, Apt. 22, Pasadena, CA 91104 (WPM Missionary, Graduate studies)  
*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  
*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: Rev. Howard C. Kelley*

*STATED CLERK: Rev. Clarence R. Mays*

### **MINCO, OKLAHOMA**

#### **First Presbyterian Church**

105 4th, Box 417, Minco, OK 73059

(405) 352-4966

*Rev. Howard C. Kelley* (Marlene)

Box 417, Minco, OK 73059

Clerk of Session: T. J. Powers

Box 426, Minco, OK 73059

(405) 352-4985

11:00 A.M. 7:00 P.M.

### **NORMAN, OKLAHOMA**

#### **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

Clerk of Session: *Rev. Howard C. Kelley*

Box 156, Minco, OK 73059

(405) 352-4966

10:00 A.M. 6:30 P.M.

### **OKLAHOMA CITY, OKLAHOMA**

#### **Heritage Reformed Presbyterian Church**

2522 N. Shartel, Oklahoma City, OK 73103

(405) 524-2944

*Rev. Steve Childers*

1808 Deason Dr., Edmond, OK 73034

(405) 341-5275

Clerk of Session: A. H. Bard

600 NW 32, Apt. 5, Oklahoma City, OK 73118

(405) 525-3045

11:00 A.M. 6:30 P.M.

### **STILWELL, OKLAHOMA**

#### **Calvary Presbyterian Church**

Rt. 3, Stilwell, OK 74960

(918) 774-3976

*Rev. Richard E. Fisher* (Karen)

Rt. 3, Stilwell, OK 74960

Clerk of Session: Beryl Wilkie

Rt. 2, Westville, OK 74965

(918) 778-3338

9:45 A.M. 7:00 P.M.

**TULSA, OKLAHOMA****Christ Presbyterian Church**

3901 E. 28th St., Tulsa, OK 74114 (918) 749-1629

*Rev. Robert A. Petterson* (Joyce)

5133 E. 31st, Tulsa, OK 74135 (918) 939-8043

Clerk of Session: Dale R. Doty

8912 E. 56th Pl., Tulsa, OK 74145 (918) 252-1317

10:55 A.M. 6:00 P.M.

**BEDFORD, TEXAS****Westminster Presbyterian Church**

1810 Brown Tr., Bedford, TX 76021 (817) 282-2338

*Rev. John D. Thorpe Sr.* (Patricia)

700 Norwood, Hurst, TX 76056 (817) 268-4550

Clerk of Session: Merrill Spohn

702 Cannon Dr., Euless, TX 76039 (817) 267-0432

**DALLAS, TEXAS****Sungdo Presbyterian Church**

11211 Preston Rd., Dallas, TX 75230 (214) 363-2479

*Rev. Seong Hwan Park* (Clara)

3626 Hidalgo Dr., Dallas, TX 75220 (214) 351-5623

Clerk of Session: *Rev. George Soltau*

326 Forest Grove Dr., Richardson, TX 75080 (214) 238-9931

11:15 A.M.

**RICHARDSON, TEXAS (DALLAS AREA)****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 (214) 231-1675

Clerk of Session: Don Cole

9945 Burnham, Dallas, TX 75243 (214) 690-9381

11:00 A.M. 7:00 P.M.

**GAINESVILLE, TEXAS****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**

*DeLong, Paul*, 2209 S. Louisville, Tulsa, OK 74105 (918) 936-9085

*Henry, Hayes T.* (Jean), Rt. 3, Stilwell, OK 74960 (Retired)

(918) 774-2864

*Shepperson, Sam G.* (Dorothy), 903 Marrable Hill, El Dorado, AR

71730 (Pastor, Marrable Hill Chapel) (501) 863-5189

*Shirey, Alton J.*, Box 323-C, Rt. 5, Texarkana, TX 75501

(214) 838-6781

*Shirk, Ralph*, RD 1, Box 32, Duanesburg, NY 12056

*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: Are 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*





