September 1977
VOLUME 1, NUMBER 2

The PCA Messenger

'77 GENERAL ASSEMBLY, SMYRNA, GEORGIA















ACROSS THE CHURCH

PETER W. ANDERSON, to Trinity Presbyterian Church, Kailua, Hawaii, as organizing pastor.

WILLIAM M. BRATLEY, to Alta Woods Presbyterian Church, as assistant pastor.

CLIFFORD BREWTON, to Emmanuel Presbyterian Church, Atlanta, Georgia, as pastor.

HERB BROADWATER, from Hixon Presbyterian Church, Hixon, Tennessee, to the Presbytery of Southern Florida.

CHARLES R. COE, JR., Evangelist in the Memphis, Tennessee area.

BILLY THOMAS DAVIES, from Grace Presbytery, to Faith Presbyterian Church, Robertsdale, Alabama, as pastor.

ODELL FISH, to Heidelberg Presbyterian Church, Heidelberg, Mississippi, as pastor.

KENNETH GENTRY, to Midway Presbyterian Church, Jonesboro, Tennessee, as pastor.

DAVID E. GOODRUM, Divested without censure.

WILLIAM HERMANN, to Petal Presbyterian Church, Petal, Mississippi, as pastor.

JOHN ALLAN HERRINGTON, to Willowwood Presbyterian Church, Jackson, Mississippi, as pastor.

RODNEY T. KING, from Salem Presbyterian Church, Gaffney, South Carolina, to Storey Memorial Church, Marion, North Carolina, as pastor.

T. J. MERCER, from Associated Reformed Presbytery, to Evangelist in the Greenville, Mississippi area.

JAMES BALLAGH MOORE, Missionary to Japan, to Tennessee Valley Presbytery.

DANIEL HURLBUT PERRIN, to Westminster Presbyterian Church, Butler, Pennsylvania, as assistant pastor.

RANDY POPE, to Mission work in North East Atlanta, Georgia.

STEPHEN MICHAEL PREG, JR., to Southern Florida Presbytery, Granada Presbyterian Church, as assistant pastor.

CHARLES M. PLOWDEN, JR., from Union Presbyterian Church, Salters, South Carolina, honorably retired.

RICHARD ROSSER, to West Hills Presbyterian Church, Knoxville, Tennessee, as assistant pastor.

LARRY D. SHARP, to Bowling Green, Kentucky, as organizing pastor.

ROBERT T. SLIMP, from Evangelical Methodist Church, to Calvary Presbyterian Church, Columbia, South Carolina, as organizing pastor.

WILLIAM H. SMITH, from First Presbyterian Church, Union, Mississippi, to Grace Presbytery.

HUGH WALLACE TINSLEY, from Westminster Seminary, to Second Presbyterian Church, Greenville, South Carolina, as assistant pastor.

WARREN W. WEST, to Fairfield Presbyterian Church, Pensacola, Florida, as pastor.

MICHAEL RHODES WILLIAMS, to Westminster Presbyterian Church, Louisville, Kentucky, as organizing pastor.

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WORDS WELL-SPOKEN

In this issue, Paul McKaughan deals with a persistent and serious problem among Christians: What about those of us who fail? In fact, this article touches all of us, for at some point we all fail.

And yet, we aren't supposed to, are we? His article, "The Myth of Invincibility," on Page 10 provides an answer to our need.

Harris Langford

CHURCH CHANGES

Added:

Providence Presbyterian Church, Spartanburg, South Carolina, (Calvary Presbytery). Grady Love is the pastor.

Dissolved:

Isola Presbyterian Church, Isola, Mississippi, (Mississippi Valley Presbytery).

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THE MAKING OF A MINISTER

By Luder G. Whitlock

What happens at a seminary? What kind of training do ministerial candidates receive? What constitutes a theological education?

The core program of seminaries is designed to prepare men for the pastorate. Training should be offered for all facets of ministry in which a pastor is expected to demonstrate skill. So we may well ask the question, What should we expect of a minister?

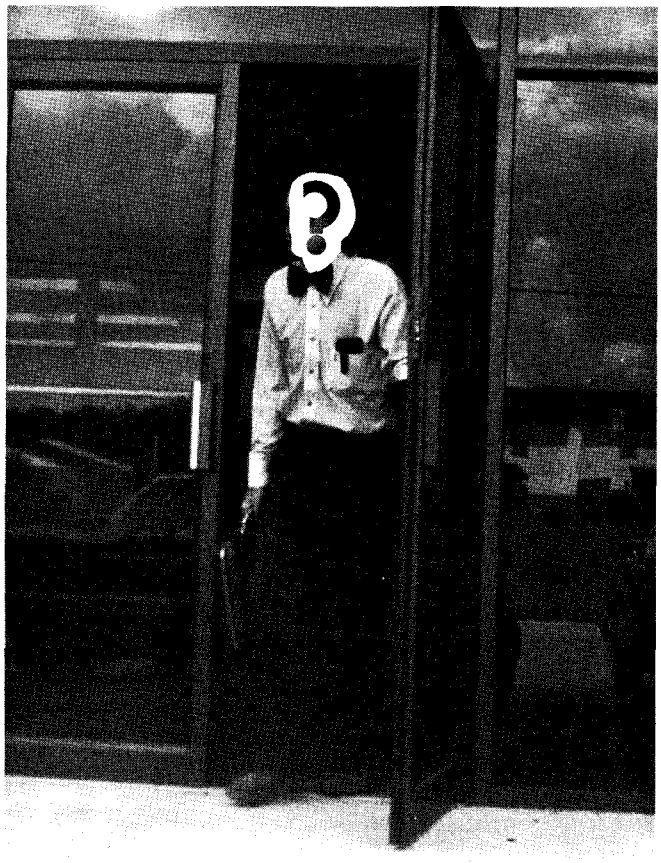
Surely he must know the Scriptures and be able to interpret them accurately to his congregation. The Bible is the final authority for all that we believe and how we live. Therefore, the pastor must know it through and through. This means he must understand the Bible as a whole and be able to fit each part into its proper place in the whole message.

Not only must the pastor know the Bible, he must also know something about the translations. Someone will inevitably ask, "Which one is the best? Should I use the New American Standard Bible, the Living Bible, or the King James?" How do you know which to select? A working knowledge of the original languages of the Bible is necessary in order to be able to offer a responsible judgment. For these reasons a seminarian spends a considerable portion of his time studying the Bible. He will dig into surveys, book studies; he will learn the original languages and how to use them in interpreting the Scriptures. He will investigate the history of Bible times and archeological discoveries so that he can better understand the Word of God.

Believers expect their pastor to be able to analyze all the wonderful truths that he discovers in the Scriptures. Not only this . . .They want him to apply it to real life in an orderly way. Such systematic study enables the growing theologian to ascertain what the Bible says about God, man, sin, salvation, and other topics. He has to have answers to questions such as, "What about speaking in tongues? What will heaven be like?" People are at war over issues such as abortion, the role of women, homosexuality, and capital punishment. The seminary curriculum offers an opportunity to grapple with these from a Biblical perspective. It also prepares a man to understand and challenge new religious movements such as the Children of God, The Way, The Moonies, or Transcendental Meditation.

A knowledge of the past enables us to better understand the present and anticipate the future. How did we get here? Where are we going? The pastor steeped in the richness of his church's tradition and the history of God's people is able to wrestle through tough decisions. A grasp of history helps him keep his perspective on problems he deals with now.

Some think that once the seminarian has stuffed all this knowledge between his ears, he should be prepared for whatever happens. Even seminary students believe that at times. This is a dangerous assumption, and it has been the reason for failures in the pastorate. The pastor must have more than Biblical knowledge if he is to fulfill Christ's ministry. How do you learn to preach so that the eleven year old and the sixty-six year old are both interested and understand the sermon? What do you say to a woman whose husband has just committed suicide? How do you counsel a Christian teenager with non-Christian parents who oppose his participation in any Christian activities? How do you bring a dead church to life? How do you keep a church going and growing harmoniously? How do you make enough time to do everything that needs to be done? How do you . . . ? There's a division of most seminaries known as the practical theology department. Its purpose is to help students

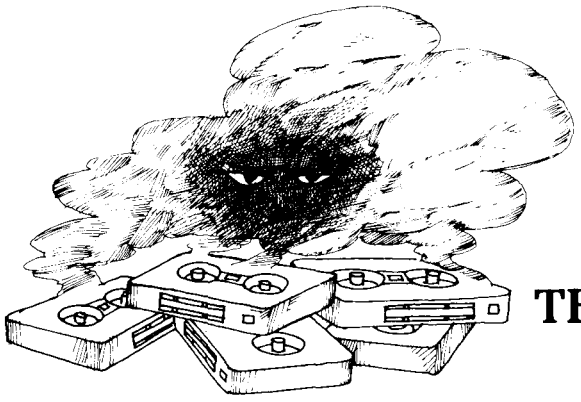


develop skills in communication, organization, and counseling. They have to be able to respond adequately to the kinds of needs mentioned above.

In spite of all these efforts to prepare a man for the work of ministry, the graduate often has a rude reception awaiting him in the real world. Overflowing with enthusiasm, a bright-eyed type may sail out to launch his program for solving all the problems of the church three weeks ago. Six months later, however, those problems still plague him and his enthusiasm becomes frustration, then depression. He must still learn to become one with his people, to listen to them and to lead patiently. Occasionally a new minister is completely unaware that socially he has rough edges which need refinement, and that his failure to make such improvements may cripple his ministry. All of this reminds us that the making of the minister is no easy task.

Take another look at your pastor. Is he a godly man? Does he preach and teach well? Is he an able leader in your church and community? Has your church prospered under his ministry? Then thank God for him and for those who trained him for this noble calling.

Dr. Luder Whitlock is a PCA minister. He has pastored a growing church in Harriman, TN and is Associate Professor of Evangelism and Christian Education at Reformed Theological Seminar, Jackson, MS.



THE BONEHEAD TAPES

Upon returning to my office the other day I noticed a cassette tape someone had tossed upon my desk. It was still smoking slightly. The paper beneath had turned slightly brown from heat. I also noted a trail of what appeared to be burn prints in my gold-brown carpet. As if someone had walked . . . Oh well, the contents of the tape are transcribed here. Bonehead is very likely a young demon-in-training. Fireball, his uncle, obviously has considerable interest in his progress.

Harris Langford, Editor

TAPE 2

SUBJECT: "My Little Corner of the Church"

My Dear Uncle Fireball:

I appreciate your recent response to my first tape, though I wish you would tone down your criticism of me. You never miss an opportunity to hit me where it burns. Still, I'm always grateful for this training. It's quite satisfying to discover that I, too, can subvert Christians into the ways of our Father below.

A grand opportunity for influencing the actions of a whole church is available. In September this organization spawned by our Enemy above meets in what is known as a "General Assembly". They like to think it's a business meeting, but frankly I have seen similar ones over past years. Many resemble a cross among the U.S. House of Representatives, an international meeting of the Teamsters, and a meditation society.

Still, the potential for trouble is great, and I intend to strike while the iron is hot (heh, heh). See what you think, Uncle.

In the true spirit of the Pit, I begin well ahead of this meeting by slipping into the minds of church members the notion that their pastor's week at the Assembly is like a vacation in Underground Atlanta. I've also managed to dig a number of Sessions into openly arguing whether it's worth paying their representatives' way to the meeting.

This ensures a generally low view of the Assembly by the congregation and makes a pastor feel decidedly cheap about the whole thing. True, our Enemy above owns the autos on a thousand streets, but making Christians feel cheap is of immense value. That way they never say much of any consequence.

The next stage in bringing our blessed chaos to these Assemblies is to ensure that each church's representatives fail to read the advance information and outlines of proposed business. They are so busy! Their families need them! They have to feed the cat! This all but guarantees (please excuse the fumes, but it's exciting) complete ignorance of the critical issues before their church. And you know, Sir, that uninformed believers can pull off some weird ones.

I consider my next tactic a flame of pure genius. These Christians have a thoroughly detestable teaching about being members of a "body of believers". That can be wiped out by persuading them to choose up sides for combat before the meeting starts. That way, no matter what the truth is about anyone or anything, their minds are so made up that they'll never be convinced by the facts. They can surpass "Star Wars" by a country mile.

Remember now our Father in Hell encouraged the disciples of our Enemy to argue about who was greatest during that night long ago? Well, I have accomplished essentially the same thing with this bunch. Not only are they beefing about which one of their main teams ("committees", I believe their term is) is most important. They have also developed a unique language for swearing at each other.

Some are called "broad evangelicals", and as accurately as I can determine those are the large, fat ones who smile a lot. Others are called "TR's", and working by deduction, I believe they are usually skinny, don't laugh, and shout at people. (I'm not completely sure about this, for the other day I did catch one smiling and tapping his feet while listening to a record by Doug Oldham and the Speer Family). This could become our wrecking crew if we keep it up.

The real zoo starts when the business of this group gets under way. I've realized that to allow these Christians to develop momentum in any direction other than straight down is to ask for trouble. One of the most effective means of cutting that off at the pass is to nudge some of my favorites. I call them my exterminators. These are men who can sniff out the trivial aspects of an issue with the unerring skill of an Irish Setter pointing quail.

Now part of the success of this tactic hinges on my ability to prevent men with constructive thoughts from saying anything. At the same time I realize I must do more to activate some of my guerrillas. These are able to hold the floor for hours, though in fact they could say most of what they know in twenty-five constructive words or less. But this delay drives most of the rest nuts.

I've isolated several outside areas for my work in addition to the business itself, Uncle. I've finally edged some into the habit of making the General Assembly a week long coffee break. If a man were to stand on his head and spit nickels at some point in a business session, these others would be outside huddled about the coffee machine or flying low over the donuts.

At some point about mid-day their leader usually says something such as "It is now time for our worship". I have a faithful group who, like lemmings on their way over a cliff, head for the doors and freedom. We should concentrate on these who have such an obvious love for the teaching of our Enemy.

I don't like to be backed into a corner, but if the worst happens and these Christians persist in their hideous tendency to listen to our Enemy from time to time, I have shock troops.

I can invariably count on two groups of representatives. One of them usually means well and may even be composed of quite serious Christians. But I side-swipe this wretched condition by helping them to avoid thinking about the long range effects of what they vote for. They will invariably vote for programs about which they know little and which, in some cases, they have no intention of supporting once they return home.

That causes a blackout in their committees later on. These committees start projects and spend money as the Assembly instructs them, but later they discover that for unknown reasons the church members won't support the work. By then it's too late to stop commitments. It leads to a perfectly grand spirit of depression all over.

One further tactic seems to do quite well. For many years now I have persuaded Christians to leave these meetings early, then to loudly and bitterly resent decisions made on the last day in their own voluntary absence. It may be a simple case of the pot calling the kettle black, but it really works wonders. Nothing makes a Christian madder than to believe he has been snookered (especially when that's not true), and to know that he brought it on himself (which in these cases is almost always true).

I still ache all over when I think of the havoc our Enemy could wreak if He ever convicts these believers of the real power behind their Father above. Join with me, Uncle, in praying to our Father below that they will continue faithfully in the course we have plotted so carefully.

This really excites me, and yet I do experience something which troubles me considerably. Once in a great while I have the distinct impression that we have lost something ....

Oh well. Have a hellish summer, Uncle.

Your admiring nephew,
Bonehead

"CAREFUL HOW YOU STEP IN THEM PIES, SON"

By Ann R. Holmes

"Epaminandous, you ain't got the sense you's bawn with." Does that jog a cog from childhood? Remember the story of the little boy who always did the right thing the next time when it wasn't right anymore. He cooled and cooled the poor little puppy down in the spring, wrapped it in clean leaves and took it along home. He tied a string around the nice loaf of fresh bread and dragged it home through the dust.

Our boys repeatedly request this tale. While relating it to them the other day, it occurred to me that this is a parable of life, particularly life in the church. It is sad though true that so often we find ourselves doing what would have been appropriate for a particular situation in a later one when it is not appropriate.

Each person, each situation has its own peculiar needs. We need the wisdom that comes from above to discern how to fit needs and solutions together at the appropriate time and in the most effective manner.

Have you ever found yourself looking at the apparently successful program in another church somewhat enviously? Have you ever tried to implement in your situation those programs that work so well for another church? Sometimes, when we try this approach and meet with failure, we wonder why the formula doesn't work for us.

Perhaps the reason we fail is that an essential ingredient is missing.

Once there was a little girl who was constantly getting in dutch with the teacher. This little girl wanted very much to please her. Another girl in the same room always seemed to do just the right thing. The first little girl watched her very closely and tried to do everything she did. She even tried to sit the same way. Nothing worked! Why? The first little girl needed a change from the inside, not just an outward appearance.

So it is with the ministry of a church. All the programs in the world, no matter how successful they may have been somewhere else, will not make a vibrant, growing ministry where there is spiritual deadness. The program will only be as successful as the power from *within* pastor and people in that situation. With the enabling power of God's Holy Spirit, even seemingly ineffective vehicles, both men and programs, can be effective.

However, most often those who feel themselves to be inadequate rely heavily on the enabling of the Holy Spirit to do what they know they cannot. It is those who think themselves capable, possessing certain talent and ability, who most often try to do God's work in their own way. Such attempts usually meet with frustration and failure.

Only the life and power of God's Spirit will ever stir dry bones to life. Ministers wonder why their people are so hard to push into various programs, so hard to motivate to action. Perhaps the key lies in direct proportion to the spiritual power of the ministers own walk with God. We need to pray that the Lord will protect His people from Epaminandous' problem.

We must depend on God's power and guidance in putting our plans into action and suiting them to our people's needs. One step in discerning more effectively how to fit our teaching and program to these needs is communication. We need to get beyond the words a person says to what that person means. As some found to their sorrow in former ecclesiastical associations, people use the same words with drastically different meanings.

Epaminandous' Mammy instructed him to "be very careful how he stepped in them pies." So he stepped very carefully right in the middle of each one! Isn't that a humorous yet unsettling picture of our own lack of ability to communicate with others?

We offer our brothers food for the spirit, yet how often we do so Epaminandous-style. Sometimes we offer a right solution to the wrong problem. Other times we fail to discern the problem.

Only spirits carefully tuned to the Holy Spirit can overcome our Epaminandous tendencies. Only God's Spirit can empower us to do God's work. Only the Holy Spirit can equip us to use the "sense we was bawn with" as God intends to His glory among His people. May God deliver us from our "Epaminandous Problem". Let's pray for his direction in getting our message across clearly, for his help in marrying the right solution to the right problem.

Ann (Mrs. John D.) Holmes resides in Harriman, Tennessee. Her husband, Rev. John D. Holmes, is pastor of West Hills Presbyterian Church in that city.

1977

GENERAL ASSEMBLY NEWSBRIEFS

☐ With the immediate need to establish new congregations in Korea, Taiwan, Mexico, Ecuador, and Brazil, Mission to the World recommends that the Assembly call on the church for more prayer and twenty church planting Pastor-Evangelists.

☐ Among other recommendations, MTTW is proposing that May 16, 1978 be designated as a Day of Fasting and Prayer for the PCA's world evangelization ministry. Prayer focus will be for more church planting missionaries and the funds to send them to the field.

☐ MTTW asks that the Assembly separate Sections III and IV from Sections I and II in the Missions Manual. III and IV cover field requirements and operational factors in which the MTTW group requires a degree of immediate flexibility. Sections I and II deal with theological aspects of missions.

☐ M-US recommends November 20, 1977, as a Day of Prayer and Fasting for the Committee.

☐ In a move to expand the PCA by another presbytery, M-US asks the Assembly to declare the Provisional Presbytery of Central Florida a permanent one.

☐ M-US offers several proposals to the General Assembly for establishing campus ministries. One suggestion is to promote campus ministries where there are PCA churches near a campus without an effective Christian ministry. A second involves planting churches in college communities which have no vital Reformed witness. Other recommendations seek to coordinate cooperation between PCA churches, M-US, and para-church organizations in or near college communities.

☐ M-US proposes the approval of a five year, five million dollar capital funds campaign to be used primarily for the purchase of land and new church construction.

☐ The Christian Education and Publication Committee proposes a denominational magazine, the *PCA Messenger*.

☐ One recommendation from CE/P suggests combining academic and practical training led by ordained ministers. Two different plans are being proposed. The first calls for a three-year academic approach leading to an M.Div. degree, plus one year of practical training under men in PCA presbyteries. The second involves two years of concentrated studies in practical theology, with two more years of on-the-job training. CE/P maintains that both plans would allow more flexibility to ministerial candidates.

☐ Covenant College in Lookout Mountain, TN, is the main concern in another CE/P recommendation to the General Assembly. This suggestion calls for a cooperation agreement between the Reformed Presbyterian Church (ES) and PCA for governing the college. Ultimately, this agreement would mean joint operation for each denomination with 50% control being reached over a period of years.

☐ From the PCA's Committee on Administration comes the recommendation that the General Assembly accept the invitation to meet in the Charlotte, NC, area in 1979.

☐ The Administration Committee recommends the employment of Dr. Morton H. Smith for one year as the Stated Clerk.

☐ This same Committee, acting as the Board of Directors of the General Assembly, acted at the request of Warrior and Tennessee Valley Presbyteries, to merge the two into one Tennessee Valley Presbytery. The action is subject to Assembly approval.

TENNESSEE VALLEY PRESBYTERY TO RECEIVE FIRST NEW CHURCH FROM VANGUARD

Signal Mountain, TN. On October 2, 1977, Tennessee Valley will constitute its first new church from Vanguard, Westminster in Louisville, KY. The pastor is Michael Williams, a graduate of Reformed Theological Seminary in Jackson, MS. In March 1977, the first PCA Presbytery, Vanguard, was absorbed into Tennessee Valley. At the time, Vanguard had only four churches and could not muster a quorum for meetings. Under the relationship with Tennessee Valley, Vanguard has the option of re-forming itself into its original identity, should churches in Kentucky ever reach a number justifying that move.

PRESBYTERY ASKS CONSISTENT TREATMENT OF CANDIDATES

Signal Mountain, TN. The Presbytery of Tennessee Valley has a resolution before the 1977 Assembly requesting that a candidate approved by one presbytery under the extraordinary clause be treated as any other candidate, should he be called to a work in another presbytery.

The extraordinary clause allows a presbytery to accept as a candidate for the ministry a man whose educational background may not include a full college and seminary attendance.

According to Richard Harris, Presbytery Clerk, Tennessee Valley had approved a candidate under this clause in the Book of Church Order. He later went to another presbytery, following a year of graduate-level study at a Bible college. The second presbytery refused to proceed with an examination, despite Tennessee Valley's former acceptance of the man.

NEW RIVER PRESBYTERY URGES "JOURNAL" SUPPORT

Roanoke, VA. An overture from New River Presbytery's March 19, 1977, meeting urges the General Assembly of the PCA to encourage support of the *Presbyterian Journal* in a variety of ways.

The overture recognizes the past service and impact of the magazine. It further requests the Assembly to "Express our thanks to the *Presbyterian Journal* for the valuable service it renders," to "Instruct our permanent committees to continue submitting their news items to the *Journal*," and to "Urge our Presbyteries and local churches to support the *Journal* through subscriptions and the benevolent gifts necessary to sustain this work."

ASSEMBLY ASKED TO REJECT A.R.P. PARTICIPATION

Waynesboro, MS. The General Assembly is requested by Grace Presbytery to "resist and to vote against the approval of the membership application of the Associate Reformed Presbyterian Church to the North American Presbyterian and Reformed Council."

The organization, usually identified as NAPARC, is a loose confederation of the Orthodox Presbyterian Church, Christian Reformed Church, Reformed Presbyterian Church (both Covenanter and Evangelical Synod), and Presbyterian Church in America. All of these have a general Reformed foundation. The issue centers on whether the A.R.P. can be legitimately described as having that same theological position at present.

Membership in NAPARC does not obligate the churches to any binding actions. However, it does, to an extent, link them theologically in the eyes of members and other denominations aware of the organization.

PRESBYTERY URGES RECALL OF DECISION TO HOLD '78 MEETING IN GRAND RAPIDS

Birmingham, AL. On the final day of the 1976 Assembly, the PCA acted favorably on a motion to hold the 1978 meeting in Grand Rapids, MI. The meeting would be held on the campus of Calvin College at the same time the Orthodox and Reformed Presbyterians and Christian Reformed Church will be in session.

There is to be no joint participation in any of the business sessions. The Presbytery of the Evangel, however, has overtured the 1977 Assembly to reconsider what the presbytery believes to be an unwise move. Citing the distance from the PCA's membership center, hardship imposed by transportation expenses, and implication of "intentions of future union with any or all of these bodies," the presbytery urges rejection of the original action and selection of a site closer to the majority of PCA churches.

At this point, Orthodox and Reformed Presbyterians have approved such a joint meeting in their Assembly and Synods held recently.

NEW STUDY MATERIALS AVAILABLE

Montgomery, AL. The CE/P office has added two new editions to its list of educational materials. Through Great Commission Publications a new leader's guide for Dr. Jay Adams' *Christian Living in the Home* is now available. This was produced by the GCP staff in Philadelphia. Both the leader's guide and text are presently in stock.

Children's Bible Study — New Testament, by Rev. and Mrs. Paul G. Settle is now available. The book contains forty-two lessons for primary and junior children. These lessons are designed for primary and junior age youth groups, week-day Bible studies and possibly, Sunday School classes.

Both the new books can be ordered from the CE/P office in Montgomery. A complete line of materials from the Montgomery office and the Philadelphia office will be on display at the Fifth General Assembly in Smyrna, GA.

ABORTION REPORT, OFFICES, CONSOLIDATION BEFORE '77 ASSEMBLY

Montgomery, AL. The 1976 Assembly set up an ad interim committee to study the matter of abortion which the Assembly termed "the murder of hundreds of thousands of the unborn." This committee returns to the upcoming meeting in Smyrna, GA, in September, with a report on that subject. The content of the report was not available at press time.

In a further response to previous actions, the commissioners must take up the question of the number of offices in the church of Jesus Christ. This has developed from several overtures asking for clarification as to whether there is a clear distinction between teaching elders (pastors) and the ruling elders (session members).

DO YOU REALLY WANT TWO COPIES?

Two copies of this magazine, that is. Before you fill out the subscription request blank on page two, check with your Session to see if your name on your PCA church roll has already been sent to us. Otherwise, you'll receive two copies.

The ad interim committee which dealt with this matter during 1976-77 recommends, among other things, the following responses:

1. That the Bible describes "only one unified office of Elder," even though such men may be called to various functions within that position.

2. That ordination as an Elder channels a man into the position as a whole, rather than some particular part of it.

3. That administration of baptism and the Lord's Supper ought to be the duty of Elders whose specific training and call involves preaching. However, the committee recognized that it may not always be possible for a church to secure a minister. In such a case, the presbytery may examine another Elder and, upon his demonstration of God's abilities, he could administer the sacraments for a specified time.

In answer to previous overtures asking for consolidation of the four major PCA committees, the Assembly will have a report from its ad interim committee assigned to investigate the request.

(Continued on page 16)

BOOK REVIEWS

RELIEVING TENSION, EASTERN STYLE?

Transcendental Hesitation, by Calvin Miller (Zondervan Books, 1977), $1.95, paper.

So what's wrong with relaxing? Especially in a country where we are coming apart at our present pace of living . . . If nearly 30,000 new members join the group each month, and organizational income approached $26 million in 1976, doesn't that prove it must be working? And if it works, it's all right, isn't it?

The Christian church in America is discovering that in Transcendental Meditation (TM) and its leader, the Maharishi Mahesh Yogi, there is a threat never before faced in this nation. Church leaders, believers, and non-Christians alike are delving into what is essentially Americanized Hinduism in a desperate effort to find personal quiet and a release from tension.

In this book, Calvin Miller offers the clearest and most complete evaluation of Transcendental Meditation available.

Miller explains the Hindu origin of TM and uncovers the Maharishi's own beliefs which have been deliberately camouflaged. He escorts the reader through an initiation service in which new members participate in a hymn of praise, spoken in the Indian Sanscrit language and offered to gods of the Hindu pantheon.

The use of secret words (the *mantra*) to bring one's self to "perfect enlightenment", the dangers of becoming open to demonic influence, and concrete reasons why a Christian cannot participate in TM without severe spiritual damage are carefully explained.

Miller adds the testimonies of former TM disciples. He also includes helpful information on such cults and movements as Hare Krishna, Zen, and Silva Mind Control. This small volume provides believers with a strong foundation for taking the offensive against one of the most successful cults in modern times. It should also be a warning that Christians have overlooked a real need to slow down, to reorder their lives, and to meditate in a Biblical sense.

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NEW STUDY MATERIALS AVAILABLE

Montgomery, AL. The CE/P office has added two new editions to its list of educational materials. Through Great Commission Publications a new leader's guide for Dr. Jay Adams' *Christian Living in the Home* is now available. This was produced by the GCP staff in Philadelphia. Both the leader's guide and text are presently in stock.

Children's Bible Study — New Testament, by Rev. and Mrs. Paul G. Settle is now available. The book contains forty-two lessons for primary and junior children. These lessons are designed for primary and junior age youth groups, week-day Bible studies and possibly, Sunday School classes.

Both the new books can be ordered from the CE/P office in Montgomery. A complete line of materials from the Montgomery office and the Philadelphia office will be on display at the Fifth General Assembly in Smyrna, GA.

ABORTION REPORT, OFFICES, CONSOLIDATION BEFORE '77 ASSEMBLY

Montgomery, AL. The 1976 Assembly set up an ad interim committee to study the matter of abortion which the Assembly termed "the murder of hundreds of thousands of the unborn." This committee returns to the upcoming meeting in Smyrna, GA, in September, with a report on that subject. The content of the report was not available at press time.

In a further response to previous actions, the commissioners must take up the question of the number of offices in the church of Jesus Christ. This has developed from several overtures asking for clarification as to whether there is a clear distinction between teaching elders (pastors) and the ruling elders (session members).

DO YOU REALLY WANT TWO COPIES?

Two copies of this magazine, that is. Before you fill out the subscription request blank on page two, check with your Session to see if your name on your PCA church roll has already been sent to us. Otherwise, you'll receive two copies.

The ad interim committee which dealt with this matter during 1976-77 recommends, among other things, the following responses:

1. That the Bible describes "only one unified office of Elder," even though such men may be called to various functions within that position.

2. That ordination as an Elder channels a man into the position as a whole, rather than some particular part of it.

3. That administration of baptism and the Lord's Supper ought to be the duty of Elders whose specific training and call involves preaching. However, the committee recognized that it may not always be possible for a church to secure a minister. In such a case, the presbytery may examine another Elder and, upon his demonstration of God's abilities, he could administer the sacraments for a specified time.

In answer to previous overtures asking for consolidation of the four major PCA committees, the Assembly will have a report from its ad interim committee assigned to investigate the request.

(Continued on page 16)

BOOK REVIEWS

RELIEVING TENSION, EASTERN STYLE?

Transcendental Hesitation, by Calvin Miller (Zondervan Books, 1977), $1.95, paper.

So what's wrong with relaxing? Especially in a country where we are coming apart at our present pace of living . . . If nearly 30,000 new members join the group each month, and organizational income approached $26 million in 1976, doesn't that prove it must be working? And if it works, it's all right, isn't it?

The Christian church in America is discovering that in Transcendental Meditation (TM) and its leader, the Maharishi Mahesh Yogi, there is a threat never before faced in this nation. Church leaders, believers, and non-Christians alike are delving into what is essentially Americanized Hinduism in a desperate effort to find personal quiet and a release from tension.

In this book, Calvin Miller offers the clearest and most complete evaluation of Transcendental Meditation available.

Miller explains the Hindu origin of TM and uncovers the Maharishi's own beliefs which have been deliberately camouflaged. He escorts the reader through an initiation service in which new members participate in a hymn of praise, spoken in the Indian Sanscrit language and offered to gods of the Hindu pantheon.

The use of secret words (the *mantra*) to bring one's self to "perfect enlightenment", the dangers of becoming open to demonic influence, and concrete reasons why a Christian cannot participate in TM without severe spiritual damage are carefully explained.

Miller adds the testimonies of former TM disciples. He also includes helpful information on such cults and movements as Hare Krishna, Zen, and Silva Mind Control. This small volume provides believers with a strong foundation for taking the offensive against one of the most successful cults in modern times. It should also be a warning that Christians have overlooked a real need to slow down, to reorder their lives, and to meditate in a Biblical sense.

Mission to the United States

M-US

1977 FAMILY CONFERENCE DRAWS CAPACITY CROWD

The second PCA Family Conference, sponsored this year by the Committees on Mission to the United States and Mission to the World, drew a full registration of 451 men, women, and youth. Other visitors drove from surrounding areas for particular sessions.

Covenant College on Lookout Mountain, TN, hosted the July 11-15 denomination-wide gathering in which 154 family units were represented. According to Paul McKaughan, Coordinator of the world mission committee, there was solid evidence of changed lives and attitudes among the believers there. The two committees reported a conference expense of $10,246.28 and a deficit of more than $6,700 in meeting those costs.

The conference was designed to draw maximum participation from those attending, something which might seem difficult in a missions conference. This, however, was not merely a gathering of missionaries telling all the others how it was on the front lines.

A series of large and small seminars covered a variety of mission activities. They ranged from such works as evangelizing the inner city to mission opportunities for anybody on the foreign fields.



Dr. Robert Smith, conference speaker.



Paul McKaughan on church growth.

Each evening was highlighted by the teaching of Dr. Bob Smith, A United Presbyterian minister and former professor at Bethel College and Dubuque University. Smith touched the spirit of his listeners through illustrations gathered from his years of travel about the world. In each case, he left men and women laughing yet thoughtfully wondering as they pondered the majesty of the God of heaven.

Personal testimonies from organizing pastors of new churches and missionaries dotted the morning and evening sessions. Paige Weaver, one of the PCA's newest representatives in foreign missions, described her sense of purpose. The attractive young woman from First Presbyterian Church of Macon, GA, said, "For years I wondered what it would be like to know with a peaceful heart that I was doing exactly what God wanted me to. He has called others to different responsibilities. But I can say to you that I have never known a time of more intense happiness in my life than the present."

Skip Ryan, pastor of Trinity PCA in Charlottesville, VA, described this M-US work as a growing church into which believers came from a community with no evangelical background. Bill Iverson pictured in words the excitement and frustrations of the inner city ministry in Newark, NJ. Later, to a class of teens, Iverson said, "I want you to look around, and tell me what you don't see here."

"Air conditioning," shot back a big guy with a grin to match.

"Right, what else?" Silence.

"There's nobody here who is any different than we are," said Iverson. "We need to get some of our black and Puerto Rican leaders to this . . . They need training like this. We have a whole ministry set to go to the Puerto Rican Community, but we have no one to lead it. And so we cannot move. What about you?"



"Stick it up there carefully, son!"

Afternoons were left free of planned activities and classes. Conference participants rested or left the mountain for attractions in eastern Tennessee's mountains. Frequently those taking part in the meetings expressed their appreciation of a Christian conference during which they were not obligated to attend classes all day or forced to choose not to attend them. This seems to have been one of the major strengths of the PCA's first two family conferences.

Seminar speakers spoke directly, and often bluntly, about the seriousness of the challenge to Christians in America. In dealing with church leadership, Jim Baird, pastor of Macon, Georgia's First Church, said, "Unless you break your church down into smaller groups, your people will never know each other, serve each other, or love each other. You cannot build a group relationship only by

preaching from the pulpit." Baird then explained an effective leadership pattern carried on by twelve of the men in the Macon church. He pointed out that the closeness of their relationship in Christ and with each other is primarily responsible for their effectiveness.

Tim Fortner of Jacksonville, FL, told his teens gathered about him on the floor that, "God is interested in both of two conditions in you: that you're either surrendered or available. To trust Jesus Christ is the most sane act you can ever take."

MTTW Coordinator Paul McKaughan observed in his seminar on church growth, "One of the problems we face as denominations is that we are reluctant to go outside ourselves to find better ways of doing a job. It's not a matter of throwing over what we believe, either. We are reluctant to go to others who could help us do a job better."

There was a lot of discussion in Ray Burwick's class on reaching singles. Said Burwick, "The real goal of the Christian is not *just* self-confidence, but Christ confidence." A woman in his class, having expereinced the turmoil of a divorce, answered, "You know, one of the things Christ does when you are a single person is give you acceptance of yourself as a single person. He removes the bitter discontent."

Early risers numbered more than eighty as adults and teens packed the 6:45 a.m. class on prayer led by Dr. Manford George Gutzke, speaker on "The Bible for You" radio program.

More than twelve entries in the "Family Fun" night hammed it up in plays, skits, and monologues. And when it was all over, one older couple paused in the doorway on their last trip out to load their Pontiac. "We heard this would be a great way to grow in Christ and have a great time. If we can't drive to the next one, then we'll just walk! There will be a next one, won't there?"

"You bet, boomed a voice from the doorway. Something like this is too good to stop."



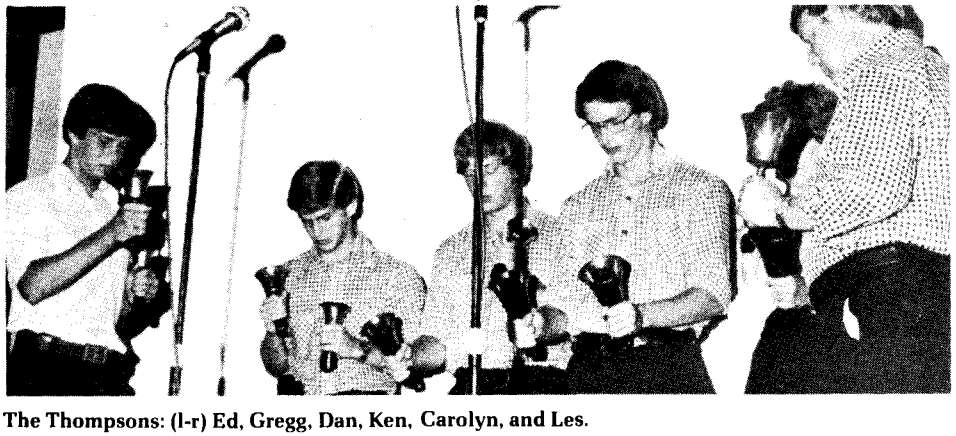
Teens listen intently to Bill Iverson.



Dr. Manford Gutzke: Always time for people.



Coordinators speaking in . . . what? On stunt night.



The Thompsons: (l-r) Ed, Gregg, Dan, Ken, Carolyn, and Les.

M-US NOTES . . .

Atlanta, GA: Randy Pope leads a two month-old group of twenty-five believers in northeast Atlanta, GA. Ten men meet weekly for Bible study, and twenty-five adults are involved in the ministry. The work began with no core group.

Willow Grove, PA: David Livingston is developing a concept of "home churches" in which believers of various house churches worship with each other once or twice a week. Members are convinced that the family is the center of God's plan for his children.

New York City, NY: Wayne Jamison is still working to build a nucleus of mature believers for the New York City Mission in the middle of Manhattan Island. He preaches in the streets three times a week to as many as twenty people. From no contacts at all a year ago to a personal ministry with fifty people and three Bible studies, the mission is putting down roots.

Baton Rouge, LA: Gary Edwards reports a body of believers of ten members and an average Sunday attendance of thirty. Two of the families are new Christians. The majority of the congregation attended the Family In Missions Conference in July.

Bakersfield, CA: Not all of California is burning up this summer. Brent Bradley, pastor of the new PCA church in this southern California city, reports forty-five members in a healthy body of Christians. One of their biggest problems, finding a regular meeting place, was solved with the rental of Seventh Day Adventist facilities.

Memphis, TN: Chuck Coe got into it at a backyard barbeque . . . an opportunity to share Christ, that is. After several neighbors had remarked about their problems with their habitual coughing as smokers, Coe quietly told them of some problems he had had. He also explained that he had come to know Jesus Christ in a personal way and that he is now able to overcome habits. Two friends wanted to meet later to talk about it, and a third said he would like to check into the Bible.

The M-US address is: Committee on Mission to the United States, P. O. Box 16306, Jackson, MS 39206.



that we, too, may be flawed. That we, too, may be vulnerable.

Especially the missionaries. Missionaries are never supposed to fall of fail. Missionaries are the super heroes of Christianity. They are the Green Berets. The elite of the elite. And somehow normal Christians tend to feel that there is a special blessing of invulnerability about them. Because of this, when a pastor or missionary falls, we expunge him from our memory so we can preserve intact the myth and rest easier. We want to believe that out there somewhere are those who have super gifts and abilities, an invincibility that we don't possess ourselves but can count on from a distance.

When I went to the mission field, I believed in that myth of invincibility and when a friend told me, "Paul, it's not what you're going to do for Brazil that counts. It's what God is going to do in you through Brazil that's really important." I laughed. I wasn't going to Brazil just to get a spiritual education. I was going to win battles for the Kingdom. I was going to be a missionary; I was almost invincible and invulnerable.

It wasn't long before I found out that the myth of invincibility and invulnerability was just that. It was a myth. An almost fatal one. Oh, I kept my knowledge quiet for a long time. I didn't want the ordinary troops to get restless. I did not want other missionaries to know what I'd found out. But somehow the little wounds that we got in battle, after battle festered and sapped my strength until I found myself incapacitated, incapable of functioning. I was a casualty. I couldn't ignore it, and neither could anyone else, really.

Most of the brethren tried to ignore my wounds. They called a wound anything but a wound, and invented sophisticated strategems for not acknowledging that wounds exist. But there was one man, a missionary, who admitted to having once been a casualty himself. He sat down with me and with a heart of compassion told me what I would never admit. That I was a casualty of war. that if I didn't withdraw from the battle for help, my wounds would be fatal and my effectiveness gone forever. Because he'd been there himself he was able to give me some indications on how to receive restoration from the Healer of bodies and souls. To my friend the facts of spiritual warfare were not confused or clouded by the myths of the Enemy.

You see, my friend was right. God had sent me to Brazil not so much for the heathen as for me. The Scripture says He called me before the foundation of the world, that I might be molded into the image of His Son, Jesus (Romans 8:29). That's what the war is all about. The struggles, the battles, even the defeats were designed by my Maker to accomplish this one task.

Have you a friend or a colleague that's wounded? Dont't ignore him. Don't rationalize (or criticize) his wound away just to preserve a myth and your own peace of mind. Go to his aid. Help restore him. Carry him before the Father. Allow the cleansing work and quickening power of the Holy Spirit to work through the Word as you minister to him so that he can be restored and fight on.

Are you a wounded pastor or missionary? Admit it. The myth of invulnerability is not important. It was invented by the Enemy to neutralize us and to keep us from getting help — help which we so desperately need. Help that can make us once again effective soldiers.

Let's stop allowing Satan's myths to keep us from ministering and receiving help and health. Victory is assured but casualties are inevitable. They are a part of war. Restoration is no less a fact when God's army assumes responsibility for needs, not mere myths.

Paul McKaughan is the Coordinator for the MTTW Committee.

The MTTW address is: Committee on Mission to the World, P.O. Box 1744. Decatur, GA 30031.

FAITH AND ABANDONED COKE BOTTLES

By Jimmy Lyons

They meet in a little cement block store front about as big as an average den. The hand painted sign out front says they are the Fort Smith Presbyterian Church of The Presbyterian Church in America. Including Pastor John Baldwin's wife, Gwen, they have about twenty members. That takes into account the children as well as grown-ups and anyone walking within six feet of the outside wall looking in their direction. The work is part of the outreach of Covenant Presbytery.

They don't know any better than to think they are responsible to carry the Gospel to Fort Smith, AK, and all the world as well. Last year they decided to have a World Missions Conference. Upon learning that they could "adopt" a PCA Missionary family for $250.00 a year, and having been challenged to adopt two, they went to prayer . . .then they adopted four! They had help from their sister congregation in Charleston, Arkansas.

After the final service, the wife of one of the Elders confessed that she already had her faith promise for missions. She's not much bigger than a nickle, and her eyes always sparkle above an uncommonly cheerful smile. She asked the Lord what she could believe him to do through her. As best she could tell, the answer came to $150.00! She'd no sooner said the amen and finished drying dishes than it was time to drive into town for her husband.

On the way she spied a Coke bottle in the ditch by the side of the road. She stopped, got out, picked it up, put it in the back, and drove on. She went a little farther and saw another Coke bottle in the ditch on the opposite side of the road. She captured it.

To make a long story short, she says, "The Lord gave me $150.00 worth of bottles!"

That's one way, an important way, in which the Lord has fielded over 100 Missionaries in some twenty nations of the world through The Presbyterian Church in America.

Committee on Christian Education & Publications



OUR REFORMED HERITAGE

Editor's note: This is the second in a series on the Presbyterian Heritage, and the main men who led the Protestant reformation.

We of the PCA owe a great deal to the person and work of John Calvin (Jeanne Caulvin). God used this slender, sickly man to give the Protestant Reformation its solidly Biblical base. Martin Luther was a great and dedicated man. His influence really started the pendulum swinging away from Rome. However, his theological insight was often influenced by humanistic theology rather than Biblical revelation.

Not so with John Calvin. He has been called the most consistently Biblical theologian of all times. His is a theology of Scripture. He went where Scripture carried him, and when Scripture was silent, so was Calvin. Dr. B. B. Warfield called him the theologian of the Holy Spirit.

In calling the church and world back to the Bible and giving the world its first real systematic theology of the whole of God's revealed will, we of the western world are doubly indebted to him. Probably, the two most influential works of the western world have been those of Immanuel Kant from a non-Christian perspective and John Calvin from the Biblical position.

Calvin has either been deeply loved by men or forcefully hated by his opponents. His theology has been the most misunderstood because few men have been gifted to think God's thoughts after Him as was John Calvin.

As we give thanks to God for the boldness of Martin Luther, so do we rejoice that He raised up John Calvin. He has been called the 'Genius of Geneva.' Having studied for the priesthood, he entered the University of Paris at 13. He was a diligent student well liked by his classmates.

His great love was Latin and the Classics. This young Frenchman was from a good middle-class family. His father was a lawyer in Noxon, France. In 1528, at the age of 19, Calvin finished his studies at the University. From there he was sent to Orleans to study law, but his real interest was in "humanities". When his father died, he decided not to become a lawyer though he was admitted to the bar.

A NEW DIRECTOR

At this time in history, the countries of Europe were flaming with Reformation teachings: Luther's 95 thesis, October 31, 1517; and Zwingl's 67 thesis, 1527. People were being executed for their religious faith. It has been estimated that by 1540 over 70,000 had been burned to death or ripped apart. Others had been incarcerated for as long as two decades.

From a Roman Catholic background, Calvin was converted to Biblical Christianity. He describes his testimony in his *Commentary on the Psalms*: "God finally curbed and turned me in another direction. Although at first I was so obstinately given to the superstitions of the papacy that it was extremely difficult to drag me from the depths of the mire, yet by sudden conversion He tamed my heart and made it teachable, this heart which for its age was excessively hardened by such matters".

Nicholas Cop, a secret Lutheran, was elected rector of the University of Paris. He saw an opportunity to stand up for Christ. He called on young John Calvin to help him with his opening address (though some say Calvin actually wrote it). The principles of Biblical Salvation were set forth, but the reaction was so negative that Cop and Calvin had to flee the country. Calvin escaped, disguised as a vinedresser.

The next chain of events in Calvin's life show the providence of God in a real way. His plans were to go to Strassburg to live a quiet and secluded life of scholarship and writing. Those were his plans but God's were different.

THE GENIUS OF GENEVA

He stopped for the night in Geneva to rest. No one knew he was in town but an evangelical preacher in the city, Guillaume Farel, who said he had received a revelation that he was at the inn. He came to Calvin and pleaded with him to remain in Geneva. No! Calvin would not hear it. His course was set for Strassburg and for writing.

Farel insisted but Calvin resisted. "Your influence is needed to Reform Geneva". Calvin thought he spoke his final word, but Farel spoke with penetrating conviction "May God curse your studies if now in her time of need you refuse to lend your aid to His church". Calvin was convicted. He remained to become the "Genius of Geneva". His influence resulted in establishing a theocracy (God rule) in that city.

Calvin first wrote the *Institutes of the Christian Religion* at the age of 25. Being a humble man he did not sign it. He merely attempted to set forth a systematic approach to Biblical Christianity. That 520 page treatise caused some sensation. Some one did manage to place his name on it, and he became famous. Before he died, he had edited the *Institutes* five times and finally ended with 74 more chapters than the first earth-shaking edition of 6 chapters.

Every Protestant Christian should read the *Institutes of the Christian Religion*. It is the greatest exposition of Biblical truth produced during the Reformation. He wrote it to explain the Protestant Reformation to the King of France as well as a catechism for believers.

The logic and the organization of Scriptural truth have given the *Institutes* the reputation as the ablest exposition of the teachings of Scripture. What truth to build a family, a church, a nation upon.

Calvin was a sickly man, and yet he preached about 286 times per year plus 200 annual lectures. He wrote commentaries on every book of the Bible except Daniel and Revelation.

He died at the youthful age of 55 though biographers said he looked to be

80. He laboured long and hard to make of Geneva a "city of God". It wasn't easy. There was much opposition. His influence was not always appreciated.

What Did Calvin Teach?

What are the main teachings of John Calvin? The same as Scripture: namely the Sovereignty of the self-sufficient God, the responsibility of sinful man, and the authority of Scripture. He believed, as did the Bible writers, that God's predestinating will is the force behind all of history. His view of worship was drawn out of Scriputre. He denied any State control over the Church. He believed that all true education would be consistent with the Word. He emphasized Salvation by God's grace only.

John Calvin sought to give God all glory in all things. It was his influence that reached into early North America and gave substance to the new Christian country.

A real hero of the faith, a man of great spiritual and intellectual ability, a man who loved the Lord God and His law — that was John Calvin. Though he would not want men today to call themselves Calvinistic, rather consistently Biblical, we are proud to be in the PCA, a Calvinistic denomination, that seeks to follow God's Word in all her ways.

WIC ACTIVITIES

The PCA continues to have a variety of ministries through the local WIC groups. The local organizations have not only worked together in local churches but have become involved in ministering to others in the community on behalf of the Lord Jesus Christ.

Here are some projects in which the local women's groups are involved, beginning at home and reaching into the world: visitation programs, prayer chains by phone, recycling Sunday School materials, studying with other Christian ladies are some of the local church projects that are going on. In community witness, WIC ladies have conducted activities for Senior Citizens, helped in transportation, worked in Faith Rescue Mission programs and done volunteer work for organizations. Some have ministered through Bible classes to minority communities. Others go into jails and homes for delinquent children to share time and personal interest with those in confinement.

The PCA Ladies are an important link in the outreach of the Mission to the World program. They have rolled bandages, collected used clothing for various mission fields, helped support missionaries by prayers, money, birthday cards and general correspondence.

Now, some are seeing the importance of prayer and interest in our students. Some circles have one or several college students assigned to them. Birthday cards, weekly newsletters as well as prayer are part of their ministry to the college students.

The effectiveness of the church's ministry is largely determined by the commitment of each of her members. The ladies continue to prove to be a real key "to building up the body of Christ".

FAMILY DEVOTIONS

By Richard Harris

Q. 2. What rule hath God given to direct us as to how we may glorify and enjoy him?

A. The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

What guide has God given us so that we may know how we can properly worship God and be happy with him forever? The guide is the Bible. It is called the Word of God and is contained in the Scriptures of the Old and New Testaments. This is the only guide to show us how we can properly worship God and be happy with Him.

The Bible says in II Timothy 3:15, 16, "And you know that ever since you were a child you have known the Holy Scriptures, which are able to give you wisdom that leads to salvation through faith in Christ Jesus. For all Scripture is inspired by God and is useful for teaching the truth, rebuking error, correcting faults, and giving instruction for right living." Luke 16:29 says, "Abraham said, 'Your brothers have Moses and the Prophets to warn them; let your brothers listen to what they say.' " II Peter 1:21 states, "For no prophetic message ever came just from the will of man, but men were carried along by the Holy Spirit as they spoke the message that came from God."

The Bible came from God. Moses, David, Solomon, Daniel, John, Paul, and many others put down into writing what God had told them. Sometimes God spoke to them directly from Heaven, or by means of an angel or through a dream, and they wrote it down for all of us to read. After the death of the last apostle, about 100 A.D., God stopped speaking new truth, and the Bible was finished. God had nothing more to say to us except through Scripture. All we need to know about spiritual and moral life is contained in the sixty-six books of Scripture.

If we want to know something about Math, we go to a Math book — about English, to an English book — about life, to the book of life, The Bible. And the Bible is the foundation in all of life.

God warns us not to seek the answer to life anywhere else but in the Bible. He says in Galatians 1:8,9, "But even if we, or an angel from heaven, should preach to you a gospel that is different from the one we preached to you, may he be condemned to hell! We have said it before, and now I say it again: If anyone preaches to you a gospel that is different from the one you accepted, may he be condemned to hell!" This is a solemn warning to us.

Down through the centuries many men from the time of the first Greek philosophers like Aristotle and Plato have tried to teach us that there was a way of life other than God's way. God says No!

The Old Testament begins by saying "In the beginning God!" and carries right through with the theme "Immanuel" which means "God with us." The climax of God's word is found in the New Testament. It is found in Jesus Christ, God's son. He is called "the Word." Therefore, if we are really believing in God's word, we are believing in Jesus Christ. The central message of the whole Bible is Jesus Christ, God's word to us.

Accept the Bible as truth and do not reject any portion of it — for *it is* God's holy word.

REVIEWS FOR FAMILY READING

One Nation Under God, by Rus Walton (Revell Company, 310 pages), $3.95.

Properly understood, American history grows out of the will of the Sovereign God. The fathers of our nation were in search for a land in which to practice the theology of faith of the Reformation. Sadly, less than a half-dozen American history books of the 20th Century really deal with the distinctively Biblical roots of America's beginnings.

In the 1870's the Supreme Court declared, after careful study, that the United States was a Christian nation. Walton, a journalist, writes as a committed Christian historian. His style

(Continued on page 15)

The C. E. Committee address:
1020 Monticello Court
Montgomery, AL 36117

ADMINISTRATION stewardship

ANNUITY FUND TO AID RETIRED MINISTERS

The 1976 General Assembly voted to seek a way to fund the expenses of retired ministers at General Assembly meetings. The expenses of active ministers are paid by their congregations, but those of retired ministers have been left to the individual up to this point. This meant that many of the retired men just did not come to the Assembly. This year, according to Dr. Dan Moore of the Administration Committee, the expenses will be borne by the interest earned on the Fund for Ministerial Relief. If the experiment goes well, said Moore, this may be a permanent solution to the problem.

In the area of insurance, the trustees of the fund approved additional long term disability income. This benefit provides an income for members who are unable to work due to physical incapacity for periods longer than six months. The old benefit had been created several years ago and was not large enough to be realistic.

Since the foundation of the denomination, an annual offering has been taken for Ministerial Relief. It has been generally understood what these funds are to be used for. However, the Insurance and Annuity Trustees believed that the time had come to move from mere informal understanding to some well thought-out, written policies which will govern the use of this fund through the years. Certain policies on the use of the fund are suggested to the '77 General Assembly.

LIVING MEMORIALS

MR. FRANK BRISEBOIS
by Oak Ridge Presbyterian Church
Water Valley, Mississippi
MRS. LOUISE LIGGAN
by Mr. and Mrs. Hugh Esco
MR. CHARLES McKEE
by Rev. Samuel B. Hoyt, Jr.
MRS. W. H. SMITH
by Mrs. S. E. Crispin
MRS. MARIE LEMMON WELLS
by Mr. and Mrs. John B. Cathey

STEWARDSHIP COMMITTEE OFFERS SPEAKER'S BUREAU

The Subcommittee on Stewardship offers a Speaker's Bureau to churches in the PCA. Stewardship Director Milton "Pappy" Howland described the purpose of the bureau as "a means of offering lay speakers for stewardship emphases in local churches."

It is the subcommittee's conviction that Christian leaders among the body of believers are most effective in getting across the stewardship message. According to Howland, "Stewardship is everybody's concern, not just that of ministers."

Eight speakers for the bureau have covered most of the central membership areas in the PCA. The men include Dick Ayers, Alexandria, LA; Steve Fox, Milton Howland, and Roy Gamble, all of Montgomery, AL; Robert C. Ham, Macon, GA; Kenneth Keyes, Highlands, NC; Dan Moore, Columbus, GA; and Jack Williamson, Greenville, AL.

The men are available through the office of Stewardship Ministries, 1020 Monticello Court, Montgomery, AL 36117.

There Is A Special Way You Can Help The PCA Foundation Help You

The next time you wish to honor a departed friend or loved one you may do so by sending a memorial gift (in any amount you like) to the PCA Foundation. Families of those whose memories you have honored will be notified and the names listed (without mentioning the amount given) in the next issue of the PCA Messenger.

$_____ for a P.C.A. LIVING MEMORIAL

Given by:

_____
(Your Name — Please Print)

_____
(Street Address)

_____
(City, State and Zip)

In Memory of:

_____
(Please Print Full Name)

Send card(s) to:

_____
(Please Print)

_____
(Street Address)

_____
(City, State and Zip)

Mail check to Presbyterian Church in America Foundation, 1020 Monticello Court, Montgomery, AL 36117

☐ Please send me a book of six additional Memorial Forms.

NOT A PRESBYTERIAN?

Would you believe that according to the Guinness Book of World Records the longest sermon on record lasted 48 hours, 18 minutes. Now you can appreciate your pastor's sermons more! (One thing for sure, that preacher wasn't a Presbyterian!)

Fairfield Presbyterian Church
Pensacola, FL

The Administration Committee address is:
Committee on Administration
P. O. Box 6287
Columbus, GA 31907.

(Continued from page 13)

is easily readable and should be studied by Christians of all ages. He assigns the home, the basic unit of society, to its Biblical role and explains how the early classroom education in America assisted the parents in their God-given responsibility.

America, One Nation Under God, by James C. Hefley (Victor Books, 144 pages), $1.95.

A worthwhile companion to the above is Hefley's important book. Hefley, also a journalist, writes of America's religious beginnings and demonstrates how the early fathers were guided by those Calvinistic principles.

He also seeks to make us aware, as does Walton, how far we have strayed from those truths. His first chapter, *America — Child of Providence and Prayer,* sets the stage for this book. There is also a study guide supplement that makes this book excellent for study groups.

Young people and adults should see both of these titles as required reading. Hefley's book is not as detailed as Walton's but worth the time, effort, and money to read and study.

Our Presbyterian Heritage, by Paul Carlson, (David C. Cook, 160 pages), $1.50.

To round off family reading, Carlson's book is a must. It is not often that one finds popular authors who write about Calvinism in such a warm, devotional style.

Following the pattern of Hefley and Walton, Carlson entitles his first chapter, *The Presbyterian Rebellion.* Readers who have never heard that the American Revolution was called 'The War of Presbyterian Rebellion' by many Englishmen must read this book. The Presbyterians were the real patriots of a free America. Carlson explains why as he traces Christian heritage, and especially Presbyterianism in America, back to John Calvin and Reformation theology.

His style is easily readable for a variety of ages. His chapter *The Gospel in Tulip* needs to be read by laymen and clergy alike. Often the Reformed faith of Presbyterianism is so caricatured that one forgets the truth that it is warm Biblical Christianity.

Discussion questions are printed at the end of the book for each chapter that makes it worth group study and discussion. This book would be good for new mission churches, those interested in the Presbyterian faith, and committed, life-long, Presbyterians who need a good spiritual boost.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Catechism for Younger Children to:



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First Presbyterian Church
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Wayne Hodges, Alison McKee
Vicki Ladner, and Ree Lister
Alta Woods Presbyterian Church
Jackson, MS



Linda Carpenter
Westminster Presbyterian Church
Butler, PA



Steve Lewis Bryant
The Reformed Presbyterian Church
Manassas, Virginia

Amy Moss
New Hope Presbyterian Church
Abbeville, South Carolina

Carolyn Carpenter and **Janette Carpenter**
Woodland Presbyterian Church
Hattiesburg, MS

(Continued on page 18)

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(Continued from page 7)

HIGHLIGHTS FROM AD-INTERIM COMMITTEE REPORTS

The Constitutional Documents Committee will report on the teaching of the Standards on Baptism and Non-Communing Membership to the effect that only members of the Church universal are to be baptized and included on the rolls. This is true of both communing and non-communing members.

Regarding the question of the meaning of the expression "the husband of one wife" (I Timothy 3:2), and divorced men serving as officers of the Church, the Committee will recommend that the Assembly adopt as a guideline two basic statements:

1. That anyone who is divorced in accord with the Biblical principles of adultery (Matthew 19:9) and of willful desertion (I Corinthians 7:15), whether remaining single or being remarried, amy serve as an officer.

2. That for persons who have divorced on other than Biblical grounds, public repentance should be required before they could be declared eligible for election to office.

The Committee is recommending the provisional acceptance of the prooftexts printed by the Free Presbyterian Church of Scotland Presbyterian Church of Scotland with the Confession and the Catechisms for our Standards. A study edition is to be printed this year for use in the church, until final ratification of them is made by a future Assembly.

The Ad-Interim Committee on Chaplains will recommend that the Interchurch Relations Committee study the possibility of a joint Commission on Chaplains with the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod denominations, since the Armed Forces Chaplains Board requires that endorsing agents represent at least 100,000 persons. In the meanwhile, it is recommended that this function be kept in the Mission to the World Committee with endorsement of chaplains through the National Association of Evangelicals offices.

The Committee on Number of Offices will bring to the General Assembly its report, which it hopes will bring the final solution to questions that were raised at the First and Second General Assemblies.

Essentially, the Committee is recommending that the Assembly adopt a two-office position, namely, elders and deacons. The one class of elders embraces two others, the teaching and the ruling elders.

Regarding the question of whether ruling elders may preach, the committee is asking the assembly to reaffirm the historic Presbyterian position that only those duly ordained to preach be allowed to preach and to administer the sacraments, while encouraging ruling elders to renew the historic practice of exhorting the people of God.

The Committee will recommend that the Overture of the McIlwain Church, asking that sessions be given the right of electing their moderator from either teaching or ruling elders, be answered in the negative, and that the present practice be continued.

The Committee recommends that the office of assistant Minister as such be abolished, and the use of unordained persons to assist the ministers is encouraged.

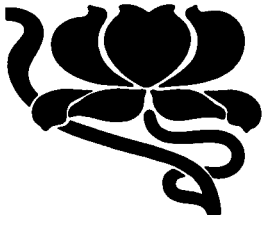
SUB-COMMITTEE ON INTERCHURCH RELATIONS

The Interchurch Relations Committee will recommend that the assembly approve the payment of expenses of fraternal delegates to our Assembly. This is the practice of other Churches.

The Committee shows caution regarding any moves toward union with other Churches. It has refrained from getting into any conversations with other Churches on this subject without the specific direction of the assembly to do so. It is asking the assembly to give it specific direction on how to respond to overtures and invitations to discuss union with other Reformed bodies.

The Committee continues to study the Reformed Ecumenical Synod. It does not have any recommendation to make on this matter at this time.

The Committee does recommend the adopting of a stronger statement of the "Basis" of the North American Presbyterian and Reformed Council, which declares committment to the inerrancy of Scripture.



FAMILY PRAYER REMINDER FOR SEPTEMBER

September 1 — Philip Adams, who, after conducting a thorough survey, will be the organizing pastor for Hillsborough County, New Hampshire.
Ed and Kathryn Farris need prayers for the souls of the Mixtec people with whom they work.
Editor Harris Langford and his responsibilities for the *PCA Messenger*.

September 2 — Fountain Valley Presbyterian Church, Fountain Valley, CA, as they search for an organizing pastor.
Rebecca Lemly with Wycliffe Bible Translators in Manila, Philippines.
Dr. Jack B. Scott as he begins work on an adult quarterly with the CE/P staff.

September 3 — Coordinator Paul McKaughan of MTTW.
Ray Sutton, organizing pastor for the Westminster Presbyterian Church, Tyler, TX.

September 4 — Nancy Boyce as she teaches mathematics and works with the girls' athletic program at the Korean Christian Academy in Taejon, Korea.
A group in Wisconsin that is seriously considering coming into the PCA.
Nancy Eubank and Betty Baker who serve as secretaries to the CE/P Coordinator and Associate Coordinator.

September 5 — David and Gwen Brooks in Ecuador, and their agricultural ministry.
Rev. Robley Johnston, Executive Director of Great Commission Publications as he oversees the literature production arm of the PCA.
Johnstown PCA Mission and Rev. David Karlberg as they recover from the recent devastating flood.

September 6 — M-US Executive Committee meets, Atlanta Airport.
Dr. Dan Moore and staff as they prepare for the Fifth General Assembly.
Rev. Kennedy Smartt, Coordinator for MTTW.

September 7 — Rev. Charles Dunahoo as he directs the work of Christian Education in Montgomery, AL.
Covenant Presbyterian Church of Little Rock, AR, which just bought a building.

September 8 — The staff and committees of the Smyrna, GA. Presbyterian Church as they host the Fifth General Assembly beginning September 12.
Give thanks for the willingness of the First Baptist Church of Smyrna, GA to allow the PCA to use their church for the General Assembly.
Freddie Jones as he locates in Houston, TX, to begin a new PCA church.

September 9 — Jim and Mary Alice Patterson in Lomalinda, Colombia. Jim is finance office manager with Wycliffe Bible Translators.
Grace Berry Brown and her new opportunity to share the Gospel on television in Zambia, Africa.
Gary Herring, Business Manager for CE/P, in his work.

September 10 — Paul McDade, Buisness Manager of M-US and Lowell Swiger, Assistant to the Coordinator for Public Relations for M-US.
Jeanne Ropp at the West Indies Missionary Children's School in Surinam, South America.
Mike Smith, Managing Editor of Great Commission Publications.

September 11 — Need for additional organizing pastors to serve in target cities throughout the nation.
Barbara Perry who handles the Insurance and Annuity Fund for all employees enrolled in the PCA program. For the preaching of the Word today by the PCA pastors across the denomination. Four permanent committees meet today before the GA begins.

September 12 — Pray for the staff travel of hundreds of people who will be arriving in Smyrna, GA, for the Fifth General Assembly.
Dr. William A. McIlwaine as he delivers the retiring moderator's sermon tonight.
Dr. Morton Smith, Stated Clerk of the General Assembly, and his staff at the General Assembly.

September 13 — The Committee of Commissioners of the General Assembly meet today.
Direction of the Holy Spirit in all the actions taken by the General Assembly.
In Illinois, a group of believers want to start a PCA church.

September 14 — A spirit of unity among the commissioners to the General Assembly.
Dr. Dan Moore who oversees many details of coordinating the General Assembly. Wives and children of the commissioners to the General Assembly as their husbands are away this week.

September 15 — Worship service at 11:30 a.m. led by Mission to the World.
Bob and Barbara Campbell and Virginia Rogers in Brazil.

September 16 — The General Assembly adjourns today. Pray that God's will prevailed during this time.
Traveling mercies for the commissioners as they return home.
Praise for the Pulaski Presbyterian Church members who dedicated their church building on August 28, 1977.

September 17 — Praise for the $12,605.11 representing the love and concern of fellow Christians across the country for the flood victims from the Dickenson First Presbyterian Church, Haysi, VA.
Harris Langford, Associate Coordinator with CE/P, as he completes a study book on new cults.
Placement of the organizing pastors already approved by the M-US Committee.
Rev. Jimmy Lyons of the MTTW staff.

September 18 — M. E. "Pappy" Howland who directs the Sub-Committee for Stewardship Ministries and the Presbyterian Church in America Foundation.
Deloris Burts, bookkeeper for the Committee on Administration.
John McDavid, Financial Secretary for MTTW.
Larry Mills as he travels around the country.

September 19 — Julie Dake, Secretary and newest addition to the M-US staff.
Missionary Mickey Stout in the Kayapo tribal villages.

September 20 — Rev. Bill Iverson working in the inner city of Newark, NJ.
Martha Jones in her work at Christ's College, especially with the alumni Bible study.
An increased enrollment in the Builder's Guild of M-US.

September 21 — Thanks for the seminary students whom God used during the summer of 1977 to serve many of our mission churches.
Pray for the wives and families of the five coordinators as these men travel across the world in their work.
Covenant Church in Riverside, GA, which began in February 1977. Gene Hunt is pastor.
The Ed Hendrens in Papua, New Guinea.

September 22 — CE/P's Bookstore is continuing to grow in overcrowded conditions. Pray for the distribution of these materials in an orderly and decent manner.
Tom Hughes, Assistant Coordinator for M-US.

September 23 — Church Growth Seminar led by Tom Hughes at Trinity Presbyterian Church, Scottsdale, AZ.
Marion Mounger at Christ's College in Taiwan.
Board meeting of Great Commission Publication in Philadelphia, PA.

September 24 — Mini-Conference to be led by Jack Scott, Charles Dunahoo, and Harris Langford of the CE/P staff.
Guidance for an interested group in Kansas.

September 25 — Allan Curry, education specialist for Great Commission Publications.
Celia Barnes as she makes plans to go to the Philippines.
Heidi Bowman and Ed Travis, going to Indonesia.
Providence Presbyterian Church, Pittsburg, PA, dedicates their new building today. Art Broadwick is pastor and Randy Johovich is Assistant Pastor.

September 26 — Praise for a group in Maryland considering starting a PCA church.
Ray and Cathie Smith will be going to Haiti with West Indies Mission.
The development of our new Sunday School materials by Great Commissions Publications.

September 27 — Shirley Holcomb, chairman of the WIC Sub-Committee, and her committee as they assist the important work of the Women In the Church organization.
Rev. Jim Baird, Chairman of the MTTW Committee.
Rev. Frank Barker, Chairman of the M-US Committee.
Mr. Ed Robeson, Chairman of the CE/P Committee.
Rev. Pat Patteson, Chairman of the Administration Committee.

September 28 — Larry Mills, Coordinator of the M-US Committee.
Paul McKaughn and Kennedy Smart, Coordinators of the MTTW Committee.
Charles Dunahoo, Coordinator of the CE/P Committee.
Dan Moore, Coordinator of the Administration Committee.

September 29 — Bill and Martha Goodman preparing to join a team of church planters in Mexico.
Pray for the new missionary candidates of MTTW as they take on new responsibilities.
Missye Rhee Breazeale, Administrative Assistant for M-US.

September 30 — Dick Davies, Church Planter, Grace Presbyterian Church, Metarie, LA.
Distribution, writing, editing of the new *PCA Messenger*.
Sue Harville, Christian Education researcher in Haiti, West Indies.
The John Kyles, international missionaries with Wycliffe.

1976 PCA STATISTICS

The office of the Stated Clerk reports that statistics as of December 31, 1976, show 62,000 communicants, 6,893 non-communciants, 405 congregations, and 457 ministers.

(Continued from pge 15)

Also, congratulations for reciting the Westminster Shorter Catechism to:



Amy Cockroft
Alta Woods Presbyterian Church
Jackson, MS

A WILL . . . who needs it?

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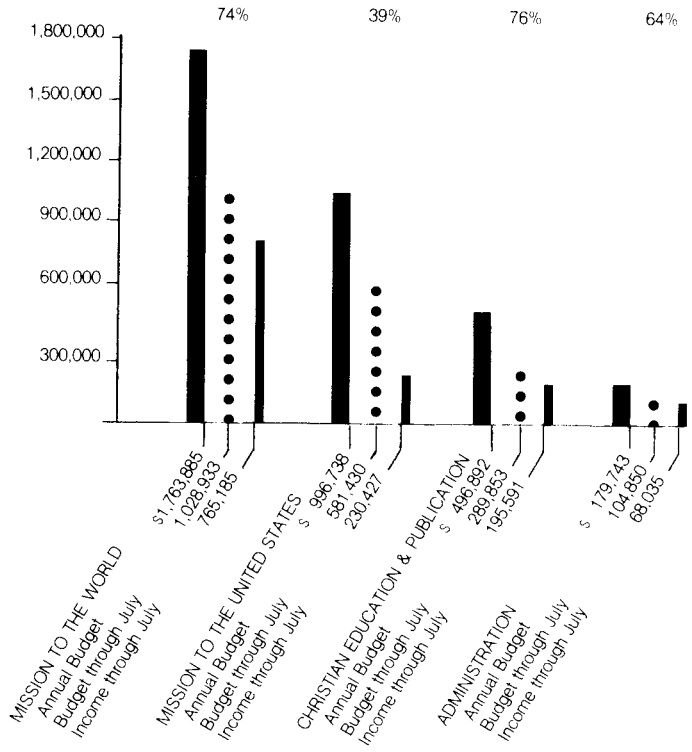
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☑ Please send "37 Things People 'Know' About Wills That Aren't So," without cost.

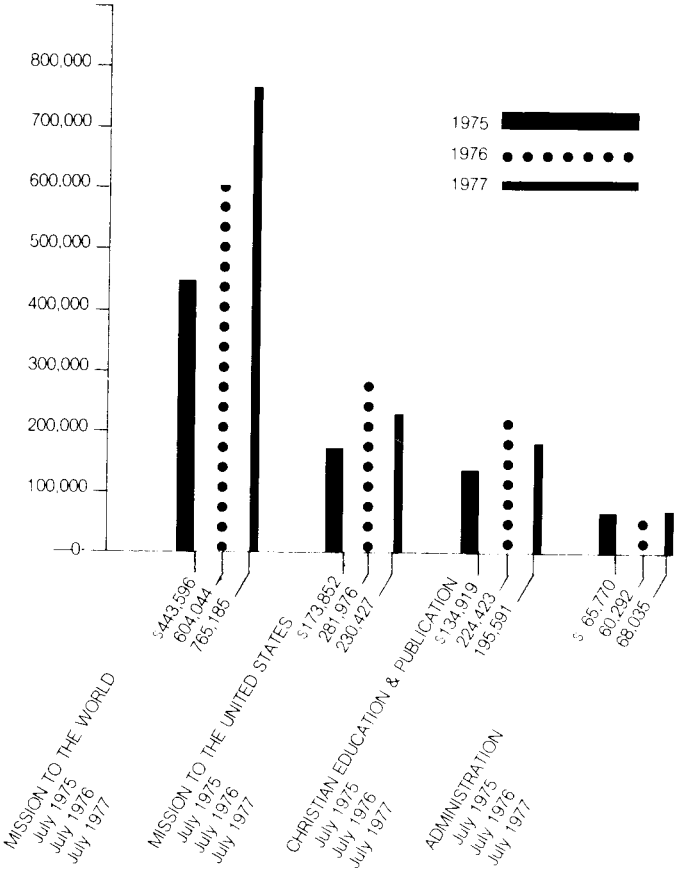
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