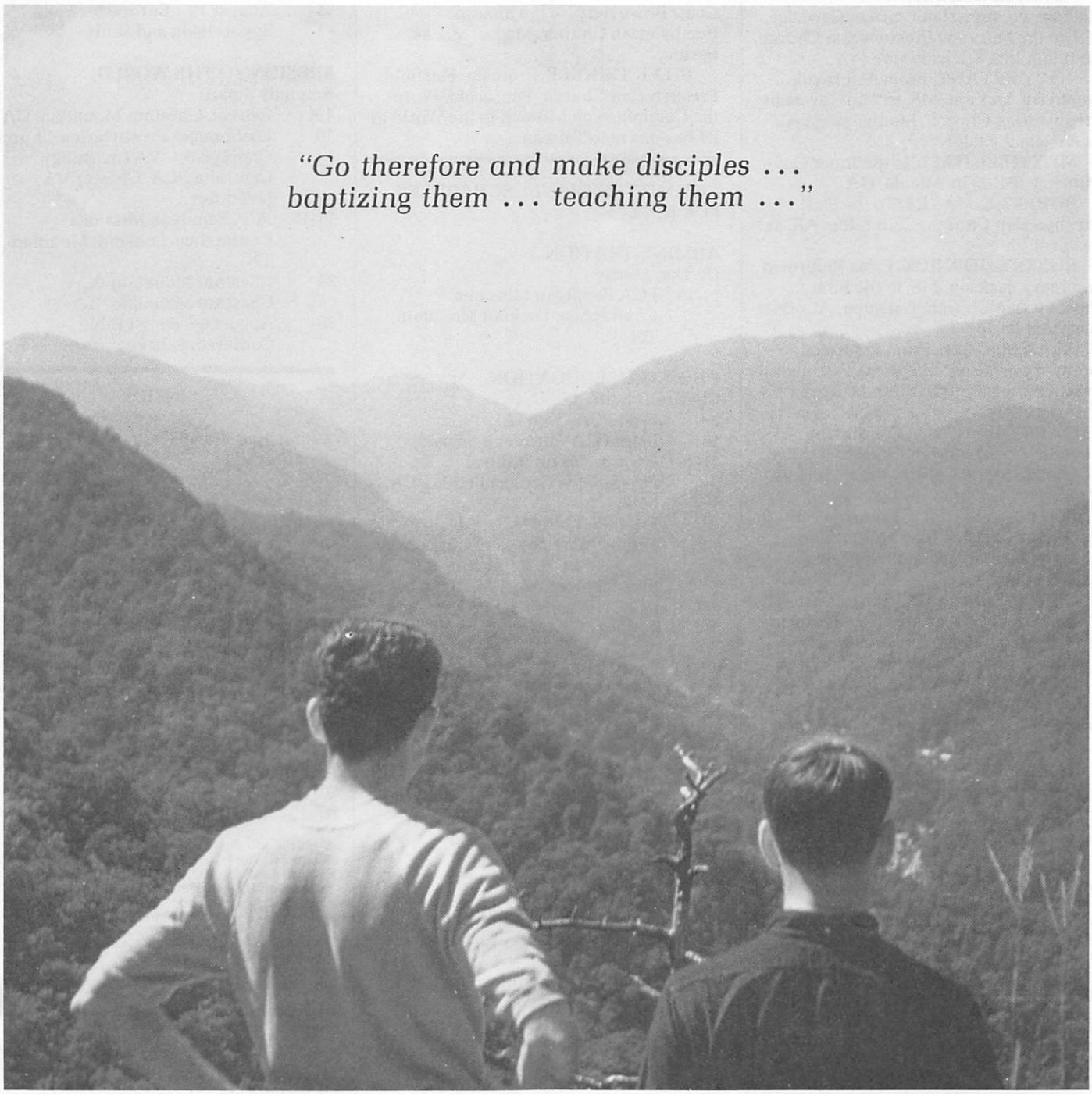
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The PCA Messenger



ACROSS THE CHURCH

MALCOLM A. BONNER, From the Cathage Presbyterian Church, Carthage, MS, to the Fairview Presbyterian Church, Fountain Inn, SC, as Pastor.

TONY BRYANT, From Reformed Seminary, Jackson, MS, to The Covenant Presbyterian Church, Montgomery, AL, as Assistant Pastor.

MITCHELL HALL, to the Inner City Ministry (PCA) in Atlanta, GA.

ROBERT E. HAYES, To the First Presbyterian Church, Clarendon, AR, as Pastor.

ROBERT HORNICK, From Reformed Seminary, Jackson, MS, to the First Presbyterian Church, Gadsden, AL, as Assistant Pastor.

ALAN McCALL, From Reformed Seminary, Jackson, MS, to the Friendship Presbyterian Church, Eufaula, AL, as Pastor.

HARRY T. SCHUTTE, From the Covenant Presbyterian Church, Columbia, SC, to Calvary Presbytery as Minister of Growth.

FLOYD W. SHIERY, From the United Church of Christ to the Presbyterian Church in America as an honorably retired minister.

GRADY SIMPSON, From missionary status with the Committee on Mission to the World to Evangel Presbytery as Church Growth Consultant.

CHARLES F. SLEDGE, From Reformed Seminary, Jackson, MS, To the Committee on Mission to the World as a Missionary to Taiwan (Republic of China).

WILLARD A. SMITH, from Gulf Coast Presbytery, to the Sharon Presbyterian Church, Magee, MS, as Pastor.

E. LEE TRINKLE, From the Fairfield Presbyterian Church, Pensacola, FL, to the Committee on Mission to the World as a Missionary to Taiwan.

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Montgomery, AL 36117

COMMITTEE TRAVEL SCHEDULES FOR JUNE

ADMINISTRATION,
Dr. Dan Moore

11-15 PCA Family in Missions Conference, Lookout Mountain, TN

CHRISTIAN EDUCATION,
Charles Dunahoo

3 First PCA, Troy, AL
10 Faith PCA, Birmingham, AL
11-13 Conference on Biblical Psychology, Crescent Hills PCA, Selma, AL
17 First PCA, Prattville, AL
18-21 Family Marriage Conference, Fairfield PCA, Pensacola, FL
24-29 Special Meetings, Woodland PCA, Notasulga, AL
31 Trinity PCA, Montgomery, AL

CHRISTIAN EDUCATION,
Harris Langford

11-15 PCA Family In Missions Conference, Lookout Mountain, TN
24 First PCA, Prattville, AL
31 Westminster PCA, Columbus, GA

MISSION TO THE WORLD,
Jimmy Lyons

15-16 MTW Committee Meeting, Atlanta, GA
20 Covenant PCA, Montgomery, AL
24-26 King Memorial Presbyterian Church, Bristol, VA
31- August 2 Temple Presbyterian Church, Clover, SC

MISSION TO THE WORLD,
Paul McKaughan

4-8 Retreat, Chestnut Mountain, GA
11-15 PCA Family in Missions Conference, Lookout Mountain, TN
31- August 19 Europe for Field Supervision and study.

MISSION TO THE WORLD,
Kennedy Smartt

4-8 Retreat, Chestnut Mountain, GA
10 Eastminster Presbyterian Church, Chesapeake, VA (morning)
Centralia PCA, Chester VA (evening)
11-15 PCA Family in Missions Conference, Lookout, Mountain, TN
24 Chestnut Mountain PCA, Chestnut Mountain, GA
28- August 6 Peniel Bible Conference, Lake Luzerne, NY

INSIDE

Committee Travels 2
Features 3
News 5
Book Reviews 7
Mission to the United States 8
Mission to the World 10
Christian Education 12
Family Devotion 12
Administration/Stewardship 14
Prayer Calendar 15
PCA Finances 16

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July 1, 1977 Volume I, Number 1

Editor: Harris Langford

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GOD'S WORK: ONE WORK

By Charles Dunahoo

The PCA was born out of a desire of ministers, officers, and congregations to be faithful to the Scriptures and the Westminster Standards. The denomination was established in December, 1973.

In the Book of Church Order of the PCA (chapter 15), 'The Principles for the Organization of the Assembly' are set forth. Among the ten principles adopted were these four: "(1) The church is responsible for carrying out the Great Commission; (2) The initiative for carrying out the Great Commission belongs to the church at every court level, and the Assembly is responsible to encourage and promote the fulfillment of this mission by the various courts; (3) The work of the church as set forth in the Great Commission is one work, being implemented at the General Assembly level through equally essential committees; (4) It is the responsibility of every member and every member congregation to support the whole work of the denomination as they are led in their conscience held captive by the Word of God".

As the new PCA MESSENGER comes to you, we re-dedicate ourselves to these principles, because we believe them to be Biblical and the official position of the Assembly. In its infant stage, the magazine is purposely designed to show that the work of the Church is one work. Each of the Assembly's four permanent committees will contribute to its content.

We hope to demonstrate that each committee work is complimentary to the work of each of the other committees. Seen together, the one work of the Lord is carried forth.

The Great Commission of Matthew 28:19-20 is one Commission, yet with two phases: discipling (evangelism, church planting—both at home and abroad) and teaching (Christian education for the world). Both PCA missions committees—MTTW and M-US — the CE/P and Committee on Administration play a vital role in the singular work of the Church 'at every Court level'.

As you receive the PCA MESSENGER each month, we hope that you will be able to depend on it to keep you informed as to the monthly happenings within the Church. Our desire is to use the magazine as a tool to assist you in your prayers and support for each committee. We hope to display that the work of the Sovereign God in the PCA is viewed as one work and each works together to bring glory to God who created, redeemed, sustains, and controls His work.

By direct mailing to individual homes of the PCA we believe that the ministry and mission of the Church will be underscored by family emphasis and concern. There will be something planned in each issue for the entire family, items such as: news, devotional materials, and instructional aids.

You will find some articles on subjects of general interest, as well as significant Church news relating to the place of the PCA in the universal body of Christ. We hope that this magazine will offer its unique contribution to the Christian world of publications. Unlike many others, it will be news oriented and structured to encourage Christian growth and maturity. It will contain no investigative reporting or speculation. It will aim at keeping you aware and informed of the happenings of the PCA around the world.

Charles Dunahoo is Coordinator of the Committee for Christian Education and Publications, Montgomery, AL.

TAXES, CAESAR AND GOD

By Sarah Ann DuBose

" . . .Then render to Caesar the things that are Caesar's; and to God the things that are God's"(Matthew 22:21).

A profound statement. Christ stumped those smooth-talking politicians. They made a hasty exit.

All right. It's past tax time now, past Caesar-time. But we are involved with another July 4 national birthday. Since April 15 have you been sizzling and grumbling underneath? Maybe some of those feelings are justified. Let's take a candid look at our situation.

God instructs us to give ten percent of our substance to his work. Caesar demands up to a whopping forty percent. Government takes thirty-five percent of our gross national product and forty-three percent of our nation's total personal income.

1,200 a day? That's the rate of growth of government employees. It's been like that for the past ten years.

One of every five people in the nation is on the government payroll. That payroll is running close to $130 billion each year for 14,100,000 employees; and $40 billion of it goes for red tape, triplicate forms, filing cabinets, postage stamps, and wastepaper baskets.

Now, how does this affect you and me? Taxes take more than two and one-quarter times as much money as what we spend to eat. Taxes siphon off more than three and one-half times the amount we spend to house ourselves, more than five times as much as we spend for those shirts on our back.

Sound pessimistic? Then consider how government spends our hard-earned cash.

In 1974, according to Planned Parenthood, there were more than 900,000 abortions in the United States, 1.7 a minute. Nearly ninety-five percent of these abortions were virtually "on demand" and for the convenience of the not-to-be-mother.

One-third (270,000) were performed at government expense, through Medicaid. That's $40 million from our pockets.

Today social welfare accounts for over half of all government spending. According to Casper Weinberger in a statement prior to his resignation as Secretary of HEW in July 1975, "Unplanned, uncoordinated, and spasmodic welfare programs are quite literally threatening to bring us into insolvency."

Here's another $30 billion: every year that amount washes out for the interest on the federal debt. $30 billion a year.

Farm programs: $25 billion for farm price and income stabilization.

Housing programs: $12 billion for urban renewal from 1941 through 1971. Built, 200,687 housing units . . . destroyed, 538,044 units.

Giveaway programs: more than 10,000 of them as they are listed in the Encyclopedia of Government Benefits.

General funds: $500 billion in 1975.

The list, like the beat, goes on.

Of the government, by the government, for the government. Wait. That's not right! It's people. Our Constitution reads, "Those powers not delegated to the United States by the Constitution, nor prohibited to it by the States, are reserved to the States, respectively, or to the people." (The Tenth Amendment)

Ours is (or was) a republic, a system of self-government. It was founded on Christian principles and designated to protect equally the life, liberty, and property of every individual. A servant, not a master . . . that was the plan laid out at the Constitutional Convention.

What's happening? Is the order reversed? Upside down? What? Have all federal, state, and local fences toppled? Where are the checks and balances between the executive, legislative, and judicial branches of government? What about people power?

And what is a Christian to do?

First, we must recognize the importance and design of human government in the affairs of men. God planned three distinct institutions: home, church, and the state.

The state of government is necessary for the regulation and administration of laws in a complex, organized society. It is a defensive mechanism for the protection of its citizens . . . not for their provision! Jesus Christ recognized this when he remarked, "Then render to Caesar . . .". Paul and Peter admitted to as much when they said that we are to be subject to human laws for the Lord's sake. Read Romans 13 and 1 Peter 2.

Government, then, is not an evil in itself; but government does need controls and a limited sphere of operation. We Americans are an intelligent people. We can elect intelligent men and women to represent us in all fields of government. Yes, we are capable and responsible.

Second, we must be informed. Read, watch, listen, then evaluate. An interesting volume, *One Nation Under God* by Rus Walton*, is packed with vital information and constructive suggestions for getting our nation back in line with God's directives.

Third, we must pray, and we must "pray without ceasing." The Lord is the power Source. Jesus Christ stated, "All authority has been given to me in heaven and on earth" (Matthew 28:18). To quote from Rus Walton, "Can you imagine the power that would be generated, the Holy and Almighty Power, if forty million Christians got down on their knees in prayer and praise to God for his direction, his help, and his blessing in solving the problems of the world?"

Fourth, we must participate. Bluntly, that means we must get to work. It means we will have to start channeling our money and time to support and elect Christian leaders.

We can no longer afford the luxury of being Christian spectators.

" . . . Then render to Caesar the things which are Caesar's; and to God the things that are God's." Here's our responsibility and our call. The hour is late, but may God give us his desire, knowledge, and grace to move now in these vital areas . . . and to continue until he returns.

*Statistics and information from "One Nation Under God" by Rus Walton, and "America: one Nation Under God" by James C. Hefley.

Sarah Ann DuBose writes for Christian magazines and has prepared Sunday School materials for the David C. Cook Publishing Company. She is married to Dr. William J. DuBose. They reside in Montgomery, AL, where they attend Oak Park PCA.

THE BONEHEAD TAPES

Note: The following transcription was taken from a cassette left on my desk by someone I never met. The tape was, curiously, rather warm and had the distinct odor of smoke and sulphur. It bears all the marks of a communication from a junior-grade devil to his uncle.

Harris Langford, Editor

TAPE 1

SUBJECT: How To Mangle a Conference

My Dear Uncle Fireball:

Although you are aware of the difficulty I have in making these tapes (they keep melting), I thought this would be a good time to report on my progress. I have experienced a remarkable growth in my ability to disrupt Christians who persist in trying to live as their Father in heaven (Hack! Kaff! Pfap!) commands.

It looks as if summer will be one of my best seasons from now on, thanks to your guidance and some devilish luck. But now for the details. . . .

Christians, as you know, have a remarkable urge to attend conferences, most of which take place in the summer. At first I considered such events the modern equivalent of the ancient practice of flagellation. I have since discovered certain ways of literally destroying believers' enjoyment, usefulness, and personal example during these gatherings.

I begin well in advance by helping them recall the great conferences they've been to in the past. I urge such thoughts as, "Wow! There'll never be another like *that* one!" If I egg them a bit, no conference ever could be like that one.

After I season this attitude with several unforeseen problems, they're as ready as plowed ground for what I've got next, Uncle.

I encourage them to continue a habit developed over the years: that of not registering ahead of time. They just "leave it in the Lord's hands," and show up anyhow. By then it's too late and there's no room for them. With a little push, they erupt right in the lobby when they're turned away. Last year I was the happy witness of one woman who blew up before the others there, and completely wrecked her testimony as a believer.

Variations on this technique include having them call from the airport for transportation, arriving too early or too late, and not filling in all blanks on their registration form. (Always keep 'em guessing, I say!)

Registration lines are ideal for our

work. I encourage Christians to pack up around the table, talk all at once, and visit. That's the best of all. With twenty people trying to visit around the registration table . . . you wouldn't believe the fire drill it produces (thought you'd like that one).

I've found, as you told me, Uncle, that Christians can gripe twenty-five hours a day, eight days out of the week. If I can jog their (ugh!) redeemed nature slightly off center, the results are outstanding for our purposes. Get them complaining about their room, location, luggage . . . complaining about anything and everything to those who can do nothing about it.

I encourage them to ignore all instructions and signs. Both are given only to make life miserable, so why waste time?

Another little hot shot of mine is to have believers snag busy conference personnel at odd times for things totally unrelated to the meeting. Such as, "Why aren't there any Coke machines on the top floor?" and, "Next year you oughta organize some games for us." (Apparently these adults are paralyzed and unable to do it alone.)

Oh yes, I get them to resent bookstore and snackshop hours. That way they'll try to get in anyhow and forage about like lost steers. This generates excellent confusion when the managers try to account for books and food . . . and can't.

Another little jewel is to get them to shift rooms without letting anyone know. That absolutely turns conference personnel into basket cases when they have an emergency call for such people, and can't locate them. It further advances our cause of, "Do what you want regardless of its effect on others."

One of my favorites is to urge these believers — especially the men — to stand around in the halls talking to others who are standing around talking *during classes*. It has a great effect in convincing others that these people (many are leaders) don't think the conference is important, and in discouraging the teachers. If this won't work, I get them to arrive late or leave class early.

You'd love what happens when they start yelling about the food, Uncle. You and I know that the rest of the world literally feeds on garbage much of the time. But these Christians don't see that. I've discovered that in getting them to complain about the food, the potential for discontentment is second only to that found among GI's in combat.

Then there are the older people who can be persuaded to chew out younger people on the conference staff. These young people can't respond, but it convinces them that being both older and Christian are about as desirable as two days without your roll-on. And youth who don't respond when they are spoken to . . . ah, that gets the older ones thinking that today's youth are totally self-centered. Neither are completely true, unfortunately, but we won't let them know that.

Well, this ends my tape for today, Uncle. I'll make another soon. One last thing . . . I must concentrate on keeping them out of the Bible (Ahh — I hate that thing!). If they ever get the notion that their God . . . that he intends for them to live that book as well as talk about it, we're done for.

Makes me sweat to think of it. But I'll convince them that since they're at a religious conference they don't have to read it daily. After all, they'll hear it in their classes (the ones they don't go to).

Enjoy the flames, Uncle.

Your admiring nephew,
Bonehead

Harris Langford is Associate Coordinator of the Committee for Christian Education and Publications.

PCA CHURCHES "DISSOLVED"

Twenty-five PCA churches of Evangel Presbytery have been notified by John Knox Presbytery (PCUS) that the procedure by which they were dismissed from their former denomination was unconstitutional.

Twenty of these churches have been "dissolved" by the PCUS, but may receive their property and a quitclaim deed in return for a one-dollar payment.

Five others in and around the state capital of Montgomery have been charged fees into five figures for their property.

The PCUS offered the same return and deed to the following churches for the noted figures:

First PCA of Montgomery, $64,000
Covenant of Montgomery, $27,000
Oak Park of Montgomery, $21,000
First PCA of Prattville, $38,000
First PCA of Troy, $8,625

A PCUS spokesman remarked that the amounts for the first four were prorations for the expense of starting a new PCUS work in Montgomery's fast-growing eastern side.

The Troy church was assessed the expense of starting a PCUS campus ministry at nearby Troy State University.

Several churches have fulfilled the one-dollar agreements and have received their deed. The five Montgomery area churches are deliberating further actions.

TRINITY PCA TO BE SUED BY PCUS AGENT

In a related action, John Knox Presbytery (PCUS) has appointed an administrative commission to deal with Montgomery, Alabama's large Trinity Presbyterian Church.

The commission constituted itself as the "true Session" and demanded all the assets of the PCA body.

According to Greenville, AL, lawyer W. Jack Williamson, the PCUS agent argues that it is protecting the rights of the loyal minority. The commission, however, refuses to divulge the names of that minority.

The PCA Session of Trinity has contacted all those who voted against leaving the former denomination(less than 10% of the membership). All but twenty-one have given written requests that they remain in the PCA. Of the twenty-one, several have died and most of the remainder have transferred to other PCUS churches.

Trinity leaders estimate that the PCUS' "loyal congregation" number between five and ten of Trinity's 1700 members.

John Knox Presbytery has notified the PCA church that it will file suit against it on June 21, 1977.

CHAPLAIN COMMITTEE RECOMMENDS STUDY, CHANGE IN PCA ENDORSING PROCEDURE

The Fourth General Assembly, in response to an overture, decided to re-examine its procedure of endorsing its military Chaplains through the National Association of Evangelicals in Washington, DC.

In February 1977, the PCA Ad Interim Committee on Chaplains met in Montgomery, AL, to consider information from Chaplains now on duty and to make its recommendations.

According to the chairman, J. Philip Clarke (a senior Air Force Chaplain and Pastor of Calvary PCA, Glendale, CA), the committee makes these three recommendations to the General Assembly:

1. That the Committee on Interchurch Relations study the possibility of a joint commission with the Orthodox and Reformed (ES) Presbyterian Churches.
2. That the matter of denominational examination of candidates, endorsement through a recognized Commission, and oversight be eventually handled by the M-US Committee.
3. That in the meantime, the MTW Committee continue to examine and endorse Chaplains to the Armed Forces through the administrative offices of the National Association of Evangelicals.

PCA CAMPUS MINISTRIES CONFERENCE A WHOPPING SUCCESS

In late March a group of 120 college students converged on moss-hung, rustic Camp Garaywa outside Jackson, MS. The weekend conference was sponsored by Reformed Theological Ministries and drew students from Mississippi State, Ole Miss, Delta State, Memphis State, and Southern Mississippi Universities.

The students came to grapple with and dig into the Word of God. The conference speaker was Dr. Henry Krabbendam of Covenant College, Lookout Mountain, TN.

Conference leaders Ford Williams, Bebo Elkin, and Mark Lowery reported a remarkable willingness by the students to open up their spiritual needs to one another. Krabbebdam dealt with practical matters of Christian conduct in his lectures and discussions.

Elective subjects and topics available in the learning centers were Capital Punishment, The Holy Spirit and Sanctification, The Biblical Concept of the Covenant, Crisis and Disappointment, The High School Senior Faces College, Evangelism on Campus, Prayer, Worship, The Place of Scripture in Sanctification, Mortification of Sin, and Sanctification and Christian Communal Action.

An insatiable itch for the country bluegrass music of Mississippi Senator George McLeod brought out square dancers who had once considered themselves "too cool to sink to such a level."

According to Coleman Warner, "The crowd divided themselves into two groups — those who got into the dancing and made fools of themselves, and those who stood back and laughed at those who were dancing and making fools of themselves!" It was the sort of evening a man or woman looks back on with considerable happiness in later life. The Lord drew them all closer.

Cindy Smith, a sophomore from Delta State, remarked, "Those Old Testament people were real people, and all those things happened. They are important to our lives today . . . I've got a thousand questions now, but I have a thousand new answers, too."

Seminary student Pieter Tuit evaluated the students' response. " . . . these students are really interested. They have a hunger for God's Word. I think the conferences are making an effect in the lives of the students. Those who attend these conferences will make the future leaders in the church."

3 NEW PCA CHURCHES ORGANIZED IN APRIL, JUNE

During the months of April and June, new PCA churches were organized in Riverdale, GA (Covenant PCA); Orlando, FL (Orangewood PCA); and Charlottesville, VA (Trinity).

More than 100 worshippers were present for the first service of Pear Orchard Presbyterian Church in Ridgeland, MS, on June 5. The church is a mission of First Presbyterian in Jackson, MS. Bill Whitwer led the believers.



Chaplain (CPT) Doug McCullough describes need for better representation of PCA men. He is assigned to the 82D Airborne Division. Ft. Bragg, NC. Committeeman Earl Fleming looks on.

CHANGES RECOMMENDED FOR PCA ASSEMBLY EXHIBITS

During its June 3 meeting in Atlanta, GA, the General Assembly Arrangements Committee developed recommendations for exhibits at the Fifth General Assembly.

Each assembly has brought increasing numbers of book dealers, colleges, and seminaries wanting display space at the meetings.

The committee concluded that the only displays should be those of the PCA's permanent committees. This will be the recommendation sent to the Assembly for

its approval in view of the following reasons:

1. Changing space availability makes this the only fair means of enforcing a sensible standard.
2. The decision is required now because of increasing requests for space from groups neither Presbyterian nor Reformed.
3. The practice is followed by other churches.
4. This policy places primary emphasis on ministries of the PCA.

BOOK REVIEWS

THE SCHOOLBOOK WAR

Textbooks on Trial, by James C. Hefley (Victor Books, 1976), $6.95.

A stream of textbooks from major publishing firms flows into the nation's public schools. Books in which the student is introduced constantly to violence, racial strife, gutter language, and rebellion. All in the name of education.

The laws of nearly every state in the Union require a basic education for children who reside there. In every school, these children use textbooks. In a growing number of these textbooks students do not study happily ever after . . . they are not even introduced to the unvarnished facts of history, economics, mathematics, and literature.

Author Hefley has detailed the fifteen year-old battle of Mel and Norma Gabler to replace objectionable texts and programs with solid ones in the Texas school system. Since other states used Texas as a model, what it adopts, they accept as well.

"In the beginning, Mel and Norma Gabler trusted textbooks almost as much as they did the Bible." Then they examined several used by their children and were thoroughly shaken up. They discovered that in their school system books at each grade level emphasized a negative view of the nation, attacked the concept of law, derided faith in God, belittled once-great figures of history, and featured violence and raw sex in the study of literature.

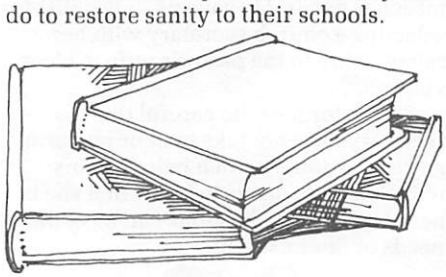
Throughout their efforts to protest such material in their own schools and to suggest better books, the Gablers often met hostility from the State Textbook Committee and the Texas Board of Education. They and a growing army of concerned parents in other states discovered that their children were being indoctrinated in a way of life hostile to every basic principle in which they believed! Yet they as parents had no voice in the matter.

Hefley has actually produced a resource book for parents who want to know what their children are being taught, and who may not like what they discover. The names of publishers and offensive texts are listed, but the author goes beyond negativism. He relates the eventual success of the Gablers in their effort to get better books into use through the Texas system.

A series of appendices describe textbook adoption procedures in major states. There are addresses to which concerned parents may write, organizations which offer detailed reviews of most new texts, and a listing of recommended textbooks for all grade levels.

Parents whose children attend public school must know what their children are studying. A lot of it is acceptable material. A significant amount of it is deadly to those who want a balanced, quality education.

This book tells parents what they can do to restore sanity to their schools.

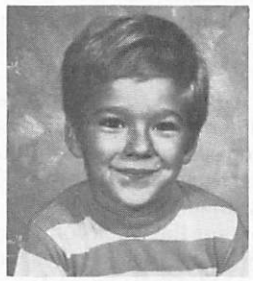


NOTES

CATECHISM RECITALS

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

Donald Lee Randall, Moss Point Presbyterian Church, Moss Point, MS.



Carol Michale Chatham, Moss Point Presbyterian Church, Moss Point, MS

Ricky Allen Duggin, Calvary PCA, Greenville, SC

CHURCHES ADDED

Covenant Presbyterian Church of Riverdale, GA (North Georgia Presbytery). Eugene Hunt is the Pastor.

Korean First Presbyterian Church of Atlanta, GA (North Georgia Presbytery). Sam J. Suh is the Pastor.

LIVING MEMORIALS

MRS. J.V. McCAA
by Rev. and Mrs. Vaughn E. Hathaway
MRS. J. V. DURBIN
by Mr. and Mrs. Daniel Gilchrist, IV
MR. JIM LIPSCOMB
by Mr. and Mrs. Daniel Gilchrist, IV
MRS. HUGH HELMY
by Mr. and Mrs. Steve A. White
by Mr. Sam L. White

Mission to the United States

M-US

M-US HOLDS ORGANIZING PASTORS SEMINAR, LARGEST ATTENDANCE YET

Nineteen states were represented as 71 men attended the annual Organizing Pastors Seminar May 31-June 3 in Jackson, MS.

This year's conference marked another record in attendance. M-US Coordinator Larry Mills remarked that, "By all indications, this was every bit as good as, if not better than, last year's highly successful seminar."

Participants concurred in this, for there was a level of sharing, concern, and participation not evident previously. Many expressed genuine gratitude for the practical instruction and "how-to's" of church organization.

Speakers for the week-long seminar were Larry Mills, Tom Hughes, Lowell Swiger, Paul McDade, Frank Barker, Terry Gyger, and David Nicholas.

One of the men present, Ed Youngs, writes of his impressions during David Nicholas' seminars. Nicholas organized the Spanish River Presbyterian Church ten years ago.

"Nicholas first discussed the Pastor's job description laid out in Ephesians 4:11-12. The pastor whose people just 'sit and soak' is failing, according to the job outline. He has to activate those people to minister.

"The life of the local church," according to Nicholas, "can be divided biblically into three parts: learning, fellowship, and ministries.

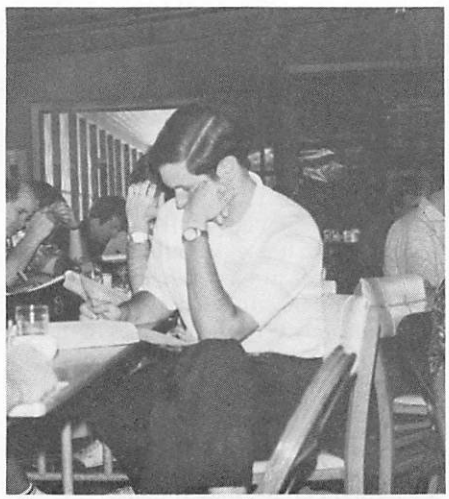
"Learning must concern the *how* as much as the *what*. Loving each other must be practiced daily."

Youngs went on to say, "You would have to attend the rather unusual Sunday evening service at Spanish River to get an idea of how much these believers care for each other. After some loud, enthusiastic singing comes half an hour of sharing.

"The roving wireless mike is passed from one person who asks prayer to another who stands and does the praying on the spot."

Youngs found another challenging ministry to be Spanish River's Adult Learning Center. It's a constantly expanding Sunday morning curriculum of ten courses, a lot like a Bible College on a small scale. Sunday School attendance doubled when this was begun.

In summarizing the impact that the M-US teacher's remarks had in his life, Youngs said, "The one point that Dr. Nicholas emphasized the most was this: the people and not just the pastor are required by God to be the ministers for Christ, to both one another and a lost world."



The seminars required work and study.

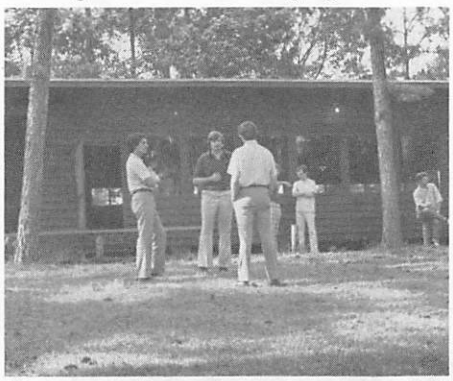
Remember Your Wife!

Ric Canada, an organizing pastor from Little Rock, AR, wrote to M-US, "One of the most helpful of all the courses was that taught by Larry Mills. He prodded us to consider the needs of a pastor's wife.

"He encouraged us to concentrate on understanding our wife's needs, then to meet her needs. He gave us a checklist for selecting a church secretary with her relationship to the pastor's wife in clear view.

"A pastor must be careful that his secretary does not take over or perform any of the duties which belong to his wife. His wife needs to know that she is needed and that she alone can meet the needs of her husband.

"If possible, a pastor's wife should be on a deeper level of friendship with his secretary than the pastor himself. The pastor's relationship with his wife should be, must be the model of Christian marriage for the entire congregation."



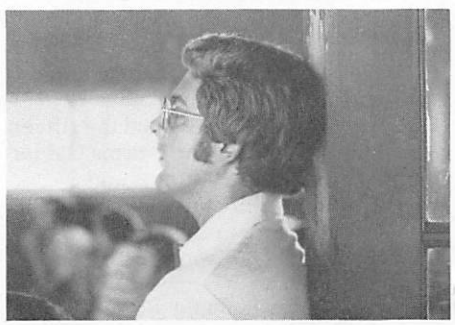
The men gathered in small groups to talk it all over.

The Pastor Is a P/R Man

Like it or not, the pastor is a public relations man for a body of believers.

Chuck Coe of Memphis, TN, said that Lowell Swiger's remarks about this gave him a jolt. "Swiger told us that, 'The organizing pastor must be a good P/R man. He is constantly making an impression on the public. It will be good, bad, or mediocre, but it will be there!

"You must be aware of your appearance, manners, behavior, and public statements," said Swiger. "They must be appropriate to back up the gospel. Also, be industrious and faithful. The impression you make in your community will be up to you."



Others took time out to think of putting ideas into action.

The Leader's Philosophy

Another teacher whose work struck home was Tom Hughes. Hughes dealt with the need of a pastor to have a coherent framework into which he fits his thoughts and plans.

"As a pastor, you must have a philosophy," he said. "You need a clear understanding of the purpose and goals of the ministry to which Christ has called you."

In his summary, the assistant Coordinator of M-US urged his men to use Jeremiah 17:15-16 as a nutshell philosophy for their ministries.



At the head of the line(?), Larry Mills (R) and Ed Solomon (L).

Meat and Potatoes

Mike Williams was struck by the candid remarks of Frank Barker. The pastor of Briarwood PCA in Birmingham, AL, described personal evangelism, home Bible studies, and discipleship as the "meat and potatoes" of his own church.

Williams said, "I was impressed when Barker told us that his evangelism program failed for two years. It did so because it was so involved that only a seminary grad could grasp it. Then they simplified it and they began to move."

Barker described how the extensive home Bible study operation grew out of his work with one new Christian who insisted on sharing his faith with others, then bringing them with him to the discipleship study.

"One of the points he made," said Williams, "was that often people have a relationship with the pastor or teacher, but not with each other. Bridging that gap is often the key to multiplication of believers."

Money Matters

Paul McDade, M-US Staff Accountant, dealt with financial matters relating to the tax status of mission churches. One pastor said, "We were challenged with the constant need to enlarge the return on every M-US dollar invested."

McDade stressed an active program leading toward self-sufficiency in each mission as a means of expanding that investment.

The Need for Balance

Terry Gyger, pastor of the Immanuel PCA of Miami, FL, picked up the issue of squaring church growth with Reformed theology.

Gyger accented the need for reaching a balance between "The world of goals, objectives, planning, and strategy," and that of "flexibility, fellowship, and joy." He remarked that an imbalance here frequently results in churches which lack the joy and excitement so basic to biblical Christian living.

M-US NOTES . . .

Riverside, GA: Covenant PCA, in this suburb of Atlanta, has 80 to 90 attending worship. The church began in February 1977, was organized on June 5, and now has its own renovated, rented facilities. Their organizing pastor is Gene Hunt.

Greensburg, PA: The David McKays, new from seminary, count on the core of believers in this new church. For three months they have prayed for the McKays, though pastor and believers have not met each other yet.

Union City, CA: 45 believers have met in a Jewish synagogue till they recently leased a school for Sunday use. Pastor David R. Brown figures they 'll be located where the action is: in a new section of homes just off the Nimitz Freeway, the main line between Oakland and San Jose.

Ascension Presbytery: According to Harry George, Presbytery Evangelist, "We are going to have new churches throughout this presbytery. Four new works have begun this year. We have a training program to equip organizing pastors as they enter this work directly from seminary."

Faith Presbyterian Church, PCA

Rt. 5, Box 190
Madison Hts., VA 24572

Builder's Guild
Mission to the United States
P.O. Box 16306
Jackson, MS 39206

Dear Members and Friends:

On behalf of the Building Committee and the Congregation of Faith Presbyterian Church in Amherst Co., Va., we express our hearty thanks for your generosity in supporting our building program. This is a great thing which our P.C.A. denomination does to help new churches grow and prosper in the Lord's work where they are.

Our Congregation is just past two years old. Starting in January of 1976, a house of worship was erected on Route 29 between Madison Heights and Amherst. Though unfinished, we were happy to be in the building the first of August. Much has been done to continue the work of completion since that time. Your gifts will help us to pay off a second loan that was necessary for us to take, and perhaps to also complete the building.

We are happy to report a growing membership, with people who have zeal for our Lord Jesus Christ, and for the truth of His Word. Continue to pray for us that God's Spirit may prevail in our midst, and that His name may be glorified.

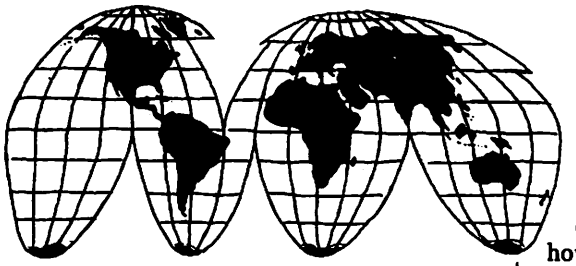
Sincerely in Him,

Harold V. Kuhn,
Pastor

Wallace E. Pugh,
Treasurer

Frank J. Wills, Jr.,
Chairman of the Building Committee

MISSION TO THE WORLD



THE FORGOTTEN GENERAL

The title "General" immediately marks an individual as a very important person. When the title is used, it's natural for us to assume that such a person is held in high esteem and is responsible for a multitude of tasks.

A general carries ultimate responsibility for the completion of a job. It is literally up to him to see that all subordinates carry out their assignments. At the same time, the general must have the support of those who are under his command. Without this, he cannot function. Loss of support may result in his own downfall, loss of his command, perhaps a lost battle or war.

Generals are remembered when they win and lose battles. Who has forgotten General Andrew Jackson and the Battle of New Orleans? Or George Custer and the Battle of the Little Big Horn? No one forgets a general. Or do they?

There just may be one general within the PCA army who has been forgotten. His name? General Fund, assigned to the Committee on Mission to the World.

General Fund has fought and won every battle to which he was assigned since the command was formed on January 1, 1974. But during a recent weakness from responsibilities added each year, the battle of April 1977 was nearly lost.

The General Fund balance of the MTW Committee sank to an all-time low of $2,000.

The MTW program has been used by God since its origin in 1974 with missionaries and assets from ECOE (overseas arm of the Presbyterian and Evangelistic Fellowship).

By May 21, 1977, God has led 102 men and women to MTW as his servants for overseas ministries (and that's a "net" figure!). Others who were once part of the PCA team have now moved on to different areas of service.

As the Lord provided the people for the job, he also brought in their support through gracious people and churches across the PCA. The problem, however, is that despite the excellent supply system upholding our missionaries, General Fund himself has been forgotten.

MTW's General Fund is ordered to cover all administrative expenses related to operating the Committee. In addition, there are "program" expenses such as the cost of itinerating approved candidates when their expenses have not been met by local churches.

Other charges include missionary prayer cards and letters. Then there is the deficit which frequently enters a missionary's account before adequate pledges are received. This expense alone has exceeded $100,000.

Without the General Fund, MTW would be crippled. Please remember this general. We plan to win this battle! We continue to praise the Lord for your support of these missionaries.

By the end of April MTW had more than $190,000 of restricted funds for use in their ministries. These funds have been sent into MTW designated specifically for missionary labor.

When you pray for your missionaries, ask God to provide additonal funds for General Fund.

Don't forget the General!

SUCCESS CREATES PROBLEMS AT MTW

Mission to the World now has over 100 missionaries and candidates who have been approved for service overseas. Designated giving has continued to rise to meet the support needs of God's ambassadors.

In the past three years, designated giving has increased 350% and the approved missionary force nearly 300%. This is quite a testimony to the dedication of the PCA in world evangelization.

But blessings have created problems. The superstructure has far outstripped the foundations. The MTW office is understaffed and still operates in the red because it is financed by general funds.

These are funds which arrive through the Administration Committee office in Columbus, GA, or the MTW office as undesignated gifts. These gifts have increased only 87% in the past three years.

To put it briefly, the funds have not kept pace with expansion of the missionary force.

General funds (undesignated monies) pay the salaries of office staff, rent office space, pay committee members' travel expenses to all meetings, and handle a host of other ordinary but vital affairs.

The problem which has developed over several years has now become a crisis. A computer service, essential to servicing the missionary support program, has been put on "hold" until funds are available.

A few individuals and churches have discovered the need and have responded. But they are too few with too little. Pete Austin, MTW Finance Subcommittee Chairman, has urged every PCA Session and leader to consider solutions for the program. Then, act to help.

MTW GROWS HERE AND THERE

The MTW team continues to grow in numbers both at home and abroad.

New faces in the office include Administrative Secretary Jim Hughes, Administrative Assistant to the Coordinator Mary Lou Bohnsack, and Receptionist Darlene Kyle.

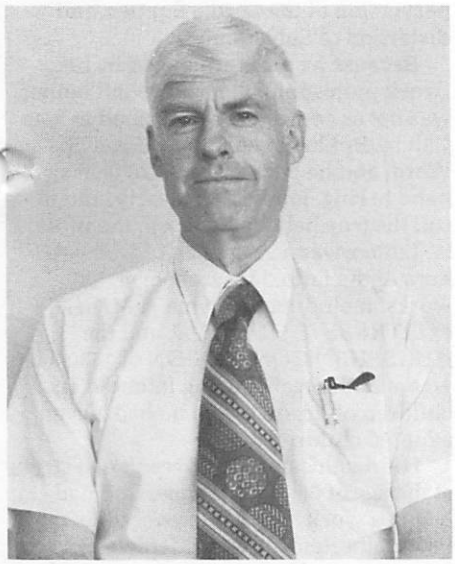
Meanwhile, new candidates for the overseas work begin to circulate among PCA churches. At its May meeting, the committee approved seven new workers.

Celia Barnes heads for the Philippines; Heidi Bowman and Ed Travis go to Indonesia under a co-op agreement with Wycliffe. Ray and Cathy Smith travel to Haiti under a similar arrangement with West Indies Missions; and Bill and Martha Goodman join a team of church planters in Mexico.

FEATURING MTW COMMITTEEMEN:

G. W. "Gerry" Sovereign has served on the Mission to the World Committee since the First General Assembly elected a group of men to begin working with the directors of ECOE.

At that time, he was an Elder in Pensacola, Florida's McIlwain Presbyterian Church and the chairman of its Missions Committee. He "retires" from the committee at the Fifth General Assembly, and MTW is going to miss him greatly.



Mr. Gerald W. Sovereign

As the Chairman of the Candidate Subcommittee, Sovereign has gained the reputation of being the best informed, most diligent member of the committee. Under his leadership, the number of missionaries has increased to more than 100 in four short years.

Gerry was not born a Southerner. He hails from Thunder Bay, Ontario, Canada. He was graduated from Queens University, Kingston, Ontario. There he was active in Inter-Varsity Christian Fellowship. He went to work for Chemstrand and moved to Pensacola, FL.

He had grown up as a Baptist and was coverted to Christ when he was very young. In searching for a church that satisfied his hunger for God's Word, he was led to McIlwain. Don Graham and Don Patterson, both organizing leaders in the PCA, pastored the church where Sovereign grew as a Christian.

Gerry and his wife Kay have five children. One of these has served as a missionary nurse in Colombia. Another is married to a young man looking toward Reformed Seminary upon discharge from the Navy.

Their last child was graduated from high school this spring. Gerry and Kay celebrated their thirtieth wedding anniversary this past May 31.

Kennedy Smartt of the MTW Committee observed recently, "It is men like Gerry Sovereign who make the PCA a great church, and the MTW work a great ministry."

AFTER A CONFERENCE . . . THEN WHAT?

Local missions conferences present to each member of the congregation the work of missions around the world and that member's opportunity to be involved in that work. Many church members respond to the conferences by volunteering for service overseas. God has caused others to realize their responsibility to support foreign missions with prayer and finances.

Usually there are three to five missionaries at each conference. The church builds a relationship with these people. Instead of praying generally for "our missionaries," the church begins to pray for their missionaries by name. Members correspond directly with the missionaries whom they have met and are supporting.

The financial support of missions is almost always increased through missions conferences. Those churches who have a history of having missions conferences, e.g. McIlwain Memorial, Briarwood, First of Jackson, MS, etc., also have a history of much missions support. In recent years, many churches have found that they can become active in missions support.

The Carolina Presbyterian Church of Locust, NC, the Chesnut Mountain, GA, Presbyterian Church, and the Monte Sano Presbyterian Church in Baton Rouge, LA, are among many of the churches in the PCA General Assembly which have raised large missions budgets in the past several years. These churches point to their missions conference as the stimulus of their missions budgets.

Since January of 1977 several churches have had their first missions conference. The 44 members of the Old Madison Presbyterian Church in Canton, MS, pledged $16,000 annually for use in world evangelism. The Presbyterian Church of Perry, GA, pledged over $17,000 at its first missions conference in April. The pastor of the West Hopewell, VA, Presbyterian Church was overwhelmed when his church of about 200 members pledged over $22,000 for overseas missions at their first missions conference.

The First Presbyterian Church of Hattiesburg, MS, had its first missions conference in March resulting in a total pledge of $28,000 for world evangelism. These are a few of the many PCA churches actively involved in foreign missions. If your church is not already having an annual missions conference, why not write to Mission to the World for some helpful suggestions on how your church can share in this opportunity to become involved in the lives of our missionaries around the world.

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Committee on Christian Education & Publications



UNDERSTANDING OUR HERITAGE

Editor's note: This is the first in a series of articles designed for use in family training. The PCA has a heritage which must be studied and appreciated.

The roots of the PCA could be traced back to Bible days, in the sense of being a Church built upon the teachings of Scripture. We need to know our roots. Our children need to understand. We are a part of the movement known as the Protestant Reformation.

We need to understand God's timing of the Protestant Reformation in history (HIS-story). Many things built to a break within Roman Catholicism prior to the late 15th and 16th centuries; however, for our purpose we begin with Martin Luther, the son of a German miner. Though his theology was not as consistently Biblical as was his contemporary, John Calvin, he was a key person in the beginning of the Reformation movement.

Let's see this in historical perspective! Luther was only nine years old, when Columbus discovered America. He was born Nov. 10, 1483. By the age of 18 he had become a brilliant law student, following his father's desires. But, to the surprise and offense of his family and friends, he entered a convent of the Augustinian Order and became a priest at the age of 23. He received a doctorate in theology at 28 and took his famous stand at Worms at the age of 33.

The Bible was the key to Luther's life. Having been taught to save himself by fasting, prayer, penance, and works, he found no inner peace. When finally allowed to read the Bible at the age of 20, he came to know Jesus Christ who takes away sin, brings peace and fellowship with God. He described his experience as he read the Word, "Peace came into my heart." He was a good student. St. Augustine's writings were influential in his life and faith.

Here's what happened. He saw his Roman Church as a perverted institution not teaching the Bible, offering forgiveness of sin for the price of a "dollar". Those indulgences, as they were called, gave Rome's pardon from sin both in this life and that to come.

Luther became furious when the Dominican Friar Tetzel began his high pressure tactics of selling indulgences to collect money from the poor people to use selfishly. He saw the abuses within the Church of Rome.

In response, as was customary in those days, he wrote the famous 95 Articles and nailed them to the door of Castle Church in Wittenburg, October 31, 1517 (All Saints Day). His intention was not to start the Protestant Reformation but to save the Roman Church. His actions were not the whole, but they were a part of a series that led to the Reformation.

The 95 Articles were printed and circulated by the thousands throughout Germany. With the desire not to break with the Roman Church but rather call her back to the Bible and its message "Salvation by Grace Alone", Luther stood. He wanted the people to know that indulgences sold by the Church could not remove nor remit sins or God's punishment of sin. "Only God can forgive sins", said Luther.

On June 15, 1520, Luther was excommunicated. The Pope ordered all of Luther's writings to be burned; however, in protest Luther publicly burned the Pope's orders.

Then came the Diet of Worms. There Luther stood against the Papacy. His friends had urged him not to appear, but this eloquent preacher-teacher had to make his witness. He admitted that there were as many devils in Worms as tiles on the buildings. But he wanted his Church reformed.

Luther was asked to retract his position. But the 37 year-old monk dressed in the black robe of the Augustinian order replied, "If the emperor desires a plain answer, I will give it to him. It is impossible for me to recant unless I am proved to be wrong by the testimony of Scripture. My conscience is bound to the Word of God. It is neither safe nor honest to act against one's conscience. Here I stand. God help me. I cannot do otherwise."

For that stand, Luther was condemned and placed under a ban by the Emperor. He moved into hiding for a year. It was then that he translated the Greek New Testament into German. This proved to be a major step encouraging the Protestant Reformation. Now, the Scriptures could be read by everybody.

Luther became Germany's symbol of reaction against Rome and her masses for the dead, her sales of indulgences, her perversion of the Lord's Supper, and distortion of Salvation.

Because he was influenced by his Greek philosophical background Luther was not as consistently reformed as was Calvin. But he loved the Lord and His Word, and he became a bell in God's hand to ring, loudly and clearly, and to call the true believers back to the Bible.

Luther was a great man of God — a hero of the faith. He wrote over 400 works, including the hymn *A MIGHTY FORTRESS IS OUR GOD*, and the *AUGSBURN CONFESSION* of 1530. He was a family man, having fathered six children of his own, and he had eleven adopted children.

His death came as the result of a stroke at the age of 63. By that time, God had begun a work that was irreversible, the Protestant Reformation. Men were returning by the thousands to the Biblical view of the church. They were proclaiming the priesthood of all the members of the body of Christ over against Rome's elite priesthood. People were encouraged to read and study the Word of God.

Whatever may be said of this great movement of history, we must understand it as a return to the God of the Bible. It was an action of submitting to the Word of God written, as the standard of authority.

Thank God for men of the Biblical faith. Martin Luther was such a man. God help us to be.

FAMILY DEVOTIONS

Editor's note: This is the first in a series of family devotions prepared on the Shorter Catechism by Rev. Richard Harris, a PCA minister in Signal Mountain, TN.

Q. 1. What is the chief end of man?

A. Man's chief end is to glorify God, and to enjoy Him forever.

The question might be stated: What should be the most important thing that any parent or child will ever do?

The answer would be: Why, the most important thing anybody could ever do would be worship God always and be happy with Him forever.

The Bible says (I Cor. 10:31), "Well whatever you do, whether you eat or drink, do it all for God's glory." Romans 11:36 says, "For all things exist through Him and for Him. To God be the glory forever! Amen."

This is certainly the right place to start our study of the Shorter Catechism — with God. We should always put God first. When we put God first, we make him happy, and we then become happy too. Now, a lot of people will tell us that we have to think of ourselves first if we ever are to go anywhere. But that's not true. God says to put him first in our lives, and we shall be happy, and we shall prosper. God wants us to worship him with our heart — to really love him above everything else because, you see, he loves us — you and me. Why, the Bible says that God is love, and that he loves his children with an everlasting love.

If you haven't already — begin now putting God first in your life — at home, at church, at school, and in business, too. He will bless you.

Jesus put it this way in the Beatitudes (Matt. 5:6), "Happy are those whose greatest desire is to do what God requires: God will satisfy fully." How much happier can you get than being satisfied fully?

It is difficult for all of us to put God first in all things that we do, isn't it? Yet we are told that, if we constantly try with all our heart, we will be blessed by God. I know that as I begin each day with the purpose in my heart to serve God in all things, I see His hand of mercy directing time and time again. You see, the reason is that God is faithful. He promised.

GCP JOINT-VENTURE EXPANDS STAFF

Great Commission Publications, jointly owned by the PCA and the Orthodox Presbyterian Church, has increased its staff to produce a wider variety of materials for our church. Mrs. Dorothy Anderson has prepared an adult study guide on *CHRISTIAN LIVING IN THE HOME* by Dr. Jay Adams. She also is revising the VBS materials to be available for 1978. Assisting her in that project will be a newly acquired editor-writer from *BETTER HOMES AND GARDENS*. Samples will be available from the Montgomery office by February 1978.

New Senior High Materials are projected for the Spring of 1978. Romans (Winter quarter 1978-79), Knowing God (Fall '78), The Church (Spring '79), and Worship (the final series) will be the areas included in the new studies.

Mr. Michael Smith, managing editor, said, "GCP is building up a tremendous head of steam. It is, therefore, a critical time to prepare the way for it to begin rolling and efficiently use the energy that is building."

CE/P DEVELOPS STAFF AND MATERIALS

Seeking to meet the needs of the educational programs within the PCA, the CE/P office has good materials available.

More than 40,000 pieces of materials were mailed from the Montgomery office last year. Materials are available for local churches in many educational areas.

New materials are being developed by the office. Harris Langford is preparing a series of study guides for youth ministry programs. Dr. Jack Scott has completed his manuscript for the 1978 WIC study guide, *God's Plan Unfolded*. His adult Sunday School lessons will be ready for January 1978.

Studies and training materials for officers, communicants, and new members are being written. Children's studies by Paul and Georgia Settle are being printed and will be available in the Fall of 1977.

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There is a special way that the Presbyterian Church in America can 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 P.C.A. Families of those whose memories you have honored will be notified by an appropriate card and the names listed (without mentioning the amount given) in the next issue of the P.C.A. Messenger.

This type of giving is private and non-competitive. You don't have to "keep up with the Joneses". The amount of your gift is confidential and the same acknowledgement card is sent regardless of the size of the gift.

An attractive booklet "A Look To the Future" is sent to the bereaved along with the card. This booklet can be an effective witness and source of comfort to the bereaved.

Your gift is tax deductible and a tax deductible receipt will cover each gift. Undesignated funds received will be distributed to the Permanent Committees in the Proportions established by the General Assembly.

Sample packets have been sent to all our churches. However, if your church does not have a supply, you may receive a packet by returning the coupon printed below.

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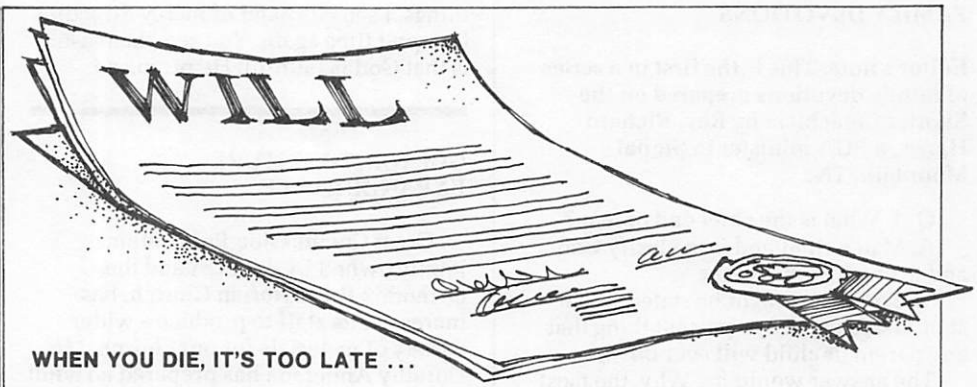
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1020 Monticello Court
Montgomery, AL 36117



WHEN YOU DIE, IT'S TOO LATE ...

. . . to write a will, that is. According to an article in the May 1977 issue of *Family Circle* magazine, 1.9 million Americans died of a variety of causes in 1976. Seventy percent of them left no will, thus totally giving over to the state the disposition of their property. Regardless of their personal desires and the needs of those for whom the deceased cared, the states had the last word.

It could easily happen to each of us.

What is a will? Who needs one? How do I prepare one? These are all legitimate questions a person should ask. Often we assume that our families will naturally inherit whatever we leave behind. Nothing could be more wrong. Perhaps we intend to get around to writing a will, but .... There is hardly a greater disservice to one's family. Maybe we just haven't thought about it. That, too, has painful consequences.

Every state in the union has its own laws regarding wills, inheritance procedure, and property distribution. A will is one item in a Christian's possession which must first of all exist, then be kept current. Of what use is it for a believer to carefully develop his or her property for Christ's sake, only to have it pass into the hands of the state of residence where its dispersal may bear no resemblance whatever to that person's spiritual priorities?

The PCA Subcommittee on Stewardship Ministries offers a "Wills Clinic" for churches interested in advising believers on proper legal coverage of their possessions.

Included in the clinic are topics such as "What is a Will?", "Who Needs a Will?", "How to Provide for Your Family's Financial Security and the Lord's Work", "Tax Savings from a Properly Prepared Will", "Those Legal Terms and What They Mean", "Reviewing and Updating Your Will", and "Guardianship of Your Children".

According to Stewardship Director Milton Howland, these and other matters are handled by qualified instructors in the single-evening seminars soon available from the Subcommittee's PCA Foundation.

Churches and individuals desiring further information should express their interest to "Wills Clinic", The Presbyterian Church in America Foundation, 1020 Monticello Court, Montgomery, AL 36117.

RETIRED MINISTERS' EXPENSES PAID FOR 1977 ASSEMBLY

The 1976 General Assembly authorized the Committee on Administration to find a means of paying for the transportation, lodging, and meals of honorably retired ministers at future assemblies.

The Administration Committee is carrying out a one-year experiment to see if the required cost can be borne by the Relief Fund. After one year's expenses have accumulated, the issue is to be reconsidered.

The committee has sent a personal notification of the action and provisions to each retired minister in the PCA.

Administration Consultant Dan Moore remarked, however, that some undoubtedly will not receive their notice. Any honorably retired PCA minister who has not been notified should contact:

Dr. Dan Moore, Consultant
P.O. Box 6287
Columbus, GA 31907

FAMILY PRAYER REMINDER FOR JULY

(use this prayer calendar with your family devotions each day and remember to pray together as families).

July 1 — The new work in Myrtle Beach, SC and their need of an organizing pastor.
Harris Langford, CE/P as he completes his study materials for youth on the Cults.
The Young Parks in Seoul, Korea, ministry among 900 students in Seminary, teaching responsibilities.

July 2 — Bob Wilcox church planting ministry in Carolina Presbytery.
The Jayson Kyles in Papua, New Guinea teaching and leading Bible studies.
Great Commission Publications and its schedule for production of new materials.
Dr. Dan Moore and his duties with the Administration Committee.

July 3 — The Dick Dyes in Mexico as they minister the Word and reach into new areas.
Westminster PCA Church of Greenville, Texas their building program and need of a pastor.
The PCA Messenger and the CE/P staff responsible for its publication.

July 4 — Mrs. Dorothy Anderson of GCP staff preparing VBS materials for 1978.
Thank God for our Nation and pray for her repentance, faith and healing as the Gospel is preached.
Ron Eillis's in Kangneung, Korea ministering in a city of 80,000 along South Coast.

July 5 — Rev. Eugene Hunt organizing pastor in Riverdale, GA. The Church is one month old.
Grady Simpson — new Evangelist and Consultant and Church Planter in Evangel Presbytery, AL
Dr. Jack Scott as he joins the CE/P staff in Montgomery.

July 6 — The need in Prescott Arizona PCA for a pastor.
Charles Martin in Haiti, West Indies, and the new hospital of Light opened in May.
Gary Herring, Business Manager of CE/P in his work and continuing education.

July 7 — Rev. David Brown and the Community Presbyterian Church of Union City, CA.
Kathy Koren in Taipei, Taiwan teaching in Christ's College.
Mr. Roy Gamble writing the Youth Ministries Manual for CE/P.

July 8 — Paul McKaughan, the new co-ordinator elect for MTTW as he directs work on foreign fields.
New Life Church in Clearwater, FL and the Pastor Jac Hosman.
Mrs. Shirley Holcomb, Chairman of the WIC Advisory Committee and the ladies working with her as they direct the WIC Program for CE/P.

July 9 — Pray for a pastor for Lakewood PCA Church in Dallas, Texas.
Ken Smartt as the (co) coordinator for MTTW and his work among the churches in US.
The preparation of officer training materials from CE/P.

July 10 — The families attending the Missions conference at Covenant College.
Barbara Perry working with insurance and annuities in Columbus, GA.

July 11 — Jimmy Lyons work with MTTW speaking in churches and presbyteries.
Blessing of God as Covenant College this week of PCA Missions Conference.
The publication of the new WIC study guide for 1978 by Dr. Scott.

July 12 — The Peter Jones's in France and his teaching at Aix-en.
Plans for CE/P resuming the mini-conferences in the Fall.
Rev. William Fox, pastor of Concord PCA Gulf Breeze, FL and their outreach.

July 13 — The Hugh Lintons in Korea and Hugh's church planting and Betty's work in the TB Clinic.
Thank God for the new building for Fort Smith, Chapel, Fort Smith, AR.
The publication of children's materials written by Paul and Georgia Settle for CE/P.

July 14 — Dr. Morton Smith new Stated Clerk of PCA in his many responsibilities.
Search for pastor for Faith PCA Robertsdale, AL.
John Kyles PCA missionaries with Wycliffe.

July 15 — The Covenant PCA at Satellite Beach, FL and its outreach.
The Sidney Andersons in Nigeria, West Africa teaching in Seminary.
Different teaching opportunities for CE/P staff across the PCA.

July 16 — Meeting of M-US Committee today at Covenant College.
Milton "Pappy" Howland and the stewardship ministry program of the PCA.
Virginia Rogers with Wycliffe Bible Translators in Caixa Postal, Brasil.

July 17 — Dr. William A. McIlwane retired missionary and retiring moderator of PCA General Assembly as he prepares the moderator's address.
Bill Iverson and his inner-city ministry in Newark, New Jersey.
Charles Dunahoo Co-ordinator of CE/P teaching in a family conference in Pensacola, Fairfield Church.

July 18 — Bob Wilson new organizing pastor in Fayetteville, North Carolina.
Mr. Robley Johnston Executive Director of GCP for CE/P.
Jean Lappin in Ammon as she studies Arabic and speaks to people.

July 19 — Marion Mounger as she teaches and witnesses at Christ College Taipei, Taiwan.
Dana Stoddard who begins a new work with blacks in Alexandria, LA.
Joey Pipa staff writer for GCP assisting in preparing Sunday School materials.

July 20 — Peter Anderson organizing pastor in Kailua, Hawaii.
Jeanne Ropp in Surinam, South America, West Indies Missions teacher of missionary children.
The Jack Scott's packing and preparing for move to Montgomery.

July 21 — Bob and Betty Watts in Seoul Korea as they minister and preach the Word.
Tommy Irby new organizing pastor in Haines City, FL.
The Churches using GCP Sunday School materials produced by joint-venture.

July 22 — David Clowney and Mitchell Hall in the inner-city work in Atlanta, GA.
Virginia Rogers PCA missionary with Wycliffe in Brasil (Jamamadi).
CE/P office staff as they assist the program staff in development of new programs.

July 23 — Bible study group in Munford, TN led by Chuck Coe of Memphis.
The Ed Farrises in Mexico with Wycliffe Bible Translators.
The CE/P committee and Mr. Ed Robeson, chairman, who work so faithful for the Assembly in directing this phase of the ministry.

July 24 — The John Rollos in Bukidon, Philippines technician with Wycliffe Bible Translators. The blessings of the Lord in the mailing and distribution of the new PCA MESSENGER.
Westminster PCA of Louisville, KY, and for John Findlay who will return to RTS for completion of seminary training.

July 25 — The people in Covenant Presbytery who attended the M-US Church Growth Seminar.
For Jim Baird, Chairman, MTTW and his committee who labor long and hard for the Lord.
Financial needs for the PCA scholarship fund supervised by CE/P.

July 26 — The David Whites in Taipei, Taiwan, Christ's College (rebuilding home after fire).
Frank Barker, Chairman, M-US and committee who serve the Assembly on this important committee.

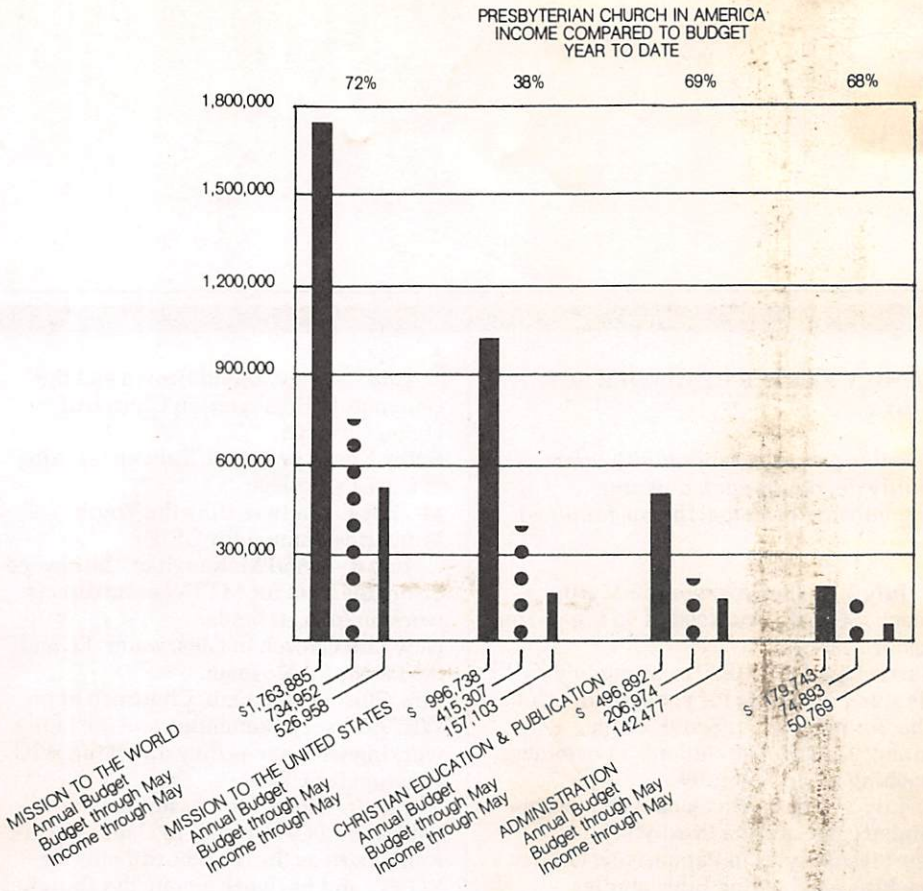
July 27 — Rev. Frank Coho organizing pastor in Stamford, CN — that God would provide needs.
The Lee Trinkles in Taiwan in the team ministry of church planting.
Harold (Pat) Patteson and the Administration Committee as they serve the Assembly in this area of work.

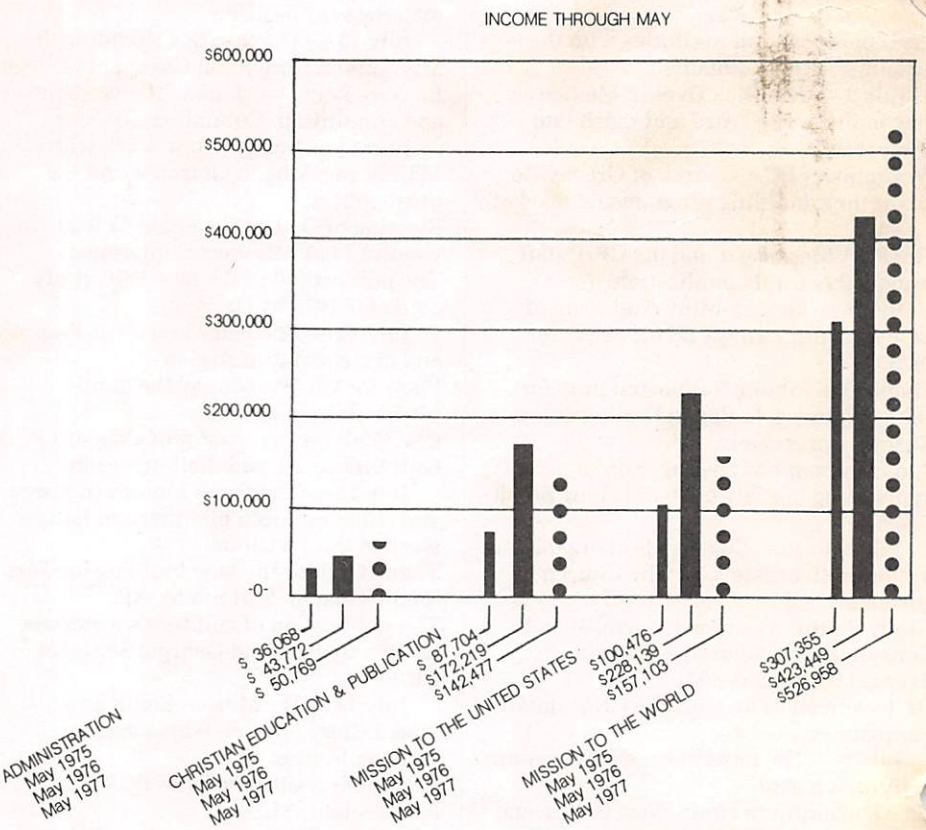
July 28 — Pray for needs for CE/P in area of audio-visual equipment to use in education program.
Randy Pope working with North Georgia Presbytery in NE Atlanta area.
The Douglas Millers in Grenoble, France, as they minister the Word and witness for the Lord.

July 29 — Bruce Gardner working this summer in Hancock, MD an M-US ministry.
The David Hamiltons PCA missionaries to Ecuador.
Final Plans for Fifth General Assembly in Smyrna, GA.

July 30 — Rev. David Livingstone organizing pastor in Willow Grove, PA.
Woody Lajaras in Guatemala PCA missionary teaching in the seminary.
WIC Organization of CE/P and their fine support and help across the Assembly.

July 31 — Larry Mills, Tom Hughes, and John Bergland in their work with M-US.
Paul McKaughan and Ken Smartt working with MTTW.
Charles Dunahoo, Harris Langford and Jack Scott with CE/P.
Dan Moore, Morton Smith, "Pappy" Howland and Barbara Perry with Administration and Stewardship.





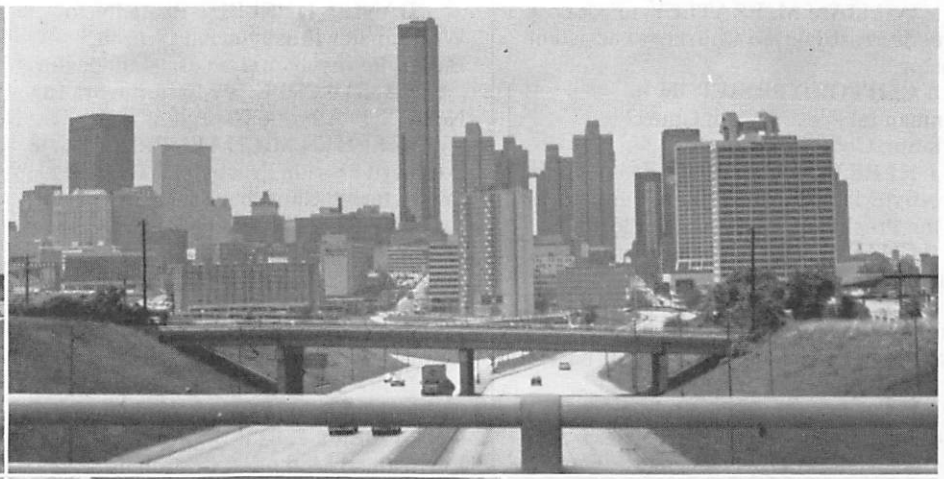
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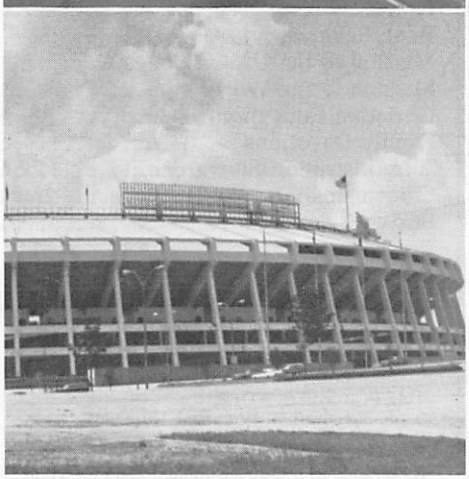
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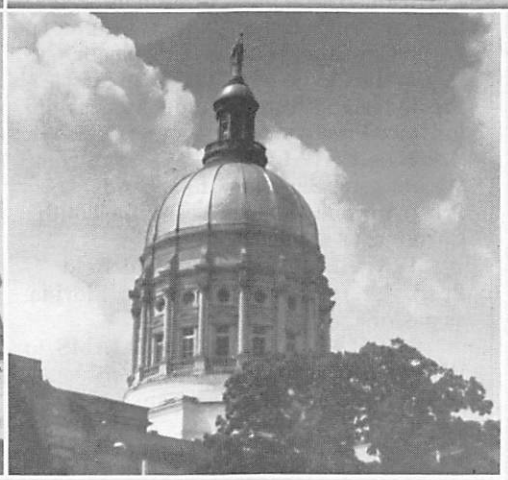
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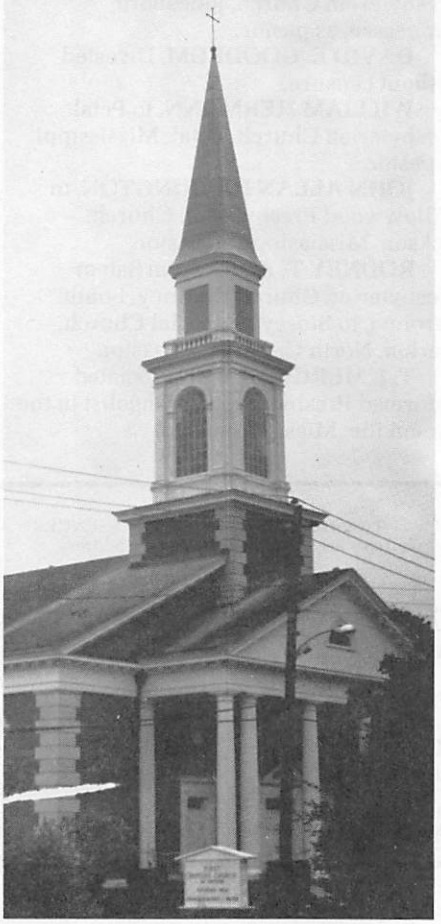
'77 GENERAL ASSEMBLY, SMYRNA, GEORGIA

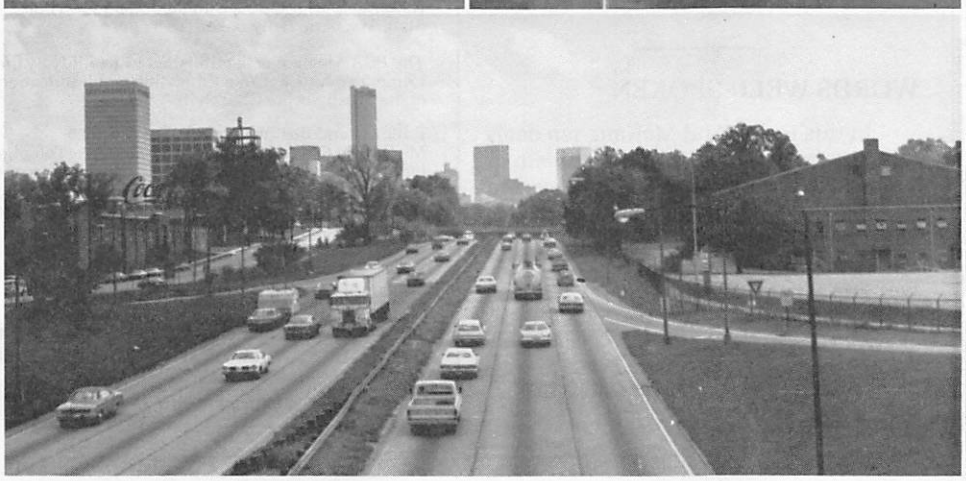














ACROSS THE CHURCH

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).

INSIDE

Across the Church 2
Features 3
General Assembly Highlights 6
News 6
Book Reviews 7
Mission to the United States 8
Mission to the World 10
Christian Education 12
Family Devotions 13
Administration/Stewardship 14
Catechisms 15
Prayer Calendar 16

THE PCA MESSENGER
September 1, 1977 Volume I, Number 2

Editor: Harris Langford
Editorial Staff: Charles Dunahoo, Gary Herring
Staff Assistant: Betty Baker

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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 ·rticular 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.

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.

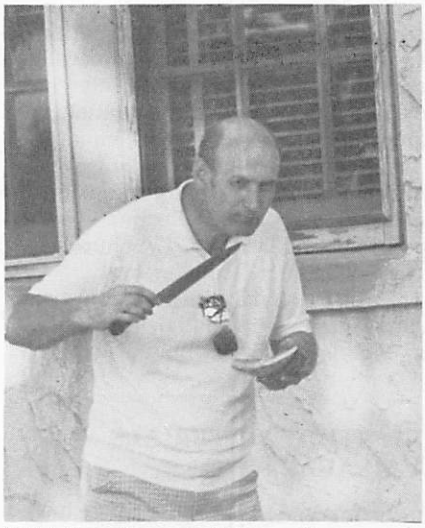
Personal testimonies from organizing pastors of new churches and missionaries dotted the morning and evening sessions. Paige Weaver, one of the PCA's newest representatives in foreign missions, described her sense of purpose. The attractive young woman from First Presbyterian Church of Macon, GA, said, "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."



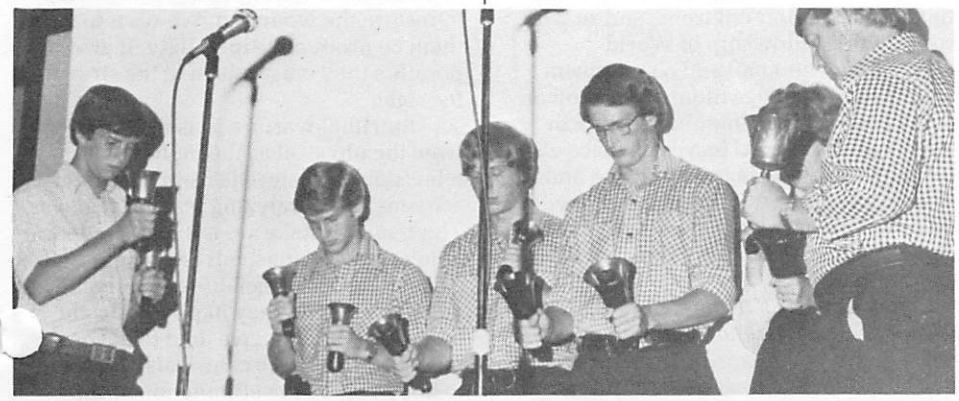
Teens listen intently to Bill Iverson.



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.

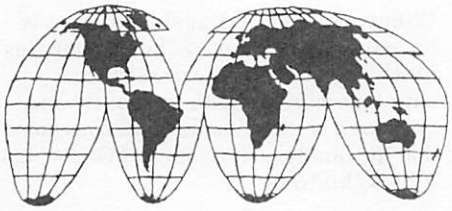
Baton Rouge, LA: Gary Edwards reports a body of believers of ten members and an average Sunday attendance of thirty. Two of the families are new Christians. The majority of the congregation attended the Family In Missions Conference in July.

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.

MISSION TO THE WORLD



THE PCA FELLOWSHIP OF WORLD CHRISTIANS

By Kennedy Smartt

The PCA Fellowship of World Christians was officially begun at the PCA Missions Conference at Covenant College, July 11-15. A significant number of the participants stood during a time of commitment and prayer to indicate their desire to be a part of this missionary fellowship.

Many have asked questions about the Fellowship. As an initial response to them, we include the following Statement of Purpose and Guidelines.

Statement of Purpose

The PCA Fellowship of World Christians consists of a group of believers who seek to respond to God's love in Jesus Christ within the fellowship and discipline of the Presbyterian Church in America and who seek, in a particular way, to give witness to three special concerns. The first is the evangelization of all people, especially those who have had little or no opportunity to hear the gospel. The second is to minister to the physical needs of those whose geographical or economic situation deprives them of the necessities of life. The third concern is to cultivate a lifestyle which reflects in its level of consumption the priority which we place upon world needs, spiritual and physical.

The Guildelines

1. The fundamental goal of the Fellowship is to encourage greater commitment to the task of world evangelization with a maximum of flexibility and a minimum of rules.
2. The basic direction of the Fellowship would be to establish a living standard within the U.S. for people not in "full-time service" similar to that which our overseas missionaries have accepted in their commitment to service overseas.
3. The Fellowship will not seek to monitor or control what members own, earn, or spend, nor where they live nor how they support themselves, but will serve only to encourage a continued adventure in a reduction of lifestyle for the cause of world evangelization.
4. The Fellowship will offer encouragement and counsel to its members in the search for ways to avoid unnecessary expense of time, money and health.
5. The Fellowship will seek to lead its members in a greater overall understanding of the Mission to the World of the PCA and the total task of world evangelization, enlisting their fullest support possible.
6. Members of the Fellowship will have the privilege to withdraw from the Fellowship as easily as they joined, without fear of embarrassment or coercion.
7. The Fellowship will take great care to prevent its activities from conflicting in any way with a member's relationship or responsibilities to his local church.

Recognizing that there are at least three different categories of World Christians, these have been designated by names that are symbolically significant: Beavers, Eagles, and Mallards. A *Beaver* is an animal that stays close to home but is always busy working toward the goals he has set for himself — which in our case is world evangelization. An *Eagle* leaves its nest but not its familiar environs, and so with some in the Fellowship of World Christians. Their call and commitment leads them to change of jobs, vocation or locale, but not their familiar culture or language. A *Mallard* leaves its place of birth to migrate to far away climes and places, and some in the Fellowship will be called upon to leave their homeland to go to a people of another land, language and culture.

But all will have the same goal, that of world evangelization, and be ready to make appropriate sacrifices in pursuing it. The extent and degree of sacrifice will vary from family to family, depending upon many factors. The greater joy and personal satisfaction will be proportionate not to what one keeps but to what one gives away. And though there will be diversity of implementation within the Fellowship, there will be unity in purpose and support through love, respect and prayer.

Believers who expressed interest during the Mission Conference, as well as others who want to participate should write to this address: Committee on Mission to the World, P. O. Box 1744, Decatur, GA 30031.

Kennedy Smartt is MTTW Coordinator for Church Relations in the United States.

THE MYTH OF INVINCIBILITY

By Paul McKaughan

The gore spewed from irredescent TV screens, or the dismembered bodies which scream unheard from the front pages of our newspapers are mere caricatures of the real hellish struggles which mangle and destroy God's creation. Yet, somehow we brainwash ourselves to accept this human holocaust of war as almost natural.

We accept the fact that even on our side (the side of right) there are going to be casualties. We expend greater energy to restore the wounded. We want to help them be productive in society. If at all possible they must return to the struggle for right.

Spiritual warfare is as far removed from the physical as the multi-colored television caricature is from the actual screams and paralyzing fears of real war. The issues at stake are not mere temporal land or possessions, but are cosmic and eternal. And yet casualties on our side are not allowed. Oh, they happen all right, but as they happen, we tend to devour the fallen as if we were cannibals. We seem to hope that by the elimination of the fallen, we can eradicate the possibility



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 part 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:



Jennifer Anne Potts
First Presbyterian Church
Kosciusko, MS



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.

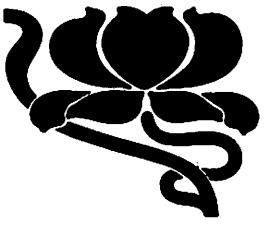
SUB-COMMITTEE ON INTERCHURCH RELATIONS

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?

☐ **Not you** . . . you'll be gone and have no further need for such an earthly document as a *will.*

☐ **Not the probate court.** Of course, it would help, but the judge has a whole set of rules to follow for cases where there is no will.

☑ **Your heirs? Right.** Having your own personal will is one of the most thoughtful ways to plan ahead for them. They need the benefit of knowing your wishes, and you can prevent their having to face unnecessary expenses.

The booklet shown here has helped many people plan effective wills. You can request a free copy, without obligation . . . our reminder that the Presbyterian Church in America welcomes bequests as a vital means of furthering our Christian ministry.



Request your free copy today.

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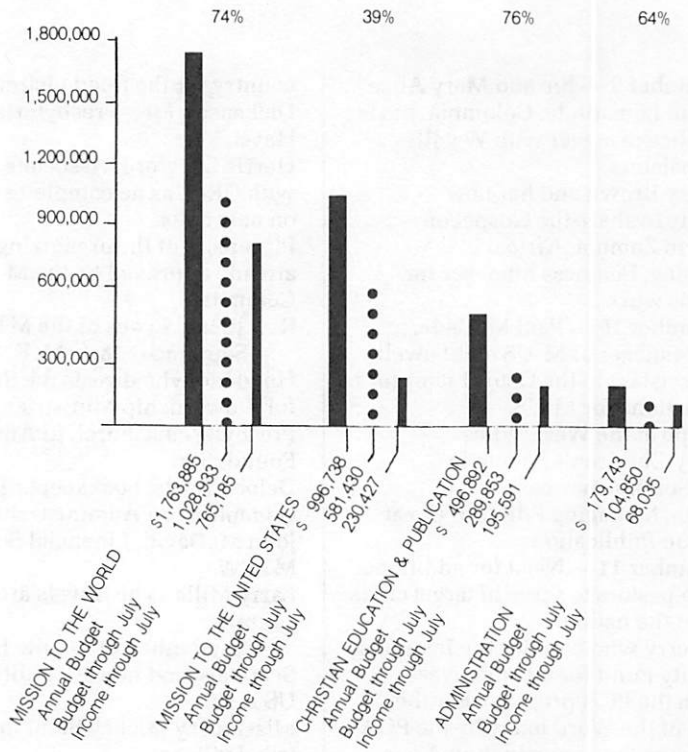
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☑ Please send "37 Things People 'Know' About Wills That Aren't So," without cost.

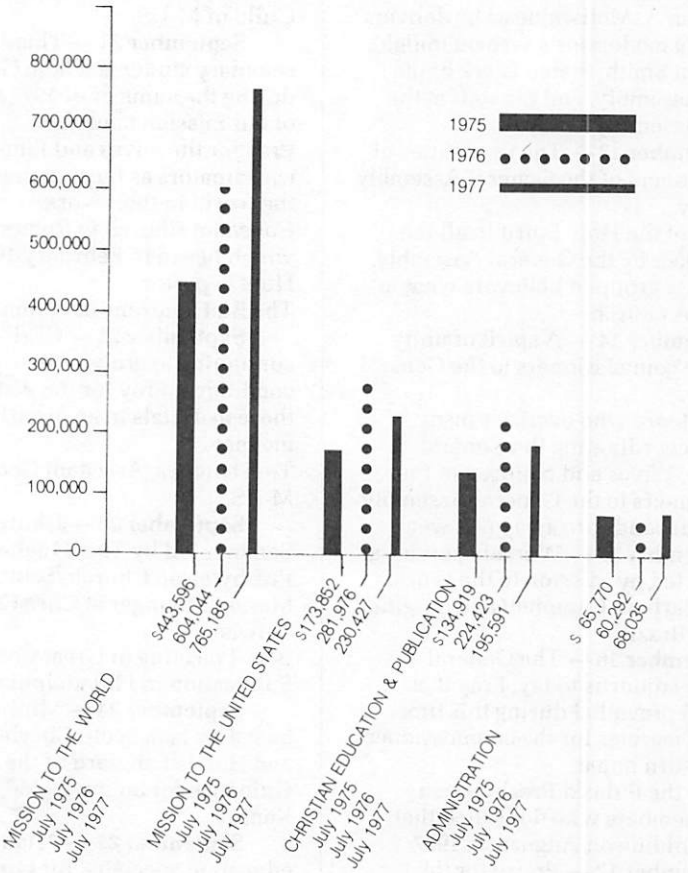
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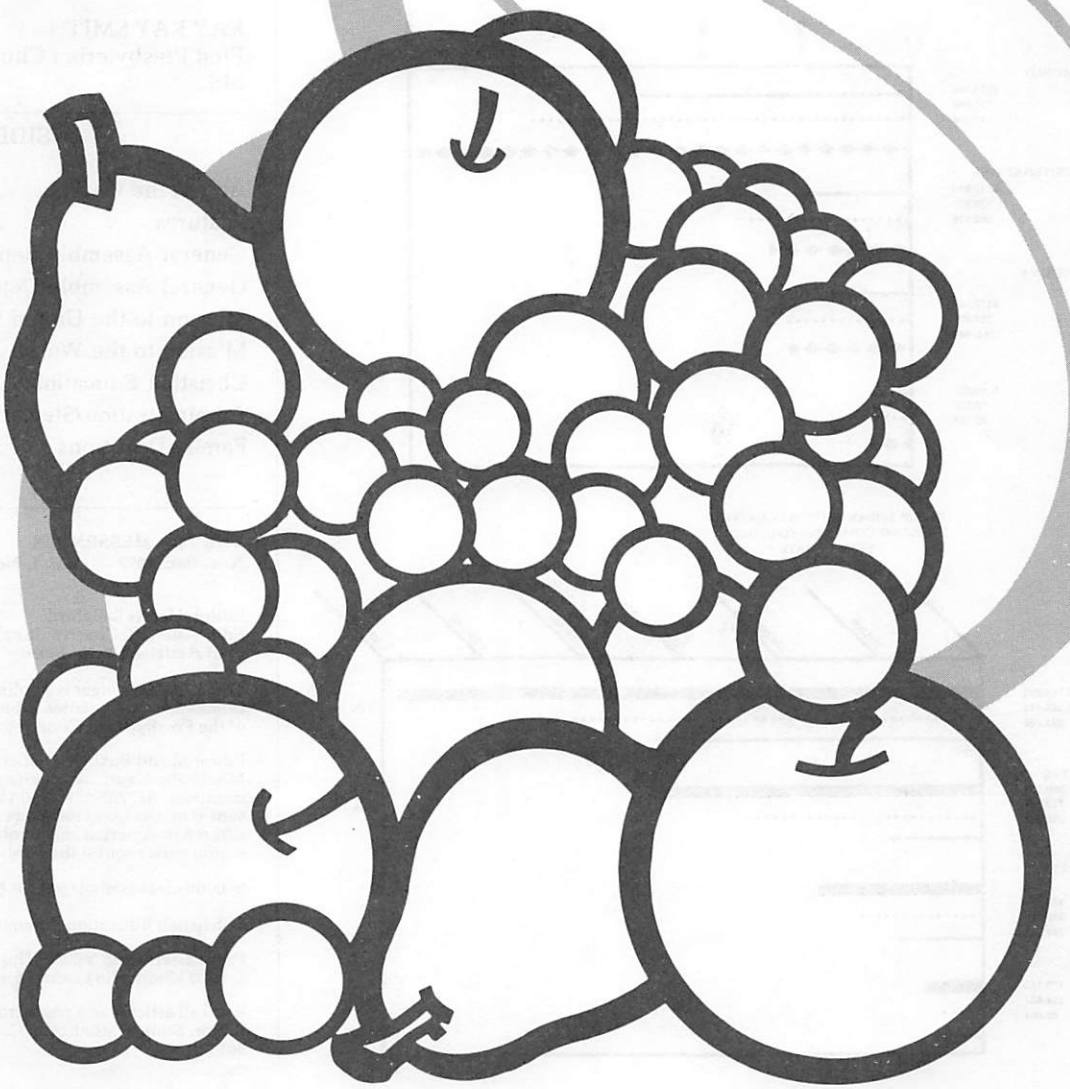
PRESBYTERIAN CHURCH IN AMERICA
INCOME COMPARED TO BUDGET
YEAR TO DATE



INCOME THROUGH JULY

November/December
VOLUME 1, NUMBER 3

The PCA Messenger



"ACROSS THE CHURCH"

FRANK ADERHOLDT, from First Presbyterian Church, Troy, AL, without charge.

BASIL ALBERT, from Trinity Presbyterian Church, Alcoa, TN, to Mt. Salus Presbyterian Church, Clinton, MS, as pastor.

DENVER BLEVINS, from PCUS, to New Bern, NC, Carolina Presbytery as organizing pastor.

LEWIS BULKEKEY, from the Lakewood Presbyterian Church, Dallas, TX, to Providence Church, Houston, TX, as stated supply.

ADRIAN DE YOUNG, Deceased, First Presbyterian Church, Prattville, AL.

JAMES EDWARDS, from Tabb Street Presbyterian Church, Petersburg, VA, to Presbytery of Carolina.

TIMOTHY ELDER, from New Philadlephia Presbyterian Church, Quincy, FL, to Macon Presbyterian Church, Macon, MS, as pastor.

WAYNE GOOD, to Chester, VA, New River Presbytery.

DONALD C. GRAHAM, from Covenant Presbyterian Church, Panama City, FL, to become Director of "The 5 in 5 Campaign".

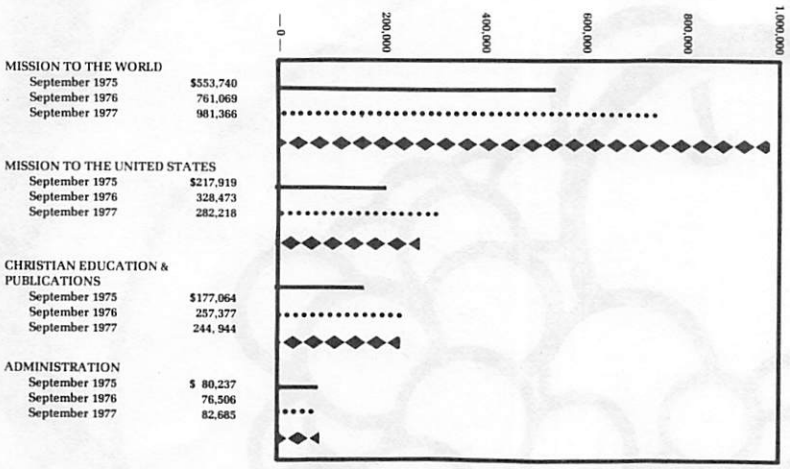
MICHAEL HALL, from Mid-Atlantic Presbytery to North Georgia Presbytery.

FRED JONES, to N. W. Houston, TX, as organizing pastor.

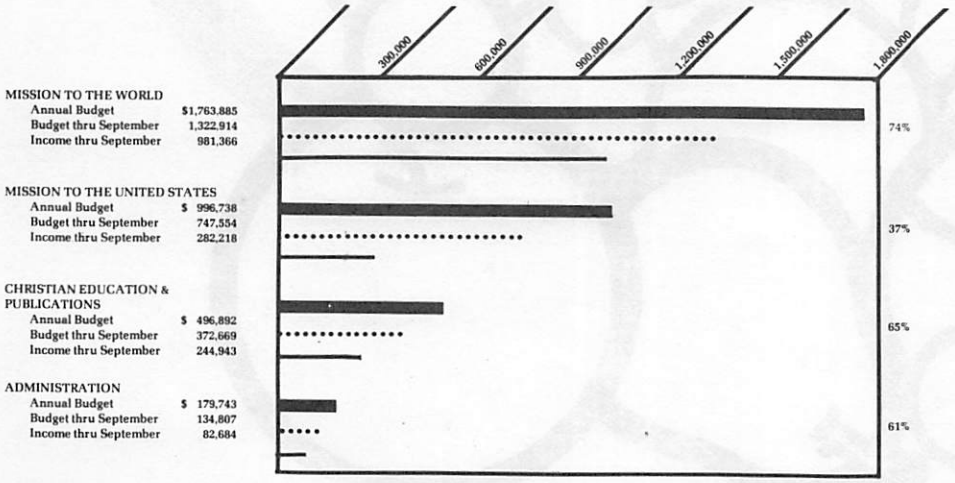
DAVID JUSSELY, from Grace Presbytery, Centerville, MS, to Second Presbyterian Church, Yazoo City, MS, as pastor.

JOHN WADE LONG, JR., to First Presbyterian Church, Tchula, MS, as pastor.

INCOME THROUGH SEPTEMBER



PRESBYTERIAN CHURCH IN AMERICA
INCOME COMPARED TO BUDGET
YEAR TO DATE



Congratulations for reciting the Westminster Shorter Catechism to:

MICHELLE STALLARD
Westminster Presbyterian Church, Kingsport, TN.



Michelle Stallard

RACHAEL BEARSS, JED JOHNSTON, MARY KATHERINE NEWMAN, AND OWEN WILLIFORD
First Presbyterian Church, Jackson, MS.

KAY KAY SMITH
First Presbyterian Church, Hattiesburg, MS.

INSIDE

Across the Church 2
Features 3
General Assembly Report 4
General Assembly Details, News 7
Mission to the United States 12
Mission to the World 14
Christian Education 16
Administration/Stewardship 18
Family Devotions 19

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IT'S HARD TO SAY "THANKS," GOD

By James D. Hatch

He sat facing the TV camera lights. For a man who had consistently refused previous requests for interviews, he was calm indeed. As he fielded questions from reporters, his stoic, philosophical answers were intriguing. Who was he, really, inside? What was he going to do now? How had he held up under the strain of a prison sentence?

He was asked about the place of religion in his life and his reply was, "I found within myself all I need and all I ever shall need. I am a man of great faith, but my faith is in George Gordon Liddy. I have never failed me."

Gordon Liddy's statement of faith is striking, honest and well-reasoned. He doubtless speaks for many others who have never actually verbalized their totally self-centered lifestyle.

He also clearly illustrates one of the two great reasons why thanksgiving is difficult for all of us. Why is it necessary for the President to call us all to a national day of thanksgiving? Why do parents have such difficulty with the magic words of "please" and "thank you?" Why do gratitude and thanksgiving not flow more naturally from our lips and lives?

Liddy put his finger on it. A "thank you" indicates that to some degree I am in your debt, that I appreciate what you have done. "Thanks, I needed that!" Gratitude says that I could not have done it completely myself.

And that is why thankgsiving is difficult. I, like everyone else, am at heart an independent person. Apart from God's grace, I say with Liddy, "I find within myself all I need and all I ever shall need." I do not like anyone telling me what to do or how to do it. I like to feel as though I can make it on my own.

For me to say "thank you," either to you or to God, is an acknowledgement that I am not sufficient; I am forced to admit my need of help. *One reason thanksgiving is so difficult is that it forces me to admit my dependency upon someone else.*

Liddy's statement that he has found within himself all he needs and all he ever shall need sounds almost American. After all, we Americans carved out a nation from the wilderness. Those brave pioneer forefathers of ours — the Pilgrims — came across those chartless seas in search of freedom, and they made it on their own. They struggled against weather, against Indians, against disease, against all odds. And they won. Historically, we have valued the rugged individualism that prides itself on being able to go it alone.

The fact of the matter is that they did not go it alone. They had each other, and they had the Lord God. They saw no problem with a vital dependency upon one another in community. Indeed, the Mayflower Compact bound the signers to consent to the will of the majority, recognizing that the group was more important than any one individual. And they saw no problem with a dependency upon the Lord of heaven and earth.

So while Liddy's statements may sound a bit American, they are not a bit Christian.

The Bible makes clear the fact that in the human race, but especially in the church, we have been created to need each other. Paul does not mince his words when he says, "The eye cannot say to the hand, 'I have no need of you'; or again the head to the feet, 'I have no need of you.' On the contrary, it is much truer that the members of the body which seem to be weaker are necessary" (1 Corinthians 12:21, 22). An exciting study can be made of the New Testament passages that command Christians to do certain things to and for "one another." The church is a group of redeemed people in vital, dependent relationship, needing and helping one another.

Likewise, in our relationship to God, it is clear that we are created to be dependent upon Him. Jesus put it best when He said, "Apart from me, you can do nothing" (John 15:5). A person who has never realized his utter helplessness apart from Jesus Christ not only isn't thankful, he is not a Christian. For, "he saved us not on the basis of deeds which we have done in righteousness, but according to His mercy" (Titus 3:5).

Thanksgiving then is tough. I have to come down off my high horse. I must say to others and to the Lord, "I really need you. I simply cannot make it on my own. I am in your debt. I appreciate what you did. Thank you. Now, how may I serve you?"

Thanksgiving is difficult because it forces me to admit my dependence upon someone or Someone else.

But there is another reason. *Thanksgiving is also difficult because it forces me to change my lifestyle.* That is, gratitude with mere words is not true thanksgiving. Like all truth, to say it and not to experience it is the heresy of pharisaism. Thanksgiving must be translated into "thanksliving." And this is very uncomfortable for most of us.

For example, how many of us have had this happen at the table: Johnny is asked to say the blessing. He proceeds; "Lord, thank you for this good food. In Jesus name, Amen. Mommy, why do we have to have spinach and carrots? Yuck!"

Didn't you want to say, "Johnny, you didn't mean what you said to the Lord, did you? You weren't really thankful at all."

Like Johnny, we find thanksgiving really tough because our

lifestyle must change. If I am thankful, I will be content.

If I am thankful for my dinner, I am not going to complain about it. If I'm grateful for my job, I won't be caught poor-mouthing it. If I'm thankful for my parents, I'm going to be content with them.

In Deuteronomy 28, God promises blessings for obedience and curses for disobedience. After listing all the curses, he gives the reason. "So all these curses shall come on you . . . And they shall become a sign and a wonder on you and your descendants forever because you did not serve the Lord your God with joy and a glad heart for the abundance of all things" (Deuteronomy 28:45-47).

God's people complained and were not content. You simply cannot be discontented and thankful at the same time. One of them has to give. And that's why thanksgiving is difficult. It affects my lifestyle. I cannot be thankful and discontented at the same time.

But gratitude also makes me change my way of living in another way. One of the more familiar table blessings one hears is, "Lord, thank you for these and all your many blessings and make us mindful of the needs of others." Two thoughts are wedded in that brief prayer: thanksgiving and compassion. It seems to me that the one follows logically and biblically from the other. If I am thankful, my lifestyle will exhibit compassion. And this makes thanksgiving extremely difficult.

If I am truly grateful, then I am free to think less about my wants and to be concerned about the needs of others. On the other hand, a lack of thankfulness indicates a basic attitude of pride, self-centeredness, and indifference.

Most of us have been unaware that this lack of compassion was a basic problem of the city of Sodom and led to its downfall. In speaking to Israel, God said, "Behold, this was the guilt of your sister Sodom: she and her daughters had arrogance, abundant food, and careless ease, but she did not help the poor and needy. Thus they were haughty and committed abominations before Me. Therefore I removed them when I saw it" (Ezekiel 16:49, 50).

Arrogance and a lack of compassion were combined in a situation where there was "abundant food." There should have been gratitude and concern for others.

Thanksgiving and compassion go hand in hand because true gratitude is an admission that what I have is of grace, that I do not deserve what I have been given. Thus, I am enabled to share more easily that which I have. I do not cling to what I've been given tightly as mine. Understandably, this makes thanksgiving extremely difficult, for our wants turn quickly into needs, and we justify with the speed of light the way we keep what we have been given.

The degree to which we show compassion to the poor and hungry, nearby and around the world, is a good thermometer of the degree of gratitude we actually have.

The instructions that abound in the Old Testament regarding the care of the needy and the poor have as their basic rationale gratitude for what God has done. "You shall freely open your hand to your brother, to your needy and poor in your land . . . . And you shall remember that you were a slave in the land of Egypt, and the Lord your God redeemed you; therefore I command you this today" (Deuteronomy 15:11-15).

It is no wonder that gratitude is hard to come by. My lifestyle must be different. If thanksgiving is genuine, there will be compassion. If I'm thankful for good grades in school, my compassion for those who are still struggling may lead me to offer to tutor. If I'm thankful for my home, I may offer it to someone who has no place to sleep. If I really appreciate my car, I may use it to help transport the elderly, blind, or handicapped for my community action agency.

Frankly, it is sometimes just easier to use words of gratitude and be done with it. And I'm glad the Lord doesn't let us get away with that!

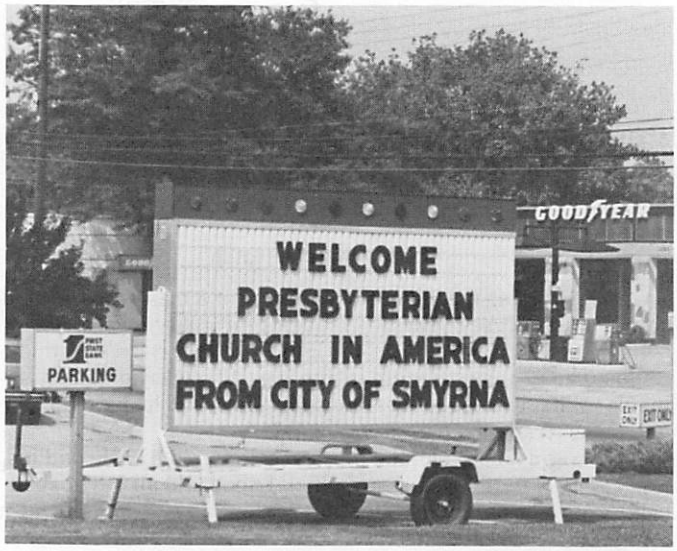
No, gratitude without compassion is superficial. Thanksgiving without contentment is only words. Thanksgiving without lifestyle change is not thanksgiving at all.

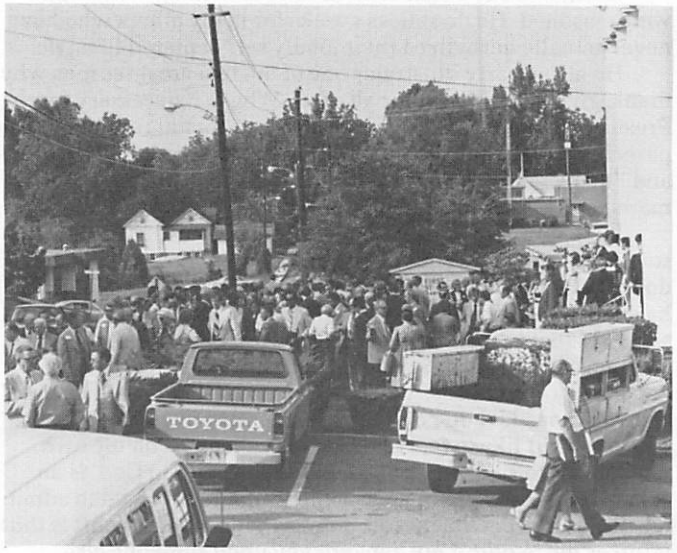
Thanksgiving is difficult. It forces me to admit my dependence upon someone else. It forces me to adjust the way I live.

If God's people stop long enough, however, to consider who we are and what we have from the hand of our loving Lord, if we will begin to grapple with the quality of our thanksgiving, the world will begin to see some Christians who will turn upside down.

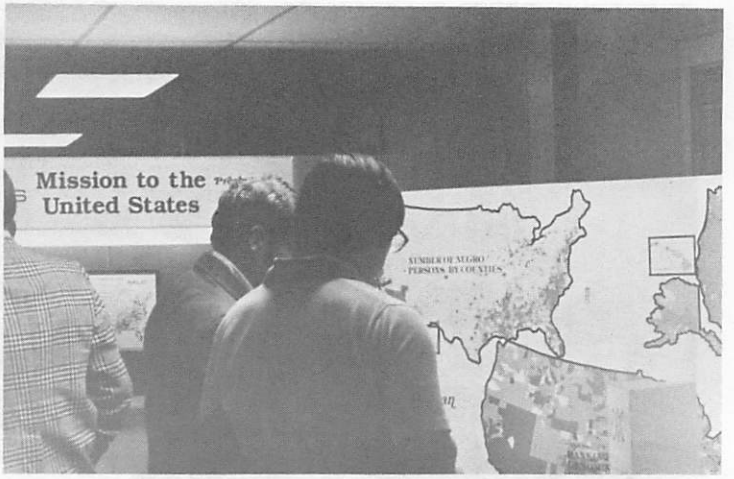
James Hatch is the pastor of Oak Park Presbyterian Church in Montgomery, Alabama. He is a former representative of Men in Action.

1977 General Assembly Report









The mid-September 1977 General Assembly of the Presbyterian Church in America marked another step in the maturing of the new church. As the end of the week neared, commissioners voiced their approval and encouragement for the spirit of seriousness tempered with affection and humor which characterized the meetings.

Dr. Carl Bogue of Akron, Ohio's Faith Presbyterian Church remarked, "I continue to be somewhat amazed and delighted each year at how well the General Assembly turns out."

The week of meetings in Smyrna, Georgia's First Baptist Chruch, left a lasting mark upon that body of believers, according to their pastor, Dr. Charles Harris.

He said, "God has done a great thing among us during this time. Your church's General Assembly here will always be one of my most memorable experiences." Harris went on to say that the meetings and the opportunity to serve other believers had literally revitalized the ministry of the church.

A member of the PCA Arrangements Committee said that many of the regular expenses of the Assembly were graciously absorbed by First Baptist in appreciation for the growth which God had brought throughout the week.

Action by the commissioners on PCA committee programs is reported in further detail later. However, throughout its week of deliberations, the Fifth General Assembly:

. . .For the first time nominated three candidates for Moderator of the 1977 meetings. In second ballot voting, Elder John T. Clark of Macon, Georgia's First Presbyterian Church was elected over the Rev. James E. Moore and the Rev. Paul G. Settle. Moore is the retired pastor of the Independent Presbyterian Church in Memphis, Tennessee, and Settle is pastor of Second Presbyterian Church in Greenville, South Carolina.

. . .Reaffirmed its 1976 commitment to five Presbyterian or Reformed denominations to meet together in Grand Rapids, Michigan, in 1978. The Sixth General Assembly of the PCA will not be a union meeting with the assemblies and synods of the other denominations. Instead, each church will convene separately for business, then will meet jointly for fellowship and worship.

. . .Encouraged all churches in the PCA to use the services and literature available through Great Commission Publications, the joint venture of the OPC and PCA.

. . .Approved the purchase of a tract of land for development as a conference site available to the entire denomination, and authorized further investigation of sites in different parts of the nation to serve local and regional PCA groups.

. . .Learned from representatives of its Christian Education Committee that over 200 PCA churches are presently using Great Commissions Sunday School material. In addition, more than 500 churches outside the PCA and Orthodox Presbyterian Church are using the material at some stage in their programs.

. . .Set May 14, 1978, as a denomination-wide Day of Prayer and Fasting for the work of the Committee on Mission to the World.

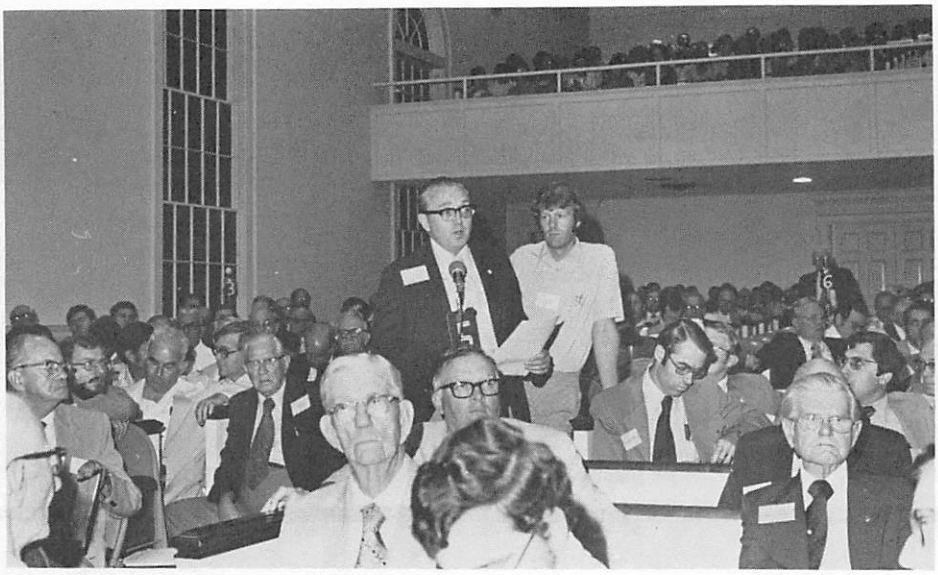
. . .Approved a Third Minister's Continuing Education Seminar set for March 1978 in Montgomery, Alabama. The three days of advanced study for ministers and church leaders provide contact with highly skilled and well-known Christians in various areas of the faith.

. . .Authorized the bi-monthly publication of a denominational magazine, *The PCA Messenger*, to be produced through the Committee for Christian Education and Publications. The magazine is distributed to nearly 20,000 subscribers, and is devoted primarily to news within the Presbyterian Church in America.

. . .Approved the continuation of family conferences which will be offered annually and coordinated through the Christian Education Committee.

. . .Heard a report which notified of a rise in premiums in the denomination's insurance program through Pacific Mutual Insurance Company. For single persons, premiums will increase from $23.17 to $29.07; for families, from $54.83 to $71.24. The increase is a direct result of increased costs and unexpected claims.

. . .Rejected an effort to have the Mission to the World Committee sever its relationship with the National Association of Evangelicals in the area



Pastors James B. Moore and Brent Bradley Debating

of world relief and work through the agencies of the Christian Reformed Church instead.

. . .Accepted an invitation to hold the 1979 General Assembly in Charlotte, North Carolina.

. . .Refused to tell PCA churches that it would be wrong to grant dismissal to members who want to join churches which belong to the National and/or World Council of Churches. The Assembly believed it "questionable whether we should judge all NCC/WCC members as apostate."

. . .Set up an *ad interim* committee to study the biblical basis of church union and fraternal relations. The committee will submit its report at the 1978 Assembly.

. . .Delayed for five years any further consideration of joining its four major program committees in one location. Previous action would have required a decision this year in order for some move to be made next year. The delay sets back any such consolidation until 1984, should the Assembly decide to go ahead.

. . .Approved the exchange of pastors with all the denominations presently belonging to the North American Presbyterian and Reformed Council. An effort to exclude the Christian Reformed Church from such exchanges was defeated.

. . .Expressed the entire denomination's love and gratitude for God's ministry through the late Dr. Daniel Iverson. The commissioners adopted a statement offered by the Shenandoah Presbyterian Church of Miami, Florida. Iverson was the senior minister in the new denomination. He resided near Asheville, North Carolina, at the time of his death on January 3, 1977.

. . .Approved an overture from North Georgia Presbytery which took the following position on homosexuality: " . . .be it resolved that the General Assembly encourage individual Christians to recognize their responsibility to petition the powers that be that such men and women who practice, approve, or condone any of these activities not be invested with the authority to teach in schools or be in a position where they can influence our nation which professes 'In God we Trust'."

. . .Restructured its *ad interim* committee to study the problem of abortion and directed it to report in 1978. In the meantime, the Assembly let stand its 1976 statement which " . . .expressed its grave concern over the murder of hundreds of thousands of the unborn through widespread practice of abortion . . . ."

. . .For the first time petitioned an office of the federal government to take a specific action. The commissioners urged the President of the United States to retain U.S. Army troops in South Korea. There was slight disagreement as to whether this action was proper, but other commissioners pointed to a statement from the Westminster Confession of Faith which permits the church of Christ to "humbly petition the civil authorities in extraordinary cases." The Rev. Charles Dunahoo, Coordinator of the Christian Education Committee observed that this was such a special case, though such action "would not characterize the PCA on a regular basis." The Assembly further commissioned a representative to transmit this and its statement on abortion to the President and Congress.

. . .Approved a study of diaconal or service ministries as they are developed and practiced in other churches.

. . .Put off until 1978 consideration of the longstanding question of church offices. It added Dr. Francis Nigel Lee to the present committee examining biblical precedent on the issue.

. . .Decided to continue affiliation with the National Association of Evangelicals by using their agency for the endorsement of military chaplains. The Assembly instructed the Mission to the World Committee to continue its oversight of chaplains, but expressed its desire that the Mission to the United States Committee eventually take over that job.



Mission to the World presents new Representatives.

Details of General Assembly Actions



Pastors Bill Iverson (L), Frank Barker describe MUS expansion.

MISSION TO UNITED STATES GROWING, SUPPORTING CHURCHES FAR FROM SOUTHLAND

Smyrna, GA — One of the desires of believers across the Presbyterian Church in America is coming true. Commissioners to the recent Assembly heard MUS Coordinator Larry Mills describe PCA church growth from Hawaii to Westchester County in New York to the borough of Manhattan. Citing the growth of 150 new churches since formation of the denomination in 1973, Mills said there are presently 60 mission congregations under development.

New churches have a strongly evangelistic outlook, according to the MUS Coordinator. One new organizing pastor, The Rev. Douglas J. Culver of Wheaton, Illinois, remarked, "I'd rather have 30 new believers than 300 transfer Christians."

These new churches have been spawned through the witness of lone Christians or believing families in communities across the nation. More often than not, they have started out meeting in homes, then have been forced to look for other more suitable property when the groups became larger. Mills told of MUS-sponsored churches meeting in such locations as funeral homes, American Legon halls, Holiday Inn and Howard Johnson Motels, nightclubs, a judge's chambers, shopping centers, banks, synagogues, and theaters.

The obvious needs of such congregations was the motivating factor behind the $5 million capital fund drive of the MUS Committee. The General Assembly approved that recommendation with almost no debate, and the Rev. Donald Graham of Panama City, Florida, was selected to head that part of the MUS Committee's work. (Graham's observations about the fund campaign are covered at length in the MUS pages of this issue.)

For those who were unfamiliar with the investment necessary in getting new churches off the ground, Mills explained that no two situations are exactly alike. In some cases where a body of believers needs initial funding but can repay the money, MUS will make a loan. In other cases, MUS will make an outright gift of the money. Depending on the location, $10,000 may be sufficient to help the church. Mills said that conceivably a sum of $500,000 might be required to take advantage of an opportunity in a promising community.

The sum of the MUS report indicated that starting new churches in the United States involves far more than a few believers gathering in a home. Many PCA bodies have begun in that manner, but few, if any, successful churches have been able to maintain such a pattern of existence over a long period of time and still achieve a healthy growth.

REQUIREMENTS FOR PCA MINISTERIAL CANDIDATES ALTERED, RAISED

Smyrna, GA — The General Assembly of the Presbyterian Church in America showed its determination to continue recognizing presbyteries as the local authority for training ministers and ensuring their capability of caring for members of their churches.

The Commissioners made effective immediately a series of options each presbytery has available in the training of its ministers and pastors. Presbyteries may support their candidates through the ordinary three-year seminary course leading to the Master of Divinity degree, or they have two four-year options which emphasize local pastoral training and experience under the close supervision of the body.

Sentiment has grown across the new church for training which would better equip pastors to specifically serve the needs of the PCA, and at the same time would not completely disrupt the home life of a man by requiring him to move to an institution away from his location.

The first of the two four-year options provides three years of seminary classroom training and one year of closely supervised practical study under a pastor and presbytery prior to a man's ordination in the PCA. The second is designed more for the individual who probably does not plan to pursue post-graduate studies. It offers two years of seminary instruction with an additional two years of supervision in local churches.

In the case of the latter, the additional years would emphasize such areas of study as the techniques of preaching, evangelism, Christian education, and missions.

The General Assembly specifically mentioned as acceptable such seminaries as Westminster of Philadelphia, Pennsylvania; Reformed Seminary of Jackson, Mississippi; Covenant of St. Louis, Missouri; and Reformed Presbyterian Seminary of Pittsburgh, Pennsylvania. It further authorized presbyteries to begin development of regional seminaries, and several have begun considering the matter.

In the original presentation of the plan, the Christian Education Committee offered only the two four-year plans. Floor debate, however, brought the observation that swapping the rules of the game would work a hardship for men presently in seminary and unable to change to one of the new programs. The familiar three-year training program was included during the debate, and the option for selection was understood to be the presbytery's.

The Rev. Charles Dunahoo, Coordinator of the Christian Education Committee, explained the new proposal as "a means of returning theological education to the presbyteries." Dunahoo recognized the interest in local presbytery training when he said, "This is a way of saying something positive to satisfy those presbyteries now talking about the need for establishing a separate seminary to train PCA candidates for the ministry."

Dunahoo explained that the familiar "clinical" year of training for three-year students would not be acceptable under the four-year scheme since the requirements would be different in both seminary curriculum and actual pastoral work.

The Assembly appointed a 21-man subcommittee to assist the Christian Education Committee in preparing a full curriculum recommendation for PCA candidates in time for consideration by the Sixth Assembly.

In other action which reflected the Assembly's determination to leave to the presbyteries final decisions about the types of work appropriate to the Gospel ministry, church discipline, and the qualifications of ministers, the commissioners upheld the decision of Evangel Presbytery to ordain a man for a "para-church" ministry in Atlanta, Georgia. At the time of his ordination, the man in question had no specific call to a church ministry.

A complaint against Texas Presbytery for dissolving a church when the minister was not present was dismissed . . . when again the minister failed to appear before the commissioners. The Assembly recognized "a number of mistakes and oversights" by all parties in a case rising from the Presbytery of Central Georgia. A church and pastor had been unable to remedy a local issue, and the members believed the presbytery had interfered greatly in what they saw as a congregational matter. The Assembly observed that it saw no glory to Christ in sending the case back to presbytery for renewed action.

PCA WORLD MISSIONS COMMITTEE PLANS 150%INCREASE OVER NEXT 3 YEARS

Smyrna, GA — In order to reach a goal of 250 missionaries on foreign fields by 1980, the PCA must be willing to give up some of its most capable and successful pastors in the United States, according to the Rev. Paul McKaughan, Coordinator of the Committee on Mission to the World. He described the 150% increase in the already-sizeable force overseas as a personal commitment, and he remarked, "The best man to build a church in another country is usually the one who has done it well here in the United States."

The Assembly heard the MTW Committee report that in five years the PCA has sent out 90 missionaries and has another 28 men and women in training for various responsibilities overseas.

McKaughan described the priority MTW places on church planting missionaries. He said that of the last 51 people appointed for service, fully half would be active in a church planting ministry. He also noted that MTW will probably emphasize such nations as Brazil, Korea, and the Republic of China (Taiwan) in the near future since those offer the best opportunities.

A commissioner urged the Assembly to adopt a motion that would require newly assigned missionaries to get stateside experience as a requirement for foreign service. McKaughan, however, could not support such a requirement, and neither could the majority of the Assembly after hearing the Rev. James Baird of Macon, Georgia, point out that experience in the continental U.S. is not always directly applicable to foreign countries.

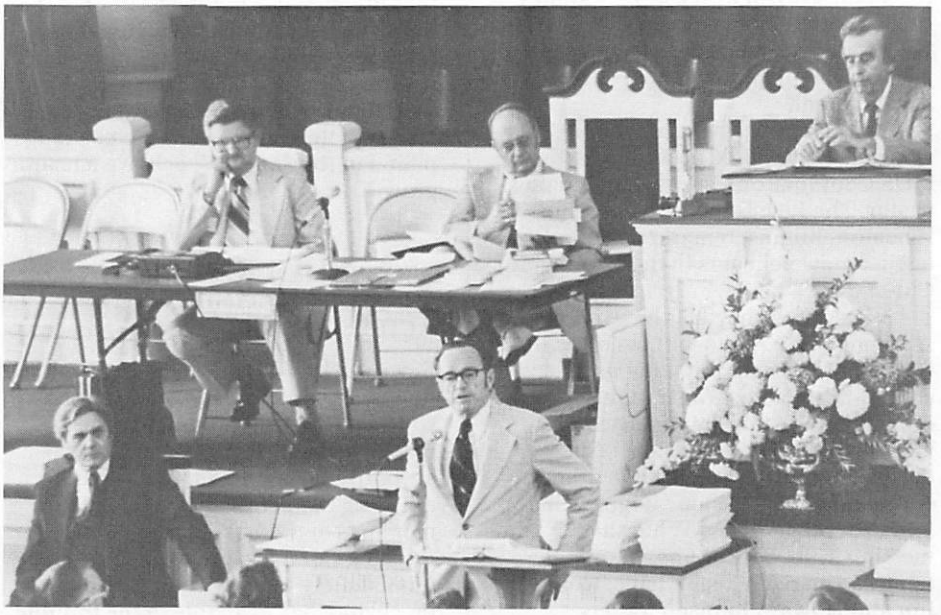
McKaughan pointed out an encouraging rise in the percentage of giving for 1976 as compared to 1975. Missionary giving through MTW rose 26%, an increase of $200,000. "We are especially happy," said the Coordinator, "that 98% of that $200,000 went for missionary work itself, with only 2% going for administration."

ASSEMBLY POSTPONES COVENANT COLLEGE NEGOTIATIONS WITH REFORMED PRESBYTERIAN CHURCH

Smyrna, GA — For the past two years, the General Assembly of the PCA has assigned the Christian Education Committee the job of working with the trustees and directors of Covenant College, Lookout Mountain, Tennessee, on a possible plan of joint operation and ownership of the school with the Reformed Presbyterian Church, Evangelical Synod.

During the debate at the recent Assembly, commissioners were openly concerned after learning that some misunderstanding exists between the four-year liberal arts school and the U.S. Office of Education since federal funds were used in the construction of a library building on the campus.

The question of this relationship arose during the meeting of the Committee of Commissioners for the Christian Education Committee. After learning of the unresolved issue between the college and the federal government, the PCA Assembly voted to delay any further negotiations with the Reformed Presbyterian Church, Evangelical Synod, until a more detailed study of the matter has been completed.



Dr. Marion Barnes explains Federal restrictions at Covenant College.

Federal funding constituted part of the money used to construct the library-classroom facility at the college. Federal law prohibits the use of such monies or buildings for religious purposes. However, according to college President Dr. Marion Barnes, the government's interpretation of this law over the past

few years has moved from a lenient to a very strict understanding.

Said Barnes, "When the buildings were erected, we were told that their *primary* use must be nonsectarian. We now have been told that *no* sectarian use is permissible and apparently the word 'sectarian' means the same things as 'Christian' to these people."

Several commissioners pointed out what they perceived as a danger in relying on one interpretation of a law by a federal agency over a period of years.

The Rev. Michael Schneider of Jackson, Mississippi, in speaking against further negotiations at the present, said that a representative from the Atlanta office of the U.S. Office of Education had gone further than simply requiring that no federally-financed building be used for religious purposes. The agent was insisting that a plaque inscribed "To the Glory of God in the Name and for the Sake of Jesus Christ" be removed from the library building.

"Do we know what is involved in the step we are being asked to take?" he asked. "And do we realize what a gigantic financial obligation we would be assuming?"

Other commissioners supported continued PCA negotiations with the Reformed Presbyterians, Evangelical Synod. The Rev. Gordon K. Reed of Miami, Florida, strongly urged support of the joint participation proposal and warned, "We are on the verge of becoming completely irrelevant to the needs of our age."

The Rev. C. Don Darling of Fort Walton Beach, Florida, and a former Director of Development for Covenant College, said that the college had made the most careful decisions possible in the original agreement with the U.S. government agency.

Supporting the postponement of negotiations with the school was Dr. Owen Palmer Robertson, a professor at Westminster Theological Seminary and a PCA pastor in Philadelphia. Robertson employed a slide display to draw distinctions between the kingdom of God and the kingdom of Satan for the Assembly. He urged disentanglement of the Christian church from its involvement with secular education.

"I am in favor of putting our support into our churches and the spread of the gospel," he said. "We must let the result of that support be reflected in the actions of private individuals."

The Assembly obviously had a concern for its relationship with the Reformed Presbyterians Evangelical Synod, but considerable disquiet was raised by the simple fact of federal involvement on the college campus and the apparent vagueness of interpretation by the U.S. Department of Education. Dr. Barnes, the college President, indicated this uncertainty on the part of the government when he said that inspectors from the Atlanta headquarters of the Office of Education would permit books on Christianity to be scattered throughout the library, but objected to the collection of exactly the same books into a particular section of the building.

Debate on the issue was lengthy, but the Assembly finally decided by voice vote to delay any further action for one year while its Christian Education Committee drafts "a definitive statement regarding the relationship of the church to non-theological education."

PCA ADOPTS RECORD BUDGET, OK'S CONFERENCE CENTER LAND PURCHASE

Smyrna, GA — With no discussion, the General Assembly approved a $4,100,520 budget for the denomination in 1978. The figure includes $2,054,430 for the Committee on Mission to the World; $1,301,000 for the Committee on Mission to the United States; $547,750 for the Christian Education Committee; and $197,340 for the Administration Committee.

The Subcommittee on Stewardship figures into the new budget for $82,740. Each of the four permanent committees shares an equal amount of support for



Other Reformed Churches sent representatives

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the subcommittee which is actually a branch of the denomination's Administration Committee.

Approval of a search for a conference center and grounds was granted by the Assembly. The body heard Elder Kenneth Keyes of Miami, Florida, describe the project as one of his hopes for the PCA. Keyes showed the commissioners a series of maps and aerial photographs detailing the property; then he outlined a program by which the funds would become available and the purchase made. The denomination already has on hand approximately $200,000, part of which was given as a challenge fund several years ago.

The Assembly assigned a new 11-man committee the job of actually selecting the site from several available in the eastern part of the country. The committee is restricted in that it cannot borrow money to make the purchase, but it can accept deferred terms from the seller if that party does not want to take the entire sum in cash at one time. That part of the funds which are left over after purchase may be used to begin actual development of the site.

ACTION ON DIVORCE ISSUE DELAYED 'TIL 1978

Smyrna, GA — Although the news media covering the Fifth General Assembly of the PCA were most frequently interested in the position the church would take on the issues of abortion, homosexuality, and divorce, the commissioners showed a determination to consider the issues carefully.

Further statements and action on divorce and abortion were delayed until 1978 while study committees probe the matters further. The matter of divorce was referred to a committee headed by the Rev. Paul G. Settle of Greenville, South Carolina, after it became apparent that the commissoners believed the whole issue too complicated to be acceptably dealt with in a brief statement.

A recommended statement from its Constitutional Documents Committee was sidestepped by the Assembly. That statement said that any person divorced on biblical grounds and whether single or remarried at present might serve in any of the church's position of responsibility and offices. The Committee closed its recommendation saying, "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."

Some commissioners believed the committee's position to be too permissive, while others thought its position was simplistic. In the closing moments of debate, Mr. Settle summed up the difficulties of resolving such a hotly contested issue with one statement. He remarked, "We want to be biblical. But there are obviously clergymen, elders, and deacons who were divorced and remarried at a time when a biblical stance was not held in the Presbyterian Church, US, from which many of them came." Also at issue is what would happen to such men if the PCA enacted stricter standards for the future.



Dr. Marion Barnes, retiring President



Dr. Martin Essenburg

BARNES RETIRES FROM COVENANT COLLEGE POST, SUCCEEDED BY CRC EDUCATOR

Lookout Mountain, TN — Dr. Marion D. Barnes, the second President of Covenant College, Lookout Mountain, Tennessee, will retire from his post with the well-known liberal arts college of the Reformed Presbyterian Church, Evangelical Synod. Barnes notified the college trustees that his retirement would be effective June 30, 1978.

During Barnes' term of leadership from 1965 into 1977, Covenant grew in size from 145 students to the present 553. The faculty increased from 15 members, only 2 percent of which had doctorates, to 38 with 64 percent holding doctorate degrees. In that time the college itself expanded from 24 acres to more than 1,000 with the construction of a dormitory, library, physical education center, and development of a fine arts complex.

Barnes and the college have been regular participants in the life of industrial Chattanooga, Tennessee, where the school is located. He has served for six years as Chairman of the Air Pollution Control Board for Chattanooga and Hamilton County. The school has frequently received gifts and support from citizens who have recognized the four-year college's value to the eastern Tennessee area.

During his administration, Covenant College claimed a larger and larger share of students from the biblical sector of the Presbyterian Church U.S., then from the infant Presbyterian Church in America after that body withdrew from the former denomination. PCA churches increasingly came to view the college as a primary option for a Christian education for their youth.

Over the past two years representatives of the PCA's Christian Education Committee have met with the Reformed Presbyterians to discuss a joint ownership proposal of the college.

Barnes is succeeded by Dr. Martin Essenburg, an ordained Elder in the Christian Reformed Church and Superintendent of the Holland Michigan, Christian Schools. Essenburg has held positions in Christian education throughout his professional career, responsibilities which have carried him from the United States to Japan.

According to Dr. Will Barker, Vice Chairman of the college's Presidential Search Committee, Essenburg's background in operating a school system of 2,240 students from more than 70 churches in various denominations has prepared him for leading a Christian college in today's changing environment. Said Barker, "He has ably administered situations that are larger and in some ways more complex than Covenant College . . . we believe that he will relate well with students, staff, and faculty, as well as with churches, donors, foundations, and other . . . constituencies."

Essenburg is married to the former Barbara Jean McComis of Chicago. They have four children, Martin (17), Timothy (16), Michael (14), and Carol (12). He is a member of Rotary International and is president of the Michigan Christian School Administrators Council.

NEW PCA CHURCH FOR SPARTANBURG, SC

Spartanburg, SC — A commission of Calvary Presbytery officially organized the Providence Presbyterian Church in Spartanburg, South Carolina in a special service on Sunday night, August 21.

Providence became the 47th church in Calvary Presbytery and the tenth congregation to be organized in its four year history.

The organization service was the culmination of almost two years' work which began with a small prayer group started by the Rev. Lauren Watson in the Spartanburg YMCA. Later, seminary student Franky Smith served the little

group for several months. In February of this year, the Rev. Grady Love was appointed organizing pastor.

Ruling Elders for the new congregation are Ralph Blanton, Dr. Lyle Campbell, and A. J. Coleman.

NEDERHOOD, CLOWNEY TO ADDRESS THIRD MINISTERS CONTINUING EDUCATION CONFERENCE

Dr. Joel Nederhood, teacher on the international radio program "The Back to God Hour," and Dr. Edmund Clowney, President of Westminster Theological Seminary in Philadelphia, Pennsylvania, are the scheduled speakers for the PCA's Third Ministers Continuing Education Conference. The conference is sponsored by the Committee for Christian Education and Publications of the PCA.

The three-day meeting is set for March 6-8, 1978, in the Covenant Presbyterian Church in Montgomery, Alabama. The conference offers pastors a means of continuing their education in areas of the pastoral ministry through exposure to leaders in different branches of the reformed church. Past speakers include Dr. Jay E. Adams, Dr. Robert G. Rayburn, and Dr. Robert C. Sproul.

There will be no limit on registrations from either the Presbyterian Church in America or other interested denominations, according to the Rev. Charles Dunahoo, Coordinator of the PCA Christian Education Committee. PCA pastors will receive an information letter and registration blank during the first week in December. Other inquiries should be sent to "Ministers C.E. Conference," Christian Education Committee, 1020 Monticello Court, Montgomery, AL 36117.

REFORMED SEMINARY TRUSTEES EXPRESS PRAISE, LOVE FOR PCA PASTOR

Jackson, MS — The Rev. Adrian De Young spent most of his life training someone to serve Jesus Christ. If his subjects were not clinical year seminary students, they were members of his congregations, or simply friends who highly regarded his abilities as well-organized, compassionate pastor. On September 2, 1977, Adrain De Young, pastor of the First Presbyterian Church of Prattville, Alabama, died in Jackson, Mississippi. The Executive Committee of Reformed Theological Seminary's Board of Trustees adopted the following resolution:

To the Glory of God
and
In Memory of

THE REVEREND
ADRIAN EDWARD DE YOUNG

Faithful Witness for Our God

He who hath ears to hear let him hear what Jesus saith: "ye have not chosen me, but I have chosen you, and ordained you that you should go and bring forth fruit, and that your fruit should remain."

WHEREAS, on September 2, 1977, our Heavenly Father in His infinite wisdom, called and lovingly gathered unto Himself from his earthly pilgrimage, Adrian Edward De Young to receive the eternal inheritance that is his in Christ Jesus whom he knew as his Saviour and Lord, whom he served with fidelity, and whom he adorned in his life;

WHEREAS, under the guidance of the Holy Spirit, Adrian Edward De Young fulfilled his calling as a minister by faithfully teaching and preaching the Word of God and exalting the Lord and Saviour Jesus Christ, serving as an effective pastor whose congregations found him to be a shepherd filled with wisdom, faith, and love;

WHEREAS, he always strongly supported Reformed Theological Seminary, and was most effective as a pastor-instructor in the employment of many of our students in clinical ministries under his supervision, all whom were greatly blessed and improved in their training for the ministry;

AND WHEREAS, it is the earnest desire of the Executive Committee on behalf of the Board of Trustees, Students, Staff, Faculty, and Ministerial Advisors of Reformed Theological Seminary to record our gratitude to God for Adrian Edward De Young, and to express heartfelt sympathy to his loved ones;

THEREFORE, BE IT RESOLVED, that as evidence of our affectionate regard and appreciation, this memorial shall be set forth in the official minutes of the Executive Committee of the Board of Trustees, and shall be read at the whole Board of Trustees at its next General Meeting, and that copies of this resolution be posted at the Seminary and given to each of the Faculty members; and that the Secretary shall deliver certified copies to Mrs. Adrian E. De Young and their children, Mrs. Adrianne Penny, Mrs. Dianne Yelverton, Miss Deborah De Young, and Mr. David De Young.

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Mission to the United States

M-US

ASSEMBLY APPROVES $5 MILLION CAMPAIGN

Director Appointed, Program Under Way

The Fifth General Assembly approved by overwhelming vote a plan to seek to raise $5 million over five years for the purpose of assisting beginning congregations to build their first buildings. Over forty PCA congregations — and their number increases all along — meet in situations unattractive to strangers who need the Gospel and who are needed if these churches are to grow. Include as meeting places today: houses, a court room, a bank, a day nursery trailers, schools, motels, and restaurants — including one named "The Flaming Pit."

The plan calls for a million-and-a-half dollars to be received through personal gifts, hopefully of sizeable amounts but of at least $1,000. These can be designated through local churches but should be over-and-above its asking in the campaign as a church. Or they can go directly to the M-US Committee.

The breath-taking goal becomes most realistic when it is seen that the remaining $3.5 million breaks down to only $12 per member for each of the five years of the campaign. Now that can be chewed and digested.

The M-US Committee has appointed Rev. Donald C. Graham as full-time Director of "The 5 in 5 Campaign" for a two year period, though he hopes all of this will not be needed to get the campaign rolling. He began his work October 15. Graham was on the committee that helped give birth to the PCA, and has been pastor of a new congregation in Panama City, Florida, for four years.

Previously, Mr. Graham was pastor for eight years at First Presbyterian Church, Montgomery, Alabama. For more than 11 years he has pastored at McIlwaine Memorial Presbyterian Church where he founded both the Pensacola Youth Crusade and Pensacola Theological Institute. He also served churches in Fort Lauderdale, Florida, and the northern New Jersey suburbs of Westfield and Morristown. His evangelistic and conference ministries have taken him to all parts of the country. For several years he was the first Executive Director of the National Presbyterian and Reformed Fellowship.



Donald Graham to head $5 million MSU Drive

A PERSONAL TESTIMONY

By Donald C. Graham

Let's simply say that I have very personal reasons for accepting the position as Director of "The 5 in 5 Campaign." Sure, it blew my mind when Larry Mills first suggested to the M-US Committee that we go after $5 million to build new buildings for our organizing churches over the next five years. I thought that such an announcement was exactly the wrong place to begin. Yet, when I took a fair measure of the PCA, I knew it was indeed a practical goal.

Then, I had a tussle with myself over this job. My chief adversary, Satan, told me time and again that I would appear a fool identifying myself with a cause that would miss its goal by so wide a margin as to make us all appear ridiculous. And especially myself. I arrived at the answer for that after a while. It was simply to be willing to be a fool for Christ if I could be sure it was His cause from beginning to end, supported with agonizing prayer.

All the while the answer was being confirmed by my memories of yesteryears. During seminary I was Student Assistant in a large and beautiful gothic-style suburban church at Wayne, Pennsylvania. Then I became part of the Machen break from the northern Presbyterian Church in 1936 and stepped out of my robe in that pulpit, where I preached often, into the pulpit of Grace Orthodox Presbyterian Church in the beautiful north-Jersey suburb of Westfield. We began Grace Church with nine members, my wife, and myself. One church leader had promised us 200 members!

Some PCA'ers may not understand the smallness of the Orthodox Presbyterian Church, not remembering that the PCA congregations for the most part took their buildings with them and, possibly encouraged by this, gained many large congregations. The northern break of our brethren in Christ was entirely without buildings. Their sacrifices and struggles were enormous.

Now I was preaching in an American Legion Hall that reeked from the beer and tobacco of parties the night before. A year later we moved to the more desirable YMCA, but people had to walk through the pool hall and up a flight of stairs to reach the meeting place. Seven years later I returned for a second pastorate, and the church had attained a large house. Meanwhile, along with duty in the U.S. Army chaplaincy where money was available for everything one needed, I also had a four year pastorate in a church at Morristown, New Jersey. It, too, met in a big house.

Twenty-three years and three beautiful church buildings later, I was starting a PCA church at Panama City, Florida, my wife's old home town. We met in a cramped club room, then for several years in a school.

What do these experiences say to me today? For one thing they speak of the sufficiency of God to bless His Word wherever it is preached. But they thunder to my soul the terrible difficulties of

trying to build a new church in the average community and not have a church building. People *think* a church must meet in a church building. They are wrong, but before we can reach them, we have to meet them where they are; and they're going to have to want to come where we are.

One of the first things a new church should do is door-to-door calling through its area of the city. I have done it with helpers for a church with its own building, but also for these other house-and-school-oriented churches — thousands of calls. People from the community will come to the former. They are usually very, very reluctant to follow you to a school or house.

Today Grace Church in Westfield has owned its own ample and lovely church building, expensively built, in a community with a high and rigid building code. That church has become one of the top churches of its denomination, having had such distinguished pastors as Edmund P. Clowney and Jay Adams. The church in Morristown has a beautiful church plant. The Panama City church has gained a lovely building, but at a price of sacrifice more than mere money which none of our brethren should be asked to bear alone. All these churches would have been down the road much farther, much faster, if they had gained their buildings sooner. That is a fair and accurate judgment to make, believe me.

I hurt. Deep down inside I hurt when I think of the PCA churches that today meet in schools, a funeral home, a college class room, restaurants, a bank, a day nursery. — You name it — we've got it! Theirs, too, is a Macedonian call, "Come over and help us!" They are independent and self-sufficient people who will do for themselves all they can, but they need help to get started. I simply cannot worship in a lovely church edifice any longer and do nothing when my brothers and sisters in Christ — members of my own family — suffer need for something I can help them gain. I must help. I must do what I can and as much as I can for their desperate plight. Only those who think it is not a "desperate plight" will be indifferent in their blindness.

FIRST GIFT NOTED FOR "5 in 5 CAMPAIGN"

The first gift in the amount of $25,000 has been received for "The 5 in 5 Campaign" at the Jackson office. It was given with the stipulation of matching funds, and $7,500 was designated for one four year old PCA church which is still struggling to secure its first building.



Greensburg, Pennsylvania, PCA Mission shows need for church building.

TYPICAL CHURCH WITHOUT A BUILDING

Covenant Presbyterian Church, Houston, Texas, is a going concern, but it needs a building desperately. Nor does the 20 page report of its Site Planning Task Force yield hope for quick solution of their need. However, their pastor and officers were reported as jubilant over the prospect of encouragement from "The 5 in 5 Campaign." A letter from the pastor, Laurie Jones, indicates the extent of their problem:

"For some time now I have felt the need for denominational help for new struggling churches. If something is not done in this regard, we will have many small groups around the country in the years ahead, struggling for some kind of viable identity . . . doing a work for Christ but not realizing the potential available. I am delighted with the decision of the General Assembly.

"Our situation here in Houston is briefly as follows: When I arrived two years ago there were forty members in an organized work; they were renting an auditorium in a retirement apartment complex. After ministering here for several months, I felt that we were in a very restrictive environment to be involved with a growing work. The auditorium was on the second floor and there was virtually no parking space available. The Lord, however, continued to bring us new people. We have grown from 40 to 120 members, reaching a top attendance of 165 on Sunday mornings.

"We began looking for land in the southwest section of Houston and have been astounded at land prices. So we have decided to move into a school to gain a more visible place to minister to more people. The school rent is nearly *$200 a week* for morning and evening services!"

The M-US address is: Committee on Mission to the United States, P. O. Box 16306, Jackson, MS 39206. Phone AC 601-981-4241.

YES . . . I want to receive The "PCA MESSENGER", our church's magazine, at the following address:

Name _____

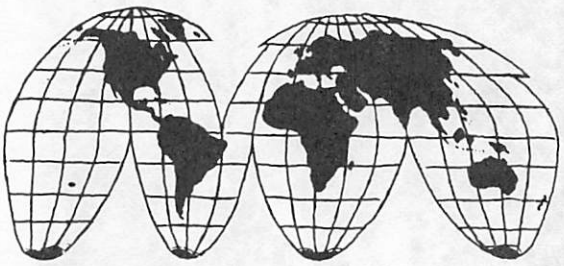
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1020 Monticello Court,
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MISSION TO THE WORLD



NEW MISSIONARIES DEPART FOR FIELD

During October four PCA missionaries departed for their overseas assignments. Mr. and Mrs. Robert Schorr left from Los Angeles on October 1 for Taiwan. Robert, Sharilyn, and their two boys, Jamey and Davey, arrived in Taipei on October 3. Robert immediately began his teaching assignment at Christ's College. The Schorrs will also be involved with Bible study and student evangelism programs. They are members of the Prescott (Arizona) Presbyterian Church in America of the Pacific Presbytery.

Teaching at Christ's College is also the assignment of Mrs. Elizabeth Hipple, who flew from Pensacola to Los Angeles, and then on towards Taipei on October 27. She arrived on the campus to begin her orientation and teaching on October 29. Beth, as her friends call her, has nearly 20 years' teaching experience in Pennsylvania, Virginia and Florida. She is a member of the Westminster Presbyterian Church, Ft. Walton Beach, Florida, of the Gulf Coast Presbytery.

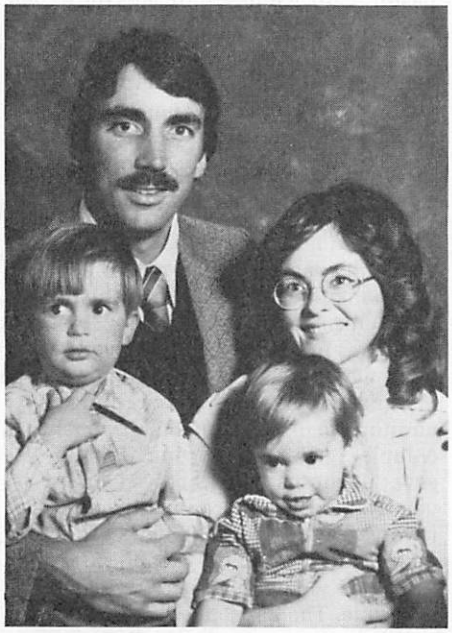


Elizabeth Hipple: Taiwan



Brenda Miller: Ghana, West Africa

Miss Brenda Miller left her parents home in Warsaw, Indiana, on October 29 headed for Ghana in West Africa. She will be teaching missionaries' children in the Wycliffe Bible Translators school in Tamale. Her appointment is under joint agreement with WBT. Prior to coming to Mission to the World, Brenda had taught in Christian schools in Pensacola for five years. She is a member of Fairfield Presbyterian Church of the Gulf Coast Presbytery.



The Robert Schorrs

MTW MISSIONARY FORCE INCREASES

As a result of MTW actions taken at the July and September meetings, the ranks of MTW missionaries have increased by thirteen. At the July meeting, the Committee approved Mr. and Mrs. Dale Linton for service in Santa Cruz, Bolivia, with South American Mission; Miss Brenda Miller for service in Ghana, West Africa, with Wycliffe Bible Translators; Mr. and Mrs. Van Rusling to serve in Athens, Greece, with Greater Europe Mission and Mr. and Mrs. Kenton Wood to minister in Quito, Ecuador, with World Radio Missionary Fellowship (HCJB).

In September, the Committee approved Miss Elizabeth Baldwin to work in Peru with WBT; Mrs. Suzanne Martin (wife of PCA missionary, Charles Martin) to continue serving in Haiti with West Indies Mission and Reverend and Mrs. Henry Gundlach III to do church planting in one of MTW's new team ministries, the country to be yet decided. Reverend and Mrs. Larry Morrison will also do church planting in a field to be determined later.

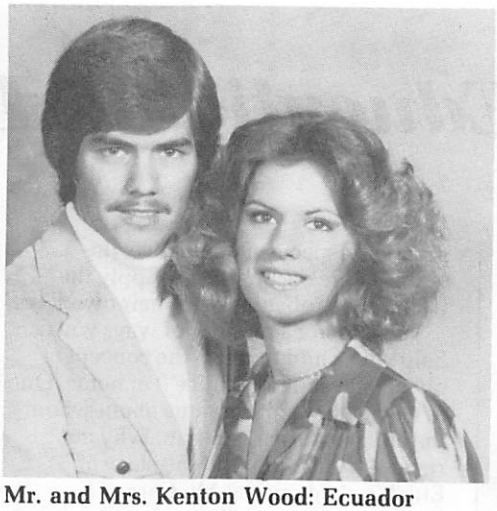
The following are profiles of some of these new misisonaries. Others will appear in later editions.

MISS ELIZABETH ROSE BALDWIN

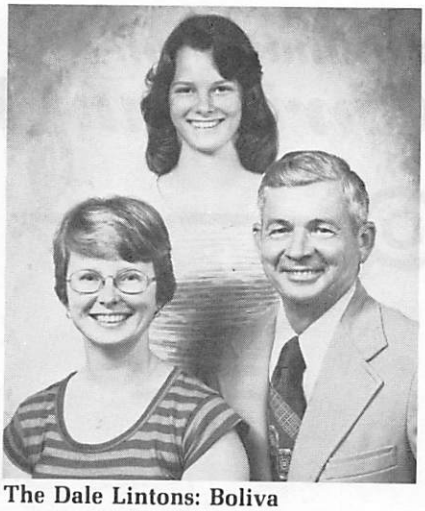
Betty Baldwin was born in Texas, but has spent most of her life in Jackson, Mississippi and Baton Rouge, Louisiana. She graduated from Northeast Louisiana University in 1973 and received her M.S. in Library Science in 1973. She has served as a school librarian in the Jackson Public Schools and in the circulation department at Mississippi College in Clinton, Mississippi. Betty has also been active in a ministry for Christian singles in Jackson. Her call is to serve as school librarian in Wycliffe Bible Translators' Yarinacocho School, near Pucallpa, Peru. Betty is a member of St. Paul Presbyterian Church of the Mississippi Valley Presbytery.



Mr. and Mrs. Van Rusling



Mr. and Mrs. Kenton Wood: Ecuador



The Dale Lintons: Boliva

MR. AND MRS. VAN RUSLING

First Presbyterian Church in Jackson, Mississippi receives the "Grateful" award from MTW and Greater Europe Mission for giving up Church Business Administrator, Van Rusling and his wife, Alice, for service in Athens, Greece. Both Van and Alice became Christians as adults through the ministry of their present home church. They have matured in their Christian life during the last nine years of involvement in Bible study, prayer, Christian living and in-depth church involvement. Van is a ruling elder in Jackson's First Presbyterian Church. The Ruslings have three sons: Van Jr., Mac and Doug. The specific goal of missionary service for Alice and Van will be assisting development of the Greek Bible Institute.

MR. AND MRS. KENTON WOOD

Kenton Wood grew up in Mexico, the son of missionary parents (PCUS). At the age of twelve he made a personal commitment of his life to Jesus Christ. High school years were spent at Ben Lippen School in Asheville, North Carolina. College years were at Wheaton in Illinois. Following a stint as an officer in the U.S. Army, he returned to Wheaton Graduate School for his masters degree. It was then that Kenton met Karen Veurink, the daughter of a Michigan Baptist pastor, who was studying music at Wheaton College Conservatory. After their marriage, the Woods worked in the Granada Presbyterian Church in Coral Gables, Florida, for two years — Kenton as director of youth, and Karen as director of children and youth choirs. The Woods will be serving with MTW and World Radio Missionary Fellowship in Ecuador. Kenton will develop a youth ministry in Quito, and Karen will be involved in musical performance for HCJB radio.

MR. AND MRS. KENNETH DALE LINTON

Ann and Dale Linton joined the MTW family this summer, after returning from their first term in Santa Cruz, Bolivia with South American Mission. They were involved in a Christian literature ministry in Bolivia and will be returning to resume this work after their furlough. Both grew up and lived in Brookhaven, Mississippi prior to becoming missionaries. They are members of the Faith Presbyterian Church in Brookhaven, where Dale served as a deacon, assistant Sunday School superintendent and President of the Men of the Church. Dale received a B.A. degree from Tampa University in Florida and Ann attended Mississippi State College for Women. They both studied at Columbia Graduate School of Bible and Missions in South Carolina and attended language school at Rio Grande Bible Institute in Edinburg, Texas. The Lintons have five children: Angela (Mrs. J. Krischbaum), Julie Ann (Mrs. Ray Smith), Karen, Julie and Janice.

The MTTW address is: Committee on Mission to the World, P. O. Box 1744. Decatur, GA 30031.
Phone AC 404-292-8345.

MTW COORDINATORS TO EUROPE, ORIENT

Both Mission to the World Coordinators were off to the regions beyond in October, Mr. McKaughan to Europe and Mr. Smartt to the Orient. On his trip to Europe the Rev. Paul McKaughan visited mission work and mission leaders in Paris, Aix-en-Provence and Nimes in France, Seeheim in Germany, Athens and Thessaloniki in Greece, Barcelona and Madrid in Spain, and Lisbon in Portugal. MTW is strongly considering a church-planting team for Spain or Portugal.

Mr. Smartt visited our missionaries in Taipei, Taiwan; Seoul, Taejon, Kangneung, and Soonchun in Korea; Manila in the Philippines. and then stopped off in Japan. Going along with Mr. Smartt, among others, were the mother of missionary Mrs. David White and the sister of missionary Miss Kathy Koren. They did not go on to Korea or Manila but did stop in Japan.

THE LOST DIMENSION

By
Paul McKaughan

Have you ever noticed that in the Bible you can't separate the individual from those around him? An individual person is always inexorably united to other people and these people form groups, whether these groups be called nations, peoples or tribes.

The Great Commission in Matthew 28 was a commission to disciple the nations, not merely individuals within those nations.

God's covenant with Abraham was a covenant whereby the nations would be blessed.

Continued on Page 19

Committee on Christian Education & Publications



KEEPING UP WITH YOUR CHILD IN SUNDAY SCHOOL

By Allan Curry

Many of us in the church are concerned to find ways to reinforce at home what our children are being taught in Sunday School. One way to accomplish this is for parents to be active in acquainting themselves with the things that the children are currently learning. This column will assist parents whose children are in a Sunday School that is using materials produced by our own Great Commission Publications.

During the current quarter the attention of children in the Primary department (grades 1 through 3) is focused on the theme "Learning Obedience to the Heavenly Father." The children in these grades learn that they all fail in obedience and that they need to trust the Saviour who died that sinful people may be forgiven. They also learn that obedience is many-sided as, from week to week, they discover the particular elements of obedience reflected in each Bible character and story. Since each lesson emphasizes the practical aspects of obedience, the children are encouraged to apply the truths about obedience to their own lives.

There are a number of ways you can help your child to grasp the concept of obedience and to practice it at home. One of God's obedient servants about whom the children learn is Elijah. Why not review with your child the story of Elijah's obedience at Mt. Carmel? Encourage him to tell you the story using the stick puppet he made in September. Help your child to read from his take-home paper the story of what happened when Ahab did not obey God's word. Your may want to spend some time reviewing what your child learned in Lesson 8 about the missionary challenge to proclaim the word of God in the faraway land of Korea.

The memory work for primaries in the current quarter is Psalm 23. Perhaps your entire family could review this psalm along with your primary child. Each week ask your youngster about his progress in completing his memory chart.

Now for the Junior (grades 4 through 6). What are they exploring in their weekly lesson papers, *Junior Discoverer*? Children in this department are learning about "God's King and His Kingdom." Here boys and girls are being introduced to Jesus Christ as the Savior-King promised by God through the prophets of the Old Testament. During this quarter Juniors first look at the Old Testament promises of Christ and then trace the beginnings of Christ's work — particularly his baptism and the choice of his disciples to work with him in the building of his kingdom.

Since these lessons address Juniors — who are beginning to think of themselves as individuals — they emphasize the value God places on individual boys and girls as persons created in his image.

You can help reinforce what is taught in Sunday school by taking time to talk with your child about some of the interesting things found in his weekly paper, *Junior Discoverer*. When your child learns about the temptation of Jesus, perhaps you should review page 8 in Part 9 of *Junior Discoverer* — "Jesus Tempted in Every Way We Are." When he studies the story of Jesus' visit to Nazareth, why not ask him if *he* is glad that Jesus died on the cross to set *him* free from sin? (See *Junior Discoverer*, Part 12, page 8.) The last lesson of the quarter is a review session structured around games, puzzles and interesting tests. If you and your child have been working together on these lessons, don't be surprised if he is able to help *you* answer some of the questions — it could be profitable fun for both of you!

Learning about their place in God's covenant occupies the attention of your 7th, 8th and 9th graders during this quarter. God's covenant speaks to them about God and their relationship to him — about his love for sinful people (like them) and about his plan to save them from their sins. In his covenant God offers your junior high child power to overcome sin in his life. Because the covenant is a promise of God's love to all his people, it brings to each believing youngster security in God's love and joy in his relationships within the family of God. Of course, the covenant offers the same things to *you* and, therefore, both you and your children ought to be thinking about your place in God's covenant.

If you really want to share in your junior high youngster's exploration of God's covenant, why not join him in following the Bible reading schedule in his quarterly (pages 28a-d)? By reading and discussing together the Scriptures assigned him you could very well be the deciding factor in encouraging your youngster to establish a regular pattern of Bible reading. In the same way your involvement in sharing in the memory work in this department could prove to be of great benefit both to you and to your child. Why not join him in memorizing Galatians 3:13,14 and Ephesians 3:14-21?

Senior highs (grades 10 through 12) at the beginning of this quarter are confronted with the question "Where are you going?" The Bible's answer leaves no room for doubt. Either you follow Jesus who is the way, the truth and the life, or you follow the path of death. In their exploration of this question the seniors look each week at the lives of those who became Jesus' first disciples. The aim of this quarter's study is to confront young people with what is involved with becoming a disciple of Christ and to lead them to make that commitment.

Although the senior high in your family will learn about discipleship in Sunday school this quarter, he is more likely to be influenced by the model you provide as a disciple of Christ at home. This is an awesome responsibility, but the rewards of success make your involvement with *your* budding adult worth the effort.

It seems safe to say that if you begin this kind of participation with your child in his Sunday school experience, neither you, your child, or the Sunday school will ever be the same.

Allan Curry is an educational consultant for Great Commission Publications, Philadelphia.

OUR REFORMED HERITAGE

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

A third great reformer during the Protestant Reformation, along with Martin Luther in Germany and John Calvin in France and Switzerland, was John Knox of Scotland.

John Knox has been called by many names: 'a runagate Scot,' 'that crafty little fox,' 'Knox the Knave,' 'the Fiery Scot,' and so the list goes. Like his mentor John Calvin, Knox has been misunderstood, criticized and condemned; yet, he is the key figure in Scotland in leading that nation from its Roman Catholic roots to Protestantism and especially Presbyterianism and reformed Protestantism. At one point Knox was condemned to public burning by the English Parliament and one of his many books destroyed. In 1972 Scotland refused to acknowledge his great Christian leadership and influence in that country by not honoring him with a postage stamp, as they had done for other men.

However, such a bad action was in agreement with Knox's humility. Often were the times when he refused to do anything to subtract from the glory of God by allowing himself no praise of men. What a hero of the faith, a man whose preaching was feared by some more than all the enemies in Europe.

He was born in the early 1500's, somewhere between 1505 and 1515. He was ordained into the priesthood; however the influence of the Reformation with its emphasis on the authority of Scripture reached him. Soon he came under its persuasion and came to England at the age of 35.

He worked in that country to promote the Reformation in the Church of England. But in 1547 the French fleet captured St. Andrews, and Knox along with others was made a prisoner. He spent 19 months in the ship of France as a galley-slave.

After being freed and having returned to England for a while Knox went to Geneva. It was there that he came under Calvin's influence. Around 1555, he returned to his homeland Scotland and preached with such vigor and conviction



that Mary of Lorraine sentenced him to death and burned him in effigy (an image of him).

He returned to Geneva to work and preach the doctrines of Grace. There, he authored the First Scottish Covenant which was approved by the Parliament of Scotland and was the symbol of Scottish Reformation theology until it was replaced almost 100 years later in 1647 with the Westminster Confession of Faith.

In 1559, Knox returned to Scotland at the request of the Lords of the Congregation. His presence proved to be revolutionary. He took Scotland by storm with his fiery preaching. Someone described Knox as a spark in a powder-keg. He was so influencial that by 1560 Parliament had declared that Scotland's religion was no longer Roman Catholicism rather Reformed Protestanism. They adopted Knox's Calvinistic confession.

In 1560 at the First Scottish General Assembly under Knox's influence, the Assembly adopted the Presbyterian form of church government.

Knox was a Puritan and a leader of Puritan theology. He preached the doctrines of grace, as rediscovered and emphasized by John Calvin. People who heard Knox preach remarked that he was so energetic that he seemed likely to pound the pulpit to pieces and fly out of it.

Many labels have been placed on men today within the Calvinistic family, but Knox and his followers were called Disciplinarians, because they restored discipline, honor, and purity to the Church of Jesus Christ. The church was not afraid to follow her Lord's teaching, regarding the discipline and oversight of the members.

It was a positive discipline not for the purpose of humiliating or hurting, but rather an expression of love and concern, and a seeking to promote the glory of God and the good of man. The Reformation religion was not a religion for the loose livers with a licentious act of behaviour.

Knox was a wonder. He was not physically strong. Those 19 months as a galley-slave left permanent damage to his body. He had kidney stones, insomnia, among other diseases. He was plagued with loneliness, as he watched his friends die.

He was full of knowledge, conviction and emotions. Often in his preaching, he would weep. He was full of devotion to God. He allowed nothing other to be preached than Salvation by Grace through faith in Jesus Christ alone!

Knox, like Calvin, sought both to evangelize and Christianize the nations, just as Jesus had commissioned. Their faith was full and large enough for every teaching in the Word of God.

When Knox died in 1572, Scotland's Presbyterian Church was firmly established. God had used him to reform the church of Scotland, and his influence was so felt that he moulded the life of the nation of Scotland.

After experiencing a stroke, Knox wrote the following in his will: " as the world is weary of me, so am I of it. John Knox with my dead hand and glad heart."

Through John Knox's influence among the Puritans of England and Scotland, America's first settlers were basically out of that Puritan background. Hence, we can easily trace the influence of Calvin and Knox into early America, with the emphasis on Covenant theology.

The PCA has an opportunity to raise another banner of reformation in our world. To be successful we must have the vision of Knox and Calvin, as they sought to implement the Christian faith and its Biblical theology into the whole of life.

These men have been falsely accused by fundamentalists of our day as not missions-minded, but may the truth be known. They were so mission's minded that they settled for nothing less than evangelizing the lost and Christianizing their nations and others.

ADMINISTRATION stewardship

Year-End Giving

The end of the year is a good time to take inventory and examine our stewardship. It is the traditional time to take stock, check our progress, to catch up and settle accounts. It is a good time for us to review our opportunities and make maximum benefit from our resources for ourselves and for Christ.

Thanksgiving and Christmas converge on our calendars. Thanksgiving is a specific time for expressing gratitude to God. Christmas is an appropriate time for giving because we commemorate God's giving His Son to be our Saviour. Therefore, these celebrations with our year-end stock-taking make this a great time to make a special gift for Christ and His work through the PCA.

Year End Giving is Appropriate for a Number of Reasons.

1. As you look over your stewardship and God's blessings during the year, it is a good time to bring your tithe up-to-date or make that special gift of appreciation.

2. Wise year-end gift planning also saves money. Your income and taxes become final at the end of the year. Gains and losses, contribution deductions, exemption allowance and other tax benefits for the year will be lost and not returned. Contribution deductions for gifts this year can be carried forward if necessary but never backward if unused.

Cash gifts are deductible entirely until they total one-half of a person's adjusted gross income. On large gifts, the donor may deduct anything beyond this fifty percent over a period of five years after the gift has been made. Property which has increased in value may be deducted up to thirty percent of one's adjusted gross income with the same five year deduction period for any excess.

3. Your income may be higher and your tax bracket higher than you anticipate next year. If this is so, then the value of a contribution deduction will be greater and the cost of the gift less this year than next.

4. You can give insurance and get a deduction for its replacement value without changing your cash situation at all. Give an existing policy by changing the owner and beneficiary. The replacement value is deductible up to 50% of adjusted gross income. If the replacement value is over 50%, a portion can be deducted this year and the remainder spread over the next five years. If you continue paying the premiums they are deductible and charitable contributions.

5. You can make a gift of real property such as a home or farm and retain a life interest (the right to live in it as long as you live). You get the deduction now but nothing else changes.

Our motivation for giving is because we care. We care about the Word and Witness of Christ. We care about the world God has entrusted to our care.

As we exercise good Christian stewardship we endeavor to get the greatest possible benefits from our resources for Christ and His Kingdom. Tax benefits become a matter of stewardship allowing our dollars to do more.

For further information on year-end giving or stewardship and estate planning, write your PCA Foundation at 1020 Monticello Court, Montgomery, AL 36117.

ADMINISTRATION COMMITTEE NOTES CHANGE IN INSURANCE RATES, COMPANY

The General Assembly of the PCA approved a change from the present insurance carrier, Connecticut General Insurance Company, to Pacific Mutual, the company with which the church's program was carried two years ago.

In an information letter to pastors across the denomination, the committee noted that a new rate schedule is effective November 1, 1977 for both single coverage and those with dependents. The monthly premium for single coverage will rise to $29.07; that for dependent coverage, to $71.24. According to Insurance and Annuity Assistant Barbara Perry, the increase is necessary because of past claims experience and the rising cost of medical care.

Participants in the program under the 1977 Carrier, Connecticut General, will not lose any deductible which was incurred during that time. Their accounts and deductibles will be carried over to the new company.

The only difference in the coverage arrangements is the increase of the lifetime maximum benefit to $1 million for each individual.

LIVING MEMORIALS

REV. ADRIAN DeYOUNG
By: Mr. & Mrs. J. B. Fort

MRS. RUBY MAE STUART
By: Mr. S. N. Stuart

MR. O. M. FARRIOR
By: Mr. & Mrs. Edward C. Rouze

MR. & MRS. C. S. SMITH
By: Mr. & Mrs. Edward C. Rouze

MR. ROBERT H. GIBSON
By: Mr. & Mrs. Darwin Jordan

MR. JOHN EDWARD GUNN
By: Reedy River Presbyterian Church

MR. FRANK M. JACKSON
By: Harry & Ruth Funderburk

MRS. BAXTER MILLER
By: Mrs. Perry Abercrombie

MRS. MALLIE CHEATWOOD
By: Mr. Joe Frank Baxter

MR. JOHN WILBUR STAFFORD
By: Mrs. Joan Hollyfield

MR. FRANK JACKSON
By: Mr. David M. McFalls

MR. HENRY W. McCORKLE
By: Mr. & Mrs. Oscar Tate

MRS. M. J. HECK
By: The Women In the Chruch, Shenandoah Presbyterian Church, Miami, Florida.

Continued fromPage 15

We in the church have a covenant relationship with the Creator, similar to that of Israel. We are a royal priestly people, bearing witness to what God is and has done to the nations — to the"peoples."

We dare not settle for merely the winning of isolated individuals, but must have as our goal God's goal, the discipling of nations.

This is the great lost dimension in modern missions. Let me propose several reasons why this is so.

1. In the West we are unduly independent and individualistic. The anthem of the day is Frank Sinatra's "I've done it my Way."

2. We've abandoned "society," theologically and operationally to the liberals. They, without "Good News," have talked about modifying social structures and being involved in the struggles for liberty and equality. In reaction, we have focused to an even greater degree upon the salvation of individuals.

3. A third reason is related to the first. We have related to the Scriptures through our own cultural eyes, heroes, and values.

4. Another reason that we fail to take seriously the winning of peoples and nations is that we are intimidated by the vastness of the task. This failure comes from a lack of preception of the greatness of our God.

5. The last reason is the lack of prayer for nations and our failure to become involved in an intercessory relationship with them.

What then can we do about the situation?

First, we can recognize our cultural biases. We recognize that our culture has taught us to be independent and egocentric and this type independence is sin.

Second, we can recognize that it is God's desire to win "peoples" and nations to Himself. He has said so in His Word.

Third, we can begin to study Scripture passages that deal with this issue.

Fourth, we can begin to carry an intercessory burden for "peoples" around the world.

Fifth, we can in our devotional, religious life cultivate a heart like unto the heart of God.

Sixth, we can make Psalm 67 our Psalm:

God be gracious to us and bless us,
And cause His face to shine upon us,

(Why?)

That Thy way may be known on the earth,
Thy salvation among all nations.

Let the peoples praise Thee, O God;
Let all the peoples praise Thee.
Let the nations be glad and sing for joy:

For Thou wilt judge the peoples with uprightness,
and guide the nations on the earth.

Let all the peoples praise Thee, O God;
Let all the peoples praise Thee.

The earth has yielded its produce;
God, our God, blesses us.
God bless us.

(Why?)

That all the ends of the earth may fear Him.

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

FAMILY DEVOTIONS

By Richard Harris

Q.3. What do the Scriptures principally teach?

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

We might ask what are the two main concepts that the Bible teaches?

The answer is that the Bible teaches us what we are to believe concerning God and also what God requires us to do and think in our everyday life.

We read in the Prophet Micah 6:8, "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

We can see right away that the first thing we are to believe after we have accepted the fact that there is a God and that the Bible is God's word is found in John 20:31, "These have been written that you may believe that Jesus is the Messiah, the Son of God, and that through this faith you may have life in his name."

John 3:16 says, "For God loved the world so much that he gave his only Son, so that everyone who believes in him may not die but have eternal life."

I believe that is the most wonderful news anyone could ever hear.

If God loves you and me this much, doesn't it just seem right that we should love Him in return? Of course, it does. Micah 6:8 says a great deal. It says we are to keep the Ten Commandments. We are to help other people, and we're not to be puffed up with self pride.

Jesus put it well when He said that we are to love God with all our heart and all our soul, and we are to love our neighbor as ourselves. These are the main attitudes that God teaches us from His word, the Bible.

As Jesus taught His disciples, He taught them from the Bible. Jesus had the Old Testament in His hand, in His mind, and in His heart. He was and is the New Testament. He warned people time and again that they were wrong in these things they were doing, because they didn't know the Bible. Let that be a warning to us today.

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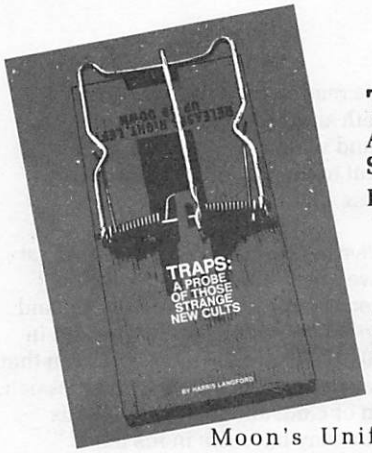
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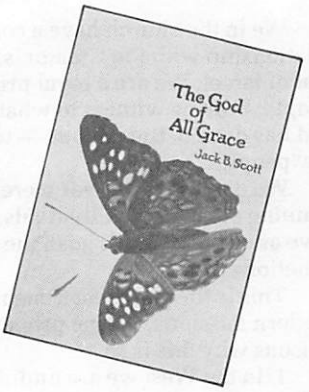
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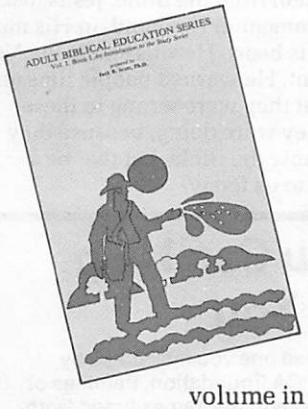
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