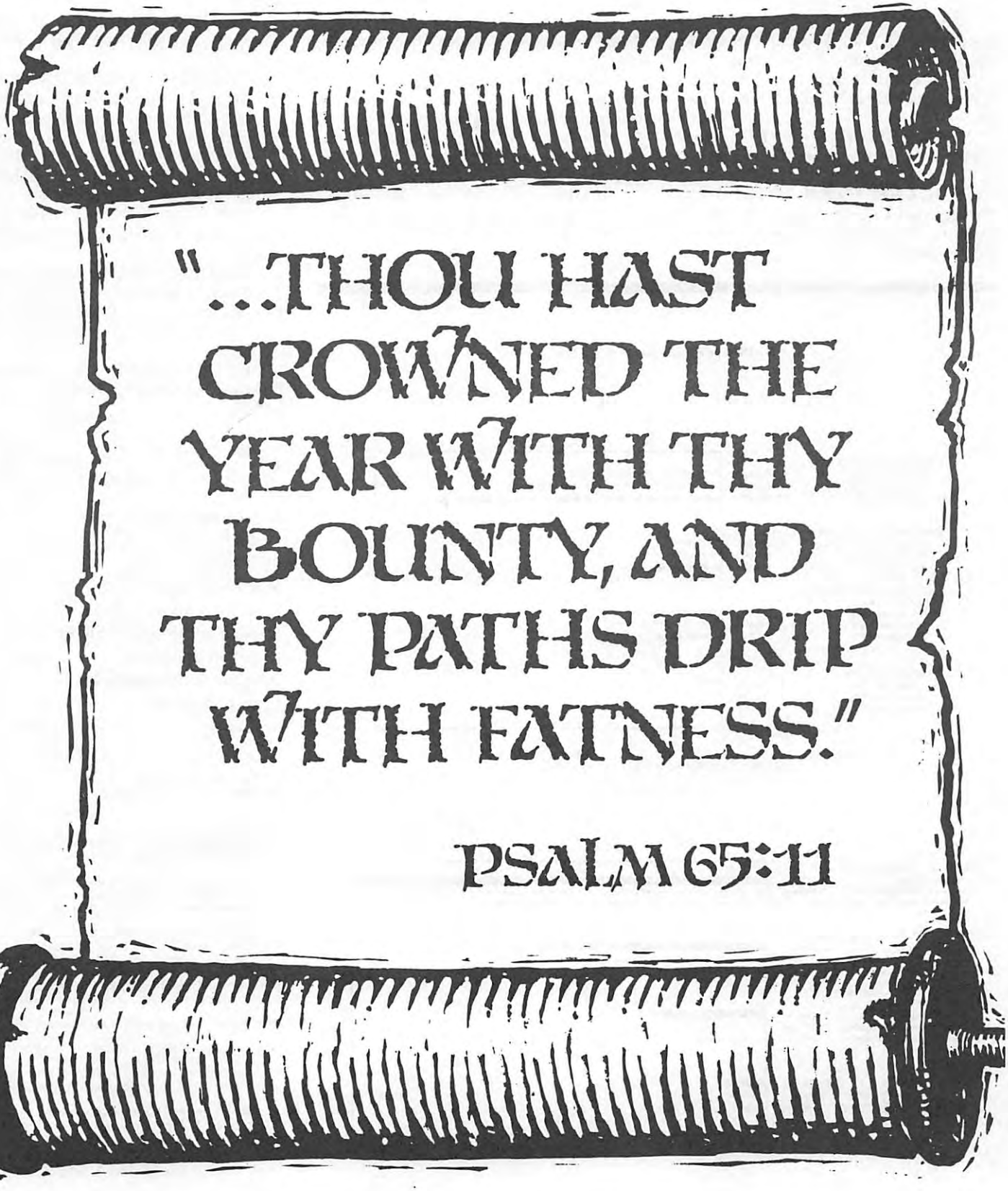
January/February
VOLUME 2, NUMBER 1

The PCA Messenger





Across our Church

PHILIP J. ADAMS, to Christ Church, Nashua, NH, as evangelist.

LARRY E. BALL, from Meadow Creek Presbyterian Church, Greenville, TN, to labor outside of Presbytery.

STANWOOD BEAN, to John Knox Presbyterian Church, Ruston, LA, as pastor.

SAMUEL S. CAPPEL, from Westminster Presbyterian Church, Atlanta, GA, to Mid-Atlantic Presbytery.

EUGENE CASE, from First Presbyterian Church, Woodville, MS, to Bethany Presbyterian Church, Gloster, MS, as pastor.

J. GERALD DeKOCK, from Grace Presbytery, Biloxi, MS, to Lakewood Presbyterian Church, Dallas, TX, as pastor.

PAUL MAX DORIANI, to Presbytery of the Ascension as organizing pastor in Erie, PA.

MERRILL L. EASTERLIN, Honorably retired from First Presbyterian Church, Indianola, MS.

JOHN H. EVANS, to the Desert Springs Evangelical Presbyterian Church, Tuscon, AZ, as pastor.

JAMES L. FISHER, from Mid-Atlantic Presbytery, to Rebecca Littlepage Presbyterian Church, Charleston, WV, as pastor.

DONALD HUGH GAHAGEN, JR., to Mission to the World as evangelist with South American Mission, Santa Cruz, Bolivia.

WILLIAM K. GHRIST, M.D., to Mission work in Africa from Pacific Presbytery.

CURTIS C. GOODSON, to the MacKenzie University, San Paulo, Brazil.

IAIN INGLIS, to Seminole Presbyterian Church, Tampa, FL, as pastor.

REGGIE McREYNOLDS KIDD, to Spanish River Presbyterian Church, Boca Raton, FL, as associate pastor.

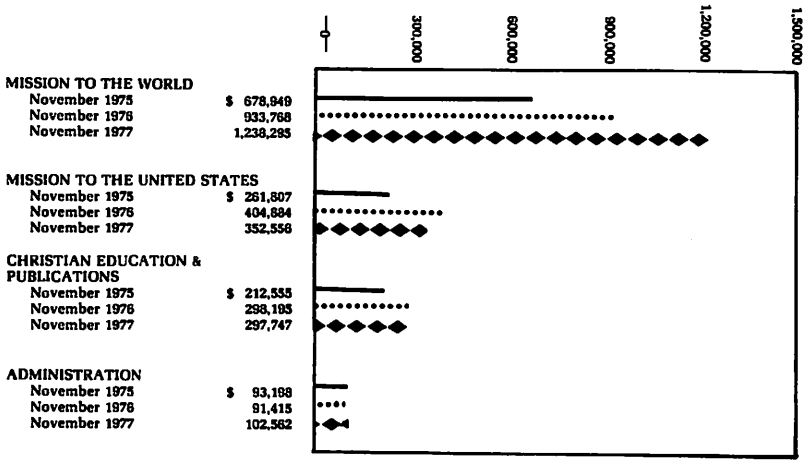
FRED MALONE, from First Presbyterian Church, Eutaw, AL, without charge.

WILLIAM MASON, from Reformed Theological Seminary, to Hayneville, Lowndesboro, and Good Hope Presbyterian Churches, Evangel Presbytery, as pastor.

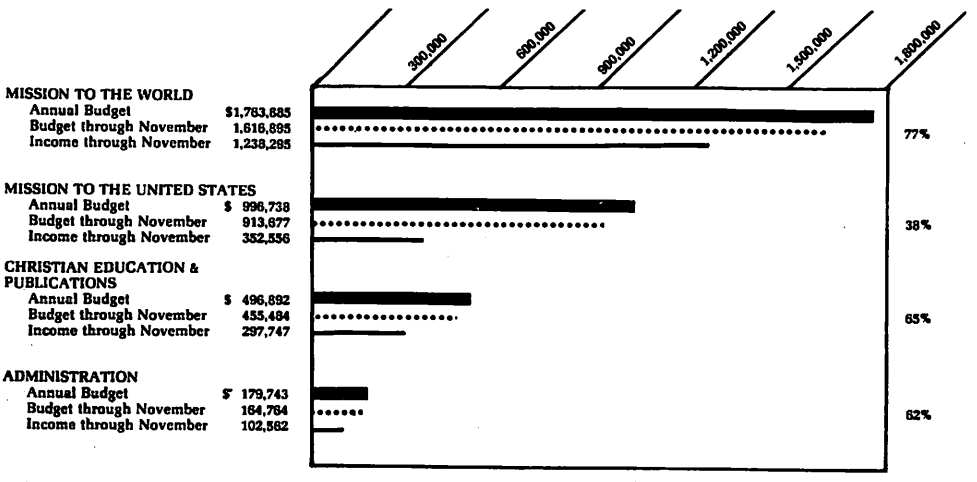
ROD S. MAYS, to Covenant Presbyterian Church, Nitro, WV, as pastor.

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INCOME THROUGH NOVEMBER



PRESBYTERIAN CHURCH IN AMERICA
INCOME COMPARED TO BUDGET
YEAR TO DATE



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

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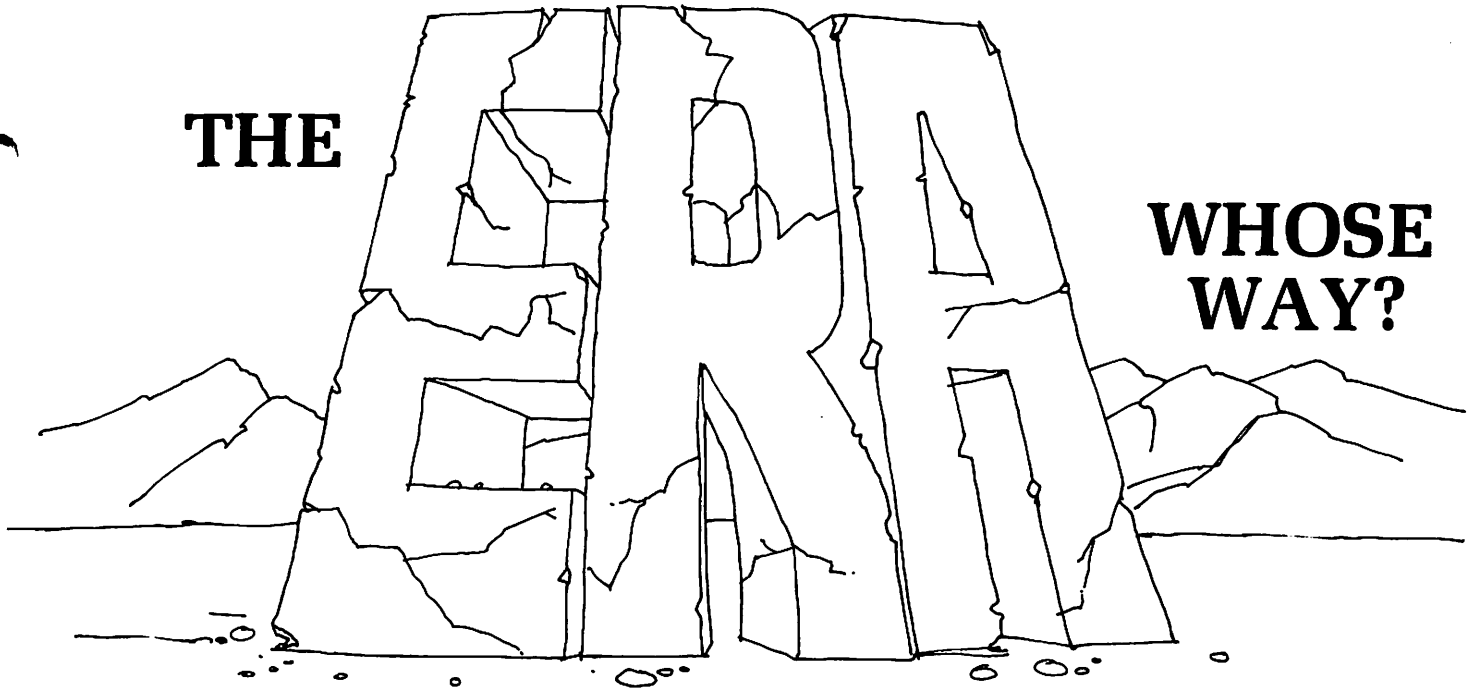
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THE ERA WHOSE WAY?



BY CHARLES DUNAHOO

" . . . Weighed in the balances and found wanting," said the prophet Daniel. Though he was not speaking about our subject matter in this article, the principle does apply as we seek a biblical analysis of the ERA (the Equal Rights Amendment).

Our women have been thrust into a real identity crisis during the late 1960's and 1970's by those loudly outspoken women of the liberation movement who claim to speak on behalf of all women in the United States. Their drive for the ratification of the ERA has caused many women untold frustration and confusion as they have consciously or unconsciously thought, "Who am I as a woman?"Many have experienced the lack of knowing how to react to such a movement. As with all unscriptural teachings, some of it has a tendency to sound right.

We dare delve into such an explosive issue in our family magazine only because as we move about the PCA, women are urging us to keep them informed and educated biblically in this area. Some would say, "politics", as they view the ERA as a political matter and say forcefully that the church should be silent on political matters. Others have looked beneath the surface and discovered that it is a moral-spiritual issue, using political machinery as its tool. Therefore, the church, "the ground and pillar of truth," must not be silent to this dangerous issue, the Christian men and women must not be misled by its rhetoric.

But what is dangerous about a movement that only advocates "Equal pay for equal work?" After all, is not that a fair statement? Does not the Bible say that "a workman is worthy of his hire?" To be sure. Equal opportunity in education, employment, and pay is not such a bad thing.

But why the ERA? Does not the 14th Amendment guarantee equality of protection in these and other areas? Is there more to the ERA than equality? What is missing in the 14th Amendment that is upsetting so many of the "libbers?" If there had ever been any doubt about those answers, we now know because of the recently held and federally funded IWY (International Women's Year) in Houston, Texas. The ERA leaders finally, before the nation, revealed the real intentions of the ERA and liberation.

Over 12,000 women gathered in the huge colesium to participate in a four day meeting that allowed the leaders of the ERA to take off their masks and tell all. Partnership with men in the business world and home front. Equality? No. Superiority? "We have been suppressed by men and America's free enterprise system. We do not need men nor a capitalistic society. Those two areas have enslaved women and kept them back too long. Now, we proclaim, All the way with ERA."

If the leaders of the movement had been honest earlier, we would have known sooner. But now we know. The world knows that the ERA refers to a movement that has many dangerous possibilities. If it is ratified no one can project how radically revolutionary it could be. When one of the state leaders, Mildred Persinger, said that this is the first federally funded revolution, she was telling the truth.

The IWY was underwritten by the Federal Government at 5 million dollars. The commission, appointed by the President, in turn selected the state's delegates. 46 people made up the presidentially appointed commission. Two were senators and two congressmen. 41 were pro-ERA and one was quietly opposed to the ERA.

Their bible is another government underwritten work; " . . . To Form a More Perfect Union . . ." is its title. It contains a voluminous amount of material that gives birth to 16 radical resolutions. When Bella Abzug, the chairman appointed Jean O'Leary, the Co-Executive Director of the National Gay Task Force, they printed another section entitled *Sexual Preference.*

The ERA and IWY are undoubtedly movements to play on women's sympathy for their inhuman suppression. Self-pity is a key to the movement which is filled with attitudes of bitterness through and through. What is the purpose? Betty Friedan, the mother of the women's lib movement, has clearly stated their goal — "the restructuring of every human institution in society — the home, family, economics, education, etc."

The tee shirt- and button-wearing women stood in Houston, to support a completely new set of ethical values. For the most part the conference was filled with lesbian (homosexual) overtones. The 'sexual preference' resolution is a defense for the right of the gay to be free and open in their sexual choice.

The lesbian participants were out in force. When the sexual preference resolution passed, that was their signal to break out of hiding and release helium filled balloons, as symbols of their support and openness.

Mrs. Beverly Adams, a PCA wife and mother, a delegate and opponent of ERA from Macon, Georgia, who has spoken across the country reported that the conference and all of the workshops were overwhelmingly lesbian oriented. Materials were sold in the lobby that taught the in's and out's of self-gratification, the technique and tools materials that teach mothers

how to teach their daughters such things. One workshop was based around the book *Our Bodies Ourselves.* It is a book to be used for sex education courses, teaching incest, self-gratification for self and daughters. Women are beginning to say that since the liberation movement began, they have learned that they themselves were lesbians.

The coalition for freedom for prostitutes were there, showing their film of the Hooker's Ball in 1974 in Los Angeles. They wore tee-shirts and buttons with pictures of Coyotes, following their magazine *Coyote* (Call Off Your Old, Tired Ethics) which was circulated.

Complete freedom in the area of abortion was adopted. In their manual " . . . Towards a More Perfect Union . . ." much of the material deals with sexual freedom, sex education and the right of abortion for any reason. Pro-lesbian and pro-abortion are two of the ERA's main tenents, now finally brought to the public's eye in Houston.

Resolutions were presented which call for complete restructuring of family law to make the wife an equal partner and to free her legally to set up a separate domicile, if she chooses, and to be the head of the family.

The child care center resolution called for massive federally funded and controlled child care centers. The cost of such a movement, though never discussed, has been estimated by some to cost the taxpayers over 40 billion dollars.

The Social Security resolution which called for husbands to pay social security for their wives, working at home, means that the family will be taxed twice on the same income.

The ERA is a humanistic movement that has no time to consider what would God have me to do as a woman, a wife, and a mother? Gloria Steinem, the editor of *Ms. Magazine* has said, "By the year 2,000 we will, I hope, raise our children to believe in human potential, not God."

Women of the United States should realize that this movement is anti-God. It is destructive of the family unit. It will destroy free enterprise in favor of governemnt control. It will reduce the woman to a level of living and behaviour that will incur God's judgment. Abortion of the unborn baby is murder. Homosexuality is an abomination in God's sight.

It is a movement that encourages disrespect for those in authority. " . . . Towards a More Perfect Union . . ." ends with a story about a little girl being rewarded by the IWY bird for slapping a teacher (a coach) for not letting her play basketball with the boy's team.

Thirty-six states have ratified the ERA with two rescinding their action. This decision for allowing recission has not yet been decided. In Phyliss Schlafly's book, "The Power of the Positive Woman" (a must for women to read) she points out that if the ERA becomes law, the women will be the losers.

There is something better for God's woman than this. Our tax dollars could be more wisely used than supporting the movement and its lobbying groups in Washington.

Thousands of women are beginning to realize that all that glitters in the ERA is not gold. Parts of the plan have merit, but you cannot have the part without the whole. Women are organizing locally at their own expense to stand up and say that the ERA does not represent the American women's views.

They are writing their congressmen and senators and urging them to defeat the ERA. Theorectically, it is a moral issue. Pragmatically, it is power politics and women are not going to let a few radicals, who led the movement, speak for them.

Christians have a responsibility to identify evil and fight against it. Christian women could be the hope in defeating the ERA and by doing so, two things would be evidenced. First, preservation of women's dignity and person; second, a reminder that the Constitutional way is the best way and that the 14th Amendment does prevail.

Those who see this as merely political and have ratified the ERA need to be encouraged to look beneath the surface and see the moral implications of it all.

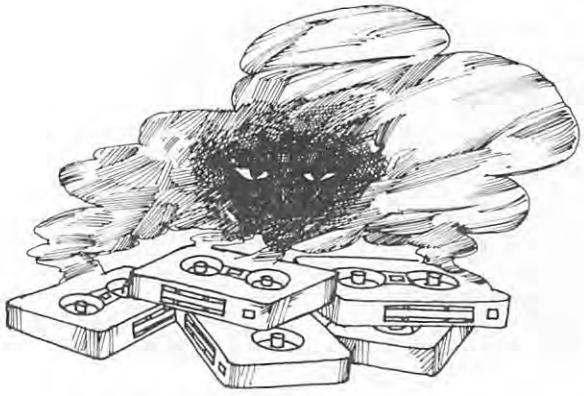
There are problems in our society. People of all backgrounds have been abused and mistreated, but naturalistic-humanistic movements are never solutions. Ignoring God's Word will never bring happiness or success.

"A leopard cannot change its spot nor can an Ethiopian change his skin." Neither can a woman deny her God given role and hope to be happy. She has one Lord, the Triune God of the Bible.

The ERA is "weighed in the balances and found wanting" because it ignores God and His Word. Such a course brings destruction. Women are called upon to speak up for God and His Word, to speak against anything that ignores the Word of God.

What if the ERA proponents were converted to Christ? They need the light of the Gospel to guide them.

The Bonehead Tapes



SUBJECT: Scrambled Resolutions

(The third tape cassette appeared on the corner of my desk between Sunday afternoon and 9:30 Monday morning. It smelled only faintly of the smoke and sulphur which goes with each one I've received so far. Nevertheless, my suspicions were confirmed when the recording led off with a devilish chuckle I'd heard before. As you'll see, it's a communication from an enlisted devil to some higher ranking relative.

Harris Langford, Editor)

Good morning, Uncle, I trust this finds you in a foul humor. I must admit that several of your remarks recently have made me wonder if you are mellowing somewhat. However, I feel sure that I'm mistaken, for I know that Hell is chiseled deeply into your nature.

Thought you'd like a demon's eye view of my plans for the coming year. I learned a lot in 1977. I'll put it to use in 1978.

Basically, my idea is to start these Christians off in 1978 with a little demonic preparation during the last few days of the old year. I'll be emphasizing the sweetness of the baby Jesus in the manger; although this technique forces me to be very careful (you can't be too careful when you deal with this Jesus the Christ), it's always good for getting these believers off the track. The men think he's cute there, but they never see how a baby in a manger could not affect their assembly line work, construction, or accounting procedures. And the women always love babies.

During this miserable time known by some as the "Season to be Jolly," a number of our Enemy's followers turn into scribes. They write glowing newsy letters about how they've been during the past year. At three years of age, their children can quote a hundred verses of Scripture, sing the Doxology, and say nothing but "Please" and "Thank you." The parents, of course, report the rule of total joy in their homes and utter fulfillment in their jobs.

Now this may not sound like much to work with to you, Sir. But with a few devilish touches I can really get the recipients of these letters in a stew. I drop one in on selected families during or just after a pre-Christmas family quarrel over money or whose relatives will visit whom this year.

In most cases, the writers of the letters haven't corresponded since last year, so that adds a bit of insult to the envy felt by those who wish their families could be great, too. Add on to this the tension built up during the Christmas season, a healthy load of debt, and too much to do in too short a time — well, it's good for a spiritual blackout before New Year's.

One of my pet projects lies in this business of making promises. Many of our Enemy's followers have realized that it does little good to make resolutions, for nobody ever keeps them. But they do frequently promise themselves that, "I'll never do this or that again." Most of them have sworn again and again during 1977 that next time will be different. All I have to do is keep their minds centered on their promises while I cover up the fact that their God is far more interested in action based on spiritual understanding.

Throw in some "Essence of Old Grudge" and a few handfuls of guilt for things left undone, and I can strip these believers of much of their wretched effectiveness. (May Satan forbid that they ever realize the power available to them through their living Lord. He may have forgiven them, but I hope they never discover that they are to do likewise to each other. Now I've got myself all in a sweat ... please forgive me, Uncle.) Granted, it takes a bit of maneuvering to keep them from discovering that our Enemy doesn't expect them to do everything at once. You'd be amazed, however, how willingly Christians accept the notion that they must always be doing something ...action! action! action! They never slow down. Why I've got them running at such a pace some of them are taking up Transcendental Meditation just to learn how to relax.

I'll keep them from taking time during the holiday brawl to quietly evaluate the past year in definite terms. By failing to do so, they never get around to setting any new priorities or reorganizing their lives in a different direction. Oh yes, they'll talk a lot about cutting down on nights out or the projects they are involved with. But that's harmless. It's the careful planning I want to kill off.

I am improving in the area of sociology, Uncle. Their culture constantly pressures them to want more, or at least to be discontent with their present condition and possessions. I plan an all-out offensive to head off at the pit any gratitude for what the Enemy in heaven has done for them. The whole issue of human rights in their country plays into my hands, even with the Christians. So many of them think that someone somewhere is trying to put them down.

If they work, I convince them that they are the objects of discrimination. If they don't, I help them feel frustrated, unappreciated, and restless. Always I whisper just loudly enough that leaving their job, present location, family, or circumstances is the answer. (You ought to see what several of my friends have pulled off with something they call the "Women's Liberation Movement." These people are already so free that they can hardly live safely with each other. But they keep angling for more.) Actually, WE know that's silly. All they get are new problems to pile on top of the old guilts. But they don't have to know that!

Thank you, Sir, for one of your most effective tips on destroying believers in the battle with our Enemy above. Long ago you told me that if nothing else would work, try sex. Better believe it works, too. I have seen how effectively it can destroy the example of a man's or woman's life, but the real prize comes with toppling a minister or church leader. And believe me, Uncle, these incidents are increasing in number all the time in the evangelical churches. In an adulterous age, infidelity is a superweapon. You should see what happens when I blow the cover on a believer who has been unfaithful. And even when I keep the wraps on, their activity creates a spiritual deadness that makes them useless for our Enemy's work.

I believe I've isolated the reasons for their openness to adultery. To start with, these Christians don't really believe it can happen to them. They think they are different. They think this is like committing murder, and they haven't ever killed anybody. But they aren't special. They also underestimate the looseness of their times, as well as our own subtlety. They rarely practice a conscious acceptance or rejection of actions and ideas throughout each day. So they are unaware of the ways in which I can condition and manipulate them. Where once they would have been horrified at a word, a thought, or an action, now they have grown used to their times. By means of the television I can get many of them giggling at perversions, language, and ideas that would delight your black heart, Uncle. Finally, they live by their feelings, whatever those are. They are not controlled by thought and reason based on their Scriptures so much as by their urges and emotions at a given time. Once they "feel" a certain way, they're hooked.

I'll keep digging in this part of our family plot.

To close this report, I'll mention briefly my plans to develop a pessimistic view of the church. I'll get the new believers (would you believe, Sir, that the Enemy continues to claim and convert some of these pitiful creatures to His cause?). I'll encourage them to have a critical spirit toward the "do-nothing church," and I'll scare the heaven out of the older members whenever somebody mentions changes in order to increase the church's effectiveness. All in all, everybody ends up sour and inert. Beautiful.

I'll feed hostility toward the government and help them blame their problems on the liberals, politicians, the Internal Revenue Service, and the Russians. With the right sort of jiggling, I can make them forget that Christians have civic and political responsibilities. It's really interesting to see the way in which area after area of life has been given up to our own forces by these Christians. They pack their faith into the small bag of their church activities and leave the rest of life to us. Some are getting wise and are attempting to have a Christian impact on many areas of life, but they are few in number. I doubt they can overcome the inertia of so many others.

Uncle, just one thing more. Do you know of any way we could really get Him back into that manger? As confident as I am of our successes, as pleased as I am with the millions who belong to us, I do worry about the smell of death around here. If we are winning and they are losing, why does it hover over us?

Oh, well ...

Your faithful nephew and
student of the black arts,
Bonehead

PCA NEWS

M-US Faces Re-evaluation and Possible Cutback

Jackson, MS — A possible cutback of support for organizing pastors and new churches is the result of a $35,000-a-month deficit since early July, according to a letter from the Committee on Mission to the U.S. which was sent to all organizing pastors in early December.

Most of the $1.3 million 1978 budget for the committee is expended through salaries for organizing pastors and support for mission works in nearly sixty locations throughout the United States.

According to Assistant M-US Coordinator Tom Hughes, several factors would be weighed by the committee in determining whether a work should be eliminated if the draw down is necessary. The committee would examine the actual need for the work in terms of PCA representation in a particular area, the length of itme a particular mission has been in existence, and how near self-supporting a mission is. Hughes said that missions which are partially funded would probably be examined first, though all works would eventually be considered.

1977 was a good year for M-US in terms of organizing new churches. At the end of 1976 the committee had a healthy surplus, but this came through several very large gifts from individuals. Designated support for the committee and its percentage of undesignated funds coming through the Administration Committee were below needs throughout all of 1977. According to M-US Business Manager Paul McDade, reserve funds on hand will last through January 1978.

Hughes said that after January the committee will be forced to cut back its operations to bring them into line with actual support received. "We are thankful for the difficulty," he remarked. "True, our situation is critical. But we realize that our Lord develops strength through hardships. And that is what he is doing here."

In the letter to organizing pastors, the committee urged them to make their needs known through various means. In turn, several pastors have begun communicating with believers across the PCA.

CE/P Announces Annual Minister's Conference

Montgomery, AL — The third annual Minister's Continuing Education Conference will be held in Montgomery, Alabama, March 6-8.

The speakers will be the Radio Preacher of the Back to God Hour, Dr. Joel Nederhood, an eloquent and capable preacher of the Biblical faith to contemporary Christians, and the President of Westminster Theological Seminary, Dr. Edmund Clowney, a popular speaker among PCA ministers. Communicating Christ from His Word to Modern Man will be the general theme of the conference.



Dr. Joel Nederhood



Dr. Edmund P. Clowney

New Education Materials Ready

Montgomery, AL — The Christian Education and Publications Committee continues to move forward in its mission of Christian Education with the release of new materials.

The first volume of the Adult Biblical Education series is now available and being used by many churches and study groups in the PCA. Volume One is a survey of the Old Testament with helpful quarterlies and leader's guides. Volume Two, available in early February, will survey the New Testament. Overviews in survey fashion are excellent foundational studies for Bible studies.

"Traps," a syllabus study guide is now available. One of the biggest foes of the Christian faith, especially where our youth are concerned, is the modern day cults. This book is an in-depth analysis and critique of nine prominent cults of today, with a study on the cultic aspect of modern day pornography. Youth groups, individuals, and adults will find this unusually developed book worth the time and money.

"How to Study the Bible" is the latest study released from the GCP joint-venture. This is a study guide of thirteen chapters on the book *How to Understand the Bible*, by T. Norman Sterrett, from Inter-Varsity Press, IVP. The leader's guide for the book by Jay Adams, *Christian Living in the Home*, is also available.

The Youth Ministry Manual supported by the 1977 WIC Love Gift Offering is available. A copy has been sent to each PCA congregation. Additional copies are available in the Montgomery office.

Vacation Bible School materials from GCP will soon be available for use in the summer of 1978.

Family Conference Dates Announced

Montgomery, AL — The CE/P Committee announces the dates for the 1978 PCA Family Conference. The conference dates are July 10-14, 1978 and the location will once again be picturesque Covenant College atop Lookout Mountain.

Activities for all the family from preschool through adults are being planned. Under the direction of the CE/P Committee, this year's conference will have input from the MUS and the MTW Committees.

The plans call for demonstrating the oneness of the work of the church. More information will be provided in separate advertisements and registration forms.

This will be the 3rd Annual PCA Conference. Each year capacity crowds have come together for worship, study and fellowship.



CALVARY

* Westminster Church of Rock Hill, South Carolina, held a Ministers' Retreat for Calvary Presbytery pastors and their wives. Rev. Frank Barker of Briarwood PCA, Birmingham, Alabama, led seminars on the Holy Spirit's control of believers and the development of small group Bible studies. His wife, Barbara, dealt with the support role of the pastor's wife. Fourteen ministers attended, and twelve pastors' wives were present.

* Calvary PCA of Columbia, South Carolina, was formally organized on November 13. The new church, pastored by former Navy Chaplain Bob Slimp, had 50 members present at the organizing ceremony. Now nearly 100 are attending the meetings in the Wee Kare Kindergarten.

* The New Hope PCA of Abbeville, South Carolina, has grown from its organizing strength of 112 in 1975 to more than 160. Pastor James L. Moss reports plans for a new education wing and fellowship hall. According to Moss, the contract price was $205,000. The church has paid more than $900 interest on the loan since June, and the building fund has risen above $31,000. Church leaders plan for the new facilities to be available by March 1978.

WARRIOR

* Two churches of Warrior Presbytery are recipients of sizeable grants from the estate of Mrs. Marcia Horton Spier of Decatur, Georgia. The First Presbyterian Church of Aliceville, Alabama, and the Pleasant Ridge Presbyterian Church of Greene County, Alabama each received a cash gift of $26,000 and share equally in the ownership of 357 acres of rich farm land in Greene County. The Rev. Thomas G. Kay is pastor of the two churches. Mrs. Spier was the wife of Paul Spier of Decatur, Georgia, and the daughter of the late Senator and Mrs. Amos Horton of Aliceville. She had been a member of both of these churches as a child and young adult.

GULF COAST

*Pinewoods Presbyterian Church of Cantonment, Florida, is the latest mission established by Gulf Coast Presbytery. In other action, the presbytery received two pastors, the Rev. John W. Stodgill and the Rev. James A. Routszong, for ministry within its bounds. It released two others, The Rev. Donald Graham and the Rev. Timothy Elder, who take up responsibilities in Mississippi.

* Gulf Coast Stated Clerk E. C. "Midge" Cooley has resigned as pastor of Pensacola's Warrington Presbyterian Church to accept the call of Mid-Atlantic Presbytery as the Minister of Church Growth.

LOUISIANA

* This presbytery of seven churches reports the growth of two home missions and one potential mission. According to Presbytery Clerk Bill Frisbee, "We are standing on the threshold of excitement." The Southeast Chapel in Baton Rouge was begun in 1976 with a core of 25 members. Since the early part of last year, that original group was drawn down to five. There has been a gradual replacement over the intervening months, and many of the new members came from a variety of backgrounds. Frisbee said that their numbers include new believers from Roman Catholic and Christian Science churches.

* An unusual and growing ministry to the black community in Alexandria is led by the Rev. Dana Stoddard. Stoddard heads the Progressive Bible Institute, a group of six black ministers who are developing their skills under his ministry. Fifty percent of the black community in Alexandria is illiterate, and not one of the black pastors has seminary training. The six pastors who comprise the Progressive Bible Institute have a vision for meeting both physical and spiritual needs among their people. They are considering plans to purchase a grocery and open a food cooperative which would be supported by their churches.

* The New Life Presbyterian Church in America of Monroe, Louisiana, will be self-supporting shortly. The church was begun in 1976 and is led by the Rev. Charles Kukal. Kukal was formerly a member of the United Presbyterian Church, USA.

MISSISSIPPI VALLEY

* In 1975 Mississippi Valley Presbytery asked the Session of Jackson's First Presbyterian Church to consider forming a new church in the northern part of Hinds County. The church's assistant pastor, the Rev. Bill Whitwer, was given that responsibility. According to pastor Don Patterson, five areas of choice property were given to the church; a specially constructed mobile home was purchased from a Catholic group in Clinton, Mississippi; paving was given to the new group by one of its charter members; and utility hookups were made simple by an area developer. Prayer was a vital part of the church's life. On November 13, a commission from Mississippi Valley Presbytery formally organized the body of believers as the Pear Orchard Presbyterian Church in America.

* The National Association of Evangelicals has asked Mrs. Donald B. Patterson (Jean) to prepare the material to be used during the NAE-sponsored World Day of Prayer on March 3, 1978. The material follows the theme "God's Mandate: Our Mission," and is being used by several thousand churches in volved in the call. Copies of the materials are available from Dr. Billy A. Melvin, P. O. Box 28, Wheaton, IL 60187.

ASCENSION

* Ascension Presbytery's evangelist, the Rev. Harry George, has completed plans for the founding of at least three new churches during 1978. In the first three months he and a seminary student hired by the presbytery will contact chambers of commerce and other agencies in cities within Ascension's confines. In February he will report to the presbytery which then will determine at least three concentration points for followup. Between March and June, George will go door-to-door making contacts for the new churches. June through September are the months when seminary sutdents will work the target areas. George reports the formation of three new missions in 1977 through this same approach.

* The Rev. Harry George employs a discipleship ministry in the most literal form in his church-building work throughout Ascension Presbytery. He takes seminary students under the care of the presbytery, hires them, and carries them with him on forays into cities and towns. "I want to see God confirm these men," he said. "Many are coming out of seminaries, and they believe God has called them. But when the Lord does so, he bears out the call by developing gifts and abilities for their ministry. Through this work God has given us some gifted, outstanding men. We aren't about to let them go!"

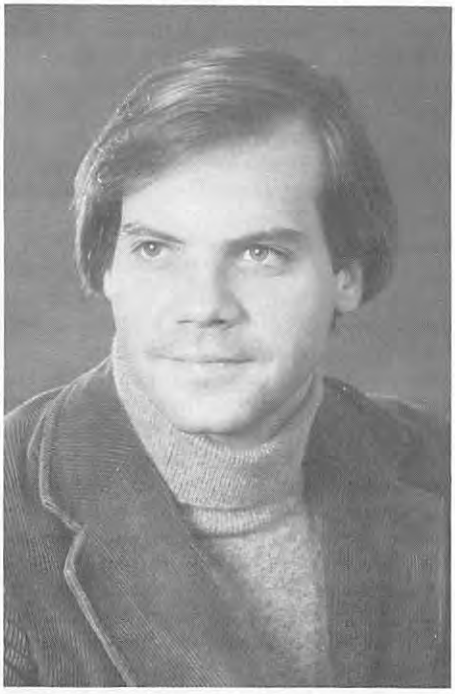
Continued on page 15

MISSION TO THE WORLD

Twelve Candidates Approved by MTW



Rev. Paul Long: Brazil



Edward A. Smith: West Indies

Decatur, GA. — The Committee on Mission to the World of the Presbyterian Church in America has approved twelve new candidates for missionary service. Nine will be going into church planting ministries and three were approved for specialized ministries under cooperative agreements with other mission agencies.

Five of the appointees were approved for a new work in Brazil: Mr. Paul Long, Jr., Mr. and Mrs. Clay Quarterman, and Mr. and Mrs. Glenn Camenisch. Paul Long, Jr., grew up in Brazil of missionary parents as did Glenn and Frances (Taylor) Camenisch. Clay is from Jackson, Mississippi; his wife, Darlene (Hoover) Quarterman, is from Hopewell, Virginia.

Four of the appointees were approved for church planting work in Korea: Mr. and Mrs. David Linton and Mr. and Mrs. Gary Nantt. David is the son of veteran Korea missionaries Hugh and Betty Linton, His wife, Phyllis (Heflin) Linton, grew up in Jackson, Mississippi, and graduated from Mississippi College in Clinton. Gary and Carol (Tune) Nantt are from California, Gary's family living in Lodi and Carol's in Fairfield. The three appointees going into specialized ministries are Mr. and Mrs. G. Morris Carney with Wycliffe Bible Translators, and Mr. Edward A. Smith with the West Indies Mission. The Carneys are originally from Altanta and are now living in Birmingham. Ed Smith grew up in Raleigh, North Carolina, and is now a member of the First Church in Macon, Georgia.

This brings the total of approved PCA missionaries to 126. It brings the church planting team for Brazil to seven. This team will be moving soon to Macon, Georgia, where it will be organizing and training in discipleship and team concepts before going on to Campinas for language training. The additions to the Korea church planting team brings the PCA commitment there to six couples. Three more are being processed and the Committee plans to have ten there in the near future.



The Gary Nantts: South Korea



Rev. and Mrs. Clay Quarterman



The David Lintons South Korea

Increase in Salary for PCA Missionaries

Decatur, GA. — The Mission to the World Committee of the Presbyterian Church in America has approved an increase in salary for all its missionaries working under the PCA. The action was taken following a study of PCA pastors' salaries in the church at home, and will be computed in such a way that the missionaries of the PCA will have the same buying power in the countires where they are serving as PCA pastors have in the States. The action will be implemented in two steps, the first in January, the second in July.

Missionaries of the PCA serving under cooperative agreements with other mission agencies are not affected by this change since their salaries are regulated by the mission agency under which they are serving.

MTW Chairmen Attend Retreat

MTW chairmen from all but two of the presbyteries met in a retreat with the Committee on Mission to the World at Navarre, Florida, November 17-19. In addition to these, chairmen from several PCA churches attended for a week-end of inspiration and business. The work included sitting in on all the MTW Committee and Sub-Committee meetings with the privilege of the floor to ask questions and make comments. Committee chairman L. B. "Pete" Austin, III, of Chattanooga's First Presbyterian Church, welcomed the men and included them in the Committee's work.

Inspiration for the meeting was provided by Mr. Waldron Scott, General Secretary of the World Evangelical Fellowship, and the Rev. G. Allen Fleece, associate minister of Macon's First Church and a member of the Committee. Mr. Scott, probably the most traveled missionary executive in the evangelical community, spoke to the group on behalf of the evangelicals in the third world as well as those behind the iron and bamboo curtains. What he had to say was often disturbing, sometimes startling, and always convicting. Disturbing that there is such a different perspective of Christianity among those who live amid poverty and starvation and under totalitarian governments; startling to find out how much evangelistic activity there is in countries where American evangelicals have little or no input; and convicting in the realization of how untouched most evangelical churches are by the hunger and suffering of so many of our brethren in other parts of the world.

Dr. Fleece, in his Bible studies, led the group in a study of the roots of the great commission in the Old Testament and the gospels. It was truly a time of spiritual nourishment and inspiration.

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

Macon Ruling Elder Serves MTW Committee

Charles T. "Charlie" Wolfe, Jr. is a Sunday School teacher, occasional supply preacher, elder serving on the buildings and grounds committee of the Board of Deacons, and a member of the Vineville Church of Macon, GA. This active and versatile churchman says that seven years ago he was an elder for strictly social and prestige reasons when problems in his life and business pulled the human props out from under him and cast him wholly upon the Lord. Through the ministry and leadership of his pastor, the Rev. Henry Hope, Charlie says he really learned at that time what being a Christian was actually all about. He committed himself to the Lord and God's purposes for his life.

Charlie was born in Macon, GA, where he still lives and operates his own company, Wolfe and Associates, Architectural Designers. He is 43 years old. He and his wife of 21 years, Sue, have no children. This year they have been building their own home and staying so active in church affairs (local and denominational) that they have had little time for hobbies, which include golf, fishing and gardening. On the MTW Committee Charlie chairs the Long Range Planning sub-committee and is on the Far East Field Interest subcommittee. This is his third year on the Committee.

Kennedy Smartt, former Chairman of the Committee says, "Its men like Charlie that make the MTW Committee a great organization to work with!"

WHOM TO CONSULT

If you are a policy man, read Daniel.
If you are getting lazy, watch James.
If your faith is below par, read Paul.
If there is no song in your heart, listen to David.
If you are getting sordid, spend a while with Isaiah.
If you are getting weak-kneed, take a look at Elijah.
If you are just a little bit head strong, go to see Moses.
If you are impatient, sit down quietly and have a talk with Job.
If you are losing sight of the future, climb up to Revelation and get a glimpse of the promised land.

. . . Selected

SHOULD A CHRISTIAN'S WILL BE DIFFERENT???

YES

— FOR THESE REASONS:

1. You'll want to look at your estate as a gift from God, whether modest or vast, and your responsibility to Him in its orderly distribution.
2. You'll want to provide for those dependent on you, according to particular needs and not upon their desires or wants. the needs of a physically handicapped child would be far greater than one that enjoys good health.
3. You'll want to consider including a bequest for the work of God through your local church or the Presbyterian Church in America. Some Christians give a tithe of their estate, in this manner their influence is extended for years to come for the glory of God.

Your personal will can be an opportunity to share with others your life commitments and goals, a word of testimony about God's grace to you.

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.

Clip and Mail Today

To: The Presbyterian Church in America Foundation
1020 Monticello Court
Montgomery, Alabama 36117

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

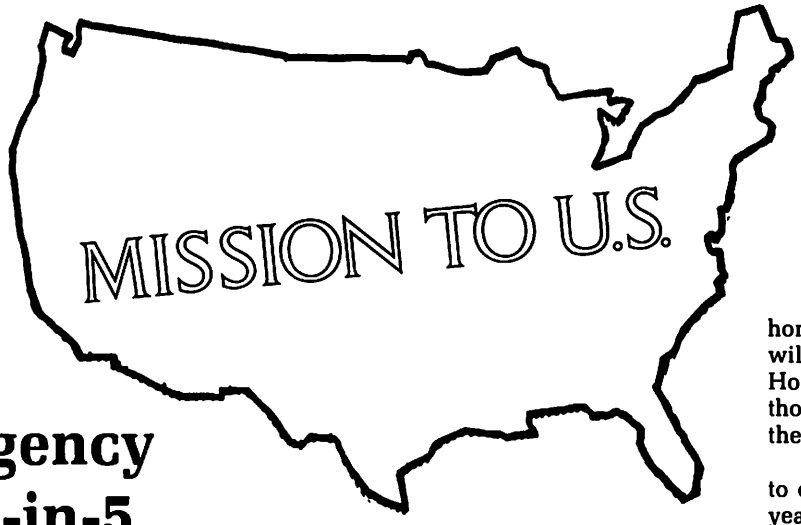
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Church _____



The Urgency of the 5-in-5 Campaign

By: Donald C. Graham

What untold satisfaction can be ours when we come to substantial victory in The 5-in-5 Campaign! The delight of a job well done! The watching church world will see how much we care to help our brethren, larger churches encouraging smaller churches — no standing off and apart by the "Have's" from the "Have not's." Everyone who hears of millions gained in this campaign will admire the strength of the PCA.

You'll want to be involved in sending this message to the world: The Presbyterian Church in America is a success! It's the new church that's really on the move. Doesn't this stir you?

Admittedly, I have accepted this interpretation of how we can all rouse one another to write the name of the PCA bigger — and our own names bigger — because success here can prove we're a going church of wide vision. Yet, one thing is sure: I found that I can't be satisfied to live with this view of it. All this is man looking to man, man delighting in proving himself to his fellows — as school boys try to write their names high on the blackboard, each stretching his tallest to get his name the highest so he is acknowledged to be the biggest and, maybe, the smartest. Only, it would be easy for us to add the dimension of spiritual power, proving we are the most spiritual.

Just to state the case is to evidence its folly. Such can never provide the proper motivation for this campaign. Our chief end here, too, must be "to glorify God and to enjoy Him forever." It is a solidly Pauline notion to want more people to hear the Gospel so that God may receive the greater glory. then God can be glorified through our faithful, sacrificial stewardship, and through stronger, God-glorifying churches; through sinners redeemed and saints more saintly.

We must charge our souls daily: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." When we adjust our spiritual spectacles to that, we come to Paul's next testimony, stated not once but repeated as the depth of his persuasion, "We faint not!"

The raising of $5 million over five years amid all the other weighty concerns of PCA seems impossible. The answer may be too simple for some, but the blessing lies in accepting it at face value: "With God nothing is impossible!" That, too, is why "we faint not." And God will be glorified.

Capital Funds Campaign Seeks Leader Churches

Publicity materials have reached all pastors and church officers, explaining the campaign to raise $5 million over five years to provide buildings for new PCA congregations. While the initial plan allowed for publicity in 1978, with pledges to be made next fall and giving to begin in 1979, the need of new churches to gain buildings as soon as possible has pushed forward the entire endeavor.

In an effort to encourage officer groups to make decisions as early as possible, all churches in hopeful, believing commitment by April 1, 1978, will be designated as "LEADER CHURCHES." These churches will indicate that they will begin their first year's giving before the end of 1978. A large number of churches making early commitment in the campaign will provide an encouraging start to the campaign.

Currently the campaign is moving in two directions. The first involves securing large gifts ($5,000 to $150,000) promised over a five year period. In addition, the campaign hopes to gain special gifts of $1,000 paid over five years and given by individuals spearately from their home church contributions. The latter will be on a matching funds basis. Hopefully, the large gifts will provide those matching funds. It is hoped that all these will provide $1.5 million dollars.

The remaining $3.5 million amounts to only $12 per member for each of five years. This forms the second thrust of the campaign. Churches will be provided bulletin inserts to tell the story for a couple Sundays; these can be followed on a third Sunday with pledge envelopes. Members will want to carry the request for their own families, and church officers will endeavor to budget the difference for their total church quota.

Stories continue to come in of more than sixty PCA churches which handicap their ministry every week by not having their own building. The campaign can change completely these conditions across our Assembly.

Campaign Committees

Local congregations are being asked to establish 5-in-5 Campaign Committees. These should include one or two each from the Session, the Board of Deacons, and the Women in the Church. the chairman of this committee will be a member of the Presbytery Campaign Committee.

It is not expected that there will need to be a lot of time-consuming work by these committee members or church officers, but it is important that they keep the issue of the campaign alive until a decision is made regarding the local commitment. The interest of every pastor and officer is needed to carry each individual church for the campaign.

Campaign Designations

An attractive feature of The 5-in-5 Campaign concerns the designation of gifts by individuals or by congregations to particular, newly-organized churches. Some churches are so involved already, and their present commitments can count toward their campaign participation. The designation may even be sent to a new church within one's own presbytery.

Terry Gyger, well-known organizing pastor in Miami, offers another approach for designation. He suggests that churches try to find new congregations at considerable distance in another presbytery. In such an arrangement, the giving and the receiving churches share a sense of fellowship in Gospel labor and the wide unity of the church.

These letters were received by the M-US office regarding the 5-in-5 Campaign

AN UNSOLICITED LETTER

New Covenant
Presbyterian Church
Virginia Beach, VA

Dear Don:

I am very pleased that the PCA has endorsed the capital funds campaign for building new churches. I am convinced that our denomination will grow much more rapidly and be able to do a better job both here and abroad if the base of the church can be increased. Our experience here in Virginia Beach bears this out.

This church began in January, 1974, with 58 charter members. As the months passed, we received a few, mostly old friends, and lost a few. Even with an energetic visitation program which saw some come to Christ, we were unable to attract people to our school location. Our average attendance remained at approximately 55 until May, 1977. It was discouraging for all of us.

On May 1, 1977, we opened the doors of our new building with about 100 people. We have averaged 120 to 130 since that time, 160 this past Sunday! Our offerings have taken a steady increase, although not equal to the increase in attendance. We are using the Evangelism Explosion program and a follow-up program, and we have had a good number of conversions and rededications. We are looking forward to continued growth. I'm sure you will rejoice with us.

Yours in Christ.

Robert C. Schoof

A SOLICITED LETTER

Dear *Messenger* Reader:

You could be more important to The 5-in-5 Campaign than you realize. Often it takes only one person in a congregation to make an issue, a need, come alive to the entire church. It could be the pastor, an elder, a deacon, or a respected member; it could be YOU!

If, as you read about this campaign, you catch a vision of what all this can mean to thousands of fellow believers in scores of churches, a word fitly spoken to the right persons in your church may encourage an entire congregation to join forces in this glorious endeavor.

The Lord called his disciples one and two at a time. Maybe He is calling you to just ask, "Why can't we do our part?"

Hopefully yours,

A Friend Who Cares



News Notes

Hacketstown, NJ: On November 17-19, 1977, the Northeast Fellowship of Ministers, Elders, and Elders-in-training met for two days of encouragement, teaching, and prayer. Believers in that part of the country have been conscious of the distance which separates them. The conference was an opportunity to share burdens, teach, and rebuild in spirit.

Tuscaloosa, AL: The M-US Committee has appealed in December for Builders' Guild funds to assist the Riverwood PCA in this hometown of the University of Alabama. The Riverwood church has an exploding college ministry across the street from the hugh university, but owners of the building have requested the church to move so that they may dispose of the property. The Rev. John Robertson is pastor.

Jackson, MS: Reformed Theological Seminary and the Committee on Mission to the United States sponsored a lecture series December 1-4, 1977. The series featured Dr. Robert C. Sproul, President and Staff Theologian of the Ligonier Valley Study Center of Stahlstown, Pennsylvania. Sproul taught on the subject of evangelism to a packed house of pastors and ministers, church members, and students.

Phoenix, AZ: The pastor of Trinity Presbyterian Church, The Rev. Gerrit DeYoung, reports that the body of believers has been asked to move their meetings from the facilities of the First Federal Savings and Loan of Phoenix. According to DeYoung, "The problem facing us now is that of finding a suitable place to worship ... due to the plan of First Federal to rent their facilities which we have been using." Church leaders have leased (with an option to buy) a house on one acre of land in the city's northern area. M-US Assistant Coordinator Tom Hughes urged Builder's Guild members to offer their December commitment in order to meet Trinity's needs.

Scottsdale, AZ: Trinity Presbyterian Church in America received a check for $900 from M-US Coordinator Larry Mills on December 4, 1977. The funds were provided through the M-US Builders' Guild.

Yazoo City, MS: The PCA mission was constituted the Second Presbyterian Church on August 14, 1977, in the REA Building on Grand Avenue.

Little Rock, AR: Covenant Presbyterian Church dedicated its new building purchased August 14, 1977. According to M-US, there was "standing room only" for an excited and enthusiastic group. The church address is 1900 University at 'R' Street, Little Rock. The pastor is Ric Cannada.

Longview, TX: The Rev. James Pancoast began his ministry as the pastor of Longview's new PCA church on August 1, 1977.

Tyler, TX: The Rev. Ray Sutton is the new pastor for the Westminster Presbyterian Church in America of Tyler.

Tuscon, AZ: The Rev. John Evans, new to the PCA, will become the pastor of the latest addition to the denomination. The church in Tuscon was organized December 4, 1977, and is a member of Pacific Presbytery.

Jackson, MS: Pear Orchard PCA was organized November 13, 1977, to serve the northern areas of Mississippi's capital city. The church is a mission of Jackson's First Presbyterian Church. That body's Assistant Pastor, the Rev. Bill Whitwer, led in the forming of the new mission.

New Bern, NC: A new PCA congregation was organized on November 20, 1977, in this far eastern North Carolina city. The church is a member of Carolina Presbytery.

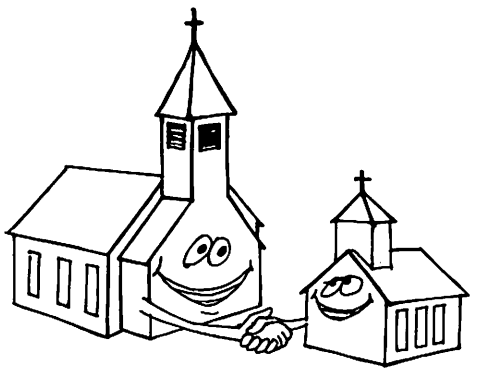
Wheaton, IL: Grace Presbyterian Church of DuPage County was organized as a church on December 11, 1977. The group held it's first meeting on August 21, 1977, with 77 attending. The Rev. Douglas Culver is the pastor.

Deland, FL: Worship services at the new Immanuel Presbyterian Church in America began in Deland, October 23, under the ministry of Dick Fraser, Organizing Pastor for the Deland-Deltona area.

Newark, NJ: A new Spanish-speaking ministry under the direction of the Rev. Bill Iverson offered its first service during August, 1977. At the third worship service, 38 men and women were attending, and four of those present expressed a desire to trust in Jesus Christ. Two of the inquirers made their profession in Spanish; the others, in English. Iverson reports ten in the membership class. He also indicated that the mission needs a Spanish-speaking believer who can help in the ministry as well as interpret.

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

Christian Education & Publications



THINGS IN COMMON

By Roy Gamble

What does a small church of one hundred members in rural Mississippi and a large suburban church of twelve hundred members have in common? They are your children and your neighbor's children. They are the boy who cuts your grass and the girl who baby-sits with your children. They drink malts, eat pizza, and go to football games. They are filled with enthusiasm, worries, and some doubts. They are the young people who go to your church.

Another common bond that the small and large church share is the problem of how to effectively minister to these young people. All of us are interested and concerned with helping your youth grow into Christian maturity. It is because of this concern that the new Youth Ministries Manual is being designed and written.

A trip to any local Christian bookstore or a glance through its catalog will quickly reveal that material which speaks to the real "bedrock" issues concerning the implementation and continuation of an effective ministry with young people is sadly lacking. How many times have you heard those who are involved with youth work in your church declare, "There just aren't any materials I can really use"? Oh yes, there are lots of books containing obsolete program ideas, recreation ideas, Bible studies, and fund-raising projects, but where are the materials that actually aid you in the real problems and issues of working with young people? They simply are not available.

The Youth Ministries Manual is unique in that it is prepared for and by members of the PCA. The models of youth ministry that are contained in the notebook are not hypothetical situations but actual ministries that are taking place in PCA churches across our denomination. The Youth Ministries Manual is also unique in that it spans the gap that exists between the small and large church.

The Manual is unique in its design. It is designed to provoke discussion in such areas as "what constitutes a correct Biblical framework for youth ministry and why is such a framework important?". The Manual is designed to stimulate thinking in the areas of methodology and evaluation of goals and objectives of youth ministry. In addition, it will aid in the implementation of ideas for ministry and aids to the volunteer youth advisors within the church.

The Youth Ministries Manual is not a book of pat answers and easy formulas. It is not a book of obsolete program ideas. It is a unique tool which will bridge the gap between the churches that have effective youth ministries and those who do not. The Manual seeks to minister to those needs and concerns of youth that are common to all PCA churches.

Roy Gamble is a Staff Associate of the Stewardship Subcommittee.

FAMILY DEVOTIONS

By Richard Harris — Part IV

Q. 4 What is God?
A. God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

That says a lot, doesn't it? But it's all true according to the Bible as we shall now begin to see.

John 4:24, "God is spirit, and those who worship him must worship in spirit and in truth." We can't see Him. He doesn't have a visible body like ours; He's spirit.

Moses said in Psalm 90:2, "Even from everlasting to everlasting, thou art God."

Malachi the Prophet quoted God in 3:6, "For I, Jehovah, change not; therefore ye, O sons of Jacob, are not consumed."

Jeremiah the Prophet records what God says about Himself in 23:24, "Can any hide himself in secret places so that I shall not see him? saith Jehovah. Do not I fill heaven and earth? saith Jehovah."

We are confined to this time of day and year, and we can only be in the one place we are not in — only one place at one time. But not God. God is not bound by time and space. God is a spirit and can be all places at all times because He acts not like the creature, but the creator.

The Psalmist says in 147:5, "Great is our Lord, and mighty in power; His understanding is infinite." This means that God is wise. He knows everything. There is not anything that He does not know.

Who has more power than a king? No one. John says in Revelation 19:6, "Praise God. For the Almighty God is King!" He also says God is holy (Revelation 4:8), "Holy, holy, holy is the Lord God Almighty, who was, who is, and who is to come."

God is just God. Moses says in Deuteronomy 32:4, "The Rock, his work is perfect; for all his ways are justice."

God is faithful and without iniquity; just and right is HE.

The Bible tells us that God is good. In Psalm 100:5, "For Jehovah is good; his lovingkindness endureth forever, and his faithfulness to all generations."

And He is also truth. As God has passed before Moses on Mount Sinai He said (Exodus 34:6), "Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth." Moses then bowed down and worshipped the Lord.

In Pslam 117:2 we are told, "For his lovingkindness is great toward us; and the truth of Jehovah endureth forever. Praise ye Jehovah."

How does God's truth endure forever? Because His truth is living, active, personal; for the Lord Jesus said in John 14:6, "I am ... the truth ..." Grace and truth come by Jesus Christ. To know and love the truth is to know and love Jesus.

CE/P address is: Committee of Christian Education & Publications, 1020 Monticello Ct., Montgomery, AL 36117

Our Reformed Heritage

Editor's note: In dealing with men who laid the foundation of the Reformation heritage, one must study a variety of men who have helped shape the thoughts and belief of contemporary Christians. This is the 4th biography in this series.

Another modern day hero of the faith, following in the tradition of Luther, Calvin, and Knox was the unusual and masterful John Bunyan. Bunyan has to be seen as one of the unusually gifted spiritual giants of the Christian faith.

He was born on June 7, 1628 in Elstow near Balford, England. His father was a tinker, a maker of pots, pans and kettles. Bunyan was his father's apprentice and it was assumed that he would follow that trade; however, we learn that God had other plans for his life.

He enlisted in the army at the age of 16 and was sent to Newport, Pagnel to serve in the garrison. In 1646 the army disbanded. As a youngster Bunyan attended church though he was not a believer at that time.

He married a very lovely lady who had a powerful influence on his life. She had two books that were extremely helpful: *The Plain Man's Path to Heaven*, by Arthur Dent and *Practice of Piety* by Bayly.

Bunyan had an unusual childhood with dreams, fears and torments constantly plaguing him. As a young soldier, he had a bad habit of swearing; so much so that people would avoid his presence and conversation.

Living without God at this point, formal religion had very little impact on him. He was frequently cast down and distressed over his sins; and yet, he says that he couldn't let them go.

In his personal Christian testimony, *Grace Abounding to the Chiefest of Sinners*, Bunyan tells of the agony and conviction under which he lived as a young lad. On one occasion when he was rebuked for swearing by a lady, he was so ashamed. In his autobiographical testimony Grace Abounding, he talks of four years of upheaval and hell. There were times when he would experience both estatic joy and morbid self torture.

God was working in this man's life. In relating to his friend John Rogers, how God had worked saving grace in his life, he told of walking down the street of Bedford and hearing three ladies, sitting in the sun and talking about spiritual things such as: the new birth and how God had worked in their lives in their lostness, guilt and condemnation; they spoke about God's dear Son dying for their sins; and how they found peace and rest when they trusted Jesus Christ.

That's what Bunyan wanted and needed to know. He asked them how? They shared with him their own particular experiences of coming to redemption. Bunyan was impresses and thought that their words were sweet to his ears. They urged Bunyan to speak with Pastor John Gifford which Bunyan did. That friendly man of God was used to push Bunyan over the threshold into eternal life.

But it didn't come easily. He was a sinner, and he knew it. He wanted forgiveness and peace. But, his method was the mistake of so many. He believed that salvation was earned by his own work. So he set out to be very pious and reformed. Later, he remarked that if he had died at that point he would have been lost.

One evening as he was reading Hebrews 12, he turned to his wife and said, "Ye are come to Mt. Zion . . .to God the Judge of all and to the spirits of just men made perfect and to Jesus Christ, the mediator of the New Testament and to the blood of sprinkling." Then with joy he said to her, "I know, I know." It was a good night for him. He was so excited and happy. He felt joy and peace and triumph through Christ.

He tells of how all of his former darkness had fled away and how the blessed things in heaven were in full view. Now, John Bunyan was able to confess Jesus Christ the Lord as his personal Saviour.

He felt called to preach. But with no education beyond the third grade, with no theological training, no knowledge in the Hebrew and Greek Scriptures, he found much opposition. Yet Bunyan was an extraordinary case. God had called him and all the training or lack of it could not alter God's irresistable call.

During this time, his first wife died. He met much opposition; yet Bunyan testifies that his soul had such peace that it could not be disturbed, not even loosing his first wife, nor being sick, nor imprisoned for 12 years. Nothing could rob him of his peace and joy.

His persecution was God's opportunity. It was during his first imprisonment, a religious persecution because of his preaching, Bunyan wrote part one of *Pilgrim's Progress*, a book that this writer lists fourth in priorities (First, the *Scriptures*, 2nd *Calvin's Institutes*, 3rd the *Westminster Confession of Faith*, and 4th *Pilgrim's Progress*). During that 12 years he preached from his jail cell and wrote this great Christian classic.

Finally, after 12 years the King set him free, and Bunyan was finally called to be the pastor of the Bedford Church. His preaching was powerful. It appealed to the common people, as does his writing. But he was so effective and powerful, he came to be known as Bishop Bunyan. When he went to London to preach, crowds would gather as early as 7 AM in order to hear him.

What a man of God and His written Word John Bunyan was. His writings are saturated from beginning to end with Scripture. He meditated in God's Word day and night. He wrote over 20 books during his life, many of which are still known. *Pilgrim's Progress* is the most famous, then *Grace Abounding* and the *Holy War* are probably next in line.

This writer has taught *Pilgrim's Progress* on three separate occasions. It proves to be an even greater blessing each time and the new insights one receives into the Word and the Christian faith are insurmountable. He writes of the Simples, Sloths, and Presumptions of his day and they are much like ours.

Pilgrim's Progress is a tool which helps the reader to know himself. Someone has said that an unexamined life is not worth living and excluding the extremes of morbid introspection that robs us of our joy in the Lord, we need to examine ourselves in the light of the Word.

Bunyan exalts the doctrines of grace. He presents the ups and downs of the Christian life in true to life fashion. His allegorical form of writing demonstrated in *Pilgrim's Progress* was masterfully done.

Can you imagine, a son of a tinker with no education in the formal sense, writing something like *Pilgrim's Progress* that was for so many years and up to recent days was required college reading. The pictures painted by this man of God demonstrated a spiritual genius. That journey from the City of Destruction to Celestial City has challenged, comforted, encouraged and helped thousands of Christians to find Jesus.

Some have called Bunyan's *Pilgrim's Progress* the most used evangelistic tool in proclaiming the gospel outside the Bible itself and having seen many come to the Sovereign God through it, we heartily agree.

Bunyan died in 1688. His death was precipitated in this fashion. He was called to London to help reconcile an estranged father and son. He caught a severe cold as he travelled in a downpour and fever followed. He died August 31, 1688 at his friend John Strudwick's house. He was 59 years old.

Christians should never withdraw from formal education. Learning is extremely important and necessary. But, as one thinks of Bunyan and remembers the apostles, God's wisdom comes to all who are students of His Word.

Pastor Burton said of Bunyan, "this man is not chosen out of the earthly, but out of the heavenly university, the church of Jesus Christ. He hath taken these three heavenly degrees, to wit: union with Christ; anointing of the Holy Spirit; and the experience of the temptations of Satan which do far more for that mighty work of preaching the gospel than all university learning and degrees that he had . . ."

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The Psalmist said "The days of our years are three score and ten; and if by reason of strength they be forescore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away" (Psalm 90:10).

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6. No charitable provisions can be made.

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3. You name and executor to represent your interests.

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If you wish further information in planning and preparation of a will, please use the card on the brochure and send it to the PCA Foundation office in Montgomery. You will receive information which will help you to plan your estate for God's honor.

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By: Ethel and Pam Glenn

ASCENSION

(Continued from page 7)

* A different mood characterizes people in the North in comparison to those church members in the South. Evangelist Harry George observed that, "In the South people seem to go full bore when they start something such as a church. Up here in Pennsylvania they are much more reserved. There is a spiritual atrophy and great difficulty in seeing the key issues in Christian life and belief. Up here one must take some time to establish a church's credibility before people from the community are willing to do more than simply observe." George went further to explain that when the presbytery opens a Bible sutdy group, there is no specific call to commitment toward a PCA work. Rather, "We leave open their options, for so many must be led carefully and slowly."

* Ascension Presbytery is thinking territorially rather than denominationally, according to its evangelist, the Rev. Harry George. If a person or family could be better served through one of the PCA's fraternal churches such as the Orthodox Presbyterians or Reformed Presbyterians, the believer is referred to such a body of Christians. In addition to serving the best interests and needs of individuals, the practice builds trust and an enduring relationship with other Reformed churches.

* Ascension Presbytery has as its goal the formation of 42 new missions by 1988, one in every county of the presbytery.

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ACROSS THE CHURCH

(Continued from page 2)

WILLIAM L. MOSAL, from Reformed Theological Seminary, to First Presbyterian Church, Biloxi, MS, as pastor.

PHILIP NICHOLSON, from Rolling Fork Presbyterian Church, Rolling Fork, MS, to Faith Presbyterian Church, Cheraw, SC, as pastor.

JAMES PANCOAST, to Fort Worth area as organizing pastor.

THOMAS S. POEHLMAN, to Chapelgate Presbyterian Church, Ellicott City, MD, as associate pastor.

THOMAS E. RAMSAY, to Westminster Presbyterian Church, Greenville, TX, as pastor.

JOHN ROPP, JR., to Calvary Presbytery, as organizing pastor to Sumter Chapel, Sumter, SC.

JAMES A. ROUTSZONG, to Chattahoochee Presbyterian Church, Chattahoochee, FL, as pastor.

JOHN P. SARTELLE, from Covenant Presbyterian Church, Cedar Bluff, VA, to Independent Presbyterian Church, Memphis, TN, as pastor.

JOHN P. SEERY, from Mid-Atlantic Presbytery, to Agape Church, Wayne, NJ, as evangelist.

DR. FLOYD SHIERY, to Jackson Street Presbyterian Church, Alexandria, LA, as associate pastor.

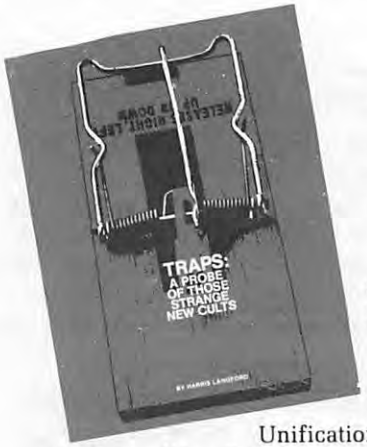
KENNEDY SMARTT, from West End Presbyterian Church, Hopewell, VA, to Mission to the World, as Coordinator of Church Relations.

ROBERT C. SMOOT, JR., to Chapelgate Presbyterian Church, Ellicott City, MD, as pastor.

EDWARD S. SOLOMON, JR., from Mid-Atlantic Presbytery, to Eastminster Presbyterian Church, Chesapeak, VA, as associate pastor.

J. F. SPEARS, to Independent Presbyterian Church, Sumter, SC, as pastor.

JAMES F. STEWARD, JR., from Perry Presbyterian Church, Perry, GA, to Mission to the United States as evangelist/organizing pastor.



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March/April 1978
Volume 2, Number 2

The PCA Messenger



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Goodbye, Mr. Moon, page 4
The Elvis Phenomenon, page 7



Across our Church

ACROSS THE CHURCH

ROBERT E. BAXTER, from First Presbyterian Church, UPUSA, of Olathe, KS, as evangelist to organize a PCA church in Olathe.

R. EUGENE BOYER, York, PA, as missionary to France.

SAMUEL S. CAPPEL, from Westminster Presbyterian Church, Atlanta, GA, to West End Church, Hopewell, VA, as pastor.

E. CROWELL COOLEY, from Warrington Presbyterian Church, to Mid-Atlantic Presbytery as Minister of Church Growth.

BARRY COX, from First Presbyterian Church, Florala, AL, without charge.

JOE GARDNER, JR., to Smyrna Presbyterian Church, as pastor.

CALVIN JETT, to the Calvin Presbyterian Church, Marion, NC, as pastor.

JOHN KAPPELE, from First Presbyterian Church, UPUSA, of Olathe, KS, to help organize a PCA church in Olathe.

PAUL LONG, JR., from Friendship and Providence Presbyterian Churches, Montgomery, AL, as a missionary candidate.

JAMES BALLAGH MOORE, from Tennessee Valley Presbytery, to Beech Street Presbyterian Church, Gafney, SC as pastor.

ROBERT LEE PENNY, Lake Charles, LA, pending transfer from ARP, to Bethel Chapel, Lake Charles, LA, as organizing pastor.

THOMAS S. POEHLMAN, transferred to Presbytery of Delmarva, RPCES.

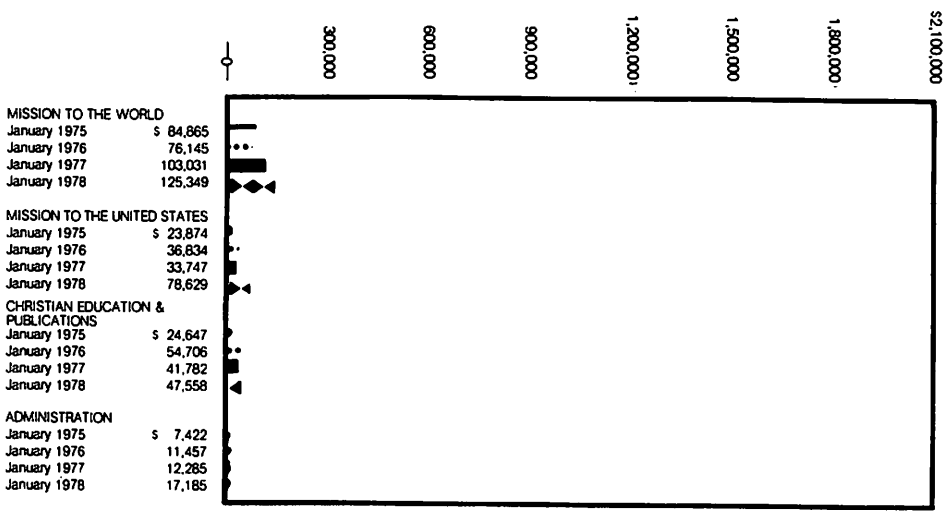
O. PALMER ROBERTSON, from Westminster Theological Seminary, Philadelphia, PA, to Immanuel Church, Malvern, PA, as pastor.

ONESIMUS J. RUNDUS, from Inverness Presbyterian Church, Baltimore, MD. to Presbytery of Illiana, RPCES.

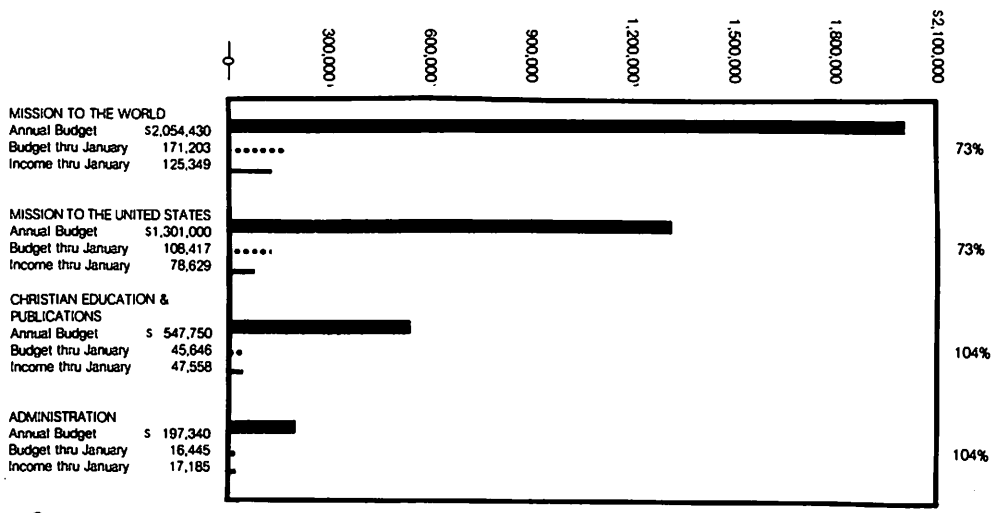
MARVIN R. WHITE, JR., from Grace Presbyterian Church, Louisiana Presbytery, to Courtland Presbyterian Church, Courtland, AL, as pastor.

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INCOME COMPARISON



Income Compared to Budget Year to Date



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St. Paul Never Ate a Hush Puppy

JEAN SHAW

Jeff Hazelton poured himself another cup of coffee, leaned back in his chair and smiled. "Looks like we're all set for the men's retreat October 12 at the Mallard Hunt Club. Rev. Sikes will be the speaker. Is there any other report at this time?"

"What about the food?" asked Will Marshall.

"No problem. We'll ask Ruth Circle, as usual. I'll call Minnie Pruitt tomorrow morning."

"She can't help us this year," Will explained. "Her heart's been acting up. Doc Cross said no church cooking any more."

"I'm sure sorry to hear that. Well, we'll ask Dolly Green."

"Can't do that either, Jeff. She's got arthritis real bad."

Peyton Jackson spoke up. "I have an idea. Let's ask the Daughters of Esther. It's time we got the younger women involved. Break them in, so to speak."

"Who's the president?"

"Violet Pierce. She works, so you'll have to call her at night."

"Everybody agreed to ask Violet?" There were no dissenting votes. "Good. I'll give her a call. We'll miss Minnie's home-made biscuits, but the Daughters should be able to come up with something good."

"Ask them to make hush puppies," suggested Henry Coulter.

* * *

Violet Pierce checked off an item on her docket and looked up. "The next matter of business concerns the annual men's retreat on October 12. We've been asked to cook the lunch and supper."

"Is it going to be at the Mallard Hunt Club again?" asked Shirley Hays.

"That's right. I understand it's on Route W, a mile from everywhere! There's one dirt road that goes into the place and that's usually under water."

"Mr. Hazelton said the lodge was rustic, but spacious."

"Rustic? Primitive is more like it! My mother cooked for the men's retreat for eight years before her back gave out. I went with her once and I couldn't believe it. There's a wood-burning stove in the kitchen, an ancient refrigerator, and one cold water tap over the kitchen sink. As for spacious — it's just one big room and a fireplace."

"Come on, Shirley, it can't be all that bad."

"It is. Everything you need has to be carried in, including the wood for the stove!"

Blanche Tryon spoke thoughtfully. "I don't think our group meets solely for the purpose of serving meals. When we wrote our constitution we specifically stated that we were organized to further the witness of the church through the use of our gifts and talents."

"There's nothing in Romans 12 about cooking for retreats," added Nancy Waterman.

"For the record, let's have a motion and a vote," Violet said. Twelve strong "no's" were counted. The president was directed to communicate with Mr. Hazelton.

* * *

The men's retreat committee sat around the kitchen table at Coulter's. Jeff Hazelton looked grim. "I know you'll find this hard to believe, but the Daughters of Esther have voted not to cook the meals for our retreat."

"Why not?" asked Will Marshall.

"They say they weren't organized only for the purpose of preparing meals."

Henry Coulter shook his head. "What else would they be organized for? I don't like what's happening to women these days. That women's lib movement is even getting into the church and breaking down the scriptural authority of us men!"

"Hold on, Henry," Jeff said. "We didn't order those women to cook. We just asked them."

"It should amount to the same thing. We expected them to help us out. Whatever happened to service and love and kindness and all those virtues? They're in the Bible, aren't they?"

"Sure they are, but I guess the younger women plan to express them in a different way."

Will was getting impatient. "Look, my wife goes on duty at 11:00. I've got to get home. What we neet to do is find someone to cook for the men's retreat. If the Daughters of Esther won't do it, we'll ask someone else."

"Like who?" Jeff asked.

"Well, there's uh — there must be somebody!"

Jeff purposely let him struggle. Then he said, "As I see it, there's only one solution." An air of expectation mingled with the aroma of the freshly brewed coffee. "We'll cook the food ourselves."

Henry was so astonished he dropped his spoon, splattering coffee all over the table.

* * *

Ross Bowman took off his glasses and rubbed his eyes. "It would have been considerate of the Greeks to write their New Testaments in larger letters," he said to himself. Working through 1 Corinthians had been a difficult but rewarding experience. His sermons had been well received, and he could detect spiritual growth among many in the congregation. As long as that happened he didn't mind the work. He hoped Chapter 10 went well on Sunday. A knock on the study door broke his reverie. "Come in."

Henry Coulter sank into the chair on the other side of the desk. "Pastor, we've got a problem," he said.

Since Ross had heard that statement so many times before he was able to remain quite calm and say, "What's the matter?"

Henry related the recent planning meetings for the men's retreat. "What it all boils down to, Pastor, is we either find someone to cook for us or we have to do it ourselves."

"Would that be so awful?" Ross asked.

Henry wondered how a minister could take all those counseling courses at seminary and still be so thick-headed. "Of course it would be awful! Cooking for 50 men is no easy job_ And on a wood burning stove too_"

"But the women were able to do it, weren't they?"

"Sure, but that's their job. I guess they don't think it's their job any longer. I think the men's retreat will have to make some changes."

"After 17 years? We've always gone out to the lodge the second Saturday in October. That's tradition!"

"This is the age of microwave ovens and food processing machines, Henry. Cooking on a wood stove is definitely out."

"I can't understand it. We always showed the women our appreciation."

"How did you do that?"

"How do men always show their appreciation?" (Rev. Bowman really was forgetful!) "We called them into the dining area and gave them a round of applause!"

A picture of all those perspiring women standing in their greasy aprons, smelling of smoke and fried chicken flitted across Ross's mind. He had been part of the group that applauded, as Henry well knew.

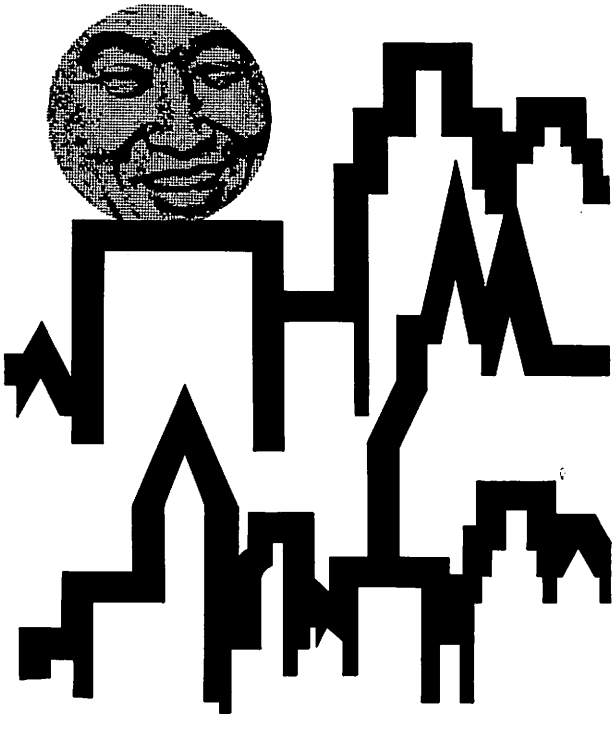
"Well, a more — shall we say — sensitive approach could have been used." He thought now of the explosion in his own house last night. All because he'd made a comment about the dinner in front of company. All he did was say that the meat loaf was so old it had turned green. It was meant as a joke but Della really got upset. How was he to know it had parsley in it? He didn't mean to reflect on Della's cooking. She could do wonders with a meat loaf.

Henry was talking loudly now. "It's getting so everyone in the church who does anything has to be 'appreciated.' Aren't we supposed to work for God's praise and not man's?"

"You're right, Henry, but there is a lot of appreciation in the Bible. St. Paul certainly showed his on numerous occasions."

"Paul never had to find a cook for the men's retreat."

"True. The church was too young for that innovation." Ross wanted to add that Paul was more concerned about men advancing, but that would have been capricious. "I believe a Biblical balance can be maintained when we work for the glory of God, and others in the body of Christ encourage us by showing their appreciation. We have to be aware of both commands — work and encourage." He glanced at his watch. "I have another appointment, Henry, but let me leave you with this idea. Suggest to the men's retreat committee that they cook their own meals or move the retreat to a resort area where the staff takes care of such things. Don't the Southern Baptists have a year-round camp on Lake Suwanee? Or how about the YMCA leadership center in Mehlsville? You may find out that other facilities would be even better than Mallard Lodge. More men might come to a new location."



GOODBYE, MR. MOON

(In 1976, Bette Wall [pronounced "Bet Tee"], like so many others, was in California searching for ways to put life together. The attractive reddish-blonde young woman had left her home in suburban Birmingham, Alabama, for college in Virginia. Then she traveled to Europe and back to the West coast where she met a friend. The friend was a member of the Unification Church of Sun Myung Moon. And soon Bette became a Moonie. The interview explores her reasons for joining, then leaving, and what happened in between. Questions were asked by the staff of the MESSENGER.)

Q. Bette, describe your background and how you found out about the Moonies.

A. Well, we moved around quite a bit. My father is in business for himself, so we moved to each city where one of his businesses was being started. In my twelve years of school, I've attended fifteen schools. I started questioning about God when I was fourteen and living in Montgomery. I got involved in a Presbyterian church there and joined Young Life, and I became a Christian through that. I went to Stratford College, a women's school in Virginia, and that's where I strayed from the Lord. I traveled in Europe, then returned and went to Auburn, then left for California. I'd been in California two years when my girlfriend came out there. She hitched a ride to San Francisco and was in a park alone when two Moonies approached her.

Q. So you actually became familiar with the organization through your friend?

A. Yes. They invited her out to dinner. She was alone, and they told her they were a religious community seeking to know God and serve him. They said they wanted to better the world, that they had a farm where they grew "X" amount of food, and there they could really learn to love each other. She thought that sounded neat, and she'd always wanted to live on a farm. Then she wrote me, "Bette, I've gotten back with God. I'm really happy, and you've just got to come and see me." This was October 1976, so I thought I'd go up and see her.

Q. Where was she?

A. At the Ideal City Ranch. I had her address at the house in San Francisco. She wasn't there, but they invited me to stay for dinner. After two hours of this barrage from five people who were trying to take care of me, I felt smothered and started crying . . . I just wanted to get away.

Q. Well, what happened next, after the smothering?

A. After the dinner they have this lesson about "Is There Truth?" They have this story of several blindfolded men trying to identify an elephant by touching different parts of it. Each one has some of the truth, but all perceive it in a different way. They say that Confucius told us some of the truth, and Buddha some, and Jesus some. Now Mr. Moon has come to tell us the whole truth. They don't say that at the first meeting, but they plant the seed that there is ultimate truth. Well, I went back to

Henry was dubious but less resistant. "OK, Pastor, I'll tell them, but the retreat won't be the same. Well, thank you for your time." The two men prayed together and Henry left.

Ross picked up his telephone receiver and dialed home. He hadn't actually lied. Stretched the truth a little, but he did have an appointment — or hoped he did. Della's strong cheerful voice answered the phone.

"Del, can you get away about 12:30? I'd like to take you out to lunch."

"Why, Ross, that would be great! We haven't been out to lunch together since we had the kitchen redecorated four years ago."

"I know. Not a record to be proud of. Everything I've done this morning has concerned preparing meals. I've come to see how important your cooking has been to my ministry. I'll bet half the people who joined our church since we came here had some kind of meal at our house. I'd like to show my appreciation by letting someone cook for you for a change."

"That's really kind of you. I was just thinking this morning that we should have the Vinhs over for supper. If I can find some Vietnamese recipes!"

"We'll talk about it at lunch, OK? I'll be home about 12:30."

"OK. I'll be looking forward to it the rest of the morning. You have really brightened my day. And Ross —"

"Yes?"

"The next time I make meat loaf I'll go easy on the parsley!"

(Jean Shaw is a member of the Reformed Presbyterian Church, Evangelical Synod and lives in Ballwin, Missouri. She has written PLEASE DON'T STAND UP IN MY CANOE and numerous magazine articles.)

---

see my friend and ended up staying at the Ideal City Ranch myself.

Q. Describe your experience at the ranch while you were in training.

A. Well, at times I felt so removed from this world. I mean out in the woods there I felt near to God. But it was so false! That whole impression comes from being around nearly a hundred people who really believe in Unification. There is strength in numbers, and there is an energy of "knowing the truth."

Q. You mean you were all kept psyched up by one another's presence and this overconcern for you?

A. It's that. Plus this tremendous intensity for telling the world that the Messiah (Mr. Moon) is here. And this time, you know ... the third time around, God doesn't fail. With Adam, God failed, the way the Moonies see it; then Christ, and God failed again. So this is the third strike, and they say God can't fail now. They have you so elated that there won't be any more war and that now everybody is going to love everyone else. Everything you do is toward this end. Selling flowers, candy, or whatever ... you give Moon all the money he can get so he can get on TV, so he can build new centers, so they can just get the ball rolling.

Q. Did you ever hit the streets to sell candy?

A. Just a little. I was in only a couple of months. We'd go from store to store chanting to ward off the evil spirits that would keep us from selling God's candy.

Q. There are reports that one group in Berkeley raised half a million dollars in a year. Is this possible?

A. I think it would be possible. But it depends on where you are and what you are selling. I know they have a lot of businesses that do real well. There was this carpet cleaning service in Berkeley that cleaned up stores after hours. And whatever a Moonie does, he does it a hundred percent. And I'm sure they did an excellent job at a good price.

Q. What about your diet?

A. It was pretty good. It was vegetarian mostly.

Q. All right, what about the lectures and information they gave you?

A. Toward the end of the week, they start teaching you these meaty things. They have this strange timetable that shows how Moses came after two thousand years. Then Jesus came after another two thousand. And now another two thousand have passed, so the Messiah is due to come from Korea. And Moon was born there around 1920. After you've gone through three of the weeks, you can get into an advanced class. They tell you how Moon was praying at age sixteen on Easter morning, and Jesus appeared to him. Jesus gave Moon this mission, he says.

Q. What about his past life? Do they tell you anything about that?

A. Yes. He was in prison. Moon says he was framed by the Communists who claimed he was involved in sex orgies at his house where he supposedly held these Bible studies. Since I've been out, though, I've heard from reliable sources in Korea that he was known to have been involved in these sexual activities during the night.

Q. Doesn't this create more than a little trouble for someone who wants to impress people with his clean, patriotic cause?

A. Yes, it does. In the beginning of the cult, when it was small, Moon taught (and he still does) that the fall of mankind came when Eve had sexual relations with Satan. Then she tempted Adam into a relationship with her, and that was wrong. They were brother and sister at that stage of their growth; they hadn't matured yet. For a woman to be purified, Moon had to have sex with her. He purified her because he was the Messiah and is clean, so he says. But now the cult is so large and there are so many women, they don't talk about it any more.

Q. Bette, why do new members put up with all this?



Bette Wall

A. You can't leave, because you have this mission to accomplish. I would have been like a disciple deserting Jesus, the way I saw it.

Q. Do they ever say, "I don't know," are they ever without an answer?

A. No, they always have an answer for everything. And it is so easy to agree with them. Moon is like Hitler in a sense. He presents just enough of the truth in such a powerful way that you have to agree with the obvious. And you keep on agreeing. After a while, you don't dare to disagree.

Q. What does Moon teach about his opposition?

A. That there are two forces in the world, good and evil. Anyone who opposes Moon is working for Satan and may even be possessed. If I left, Satan would attack my family. If they oppose Moon, they are with Satan, too. We are to pity them, but he warned us not to be swept in by their emotions and pity. He says the church today is Satan-controlled, also.

Q. What do the Unification staff say to counter the open criticism going on concerning the shady side of the organization, and Moon himself, for that matter?

A. They say that all this is persecution that's directed to the Messiah and his followers. At first I never even knew that Moon was being persecuted, because I didn't know that there was anybody in the group by that name. We weren't told about him until later after we had "prayed about it" and developed strength enough to accept the truth about him.

Q. When you became a member of the Unification Church, did they insist that you cut all communication with family and people you had known?

A. Well, the first time I called home, before I put my dime in, the girl manning the phone jumped up and said, "Do you know what to say?" I thought, "Do I know what to say? I'm calling my parents. Of course I do!" And she said not to tell them anything about Moon and all the rest. But my father knew right away what I was involved with. I just about died!

Q. If your parents had wanted to visit you, would they have been allowed to do so?

A. Yes, I suppose so. I knew the parents of some others at the ranch were permitted to visit. But I've heard of places when they were not.

Q. Does Moon actually claim to be "the" Messiah?

A. Yes. If you ask a Moonie about that, though, he will not come out and say it in so many words, because the Moonies believe that Jesus refused to openly say who he was.

Q. Does Moon claim to have transactions with any supernatural beings other than God himself?

A. Yes, he says that he has personally battled with and defeated Satan. That's how he got his role, how he was worthy of it. He said that he had to defeat waves of evil so powerful that if he had turned his head he would have been knocked over. He says he had to defeat Satan so he would be above Satan.

"So much of what is important has fallen aside because we've become so involved in our own lives. We don't have time for others."

Q. Are the members of Unification aware of the tremendous amount of cash flowing into the organization?

A. Well, I think they are aware. They just want Moon to have all the money he can get. They believe he's a pure, holy man and there's nobody who would know better what to do with all of it than him.

Q. How can Moon and his staff get uncommitted people so totally committed to his purpose? You know that this is a major problem the evangelical church has faced for centuries.

A. That's really a hard question. I think, though, that the living together and all working for the same goals has a lot to do with it. The Moonies don't all have separate lives they can use as an excuse for not being somewhere or doing something. All a Moonie cares about is getting the message out because we were fed, clothed, given a place to sleep, and loved.

A. Does this imply, then, that we must start running our churches on another basis altogether?

ULTIMATE COUNTERFEIT

It will do very little good for the church to confront the cults unless we . . . confront our own participation in the conditions which have produced them. The ultimate spiritual counterfeit is a Christianity which has been squeezed so far into the world's mold that all distinguishing authenticity has been squeezed out of it —

Spiritual Counterfeits Project

A. Well, let's see. I think that when a person is a Christian, he is a full-time Christian in God's service, no matter what he does. It's basically an attitude of heart. If I went into the business of selling jewelry, my attitude of heart would be that this is God's business. My percentage or whatever would go back to the church. We could all be individuals and still operate as though we are bound together by the same single purpose. I think it takes a boldness and conviction on the part of church members to encourage and graciously rebuke each other as we are commanded to do in the Bible. God tells us to take care of each other. And a lot of times we don't. So much of what is important has fallen aside because we've become so involved in our own lives. We don't have time for others. It will probably take persecution to make us cling together.

Q. Bette, how did you break out of the Unification Church?

A. I came home for Christmas in 1976. I heard that my grandmother was dying; but they told me that if I left, Satan would kill her. I said, "Well, I don't care what you say, because she may die anyway. And so I am going to go no matter what you say." And I did. My grandmother died, and I was afraid that Satan would kill them all. But I went anyway. My mother had a book by Hal Lindsey set out on the counter, and there I came complete with Moon eyeglasses on and everything. I started reading the part about the anti-Christ, and I thought, "You know, this is really wild. This is not negative because Lindsey wasn't even writing about Moon in the first place. And yet everything he said described Moon perfectly." So I thought I would get in touch with my old Bible school teacher here. Well, I started studying the Bible and praying, and I began to see all these discrepancies in what Moon taught. I never went back to Moon.

Q. Bette, what do you think it is that churches are omitting which leaves people so wide open for heresy?

A. The Moonies emphasize the importance of being "God's people," and they demand that their people live it. I don't think that we are being compelled to live as God's people in our churches. Often God's love is stressed so much that I think we've forgotten God's discipline.

Q. Well, what do you think would happen if churches began to stress a spiritual fitness program among members? In a gracious way, of course.

A. Hard to say, It would have to be done with kindness and proof that everything had a clear basis in the Bible. Now some people would leave, and if so, then let them get out anyway. But we must stop fooling around. Either you are part of a church for a purpose, or you have no business being there! Christ died for us, but we must come to grips with how we live for Christ and how we submit to his will. You know something? When I lived with the Moonies, my life was more disciplined. But since I have been back, I have been more selfish and my lifestyle has begun to slacken. We need a self-discipline badly. And we also need something which really requires a certain standard of performance among all of us.

THE ELVIS



PHENOMENON

BY R. C. SPROUL

Shockwaves of grief went around the world when Rudolf Valentino succumbed to appendicitis at the pinnacle of his career. Morbid fascination and a cultic spirit followed the death of James Dean in a flaming crash of his sports car on an isolated country road. Roses and a shroud of mystery followed Marilyn Monroe to her crypt in Forest Lawn Cemetery. Already the casual moves of the crooner, Bing Crosby, are missed. But the reactions to the death of these notables is but a whimper compared to the bizarre and ghoulish atmosphere that has followed the demise of Elvis Presley.

Never in the history of our nation has so much emotion been released following the death of an entertainer. Will Rogers, Judy Garland, John Garfield, Jayne Mansfield, Jack Benny and Louis Armstrong will be remembered as legends. But Elvis is in a class by himself. His legend is already titanic. T.V. specials, portraits in watercolor and oil, special-release record albums, tee shirts, drinking mugs and other marketing gimmicks are reaping an exploiter's dream. Why? Why Elvis rather than Crosby or Garland?

If ever a star's rise to fame was meteoric it was Elvis'. His appearance on the Ed Sullivan show in the fifties made him an overnight sensation. The initial response to the uninhibited gyrations of the droopy-eyed singer from Memphis was one of frenzy. Parents were furious and kids were ecstatic over the new barbarian of rock-and-roll. On his second appearance with Sullivan the cameras were restricted to shooting Elvis from the waist up. Still his magic was not eclipsed. With instant fame and fortune Elvis traded in his panel-truck for two or three cadillacs, one gold and one pink. He spent money like a peasant who just won the state lottery. *Variety* magazine described the new "Elvis" rage as a teenage fad and predicted a very short tenure to this "flash in the pan." But twenty-five years later the pan was still flashing. Why?

Before his last concert newsmen interviewed Elvis' fans asking them why they were so devoted to their hero. The responses were strange but revealing. "He is so kind to his mother." "I love his eyes." "He is so honest." Can we really explain the phenomenon of Elvis in terms of his love for his mother? If we can, then what in the world will happen when Liberace dies? Other performers have had exciting eyes. But the last quote is significant. "He is so honest."

When people respond to Elvis' honesty what were they talking about? Elvis Presley was not George Washington. His reputation for honesty was not built upon what he said. His "honesty" was not a matter of words but of personal openness. Elvis' stage presence was unique. Even Sinatra, the master of timing, could learn something from Elvis. Elvis was always in deep, open communication with his audience. All of the barriers that isolate a performer from his audience were shattered by his personal magnetism. Elvis let people in. He gave himself with intensity to every person in the theatre. That is the most costly thing a performer can do.

Elvis Presley had what people call "warmth." With his fame and fortune he never quit being a truck driver. He never became sophisticated. His music was simple and earthy. Though his early pelvic gyrations were considered shocking, his music never became vulgar. He sang of intense emotions but not illicit ones. His music spoke of tenderness, cruelty, puppy dogs, and blue suede shoes. His "warmth" made him appear open. His openness made him appear honest.

Elvis Presley was not a saint to be imitated by every Christian. But his personal warmth was a quality we can learn from. Sociologists tell us that we are living in such a highly mobilized society that our lives have become anonymous. We suffer from cultural frigidity. We deal with the grocer and the gas station attendant in impersonal ways. The loss of close community relationships has created a crisis of coldness. Elvis broke through that coldness with a costly gift of warmth. At the end he was drained and confused. His public had come close to emptying him. His reservior of warmth was running dry. But his followers will not let him die. They want more warmth. I wonder where they will find it ....

(Reprinted with permission from "Table Talk," a publication of the Ligonier Valley Study Center, Stahlstown, PA. Dr. Sproul is Staff Theologian there and is a minister in the P.C.A.)



'78 P.C.A. Assembly to Meet in Grand Rapids

The governing body of five denominations will gather for separate but concurrent meetings at Calvin College in Grand Rapids, Michigan, in June 1978.

The denominations are the Presbyterian Church in America, Christian Reformed, Orthodox Presbyterian, Reformed Presbyterian of North America, and Reformed Presbyterian Evangelical Synod churches. A joint worship service of the five bodies is planned for Monday, June 19. Informal fellowship will naturally grow out of the common usage of the dining hall and the residence halls by the commissioners of all the churches.

Because the Presbyterian Church in America's General Assembly is expected to have the largest number of commissioners present, its meeting will be held in the gymnasium. The gymnasium includes a swimming pool. Research is being undertaken to word the proper motion ordering a deserving commissioner to be thrown into the pool.

Many commissioners are expected to bring wives and children to the Assembly. Family housing is also being provided. The college's dormitory rooms have two sleeping areas and a bath between them. Also, a limited number of trailers or recreational vehicles can be accommodated. Commissioners without families are being asked to accept assignment of two men to a room so that all of the commissioners and families can be accommodated on the grounds of the campus.

Room and board will cost $14.00 per person per day with children ages 5 to 11 years at half price, and children under five at no charge. The food provided by the college is excellent both in quality and quantity. On a planning trip, Administration Consultant Dan Moore reported that he had gained several pounds. Facilities of the 5,000-student college facilities are modern and are a model of cleanliness in the Dutch tradition.

When preparations are complete, a room reservation form will be mailed to all P.C.A. ministers and clerk of sessions. Since some may prefer motels, information about this possibility is also being prepared.

New C. E. Materials Being Produced

Montgomery, AL — Two new Bible study guides and a complete series of Vacation Bible School curriculum will be available by mid-1978 for the P.C.A. and other churches. In addition, the denomination's Christian Education Committee will release an updated *Directory of Selected Reformed Churches* giving the names and addresses of all the churches in five Reformed denominations across the continental U.S.

An illustrated study guide on the Old Testament book of Ruth is being written by Harris Langford, author of a previous volume which probes the contemporary cults. The volume on Ruth draws out God's teachings about his total control of history and its purpose, the meaning of commitment, the biblical pattern for a man and a woman, and the concept of a redeemer for trapped human beings.

Volume 3 of a six-year adult series covering the entire Bible and written by Dr. Jack B. Scott is nearing completion. The new volume is a survey of the New Testament which complements Scott's study of the Old Testament. According to C.E. Business Manager Gary Herring, the new guide is of sufficient length to allow churches to use it through the summer, since no adult material will be released during that time.

Great Commission Publications will offer a series of studies for the 1978 Vacation Bible School season. Samples will be available for review by churches in mid-March, and orders will be filled beginning in mid-April, according to Herring.

Under development for use by the Women In the Church in 1979 is a study guide by Mrs. Paul G. Settle (Georgia).

Contributions to P.C.A. Program Vary

Presbyterian Church in America income for 1977 was $2,382,698, an 11% increase from 1976, and more than double the income of the Presbyterian Church in America's first year in 1974.

However, the income by committee is a mixed picture. Only one committee grew; the other three had a decrease in income. The Mission to the World Committee received $1,482,936, 40% growth in income.

The 1977 income and the per cent of decrease of the other committees is:

Mission to the United States: $464,794 (-23%)

Christian Education and Publications: $319,577 (-1%)

Committee on Administration: $115,391 (-20%)

All of the committees' 1977 income is greater than their 1974 income.

70 Day Wait In Trinity Church Case

Montgomery, AL — A long-simmering dispute over $2 million in property and assets opened in Circuit Court February 6 between Trinity Presbyterian Church of the Presbyterian Church in America and representatives of the Presbyterian Church, U.S., Trinity's former denomination.

Six Trinity members whom the P.C.U.S. designates the "loyal minority," along with the P.C.U.S. Presbytery of John Knox, seek the holdings of the 1700-member church which left its former denomination several years ago. Circuit Judge Joseph Wright gave plaintiffs and defendants thirty days to file their briefs. A final ruling may require seventy days.

W. Jack Williamson, a counsel for Trinity Church, observed that regardless of lower court decisions, the case would be appealed to the Supreme Court of the United States by the dissatisfied party.

The large church was dismissed to the new P.C.A. denomination by the former East Alabama Presbytery of the P.C.U.S. The Judicial Committee of that denomination's General Assembly subsequently held that all the rules under which any East Alabama churches had been released to the P.C.A. were unconstitutional.

All the other churches were offered their property by the P.C.U.S. for amounts ranging from $1 to $64,000. Trinity, however, was always held to be a case in itself. The church has a large complex near downtown Montgomery, as well as substantial financial assets.



MID-ATLANTIC

* On Sunday, March 12, the first P.C.A. church building in the northeastern United States will be dedicated by a commission from Mid-Atlantic Presbytery. The commission, led by the Rev. Sam Cappel, will organize the Community Church of the Oranges in South Orange, New Jersey, and install John Seery and Bill Iverson as pastors. Bob Smoot of Baltimore, Maryland's Chapelgate Church will preach. The worship in music is to be led by Jerome Hines, leading basso of the Metropolitan Opera of New York City and a participant in the church work in Orange.

* The Rev. Tom Skinner opens the Strategy Conference on the Northeast, the evening of March 12, in the Community Church of the Oranges. The conference is a joint production by the M-US committees of Ascension and Mid-Atlantic Presbyteries and the national P.C.A. Seminars include "Biblical Models of Training Ministers," "Focus On the Northeast," and several strategy workshops.

* The Chapelgate Presbyterian Church of Baltimore, Maryland, voted to enter the PCA on September of 1977. Their membership is between 650 and 700.

It is anticipated that across the country the PCA will be sought as a home by many churches which are increasingly becoming disturbed by the growing trend of liberalism. A number of United Presbyterian Churches have contacted Mission to the U.S. with the desire to enter our denomination as the United Presbyterian church moves toward the ordination of homosexuals to the ministry.

CALVARY

* In Manning, South Carolina, the new Covenant Presbyterian Church dedicated a $200,000 sanctuary and education complex on January 8, 1978. Pastor Bill Rufus reported a membership of 184. The church was begun by Rufus as a Calvary Presbytery M-US project in 1975.

* The New Hope Presbyterian Church of Abbeville, South Carolina, plans to be in a new multi-purpose building by Mid-April. The complex cost $150,000.

* The presbytery is in the market for organizing pastors, according to Calvary Presbytery Evangelist Harry Schutte. Schutte described that body's goals of developing new churches in Myrtle Beach and Clinton where congregations of twenty-five and thirty-five exist respectively. In both cases the people contacted the presbytery first, he said. "They were that interested. And we want to supply them ... we will supply them!" Schutte said that the presbytery was evaluating four other areas for possible development.

GRACE/MISSISSIPPI VALLEY

* Grace and Mississippi Valley Presbyteries sponsor a Summer Youth Conference at Belhaven College in Jackson, Mississippi, July 17-22. The conference is divided into three sections to minister to the particular needs of students from grades five through twelve. Speakers include Dr. Luder Whitlock from Jackson's Reformed Theological Seminary; John Long, Pastor of First Presbyterian Church of Tchula, Mississippi; and Ed Cunningham, Pastor of Grace Presbyterian Church of Stone Mountain, Georgia.

EVANGEL

* In May of 1977 the First Presbyterian Church of Gadsden, Alabama, sponsored a Church Growth Seminar led by Dr. David Winscott of the American Institute of Church Growth. Pastor Jim Bland reports a successful followup strategy by the church, after which Sunday School participation rose noticeably along with increases in the choir, Vacation Bible School, and morning worship services. According to Bland, the church plans an Intermediate Seminar on Church Growth in May of 1978.

F. Nigel Lee Heads Speaker list for P.C.A. Summer Family Conference

Dr. Francis Nigel Lee is the main speaker for the third P.C.A. Family Conference to be held July 10-14 at Covenant College, Lookout Mountain, Tennessee. Lee will teach on the Christian family in God's covenant for his people.

The conference which has sold out reservations in the past two years will feature seminars taught by leaders from each of the denomination's main committees. Teachers include Frank Barker, Paul Settle, Paul McKaughan, Charles Dunahoo, Tom Hughes, Kennedy Smartt, Pete Austin, Harris Langford, Roy Gamble, and Jim Hughes.

Youth leaders are Dory Hanson and Laurie Vidal; Randy Pope will lead Senior Highs; Mark Lowery heads the



Dr. Francis Nigel Lee

session for college students; and Gene and Susan Hunt are in charge of children's activities.

The 1978 conference will offer seminars which provide practical ways for believers of all ages to take an active part in the various ministries of their churches. Afternoons are open for families to tour the eastern Tennessee area or spend time with each other and friends.

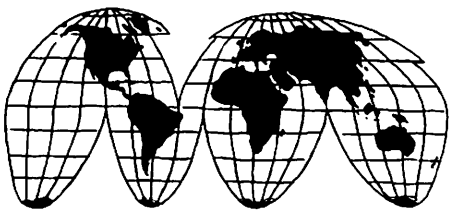
Registration materials are available from the Committee for Christian Education and Publication, 1020 Monticello Court, Montgomery, AL 36117.

P.C.A. Work in Korea Receives NAE Grant

The World Relief Commission of the National Association of Evangelicals has made a grant of $24,000 to the work among T.B. patients in Soonchun, Korea. This work was begun and is directed by P.C.A. missionary Mrs. Hugh (Betty) Linton. $12,000 of this sum will go for medicines, $2,400 for surgery, $2,400 for

(Continued on page 17)

MISSION TO THE WORLD



Missionary Candidates Approved by M-TW

Atlanta — The M-TW Committee meeting in Atlanta, GA Feb. 17 and 18, examined and approved seven new family units for the PCA world mission program.

Rev. and Mrs. Gene Boyer were approved for an inter-disciplinary concept team ministry in France. Individuals of the team concept will work in the area of Christian Education, Administration, Church planting, multi-media, mass evangelism and discipleship.

Mr. and Mrs. William Edgar, III were approved for France. Mr. Edgar will be teaching in the seminary at Aix-en-Provence, France.

Mr. and Mrs. Thomas Courtney were approved for work to be appointed later.

Mr. and Mrs. Joe Kreech were approved for a ministry of church planting in Mexico.

Miss Diane Weisborn will work in Tiawan with the church planting team headed by the Rev. Lee Trinkle.

Mr. and Mrs. S. Phillip Henderson will be working in church planting in Korea.

Mr. and Mrs. Robert Youngblood were approved to work with the Asia Theological Association in a co-operative agreement. Mr. Youngblood will be primarily in the administrative area of work with some possible taching assignments.

CORRECTION!

The 1978 General Assembly of the P.C.A. is scheduled for June 19-23, **not** September as the G/A Minutes noted. **All committees of commissioners will begin meetings at 8:30 AM, Saturday, June 17, 1978.**



DO YOU REALLY CARE, LORD?

By. Kathryn Farris

As dusk settled over Yosondua, Mexico, a man slipped into our yard. "The baby is dead," he said. My quickened heartbeat rejected his words. Pablo Estrella and his wife had trudged down the mountain to our house, the burden of his only child heavy in his arms.

One glance at the child and my husband quickly prepared the medicine and eased the needle into unresponsive skin. It was too late. Yet we hoped for a miracle.

Pablo was experienced in the ways of death. He had stood by and watched as life loosened its hold on his children. Four graves on the mountainside reminded him. Tomorrow an iron pick would jab the earth and gouge a hole to receive his last child. But for now, the task of a proper watch ceremony for this child demanded his attention. He plunged into preparations for a wake to begin that night.

Later we took our three small children and picked our way through the dark to the house where the wake was about to begin. The mountain air pierced us as we stood outside the log cabin calling our greeting.

Through a gap in the mud chinking we glimpsed candles flickering in their struggle against the draft. The dirt floor, swept clean, appeared more uneven than I remembered. The ladder that served as steps reached into the loft. Benches waited against the log walls for guests to arrive.

A neighbor appeared, smiling in the doorway. "What good luck the baby has," she said. Something within me crumpled. Good luck? Every fiber of my body yelled NO. Pablo Estrella had wanted this baby, and now the infant lay dead.

I stepped over the log doorsill into the room where death reigned. My knees weakened. I started at the tiny body lying on the altar. Candles and wild flowers stood guard around the lifeless body. A

saint's picture, moved from its prominent place, rested on a shelf above the homemade altar. Beside the baby's head a transistor radio blared rock music.

The raucous music gave way to static and then died. Quietness settled upon us. Then voices from outside suddenly grew loud, driving out the silence. Men came in, wrapped in woolen blankets. Gray-shawled women followed behind. Children huddled close to their mothers or hid in the folds of their skirts.

The men in the town band stood outside drinking, then entered one by one. Soon undisciplined music filled the room, inaugurating a festive wake. Excitement heightened and laughter soared. The bottle of firewater slipped from one to another.

I struggled to rationalize what I was experiencing. Culture shock enveloped me. I lost myself to the beat of the drum. My mind refused the present and rushed back to our first days in Yosondua.

We had gloried in the beauties of Yosondua. The mountains, the pine trees, the rivers and the log cabins endeared themselves to us immediately. We felt a God-given affinity for the Mixtec people, though their musical language baffled us.

Poverty stood its ground relentlessly in the midst of this beauty. It haunted me and tore at every generous feeling within me. I wanted to give away my shoes, my food, my medicine, everything. The affluence of my homeland bothered me. I coveted a portion for our Mixtec neighbors.

Now the music stopped. The drum lost its power over me. The reason for our coming to Yosondua surfaced. We had come to translate the Scriptures into Mixtec.

Learning and analyzing the Mixtec language and developing a written alphabet had become imperative. We had willingly worked long hours because we knew the need.

Suddenly, in the midst of death, it became more than a need. It emerged as an urgent mission that must dominate our lives and dictate our future.

The next morning Pablo stood outside the house. Preparations for the funeral and feeding the guests were at a feverish pitch. Women stirred pots of food over the open fire. The carpenter sanded the last rough spot on the tiny casket.

Pablo smiled as we entered the yard. We handed him a picture we had taken of his baby. His body snapped forward. He focused his eyes carefully as he stared at the picture. Tears slipped down his face, but he stubbornly brushed them away. Nobody cries at a child's death. It was an occasion for joy. The customs of his people said so. He smiled and slid the picture into his pocket.

Powerful fireworks shattered above us and the church bells clanged. Sweet incense filled the air. The funeral dirge began. The drunk musicians reeled forward.

Pablo leaned heavily on his wife, his head drooping to her shoulder. The firewater had exacted its toll. He struggled over rocks and ditches, determined to follow the casket to the mountain high above town.

The procession rounded the bend and disappeared from sight. The funeral music and clanging bells throbbed in my head. Flowers, incense smoke and a tiny casket blended and blurred as tears filled my eyes.

I stood alone on the hillside. The bells stopped tolling. The funeral dirge, barely audible, whispered despair to me. Fog rolled up the valley, engulfing everything in its path.

Looking into the sky where rain clouds gathered, I cried out, pleading with God. "You see that little procession. Don't you feel the hurt in Pablo Estrella's bosom? He's drunk, but the sting is there. You see the patches on his clothes. His needs are great. You know he's bound by customs and traditions. They clutch him and he cannot escape. Do You Care, Lord? Do You really care?"

The rain clouds grew dark and the fog thickened as I stood on the hillside. Yet joy sprang up in my heart. I knew the answer to my question. Yes, God cared. He cared so much that before He fashioned the world, He made plans to send His only Son to die for Pablo and all the Mixtec people. When we are gathered around God's throne, some from every people and tongue, including the Mixtecs, will be there. And that's because God cares, because He really cares!

(Reprinted with permission from "In Other Words," a publication of the Wycliffe Bible Translators. Kathryn Farris is a P.C.A. representative with Wycliffe and serves in Mexico.)

Finally Getting the Message

By Kennedy Smartt

The life and work of a missionary is often like the life and work of most of us here at home: work, sleep, eat, shop, meet, pray, work, etc. Every now and then something really interesting and gratifying happens to us and the same thing happens to our missionaries. In Taiwan there is a college, Christ's College, and twelve of our P.C.A. missionaries are teaching there, praying, watching, looking for the opportunity to share Christ in a personal way with the students they are teaching in class. One of these super missionaries is Mrs. Marion Mounger, aged 64, who went to the field when she was over 60, and whom the Lord is using in a special way, both in the classroom and out. A recent letter described some of her students, and you will want to feel she is writing this just to you:

"God has richly met all my needs, and I have done things I could not have done without you prayers. When a young man or young woman comes with questions about the Bible, I think of you and prayerfully try to respond to his or her needs, spoken and unspoken.

"John Timothy shared with me. 'My Bible teacher asked us to memorize the 53rd Chapter of Isaiah. That night after memorizing the chapter, I could not sleep. I thought about Jesus and tears rolled down my cheeks.'

"Stephen said, 'I have never before heard this story (Christ, the Passion Week, the Cross). No one ever told me.'

"Andrew said, 'Today is the first time I ever held this book (the Bible) in my hand.'

"John said, 'I'm the only Christian in my family — in my community. I sleep on the 4th floor of our family's house. The son is expected to sleep there. In the night, I feel an overwhelming sense of an evil presence. As evil presses in I say, 'I hate you. Leave.'

"I praise and thank God for all that He is doing for all of our Timothys, Andrews, Stephens, Elijahs, Marys and Marthas."

GETTING YOUR FAMILY TOGETHER, WAYNE E. RICKERSON G/L REGAL $2.95

Subtitled *A Guidebook To Christian Parenting*, this book is well titled and helpfully written. In a day when families need to be creative and active in family activities rather than hypnotized by the one eyed monster (TV), this book is full of helpful and workable suggestions.

The author writes from a background that gives him expertise in this area. He is practical with his suggestions. This book can be used by parents to bring some personal depth into their family circle, as well as instill ideas and habits into their children for their future.

An example of its content: How to use dinner to create a family togetherness attitude; or a chapter on regular family nights. Using the Biblical patterns as the guide, the author has good points on evaluating your family life. Family Bible Study, Bible Memorization and Recreation are important areas dealt with in the book.

There is a thought provoking chapter for the church leaders to guide them in planning family enabling nights.

Children, young and older, need family time. Husbands and wives need their special time, but so do parents and children. We encourage both the reading and implementation of some of these ideas. This is another one of those practical, down-to-earth, how-to-do-it books and, who knows, maybe God will use this to save your family life.



M-US Sees Upswing In Support for Early '78

Jackson, MS — An apparent M-US financial emergency which would affect organizing pastors has resulted in appeals which produced a broader support base, according to Interim Coordinator Donald Graham.

Graham said that December 1977 income, $112,000, was better by $50,000 than a "normal" year-end financial receipt. January 1978 also brought an increase in gifts which totaled $79,000. This compares with $34,000 received in January 1977. M-US Business Manager Paul McDade reported that by mid-February offerings had risen to nearly $49,000.

Graham believed the entire series of events involving staff changes and financial difficulty "has been helpful in bringing many churches and believers to the realization that spreading PCA churches is vital. Obviously, the impression is now out in a new way to the effect that causes approved by our General Assembly must have grassroots support."

When the fund shortage of the committee first became known, M-US considered terminating support of its works in selected areas of the country. However, in a recent letter, the committee stated that, "It is now the intention of the committee to stand behind all commitments to organizing pastors through such dates of termination as now contracted. You will understand, of course, that this does not exclude the possibility of extension; but that must not be assumed. A cut in support to a lower figure at point of termination may be expected even if support continues — unless unusual conditions and circumstances require and justify doing otherwise."

Committee Chairman Philip Clark cautioned against any idea among PCA members that the need is over. "If our people let up in their support of the committee, we'll arrive at the General Assembly in June with problems, serious problems." Clark sounded a note of encouragement at what he believed was a greater participation by individuals in the support of the M-US Committee.

McDade, however, expressed a " ... feeling I have that much of our support is a one-time affair. What we really need over the long haul is to get into the budgets of our churches so that we benefit from regular and repeated giving. I am very positive, however, about the way our finances are shaping up."

M-US to Re-Order Committee Priorities

Glendale, CA — One of the first goals sought by the Committee on Mission to the United States, according to its Chairman the Rev. Philip Clark, is a re-thinking of the organization's priorities.

Clark said that the committee wants to bring its PCA missions to a greater maturity in spiritual condition, experience, and preparedness before allowing them to go it alone.

"We want to check much more closely to be certain that the prospects for a given work are good before we ever initiate it." He also re-stated that committee's intention of continuing with the "5-in-5 Campaign," a $5 million fund-raising effort extending over five years. The 1977 General Assembly of the P.C.A. approved the campaign, most of the funds of which would go for establishing missions and particular churches with their own property and buildings.

Clark also announced the formation of a search committee from M-US. The committee, led by the Rev. Terry Gyger of Miami, Florida, will consider candidates for the job of Coordinator. Other members of the M-US search committee are the Rev. Art Broadwick of Pittsburgh, Pennsylvania; Mr. Louis Mapp of Hattiesburg, Mississippi; the Rev. Paul Settle of Greenville, South Carolina; Mr. Bill Stevenson of Smyrna, Georgia; and Mr. Jack Williamson of Greenville, Alabama.

The committee outlined a series of qualities which it encouraged the search group to keep in mind while considering men for the post. These include a proven skill in administration, a successful ministry as a teaching elder or an active service to the church as a ruling elder, spiritual maturity and a strong commitment to the heart of Reformed Christianity, a knowledge of missionary development in the North and South, and the ability to delegate responsibilities.

"We are determined to secure just that special person whom God would place in this position, even if it takes us three years to do so," said Clark.

"However," he added, "we hope to have a solid recommendation for the upcoming General Assembly if at all possible."

Present Status of M-US 5-in-5

The capital funds campaign to raise $5 million over five years continues in full strength. Many churches are presently deciding whether they can accept the M-US request of $1 per member each month for five years, $12 per year, or $60 total. Those churches which send the M-US office their pledge by April 1, 1978, are to be counted as Leader Churches for the campaign. Their giving may begin either in 1978 or 1979. The campaign slowed for two months during the financial crisis in M-US and while the Director was assigned Interim-Coordinator's work along with the campaign. But the leadership of the denomination has expressed an eager desire to see the campaign pursued vigorously.

In South Florida Presbytery, campaign dinners were held at each end of the presbytery: February 27 at Spanish River Church in Boca Raton, and March 2 at the Granada Church in Coral Gables. Presbytery churches were well represented, testimonies were given by organizing pastors and supporting pastors, good PCA fellowship abounded, and the director outlined the campaign.

Pastor Responds to 5-in-5 Campaign

Dear Don:

I am challenged by the opportunities that lie ahead for our church as a whole. God is certainly at work across our nation!

As you know, our church here in Bakersfield has made application through our presbytery to be placed on the waiting list to receive assistance from the 5-in-5 Campaign for the procuring of our own facility. It is our opinion that obtaining our own property will play a very important role in the growth of our church.

At the present time we are meeting in the chapel of a large Seventh Day Adventist Church. We praise God for giving us these facilities, for they are well suited for Sunday School and worship services. Nevertheless, there are some drawbacks. One problem that we face is that of having an identity in the community. Because we have rented facilities many people consider us to be a "temporary church" and don't want to become involved. Having a permanent place of our own would go a long way toward alleviating these things.

Another drawback is that, while the facilities are suitable in themselves, the location is not conducive to growing a baby church. The church is located off the beaten track in an older established community. It is rather difficult to find and far removed from the major growth area of our city. We would like to settle in that growth area in order to reach those families that are new to the community and that are looking to start with a new church relationship. This is also the area into which younger fmailies are moving. I believe they are essential to the growth of a church.

We are a small congregation with large ideas. Land in the areas in which we would like to settle sells for $35,000 an acre. On top of that, the costs of building are prohibitive. Nevertheless, we believe that this is the place that God would have us to be, and are working and trusting that God will provide for our needs.

Another reason that we have applied for assistance from the 5-in-5 Campaign is to give our people a closer tie with the rest of the body and to acquaint our sis ter churches with their "baby sisters"out on the frontiers of MUS home missions. Our people have a great appreciaion for all that MUS has done, but sometimes feel removed from the rest of our churches. I think that it is very important to develop a caring relationship not only within the local body, but also between the churches of our denomination. In this way when we have "come of age" it will be most natural to look to the needs of others in other places.

There are many reasons why we need to become established in a permanent facility. Yet we realize that the building of a church structure is only a means to an end and not an end in itself. Our purpose in desiring our own facility is to glorify our God in this community by the proclamation of the gospel to the lost, and the discipling of men to be efficient ministers for Him.

Thank you again for the words of encouragement at presbytery. Pray for us here in Bakersfield, that we will not be weary in well doing.

In His Service,

Brent Bradley, Pastor
Covenant Presbyterian Church
Bakersfield, California

Larry Mills Resigns M-US Post

The first change in administration during the four years history of the Mission to the United States Committee came recently with the resignation of the Rev. Larry C. Mills as Coordinator.

A Search Committee with the Rev. Terry Gyger as chairman has been appointed to seek a new coordinator and to recommend this person through the M-US Committee to the next General Assembly. Meanwhile, the committee asked one of its own members, the Rev. Donald C. Graham, to act as Interim-Coordinator.

Graham has already resigned as pastor of Covenant Presbyterian Church in Panama City, Florida, where he was organizing pastor. He was in the process of moving to Jackson to carry forward his responisbilities as Director of the Five-Million-in Five-Years Campaign. Previous to his pastorate in Panama City, he was minister of First Presbyterian Church, Montgomery, Alabama, and, more recently, Executive Director of The Presbyterian and Reformed Fellowship.

The M-US Committee's appreciation of Larry Mills was expressed in its resolution:

> "The Committee of the Mission to the United States of the Presbyterian Church in America hereby records its affection and appreciation of the Rev. Larry C. Mills, Coordinator for this committee since its inception four years ago. We acknowledge the devoted manner with which he has served our committee and denomination, traveling widely in their interests, often with great expenditure of physical energies and with sacrifice of his time from his family and his own proper pleasures.
>
> As individuals we have been privileged to feel his devotion and love in Christian friendship. This we shall always prize. We here record our continued prayers for God's richest blessings to abide upon his ministry.
>
> We extend our sincere gratitude for his wife's loyal support of his endeavors, her patience with his arduous schedule of ministry, her sweet and gracious Christian life and character and, so often, her kind hospitality to friends and strangers in the interest of this committee."

Mills remains available as a consultant to the M-US office.



News Notes

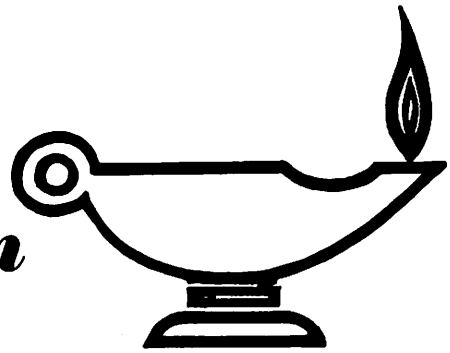
Metairie, Louisiana: Rev. Dick Davies is Organizing Pastor of Grace P.C.A. here. He graduated from Reformed Theologcal Seminary in May, 1976. The Grace congregation leased an old house and divided it into two sections, a sanctuary and living quarters for the pastor and his wife. The sanctuary seats approximately twenty-five people; thus the church has two morning worship services. The church has grown to approximately 45 members and is self-supporting. Land has been purchased, a building committee formed, and plans adopted for construction of a sanctuary, Christian education facility, and manse.

Lake Charles, Louisiana: M-US conducted a survey of the city in the spring of 1977. Results indicated definite interest in the P.C.A. — an interest group of approximately twenty-five formed, and leadership was provided by the Presbytery. Rev. Bobby Penny, a former A.R.P. Organizing Pastor, was called by the Presbytery to become the Organizing Pastor of the interest group. Presbytery is funding the work 100%. It is estimated that this group will be self-supporting within one year.

West Chester, Pennsylvania: Dr. Palmer Robertson professor at Westminster Seminary, began knocking on doors in the West Chester area of Philadelphia in an effort to begin a new church. With

(Continued on page 17)

Christian Education & Publications



Great Commission Publication Balances Evangelism and Teaching

Teaching evangelism is the aim of the GREAT COMMISSION materials. Evangelism which is true to the command of our Lord Jesus Christ must be intensive as well as extensive. "Go ye therefore, and teach all nations ... all things whatsoever I have commanded you ..." (Matthew 28:19, 20).

In the evangelization of boys and girls there is no substitute for thorough instruction in the Word of God. It is the Word which the Holy Spirit uses in turning hearts from sin to the Savior. In form as well as in content, the Word brings life to our teaching. The Bible does not have the form of a four-page tract, or even of an encyclopedia of theology. It is above all a story-book, and the story it tells is the gospel story, the good news of what God has done to save us. The more of the Bible we teach, the more effective will be our child evangelism.

Since it is comparatively easy to secure an emotional response from young children on the basis of an urgent appeal, there is a temptation to make zeal for "evangelism" an excuse for superficial teaching. But such teaching does not honor the Holy Spirit. It is he who saves, not we, and the whole Bible is his saving truth.

The response of faith and love toward Christ Jesus must indeed be sought by the teacher, but the response should be both prepared for and strengthened by an abundance of Bible instruction.

Since we believe the Vacation Bible School should be an evangelistic enterprise, we have aimed at a maximum of instruction in the Bible that may be accomplished in a two-week school. The teaching of this course will make great demands upon the teaching staff. There are two full Bible lessons instead of one in each morning's schedule. There is a full program of Scripture and hymn memorization. The integration of handwork with the Bible lessons means that here also there is an instructional challenge.

But we believe that consecrated teachers will meet this challenge and seek to sow the Word bountifully in the vacation Bible school. We have sought in this manual to aid you in that task. May our risen Lord bless the teaching of his Word to that saving purpose for which he gave it!

New Testament Survey Ready

The New Testament Survey of the Adult Education Series is now off the press in Montgomery. The companion to the Old Testament Survey rounds off the survey study of the Scriptures.

We have felt that before a profitable and systematic study of the Scriptures should begin, people should have a running grasp of the whole sweep of Biblical Revelation.

Dr. Jack Scott, staff writer, has done an excellent work in both volumes. His approach has not been critical in the technical sense which makes the surveys especially important for laymen.

Statistics continue to be released by religious publications regarding the lack of knowledge of the Scriptures among church people. Our aim in the Adult Education Series is to seek to ground God's people in a fundamental working knowledge of the Scripture, as well as assisting them in seeing the application of it.

We would suggest also that a good balance for deeper classroom study, from a more technical and critical approach, would be to use a book such as Everett Harrison's INTRODUCTION TO THE OLD TESTAMENT and NEW TESTAMENT INTRODUCTION by Donald Guthrie. Adding Dr. Scott's surveys to the studies would bring in the study from a practical angle thus reminding the student that he is not merely approaching the Scripture academically.

The first two volumes are of such a nature that we would encourage a class to allow three quarters for the study and then prepare with the fall quarterly (Volume III) for the study of *Creation*.

More than 100 churches are already into the Adult Education Series, with new inquiries coming regularly. Information is available from the **Christian Education and Publications Office, 1020 Monticello Court, Montgomery, AL 36117.**

Family Devotions

By Richard Harris — Part V (Child's Catechism)

Q. 5 Are there more gods than one?

A. There is but one only, the living and true God.

The one great fact that God kept trying to impress upon His people for ages was that He was the only God in all the world. The greatest of all Hebrew sayings, even unto this day is, (Deuteronomy 6:4), "Hear, O Israel: Jehovah our God is one Jehovah."

There are not several gods. There is but one true God. Many people try to think up a false God, but they're wrong. In the days of the Old Testament, heathen nations began worshipping all kinds of false gods. They worshipped the moon and the sun as gods. They made all sorts of idols and called them gods. We find many people even today calling animals and things gods. Jeremiah the Prophet (10:10) reminds us, "But Jehovah is the true God; he is the living God, and an everlasting King."

Our God of the Bible, the Creator, is the only true God and the only living God. He is not make-believe. He is not false. He is not a dead God made of wood or stone or gold. He lives.

What did Jesus have to say about God? So many things, and these are some of what He said. He constantly referred to Him as His father and as the living father. He speaks of Him as the true God — as the Father being perfect — in Heaven. His kingdom is there, and Jesus never once acknowledged that there was any other God but the God of the Bible. If Jesus believed this fact — then shouldn't we also? Of course. Yet there are many people in civilized countries all over the world who do not believe in the true God. The Communist does not believe in any God at all. People in the Orient worship rats and snakes as God. Millions of people in India worship a cow as their God. We must say "how ridiculous." Yet here are some of the things that people in the United States worship as God: money, clothes, pretty things, houses, etc. Jehovah calls us to worship only Him.

Foundation and Authority For the Christian Faith

The first in the Series of articles on the Westminster Confession of Faith.

Why We Need the Holy Scriptures

The Westminster divines, in the opening chapter of the Westminster Confession firmly establish the priority of the Scriptures of the Old and New Testaments in all of the doctrines that are to be taught in the following chapters. Essentially, the divines speak to the need we have for the Scriptures precisely as God gave them.

They recognize first of all the point which Paul made in the opening chapter of Romans: that though the truth about God is clearly proclaimed in all that God has made and does, yet, because of sin, men are unable to benefit by it to come to God in faith.

In the Scriptures — the Word of God written — is the only place where the way to God and to salvation are taught infallibly. The divines, therefore, affirm that it is God's infallible Word written, defining precisely the 66 books of Scripture. They further affirm that we are assured of this by the testimony of the Holy Spirit bearing witness by the Word in our hearts, and not by councils or pronouncements of fallible men or churches.

Nothing Lacking in Holy Scripture

We are assured, as was the Psalmist who penned the 19th Psalm, that it is complete (perfect), lacking nothing needed for God's glory or for our salvation, faith, and life. And though it contains many things difficult to understand, everything *necessary* for our salvation is so clearly taught that even the uneducated can understand and come to God through faith, by the teachings of Scripture.

Original and Modern Languages

The divines further assure us that it has been preserved free from human defects through the ages, in the original languages (Hebrew and Greek) and is available to all, in the modern tongues of mankind.

They add that the infallible interpretation of any passage of Scripture is to be found in Scripture itself and not in the assents or men so that the final authority in all controversies of men and religions is always *only* the Holy Spirit who has spoken in Scripture.

NEW CULT INFORMATION SOUGHT

The Christian Education Committee needs information on the new cults such as the Unification Church, Children of God, The Way, Transcendental Meditation, The Local Church of Witness Lee, Pornography, The Occult, Hare Krishna, etc. Papers, magazine items, posters and ads are helpful for research. Send to "Cults," the editor of the *Messenger*, 1020 Monticello Court, Montgomery, AL 36117.

Pioneer Girls: Adventures in Christianity

By Helen Yates

A growing number of P.C.A. churches are finding Pioneer Girls to be an effective way to minister to girls in their church and community. There are presently fifteen P.C.A. churches throughout the Southeast with Pioneer Girls clubs compared to nine churches a year ago. First Presbyterian Church in Louisville, Mississippi, is the newest church to begin PG — starting in January of this year; and Calvary Presbyterian Church in Norfolk, Virginia, has had Pioneer Girls since 1964.

Helping Girls To Grow

Pioneer Girls is a Christ-centered club program designed to meet the needs of a girl in today's world and to help her integrate Christ into every phase of her life. In club, girls participate in a variety of activities such as games, crafts, cooking and sewing. All are designed to teach her new skills and help her to develop as a well-rounded individual. Each week in club, girls also have an opportunity to study the Bible and learn how to apply it to their lives. The informal setting provides a context in which girls can put spiritual truths into action in meaningful ways.

At Dickinson First Presbyterian Church in Haysi, Virginia, five girls have professed Christ as their Savior since their PG clubs began last fall. The girls there are excited about Pioneer Girls and are bringing their friends from school to the club meetings.

The leaders at First Presbyterian Church in Jackson, Mississippi, have seen one child grow into a happy, confident little girl. When Sally, a newcomer to the church, began coming to Pioneer Girls, she not only seemed shy but sad. Now she comes into the room each week with a big smile and so many things she wants to share with the other girls and leaders. Pioneer Girls has played a part in the about-face in Sally's life.

One mother of a Pioneer Girl at Briarwood Presbyterian Church in Birmingham, Alabama, reports, "I can see a real difference in my daughter since the beginning of Pioneer Girls. She is happier and has a better attitude."

A Growing Experience for the Leaders

Not only are Pioneer Girls clubs ministering to girls and helping them to grow,but they have also proven to be a challenging, growing experience for the women involved as leaders.

The leaders at Westminster Presbyterian Church in Rock Hill, South Carolina, have said that their involvement with Pioneer Girls has helped them to relate better to their own children, as well as to communicate more effectively to the girls in club. Pioneer Girls has helped them to set priorities and to be more self-disciplined as they realize the responsibility of being examples to the girls.

Cheryl Edwards from Dickinson First Presbyterian says that, "Pioneer Girls has been a rich and rewarding experience."

Producing Growth In the Church

Pioneer Girls provides your church with a natural outreach into the community. Hixson Presbyterian Church in Hixson, Tennessee, reports that 40% of the girls attending its Pioneer Girls clubs are not from the church; and at Dickinson Presbyterian the girls are bringing their parents to church through various activities such as plays, singing special songs at church services, award presentations, and fellowship dinners.

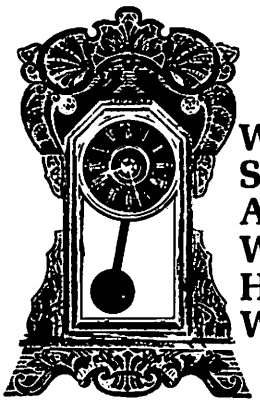
At Westminster Presbyterian in Rock Hill, one girl's mother has started attending the Wednesday night supper and prayer meeting while her daughter is at Pioneer Girls; another girl's mother has joined the church as a result of her daughter's involvement in PG.

At First Presbyterian Church in Jackson, one of the pals (a special friend and prayer partner to a girl) was able to share Christ with the mother of her Pioneer Girl when she visited the home.

Covenant Presbyterian Church in Montgomery, Alabama, reports that Pioneer Girls has helped to make the church more aware that the *girls* of the church will soon be *women* of the church. That is the challenge that is before us — to reach these girls and help them to grow into women who glorify the Lord. Pioneer Girls can help you to meet that challenge and effectively minister to your girls.

For more information about Pioneer Girls contact:
Miss Helen E. Yates
Southern Area Director
1114-C Dothan Road
Columbia, SC 29210
(803) 772-1229

ADMINISTRATION stewardship



WHEN SHOULD A WOMAN WRITE HER WILL?

When should a woman write her will?

— While waiting for your doctor's appointment and you suspect your case is terminal?

— Just after promising your favorite niece your mother's sterling silver tea service?

— As you're enroute on a tour of the Holy Land and Greece?

— When your first grandchild finally says "Grandma"?

All these situations and many more would be good reminders that you need a personal will, but might not be the best times to plan it.

HOW ABOUT TODAY?

You probably already have a general idea for the distribution of your estate. A little planning now can save anxious moments later and spare your heirs from confusion, delay and future costs. Request this helpful brochure today. It's free. Use the coupon below.

REMEMBER: your PCA Foundation is ready to serve you and has experienced, trained staff available to assist you at any time

Clip and Mail Today

To: Presbyterian Church
in America
1020 Monticello Court
Montgomery, AL 36117

Please send me a free copy of "When Should a Woman Write Her Will?" I understand there is no obligation.

Name _____

Address _____

City _____

State _____ Zip _____

Church _____

WOMEN NEED WILLS

While "women's lib" is getting its share of pro and con treatment, in one area at least, the State is way ahead of the "lib" promoters. This is in the area of will-making. The State treats everyone alike from the obituary on ... provided there is no will.

That's why a woman needs to have her personalized will to do her own thing even after she is gone.

Consider the facts: women live on the average, seven and one-half years longer than their men. They inherit most of the nation's wealth, and pass it on through their wills, or allow the State to distribute it for them.

Most women do not have wills. Many church women who are thoughtful and careful about their giving while they live overlook the importance of having an up-to-date will. But most charitable bequests to all causes in U. S. philanthropy come from women; therefore, it is appropriate to remind church women of this responsibility.

Their wills can make a big difference for their families, and for the causes they believe in.

Whatever else a woman's intuition may be, it almost certainly must include her sensitivity and foresight in planning ahead. She anticipates needs and with special concerns frequently prompts the action that results in husband and wife each having a legal will.

"Harry, what would become of the children if something happened to both of us on a trip? Shouldn't we have wills, so we can be sure they are taken care of?

(Sometimes the need is even more apparent where there are no children and the heirs might be remote, even unknown.)

Advantages of having a will

— You can be sure how your estate will be distributed.

— You can name your own executor or executrix.

— You can name guardians for your minor children.

— You can establish a trust fund so that a dependent can have regular income without money management worries.

— You can include a bequest for the work of Christ.

If you would like some practical help on the matter of writing your will, please see our article and coupon for ordering a free brochure in this copy of the Messenger.

MINISTER'S ADDED

(Continued from page 2)

CARL W. WILSON, to Fayetteville, GA, as teacher, Worldwide Discipleship Association.

JOHN C. WINGARD, from Westminster Presbyterian Church, Milton, FL, to McDonald Presbyterian Church, Collins, MS, as pastor.

CHURCHES ADDED

COMMUNITY CHURCH of Orange, NJ; John P. Seery is pastor.

NEW LIFE PRESBYTERIAN CHURCH, Munford, TN.

PEAR ORCHARD PRESBYTERIAN CHURCH, Ridgeland, MS; William Witner is pastor.

WESTMINSTER PRESBYTERIAN CHURCH, Lousiville, KY; Michael Williams is pastor.

WESTMINSTER PRESBYTERIAN CHURCH, Bowling Green, KY; Larry Sharp is pastor.

BETHEL PRESBYTERIAN CHURCH, a new mission work led by Bobby Penny.

KEY BISCAYNE PRESBYTERIAN CHURCH, Key Biscayne, FL; Stephen Brown is pastor.

GRACE PRESBYTERIAN CHURCH, Wheaton, IL; Douglas J. Culver is pastor.

The PCA Family in Fellowship Conference

PLEASE PRINT

DATE _____

NAME _____

STREET _____

CITY _____

STATE _____ ZIP _____

PHONE 1 - ( ) - _____

HOME CHURCH _____

NUMBER IN MY FAMILY:

ADULTS:	M _____ F _____
TEENS:	M _____ F _____
CHILDREN (6-12):	M _____ F _____
CHILDREN (3-5):	M _____ F _____
CHILDREN (Under 3):	M _____ F _____

I DESIRE TO LODGE MY ENTIRE FAMILY IN ONE ROOM

YES _____ NO _____

A $25.00 non-refundable registration per family must accompany this form!

(Over, please)

I AM SINGLE:

☐ YES ☐ MALE ☐ FEMALE

ROOMMATE PREFERENCE:

_____

NAME _____

(If no roommate preference is given, an assignment will be made)

LODGING PREFERENCE, if other than Covenant College: (check one)

☐ LOCAL MOTEL ☐ LOCAL CAMPGROUND

WHERE? _____

WILL YOU EAT MEALS AT THE COLLEGE?

☐ YES ☐ NO

ARRIVAL

_____

Date Time

DEPARTURE

_____

Date Time

Be sure to enclose your $25.00 registration fee with this form, and return it by June 1, 1978, to:

COMMITTEE FOR CHRISTIAN EDUCATION
1020 Monticello Court
Montgomery, Alabama 36117

Attention: Registrar.

CATECHISM RECITALS

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

MISS MARLA CAMPBELL, 11 years old
Chattahoochee Presbyterian Church
Chattahoochee, FL

MISS JENNIFER KATE HERRING, 5 years old
Faith Presbyterian Church
Birmingham, AL

MISS CYNTHIA ELISABETH BLAND, 6 years old
First Presbyterian Church
Gadsden, AL



BLAND



HERRING

W.R.C. GRANT

(Continued from page 9)

the rehabilitation home and $7,200 for "Hopeless Village," the home for incurables. This grant continues the strategic ministry and follows other generous gifts from W.R.C. for this work.

The T.B. ministry includes an outpatient clinic in Soonchun, a rehabilitation home about five miles out in the country on the property where the Lintons live, and a village where incurables go to die. The Gospel is presented effectively and regularly at each phase of the ministry. Almost all of the patients at "Hopeless Village" thank Christ for allowing them to contract T.B., since this is what brought them to faith in Christ. Even in their condition, they continue the custom of the Korean churches of having predawn prayer meetings. They help to support themselves with sewing and embroidery which is sold in Korea and in the United States.

M-US NEWS NOTES

(Continued from page 13)

the help of several seminary students and the ministry of Dr. Robertson, the church has grown to eighty-five in attendance on the Lord's Day and is completely self-supporting since December 31, 1977.

New York City: Street evangelism is conducted during suitable weather on a one-to-one basis. Rev. Wayne Jamison has several Bible studies in various parts of Manhattan and Brooklyn. Their worship service on the Lord's Day averages twenty to thirty in attendance. The church is not yet organized.

Albuquerque, New Mexico: Rev. George Miller has been on the field nearly a year and has a very interested group of people supporting the work of establishing a church. He has had several physical setbacks during the past year. He suffers from a malignancy now being treated, and one of his children has been ill. Even under these trying circumstances, Mr. Miller has been persistently faithful in his effort to establish a church in Albuquerque.

LIVING MEMORIALS

MR. HAROLD BEEBE
By: Dr. and Mrs. Edwin Williams
MRS. LUCILLE CHIEK
By: Mr. and Mrs. Armand R. Erwin, Sr.
MRS. MIRIAM DUKE
By: Mr. and Mrs. Spurgeon Cowen
Chattahoochee Presbyterian Church WIC
MR. RUSSELL ELLZEY
By: Mr. Alex Hamilton
ALEXANDER FITZNER
By: Mr. and Mrs. Kelly Stewart
MRS. LOLA FORD
By: Mr. and Mrs. David McFalls
BETTY GIBBONS
By: LeJeune Presbyterian Church WIC
MR. EUGENE HENDERSON
By: Mrs. Walter C. Jent
Mr. and Mrs. David Jent
MRS. GRETA KOREN
By: Mr. and Mrs. Edward J. Loflin
H. LATHAM LAWS
By: Mrs. H. Latham Laws
MISS EMMA MAGUIRE
By: Shenendoah Presbyterian Church WIC
MARY LOUISE MARLOWE
By: Mrs. S. E. Cristin
Shendendoah Presbyterian Church WIC
MRS. CHARLYNE McCULLOUGH
By: Mr. and Mrs. C. W. Wiseman
C. A. MILLER, SR.
By: C. A. Miller, Jr.
NANCY DODD RICHARDS
By: Rosa and Bill Cash
CLIFFORD E. SMITH
By: Capt. and Mrs. J. H. Campbell
MARCIA HORTON SPEIR
By: Pleasant Ridge Presbyterian Church
MRS. DEBORAH TAYLOR
By: LeJeune Presbyterian Church WIC
MR. LEE TURNER
By: Mr. and Mrs. Ben Yandell
EDITH YELVERTON
By: The Hugh Hubbard Family



Presbyterian Church in America

Living Memorials

Thoughtful people, desiring to honor the memory of a departed friend or loved one, may now give memorial gifts to Presbyterian Church in America Living Memorial Fund. The amount of the gift is kept confidential and is tax deductible. All gifts received by this fund will be used to provide for the work of our church.

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(Please Print Full Name)

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(City, State and Zip)

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

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PCA Family Conference

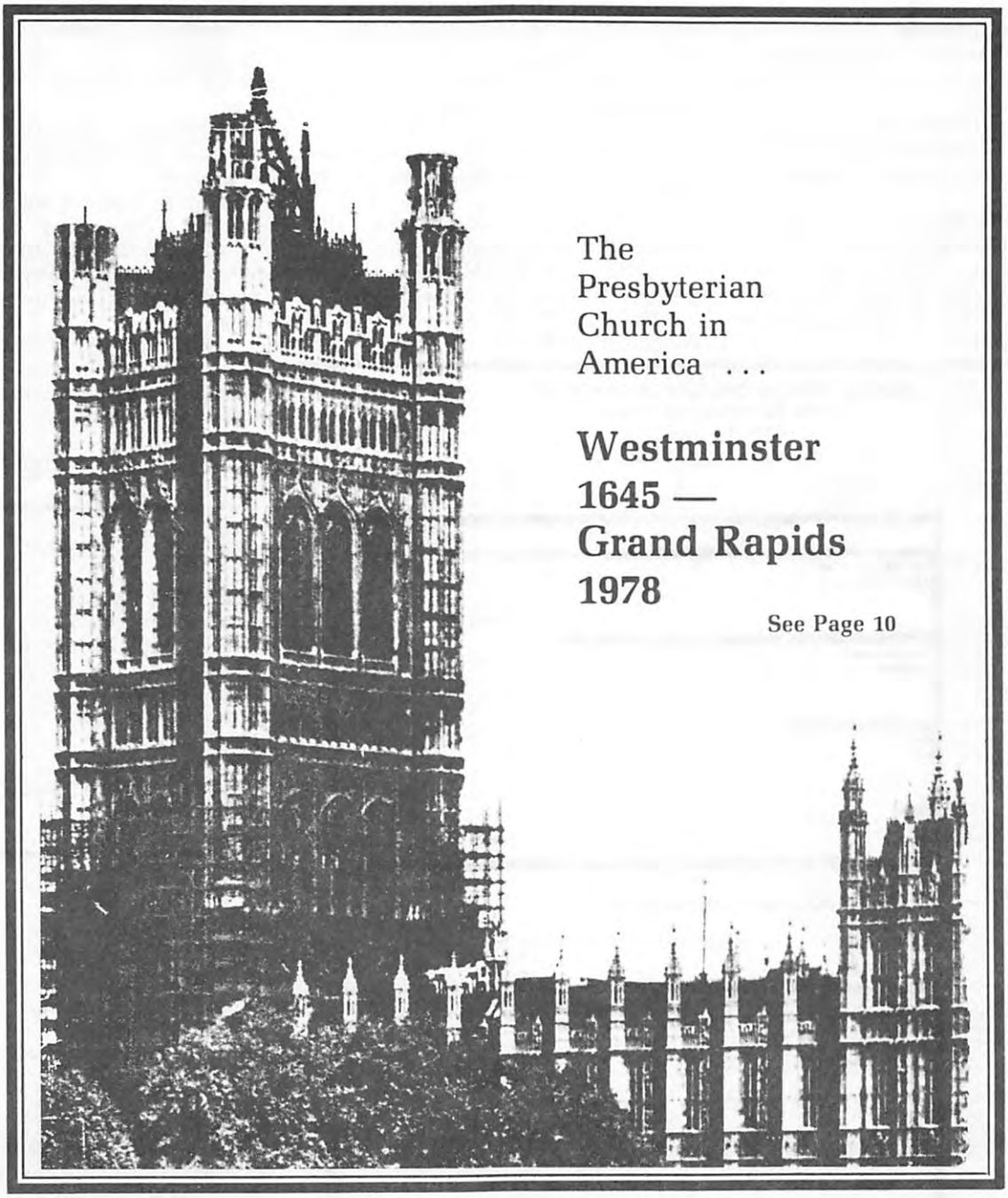
JULY 10-14,1978
Covenant College, Lookout Mt., Tn.

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MISSION TO THE UNITED STATES
MISSION TO THE WORLD

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Volume 2, Number 3

The PCA Messenger



The Presbyterian Church in America . . .

Westminster 1645 — Grand Rapids 1978

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Rejoice With . . . Weep With . . . Page 3

You Can Study Your Bible . . . and Understand It Page 5

Meet Vic Lockman, Comic Book Pro Page 8



Across our Church

JOSEPH ARMFIELD, JR., Greensboro, NC, Retired.

KYLE E. BARR, to Westminster Presbytery, as Vice-President of Graham Bible College.

WILLIAM HEWES BELL, from First Presbyterian Church, Greenville, AL, to Trinity Presbyterian Church, Alcoa, TN, as pastor.

STEVE BROWN, to Key Biscayne Presbyterian Church as pastor.

BARRY COX, from First Presbyterian Church, Florala, AL, to National Association of Congregational Christian Churches.

DOUGLAS JOEL CULVER, organizing pastor, Ascension Presbytery.

HENRY R. GUNDLACH, III, from Vineville Presbyterian Church, Macon, GA, to Mission to the World as a foreign missionary.

ROBERT HOLLINGSWORTH, to Providence and Friendship Presbyterian Churches, Montgomery, AL, as pastor.

ROBERT L. JARRETT, to First Presbyterian Church, Waynesboro, GA, as pastor.

KENNETH M. KEPLER, from Central Georgia Presbytery, to Calvary Presbytery.

ALBERT E. LAVALLEY, JR., Jackson, MS, as organizing pastor.

NIGEL LEE, from Mississippi Valley Presbytery to Gulf Coast Presbytery.

G. DALE LINDER, organizing pastor, Ascension Presbytery.

MARK LOWERY, JR., to Clinton, MS, as P.C.A. Campus Coordinator for Mississippi.

FRED MANNING, JR., from Eastern Heights Presbyterian Church, Savannah, GA, to Brainerd Hills Presbyterian Church, Chattanooga, TN, as pastor.

ERIC McQUITTY, from First Presbyterian Church, Paris, TX, to Henderson, KY, Tennessee Valley Presbytery.

GEORGE MILLER, ordained as Evangelist in Albuquerque, NM, Pacific Presbytery.

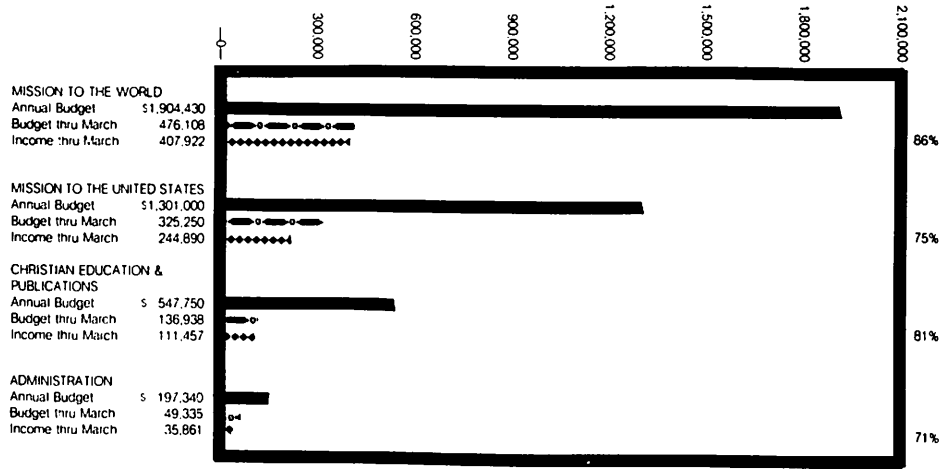
JAMES ARCHIE MOORE, Fork, SC as a P.C.A. Missionary.

LARRY C. MORRISON, dismissed from Covenant Presbyterian Church, Savannah, GA, to Presbytery of New Jersey, O.P.C.

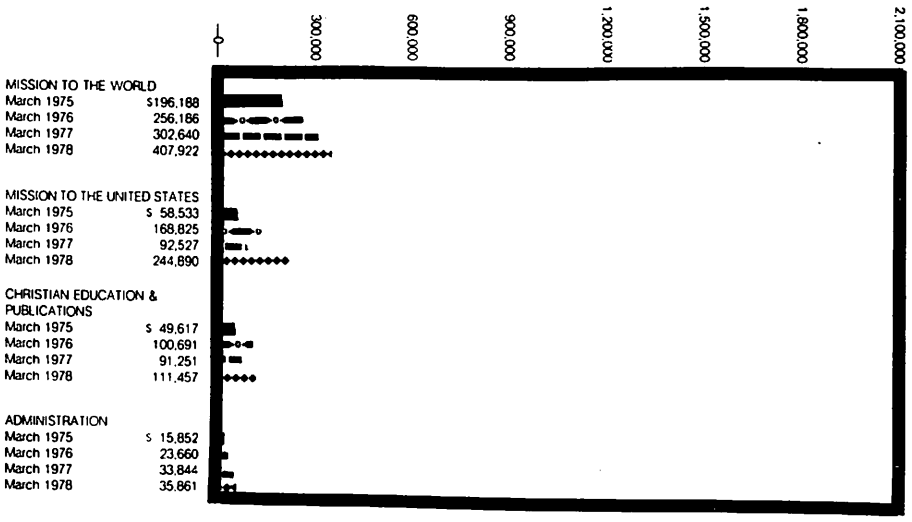
STEPHEN L. PARKER, from Gordon-Conwell Theological Seminary, Wenham, MA. to Ebenezer Presbyterian Church, Huntsville, AL, Evangel Presbytery, as pastor.

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PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year To Date



INCOME COMPARISON



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Editorial Staff: Charles Dunahoo, Gary Herring
Staff Assistant: Betty Baker

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REJOICE WITH . . . WEEP WITH . . .

By John J. Mitchell

The hospital called early on Saturday to tell me that Margie had suffered a cardiac arrest. My wife was in a coma and on the way to the intensive care unit. I should come right away. I said I understood, and I did realize it meant she might die.

It hardly seemed believable. She had had nausea and then dehydration — a problem, but nothing too serious we thought. She was in the hospital receiving fluids and under sedation. I had seen her the night before and, except for the effect of the drugs, she seemed herself. I had prayed for her that night, but with no feeling of great urgency.

Now the doctors were puzzled, not knowing what caused her heart to stop. It had started again, but her breathing was maintained by a machine. They were very frank, mentioned probable brain damage, and offered very little hope. We even talked of whether and when to turn off the machines.

Weeping For Others . . .

She seemed to me to be already gone, this physical and spiritual intimate of nearly nineteen years. There seemed to be a sort of void beside me as I drove back home. Yet it was not my personal loss that first struck me.

My thoughts were much more practical, in fact. How could I manage the family without her? How could I keep the children in Christian school without her income? The three older children, all in their teens, needed their mother now especially. And there was Sarah, the unexpected blessing who was less than a year old.

How could I father and mother both? What do you do with a little baby? The grandmothers had been caring for her while Margie was in the hospital. But that arrangement was temporary at best. So I fretted about things.

That I underestimated my children is now plain enough. When I returned from the hospital, and the two older children got back from a visit away from home, I told them all the doctors had said. That afternoon we went back so they could see their mother. With tubes in her and machines blinking and clicking, she hardly seemed like anyone we knew.

Weeping With Others ...

By that time the news had begun to travel. I had called Margie's brother and sisters; her parents, now retired, lived close by. People were beginning to call and relatives to arrive. It was even more of a shock for most of them, since they could only recall seeing her with her normal life, love, and active faith in the Lord.

Many of them wept. She was the oldest daughter in her family and had been the focal center for them all during the years the parents were serving as missionaries in Korea. They would miss her and they sorrowed for the loss. I wished at times I could have found a corner to be alone in. But I wept with them, thinking more of their loss than of my own.

Back at the hospital once more that day I was nearly overwhelmed by the people crowded into the small visiting area of the ICU. Friends were there, and almost half the staff of the hospital. Margie had worked there part-time, and these nurses and doctors crowded around. They expressed sympathy, but they also spoke of their own sense of loss and wonder that such a thing could happen to one who had been so thoroughly alive. Again I wept with these friends, too.

Next morning the hospital called again to say she had died.

I was relieved in a way, thankful she did not linger on or suffer pain. They wanted to do an autopsy, for they simply did not know what had happened. I agreed readily to that. (She had a major tumor in the brain, but it was located so that none of the usual symptoms were apparent even to the specialists who had examined her.)

Weeping and Praying ...

I told the children. They cried a little and we prayed together. And we talked of her being now in the presence of the Lord. Our tears, I said to them, were not for her but for ourselves and our sense of loss. They seemed to understand this, accepting God's will. The crying did not last long.

It was Sunday morning. Thinking back, I am grateful for that. I asked the children if they wanted to go to church as usual and made it plain that I was not requiring them to go. But they all wanted to be there. Little Sarah seemed to sense no difference. We went together to God's house.

I said I was grateful it was Sunday. Barely two hours after Margie had died, we were in the congregation of God's people. Again, I underestimated the value and wonder of the fellowship of the saints of the Lord. Many had tears in their eyes that day. But what I felt most was the love and concern of so many. There was grief, but they gave me strength.

Rejoice And Weep ...

Paul says we are to "rejoice with them that do rejoice, and weep with them that weep" (Romans 12:15). I always thought it meant that you should shift the gears of your emotions so you could share in one person's rejoicing and, at another time, share in someone else's weeping. Gradually it became clear to me that you might well have to do both at the same time.

The hospital where Margie worked, where Sarah had been born ten months before, and where her mother now had died, was operated by an order of Roman Catholic nuns. Many of the staff, especially among the nurses, were Catholic. Margie was an exception, an orthodox Protestant working with crucifixes on every wall.

(It had been hard for her to put herself into that situation. But she sought the position because it was the only hospital that did not perform abortions. Everyone there knew why she had come, and there was real respect for her even from those who had no very deep religious commitments. The Catholics particularly felt a strong sense of fellowship with her.)

Some of the staff members seemed dismayed that God would take so vital a person, one who meant so much to so many. I wasn't too sure myself why God had done it and would have advised the Lord that her remaining was the "more needful." But the Lord did not seek my advice, and I found grace to affirm his infinite wisdom to these who questioned his goodness.

But there were others who spoke of Margie's present joy in the presence of her Lord. Yes, I knew she was with her Savior and that it was — for her, anyway — "far better." One nurse, whom Margie had helped to come to the Lord not many months before, put it simply: "The Lord wanted her more than we did. I'll miss her so much, but she must be really happy now!"

"Happy" in Death?

How could I think of her being happy? The last Sunday she was in church the two older children had made public profession of their faith in Christ. She had written each of them a long letter expressing her happiness. The third child also has given good evidence of a living faith, and Margie had often expressed her joy in seeing this.

"How could she be happy? She would never see Sarah take her first step or utter her first word. She would never see any of her children off to college or married ... And, I thought to myself, how can she be happy knowing she has left me behind to cope with all of this?"

And the baby. After thirteen years, to discover yourself pregnant again is something of a traumatic experience. Even some of the Catholic doctors at the hospital were surprised she didn't seek an abortion. But Sarah was born, with the father present and half the hospital staff crowded into the delivery room as though it were Grand Central Station. She had been happy then, and Sarah continued to be a source of joy.

How could she be happy now? She would never see Sarah take her first step or utter her first word. She would never see any of her children off to college, or married, or know the special joy of being a grandmother. And, I thought to myself, how can she be happy knowing she has left me behind to cope with all of this?

And it had meant so much to her to be able to share her faith with others, in quiet conversations and in home Bible studies, at work, in church, wherever she found herself. She fretted that her testimony for the Lord was so weak. But her funeral service drew the largest crowd that ever tried to get into our church, and many of them had to stand outside on a dreary evening. They were church friends, relatives, people from the Bible studies, nurses and doctors and nuns from the hospital. (The Rev. Joey Pipa preached that night, and all those people heard the gospel again clearly.)

Joy In Sorrow ...

No, "happy" is not really the right word. Yet I now realize more clearly what that nurse, so young in the faith yet so full of grace and wisdom, had meant. Margie was "really happy now," experiencing the true and complete joy of being in the presence of the Lord she had loved and tried to serve. She was with the one who had never given her pain, never caused her grief, the one who loved her so much that he gave his life for her. How could I not rejoice with her in the fulness of joy that she knew now?

In the midst of sorrow, there was joy. It took time to realize this, but I found myself able to rejoice in her joy and even to speak of it to other. Weeping there has been. But as I reminded the children — and still need to remind myself — our sorrow is not for the loved one at home with her Lord. Our sorrow is for ourselves, for our loss.

The loss is real enough. I won't speak of what I feel for myself. But my children no longer have their mother to be concerned for their welfare or to guide their steps in the Lord's paths. The baby will never know this person who seemed to mean so much to others. (The older children carefully put away various keepsakes they thought would help Sarah someday to appreciate this mother she scarcely knew and even now does not seem to remember.)

Grace In Sorrow ...

I underestimated my children's faith and maturity. They have rallied to do all sorts of things day by day that their mother once did. They have accepted God's will and have gone on to live their lives before the Lord. And this is of God's grace.

I underestimated what the fellowship of the saints really means. I believed in it — and confessed it practically every Sunday morning. But I had never felt before how much it could mean, how much I could help. So many of those dear saints of the Lord, and I include many of our Catholic friends, gave me sympathy in my loss; they wept with my weeping.

So many sought ways to help. One friend sat down in the midst of a busy schedule and wrote out all the details of arrangements that I needed to make. A mother, of our young children whose father was taken suddenly even before the youngest was born, insisted she wanted to care for Sarah during the days. Others have brought food, and they are still bringing one meal a week even after five months — a real blessing to me.

And there were also those who spoke of their joy in having recieved some blessing from Margie and their joy in knowing she was with her Lord. One of the Catholic sisters particularly expressed her confidence and joy that Margie was then in the presence of her Savior. They were rejoicing for her, and I finally found myself able to rejoice with them.

In all of this, I had underestimated the sufficiency of God's grace. I had worried about all the problems and the details, yet urgent need has gone unmet. On the day Margie died, I found grace to extend comfort to others who keenly felt the loss. It seemed strange that I should be giving the comfort, but the Lord gave the grace.

"... There is also the joy of experiencing the Lord's grace in all of this. I am persuaded that Christ sends his grace to us in times of sorrow particularly through the ministry of His saints."

Now I realize the Lord did want her for himself more than we needed her here. Just to think of the Savior welcoming her into his presence beings joy. What true joy there is in knowing that one of the Lord's dear ones is home with him. I can rejoice with her, knowing that her joy is truly full.

But there is also the joy of experiencing the Lord's grace in all of this. I am persuaded that Christ sends his grace to us in times of sorrow particularly through the ministry of his saints. My wife is in the immediate presence of the Savior; but I have enjoyed his presence with me in a closer way than ever.

May what I experienced be a help to you in facing the loss of a loved one. May it suggest to all of us the need to give of ourselves to those who are grieving. I have learned to rejoice with those who rejoice in the death of one of the Lord's saints; I can weep with those who weep for the loss in their own lives. And I have learned to do both at the same time, by God's grace.

(Lois Margaret Hunt Mitchell died on October 30, 1977, at age forty-four. She left four children, Bruce, Mary, Margaret, and Sarah; a brother and three sisters and their families; her father and mother, the Rev. and Mrs. Bruce F. Hunt, now retired from missionary service in Korea.

The writer is General Secretary of the Committee on Stewardship of the Orthodox Presbyterian Church and former editor of the Presbyterian Guardian.) □



You Can Study the Bible ... (and Understand It)

By Joe Pipa

It is springtime and many of us are taking inventory of the gardening tools, preparing flower beds, and plowing gardens. No, an article from *Farm Journal* hasn't slipped into *The PCA Messenger*. I am not suggesting how to have a more successful garden, but I do want to consider cultivation — the cultivation of the human soul and mind.

The Christian is to grow and bear fruit. In order to do so, there are certain things one should practice to cultivate his spiritual character. One of the most important of these things is Bible study. If a Christian is to grow and bear fruit, he must be cultivating his soul and mind with the study of the Bible. Yet, even though most Christians recognize the importance of Bible study, many, perhaps the majority, do not regularly and consistently practice it.

Recently a survey on the subject was taken in a large adult Sunday school class. Although everyone agreed that Bible study was important, almost two-thirds of the class were not involved in it themselves.

Many attributed this neglect to problems related to the mechanics of studying the Bible. Some of the problems mentioned included lack of time, inability to understand what was read, ignorance of the proper tools, and ignorance of how to begin. These are common problems, but as surprising as it may be, there are some fairly simple solutions. Let's consider these solutions by using the analogy of planting a garden.

As the time approaches for planting the garden, the first thing you need to do is to take an inventory of your tools. There are the basic tools that all gardeners must have — a shovel, a hoe, a garden rake, and a garden hose — and then

there are the extras that many pick up along the way — a rototiller, a garden tractor, etc. So it is with doing Bible study. There are tools that you must have, and there are additional tools that you may want to use as you become more proficient at the job.

Basic tools

Of course the most basic tool is a good study Bible. Obviously, if anyone plans to study the Bible, he must have one to study! But there are certain characteristics for a good study Bible.

First, it should be a translation which is understandable to the reader and faithful to the original languages. For years the King James version has been the favorite; but many people have trouble studying the King James version, since some of its words and phrases are not contemporary English. Some modern translations that are understandable and faithful are: *The New American Standard Bible; The New International Version;* and *The Modern Language Bible* (new Berkely version). Even if you prefer the King James Version, it would be helpful to use one of these other translations for comparison.

Second, it should have a cross-reference system. This is a list of references either in the margin or the center of the page, notes which point the reader to other places in the Bible relating to the passage being studied. Such a system is an indispensable aid for meaningful Bible study.

Third, a study Bible ought to have maps in the back. Frequently a passage can be illuminated by an understanding of the geography involved.

A second basic tool for your study is a notebook. Making notes on your reading helps in understanding and remembering what you read. Use the notebook for outlining chapters, paraphrasing verses, recording key ideas, commands, and promises, and making notes for application. As your notebook develops, you are compiling a personal commentary on the Bible.

A third basic tool is an English language dictionary. A basic problem in understanding the Bible is unfamiliar vocabulary. An English language dictionary enables you to look up unknown words. It is true that sometimes a word in the Bible will have a more doctrinal or precise definition than may be found in the dictionary, but the meaning of most unfamiliar words may be determined by using one.

These then are the basic tools: a study Bible; a notebook; and an English language dictionary.

SON OF MAN

With zeal I ponder these in quiet ways:
If you had not risen from the grave,
And made true sinner hopes that you could save,
Would I have followed you through all my days,
Or lifted to you meek and human praise?
Should I give all to any other brave
And righteous son who upheld good and gave
The truth? As for his life, the same he lays.
I must say, "No!", for that would be to give
My soul and heart to other flesh like me,
To other men sho know death by the sword.
Yes, I am sure that faith and hope must live
Within an empty tomb; there hearts will see
The Son of Man, the Prince of Peace,
My Lord.

William C. Tallant, Jr.

Advanced Equipment

In addition to the basics, there are some very helpful secondary tools for further study.

First, there is the Bible dictionary or handbook, a volume which tells about people, places, cultures, and doctrines found in the Bible along with a capsule analysis of each book. Two very helpful items in this category are *The New Bible Dictionary* and *Eerdman's Handbook to the Bible.*

Another helpful book is a commentary. How foolish many modern Christians are to imagine that a person should interpret the Bible in a historical vacuum. God has given to the church gifted men who throughout her history have contributed to the proper understanding of the Bible.

The best one-volume commentary is *Inter-Varsity's New Bible Commentary: Revised.* For the Bible student who wants something a little more thorough, there is the three-volume *Matthew Pool's Commentary on the Holy Bible* or the six-volume *Matthew Henry's Commentary.* Of course, commentaries on individual books of the Bible are also available.

A third advanced tool is a Bible concordance. A concordance enables you to study words and themes employed in the Bible. The two most complete concordances are *Young's Analytical Concordance.* and *Strong's Exhaustive Concordance.*

A fourth tool is a basic book on theology. One of the most helpful is your *Westminster Confession of Faith and Catechisms.* Every Presbyterian home ought to have a copy of this standard. Another helpful item is Berkhof's *Manual of Christian Doctrine.*

One other helpful secondary tool is a Bible atlas which is used to study the geography of the Bible lands. One of the best is *the MacMillan Bible Atlas.* A smaller but still helpful work is Hammond's *Atlas of the Bible Lands.*

Most of this equipment may be purchased at a local Christian bookstore, from the Christian Education office in Montgomery, or from Great Commission Publications. Christian Education Committee of the P.C.A., 1020 Monticello Court, Montgomery, AL 36109; Great Commission Publications, 7401 Old York Road, Philadelphia, PA 19126.

But How Do You Interpret It?

Once the tools are selected what's your next step? In gardening there are certain basic principles or rules that you must observe. For example, you must know when to plant the seeds, how much space to give to each plant, and how much sunshine and what kind of soil each plant needs. In doing Bible study there are also certain basic rules or principles that you must keep in mind.

There are certain principles for interpreting prophecy, figures of speech, parables, etc. It is not my purpose to deal with these. If you are interested in further study, read T. Norton Sterrett's *How to Understand Your Bible* or R. C. Sproul's *Knowing Scripture.* For a more detailed study there is Louis Berkhof's volume *Principles of Biblical Interpretation.*

But there are some general principles of interpretation that each of us should keep in mind as we study.

The Bible uses language in a normal way. Of course there are special words in the Bible such as "redemption," "justification," "sanctification," etc., which have a more technical meaning. But we must remember that the Bible uses words and grammar much as any other book. The Bible was not written in some vague, mysterious language only the special few can understand. You should read the Bible in the same way you would any other book. If the sentence in the Bible has a question mark, then it is a question. If it has a condition, then it is like any other conditional sentence. Remember, don't make the Bible harder than it is!

Don't depend on your own ability alone in order to understand the message of the Bible. Believers have been promised the Holy Spirit to help us understand God's message. We should begin Bible study by praying for the Holy Spirit's illumination.

"... We must read the Bible looking for Christ and his relationship to his people. As our salvation is in Christ, so God's message to us is about Christ. In the Old as well as the New Testament one should determine to see Jesus Christ."

One should always study a passage in light of its context (what has been written before and after the passage in question). No one who begins reading a book in the middle really understands what he reads. yet we frequently select a verse in the middle of a chapter without reading what has come before or gone after, and wonder why we can't understand the verse.

Another principle is the need to compare scripture with scripture. The Bible does not contradict itself. God didn't reveal one thing to Paul and just the opposite to Peter. So we need to weigh what is being said by comparing the passage being studied with other sections which bear upon it. For example, the Bible says that God is a Spirit; however, in other places it speaks of the eyes, hands, and feet of the Lord. Obviously, God cannot be a Spirit and also have bodily parts. By comparing scripture with scripture one understands that the Bible refers to God's having eyes, hands, and feet in order to demonstrate the God as a Spirit is able to do the same things that a person employs his eyes, hands, and feet to do. The use of cross-references is an effective way to compare scripture with scripture.

One additional principle to have in mind is that we must read the Bible looking for Christ and his relationship to his people. As our salvation is in Christ, so God's message to us is about Christ. In the Old as well as the New Testament one should determine to see Jesus Christ.

How Do You Begin?

These then are some basic principles which should guide each of us in our Bible study. But what now? How and where does one begin? In gardening, once you have the tools and a basic idea of what you are going to do, you must then know how to begin — select a plot of ground, decide what kind of seed and how much of each kind to plant, etc. That procedure is also important for Bible study. We must know where to begin. It is often at this point that good resolutions to study the Bible crumple in defeat and frustration.

To begin with, decide on the time and place for your study. Often we don't have time for Bible study because we don't make the time. A person makes time for what is most important to him. Failure in setting a time can lead to defeat. Either we forget about Bible study or we think of all the other things that must be done and never get around to studying the Bible. Each of us should work out a schedule that establishes a suitable time for Bible study and prayer. The same time each day, if possible, will aid you in setting a pattern.

All this may be said about selecting a place. It is very helpful to have a regular place set aside for Bible study, a place where your study tools are kept and in which you can have some degree of privacy. In the family we should work out the time and place with the other members of the family so that all may cooperate in respecting one another's time and place for Bible study. Granted, your circumstances and family relationships may not allow this. All right. Develop a creative alternative, something which for you will work just as well.

Then decide what kind of study you will pursue. A large variety of options and selections depend on your needs, inclinations, and interests.

Some will want to make a survey of the Bible, reading it through over a period of time. There are many different schedules available that will enable a person to read through the Bible within a year or two. It is wise to chose a schedule and stick to it. Banner of Truth publishes a yearly schedule. I have prepared a three-year schedule that may be obtained upon request. In survey reading, the purpose is not only to read a given amount of material, but also to learn something about the Bible's message. As you read, use your notebook to write down your thoughts on each chapter. There are three appropriate questions to ask about every passage studied: What did it mean to those for whom it was written? What does it mean now? and What is the application? Remember in the Old Testament to note what is being said about Christ and the church.

Those who have a general view of the flow of the Bible may wish to study a particular book. After choosing a book (begin with a gospel or an epistle), study a short passage each day. With this technique you will have more time to analyze the passage, using cross-references and other helps. Make thorough notes.

Still another approach is the thematic study in which a person studies certain Biblical themes. Say, for example, you want to study the theme of redemption. Using a concordance, you would begin by studying all the passages in the Old and New Testaments that refer to redemption. But then you must remember that there are many other terms like redeem, atonement, and sacrifice that you will also want to check. Note the passages in which a particular term is not used but which deals with the theme. By keeping a notebook of the different doctrines you discover in the Bible, you'll have a growing doctrinal reference system. Cross-references are also useful in tracing themes through the Bible.

Finally, there is a lot to be said for simply sitting down to read a chapter or two, or three, or. ... If you literally are unable to devote the time required daily for written study, read your Bible. You'll be amazed at what the Spirit of God fastens to the bulletin board of your memory as you steadily work through his Word.

No matter what direction your study takes, if you are not now engaged in Bible study, today is the time to start. Make sure you have the tools on hand, get the principles in mind, plan the time and place for your study, chose your course of study, and begin. Now is the time to cultivate a garden that will bring forth abundant fruit for the Lord.

(Joe Pipa is a P.C.A. minister who writes for Great Commission Publications of Philadelphia, Pennsylvania.) □

"Feeding is more than drinking a Coke, ready-mixed by someone else. It often requires hard biting and chewing. Likewise, feeding on God's Word often requires hard studying, observing, thinking, working. Nor should we limit this feeding to once a week, in a Sunday morning service. It is not enough simply to take food from someone else after he has worked over it, eliminated some of the harder parts and extracted some soft, nutritious bites. Neither occasional nor second-hand dining is adequate."

T. Norton Sterrett
in *How To Understand Your Bible*

Meet Vic Lockman, Comic Book Pro



By Harris Langford

Question: Add a script writer and cartoonist for one of America's major comic book distributors, one elder in the Presbyterian Church in America, six feet of vertical energy, a love for God and truth, a tract writer, and what do you get?

Answer: A Vic Lockman, that's what.

He is an elder in McIlwain Presbyterian Church in America of Pensacola, Florida, and the main script writer for the Gold Key Comics Series of Western Publishing Company, producer of such basic Americana as the entire range of Walt Disney characters and their adventures. Vic never really dreamed of doing anything else since he was a kid. And he's good.

Lockman became a Christian in 1962 . . . he's fifty now. He and his wife Jean had just bought a new two-story home out in Ventura County, California, and were on their way to discovering what Irma Bombeck has known all along: the grass really is greener over the septic tank. They attended church out there in much the same way most of us scratch mosquito bites. We never really care for them, but scratching is the thing to do. And so was church for the Lockmans.

Vic had become fed up to his hairline with a Christianity in which Jesus Christ was more difficult to find than the Shadow. But neither he nor Jean could identify the missing element. They had empty hearts. Prompted by the remarks of a former FBI agent whose undercover work in a Communist Party cell had brought him into contact with clergymen who were also Party members, Lockman and his wife began checking into other denominations. By this time, 1962, he had a severe case of the stained glass blues. That is until Jesus Christ caught him by surprise during the worship service in a small mission of the North Hollywood Bible Presbyterian Church.

"We were sitting in fold-up chairs in a lodge hall with all sorts of stuff on the walls . . . I thought it was really weird . . . but suddenly all this about Jesus Christ became crystal clear to me. I saw him as both God and man, as the one who died for my sins. I felt relieved of a terrific burden just like Pilgrim when the burden of his sin was rolled away. I was regenerated then. I went away from there a whole new man."

Part of Vic Lockman was born that day, but another part of him began years before when an eight year old boy began "winning a lot of dollars scribbling cartoons for the Chicago *Daily News*." With the close of World War II Lockman was graduated from high school and enlisted in the Army for that elusive better deal. His was a breathcatching assignment flying the art department in the school of aviation medicine at Randolph Field, Texas. But he had to keep drawing, and that he did.

Several years later Vic ended up at Billy Hand's Cartoon School in Los Angeles. Billy was a veteran in the business, a dinosaur-like relic of a San Francisco newspaper from the earthquake days of 1906. He was so loose, said Vic, tht he didn't teach anybody much . . . "just let us sit around in that big factory of a building and develop our own thing. I picked up $45 every weekend doing odd drawing jobs off the street."

Then Vic got married to Jean. It soon became evident that job regularity was a lot better than $45 on weekends. He began working with a small team which drew up a comic strip about "Alfred." Alfred was a big-nosed, shelf-lipped, silent sailor whose partner always spoke for him, especially around girls.

He Rattled the Art Director

The job didn't work out, however, and he went elsewhere. He left New York and headed west with Jean and their family, this time for a job with Western Publishing Company in Los Angeles. He applied for the position as a lettering man in the art department but discovered to his chagrin later that something other than his huge talent was involved in his having been hired. The art director had turned down another man several weeks before, and the man had gone out to commit suicide. This so rattled the art director that he didn't want to risk Lockman trying the same thing shortly thereafter. Vic was on board.

He thought most of the stories were rather flat, so he went home one evening and wrote up a four-page Bugs Bunny story. After a few successes and a few more rejections, he's been at it for thirty years. He learned how to write what editors were buying. And what they've bought is Vic Lockman. He's written "Dennis the Menace" for Hank Ketchum's stable; "Freckles and His Friends" ("he's one of those teenagers who never grows up ... must be about sixty years old by now"); stories for just about every one of the Disney characters; and even a few "Tom and Jerry" books.

How does he get his ideas? Vic says they come from out of the closet, under his brain, and anywhere else he can scrounge them. "I've been able to train myself to grind them out. I used to think that you waited around till something hit you, but it doesn't work that way! I sit down and begin to think of a situation, a problem to solve. Every story I write is not necessarily complicated, but they all must have a plot. One way to develop a plot is to think up a title such as 'The Black Blob,' then ask myself, 'Now what could that be about?' " On some of his mentally rainy days, he whips out his forty-five caliber notebook, or he reads another comic to get into the right frame of mind.

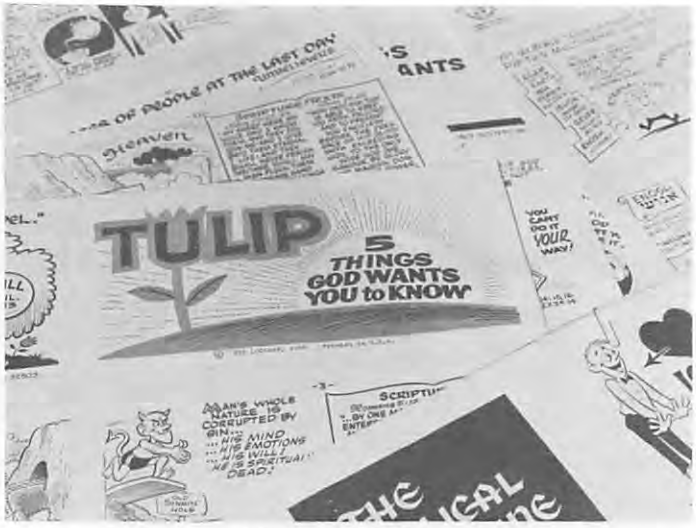
Two Crows Named Hegel and Marx

There are problems and taboos in the comic business. He has to steer clear of asbtract subjects, "things that kids won't understand ... such as insurance, legal issues." Lockman says that the humor comics have not succumbed to the burden of injecting every item with a social message as have other forms of the public media. But, "they are giving in to pressures of a sort. You can't do a cowboy-and-Indian story any more, you can't show Indians being bad guys. I had a story rejected because I had an old Indian living in a cliff dwelling and wearing a headdress as they used to do.

"Uncle Scrooge McDuck is the world's richest duck. I've had him dealing with the Arabs in some of my stories. But we can no longer show an Arab riding a camel or swinging a sword. We can't have stories about oil at all. We don't want to offend anybody anywhere, and frankly that's nearly impossible to do."



Vic Lockman and son John



Lockman's tracts are his "real" ministry

At times Lockman's own private digs come home to roost. In one comic he named two villain crows Hegel and Marx, wrote the rest of the plot, and forgot it. That is until he received a phone call a year later from his editor in Los Angeles, who had heard from Western's New York office, which had been blasted by the Communist Party in South America where Lockman's year-old story had been translated into Spanish.

Apparently even an espionage-hardened Red can take only so much, and two crows named Hegel and Marx were not part of the so much.

Although the comic publishers definitely steer clear of any sort of "message," still Lockman finds that he can meet their standards while remaining conscious of Christian moral issues. The practice of restitution in the case of theft is an example. He repeatedly has his characters making good to their victims whenever theft has been part of the story.

He writes a story a day and has for most of his life now. Each tale ranges from four to twelve pages in length. Lockman believes there is nothing wrong with kids reading his sort of comics when they are younger. "We tend to think of our audience in the eight to twelve-year age range." he said. It's a stage of development the kids go through, he thinks. But the comics are no substitute for learning to read well or for good literature.

He believes they do influence young people in the sense that the youth gain a fulfillment from seeing the bad guys always lose in the end. Justice is sure and final. Lockman does not think that the "violence" of the humor comics, the poundings and dropping over cliffs, affects youth in a negative way. A six-year study financed by CBS in England supports his contention. According to the director of the study, humor comics are perceived by children as not realistic. But they do pick up the thrust of a plot.

Christian Missionary Tract Society

Vic Lockman has another love, however. He writes tracts in which he attempts to explain Reformed Christianity in simple terms. And says he, "It's something I'd prefer for my main occupation. But that takes time."

His tracts number slightly more than sixty and cover a range of subjects from the five basics of Calvinism (T.U.L.I.P.: Five Things God Wants You To Know") to the so-called equal rights amendment ("ERA: The Trojan Horse").

Lockman started his work on tracts about ten years ago when he approached a Reformed denomination with the idea of using cartoon tracts to spread biblical teaching. They were not interested. "In fact," said Lockman, "I couldn't get anybody interested in using cartoons to illustrate Reformed doctrine. That is, until a minister walked up and said to me, 'Why don't you do them yourself?' "

(Continued on page 15)



Gymnasium Complex, Calvin College, Grand Rapids

P.C.A. Assembly Meets in Grand Rapids, MI

June will be a busy month for the Calvin College and Seminary campus in Grand Rapids, Michigan. More than 1600 representatives from local churches and Presbyteries are expected to converge on the campus for their annual Assemblies and Synods.

Five denominations will be meeting concurrently. They are the Presbyterian Church in America, the Christian Reformed Church, the Orthodox Presbyterian Church, the Reformed Presbyterian Church of North America, and the Reformed Presbyterian Church, Evangelical Synod.

This will be a first event for Reformed and Presbyterian churches which want to demonstrate their strength and oneness to the world. In a world that is fragmented, and with a church that is divided, it is hoped that such a gathering will exhibit to the world that even in a diversity of denominations a unity can be expressed and shown in concert to onlookers.

The meetings will offer opportunities for the various representatives (commissioners) to become acquainted with men from similar and like theological backgrounds. Though the denominations will meet separately, they will enjoy several activities together in which a Christian fellowship can be shared. For example: a joint worship service on Monday evening, June 19, sharing the dining room faciliites, and rooming together in the dormitories. There will be several social activities and concerts planned during the days of church business.

A Historic City

Grand Rapids is a picturesque city just thirty miles west of Lake Michigan. It is thirty miles east of Lansing; twenty-five miles south of Kalamazoo; and lies geographically at right angles to Detroit and Chicago. When the freeway system was developed in the 1950's and 1960's, she became comfortably accessible to many newcomers.

Grand Rapids is known for her famous furniture factories. The soil is fertile for farming. It is a modern city, but a family town with a strong Dutch tradition.

From an oxcart town, then known as the Township of Kent, to today's jet metropolis, now called Grand Rapids, the city stands tall. The Grand is the largest stream in Michigan. On the site it passes over the beautiful and romantic rapids where the Indians used to enjoy walking in the stream searching for fish. From the early Indians to the fur traders, then missionaries and white settlers, Grand Rapids is widely known today.

In 1876 the Christian Reformed Church established its theology school which is now known as Calvin College and Seminary. The hosts of the meetings are Calvin College and the Christian Reformed Church, established in April of 1857, as an attempt to preserve its historic Reformed background.

The PCA will represent the largest body present with some possible 900 commissioners and observers estimated by the Assembly's Arrangements Committee.

P.C.A. Docket Full

This year's Assembly will follow the same basic format with several alterations. For example: the Committee of Commissioners will begin its pre-assembly work on Saturday morning, June 17. The Stated Clerk, Dr. Morton Smith, will conduct a briefing on the assignments for the committees. The planners hope that such an approach will expedite the actual assembly work and reduce the trend of conducting major business on the closing day with only one third of the commissioners present.

The Assembly officially convenes at 1:30 PM on Monday the 19th. A joint worship with the five denominations will be conducted at 7:30 PM Monday evening.

Another change will be in the program committee's presentations. Rather than one evening for such presentation, each permanent committee is assigned the opening worship each morning which will be followed by that same committee's program presentation and

then the day for their committee reports. Tuesday is assigned to M-TW; Wednesday, M-US; Thursday, CE/P; and Friday, Administration.

The Assembly will handle several overtures such as: an overture to place the Stewardship ministry under Christian Education and Publications, from Covenant Presbytery, and an overture from North Georgia Presbytery to study the relationship between Covenant theology and dispensationalism.

The Inter-Church Relations Committee will propose the establishment of a Presbyterian and Reformed Commission on Chaplains and Military Personnel with the O.P.C. and R.P.C.E.S. It will also present a recommendation to allow discussion on the possibilities of merger with the O.P.C. and the R.P.C.E.S.; a minority report will also be filed. A paper on the theological basis of church union will be presented.

The M-TW Committee will be asking for the approval of Easter Sunday, 1979, to be designated as the P.C.A. World Relief Commission Day and an offering be taken. A plan to have 250 missionaries on the field by 1982 will also be presented.

The CE/P Committee will be recommending a three phase plan regarding the Covenant College proposal; a minority report will be heard. A report of the 21-man Theological Curriculum Committee will be presented to the Assembly. A suggested editorial change in the Book of Church Order that will allow the CE/P Committee to be known as the Committee on the Mission of Christian Education and Publications will be requested. An important report on "diaconal ministry" will also be presented. A request that the *Messenger* go to the original plan of a monthly publication will be made.

The Administration Committee will request that the undesignated giving be distributed in the following manner: 30% M-TW, 30% CE/P, 30% M-US and 10% Administration. Plans for the 1979 Assembly in Charlotte will be presented.

M-US will present an update from the search committee for a new coordinator. A request will be made to designate November 19, 1978, as a day of prayer and fasting, with a special offering taken for M-US. An update on inner city work will also be presented.

Special Committee Reports

The special ad interim committees will bring their various reports before the Assembly. The Abortion Committee is recommending a position that labels abortion "murder." No abortion, no special cases will be allowed on the principle of the sanctity of life.

The Number of Offices Committee will bring its report which generally will represent the present position of the Book of Church Order; a minority report is on hand, also.

The Judicial Business Committee submits an important item which defines a "call" to the ordained ministry in the PCA. A lengthy report on the one-year mandatory licensure for candidates will be presented.

The Divorce Committee files its report which is basically an expanded version of last year's Constitutional Documents Committee's report; a minority report will be presented.

Progress reports on the P.C.A. Conference Site will be released.

The Committees urge all members of the P.C.A. to begin to pray for this important meeting of the highest court of this church, that God's mind and will be known and executed in that Assembly.



Mr. Kenneth Keyes



(Left to Right: Mr. Doug Patton, Dr. Morton Smith, Rev. Gordon Reed)

P.C.A. Conference Site Selected by Committee

Rosman, NC — The PCA Conference Site Committee has exercised the option to purchase a 710 acre tract of land for the new conference center.

The property is located in the southwest corner of North Carolina, near Rosman. It is fifteen miles south of Brevard. The beautiful mountainous property is surrounded by several picturesque attractions. On the north and northeast runs the Eastern Continental Divide which follows some of the property line. On the south, Round Mountain stands tall among the many views.

The conference property presently known as the Middle Fork Corporation, runs from 2,000-2,600 feet in elevation which makes it suitable for year round use. It contains many mountain streams and waterfalls. One large creek, Toxaway, along the south boundary and Little Creek in the center of the property, plus the numerous logging roads make it an attractive place for hiking, camping, conferences, and family living.

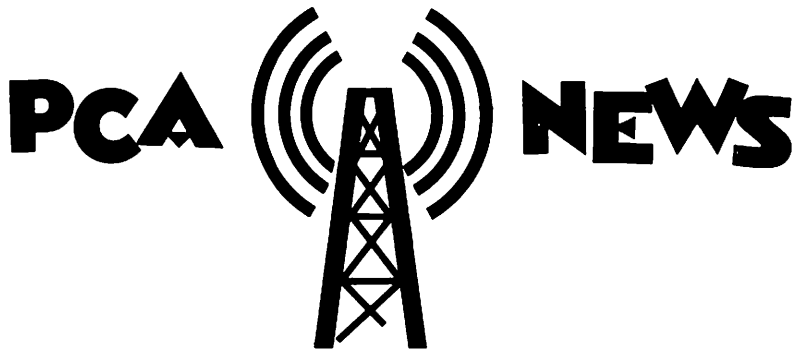
The conference committee has acquired the services of Rev. Gordon Reed as acting conference director. Mr. Charles Stott, a well-known master planner-consultant from Raleigh, has been hired. Mr. Stott has developed over fifty camp and conference grounds for state, private and church use. The new multi-million dollar White Oak Baptist Conference Ground in South Carolina is one of his latest projects.

The committee hopes to develop a conference center that will be used by all the program committees, presbyteries, churches and individuals of the PCA. Residences will be available adjacent to the Conference Center. The master plan will be centered around facilities for 1,200-member conferences. Family camping sites are also planned.

The property is thirty miles from the Asheville airport, fifty-five miles from the Greenville-Spartanburg airport, thirty miles off I-26 and forty-five miles off I-85.

5-in-5 Executive Committee Selected

Jackson, MS — Seven men have agreed to serve on the Executive Committee for the 5-in-5 Campaign: Robert C. Cannada, attorney, elder, First Presbyterian Church, and Chairman of the Board of Trustees, Reformed Theological Seminary, Jackson, Mississippi; Charles Kimbrell, attorney, elder, Granada Presbyterian Church, Coral Gables, Florida; the Rev. John E. Richards, D.D., retired minister of First Presbyterian Church, Macon, Georgia, and formerly Coordinator of Presbyterian Churchmen United; the Rev. Harry T. Schutte, M-US Executive for Calvary Presbytery, Columbia, South Carolina; the Rev. Stuart H. Perrin, Westminster Presbyterian Church, Butler, Pennsylvania; William Stevenson, elder, Smyrna Presbyterian Church, Smyrna, Georgia, and president of Atlanta area drug stores; Mr. Jack Williamson, attorney, elder at Greenville, Alabama, Presbyterian Church, and Moderator of the First General Assembly.



1977 P.C.A. Statistics Reveal Growth

Clinton, MS — The latest statistics for the PCA released by the office of the Stated Clerk reveal that there are 429 churches officially organized and presently meeting throughout the country. According to the M-US, there are over 30 other mission groups meeting for worship and study. This is an official growth of almost 200 churches since the beginning of the denomination in December 1973. It represents an increase of 27 churches since the 1976 statistics were released.

The membership has grown by 4,327 during the past year. The present total communicant membership is 66,461.

Some more incidental items for general information are in order. There are 21 presbyteries, the largest of which is Evangel Presbytery in central and north Alabama. It has 8,421 members. Mississippi Valley has the largest number of churches with 55. The second highest in communicant membership is Calvary Presbytery in South Carolina, reporting 7,813 members and 48 churches.

Mississippi Valley reports the largest number of candidates for the Gospel Ministry with 23 candidates enrolled. Calvary and Evangel are next with 15 and 16 respectfully. In all, the PCA has 127 ministerial candidates under the care of Presbyteries.

There are 2,577 ruling elders, 536 teaching elders, and 2,740 deacons in the P.C.A.

1,586 professions of faith and 1,420 reaffirmations were reported last lear. 35,734 were enrolled in the Sunday School, 545 adults and 841 infants were baptized and added to particular churches.

Contributions to the four permanent committees were reported as follows: $141,777 Administration; $203,906 Christian Education and Publications; $439,679 Mission to the United States; and $913,267 Mission to the World. $2,638,574 was contributed to Assembly and Presbytery causes. $1,987,953 went to non-PCA missions.

Ga. Supreme Courts Rules in Favor of P.C.A. Congregation

Macon, GA — The Georgia Supreme Court has finally handed down its decision regarding the Vineville Presbyterian Church of Macon, Georgia. Chief Justice H. E. Nichols wrote the decision in favor of the majority who voted in May of 1973 to withdraw from the P.C.U.S. and become a part of the Continuing Presbyterian Church, now known as the Presbyterian Church in America. The vote of the congregation was 165-94.

The minority appealed to the U. S. District Court in February of 1974, asking that a former decision of the Georgia Supreme Court, in 1969, be declared unconstitutional. The court had ruled that Hull Memorial and Eastern Heights Presbyterian Churches in Savannah, Georgia, could withdraw from the P.C.U.S. and retain their properties. That decision was based on the Neutral Principle of law which simply means that the ones who hold the deed, the records, and church charter, taking into account the P.C.U.S. Book of Church Order at that time and Georgia Law, own the property. That is the majority.

The Vineville case went from the U.S. District Court to the U. S. Fifth Circuit Court in New Orleans to the U. S. Supreme Court, and six months later was handed back to the Georgia Supreme Court.

The minority had sought an injunction to block the usage of the church property for anything other than P.C.U.S. activities. Pastor Henry Hope and the congregation are relieved that the ruling has been made in a consistent manner with the earlier decision.

The Vineville congregation has over 500 members which is about the size of the number enrolled prior to the congregational vote. Some of the minority remained with the congregation and the P.C.A.

P.C.A. Pastors Assist Clearwater Police

Clearwater, FL — One Tuesday evening recently Clearwater police arrested forty-two year-old Authur Perry Forsythe on a charge of auto theft. The Rev. Stuart Perrin of Butler, Pennsylvania, and the Rev. Jack Hosman of Clearwater brought the whole affair to a climax.

Earlier that evening, Hosman, who is pastor of the New Life Presbyterian Church, called police headquarters to report a conversation he had just had with Perrin, pastor of Butler, Pennsylvania's Westminster Presbyterian Church. Perrin had called to tell Hosman that one of his members was in Clearwater, said she had been involved in an auto theft, and wanted to turn herself in.

Perrin also said that the woman's male accomplice was at that moment staying at the New Ranch Motel in Clearwater. Hosman responded by phoning the woman who said that she and Forsythe had driven a stolen 1971 Oldsmobile via Maine to Florida and had cashed several forged checks along the way.

Hosman did not identify the location of the woman who wanted to turn herself in to Butler authorities. Police went to the motel where they found both Forsythe and his hot Olds. They arrested and booked him on $2,500 bail for auto theft. They later spoke with the woman by phone, and she gave a full report of their activities since she and Forsythe had met.

CORRECTION!

(Jan. Issue) The Rev. Eugene Case has not left his pastorate at the Woodville, MS, Presbyterian Church to go to the Bethany, MS, church. He assumed the latter as an additional responsibility.

(Mar. Issue) The Rev. Palmer Robertson has not left Westminster Theological Seminary. He remains as professor, and is also the pastor of Immanuel Presbyterian Church, Philadelphia, PA.

LAST WORD

I wondered why somebody didn't do something,
Then I realized that I am somebody.

1978 FAMILY CONFERENCE SEMINAR LEADERS



PAUL SETTLE

"Family Worship Means You"

God's Covenant brings parents and children together for worship and instruction at home. Paul Settle has ideas for your family worship and suggestions for literature to help you.



CHARLES DUNAHOO

"How Can Your Prepare Your Child . . . ?"

. . . for living in this world? Charles Dunahoo examines the issues of our culture and tells how to build a home — school — church. Christian education which will prepare your child for life. Now — forever.



HARRIS LANGFORD



ROY GAMBLE

"You Can Teach Youth . . . Here's How"

This seminar helps you to discover ideas for building a better class or study, how to know your youth, how to love them, and ways to build better relationships.



FRANK BARKER

"Discipleship — How You Can Build Christians"

Frank and Barbara Barker show you how to work with singles, families, and groups through small unit Bible studies. You'll learn how to organize, lead, and build teams for encouraging new Christians.



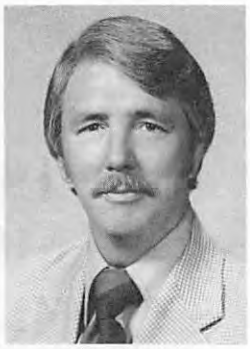
SKIP RYAN

"Worship — Needs And Dangers"

Worship is central to the life of every Christian. But there is a right way and a wrong way to do it. Skip Ryan opens God's teaching to show how to worship. He points out the dangers in balancing the ministry of large and small groups in your church.

"How Do You Start A New Church?"

Tom Hughes of the M-US Committee shows three methods for starting new churches. He adds helpful tips for successful public relations, developing your property and building, and spurring church growth.



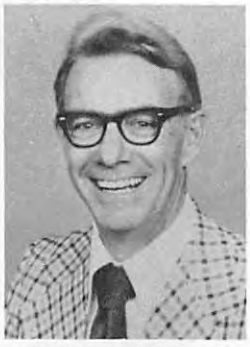
TOM HUGHES



PAUL McKAUGHAN

"Your Denomination And World Missions"

These seminars explain where the P.C.A. has been in world missions . . . and where we are going. Your leaders will show specific ways in which you will have a part in work from sending Christ's message abroad to disaster relief.



KENNEDY SMARTT



PETE AUSTIN

"We Want A Mission Conference . . . How?"

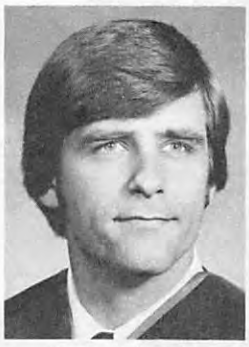
Pete Austin introduces you to a wealth of ideas and "How-To's" for planning and producing successful, helpful missions conferences in your church.



DORY HANSON

JUNIOR HIGH LEADERS

Two successful youth leaders, Laurie Vidal and Dory Hanson open God's Word with Junior High youth to show how to handle the tough issues . . . when you as a teen "have the mind of Jesus Christ."



RANDY POPE

SENIOR HIGH LEADER

Randy Pope brings out the excitement of being a Christian on today's high school campus. He also talks about the loneliness of inferiority, questions about intelligence and appearance, and acceptance. He brings answers that stay with you . . . Because God makes them work!



MARK LOWREY

COLLEGE LEADER

Mark Lowrey works with college students. He loves them because he understands them. In your seminars you'll find out what God says about workable Christian answers when you face a world like this one.



GENE HUNT

"All God's Children:

Gene and Susan provide a full schedule of music, training, and entertainment for children from Kindergarten age through the sixth grade.



SUSAN HUNT

I AM SINGLE:

☐ YES ☐ MALE ☐ FEMALE

ROOMMATE PREFERENCE:

_____

NAME _____

(If no roommate preference is given, an assignment will be made)

LODGING PREFERENCE, if other than Covenant College: (check one)

☐ LOCAL MOTEL ☐ LOCAL CAMPGROUND

WHERE? _____

WILL YOU EAT MEALS AT THE COLLEGE?

☐ YES ☐ NO

ARRIVAL

_____

Date Time

DEPARTURE

_____

Date Time

Be sure to enclose your $25.00 registration fee with this form, and return it by June 1, 1978, to:

COMMITTEE FOR CHRISTIAN EDUCATION
1020 Monticello Court
Montgomery, Alabama 36117

Attention: Registrar.

The PCA Family in Fellowship Conference

PLEASE PRINT

DATE _____

NAME _____

STREET _____

CITY _____

STATE _____ ZIP _____

PHONE 1 - ( ) - _____

HOME CHURCH _____

NUMBER IN MY FAMILY:

ADULTS:	M _____ F _____
TEENS:	M _____ F _____
CHILDREN (6-12):	M _____ F _____
CHILDREN (3-5):	M _____ F _____
CHILDREN (Under 3):	M _____ F _____

I DESIRE TO LODGE MY ENTIRE FAMILY IN ONE ROOM

YES _____ NO _____

A $25.00 non-refundable registration per family must accompany this form!

(Over, please)



61 Pastors attended

P.C.A. Ministers Gather in Montgomery for Annual Continuing Education Series

Montgomery, AL — Sixty-one ministers of the Presbyterian Church in America along with numerous laymen from area churches attended the third annual Ministers' Continuing Education Conference March 4-6.

The conference met in the capital city's Covenant Presbyterian Church and featured Dr. Joel Nederhood, radio-TV minister for the Back To God Hour, and Dr. Edmund P. Clowney, President of Westminster Theological Seminary in Philadelphia.

Clowney emphasized the implications of God's covenant with his people through the Old Testament as these apply to Christians now.

"Why is it so difficult to preach adequately from the Old Testament?" he asked. "I believe two reasons explain the problem most of us have experienced. We have been scared by what others have said, and we have been tricked into thinking that it is too hard."

Nederhood developed an overview of Christian responsibility in today's world. He bore down on the believer's duty to become concerned for two vital areas of life, education and abortion.

"We as a people of Reformed persuasion have a tremendous opportunity to develop expertise in the area of education," he said. "Our educational system in the U.S.A. moves forward under the same basic assumptions that the Marxist state makes: there is no God with whom we must reckon — and man is a high form of animal life."

On the subject of abortion, Nederhood stated bluntly, "In the issue of abortion, we are going to have to become involved in the political machinery which will bring a stop to this curse." He went on to observe that abortion is far different than all other social issues. "When a nation comes to despise human life as we have," he said, "that land is in dreadful danger of destruction."

Allen Curry of Great Commission Publications announced availability of Summer 1978 Vacation Bible School materials.

Speakers for the 1979 Ministers' Continuing Education Conference are to be announced shortly.



Charles Coslon (right foreground) with students and faculty at Covenant College.

Charles Colson Speaks At Covenant College

Lookout Mtn, TN — Former White House Aide Charles Colson included a half-day tour of Covenant College during a recent visit to Chattanooga, Tennessee.

Colson conversed with students and faculty prior to addressing an all-college assembly of some 700 people.

He told his Covenant audience that the secular media is portraying the "Born Again" movement as a "sociological phenomenon" rather than a "genuine spiritual movement."

"The thing you must remember is just because the media is writing about the movement doesn't mean that we are penetrating society," Colson said. "What it means is that we are visible and we are a phenomenon."

"While people are coming in great numbers, what we are seeing is a superficial outpouring of people who do not understand the full depth of commitment that Jesus Christ calls us to," Colson continued. "We are not impacting the world in which we live. We are not making a difference."

After citing Gallup's recent poll which showed that religion, not morality, is gaining in influence in America, Colson reacted strongly to Gallup's conclusion that "the secular world would seem to offer abundant evidence that religion is not greatly affecting our lives."

"What an extraordinary paradox, what an extraordinary indictment," he remarked, "that we as Christians will be charged with an heretical neglect of the roles that we are called to."

"We are called to be the salt and the light, to have the courage to live the gospel out, to have the courage to feed the poor, to be concerned for the sick and the imprisoned and to go out into the world and show a doubting and disbelieving world that the gospel of Jesus Chirst lived out through God's people makes a difference."

Colson urged Covenant students to consider "the critical beginning of the Christian life" — the renewal of the mind. "The process of renewal has to be in our minds as well as our hearts," Colson said.

Colson is currently head of Prison Fellowship, Inc., a nation-wide prison ministry centered in MacLean, Virginia. He began that work two years ago following his release from a Watergate-related conviction. "I thank God for that experience, because I saw in prison the utter bankruptcy of man's ways," Colson said.

(Continued on page 15)



CAROLINA

* Raleigh, North Carolina's Calvary Presbyterian Church began life in a newspaper ad in 1974. The church now has 135 members, is totally self-supporting, and plans a $225,000 building. Warren Thuston is the pastor.

* 22 men met together in a presbytery men's retreat at the New Hope Presbyterian Church of China Grove, April 6-8. Many of them stayed in campers parked on the church property. The Rev. Dave Nicholas of Boca Raton, Florida, was the conference speaker and led the men in examining what it means for men to "spend time with the Lord."

* The Village Chapel of New Bern, North Carolina, broke ground on March 11. The new church will be constructed on a tract of land given by a member. The Chapel was constituted a P.C.A. body on November of 1977 with 189 members meeting in a store. Denver Blevins is the pastor.

TEXAS

* The Northwest Mission of Houston, Texas' Covenant Presbyterian Church sponsored meetings during early April in which the Rev. Donald Graham, Interim-Coordinator of the M-US Committee, described the 5-in-5 Plan. Covenant Church will have a summer assistant from Westminster Theological Seminary in Philadelphia. Laurie Jones is the pastor.

* Texas Presbytery heard Stewardship Director Milton "Pappy" Howland describe the denomination's stewardship ministry for local churches during its meeting April 28-29 in Greenville. Howland also explained the new plan for deferred giving by Christians and the details for a series of wills clinics offered by the Stewardship organization.

* The Rev. Tom Hoolsema and his wife Ruth left April 29 for a two-week trip to the Netherlands. Hoolsema is a past clerk of the presbytery and was pastor of Houston's Oaklawn Presbyterian Church for thirty-three years.

WARRIOR

* Dr. Luder Whitlock of Reformed Theological Seminary, Jackson, Mississippi, is the main speaker for the summer Family Bible Conference at the Centerville, Alabama, Presbyterian Church. A member of the church, R. T. S. graduate Toby Yelverton, will be the new headmaster of Centerville's Cahaba Christian Academy. The pastor, the Rev. Leonard Van Horne, has been responsible recently for aiding the academy in taking on a more distinctly Christian nature.

* Young people come from as far as a fifteen mile radius out of Linden, Alabama's Presbyterian Church where the Rev. Ted Martin is pastor. Martin and his wife Ann have worked for four years to build a youth ministry which would speak significantly to the needs of teens. And now they have one. Most of the youth are from non-Presbyterian backgrounds.

* The Linden church has arranged a showing of the ten-film series by Dr. Francis Schaeffer, "How Shall We Then Live?" The church at first wondered whether the film would have much appeal in the small western Alabama town, but there has been a significant expression of interest. A church member is subsidizing the $300 venture, and all showings are scheduled for times other than the regular church hours in Linden.

* Selma, Alabama, discovered recently that, despite a lengthy property dispute with the P.C.U.S., the Woodland Heights Presbyterian Church (P.C.A.) plans to be around for some time to come. The church has granted permission to Pensacola, Florida, Christian Station WPCS-FM to house a rebroadcasting transmitter on its property.

* A World Missions Conference marks April 19-23 for the Camden Presbyterian Church of Camden, Alabama. The speaker is the Rev. Charles Young of York, Alabama, M-TW representatives Paul Long and Glen Camenisch were on hand to outline their ministry in Brazil. In a departure from past conferences, the church missions committee planned a series of activities for all age groups during the meetings.

* Covenant Presbyterian Church in York, Alabama, moves ahead with construction of a 5,000 square-foot structure for its new home. The relatively new body of believers numbers forty-five adults and twelve Covenant children. The pastor, the Rev. Charles Young, reports visible growth accompanied by a measure of revival.

* Riverwood Presbyterian Church of Tuscaloosa received a presbytery offering of $5,340 from Warrior toward construction of its new church facilities. The church was located directly across the street from the University of Alabama but had to move when the owners of the building closed the lease.

* July 24-29 are the dates for Warrior's Summer Camp. Mr. William Henderson, a local farmer and leader in the Camden Presbyterian Church's world missions committee, will direct the camp for juniors. Henderson said that the job was a perfect one for this time since his farming responsibilities would taper off during that month.

PACIFIC

* Among the growing evidences of P.C.A. influence on the West Coast is a small group of believers meeting in Atascadero, California, for the past five weeks. The group is composed of five families and forms a Bible study center taught each Friday by the Rev. Brent Bradley, pastor of Covenant P.C.A. in Bakersfield. Present plans involve strengthening the group while considering what its particular goal would be if it ever becomes a church.

* Calvary Presbyterian Church of Glendale, California, and Covenant Church of Bakersfield host a Pacific Presbytery Family Conference July 31-August 4 at Canyon Meadows Conference Center north of Los Angeles. The conference is further evidence of a conviction across the P.C.A. that families are the foundation of Christian speaker training, according to Brent Bradley of Covenant Church. Main speaker for the family ministry is Dr. Alan McCrae, President of Biblical Theological Seminary in Hatfield, Pennsylvania, and formerly of Faith Theological Seminary. Conference leaders expect a minimum of seventy-five people and plan for all activities to be oriented toward the whole family.

* A fast-growing P.C.A. church has surfaced in Tuscon, Arizona, under the leadership of a former United Presbyterian pastor, the Rev. John Evans. The Desert Springs Evangelical Presbyterian Church was organized with 101 members on December 4, 1977, four years to the day from the founding of the Presbyterian Church in America. The

church is renting the faciliites of the First Evangelical Free Church which moved out of the attractive building and into a new complex on the same Sunday the P.C.A. believers moved into the church. Purchase price is $250,000, and the new congregation has already raised more than $43,000 in cash toward the downpayment of $62,500 due May 22. More than 150 members now fill the church. Pastor John Evans described his calling as one of equipping Christ's people for their ministry. There is a hunger for Reformed Christianity among the people who, according to Evans, "genuinely love Christ and each other." During their first several weeks in the building, there were no chairs. So everyone brought his own! Now there are plenty. But the "problem" has gone far beyond getting chairs. Now the men and women of Desert Springs Church are working to channel the energy of an excited group of Christians into obedience for Jesus Christ. They have a pleasant problem, the way Evans sees it.

(ACROSS ...., from page 2)

CLAYTON E. QUARTERMAN, Macon, GA, as a P.C.A. Missionary.

RICHARD ROSSER, transferred from Tennessee Valley Presbytery to Meadow Creek Presbyterian Church, Westminster Presbytery, as pastor.

HENRY L. SMITH, to First Presbyterian Church, Prattville, AL, as pastor.

L. BYRON SNAPP, from Leakesville Presbyterian Church, Leakesville, MS, to Salem Presbyterian Church, Gaffney, SC, Calvary Presbytery, as pastor.

ROY TAYLOR, from Rainbow Presbyterian Church, Gadsden, AL as assistant professor at Reformed Theological Seminary, Jackson, MS.

NELSON VEISE, from assistant to associate pastor of the Chapelgate Presbyterian Church, Baltimore, MD.

MARVIN R. WHITE, JR., Courtland Presbyterian Church, Courtland, AL, as pastor.

WILLIAM N. WHITWER, from First Presbyterian Church as assistant pastor, to Pear Orchard Presbyterian Church, Ridgeland, MS, as pastor.

CHURCHES ADDED:

CENTRAL PRESBYTERIAN CHURCH, Henderson, KY, as a mission church.

GRACE PRESBYTERIAN CHURCH, Wheaton, IL, Rev. Douglas Joel Culver is pastor.

KEY BISCAYNE PRESBYTERIAN CHURCH, Key Biscayne, FL, Rev. Steve Brown is pastor.

KOINONIA PRESBYTERIAN CHURCH, LaVale, MD, Rev. G. Dale Linder is pastor.

PEAR ORCHARD PRESBYTERIAN CHURCH, Ridgeland, MS, Rev. William Whitwer is pastor.

(LOCKMAN, from page 9)

So he did.

He develops his material along two main tracks, one carrying the more obviously Bible centered items and the other laying out biblical positions in political and economic issues.

He is recruiting solid backing in his work ... no doubt about it. As I shook hands and looked into the eyes of his two sons, John and David, I could tell that Vic Lockman has no problem developing a working team. John is doing the lettering on a new booklet, and you couldn't tell the difference between his work and Vic's. Neither could I! David assembles the separate pieces of each tract and binds them.

All of Vic's and Jean's effort is not absorbed by the comics and tracts, however. They believe part of their mission is showing others how real Christians grow in real life. And so if you just happen to drop around to their attractive home at 3515 Brookshire Drive some Sunday afternoon when you're in Pensacola, you'd find a house full of believers sharing experiences in Christ, puzzling over the problems of life with each other, or digging into a Bible study. You'd probably stay all afternoon because the time would go swiftly. But you'd be glad you went.

I was. And something else, too. A Reformed believer can be mighty comfortable using those tracts. They're a different breed of cat you might say.

(Vic Lockman, his wife Ruth, and their family reside in Pensacola, Florda. Address of his Christian Missionary Tract Society is P. O. Box 2177, Pensacola, FL 32503.)

(COLSON, from page 13)

In analyzing contemporary evangelical attitudes, he urged care in using such terms as 'Abundant Life in Christ.' "What does 'abundant' mean in the sematics of the 1970's? It means another car, a bigger house, a boat that you can take out on your summer vacation — that's what 'abundant' means," Colson said. "We're talking about materialistic values and we're engrafting them on the gospel."

Colson warned against what he called "an incredibly dangerous national chauvinism, where faith is equated with country, and God and country somehow are all one."

"We confuse it with Jesus Christ of Scriptures," he said. "We confuse the fact that we are citizens of the Kingdom of God."

Colson concluded by saying that God does not need "so-called Christian superstars" to get His work done. "God will use one person. He doesn't care about the people whom man exalts. He works with the people man doesn't exalt — whom man ignores. That's the upside-down way, the difference between God's Kingdom and man's."



Presbyterian Church in America

Living Memorials

Thoughtful people, desiring to honor the memory of a departed friend or loved one, may now give memorial gifts to Presbyterian Church in America Living Memorial Fund. The amount of the gift is kept confidential and is tax deductible. All gifts received by this fund will be used to provide for the work of our church.

Families of those whose memories are so honored are notified of the memorial by an appropriate card. The names of the donor and of the departed friend or loved one will be listed in the PCA Messenger.

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. M-3

MISSION TO THE WORLD

Evangelist Eugene Boyer Joins P.C.A. - MTW Staff

Atlanta, GA — Reverend Eugene Boyer, instrumental in the founding of Aix-en-Provence Seminary in France, and a prominent evangelist, has joined the staff of Mission to the World (M-TW), the foreign missions arm of the Presbyterian Church in America (P.C.A.).

Rev. Boyer will join an M-TW team which trains French leaders and leads them in church planting ministries. The team is composed of professionals in such disciplines as communications, mass evangelism, education, church growth, and administration.

In making the announcement, Paul McKaughan, coordinator of M-TW, described the impact he foresees the team's ministry having in France.

"There is an openness to the gospel in France right now that is similar to the situation just before the Reformation. It is an opportunity to begin a work that can reproduce itself; one church growing until another church grows right out of it.

"Boyer's twenty-five years' experience in evangelistic campaigns, and his ability to work in tandem with church planting will make a significant impact, not only in M-TW work, but on the lives of thousands of French people as well."

Boyer will retain his post as professor of evangelism and missions at Aix-en-Provence Seminary, and will remain an affiliate evangelist with Presbyterian Evangelistic Fellowship as he works with M-TW.

He and his wife, Charlotte, were born in the U.S. and have served pastorates in France and Pennsylvania. They presently live in Aix-en-Provence in the south of France.



W.R.C. Director Jerry Ballard (L), M.T.W. Coordinator Paul McKaughan (R)

P.C.A. Sends Disaster Relief

Atlanta, GA — Funds to feed families living in drought-stricken West Africa were given by Mission to the World Coordinator Paul McKaughan (right) to World Relief Commission Executive Director Designate Jerry Ballard here in late March.

The gift of $500 came from the First Presbyterian Church of Macon, Georgia, and puts The Presbyterian Church in the vanguard of response to what is shaping up as a disaster of major proportion affecting the lives of people living in Africa's Sahel (sub-Sahara) countries.

"Food is in as short supply now as at the peak of the disastrous famine in 1973 and 1974 in which thousands died of starvation or were crippled by nutritional diseases," Ballard reported. "Between now and the next harvest season, a major response from concerned people is necessary to provide emergency food for more than seven million people who are already suffering the effects of malnutrition."

The World Relief Commission, P.C.A. channel of physical help with a Christian witness, has been heavily involved in the Sahel area with well digging, emergency feeding and other famine relief programs. Through W.R.C., assistance has been given in the sub-Sahara countries of Chad, Mali, Mauritania, Niger, Senegal, and Upper Volta.

PCA churches are encouraged to respond to the Sahel disaster by sending special gifts to Mission to the World, P. O. Box 1744, Decatur, GA 30031.

A Personal Letter to MTW Office

Our church is a church of about two hundred members, containing very few professional people. In 1976, our overall budget was $33,000. Of that, $5,500 went to "benevolences," and only $2,264 of that went to foreign missions. When planning for 1977, the deacons recommended that a missions committee be formed to hold a mission conference and set up a separate plan and fund for missions giving. When this committee came up with a faith-promise goal of $11,000, there were a lot of alarmed people in the church. Most were sure that the goal couldn't be reached, and that everyone would be disillusioned and disappointed after the conference. Many others were sure that if the goal was reached, our current expense giving would be badly hurt. (Up to then, current expense giving had hardly covered our expenses.)

But the committee was optimistic. They knew that the last two years had seen much spiritual growth on the part of the members of our church. They felt that these people could be spiritually ignited by the challenge of purely unselfish giving to kingdom work.

When the faith promises were tallied, the total was $22,169. After nine months of the faith-promise program, our giving is perfectly matching the promises. To the amazement of everyone, our current expense giving is running 15 to 20% over the budget. The church will nearly double its total giving overall in all categories in 1977.

The spiritual benefits to the church are very evident. There is a great spirit of expecting God to work in our church. Individuals have testified that the sacrificial giving has been a major boost to their personal and spiritual lives. But we realize that this is not unusual to churches that give proper emphasis to missions giving.

The Pastor

The Tongue

O tongue, you are so little—
Just a tiny piece of me,

But you can do more damage
Than a lion when set free.

" . . . The tongue is a fire."
James 3:6

MTW NEWS BRIEFS

The Rev. Steve Linton, the second son of Rev. and Mrs. Hugh Linton, our missionaries in Korea, met with and was approved by the MTW Committee in February but had to be delayed for two years because just three weeks prior to the committee meeting it was found that he had tuberculosis. He is now under treatment, is no longer considered contageous, and has been encouraged by the doctors to gradually return to normal activity while he is receiving treatment. He plant to use this delay to do some graduate work. (Steve's older brother, David, is itenerating now and looks forward to getting out to Korea next fall or winter.)

The Rev. Jayson Kyle, MTW missionary in Papua, New Guinea, has been plagued since last fall with what the doctors have called viral arthritis. It was thought that medication would clear it up but that has not happened; instead he's been losing weight and suffering with extreme fatigue. The doctors are reviewing their diagnosis, and Jayson needs the continued prayer of his many friends and supporters.

Wycliff's great Contribution to Church reformation

God has raised some deeply committed servants throughout church history. One such man was John Wycliffe, born 1324, a man referred to by many church and secular historians as the "Morning Star of the Reformation."

Wycliffe's greatest contribution was the first translation of the Bible into English. For the first time, people could begin to read the Word of God in the vernacular. The weakness of his translation was that he did not use the original Hebrew and Greek languages but the Latin Vulgate of St. Jerome, instead.

The opposition from Roman Catholic clergy was strong. They considered his translation a breach of faith. To this accusation Wycliffe replied, "the clergy cry aloud that it is heresy to speak of the Holy Scriptures in English, and so they would condemn the Holy Ghost who gave tongues to the Apostles of Christ to speak of the Word of God in all languages under heaven."

Wycliffe opposed some of the same doctrines and practices of Rome as did his successors, Luther and Calvin. Pope Gregory XI branded him as a heretic. But Wycliffe stood firm. The Bible, not the voice of Rome, is God's Word. The Pope is the antichrist, he voiced.

He died in 1384 while convalescing from a paralyzing stroke. It is reported that his bones were burnt to ashes and cast into a running brook. But his work and legacy live on. Today, Wycliffe Bible Translators are working around the world to translate the Word of God into the vernacular of every tongue, nation, tribe, and people.

The P.C.A. has missionaries working with this organization. Let us never forget the price paid before some have been and will be able to read the Word of God.

Acapulco Caravan Planned by MTW

Mission to the World plans a caravan of P.C.A. laymen and their wives to Acapulco, November 25-December 3, 1978, to participate in an evangelistic crusade with Dr. Luis Palau, the Billy Graham of Latin America. The crusade's festival for the family, is in conjunction with Mission to the World's church planting ministry in Acapulco.

Those participating will share in the crusade ministry by meeting with Mexican counterparts in business and professional groups. The wives will minister to ladies groups in Acapulco. The group will attend the crusade services as ambassadors of love and goodwill. Those who have a facility with Spanish will have an opportunity for witness and counsel. A knowledge of Spanish is not a prerequisite for participation, however.

In addition to the crusade activities, there will be opportunities for Bible study, sightseeing, visitation of some of the rural mission work, and times for relaxation and refreshment. Housing will be provided through the tourist motels, and transportation will be by air or land, depending on personal preference.

Those interested should contact the Rev. Kennedy Smartt, Coordinator of Church Relations, Committee on Mission to the World, P. O. Box 1744, Decatur, GA 30031.

LAST WORD

Beware of a half-truth.
You may have gotten
hold of the wrong half.



M-US Relocates Staff and Officers in Atlanta Area

Jackson, MS — Atlanta, Georgia, will be the new headquarters for the P.C.A. Committee on Mission to the United States in August of 1978. It is presently located in Jackson, Mississippi.

Factors influencing the move include a committee desire for a broader range of transportation facilities than are available in Jackson, the resources available in a larger city, and a location which will reflect the national image of the P.C.A.

One of the problems M-US must face, according to Assistant Coordinator Tom Hughes, is how to effect a smooth transition in the move, given the possibility that present staff members may decide not to accompany the committee. Hughes observed that one answer could involve training of new staff members prior to the move.

The Rev. Terry Gyger, Chairman of the search committee seeking a new coordinator for Mission to the United States, indicated that a nomination to fill that office would definitely be made to the Sixth General Assembly meeting in Grand Rapids, Michigan, in June. "There will be no breakdown or fadeout of the work of M-US during any such move, despite the introduction of new staff members," he said.

MISSIONARY PASTOR

Jackson, MS — Alta Woods P.C.A. of Jackson has sent its assistant pastor, the Rev, Al LaValley, at full salary to start a new church in Springfield, Massachusetts. This is the first such arrangement in the five-year-old denomination.

Houston P.C.A. Churches Report Encouraging Growth

Houston, TX — Two years ago the Covenant Presbyterian Church in Houston, Texas, with the Rev. Laurie V. Jones as pastor, had 40 people in attendance. Now they have 120. The pastor and his officers could easily be satisfied to garner all these people to themselves. However, they know that Houston is the fastest growing city in America. Their vision concerns what God will make of them as a growing church and what He can do through them in starting other PCA churches across this large city.

Four of their younger families have been travelling thirty-five miles to attend services each Sunday. Now, with the approval of the Covenant Church Session, they have started a Sunday evening Bible study and recently hosted an information meeting at a community club on the north side of the city. Five new families were present.

Actually, the first P.C.A. congregation in Houston is in a downtown location, Oaklawn Presbyterian Church, pastored by the Rev. William Jones. Providence Presbyterian Church, with Rev. Louis Bulkley, is on the western side of the city. Westminster Presbyterian Church, with the Rev. John S. McNicoll, is greatly improving its location by moving to southeast Houston. This church was able to sell three of five acres it purchased so as to pay off the total cost of all the land. It will need help in its building program.

Meanwhile, Covenant Church proves to be a fast-growing baby with more than $40,000 toward a church building. Still, land and building costs will require as much as $300,000 and they hope for help from the 5-in-5 Campaign — before year's end.

M-US Search Committee Consider 40 Candidates for Co-ordinator Post

Miami, FL — Forty men with widely ranging backgrounds and experience are being considered for the post of Mission to the United States Coordinator.

The list of names was developed by the search committee of the M-US organization. Chairman Terry Gyger of Miami, Florida, corresponded with each of the men and sent a list of the criteria involved for the nominee. Out of the forty, Gyger received responses from thirty-eight to whom he then wrote for their individual resumes.

All the information is being reproduced for each search committee member in an effort to keep the men fully informed. The large number of responses will be narrowed to a selection of three when the search committee meets April 21 in Atlanta, Georgia. Those three will be invited to a second meeting there the first week in May for an extensive interview. From those three men, one will be selected by the search committee for presentation to the General Assembly's M-US Committee and, if approved, referred to the Sixth General Assembly for approval as the new coordinator.

Gyger commented on the large number of highly qualified men who had been recommended to his committee. "Some of our most outstanding men have told us, 'I've never thought of this sort of work before. I cannot accept at present, but you can be sure I'll consider this in the future.' "

"Even those men who have turned us down," said Gyger, "have told us they did so not out of frank disinterest but because they were committed to their present job and couldn't leave it or simply didn't believe they could fill the position. Our own committee disagreed with their assessment of themselves, but of course we have to respect their thinking."

Out of the mixture of their recent financial reassessment and search for a new coordinator has come a determination by the M-US organization to work far more closely with presbyteries across the church. Gyger said the entire committee believes this will allow for an even greater impact across the country, but with a closer relationship among local believers and the denomination's M-US committee.

If it weren't for the last minute,
A lot of things wouldn't get done.

5-in-5 Campaign Gains Momentum

Jackson, MS — An all-out effort to encourage every PCA congregation to report what it will do for the 5-in-5 Campaign is now underway throughout the denomination. Stated Clerks of all presbyteries have received special information to distribute to all the churches as well as a message on "5-in-5" to place before the Spring meetings.

It is hoped that churches will report their participation to the Jackson office of Mission to the U. S. before June 10 in order to be a part of a report to be given to the Sixth General Assembly at Grand Rapids. Many will sign up as Leader Churches, indicating that they will report by the June 10 date, committing themselves for their total church Asking, and intending to give their first year's contribution by the end of 1978.

In an effort to include as many churches as possible in the report to the Assembly, an option is offered the churches. If they cannot anticipate giving in 1978, it is hoped they will sign by June 10 and indicate that they will begin giving the first of five years' contributions in 1979. This may allow time to program their giving more conveniently. However, M-US needs as much in contributions this year as possible.

One exciting aspect is that some churches are voluntarily exceeding their obligation. The Asking for all churches is $60 per member to be given over five years. This is only $12 per member each year. Most families, it is hoped, will accept their own Asking. One church which is asked for $18,000 has already given over $12,000 and hopes to contribute as much as $100,000 over the five years. Another, asked for $42,000, is pledging $50,000. Still another with an Asking of $35,000 is restless to gain $90,000. Another wants to exceed by $50,000 its $72,000 request. Yet another which could have gotten by with an Asking of $72,000 has already committed itself for $100,000 — $20,000 each year, and the report is that the officers made the decision with real enthusiasm. (Why not? This is the Lord's work!)

A man of vision and practice, John E. Richards, is leading his Central Georgia Presbytery to an obligation of $80 per member so as to take care of the large gift contributions at once.

Churches, large and small, have special committees working out details of how they will handle the campaign. Some may not appeal to the congregation for their participation until Fall, but the officers will make their decision now.

The Director of the Campaign, Donald Graham, comments, "This campaign will not 'go away' just because some choose at present to look the other way and pretend it isn't there. We intend kindly, patiently, persistently to exercise the perseverance of the importunate man of scripture and keep on knocking on church doors until some kind of an answer is forthcoming from every church."

Wherever church offc groups settle down to a thorough consideration of the need and the Asking, they usually want to be a part. There is a lot of good spirit in connection with this campaign. Obviously, it is an idea whose hour has come. Churches in desperate need of encouragement and help if they are going to get out of their make-shift meeting places and become viable witnesses in their communities need our help.

There is one important answer to the ongoing financial needs of the M-US Committee — regular monthly or quarterly giving. Does your church give this way? Is your church generous to the vast needs of M-US? You determine how much work we can do.

(Continued on page 23)

Address of the M-US Committee is P. O. Box 16589 Jackson, MS 39206

BIG GIFTS FOR THE 5-IN-5 CAMPAIGN, hopefully and prayerfully, will make up a Million and a Half Dollars of the Five Million goal. Half of this should be received in the large gifts category of over a Thousand Dollars. Our first such gift was for $25,000, another followed, and then came a couple $10,000 pledges. These, too, may be given over Five Years. The other half of the Million and a Half, or $750,000, will be received, again quite hopefully, from 750 members of P.C.A. churches across the Assembly who will give the comparatively modest figure of $200 per year for Five Years for a total of a Thousand Dollars each. In order that you may have a ready opportunity to participate, we provide here a commitment form. Why not consider your own participation and mail the form to the M-US Committee, P. O. Box 16589, Jackson, MS 39206. You may give it through your church if you prefer, but it is hoped that this large gift subscription will not be counted part of the church's $60 per member Asking but over-and-above, just as we have to count it so in the campaign.

(CUT HERE)



Persuaded that God can enable me, I pledge to The 5 in 5 Campaign $ _____ per year for five years, to total $ _____. I understand that this is accepted as NOT binding upon me or my heirs in the event that circumstances change my ability to give. It is a reasonable expectation and intention.

Signed _____

Address _____

_____

Date _____

To erect church buildings for God's glory where they are not.

Christian Education & Publications





WIC Presidents Meet in Montgomery

Montgomery, AL — The annual meeting of the presidents of the WIC Presbyterials was held in Montgomery, Alabama, at the office of the Committee for Christian Education and Publications.

This fourth annual meeting drew together women from all over the Presbyteries of our church. There were 16 presbyterials represented at the two day meeting.

Led by the Advisory Sub-committee and its chairman Mrs. Shirley Holcomb, the ladies spent the time in study, worship, and fellowship.

The two main speakers were Rev. Tom Hughes, Associate Coordinator of M-US and Rev. Charles H. Dunahoo, Coordinator of Christian Education and Publications. The 1978 Love Gift slide presentation on the M-US project was shown. Mr. Hughes followed with appropriate remarks and encouraged the ladies in this project.

Mr. Dunahoo spoke on the role of the woman within the overall ministry of the church. Suggestions were made on certain areas of local ministry that needed the WIC's time and energy.

Dr. Jack Scott, of the CE/P staff and author of the 1978 WIC study guide *The God of All Grace,* brought a challenging and helpful devotional.

The WIC organization is a spiritual work within the local church. Projects, Bible studies, special offerings, etc. draw the women together in the Body Ministry set forth in Scripture. The Advisory Subcommittee is comprised of: Mrs. Shirley Holcomb, Mrs. Sue Fowler, Mrs. Rose Neill, Mrs. Emily Russell, Mrs. Shirley Tufts, and Mrs. Kay Sovereign. They meet quarterly in order to give assistance to local WIC organizations.

VBS Materials Ready for Summer

By Allen Curry
(GCP/Staff Writer)



Alan Curry shows 1978 VBS material.

The previous *Messenger* (March-April) presented the aim of the Great Commission Publications Vacation Bible School program — to evangelize by means of teaching God's word. It is the purpose of this column to more fully introduce the new Vacation Bible School program, SUMMER ADVENTURES IN LEARNING (SAIL).

SAIL offers a full program of Bible teaching and learning for children and young people ages five to fifteen. Each departmental course is constructed on a solid Bible-teaching framework. Memorization of hymns and Scripture is integrated into this framework as is the handwork for each course. The aim of all the activities is to present the child or young person with the clear teaching of Scripture and on that basis to present to him the call and claims of Jesus Christ. In this way SAIL is consciously designed to aid the Vacation Bible School teacher in fulfilling the Great Commission, to teach all the things that Christ has commended us.

The way of salvation is forthrightly presented in the beginner department course — *Homes that God Made.* The children learn that Jesus came to earth and died and rose from the dead in order to bring his people to their heavenly home, the happiest home of all. They are taught that everyone who trusts in Jesus is forgiven. Because of the work of Jesus they can learn to enjoy their homes on earth and look forward to living forever in a heavenly home.

(Continued on page 23)

Foundation and Authority For the Christian Faith

THE DOCTRINE OF GOD

Part II on the Westminster Confession of Faith

The Westminster Confession of Faith is a beautiful summary of the doctrines of the Word. Its brevity yet its full inclusiveness of the Biblical faith makes it a most valuable confession.

"Of God and the Holy Trinity"

The second chapter of the Confession is a good example of how much has been said in precise language. No clearer summary of the doctrine of God, his attributes and counsel, can be found.

It is simple in form, deep in content and faithful in subject matter. The first paragraph deals with the Biblical definition of God, His person, attributes and will. He is the living and true God who is absolute perfection. The superlatives in the first paragraph distinguish him from any other God.

The doctrine of God is foundational. It underlies every other teaching. Much more could have been said about him in paragraph's I and II but for a summary of the doctrine of God nothing can surpass these statements. And the way they are developed makes it clear that the God of Scripture is absolutely unique. He is not a creature of time and chance. He does not change with every blowing wind. He is absolutely dependable.

One could take the first two paragraphs following the descriptive words, and develop an interesting Bible study on this subject. Such a study would be valuable in a time when men are plagued with "the God problem," both in and out of the church.

It is hard for some to realize that people do not have a Biblical picture of God at all. He is either thought of in terms of human possibility or so removed from creation that he is silent.

The Attributes of God

An understanding of paragraphs I and II will help the student keep a healthy perspective about God. His incommunicable attributes i.e. things which man cannot partake because they are unique to God, such as His immutability, infinitude, independence, incomprehensibility, etc., remind us that He is the high and lofty God unlike every other creature. He is the creator. His communicable characteristics are those areas of God's personality of which man can partake. Some of those attributes are His being, wisdom, power, and holiness, truth, etc.

His incommunicable attributes stress His uniqueness and transcendence in all of creation. He is unlike us in this way. His communicable attributes underscore His likeness to creation and things about His nature that man can experience and share.

Without both God's excelling above all and His presence in creation, you do not have a true concept of the Bible's living and true God.

The Tri-unity of God

The third paragraph deals with the subject of the Trinity. It summarizes what Scripture says about the difference between the persons of the Godhead. He is a tri-unity, one God existing in three Persons.

As the doctrine of God is essential to true faith, so is the doctrine of the Trinity fundamental to an acceptable belief in God. This section talks about the ontological aspect of the Trinity, i.e. the Trinity as it exists in reality. The Father, the Son and the Holy Spirit are of one substance, power and glory. There is no subordination of persons in the Godhead. They have different responsibilities in creation and redemption but are equal.

This doctrine of the Tri-unity of God is the focal point of the Christian faith; so one would naturally expect that every heresy has stemmed from some perversion of this doctrine. When someone suggests that the Son and the Holy Spirit are less supreme than God the Father, he has a deficient view of the Son and the Holy Spirit.

We believe in God the Father, God the Son, and God the Holy Spirit. We cannot emphasize the Fatherhood of God only, as do the Unitarians; nor can we simply talk about Jesus or Christo-centric (Christ centered) theology, as do the Neo-orthodox; nor can we merely dwell on the Holy Spirit as do the Pentecostals. Our God is a Tri-unity God, and the persons of the Godhead are the same is substance equal in power and in glory.

Chapter Two, sections I and II, clearly teach that there is but one living and true God, and He is clearly described. Section III teaches that God is a Triune being. Not only does it teach that the Father is God but also the Son and the Holy Spirit are equally God. These three are distinct but equal in substance, power and glory.

The doctrine of the Tri-unity of God is clearly taught in both the Old and New Testaments. The Bible becomes our infallible proof of the person of God. We have no other infallible source that draws together such a consistent amount of material.

Human logic must always bow to God's revelation. This chapter reminds us that God is both incomprehensible and knowable; that we can never, not even in heaven, know everything about God; but that we can know Him personally and truly.

A good study of this chapter would be profitable for churches and individuals alike. It would be a strong deterrent to those who would reduce God to microscopic proportions.

Family Devotions

By Richard Harris — Part VI (Child's Catechism)

Q. How many persons are there in the Godhead?

A. There are three persons in the Godhead: the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

This is one of the hardest doctrines to understand in the whole Bible. Yet we know the facts as expressed in the answer above are true because God says in II Corinthians 13:13, "The grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all." The apostle Matthew, records 28:19, "Go then, to all peoples everywhere and make them my disciples; baptize them in the name of the Father and of the Son and of the Holy Spirit ..." Matthew also records for us 3:16, 17, "As soon as Jesus was baptized, he came up out of the water. Then heaven was opened to him, and he saw the Spirit of God coming down like a dove and lighting on him. And then a voice said from heaven, This is my own dear Son, with whom I am well pleased."

For any of us to fully understand this doctrine about God, we would have to be timeless and spaceless with God. As long as we are alive and on this planet earth, we cannot know exactly how God can be one person yet three. We'll know about this fact when we get to Heaven. Jesus said He was not going to tell us everything about all things at this time. Some things will be saved for us until we get to Heaven.

What we can do in the meantime is to have faith in God knowing that His word is true. We have learned so far that God is. He *was* from the beginning and *is* the living and true God. He is the Father — the creator of the World.

We know that Jesus Christ is God. John 1:1 says "Before the world was created, the Word (Jesus) already existed; he was with God, and he was the same as God."

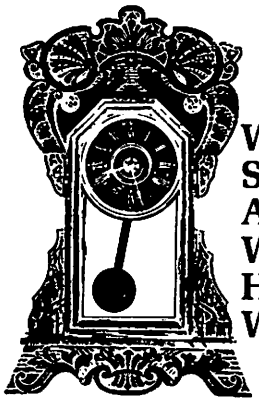
Isaiah the Prophet said Jesus would be born and His name would be called the mighty God.

Jesus is the Son of God, and He is God.

The Holy Spirit is God. God speaks of the Spirit as "my Spirit." Jesus said the Holy Spirit would come from the Father.

There in brief we have the Trinity — not three Gods but three in one.

ADMINISTRATION stewardship



WHEN SHOULD A WOMAN WRITE HER WILL?

When Is The Best Time For A Woman To Write Her Will?

- ☐ Just after her husband's death.
- ☐ Just before she is married
- ☐ When the first grandchild is born
- ☐ After promising your daughter you will leave her your great-grandmother's silver tray.

All of these situations, and many more, would be a good reminder that you need a personal will but might not be the best time to plan it.

HOW ABOUT TODAY?

You probably already have a general idea about a woman and her will. A few moments of planning now can save anxious moments later, and spare your family confusion, delay, and extra cost. Just request your free copy of our practical brochure by using the coupon below. There is no obligation, of course.

TO: Presbyterian Church in America Foundation
1020 Monticello Court
Montgomery, AL 36117

☐ Please send "When Should A Woman Write Her Will?" without cost or obligation. M-3

Name _____

Address _____

City _____

State _____ ZIP _____

Church _____

Phone A/C _____ No. _____

WOMEN AND WILLS

When a person dies without leaving a will we say that person dies "Intestate." The state then must assume the responsibility of the distribution of their assets. The laws are as fair and equitable as possible, but based upon general principles regarding the disposition of property, naming a guardian for minor children, and the rights of relatives.

WHAT HAPPENS WHEN A WOMAN DIES "INTESTATE"?

Unless she possesses wealth of her own the average women doesn't think of making a will. She tends to forget that a woman's life is an average of seven years longer than the man. She stands to inherit a vast portion of the family wealth which then must pass according to her own will. If she has no will, and dies intestate, she allows it to pass according to state laws.

If a married woman dies intestate, her estate will be distributed in much the same way as her husband's. In some states he may receive only one-half or one-third of the family property and share the balance with the children. In some state he may receive a life estate in the home, which means that he can live in the home until his death. If for any reason the home needed to be sold, the costly procedure of obtaining the court's permission must be made.

If both parents died simultaneously the courts could easily have a problem deciding which parent died first, and which heirs are the rightful ones. If it is affirmed that the father died first, then the wife becomes the survivor, even if only by a few minutes. The family property would then pass according to her will. If she has no will, the state laws which govern such cases will come into effect and all property would be divided in that manner.

Women who have personal effects such as furs, diamonds or heirlooms, usually want a particular loved one to receive them at her death. The only way that she can be assured that her wishes will be carried out is through a will. Even if the present value of her property is only sentimental, time and events could change. She may inherit her parents' property or receive other gifts from family members. If so, her will could have provisions to handle this additional property.

For mothers with minor children the responsibility is even greater. The necessity for making provision for a guardian is vitally important. If a widow dies with small children, and has no will, the court must appoint someone to care for these minor children. The courts could appoint someone that she would not approve of or would not raise her children in the manner she wishes. A married woman with minor children needs a will to be assured that her husband has access to her part of the family property to use in raising the children.

When a unmarried woman dies "Intestate," her property may go automatically to the nearest of kin, as defined by state laws. Her estate could be depleted if the task of searching for her next of kin becomes long and arduous. Furthermore, if no survivor can be found her assets may become the property of the state in which she lives. Her will can say which nearest of kin she wants to receive her proprety and her gift to the Lord's work can be made.

WHAT HAPPENS WHEN A WOMAN HAS A WILL?

Everyone can and should have a will. When a woman has a will, she has exercised her legal right to:

1. Appoint a guardian for minor children.
2. Give her husband access to the family property
3. Protect her family from a common disaster.
4. Return to God a portion of His gifts to her
5. Distribute her property according to her wishes.

Are these reasons enough for you? If not, write for our free brochure, "When Should A Woman Write Her Will?". It explores and explains these and other situations. You may discover a number of rare cases and special circumstances most people seldom think about. Just check the advertisement, clip off the bottom, and mail. The brochure will be sent without obligation.

(M-US, from page 19)

WE LOVED THIS ONE!

Dear Friends:

This pledge is a case of putting myself and all I am and possess into God's hands that through faith he will enable me to give $1,000. I am over 70 years of age. All of my extra giving is over and above my tithe to my church. When I received your letter so soon after giving to one project my first impulse was "Oh, what a wonderful privilege to be a part of the 5-in-5 Campaign!" Then the old devil began to give me doubts. He argued that I was already doing all I could possibly afford. I am old; five years is a long time. Then I remembered a teacher of mine many years ago saying that when we are tempted, to say, "Get thee behind me Satan." Well, I told Satan that in no uncertain words and I am trusting in God to see me through. It thrills me when I think of the new souls being won for Christ and the opportunity that I can have to help in building new churches. I can't go myself but, Praise the dear Lord, I can help a little in His work by sending my little grain of mustard seed. I'm so thankful for the P.C.A., where the Bible is believed and taught as being the true Word of God. Thank you.

(Signed)

Comment: In Luke 17:6 Jesus speaks of the faith like a grain of mustard seed that can move a tree but, again, in Matthew 17:20, He speaks of faith like the same grain of mustard seed that can move a mountain. Is Jesus kidding with us or is he nudging us ever so slightly into the humor department so we can understand better that the same faith that moves a tree can move a mountain? There is no difference with God between moving a tree or a mountain! David Livingston once reported progress in reaching a certain African tribe. Still, he felt he need not stay there but expressed a willingness "to go anywhere, provided it be forward!"

LIVING MEMORIALS

MRS. JESSEE L. BARNETT
By: Mr. Harry C. Currence
Miss Lavine Currence

MRS. ETHEL J. BARRY
By: Miss Jean Mitchell

MR. ALEXANDER BECK
By. Mr. and Mrs. John A. Laughlin

MR. JOHN CADEN
By: Dr. and Mrs. Dennis Roberts

MRS. MYRTLE CLAYTON
By: Dr. and Mrs. Dennis Roberts

MRS. ROBERT COIT
By: Mrs. R. F. Jenkins

REV. ADRIAN DeYOUNG
By: Fellowship Sunday School Class
First Presbyterian Church
Prattville, Alabama

MR. D. C. DuBOSE
By: Mrs. Leona and Earl Millsap

MR. CHARLES E. FONTAINE
By: Mr. and Mrs. Ben Yandell

MRS. ALICE GOODNIGHT
By: Friendship Presbyterian Church
Hope Hull, Alabama

CLARA LEE HALL
By: Mrs. Joan Hollyfield

MR. FRANK JACKSON
By: Mr. Harry C. Currence
Miss Lavine Currence

MRS. LOIS KINDER
By: Dr. and Mrs. D. F. Rentz

MRS. LYDIA KRIVANEK
By: Shenandoah Presbyterian
Church WIC, Miami, Florida

MRS. W. B. McCARTY
By: Mr. and Mrs. A. S. Ayers
Esther Mary Ayers
Mr. and Mrs. Cooper Campbell
Mr. and Mrs. R. A. Darden
Mrs. Donna Kimball
Mr. and Mrs. John A. Laughlin
Dr. and Mrs. John W. Long
Mrs. Kathleen C. Morgan
Mr. and Mrs. Joffre Phillips
Dr. and Mrs. Dennis Roberts
Mr. and Mrs. Rod Russ III
Mr. and Mrs. Robert Womack

MISS SUE McCORMICK
By: Shenandoah Presbyterian
Church WIC, Miami, Florida

MRS. MAYNOR
By: Rev. and Mrs. John Jamison

MRS. HELEN MELTON
By: Mr. and Mrs. Dennis Welch

MR. TOM W. NORTHCUTT
By: George and Lola Donnelly
Pete and Joan Hollyfield

MRS. JUANITA ROBERTS
By: Mr. and Mrs. Louis Collins, Jr.

CARRIE ROBINSON
By: Mrs. Louise F. Denchfield
LeJeune Presbyterian Church,
WIC Miami, Florida

MR. CHARLES S. ROBINSON
By: Mrs. Gilbert G. Wood

MRS. SCHOAF
By: Josephine Smith

MR. SAMUEL B. SHELL
By: Mr. and Mrs. Tony Bryant

THOMAS ANDREW SIFFORD
By: Mr. and Mrs. John E. Sifford, Sr.

MRS. J. A. STEELE
By: Mr. and Mrs. John Cathey

MR. PAUL TABER
By: Mrs. Betty Edwards
Mr. and Mrs. John A. Laughlin
Mrs. H. Cliff Horton
Mr. and Mrs. J. E. Johnston, Sr.
Dr. and Mrs. Dennis Roberts

FRANCES C. WALTON
By: Mr. and Mrs. Elbert D. Lott

MRS. TOM WARE
By: Mr. and Mrs. Ben Yandell

CATECHISM RECITALS





Congratulations for reciting the Westminster Shorter Catechism to:

GREG WALLACE, JR. (L) and to **KARA ROBERTS (R)** for reciting the Child's Catechism. Both attend First Presbyterian Church of Kosciusko, MS

IN AMERICA TODAY:

$116 billion spent on homes ...
$81 billion spent on food ...
$40 billion spent on clothes ...
$11 billion spent of alcohol ...
$8 billion spent on tobacco ...
$3.5 billion spent on pets ...
LESS THAN $1.5 billion spent on missions.

(V.B.S. Ready, from page 20)

The SAIL program for the primary department examines the theme of *Fathers and Sons.* In this course the children are taught that the requirements of prayer are first of all a broken and contrite heart, a heart that has confessed sin and claimed Christ's promise of forgiveness. They learn that God is the loving Father who redeems all those who put their trust in his only Son, our Savior.

Members of the junior department who participate in the SAIL program will study the theme, *The Ten Commandments.* In this departments the students will learn about the depth of man's sinfulness and the wonder of God's grace in sending His Son to redeem sinners. Students are encouraged to appropriate Paul's precept that "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Romans 10:9)

Called to be Servants is the theme of the SAIL program for the junior high department. The purpose of this course is to get junior highs involved in thinking seriously about the biblical concept of service and to provide the young people with a sound, biblically-based motivation for giving themselves, their time and their energies to ministering to the needs of people around them in ways that are within their capabilities. The model of service is Jesus who gave His life a ransom for many. This course can easily be adapted by those who have no junior high department in the Vacation Bible School for use in other summer ministries to youth.

Presbyterian Church in America

OFFICE OF THE MODERATOR

2724 Ingleside Avenue
Macon, Georgia 31204

TO: All Members of The Presbyterian Church in America

SUBJECT: Request for Prayer

This is a request for prayer for the Sixth General Assembly of the Presbyterian Church in America as it meets in Grand Rapids, Michigan, during the period of June 19 through June 23, 1978.

Prayer has been a continuing source of strength and guidance for our denomination. The course of events which led to the formation of our denomination was guided by the prayers of many dedicated individuals and churches. The power of prayer was much in evidence during the Convocation of Sessions and the Advisory Convention held in 1973 which resulted in the call being issued for our first General Assembly. At the first General Assembly and each one that has followed, prayer has provided guidance and direction for matters under consideration. The way in which our Sovereign God has blessed the work of our denomination thus far has been the result of much work and continuing prayer.

Many important matters will come before the Sixth General Assembly and God's guidance is needed more than ever as the program and work of our denomination expands. Your prayers are urgently requested for Commissioners that the Holy Spirit will guide in all matters. It is only through the guidance of the Holy Spirit that our denomination can become the witness God would have it to be during these historic times. This can be achieved through continued effort and incessant prayer.

We should also pray for a realization by our churches of the importance of all ministers and elected ruling Elders to attend the General Assembly and that the necessary financial support be made available for them to do this.

Our ultimate purpose is to glorify Jesus Christ, the Head and King of our church, and may the things we do be in obedience to His will.

Your servant in Christ,

John T. Clark
Moderator

July/August 1978
Volume 2, Number 4

The PCA Messenger

July-August Messenger Cancelled Due to Lack of Funds

A PERSONAL WORD OF EXPLANATION TO ALL *PCA MESSENGER* READERS.

Montgomery — We regret that we cannot send you the *Messenger* in its usual format this month. Our contributions have so decreased in the past few months that a cutback had to be made. (Our printer is making this mailout possible.)

With this present situation the Committee for Christian Education and Publications took action last week that until such funds are available the *Messenger* cannot be published. This causes us much concern especially in light of the widespread acceptance of the magazine throughout the PCA. The idea for the magazine was not originated by the Christian Education and Publication Committee but was assigned to us by the Third General Assembly for a denominational publication. Since that time and with three consecutive Assemblies acting upon the Magazine proposals, the *Messenger* continues to grow in readers with each new issue.

Even with the knowledge of our financial drop, the Sixth General Assembly voted for the publication of a monthly magazine. Presently, we are distributing some 24,000 magazines, all upon request.

We hope that the contributions will come forth and that subscription will not be necessary in order to carry out the Assembly's action. The *Messenger* is funded solely by the CE/P budget.

In response to our immediate financial need the Sixth General Assembly has designated August 6, 1978 as a special day of prayer and offering for CE/P. We are much in prayer that our people will show their concern for this part of the denomination's ministry.

Please pray with us for the *Messenger* and the Committee for Christian Education and Publication. A word of encouragement would mean much to us at this point.

COMMITTEE FOR CHRISTIAN EDUCATION AND PUBLICATIONS
1020 Monticello Court/Montgomery, AL 36117

Highlights of '78 General Assembly

GRAND RAPIDS, MICHIGAN —

One of the assembly's first actions was to elect as moderator G. Aiken Taylor. Taylor, 58, is editor of the independent weekly, *The Presbyterian Journal*, in Asheville, North Carolina. The Journal board was one of the four organizations that agreed in 1971 to form an organizing committee that led to PCA's first assembly in 1973. Born in Brazil of missionary parents, Taylor came to the United States as a teenager to complete his education. He is a graduate of Presbyterian College, Clinton, South Carolina, and Columbia Theological Seminary, Decatur, Georgia. He earned a doctorate at Duke University. He was a pastor in Smyrna, Georgia; Burlington, North Carolina; and Alexandria, Louisiana; before becoming editor of the Journal in 1959. After PCA was formed he was organizing pastor of Asheville's Trinity PCA congregation.

Two major studies initiated at earlier assemblies were approved at the 1978 PCA meeting. One was on abortion and the other on the number of offices in the church. In adopting the abortion report the asembly affirmed "that the intentional killing of an unborn child between conception and birth, for any reason at any time, is clearly a violation of the Sixth Commandment." The statement also reminded church members "of their duty to show compassionate love and understanding to families in distress as a result of pregnancies, and to offer these families sympathetic counsel and help for physical needs where required."

The question of how many offices the church should have was resolved after five years of study by various committees. The assembly adopted a report which maintained that the church has two classes of officers (elders and deacons) and that within the class of elders there are two kinds — teaching elders (ordained preachers) and ruling elders (laymen). While the assembly postponed until next year action on proposed constitutional amendments which would make its Book of Church Order thoroughly consistent with the report, it rejected a proposal which would have put it in record in favor of a strict "two office" view that would, in effect, blur the distinction between the preachers and lay elders.

Another major report scheduled for assembly consideration this year was postponed until next year. It was a study on divorce.

Additional official contacts between the five-year-old Presbyterian Church in America (PCA) and other denominations in the Reformed family were approved here at the church's annual general assembly. After declaring that "the way is open to give organizational expression" to the unity of denominations that agree theologically, the national governing body of the 70,000-communciant church opened the door to union talks with the Orthodox Presbyterian Church (OPC) and the Reformed Presbyterian Church, Evangelical Synod (RPCES). The assembly's instruction to its interchurch relations committee was to "discuss the factors involved" in possible merger talks "with the understanding that the discussions do not imply commitment to ultimate merger."

The assembly gave more concrete expression to its interest in Presbyterian unity by two other actions. It approved the first step of a plan that could lead to joint ownership with RPCES of Covenant College, Lookout Mountain, Tennessee. It also authorized establishment of a joint commission on chaplains and military personnel with RPCES and OPC.

In adopting a report on "the biblical basis for church union," the 563-member assembly cautioned that movement toward the goal "should be done care ully and prayerfully lest the peace of the church be destroyed in the process." The paper also labeled "modern attempts to unify denominations without regard to the truth of the Word of God" as "a travesty of that Word." The basic principle of any "meaningful union," said the document, "will be the wholehearted submission to the Scriptures of the Old and New Testaments as the Word of God, with the understanding that the directives of that Word will be the over-riding criterion guiding all of the actions of the body."

The new ventures interdenominational contact are not the first for the young denomination. In earlier assemblies it approved participation in a joint educational venture with OPC known as Great Commission Publications. Its overseas missionary arm M-TW cooperates with several other agencies abroad. PCA was also a founding member of the North American Presbyterian and Reformed Council along with OPC, RPCES, the Christian Reformed Church, and the Reformed Presbyterian Church of North America (NAPARC).

In an unprecedented agreement, all five of the NAPARC denominations decided to meet concurrently on the Calvin College campus here. While no business sessions were held jointly, participants in the five meetings attended joint worship and fellowship events and shared campus dining and housing facilities. Planning for the multi-denominational gathering had been in progress for more than two years. The PCA now has congregations from coast to coast and no longer considers itself a regional body. The meeting here was its first assembly outside the South. Most of its 429 churches and members are in the "sun belt" states.

In other actions the assembly:

—Approved a master plan for development of a denominational conference center near Rosman in the South Western North Carolina mountains.

—Authorized its Mission to the World committee to plan toward a goal of 250 missionaries abroad by the end of 1982 (with about 150 already under appointment).

—Re-elected Morton Smith to the office of stated clerk.

—Adopted a 1979 budget of $4,430,741 for its program committees.

—Approved an innovative plan alongside the Seminary Education Program for theological education of ministerial candidates.

—Approved a monthly publication of the *PCA Messenger*.

—Approved August 6, 1978 as a special day of prayer and offering for the Committee for Christian Education and Publications.

—Approved Charlotte, North Carolina as the meeting place for the Seventh General Assembly.

—Approved a slide/tape presentation on abortion available from Christian Education and Publications in Montgomery.

THE PCA MESSENGER
July/August 1978 Vol. 2, No. 4

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

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Send all articles and photographs to Harris Langford, Editor, Suite 1, Monticello Court, Montgomery, AL 36117.

12-21-81

Sept./Oct. 1978
Volume 2, Number 4

The PCA Messenger

The method constantly changes, the equipment continues to grow, but the message stays the same

. . . Page 3





9-10

Across our Church

JAMES J. ALEXANDER, from Central Georgia Presbytery to Evangel Presbytery, pastor, First Presbyterian Church, Troy, Alabama.

JAMES ANTHONY BRYANT, from Evangel Presbytery to Calvary Presbytery, organizing pastor, Clinton, SC.

CARL R. BRADLEY, from Pacific Presbytery, to RPCES.

MOON HYUN CHA, Pacific Presbytery, removed for discipline.

PAUL DI MAGGIO, to Faith Valley Mission, Fountain Valley, CA.

NORMAN EVANS, from Faith Presbyterian Church, Mooresville, NC, to Faith Presbyterian Church, Charleston, WV.

JAMES L. FISHEL, from Mid-Atlantic Presbytery, to Rebecca Littlepage Presbyterian Church, New River Presbytery.

BRUCE J. GARDNER, Evangelist in Hancock, MD.

FRED JONES, Resigned, Texas Presbytery.

WILLIAM JONES, from Oaklawn Presbyterian Church, Houston, TX, to Inverness Presbyterian Church, Baltimore, MD.

PAUL KARLBERG, from Central Georgia Presbytery to RPCES, Philadelphia Presbytery.

MICHAEL C. KETTERING, from First Presbyterian Church, Belzoni, MS, to Myrtle Beach as organizing pastor.

ROBERT L. LaMAY, from Central Georgia Presbytery to Presbytery of Ascension, Pennsylvania.

HARRIS LANGFORD, from the Christian Education Committee (PCA), Montgomery, Alabama, to First Presbyterian School of Macon, Georgia, as Coordinator of Christian Education.

THEODORE W. MARTIN, from Linden Presbyterian Church, Linden, AL, to Union Presbyterian Church, Salter, SC.

DOUGLAS E. MURPHY, to Milwaukee, WI, as organizing pastor.

JOSEPH NOVENSON, PCA to Augusta First Church, Central Georgia Presbytery, Assistant Pastor.

NAM CHUL PAIK, Pacific Presbytery, removed for discipline.

GORDON REED, from Kendall Presbyterian Church, Miami, FL, to Administrator of PCA Conference Center.

KENNETH A. SMITH, to Princeton, NJ, as Evangelist.

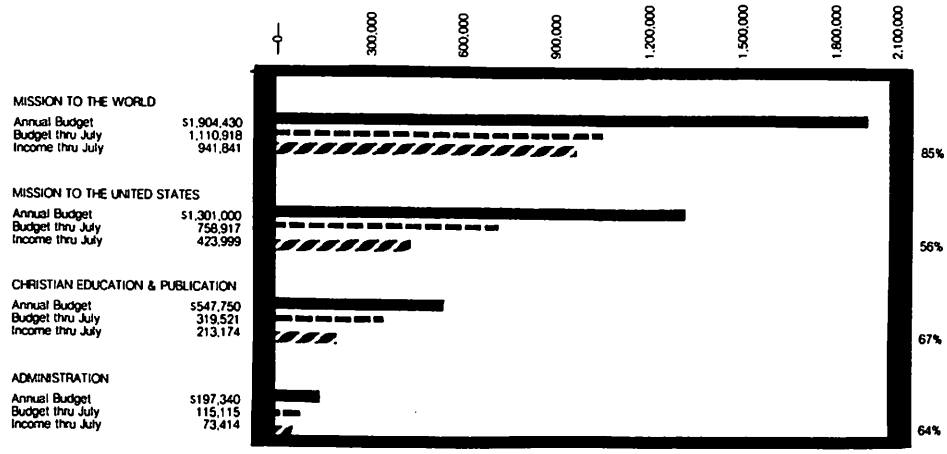
WILLIAM T. STRONG, to Pacific Presbytery.

CHURCHES ADDED:

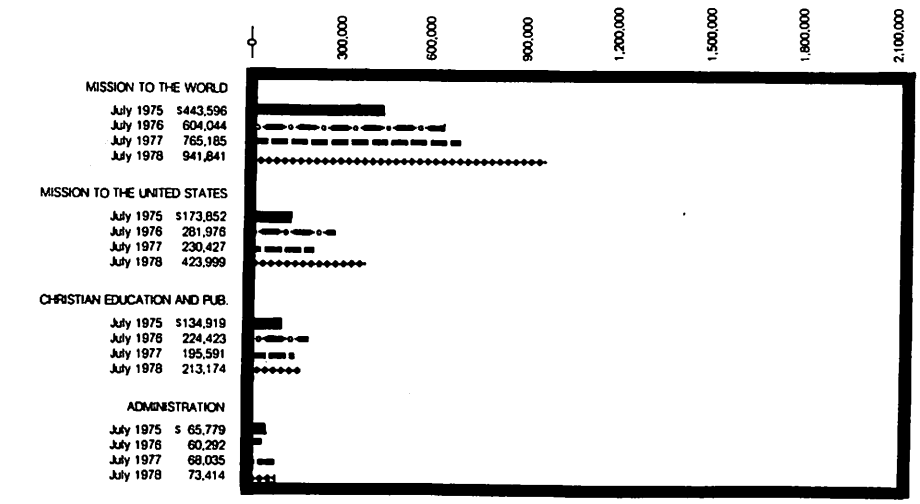
GETHSEMANE CHAPEL, West Grove, PA, Mid-Atlantic Presbytery

OLATHE COMMUNITY CHURCH, Olathe, KS, Texas Presbytery.

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date



INCOME COMPARISON



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Editorial Staff: Charles Dunahoo, Gary Herring
Staff Assistant: Betty Baker

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Jesus Christ: Pattern of an Expert Teacher

BY MICHAEL SCHRIER

If an educator is a believing Christian, he has the tremendous advantage of access to a teaching model which has been and remains unsurpassed. It is not the product of years of research, nor the result of a federally funded grant. The model breaks all tradition in the fact that it is not affiliated with a major educational institution. Tracing it is the Education Index for purposes of research findings would be an exercise in futility for the researcher.

What one needs is simply to arm himself with a resource book commonly called the Bible and the perserverance to unravel the structure of the model. It is a comfort, indeed, to know that the architect of the model is Jesus Christ and through the ages believers and even non-believers have agreed that he is a Master Teacher. However, for Christian educators and laymen as well, this key question needs to be pursued: What teaching characteristics did Jesus possess that have given him the credentials to receive such certification (thus the model)?

The reader may rest assured that this paper will not become a pursuit of intellectual research on the issue. Having already tried that route, I willingly submit that while the intellect of the Lord is immeasurable, his teaching characteristics and techniques were more often effective because they were not heady stuff which some teachers believe they need in order to succeed. More often than not they fail. No, we will merely pursue those points which many of us believe can be described simply and which were inherent in the teaching style of our Lord.

Personal Characteristics

It would be a mild understatement to say that Jesus had quite a lineage. True, it helps to have connections, but he still had to prove his own mettle. Being the oldest son and child in his family undoubtedly helped him realize the meaning of responsibility and example. His travels and a familiarity with his surroundings in Galilee later equipped him to speak with men and women in terms they understood. Again, the point is that he was familiar with their backyards and spoke to them in terms which were part of their daily encounters.

Perhaps the most important and yet least emphasized point in his career was his preparation for the field of teaching. His internship for a dynamic three year career consisted of thirty years of "getting it together." Consider how carefully he was groomed by his Father in understanding how to relate to men. It may seem that I place too much emphasis on this concept of communication, but let me clarify. Students assess teachers negatively when they are unable to explain clearly, or merely hear what a student might have to say as opposed to really listening to what he is saying. Such was not true of Christ as later we will come to see.

Jesus has always received high grades from those of us who recognize his helpfulness to others, his clear explanations of lessons and assignments, and his use of examples (parables, etc.) which have never been matched. Having desirable personal qualities is one thing. But does the teacher's possession of them make any difference in the performance of the students?

Note! As we study his relationships with men and women, we see that it was Jesus' confidence in people which revealed to those same men and women qualities of their own character that even they did not know they possessed. Jesus saw stability in volatile Cephas-Peter; he foreknew a purity in the harlot, Mary Magdalene; Levi, the tax collector was seen to possess writing skills which were better used in writing a gosel than in recording numerals in a tax ledger; Zebedee was convinced to dedicate his sons to the cause.

Granted, Jesus as God knew well what he would make of these men and women as they became his followers. But what he displays to us as well is the fact that warm and considerate teachers will get an unusual amount of creativity from their students. We see that a teacher high in a capacity for warmth favorably affects students' interests in his subject. We must understand that the self-concepts of his students (followers) became greater and more positive in part because their instructor (Jesus) knew and accepted them as they were at that point, and because he was "for" them.

In essence, I think the evidence is quite clear when it comes to sorting out those traits which made Christ effective. He was fair, empathetic, in many cases more democratic than autocratic, and related easily on a one-to-one group basis. In John 3:1-21 we witness the encounter of Jesus and Nicodemus. Nicodemus was a learned man who sought further understanding to this Kingdom of God concept; he came to Jesus at an unusual hour. The Lord spared him the time and related to him the simply directive that except one be born of water and Spirit, he cannot enter the Kingdom of God. Some communication must have existed since later Nicodemus did defend Jesus before the Pharisees and brought spices for his burial. Group teaching examples are many and varied in the Scriptures and one merely has to refer to Mark 5:21-42, Matthew 24, and John 8 to cite instances where Jesus had amazing rapport with big audiences.

Mark 4:3-9 shows that Jesus often had unusual classroom environments. His teaching settings were open, spontaneous, and adaptable to change. Think in terms of the encounters with the Parisees or, on the other hand, his smooth adjustment to a sick man being lowered to him during a lesson, and his interruption by small children while sharing with his own disciples. Had Christ not been adaptable, but authoritarian (such as the common school of His day) we would have seen a complete turn about. Ineffective teachers grow impatient easily, use cutting, ego-reducing comments in class, are well-integrated, and are inclined to be less sensitive to the needs of their students. Indeed, authoritarianism at times suggests that the bureaucratic conduct and rigid overtones of the ineffective teacher's classroom are desperate measures to support the weak pillars of their own personality structure. Thank God, we have a better example!

Self-Perception

We probably do not have to go any further than our own

Continued on page 15

PCA NEWS

CE/P Calls Arthur Matthews



Montgomery — Veteran Christian journalist Arthur H. Matthews will join the staff of the five-year-old Presbyterian Church in America in October. He will be editor of the PCA MESSENGER, the denomination's monthly magazine, and information officer for the church's General Assembly. His appointment was announced here by Charles Dunahoo, Coordinator of the Committee for Christian Education and Publications.

Matthews has worked in Washington, D.C., for the past three years as associate editor of the evangelical magazine, CHRISTIANITY TODAY.

He has been an active layman in the denomination since it began. Before PCA was formally organized in 1973 he had served as a media consultant to the predecessor "Continuing Church" movement. Currently he is a ruling elder in the Harvester Church, a new PCA congregation in the national capital area.

The Presbyterian Church in America now has 70,000 communicant members in 430 congregations coast to coast. The young denomination has already commissioned 100 missionaries to serve abroad, and it has established a goal of 250 overseas workers by the end of its first decade.

Matthews, a native of Monroe, Louisiana, is a 1951 journalism graduate of Louisiana Tech (now Louisiana Tech University). After a tour of duty in the Air Force he worked as a reporter and state editor at the Alexandria (La.) Daily Town Talk. From 1960 to 1972 he was on the editorial staff of the weekly PRESBYTERIAN JOURNAL, leaving as assistant editor. For the next three years he was press representative for evangelist Billy Graham. While on the Graham team he served in 1974 as news editor for the International Congress on World Evangelism in Lausanne, Switzerland. Journalistic assignments have taken him to five continents.

The Sixth General Assembly overwhelmingly voted for the MESSENGER to move to a monthly as quickly as possible and as funds are available.

300 People Attend Annual PCA Conference

Covenant College — 300 men, women and children from across the PCA denomination attended the annual PCA Family Conference. Dr. Nigel Lee was the evening preacher and morning worship was led by Rev. Paul McKaughan, Rev. Kennedy Smartt, Rev. Frank Barker, and Rev. Ton Hughes.

13 different seminars were offered on World and Home Missions, discipleship, family education, etc. The conferees enjoyed studying together, eating and playing together. Rev. Les Thompson and family were in charge of the music.

Letters have come from those attending for the third year and have enthusiastically endorsed the '78 Conference as the best yet. Dates for the 1979 Conference have been set for July 9-13, 1979, at Covenant College.

Details of the conference will come to local churches and members around the first of the year.

GCP Calls PCA Pastor

Philadelphia — Rev. Thomas R. Patete, PCA pastor, has been called to join the staff of Great Commission Publications. The publishing venture is jointly owned and operated by the Orthodox Presbyterian Church and the Presbyterian Church in America.

Rev. Mr. Patete is married and the father of two children. He has most recently been the Pastor of Marks Presbyterian Church, Marks, Mississippi. He has served as a member of the GCP Board of Trustees and is a member of the PCA's Christian Education and Publications Committee.

He has served pastorates in Hattiesburg and Winona, Mississippi. He is a son of McIllwain Presbyterian Church and a graduate of Belhaven College and Columbia Theological Seminary.

He will serve GCP, presently, as the Associate Director. The joint venture is developing a variety of educational materials for both denominations but also serves a variety of other churches. The most recent effort in the joint venture has been the VBS materials used throughout our church.

CE/P to Relocate in the Atlanta Area

Atlanta — At the Summer meeting of the Committee for Christian Education and Publications, it was decided unanimously that now was the time to re-locate the office of CE/P.

Due to unusual developments, the move originally slated for the Summer of 1979 was judged necessary at this time for the following reasons:

1. With the present turnover of employees within three weeks of one another, this alleviates the problem of having to release people to find new employment when and if a transition does take place in the future. This also alleviates the new employment of short term employees who would only be with us until a move did transpire. We might find it difficult to employ good short term people.

2. There will probably be a smaller number of program employees to move at this time than at any other time. This would greatly reduce the cost of the move. We (the staff) are thinking in terms of having to move one or two families at the most.

3. There are no present employees to be terminated because of a relocation.

4. With the stronger August income, this committee will have the funds to make a transition now. This has not been true in the past months.

5. The committee has the opportunity to relocate close to the other major program committees at this time. This might not be possible in the future.

6. Arthur Matthews, the new editor for the *PCA Messenger* would not have to relocate twice, and the committee will not have to incur the expense of moving him twice.

7. Presently, it is possible to obtain office space at a good figure.

8. Travels, meetings, etc., center around Atlanta airport.

9. In the last 12 months the Co-ordinator travelled 17,000 miles from the Montgomery office, to the Atlanta airport, and with a monthly *Messenger* planned this travel by staff will greatly increase.

A study several months ago, developed by the sub-committee on stewardship of the Christian Education Commit-

Continued on page 17



Dr. G. Aiken Taylor

Moderator's Conference Studies PCA Stewardship

Atlanta — As this edition of the *Messenger* goes to the mail a Moderator's Conference is being held in Atlanta with some 30 people in attendance. The urgent topic of discussion will be the pattern of benevolent giving in the PCA.

A survey of the giving patterns of all the churches in NAPARC compiled by the Moderator, Dr. G. Aiken Taylor, reveals that the PCA is lagging far behind in the support of denominational programs. The PCA is lowest in support of the three areas of missions, World, Home and Christian Education, as well Administration of all five churches within NAPARC.

Its highest point of giving is to MTW with MUS, CE/P and Administration far behind. Much discussion came to the Assembly floor regarding the disportion of giving to MTW; however, as the statistics reveal, though the per capita giving to MTW is far greater than the giving to the other three permanent committees, the MTW's denominational support is far less than any other church in NAPARC.

A study is being made by the Moderator's Conference in hopes of reaching some conclusions on challenging the members of the denomination to support the whole work of the church.

Hopefully, these problems are growing pangs that can be overcome with the heart committment and education of our members. The Moderator, Dr. G. Aiken Taylor, is to be commended for his concern, insight and direction in this area of our church's life.

The following statistical report showing the giving pattern of the five churches of NAPARC was compiled by the staff of the Presbyterian Journal.

Whitlock Elected President of Reformed Theological Seminary

JACKSON, MS — Dr. Luder G. Whitlock, Jr., P.C.A. minister and formerly Associate Professor of Evangelism and Christian Education, has been elected President of Reformed Theological Seminary. He succeeds the school's first head, the Rev. Sam C. Patterson, who will become the seminary's evangelist and Off-campus Representative of the Board of Trustees. Whitlock was the pastor of an Orthodox Presbyterian Church in Harriman, Tennessee, prior to his work at the seminary. His former church is now a member of the P.C.A.

Special Gift Finances Messenger

Montgomery — Several laymen from Prattville, Alabama have responded to the financial need of CE[P with a special gift earmarked for a September[October edition of the PCA MESSENGER.

The July[August edition was cancelled due to the lack of funds. The staff and committee have been moved by the tremendous response from our members. Many letters contain encouragement to establish subscriptions and[or seek earmarked support from local churches.

The circulation has reached 22,000 and new names continue to come to the office regularly. The Committee is looking to a monthly edition as the General Assembly established in November if the support is available.

FOUR NAPARC DENOMINATIONS GIVING TO BENEVOLENCE CAUSES

	Orthodox Presbyterian Church (1977)	Presbyterian Church in America (1977)	Reformed Presbyterian Church, Evangelical Synod (1977)	Reformed Presbyterian Church of North America (1977)
Approximate Communicant Membership	10,700	66,500	19,500	3,850
Foreign Missions	$363,000	$1,483,000	$925,000	$77,000
Per Capita	$34	$22	$47	$20
Percent of Benevolences	45%	63%	48%	24%
Home Missions	$205,000	$465,000	$210,000	$38,000
Per Capita	$19	$7	$11	$10
Percent of Benevolences	26%	20%	11%	12%
Education	$145,000	$320,000	$677,000	$172,700
Per Capita	$14	$5	$35	$45
Percent of Benevolences	19%	14%	36%	54%
Administration	$30,000	$115,000	$25,000	$9,650
Per Capita	$3	$2	$1	$2
Percent of Benevolences	4%	6%	1%	2%
Other	Diaconal Ministries		Board of Home Ministries	Miscellaneous
	$52,000		$62,000	$23,000
Per Capita	$5		$3	$6
Percent of Benevolences	7%		3%	7%
TOTAL	$795,000	$2,310,000	$1,899,000	$320,350
Per Capita	$74	$35	$97	$83
Per Capita Giving to ALL Causes	$416	$371	$412	$512

Assembly Adopts Following Position

Grand Rapids — The Sixth General Assembly adopted the following position regarding the Mission of Christian Education and Publications, with the instruction to communicate the statement to the PCA.

That all Presbyteries, sessions, and members of the PCA be encouraged to make full use of the programs, materials, and counsel of the Committee and staff of CE/P and that the General Assembly recognize

a. The church of Jesus Christ is the body of Christ (Eph. 1:22-23) numbering all of the elect (I Cor. 1:2, 12:12) who are the "called out" (I Pet. 2:9) for the purpose of gathering (Mt. 28:16-20) and perfecting of the saints (Eph. 4:11-13).
b. Christian Education is based in the Covenant of Grace wherein God has revealed Himself (Gen. 1:1) and progressively reveals Himself with the commandment to teach others; Gen. 17:17, Deut. 4:5, 9, 10, 14; Deut. 6:6ff, Lev. 10:9-11, Mt. 28:16-20, Acts 1:6-8; so that men may know God, Jn. 14:6, 7; so that men may know why they live, Deut. 6:1-9, 20-25, I Sam. 3:7-9; and so that men may spread the truth, II Tim. 2:2, Mt. 24:35, I Pet. 1:24, 25, to all the Nations, Mt. 28:19f.
c. The Great Commission of our Lord Jesus Christ is to make disciples, which includes:
   1. Going to them,
   2. Baptizing them, and
   3. Teaching them to observe all that He has commanded (Mat. 28:10).
d. In view of the Nature of the Church, the Biblical basis of Christian Education, and the nature of the Great Commission as well as the figures below, the General Assembly exhort through the Committee on Stewardship and the Committee on Administration, the Presbyteries, the Sessions, and the congregations to support, through designated giving, the Committee on Christian Education and Publications assigned responsibilities from the General Assembly.

   1. $570,000 budget 1978
      $ 46,000 monthly need
      $ 21,000 received in May 1978
      $ 7,500 received in June 1978, needed $16,000
   2. $ 20,000 office expense, rent, and salaries
      $ 3,200 monthly charge to be paid to stewardship and foundation
      $ 6,500 two meetings on 21 man curriculum meeting
      $ 13,000 1977 General Assembly expense, $5,000 budgeted based on 1976 actual.

e. That the General Assembly, through the Stewardship Committee and Administration Committee report to the next General Assembly in the most specific and statistical terms the response of the churches, to the exhortation of paragraph "d" above.

WTS Hosts Conference on Theological Education

Philadelphia — A conference on theological education under NAPARC (North American Presbyterian and Reformed Churches) sponsorship will be held at Westminster Theological Seminary October 13 and 14.

Attending will be presidents of the seminaries serving NAPARC member churches, professional theologians and representatives from the churches involved in NAPARC.

The PCA will be represented by Dr. Morton Smith, the Assembly's Stated Clerk and Rev. Charles Dunahoo, Coordinator for Christian Education and Publications. The alternate chosen by the CE/P Committee is Rev. Dan Barr, pastor and teacher.

The conference will consider the broad subject of theological education. Papers for study are being circulated among those who will attend.

VBS Materials Well Received

SAIL, the new Great Commission Publications VBS Materials, are now available and are being use by PCA and OP churches.

Churches, having completed their Vacation Bible School program, are most excited about this material. Rev. Tom Barnes of the Trinity Presbyterian Church in Opelika, Alabama, reports that "every teacher was very well pleased with the GCP Vacation Bible School materials."

There are sections for beginners, primaries, and juniors. The beginners are studying Homes that God Made. The primary studies deal with the Fathers and Sons, various father son relations in Scripture. The juniors are studying the Ten Commandments.

Kits are available from the Christian Education and Publications office in Montgomery. The program will be developed into a three-year cycle.

WIC Love Gift Offering Successful

The 1978 Love Gift offering from the Women in the Church was directed to the MUS project of purchasing two portable church buildings. One such building is already in use.

It is hoped that as the 1978 Love Gift is concluded that the MUS Committee will be enabled to purchase three such facilities. The WIC's across the church are to be commended for their fine work and support of this project.

Trinity Church Loses Round One in Court Case

Montgomery — A Circuit Court Judge C. H. Wright, Jr. from Opelika, Alabama has ruled that Trinity Church, a 1700 member church in the PCA must relinquish its control of the local church property to a small minority of PCUS loyalists.

The session is in the process of appealing to the Alabama Supreme Court in hopes that a reversal of the lower court's decision will develop.

This decision, unless reversed could affect a number of PCA congregations in Evangel Presbytery. East Alabama Presbytery of the PCUS is also demanding thousands of dollars from Montgomery First, Prattville, Troy, Covenant and Oak Park Church of Montgomery.

Rev. Charles Dunahoo, CE/P Coordinator and Chairman of the PCA Constitutional Documents Committee, knowledgeable in Presbyterian Polity, observed that in his judgment the decision came either from a complete misconception of historic Southern Presbyterian Polity or a most liberal interpretation of the Book of Church Order, which would place the control of local property in the hands of the higher ecclesiastical courts, a principle contrary to historic Presbyterian polity.

Harris Langford Accepts Macon Position

Montgomery — Rev. Harris Langford has resigned as writer/consultant of CE/P in order to accept a call to the First Presbyterian Church in Macon, Georgia. He will serve the school operated by the church as Coordinator of Christian Education.

The First Presbyterian School is seven years old. It has grades kindergarten through twelfth. There are approximately 50 faculty members and a student body of 650. The school occupies a large complex on the edge of the city.

Mr. Langford, who has served CE/P for three years will work with the school's headmaster and faculty in developing a Christian world and life approach in the school's curriculum. He will also teach Bible to junior and high school students.

Mr. Langford will continue with writing projects for CE/P in youth studies and other areas.

He is the author of *Traps*, an indepth study of the new cults and a study on Ruth.

He and his wife Kay and daughter Sharron begin their work in Macon in September.



PRESBYTERY NEWS

NORTH GEORGIA

*ATLANTA — The presbytery has hired Japanese pastor Tsuneyoshi Takeda to develop a full ministry serving Japanese residing in the Atlanta-Augusta-lower South Carolina area. Takeda has served the presbytery in the past under an arrangement with Westminster Presbyterian Church (Independent) in Atlanta. The new ministry is a first for the presbytery which has requested no outside assistance.

*ATLANTA — Pastors David Clowney and Mitchell Hall have spent three years developing an inner city work in Atlanta. Originally begun under the Presbyterian Evangelistic Fellowship, the ministry involves a church known as the New Covenant Fellowship. Although Clowney and Hall have used workers from outside the inner city to develop the work, they have found the most profitable efforts coming from those who can identify with the inner city people. The city zoning commission refused to grant the church a permit to use a house for meetings, although it did sanction use of the same structure for prostitution before it was purchased by New Covenant Fellowship.

*SMYRNA — The Smyrna Presbyterian Church has hired one of its elders, Chip Howell, to be its full-time director of church visitation and evangelism. Howell formerly was an evangelist for the Presbyterian Evangelistic Fellowship.

*ATLANTA — Grace Presbyterian Church of Stone Mountain has purchased a bloc of badly needed property in that area of Atlanta. The members plan to proceed with building.

*ATLANTA — The presbytery now sponsors a local radio program at 6:15 each Thursday morning on station WSSA in Forest Park. Joe Gardner, pastor of the Smyrna church has been the speaker for a thirteen week series. The presbytery's radio ministry is directed by Cliff Brewton, pastor of Emmanuel Presbyterian Church. Brewton served former Georgia Governor Lester Maddox as a speech writer.

*ATLANTA — In other news, the presbytery sponsors a youth camp at north Georgia's Camp Glisson June 12-16. Terry Mercer, PCA pastor of a ministry at the University of Georgia in Athens, is developing Faith Presbyterian Mission in the university city. Regular worship services draw from 30 to 45 participants in a city which has seen no PCA work until now.

PACIFIC

*One day proir to its regular meeting, Pacific Presbytery sponsored an Organizing Pastors' Seminar led by Jack Myerscough, West Coast Representative for the Committee on Mission to the World. The ten church leaders who attended discussed with Myerscough some of the difficulties which PCA organizing churches experience in that part of the country. Three major problems are: (1) the name "Presbyterian Church in America" has no significance on the west coast; (2) few PCA churches own their property in a locale where land goes for $150,000 an acre; and (3) commitment among believers is a problem. In many cases, dissatisfaction rather than specific belief accounts for the inquiries to the PCA, according to the leaders involved.

*TUCON — Tucon's Desert Springs PCA raised the $67,000 required for a new building. With a due date of Monday, the total raised by the church was still several thousands short on a recent Sunday. The offering that morning brought the funds up to within $1500 of the total. Following the worship service, one of those present offered an amount which took the church $750 over its goal. The members didn't have to wonder long . . . they had forgotten the sign for which they had contracted. It cost $750.

*ATASCADERO — A mission church in Atascadero, located halfway between Los Angeles and San Francisco, was received into Pacific Presbytery. The new group includes eight families.

TEXAS

*Houston — Covenant Presbyterian Church sponsored Westminster Seminary student Tom Tannehill as its summer worker with the new Northwest Mission which the church sponsors. Laurie Jones is the pastor.

*Fort Worth — Reformed Seminary graduate Craig Van Gelder was received as a licentiate on April and plans graduate work at Southwestern Baptist Seminary here. He will organize a new PCA work in the area.

New WIC Study Guide Available from CE/P

The WIC study guide for 1979 is now available from CE/P. The study is entitled "Women in the Bible" by Mrs. Georgia Settle.

Six books are now available as study guides for the local WIC's in the PCA. The six are: "A woman Looks at the Confession" Vols. I and II, by Jeanne Patterson; "Miracles of Christ" by Rev. James Bland; "A Woman That Feareth the Lord" by Emalyn Spencer; "The God of All Grace,, By Dr. Jack Scott, and "Women in the Bible".

Each book was designed and published for WIC circle Bible studies. They are also being used in Sunday School classes and weekday Bible studies.

CHRISTIAN EDUCATION AND PUBLICATIONS ADULT EDUCATIONAL SERIES A POPULAR STUDY

Montgomery — The third quarterly in the Adult Educational Series developed by CE/P and authored by Dr. Jack Scott is now available. The first two volumes, surveying the Old and New Testaments have been favorably received and volume three, a study in Genesis 1-3 is even more promising.

These three quarterlies represent the first of a projected six year study. More than 5,000 surveys have been used and some portions are being translated into Spanish.

There is a leader's guide available with each quarterly.

"MAGAZINE ACTION LINE" SPEEDS ADDRESS CHANGES

If you've given up hope of finding a system for changing the addresses on all your periodicals, Publisher's Clearing House offers a new service called "Magazine Action Line." It's free, and *Good Housekeeping Magazine's* Consumer Affairs Editor Charlotte Montgomery discovered that it is a speedy way to get the job done. At least eight weeks before your move, send a list of each of your magazines along with your old and new addresses to: Magazine Action Line, Publishers' Clearing House, 382 Channel Drive, Fort Washington, NY 11050. They'll do the rest of the work for you.



NEW COORDINATOR FOR MUS
J. Philip Clark Begins
With Office to Atlanta

Mission to the United Statee is surely no new experience for the recently appointed Coordinator. J. Philip Clark was born to missionary parents who served the Navajo Indians of Arizona and New Mexico through the Presbyterian Church of the U.S.A. Mr. Clark's first assignment after finishing seminary was to train an eldership and organize a church in Fort Defiance, Arizona. Today, the Fort Defiance congregation is a model for the indigenous Navajo church.

The plains of North Dakota were Mr. Clark's next field of endeavor, with four churches scattered over half the state. But the Korean War intervened and the next seven years found the Clarks in Texas and Japan, Nevada and Alabama. From Air Command and Staff College Mr. Clark was called to Philadelphia to become General Secretary of the Independent Board for Presbyterian Foreign Missions.

With the background of eleven years in administration, the call came to Glendale, California, in the greater Los Angeles area. Calvary Church had its day school as a considerable influence for Christ in the south — of California. For ten years there has existed a healthy pastoral relationship. With the advent of the PCA, Mr. Clark joined in forming the Pacific Presbytery and then led his church to affiliate.

As a member of the Assembly's permanent Committee on Mission to the U.S. Mr. Clark has become well acquainted with the ministry performed by that Committee in the last three years. The Search Committee which sought a Coordinator for six months, the permanent Committee on Mission to the U.S., and the Assembly's Theological Examining Committee have all unanimously concurred in Mr.



J. Philip Clark

Clark's appointment as Coordinator. He is seen as one who knows the United States as a whole, knows missions better than the average, and is a proven administrator both as a mission executive and as a Colonel in the reserves of the U.S. Air Force. He has participated in the choice of the Altanta headquarters and expects to be on the job in September when the move is made.

How does Phil Clark see our Mission to the U.S.? He puts it this way: "We are really talking about coordinating four thrusts into the American heartland. The support of organizing pastors is traditional and primary. Then there is the ministry with urban, poor, and minorities under the new directorate established by the Assembly in 1978. Thirdly, we have a responsibility to those men and churches who are considering the PCA and need help in finding God's will and the way for them to establish a truly biblical connection. But finally, I would like to see us apply those Pauline principles which Roland Allan enunciated sixteen years ago. If we do, we will seek the major centers from which the Gospel can spread. We will have a 'systems' approach, an entire package: a thoroughly researched plan, the experienced man, the ideal location, the necessary building, and the prayerful support of the whole denomination. I am excited with what God is doing, and confident that God's people will generously participate as His stewards and servants."

5 in 5 Campaign Continues

The capital funds drive to seek five million dollars over the next five years will have one more year of intensive activity, seeking to bring all PCA churches into participation and appealing to countless individuals for personal pledges. Leaving the Interim-coordinator's post with MUS, Rev. Donald C. Graham will devote his full time to The 5 in 5 Campaign. He will headquarter in south Florida but make occasional trips across the assembly.

A recent letter to all pastors, clerks of Session, Diaconate Chairmen, and Budget Committee Chairmen appealed to PCA leadership everywhere to consider in church budget plans for 1979 both the need of enlarged giving to MUS and, also, possible commitment to The 5 in 5 Campaign to begin in 1979 or before. Churches already committed to the campaign should provide over $200,000 by year's end for assignment as interest free loans to secure church edifices for our newly organized congregations.

The Loan Committee is already examining Loan Applications. Mr. William C. Swain, formerly president of the National Bank of Coral Gables, is committee chairman. Rev. Michael (Mike) Preg, Assistant Pastor of Granada Presbyterian Church, Miami, Florida, formerly a businessman in construction, is secretary of the committee while Mr. W. Calvin Wells, Jr., attorney of Jackson, Mississippi, is the third member. Policy Guidelines and Loan Applications are available through the MUS office.

Why They Need to Build

The story would be told differently by 67 pastors in congregations that need buildings and can't afford to go it alone, but the conclusion would be the same for all. Covenant Presbyterian Church in Pittsburgh's North Hills suburb has grown in three years from a handful of people meeting in a parlor to more than 90 meeting in a YMCA.

The pastor, K. Eric Perrin, amid much praise to God for growth and spiritual prosperity groans: "Packing and unpacking, meetings in homes, limited facilities, and the lack of visible presence in the community hamper our efforts. To meet that need God has enabled us to complete payment on land, and now we wait. We cannot yet afford the kind of building we need for the next three to five years. Building costs escalate. There is no time to lose if we are to reach Pittsburgh — to say nothing of the world. Our response to the need is to call our people to a special time of prayer."

Another story from a file full of them concerns Robert C. Wilson and the wonderful work he conducts at Fayetteville, North Carolina. Bob writes of growth from 20 to 60 but adds after recounting many blessings: "We are presently meeting in a two story house which accomodates us adequately at this point. However, it does not offer us much room to grow and certainly is not desirable for permanent location. It is an old building with a very small parking area in back which makes it difficult on rainy days, especially for the children. We thank God for providing this temporary facility but believe He has much better things in store for a permanent location. Concerning property . . . there is a five acre plot of land that would make an excellent location for a church facility, the cost, $55,000 plus landscaping and building. Will you help us in securing this for His glory?"

Men at Work: Where are They Today?

These are real men, living witnesses to the Grace of God, some in tough situations that could discourage the stoutest hearts and others pressing to fresh success almost every week. Do not expect glowing reports of sizeable congregations. If they were that, they would be self-supporting and not receiving aid from MUS. Such they usually become but these are the baby congregations, creeping before they can walk. Why not make a mental game of empathizing with what life is like in these groups? Then, turn the game into a prayer. Here are the Lord's own servants, currently receiving MUS support.

PHILIP J. ADAMS (Nashua, NH) has a group of five families in church membership with about 20 in attendance, not counting the children. He reports a "growing sense of joy, love, and excitement." PETER W. ANDERSON (Kailua, HI) has 20 family units in membership and about 40 in attendance. A summer assistant, Dave Polison, also pursues this strategic work.

BRENT BRADLEY (Bakersfield, CA) began with 10 and now has 25 members with a good many visitors, now pressing on toward self-support. DAVID R. BROWN (Union City, CA) has 41 members but 20 children in Sunday School and church. CHARLES R. COE (Munford, TN) was able to make 28 complete Gospel presentations in a recent month. FRANK E. COHO (Stamford, CT) shares an interesting schedule of how he organizes his time each day in the week so that a group of 26 children may be ministered to and, also, gain fair growth among adults.

J. PAUL DiMAGGIO (Fountain Valley, CA) has a notably larger adult attendance, 43, than membership, 26, and now has bought property for their first building. PAUL M. DORIANA (Erie, PA) has 12 family units in membership and a number of others visiting, and in August conducted four home Bible clubs. GARY K. EDWARDS (Baton Rouge, LA) meets in a mobile home with 30 adults and seeks to double this during the coming year. RICHARD FRASER (DeLand, FL) began with no seed families and now has 29 members, including some winter visitors.

EUGENE HUNT (Riverdale, GA) had reached self-support with 52 adult members and about this number in attendance. Within a short period several key families were transferred from the area and this promising church asked for a short renewal of his support. G. DALE LINDER (LaVale, MD) began with six adults and now has 40 adult members and 50 to 60 in attendance. They seek continued pastoral support while they initiate buying their first property. DAVID G. MCKAY (Greensburg, PA) has trained seven in Evangelsim Explosion and hopes thereby to enlarge the present 23 adult membership.

GEORGE A. MILLER (Miami, FL) has recently begun a survey of the growing edge of Dade County to determine the feasibility of a new work there. JAMES T. PANCOAST (Longview, TX) has up-hill sledding in strong Baptist country but is trying new publicity and outreach to expand a small group. LARRY D. SHARP (Bowling Green, KY) attracts university professors and students as well as local folk with about 40 attending, and has voluntarily set gradual reduction of their help from MUS.

RAY SUTTON (Tyler, TX) has had remarkable success in building a group of seven seed families into an attendance of 60 to 80 and now is a lovely church property. CHARLES E. TURNER (Prescott, AZ) has 35 to 40 adults in attendance and promotes a carefully prepared worship, educational and evangelsim program for his people. ROBERT C. WILSON (Fayetteville, NC) started with 18 adults and now has 45 adult members with 60 in attendance, and has had an effective "Booth" at the Mall.

WILLIAM F. WOODHALL (Grand Terrace, CA) began with no adults or families and now has 42 members with 40 in attendance, including visitors. DAVID CLOWNEY and MITCHELL HALL (Atlanta, GA) share an inner-city work with 25 to 30 in worship and evangelistic outreach to another 100 who show some degree of interest. A Wednesday night Bible study for men still includes those who are unsaved but attentive. Six others are taking a course in evangelism.

WAYNE JAMISON (New York, NY) formerly Assistant Pastor of famed Calvary Baptist Church, is a persuaded Presbyterian pastor for 18 family units, including older singles and divorced and with a score of attendants inquiring the Gospel. DAVID D. KIM (Los Angeles, CA) began a Korean church with 15 members and now has 50 with 55 in attendance.

JOHN P. SEERY (East Orange, NJ) in a work with BILL IVERSON began with 12 adults and now 45 to 55 worship, including Jerome Hines of the Metropolitan Opera. He reports street work, baseball and basketball teams, use of indoor gym and pool with athletes having to attend Bible study to be on the teams: college students Jerry Price and Jimmy Sims help with sports and Bible Study, also English and Spanish Bible classes — the entire work in a bank building costing $18,000 — a work to poor people generally.

DAN STODDARD (Alexandria, LA) works with black ministers and inner-city people through his Progressive Bible Institute and works through splendid Bible and ministry disciplines "to upgrade the ministries in the black Christian community." An enlarging program is planned including: training lay leadership, counseling, medical clinic, an Institute in Natchitoches, Texas with one year, food co-op, revival services on city-wide basis, free counseling for young ministers, and a five-day Christian school.

HARRY C. GEORGE, Presbytery Evangelist in western Pennsylvania, Presbytery of the Ascension, has proved to be a valuable leader in the development of new churches, his support gradually to be taken over by that presbytery. ROBERT D. WILCOX is Presbyter for Church Growth in Carolina Presbytery and now dividing his time with Central Georgia Presbytery. This allows MUS to halve its former support which is promised to June, 1979.

E. CROWELL (Midge) COOLEY has a shorter stint remaining under MUS but will seek to continue as Presbyter for Chruch Growth in Mid-Atlantic Presbytery. Recently he has encouraged a new group of about 30 in the Bryn Mawr suburb of Philadelphia. WILLIAM T. IVERSON (Bill) has committed himself to build one and possibly two suburban churches in the north Jersey area and has been assisted by MIKE MALONE in full-time employment for several months. There seems to be some promise of early report on real progress by this good team.

The M-US new address is:
4151 Memorial Drive
Suite 205C
Decatur, Georgia 30032

Mission to the World

Foreign Mission Committee of the Presbyterian Church in America

I sent you to reap where you bestowed no labor. . .

—Paul McKaughan

In studying management I have learned that the smallest investment that brings the greatest profit is the best investment. And I've learned that where you can build upon the strong foundational work of others, you will have a very dynamic and exciting opportunity if you can supply the critical ingredient that makes the whole system work.

It's no different in the Lord's work. Christ told His disciples that He was sending them out to reap where they had not sown. He said others had sown but they were to have the privilege of reaping, thus taking advantage of the work of the Sower.

In Quito, Ecuador, we're facing just such a situation. Men have faithfully sown the seed for many years. There is a large segment of the population that is familiar with the gospel through the medical and radio ministry of the World Radio Missionary Fellowship (HCJB). These Ecuadorians have come to view Christianity and Protestants not as antagonists but rather as people who have paid a price to minister to Quito's needs.



Quito is a remarkable city. Situated on the equator some 10,000 to 12,000 feet up in the Andes Mountains, it's one of the most perfect radio transmission sites anywhere in the world. And for twenty-five or thirty years now, HCJB has broadcast the gospel through powerful transmitters to all of the continents of our globe.

In Quito, a city of approximately 700,000, there are only 3,000 — 5,000 (less than 1/2 of 1%) evangelical believers, meeting in some 40 church congregations. Of these 40, there are only 3 or 4 that would have more than 300 members. And the majority of them would have between 30-50 members. Small struggling churches.

In the PCA we have the privilege of a profitable investment in Quito. You support both sowers and reapers — the Hatches with HCJB and David Hamilton with the MTW church-planting team. As David Hamilton contacts people in Quito, he finds an insatiable interest in the study of the book (the Bible) that has been proclaimed over radio and television at HCJB. The opportunities to teach the Scriptures to groups of men and women have come to begin to meet the need.

David, who has ministered here in the United States and had a fruitful missionary career in Mexico, says that never in his ministry has he seen such spiritual hunger and such receptivity. It is God who works in the hearts of men to bring this about.

Help us thrust laborers into this harvest field. Rev. Michael Woodham is ready to go but is lacking support. Pray that together with Michael and David God would thrust other men and women into his harvest field:in

order that the team might be completed,

in order that we might see Presbyterian churches in Quito proclaiming the whole counsel of God,

in order that we might reap what other parts of the body have sown, thereby becoming laborers together.

Behold, I will do a new thing; now it shall spring forth, shall ye not know it?

A Presbyterian church established in Acapulco. 19 charter members, attendance nearing 125. Daily adding.

The first student to be ordained from the School of Theology at the Mariano Galvez University in Guatemala.

Mission to the World approves ten new candidates

At its meeting in May the Mission to the World Committee of the P.C.A. approved ten new candidates for overseas service. Five of them will be involved in evangelistic and church planting ministries, four are retired personnel who will be going overseas in support roles, and one is leaving a job as an administrative assistant to serve in a similar job in Italy.



The Rev. and Mrs. David (Ruth) Clopton from The Spanish River Church in Boca Raton, Florida, he a recent graduate of Westminster Seminary, have been approved for one of the P.C.A. church planting teams. Ruth is a registered nurse and hopes to use her gifts also in their missionary role.



The Rev. and Mrs. Tim (Becky) McKeown finished their seminary career at Reformed Seminary in 1977 and have been working in the Presbytery of Southern Florida. They are from the Covenant Church in Columbia, South Carolina, and will be going to Quito to work on the church planting team there.



Mr. and Mrs. James (Nan) Thrasher, from The Fairfield Church in Pensacola, have just taken early retirement from Monsanto Chemical Corp., and will be going to work in administration and hospitality at one of the jungle bases in Papua, New Guinea, under a cooperative agreement with Wycliffe. They will provide almost all of their own financial support.



Mr. and Mrs. Richard (Mary Jane) Teague, from the Opelika, Alabama, church will be taking their early retirement to go to Nigeria under a cooperative agreement with Sudan Interior Mission. Dick has been a county farm agent and will be teaching agriculture as his visible task in Nigeria while sharing the Gospel in his less visible but more significant purpose for going.



Mrs. Mary Jane Wilburn, a member of Jackson's First Chruch, will be going to Italy under a cooperative agreement with Greater Europe Mission to be the administrative secretary of the Italian and Southern Europe branch directors of G.E.M. in their headquarters there.



Miss Jennie Wilson finished Columbia Bible College in 1977 and has been living and working in Macon, Georgia, for the past year. She is a member of the New Hope Church in Abbeville, South Carolina, and has been approved to join the P.C.A. church planting team in Mexico.

The Cloptons and McKeowns will begin itinerating in September. The Thrashers have left for training at Summer Institute of Lingusitics. The Teagues have already started itinerating. Mrs. Wilburn will start itinerating in September, and Miss Wilson will not begin until January, '79.

This brings the total number of P.C.A. missionaries to 146, 110 of whom are either on the field or home on furlough and 36 of whom are either itinerating or will begin this fall or winter. P.C.A. missionaries do not leave for the field until their entire support has been pledged by their supporting churches.

MTW Fund suffers setback

We've all heard stories about "good news and bad news." Mission to the World has its own version. The good news is that missionary support income is up 30% over this time last year. But the bad news is that contributions to the general fund are running only .5% over the same period last year.

What does the general fund pay for? Well, all staff salaries, office expenses, travel costs of committee meetings, etc. come out of the fund. But also MTW's share of the cost of the General Assembly ($9,600), and of the stewardship committee and foundation fund ($37,500) come out of general fund which in June was playing "over and under" with the proverbial red line.

Missions tour to Acapulco

The Mission to the World staff is planning a tour to Acapulco, Mexico, November 25-30, 7 days and 6 nights. The cost will be $440.00 from Dallas and $565.00 from Atlanta, and will provide round trip air fare, baggage tips etc., 2 meals a day, a 1/2 day sunset cruise, room for two at the Hyatt Regency Hotel, taxes, tips, etc.

There will be sightseeing tours and visits to some of the P.C.A. missionary work in the area plus opportunities to take part in evangelistic ministries in connection with the Luis Palau crusade scheduled for that week in Acapulco.

Those who are interested should contact Mission to the World immediately, and applicants will be received on a first come-first serve basis.

Dear Mission to the World,

☐ I'd like to go with you to observe, enjoy, and participate in what God is doing in Mexico. My registration fee of $25 is attached to reserve space.

☐ I'm interested in such a tour. Please send me a detailed brochure.

Name _____

Street _____

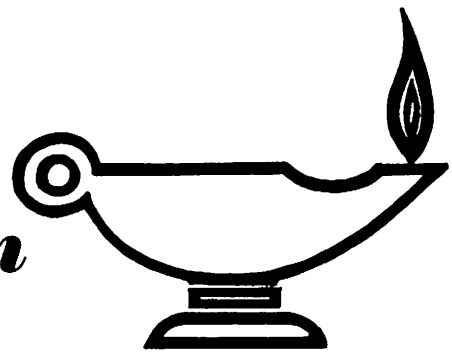
City _____ State _____ Zip _____

Phone _____

Name of Church _____

Mail to:
Mission to the World/Acapulco
Missions Tour/P.O. Box 1744
Decatur, GA 30031

Christian Education & Publications



Christian Education Program Set Back Due To Lack of Funds

Though CE/P began 1978 with good support, it has slowly dwindled to 70% of its budget. For this part of the church's ministry, this is crucial. Over one-half of the CE budget is made up of fixed items, assigned by the Assembly. This leaves little funds after rent and salaries to move forward with present and new projects.

It is vital to the future of the PCA for our constituents to realize the importance of good Christian Education. In reaction to the liberal backgrounds of former denominational materials Christian Education has not been seen in its Biblically assigned role as the key to the ministry of the church at home and abroad.

Sunday School materials are merely a portion of the work of CE, though it is an important one. We need to develop new material and improve present materials but lack of support keeps us from this task, thus forces our churches to look to independent and less reformed sources.

The Co-ordinator of CE/P has stated that unless the people of the PCA support this program, present needs of our churches will not be met. Over one-half of the PCA churches look to us for curriculum materials, and in some fashion most all the churches are assisted in some manner, he reported.

Excluding the PCA Messenger which now has a 24,000 circulation and is supported only by the CE/P budget, the committee mailed over 90,000 pieces of material to individuals and churches during the past year. The special offering has brought $20,000 to date however the normal giving has also slightly increased.

Adult Education Series Offers A New Volume

CE/P has been in the process of developing a six-year adult education series in the Bible. Surveys of the Old and New Testaments have been developed and are being used by churches through the PCA and beyond.

There are three volumes in the projected 24 book series. Volume I contains the two survey books, Volume II will contain the Old Testament books, and Volume III will contain the New Testament portion.

Volume II, Book 1, is presently being published. It will deal with Genesis 1-3. Since these chapters are absolutely essential to Biblical Christianity, the quarterly will be most valuable in assisting the Christian to understand and apply the teachings to one's life.

The new quarterly deals with the days of creation, God's covenant with Adam, the Deception, the Fall of Man, the promises, hopes and consequences of sin and deliverance.

Each book contains a helpful review for class period; plus, an expanded teacher's manual will be included with each book. The author is Dr. Jack Scott, Ph.D., staff writer for Christian Education and Publications.

CE Staff Conducts Education Series

The staff of Christian Education and publications continue to assist local churches in a variety of ways. During the fall quarter five Christian Education workshops are scheduled in North Carolina, Louisiana, Florida, Mississippi and West Virginia.

Seminars on curriculum development, teacher training, officer training, congregational ministries, evaluation sessions are included, as well as seminars on the family and marriage.

The CE/P will also participate in several missions conferences in Georgia, Alabama and Virginia during the next several months.

Churches interested in such training seminars should contact Rev. Charles H. Dunahoo, Coordinator.

GCP Materials Widely Circulated

Great Commission Publications, jointly owned and operated by the PCA and the OPC has scored a hit with its new VBS materials. Enthusiastic response continues to come from churches utilizing the new material.

Two other new studies are now available for adults by GCP. One book is a leader's guide on the outstanding book *Fruit of the Spirit* by John Sanderson. Another is a thirteen lesson study on worship for adults.

The GCP now has four adult electives for adults. New Senior High materials is projected for the Winter quarter of 1978-79. Materials can be ordered from MCE®P of the PCA.

Family Devotions

By Richard Harris — Part VII (Child's Catechism)

Q. What are the decrees of God?

A. The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.

Instead of decrees we might substitute the word"orders." Therefore, the basic orders of God are for His purpose forever according to what He had decided from the very beginning, to satisfy Himself only. He has planned (out) everything that is going to happen.

That says a great deal, doesn't it? And it sounds like God is a very selfish God. Well, He is. He says that He is. After all, God was in the beginning. He didn't have to create the world. But He did. And He created it and planned it all our from the beginning. God knows the beginning and the ending at the same time. From this we can see that He is God, and He has done all things to satisfy Himself.

Here are some good Scripture verses on this point: Ephesians 1:11, "For all things are done according to God's plan and decision; and God chose us to be his own people in union with Christ because of his own purpose, based on what he had decided from the very beginning."

Psalm 33:11, "The counsel of Jehovah standeth fast forever, the thoughts of his heart to all generations."

Ephesians 2:10, "God is our Maker, and in our union with Christ Jesus he has created us for a life of good works, which he has already prepared for us to do."

God so loved His own in His great plan that He worked it out so that His only Son Jesus Christ came into the world and died for their sins. If we believe in that fact, we have eternal life, and then we know that all things work together for good to them that love God.

There are two great basic concepts that may be drawn out from this subject and they are, first, God is sovereign, and second, He is love. Without either one He would not be Jehovah.

Foundation and Authority For the Christian Faith

Part III Chapter III *Westminster Confession of Faith*

Each chapter in the Westminster Confession of Faith is masterful in the manner in which it summarizes, decently and in order, the doctrines of Scripture. It has been said that most of the disagreements with the confession's statements are more with the Scriptural passages from which the summaries are drawn. Granted, that such may be the case all too often; however, we assume that difficulties with the doctrines come more from not having been taught than from a prior rejection from an unteachable spirit. That is what the PCA is all about — believing and teaching the truths of God's Word in such a manner that each might be applied to our lives.

No doctrine in Scripture was revealed either to offend or hurt one of God's own; yet there are times when like becoming a Christian and discovering the joy of a personal walk with God that we are zealous for others to know the Lord and His Word that we often press forward too hard and too quickly and some are offended. Such a situation is not because of the Lord nor His doctrine but the manner and method of the servant. This distinction should be kept in mind.

The third chapter of the confession is one of those subjects that has caused no small amount of trouble to some people. You could well expect it because the truths are so precious and assuring. Our adversary seeks to erect stumbling block after stumbling block to hinder our seeing, believing and understanding.

The wise men of the Westminster Assembly plotted their course well. They followed the written Word of God. That is why chapter one dealt with the subject of Scripture. If God's Word is not our plumbline and final authority, then we have no point of agreement or predicate of knowledge.

The Westminster Divines moved faithfully and orderly to set forth the Biblical faith in a reasonable manner to assist believers in knowing the Word. If we could have made one suggestion in the third chapter it would have been to begin with the concluding paragraph. "The doctrine of this high mystery of Predistination is to be handled with special prudence and care, that men attending the will of God revealed in His word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford natter of praise, and admiration of God, and of humility, diligence, and abundant consolation, to all that sincerely obey the Gospel."

There is a sequence of development in chapter three that is helpful to see in studying the decrees of God. It teaches the truth that God is in complete control of all things that happen, but that man is always responsible before God for his words, thoughts, and deeds.

The first two paragraphs deal with God's sovereign decrees in relation to their all-embraciveness regarding creation. In this sense nothing happens outside the sovereign will of God. Nor does God will something to happen because He simply forsees it as future. Things happen because of God's will. He is the moving force in all of creation but in a way that does not remove man's accountability and responsibility. The wording of this chapter underscores that God is in absolute control, yet in such a fashion that man is free while being predestined. Two excellent Biblical examples of this are: (1) Genesis 50 regarding Joseph's situation and (2) Acts 2:23 regarding Christ's crucifixion.

Paragraphs III and IV begin to narrow down the broad subject of God's decrees by relating it to men and angels. Here, predestination comes into view. God creates men and angels and directs them to His pre-determined destiny.

The Confession of faith is a double predestination document, not in any neo-orthodox sense where all are lost in Adam and then all elected in Christ but in the Biblical sense that some men and angels are predestined to everlasting life and some to their lost estate. No other confessional statement that we have read is more forthright in such a position. Predestination is determined solely by God Himself.

Paragraph V beings the third section of the chapter that makes the application of God's decrees to creation, men and angels. First, we learn that man's salvation is solely dependent upon the grace of God. The Gospel of Jesus Christ is a gospel of grace — God doing for us what we cannot do nor deserve. It reminds us that the only condition of our salvation in the final sense is God's electing and saving grace. " . . according to His eternal and immutable purpose, and the secret counsel and good pleasure of his will, both chosen in Christ unto everlasting glory out of His mere free grace and love . . ."

Paragraph VI begins to deal with the specific steps of God's order of salvation. It presents three of man's fourfold states: (1) "They who are elected, (2) being fallen in Adam, (3) are redeemed by Christ . . ." and then it spells out the whole plan of salvation from election through sanctification. God is the means and ends of anyone's redemption in Christ Jesus. This paragraph also reminds us that only Christians are saved.

Paragraph VII deals with those among the race who are not the elect for whom Christ died. They are those for whom Jesus did not die because they were not the elect (see paragraph VI). This is where the confession so clearly spells out the double predestination. Those who are not elected are passed by and ordained to dishonor and wrath. Is that unfair of God? Of course not. He passes them by and ordains them to hell " . . . for their sin, to the praise of his glorious justice."

Look at it this way, a person in this category is passed by with saving grace because God wills it. He is ordained to suffer God's wrath because of his sins.

If one understands salvation out of this setting, then he will marvel and praise God for his salvation for it is only by God's grace that he wasn't passed by and ordained to eternal hell. The Confession clearly relates this double predestination to the process of God's unsearchable counsel. Who among us can explain all the details of God's will? None of us. Who among us should marvel and rejoice in His electing grace and redeeming love? All who love God with our hearts, minds, body and soul.

The last paragraph issues a warning, and it is most necessary. It is so easy to abuse God's truth and twist it and remove it from the context of His whole counsel. It is a "high mystery." This does not mean that we should not pr ach it, teach it and believe. But, it does caution us to be wise and careful in doing so. It states, "that men attending the will of God revealed in his word and yielding obedience thereunto . . ." The Bible is God's revealed will that teaches us what to believe and how to live. To experience its effectiveness, one must attend to it and yield obedience to it. If properly loved and understood, the doctrine of God's decrees do bring praise, reverence, and admiration of God, and of humility, diligence, and abundant consolation, to all that sincerely obey the Gospel.

Chapter three contains statements that ought to remind each Christian that it is a confession that is Biblically oriented. It stresses truths that many wish were not so clearly spelled out; yet, faithfulness to Scriptures demands that we love all the word and embrace every doctrine of grace.

BOOK REVIEWS

RATED X, THE MORAL CASE AGAINST TV, By Mary Lewis Coakley, Published by Arlington House, New Rochelle, New York. 1977. 288 pages. $9.95

Parents beware of what you allow to intrude into your home, especially through the media of TV. Though there are some good and helpful things that are educationally sound and not immorally displayed, TV is being used to infiltrate the daily lives of Americans and especially children with new ideas.

Continued on page 14

Continued from page 13

TV, as it is presently practiced and viewed, is a stumblingblock and an offense to God's covenant children for the most part. Most homes allow its TV to run constantly without considering what it conveys hour after hour.

Mary Coakley has researched the various programs from soap operas to Donny and Marie, from the evening with the Boston Pops to the news coverage and shows that the new morality ethic is the foundation of today's electronic teacher (TV).

She shows that many TV shows ridicule the moral law of God, the Bible Belt southland, free enterprise, etc. She illustrates how some of the best shows for family viewing have been and are being used to present anti-Bible, anti-God and anti-American ideas.

Every parent and educator should read this book. What we perceive without analyzing it is taking its toll and the traditional institutions of the home, church and school are suffering the consequences.

Her choice statement about pollution is well-made. Paraphrasing, she said that with all the concern about air and water pollution, automobile emission-control devices on every car, what about mind pollution control?

PROMISE AND DELIVERENCE, S. G. DeGraff. Vol I, "From Creation to the Conquest of Canaan." Paideia Press, 423 pp. 1977.

Many good and many not so good Christian books are written and published. Many of the good books either become lost in the shuffle or pushed to the background. Occassionally, a rare book comes along that must not be glossed over. DeGraff's book is one of those. Originally written in two volumes in the Dutch language, this first volume of a four volume English series has been translated for our benefit. The original title was *"The History of the Covenant." Promise and Deliverance* clearly spells out the covenant promise.

It is an amazingly flexible study. It should be studied by every serious student of the Bible though it was originally written as a guide for Sunday School teachers to help them teach and explain the Bible stories to their children — The valuable thing is its unique appeal to all ages within the Christian (covenant) family.

Covenantal theology is at the very foundation of our lives, especially our relation to God. It is important that we read the Bible through covenantal eyes. When we do, it is easier to see God's purpose in His revelation than to twist His Book into a simplistic moralistic message. We need to see the Bible message in its full prospective rather than merely telling us to be good and not bad. DeGraff's book is a gem for us. For example: you will delight at the insights of the Tower of Babel and the story of Abraham, Sarah, and Hagar as you read these stories from a covenantal prospective.

DeGraff has faithfully shown that God relates to His people in a covenantal relation and what that implies. Jesus Christ as the heart of each story is clearly exemplified.

Pastors, teachers, parents and Christian Educators would be far better grounded and prepared to teach God's Word with this book in hand. Gordon J. Spykman has complimented Volume I with a most thought-provoking and helpful study guide. He suggests fresh, applicable and soul-searching questions to be used with each study.

We cannot commend this book, too highly, to each one. We are only anxious to have the entire set of this influential work.

MALE AND FEMALE CREATED HE THEM, Ernest Green. Kregel Press 86 pp. 1977 $1.95

This brief book by a former missionary is most helpful and practical as it deals with various subjects of the male and female relation. Many books are being published in this area but this one is written from a prospective both in style and content that will make it popular with most readers.

The author does not dodge difficult areas such as: marriage, sex, perversions, mates, happiness, etc. He writes about them in a tastefully Biblical manner. The book is valuable because it is full of good Scriptural references. It is developed in such a manner that it could be used for individual study, group study or classroom.

The author has three main parts that are broken into 18 different sections. "Yes, you can be happy in marriage," says Green, but you must follow God's formula. This book will help you in many areas to understand God's formula.

CHRIST AND CULTURE, By Dr. K. Schilder, translated by G. Van Rongers and W. Helder. Published by Premier Printing Ltd. 1249 Plessis Rd., Winnipeg, Manitoba, Canada, R2C 319. 88 pages. 1977 $4.95

How glad we are to see key books being made available to Christians today. The subject of Christ and culture or Christianity and the world are most important topics today. Much conservative Christianity in reaction to a liberal theology that centered on man's relation to man has not always considered the full implication of the Gospel in a world embracive pattern; consequently, the Bible believing churches have been silent when God's Word should have been heard. Often fear of liberal socialism has caused the church to develop its own self entrenched monasticism that has completely separated itself from the world.

Christ and culture is much needed. The author develops this subject in a Biblically based fashion. He places God's cultural mandates in a healthy Biblical perspective that avoids extremism. Here is an example, "The light which does indeed shine in Jesus, shines in Him because He is the Christ, the Servant of the **Lord**. He does not allow us to isolate "Jesus" from "Christ" — not even in the academy, since it is not permitted in life. The earth is the Lord's, and the fulness thereof (Psalm 24:1). This conquest is a reconquest: the property is, as far as it has been destined from eternity, brought back to and restored in its proper relation to the owner."

We commend this book to you for a good soul-searching thought provoking study, especially pastor-teachers, and other Christians in key leadership roles.

Presbytery Launches Japanese Evangelism

North Georgia Presbytery took action to launch a vigorous campaign to reach some 3,000 Japanese who live in the Atlanta and the Southeastern region of the United States. At the Spring meeting of the Presbytery held at the Perimeter Presbyterian Church in Atlanta, Georgia, the presbyters voted unanimously to call the Rev. Tsuneyoshi Takeda as an evangelist. In a letter addressed to all ministers and churches of the presbytery, Rev. Clifford Brewton, Stewardship Chairman, summed up the new missionary thrust in these words:

"God has established a unique ministry, having both a home and foreign mission flavor, among over 3,000 Japanese students, businessmen, research workers, and other Japanese people who live in Georgia and the southeast. Pastor Takeda, recently received by North Georgia Presbytery and waiting to be appointed by the Mission to the U.S. Committee of the General Assembly, is working as a custodian at a Presbyterian church in Atlanta while developing a ministry with students part-time. Aware of the tremendous challenge to reach the Japanese with the gospel and supported by offers from many churches and individuals to designate funds for such a ministry, North Georgia Presbytery voted to assume full support of Rev. Takeda beginnign July 1, 1978.

This action saved six precious months of waiting necessary before our national committee could have established the work. In other words, our Presbytery, seeing the thousands of Japanese who, while away from their homeland seem to be more receptive to the appeal of the gospel, acted to fully back this ministry without delay."

Continued from page 3

personal life experiences to know that what we see, regard, and feel about ourselves has an enormous impact on both our private and public lives. How do you suppose Christ saw himself?

Being an emotionally stable teacher, Christ portrays a strong self-confidence as well as a cheerfulness in dealing with others. Did he not claim that he and the Father were one? For those who heard it, that was a bit of a revolutionary comment to swallow. Yet in no way did Christ display an abrasiveness in making the claim.

We are blessed that Jesus scores high in this area. Where self-confidence is absent, we often see a person who undoubtedly harbors many unhappy memories of childhood, prefers limited contact with others, is more directive and authoritarian, and thus expresses less self-confidence.

We can be even more specific. A. W. Combs, in his book *The Professional Education of Teachers*, cites several studies which reached similar conclusions about the way good teachers typically see themselves.

1. Good teachers see themselves as identified with people rather than withdrawn, removed, apart from, or alienated from others.

2. Good teachers believe themselves basically adequate rather than inadequate. They do not see themselves as generally unable to cope with problems.

3. Good teachers believe themselves trustworthy rather than untrustworthy. They see themselves as reliable, dependable individuals with the potential for coping with events as they happen.

4. Good teachers see themselves as wanted rather than unwanted. They see themselves as likable and attractive (in a personal, not a physical sense) as opposed to being ignored and rejected.

5. Good teachers see themselves as worthy rather than unworthy. They see themselves as people of consequence, dignity, and integrity as opposed to thinking they matter little or can be overlooked and discounted.

Remember! What you have just read is a list of characteristics which are most often used to describe today's good educators. Frankly I believe that 2,000 years ago the above findings were being conveyed by Jesus himself. I might add that in all the research I have read on the topic of the good teacher, every description used was merely a reflection of what Christ possessed and/or accomplished during his lifetime.

In the broadest sense of the word, Jesus Christ was a good teacher not only because he was God, but because he saw himself as good. His self-perception was positive, tinged with an air of optimism and colored with tones of healthy self-acceptance. I dare say that the self-perceptions of the good teachers that you and I know are not unlike the self-perceptions of any spiritually healthy person, whether he be a good bricklayer, a good manager, a good doctor, a good lawyer, a good carpenter, or you-name-it. Christ (now we call him clinical evidence!) has told us time and again that *any* person is more apt to be happier, more productive, and more effective when he is able to see himself as fundamentally and basically "enough."

Instructional Procedures and Interaction Styles

Educational jargon speaks to this point when it concerns itself with how a teacher conducts himself in his classroom. Before examining the Lord in this respect, we would do well to look first at the many classroom environments to which he had to adjust and still be effective. At the age of twelve he was found teaching a group in the temple. In two different occasions he held outdoor sessions with audiences of 5,000. While it may be advantageous to speak to that many from the side of a mountain, to do so on the level is more of a challenge.

I once saw a physicial education instructor speak to a small group while trying to balance himself on a trampoline; Jesus addressed a multitude while trying to balance himself in a rowboat. His message that day was challenging, but I dare say he kept his gestures and movement at a minimum. Enough of the problems that unusual teaching sites can present; Jesus also brought with Him a new curriculum which he wished to expose to the people. With this added challenge, we can surely take a clear look at his classroom conduct.

Christ gets superior ratings here because he did not blindly pursue a single behavioral-instructional path to the exclusion of other possibilities. His success lies in the fact he was able to use a broad range of interaction styles. These varied from fairly active, dominative support on the one hand (often implied as he attempted to teach his often sluggish disciples) to a more reflective, discriminating support on the other (very apparent in his midnight chat with Nicodemus).

Jesus also demanded that his students not be passive participants. Frequently his requests that his followers pursue the Word to a much greater extent, and his clever use of words, forced many of them to wrestle with problem-project assignments. Note too that when the text (Bible) was assigned, he often supplemented it with topics, questions, or other references.

Christ gives us outstanding characteristics to view when we look at how he was able to facilitate so well. This term indicates that he was not about to act as a constant answering service to his pupils. He refused to answer questions in some cases and instead stimulated the questioners to do some thinking for themselves. Move along these lines as you consider on his encounter with the woman at the well, or at the home of Lazarus and his sisters when Jesus urged Martha to not concern herself with the insignificant things of life.

When it comes to classroom behavior, interaction patterns, and teaching styles, Christ was able to reflect each of the following behaviors:

1. Willingness to be flexible, to be direct or indirect as the situation demands.

2. Ability to perceive the world from his student's point of view.

3. Ability to personalize his teaching.

4. Willingness to experiment, to try out new things.

5. Skill in asking questions (as opposed to seeing himself as a kind of answering service).

6. Knowledge of subject matter and related areas (Luke 6:1-5).

7. Provision of well-established procedures (he not only designed the test, but provision the answer key as well).

8. Provision of definite study helps.

9. Reflection of an appreciative attitude (evidenced by nods, comments, smiles, etc.). Do you suffer little children to come to you when you're busy?

10. Use of conversational manner in teaching — informal, easy style.

Perceptions of Others

Before looking at Christ here, let us take a moment to focus on "perceiving." It comes as no surprise that how we perceive (grasp mentally) others is highly dependent on how we perceive ourselves.

We can sketch at least five interrelated general points in understanding Jesus' perception of others:

1. He had a very positive view of others (don't interpret this as his being blind to their sin).

2. He was not prone to view others (unless it was justified) as critical attacking people with ulterior motives; rather, he saw them as potentially friendly and, more important, worthy in their own right.

3. In his many classroom settings, he indicated a favorable view of variable classroom procedures. As a case in point refer to Mark 2:1-12 and note that while some were bewildered at his summary, each had been given the chance to express himself.

4. Christ had the ability and capacity to see things as they seemed to others, i.e., the ability to see things from the other person's point of view. Certain lepers, paralytics, and even two of his own disciples (Peter and Judas) could attest to this.

Continued on page 17

ADMINISTRATION stewardship

A CASE OF EXPENSIVE NEGLECT

Dear. Mr. Howland:

This letter is prompted by the recent news of the death of a dear friend and beloved elder with whom I served and labored for a goodly number of years. I was his pastor, and he was that and more to me. I rejoice that he is now with the Lord whom he served so faithfully and so well. Surely his reward is great in heaven.

However, there was and is still an element of sorrow about his passing other than the normal sorrow one feels when a dear one is taken away. This sorrow I refer to is really the point of this letter. I hope it will motivate you to even greater effort in one very important aspect of your work.

Even before the formation of the PCA this dear brother in the Lord was an avid supporter of the "Continuing Church" movement. He strongly supported Concerned Presbyterians, Presbyterian Churchmen United, and other similar organizations. On a number of occasions he came to my office to discuss the need for the "Continuing Church" and to renew his promise to support it financially to the best of his ability. He constantly urged me to press for the formation of the new church.

When it became apparent that the day of separation was near he strongly supported my efforts to prepare our congregation for a vote. When the congregation voted almost unanimously for separation, he wept for joy. In our frequent talks following the formation of the PCA, he openly advocated the establishment of programs and institutions which would enable the Church to accomplish its work. He continued to give very generously to all the committees of the PCA, and at one point shared with me that he wanted to update his will to transfer his bequests to the PCA. He was saddened by the decline of the old church, and by its agencies and institutions. He felt that many of these had not been true to their sacred trust. I am firmly convinced it was his intention to make these changes.

The Lord called him home before this could happen, and the bulk of his considerable estate ended up in the hands of those he no longer trusted to be used for causes he had long since ceased to support. To me this is tragic, but even more so because I fear it has been and will be repeated many times over. So, Mr. Howland, I would urge you to get the message of the need for updated wills out to our people. The PCA foundation can make the difference in years to come between our ability to be effective and failure to do many things for the Lord for lack of funds.

Even more important, however, is the difference it will make to those who make such changes. They will have the blessing of knowing that long after their passing from this world, their wealth will be used by a church that is true to Scripture and the Reformed Faith, and obedient to the great commission. It is our responsibility, you and I and others whom God has placed in various positions of leadership, to see that the tragedy cited above does not repeat itself over and over again.

Yours in Christ's Service,

A PCA Pastor,
(name withheld by request)

Stewardship Seminars

One of the most effective means of communicating biblical stewardship to a local congregation is through a stewardship seminar. The Sub-committee for Stewardship Ministries is conducting these seminars throughout our denomination. These meetings are designed to assist local church officers, pastors and members in the preparation and implementation of an effective stewardship program within their local church.

A qualified faculty offers workshops in such areas as: Planning for Stewardship; Stewardship Principles, Attitudes and Values; How to Develop a Chruch Budget; The Church's Role in Family Financial Counseling; Conducting an Every Member Canvass; Developing the Stewardship of Time and Talent; and The Minister's Tax Preparation and Financial Planning.

Generally, several churches in a given area come together for one day (usually a Saturday) for these meetings. The host church is responsible for providing the facilities and lunch. The program takes from four to six hours (depending on the type and number of workshops offered) and consists of two general sessions and several workshops. Elders, Deacons, teaches, WIC officers, and other leaders are encouraged to attend. When several churches are involved, two workshops are offered specifically for pastors.

These seminars are offered as a service to the PCA family by the Sub-committee for Stewardship Ministries. The committee is now scheduling dates for the fall and winter months If you would like to schedule a seminar in your area, or desire further information, please contact the Stewardship office in Montgomery, Alabama. Call Area Code 205/277-2424 or write Sub-committee for Stewardship Ministries, 1020 Monticello Court, Montgomery, Alabama 36117.

At the conclusion of a recent seminar one pastor wrote these encouraging words. "We can't thank you and the 'team' enough for your visit with us. I only wish more had taken advantage of this program, but I have to tell you this — one of our young, energetic deacons told me how much it meant to him, and confessed that he had never been a tither but that he will be from now on. His father-in-law is one of our ruling elders. (Thought you would like to know.)

Your church can benefit from a stewardship seminar!

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for Younger Children to:

JOHN LANKFORD, age 13; BEN ELLIOTT, JR., age 11; JULIE HALL, age 9; and DARLENE McGINNIS, age 8, all of Faith Presbyterian Church, Birmingham, AL.

JESSICA YOUNG, Covenant Presbyterian, York, AL.

Also, VAUGHN ERIC HATHAWAY,age 8, and BRADLEY FAREL HATHAWAY, age 7, Waynesboro Presbyterian Church, Waynesboro, MS.

And, STEPHANIE HAWKINS, age 7, and DOUG WALTERS, age 8, Alta Woods Presbyterian Church, Jackson, MS.

Also, AMY BROW, age 8, and LAURIN HUNT, age 8 of Covenant PCA, Riverside, GA.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

II Tim. 2:15

Continued from page 15

5. It is significant that Christ did not look at his "students" as persons "he could do things to" but rather as individuals capable of doing for themselves once they felt trusted, respected, and valued. How many folks can you list today who have become who they are because of Christ and thus parallel the characters of Zacchaeus, Matthew, Paul, and so many others of long ago?

Summary

The above word could be misleading if the reader thinks that this writer is implying that now we have covered it all. By no means! The comparisons and contrasts are endless and each of us would be challenged to go further.

I am merely trying to conclude in this brief coverage that our Master Teacher was and more importantly still is a teacher who is not dominated by an inflated ego demanding a spotlight, a neurotic need for power and authority, or a host of other anxieties which reduce his effectiveness.

Part of his teaching success lay in the fact that he was *flexible.* In education this word is by far the most repeated adjective used to describe the "good" in teachers. This implies that Christ in His teaching that there was but One Way at the same time believed many approaches were needed to meet the multiple needs of his students. When to meet the demands of the time. When to move with the shifting tides. When to do what has to be done to handle the situation . . . each depends on many things, and Christ surely knew the difference.

We must, of course, see that our Lord had special crednetials to be the "good teacher" when you consider he was and is the Only Son of God. The secret is that he used those credentials to the fullest. He came into contact with men, listened and sympathized with their trouble, prayed with them in their illnesses, took upon his heart their burdens, mourned with them in loss and in sin. *He still does.* He is the epitome of the good teacher who does not separate himself from the people and their needs, but rather lives among them.

(Michael Schrier is Assistant Professor in the School of Education, Auburn University at Montgomery, Alabama. He holds the PhD in Education from the University of Michigan.)

Continued from page 4

tee revealed that such a move would enable the staff and Committee to function more efficiently.

The intention of this Committee is to locate as close to the other two missions committees as possible, because of the results of a thorough study by M-US as far as cost and convenience is concerned.

MTW and MUS are now officially located in Kensington Square, 4151 Memorial Drive, Decatur, Georgia. The CE/P will be near the same office complex.

LIVING MEMORIALS

WILLIAM B. WILLIFORD
By: Mr. and Mrs. Jack Jeeter
JOHN WESLEY BURGE III
By: Mr. and Mrs. Samuel Henderson
FAY IRENE BUSH
By: Mr. and Mrs. F. m. Peacock
BEVERLY ANN CASPERS
By: Mr. and Mrs. Mahlon Stead
JACK CASTLE
By: Tom and Rilla Roberson
MONROE CLARK
By: Rev. and Mrs. Tony Bryant
JACK DASHER
By: Mr. and Mrs. F. M. Peacock
MR. CLARENCE D. DRENNAN
By: Ethel and Pam Glenn
MR. G. L. EDWARDS
By: Mr. and Mrs. Norman Burwell
MRS. CHARLES FINDLEY
By: Isabell E. Watson
DR. CHARLES E. FONTAINE
By: Mr. and Mrs. Ben Yandell
MRS. MAVOLEEN BADLY FORD
By: Mrs. Imogene B. Tate
MRS. K. E. GAMMELL
By: Mr. and Mrs. John Harris Langford
H. C. HORTON
By: Aliceville Presbyterian Church
Mr. L. B. Austin III
MRS. ELSIE KELLETT LAWRENCE
By: Rev. and Mrs. George F. Johnson
H. LATHAM LAWS
By: Mrs. H. Latham Laws
MRS. W. B. McCARTY
By: Mr. and Mrs. Norman Burwell
Katherine J. Neal
Rev. and Mrs. William Whitwer
MRS. ELIZABETH MILLER
By: Mr. and Mrs. Norman Burwell
MR. ROBERT PRESCOTT
By: Mr. and Mrs. Norman Burwell
MRS. FLOYD ROWLAND
By: WIC, Shenandoah Presby. Church, Miami, FLA.
JEFF SMITH
By: Rev. and Mrs. Tony Bryant
MRS. NADIA B. STEAD
By: Mr. and Mrs. Mahlon Stead
MR. LELAND STEWARD
By: Dr. and Mrs. D. Frank Rentz
MR. PAUL TABER
by; Mr. and Mrs. R. A. Darden
Dr. and Mrs. J. Lee Owen
MISS ALICE P. WATKINS
By: Mrs. G. C. Robertson
JAMES WILSON
By: Mr. and Mrs. John B. Cathey



Presbyterian Church in America Living Memorials

Thoughtful people, desiring to honor the memory of a departed friend or loved one, may now give memorial gifts to Presbyterian Church in America Living Memorial Fund. The amount of the gift is kept confidential and is tax deductible. All gifts received by this fund will be used to provide for the work of our church.

Families of those whose memories are so honored are notified of the memorial by an appropriate card. The names of the donor and of the departed friend or loved one will be listed in the PCA Messenger.

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

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

Mission of Christian Education Announces



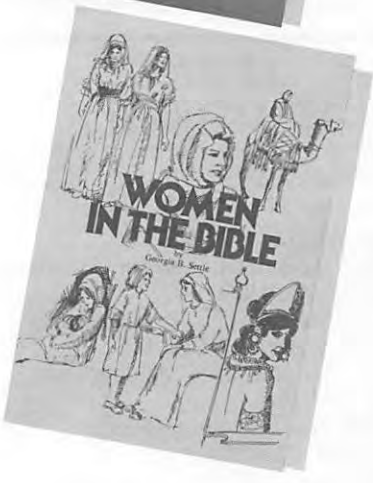
The Message of Creation
By Jack B. Scott

The Fall 1978 Adult Educational Series quarterly by Dr. Jack B. Scott is now available. Volume II, Book I has been given a new shape — a new design. The new quarterly is shorter than both previous books without compromising the brilliant content. In addition Dr. Scott has written the material with personal application as a prime consideration. It's not just a Sunday School lesson, it's REAL LIFE. Teacher's Guide available, 152 pages, $2.45.



Words for our heart (for the entire family)
By Jack B. Scott (Staff writer)

A quarterly of family devotional material. A valuable tool to assist in family devotions. Written with the entire family in view. Family worship is extremely important in gathering and keeping the family unit together.



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Nov./Dec. 1978
Volume 2, Number 6

The PCA Messenger

'HONOR THY FATHER AND MOTHER'

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Across our Church

MOVING MINISTERS

J. GARY AITKEN to the Covenant Church, Columbia, S.C., as pastor.

DAN B. ALLENDER to Spanish River Church, Boca Raton, Fla., as assistant pastor.

JOHN A. BASIE to First Church, Coral Springs, Fla., as assistant pastor.

JAMES C. BLAND III to Kendall Church, Miami, Fla., as pastor.

DAVID A. CLOPTON, Boca Raton, Florida, to Mission to the World as missionary evangelist.

CHARLES M. COLCLASURE to Coral Ridge Church, Ft. Lauderdale, Fla., as assistant pastor.

WILLIAM J. COLCLASURE to Bethany Church, Ft. Lauderdale, Fla., as assistant pastor.

PETER U. DIESON to First Church, Chattanooga, Tenn., as assistant pastor.

LINWOOD J. DIETZ, Ontario, N.Y., divested of office without censure by Western Carolinas Presbytery.

JOHN HALL to Covenant Church, Cedar Bluff, Va., as pastor.

WILLIAM HAY, Birmingham, Ala., received by Evangel Presbytery as organizing pastor of a new PCA congregation.

JULES VERNE HUDSON to First Church, Prattville, Ala., as assistant pastor.

EDGAR DAVIS JOHNSON to the Liberty Church, Liberty, Miss., as pastor.

JOSEPH ALCIDE LaCOUR III to the Filbert Church, York, S.C., as pastor.

DUANE MALLOW to the First Church, Hattiesburg, Miss., as assistant pastor.

JOHN MARTIN to the Hixson Church, Hixson, Tenn., as pastor.

WILLIAM MANOR to the First Church, Eutaw, Ala., as pastor.

HAL McNEELY to Trinity Church, Montgomery, Ala., as assistant pastor.

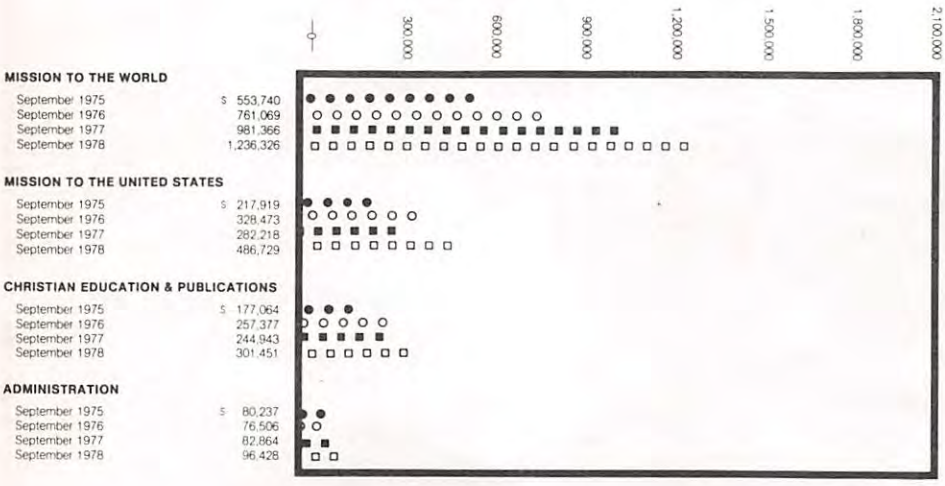
WARREN MYERS to the First Church, Greenville, Ala., as pastor.

KENNETH W. REID to Ft. Myers, Fla., as organizing pastor for Southern Florida Presbytery.

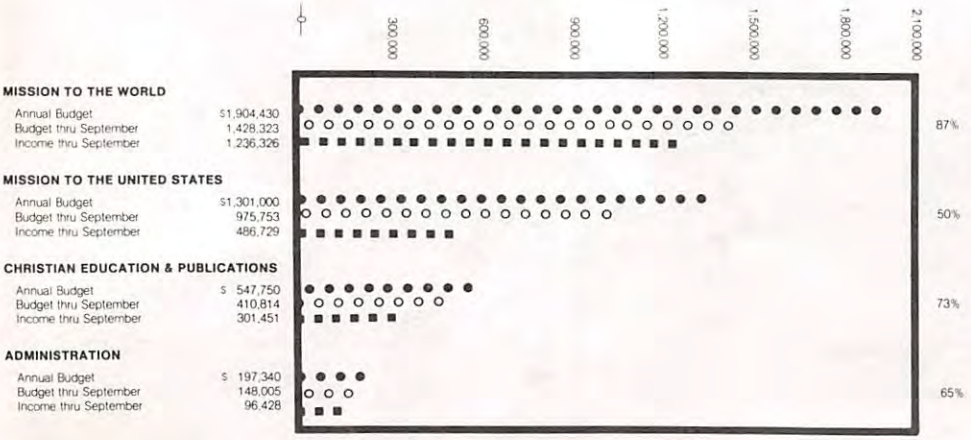
KENNETH EDD RIBELIN to the Bay Street Church, Hattiesburg, Miss., as assistant pastor.

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INCOME COMPARISON



PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date



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NEXT ISSUE:

The next Messenger is scheduled for January. Publication is planned thereafter on a monthly basis (11 times a year).

THE PCA MESSENGER
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The Price of Parity

(Editor's Note: Most Presbyteries of the Presbyterian Church in America will meet in January or soon thereafter. The year's first meeting is an important one and often includes items related to preparation for the next General Assembly. Looking forward to the next sessions of these church courts, the following reflection on the participation of PCA elders is presented. Originally published by Word Ministries as a "Man to Man" letter by Gordon K. Reed, it has been expanded by him at the request of the Messenger for publication in this issue. The writer is a teaching elder currently directing the development of the denomination's conference site.)

Elijah won a great victory for God and His people by calling down holy fire from heaven to consume the sodden sacrifice on Mount Carmel after Baal and his prophets had miserably failed.

Elijah then began to pray fervently for rain that would break the iron grip of years of long drought. As he prayed, he sent his servant to the top of the mountain to look for the clouds which would bring the needed rain. After seven trips to the top, the servant finally reported that he saw a small cloud the size of a man's hand, but coming fast (I Kings 18:44). Elijah, knowing that his prayers were answered, arose swiftly and fled before the approaching deluge. Even as he ran the rains fell, and the drought ended.

Allow me to take this out of context in order to express a deep concern that approaches the point of alarm. I see a small hand-sized cloud on the horizons of the PCA — a cloud that is not the harbinger of good tidings of blessing but of ill tidings of trouble. Though small, it appears to be approaching with great rapidity, and it may bring upon us a storm, a deluge of problems, and in the end, ruin. That cloud is the slow but perceptible decline of the participation of the ruling elder in the leadership of the church, especially at presbytery and general assembly level.

This problem was dramatized at our last general assembly meeting in Grand Rapids, at which only one third of the voting representatives were ruling elders (laymen). Perhaps even more to the point was the disproportionate amount of time consumed in floor debate by teaching elders (ministers). A fair guess would be at least 90 per cent of all debate and discussion came from the ministers.

I do not believe by any means that we have lost our commitment to the *principle* of parity, but I do feel that we are slipping into a situation almost unawares. Unless we strive to preserve and strengthen it, this principle can be lost. We need to be aware that one of the most significant causes of the decline of biblical Presbyterianism in the past was the loss of effective parity between ruling and teaching elders. The genius of our system of government is precisely at this point. No other system of church government even allows for parity, but our system demands it! If we lose parity our system really exists in outward form only.

To recover the ground we have lost demands many things of us all. Not all the blame rests on either ruling or teaching elders. A mutual commitment to the principle must be constantly renewed.

Our ruling elders need to be more aware of the importance of attendance at presbytery and general assembly meetings. Their participation in the work of these courts should be more knowledgeable. The ruling elder need not be intimidated by the ability of many teaching elders to speak well on the floor. All voting representatives have but one vote, and the crucial time comes when their votes are cast.

The teaching elders can do far more to prepare the ruling elders for these meetings. The ministers can also practice much more self discipline and restraint when it comes to speaking on the floor. Some have even suggested that only half the ministers present at each assembly be voting members, but that is probably not the solution.

Perhaps the dates and days of presbytery and general asembly meetings should be determined by the ruling elders alone, since in most cases attendance at church courts requires time off from work or business. Another approach would be election of sessional representatives for terms of at least one or two years. At any rate, local sessions should give careful consideration to the choice of representatives.

Once the commissioners are elected they should make it their business to find out what business is coming up at the next meeting of the court they will attend. For instance, the nominating and electing of men to the various committees of presbytery and assembly is crucial. It is so important that wise and able men be placed on these committees. It is equally important that these men have the time and the will to serve well. Elders should determine when their presbyteries elect or nominate men to the committees of commissioners that will handle the work of the assembly's permanent committees. Only those who know the score and who can function on the committees of commissioners should be named. Unless the presbyteries do their job well at this point (especially in the choice of the ruling elder representatives) then real parity will go by the boards.

Another idea for keeping our ruling elders informed and active might be to have occasional area meetings or rallies similar to those held in the past by Concerned Presbyterians. Of course, the purpose and spirit would be entirely different, but the idea of keeping the ruling elders up to date and interested in the church courts would be well worth the effort. One ruling elder has suggested that Men of the Covenant could be the ideal organization to accomplish this.

By whatever means, the principle must be practiced or it will be lost. If it is lost, our days as a truly biblical church are numbered. Privilege and responsibility go hand in hand. Like love and marriage, they go together. You can't have one without the other. With apologies to an earlier writer we say, "eternal diligence is the price of parity."

The cloud is already on the horizon and is growing. Will we pay the price to prevent the deluge?



PCA NEWS

'Honor Thy Father And Mother' Theme Of Christmas Gift

"Honor thy father and mother" will be the theme of the 1978 PCA Christmas Gift Offering appeal. Proceeds of the gift go into a fund to benefit retired servants of the church who have inadequate incomes.

A bulletin insert prepared for distribution in PCA congregations this Christmas season explains, "In this Christmas Gift we are honoring our fathers and mothers in the faith. We give for their good, but also we give for our own good as well. The Lord specifically promises to bless us if we will honor them. It is our duty, it is also our joy."

The four-color insert and offering envelopes are being mailed to all congregations to encourage participation in the offering. Colorful posters, featuring the theme verse (Exodus 20:12), have also been provided to assist in the appeal.

PCA business administrator Dan Moore reported that donations have run about $50,000 per year since the offering was started. "This amount is very much appreciated," he commented, "but it is not large enough to meet the annual accrued cost implied by all of the denomination's servants growing one year older. Wouldn't it make sense to add an adequate amount to reserves each year so that future payments can be paid without having a crisis?"

The Christmas Gift "has already established itself as a useful arm of the church," Moore said. The fund has provided free health insurance to 16 retired families, a supplemental pension to one retired family, and a temporary stipend to the family of a PCA minister while he was being certified as totally and permanently disabled.

To determine eligibility for grants from the Christmas Gift, minimum annual income levels have been determined. For a disabled and retired couple the figure is $6,800, and for a single person it is $4,800. If a retired couple had only $5,600 in all other regular income, for instance, they could receive $1,200 per year to bring them up to the $6,800 level.

Materials for promotion of the 1978 offering, as well as additional information on the relief fund, are available from the Committee on Administration office.



THOMAS R. PATETE has become acting executive director of Great Commission Publications, the joint publishing venture of the Orthodox Presbyterian Church and the Presbyterian Church in America. He succeeds Robley Johnston, longtime director of the publishing house, who has resigned. Patete joined the GCP staff in September. (See September/October issue, page 4.)

Three Denominations Form Chaplains Unit

Chaplains and military personnel from the Presbyterian Church in America and from two sister denominations expect to have a new official link to the Pentagon in January.

An application for recognition of the new Presbyterian and Reformed Commission on Chaplains and Military Personnel has been filed with the Armed Forces Chaplains Board. The recognition is expected to be granted before the end of this year. The new body will represent the Orthodox Presbyterian Church (OPC) and the Reformed Presbyterian Church, Evangelical Synod (RPCES) as well as the PCA.

A principal duty of the commission will be to provide the "ecclesiastical endorsement" required for chaplaincy candidates by the Department of Defense. Currently the PCA's "endorsing agency" is the chaplains commission of the National Association of Evangelicals. Three PCA ministers are on active duty in the Army, two in the Navy, and one in the Air Force. OPC now has one active duty chaplain, and the RPCES has nine. Each of the denominations also has several men endorsed for service with military reserve components.

Governing bodies of the three denominations, meeting concurrently in Grand Rapids in June, approved formation of the new body. As a new denomination the PCA had been unable to have an endorsing agency of its own since its membership was not large enough to qualify under recent Pentagon rules. The minimum is 100,000 communicants. The application filed by the commission indicates that it will represent a total constituency of 102,362. Included in that figure is a mid-year communicant strength of 71,938 for the PCA. The OPC membership is 10,683 and the RPCES is 19,741.

At an organizational meeting in St. Louis temporary officers were named by the commission. Chairman is Covenant College Chaplain John MacGregor, retired Army chaplain and onetime chaplain at the United States Military Academy, West Point. He is a minister in RPCES. A PCA ruling elder on active duty in the Air Force, Lt. Col. Thomas Birr, was named vice-chairman. The member of First Church of Valparaiso, Florida, is stationed at Eglin Air Force Base.

An RPCES pastor and chairman of that denomination's commission on chaplains, W. B. Leonard Jr. of the Village Seven Church, Colorado Springs, was named executive secretary of the commission. The retired Naval Reserve chaplain also was designated as the body's official agent in dealings with the Armed Forces Chaplains Board.

Named chairman of a committee to draft a manual for the three-church body was Don Clements, a PCA minister who is serving as administrative Chaplain at the Pensacola Naval Air Station.

In addition to Birr and Clements, the PCA is represented on the commission by teaching elder James C. Pakala of Hatfield, Pennsylvania, a National Guard chaplain. A retired Navy chaplain, Robert A. Bonner of Seattle, represents RPCES along with MacGregor and Leonard. The OPC members of the commisison are Elmer Dortzbach, who teaches practical theology at Reformed Theological Seminary, and Dennis Prutow, a pastor in Bartlesville, Oklahoma, and former Army chaplain.

In addition to handling endorsements the commission is also expected to work with chaplains and military personnel, assisting them in their relationships with the churches and the military.

First '5-in-5' Loans Assigned

Assignment of the first interestless loans from the contributions to the PCA's 5-in-5 campaign has been announced. Donald Graham, campaign director, expects news of the initial transfers to stimulate pledging by many congregations which have not yet participated. The drive is designed to raise $5 million in five years to assist PCA churches to get out of makeshift meeting facilities and into buildings of their own.

As the first loans were announced, Graham pointed to the efforts of two established churches which have exceeded their 5-in-5 goals. The Session of First Presbyterian Church of Prattville, Alabama, accepted a goal of $25,000 and then members pledged more than $39,000. Granada Church of Coral Gables, Florida, pledged $104,000 against an asking of only $72,000.

Members of both Prattville and Granada congregations gave substantial amounts of cash for immediate use.

Getting the first 5-in-5 money was Covenant Church of Melborne, Florida. Ronald L. Swafford is pastor of the group which has been meeting many months in a Red Cross office.

The second loan went to Covenant Church of West Springfield, Massachusetts. Alfred LaValley is pastor of the group which meets in an old house on a lot which the congregation bought.

With the $8,000 loan from 5-in-5, the Florida congregation was able to complete arrangements for financing purchase of a completed and furnished building. The structure was bought from a Baptist church that moved on to larger facilities. Graham explained that the Melbourne group was able to get by on a relatively modest sum because the Baptists provided an interestless mortgage. He added, "The impetus of gaining a church building after meeting in a Red Cross office for such a long time has immediately encouraged the attendance of a number of families and has given the church a glowing sense of progress."

Covenant Church, West Springfield, borrowed $20,000. The group grew in only eight months from no seed families to a weekly attendance of from 80 to 90. Centrally located property has been purchased, and the loan will help with construction of the first unit of a church edifice this fall.

LaValley, the organizing pastor, told Michael Preg of The 5-in-5 loan committee, "The 5-in-5 campaign loan has given our people a special enthusiasm as they have sensed for the first time that they are part of a movement far bigger than themselves."

Graham indicated that the first two recipients represent the beginning of a long list of PCA groups needing help. He said, "It is hoped that more than $160,000 will become available this fall as churches make good their pledges to 5-in-5."

The campaign director emphasized that "nothing happens between The 5-in-5 loan committee and a congregation until a formal loan application is received by the committee." A procedure for applications was approved at the 1978 PCA assembly. Graham noted that some churches may receive help for purchase of land and later on for construction. "Each situation becomes a separate study by the committee as it seeks to make loans easy to obtain," he explained.

Graham believes his work is cut out for him during the remaining weeks of 1978 and the early months of 1979. Some 300 PCA churches have not yet committed themselves to support of the 5-in-5 campaign, and he will be trying to explain to them the need to help the groups still meeting in makeshift quarters. He will seek an answer from every congregation which has not pledged. Graham will devote half his time to this job as he undertakes organization of a new Texas church on a half time basis.

"It may seem easier and more pleasant to avoid a solid commitment," Graham commented, "but it is those churches and individuals who come up with an explicit figure on their best intention who add to the total and keep this campaign rolling. We are heading for the second million because a lot of officer groups decided before the 1978 General Assembly that they would venture a promise on what they would do. None of us can kid ourselves that there is not great encouragement in the fellowship of giving, doing it with others in a common cause that is counted a truly great cause."

He pointed to the Prattville pledge as an example of "how to get the job done." The director said that in each congregation a pastor or another responsible elder must take the leadership and persuade other leaders that the job can be done. Henry Lewis Smith, the new pastor in Prattville, led his officers in making personal commitments and then in making a serious appeal to the congregation. The gifts and pledges from that church far exceeded expectations even though the church faces the necessity of making a $38,000 payment to its former presbytery.

Describing Granada as one of PCA's most beautiful edifices, Graham said the believers in that fellowship recalled their own beginning in a school. They felt they had a stake in upgrading the physical facilities of other PCA congregations. Leader of the drive in Granada was Charles Kimbrell, who is also a member of the denominational 5-in-5 campaign executive committee.

Kimbrell's enthusiasm was shared by the pastors, Leonard Bullock and Michael Preg, according to Graham, and other officers joined them in informing the people. Appeal letters went into the congregation the week before a special Sunday service at which Graham preached. Following the Sunday service officers and their wives assembled for a dinner at which Kimbrell announced the results of the campaign.

So far, the slowest part of the campaign, according to Graham, has been the appeal for large gifts. This is an attempt to get contributions of $1,000 or more from individuals over the five year period. At Granada, one challenge gift of $10,000 was received which enabled the church to pay $23,000 toward the pledge in the first year. The director said of this category: "Pastors and officers are normally protective of their big givers until they realize this is their cause in the bond of Christian love. Some who could be 'big givers' are protective of themselves until they realize that this is the very kind of cause they can espouse eagerly and happily, and surely must."

Daughter of Clerk Expects Recovery

Susanne Smith, daughter of the PCA General Assembly Stated Clerk and Mrs. Morton Smith, is recuperating at home in Clinton, Mississippi, after suffering near-fatal injuries in a September wreck. Her parents have addressed the following open letter to readers of the Messenger:

Dear friends:

This is a letter of appreciation to the many members of the PCA who have heard about our daughter's automobile accident on September 7, 1978.

She was virtually given back to us from the dead. She had no vital signs as they placed her in the ambulance. She had been revived by the time she reached the hospital, and the emergency operations by the physicians saved her life, under the providence of God. After a three week stay in the hospital in Meridian, she is now at home recovering from the various operations and injuries that she underwent. It appears that she will have a generally complete recovery eventually.

The most significant thing coming out of this experience for us is the fact that she has indicated to us her desire to make a fresh commitment to Christ and to seek to live a more godly life than she had before. This is surely one of the purposes of God in this matter. We give Him the praise for bringing this spiritual awakening to Susie.

Again, we would express our deep gratitude to those of you who have been concerned about her.

Sincerely in Christ,
Morton and Lois Smith

Addresses of Assembly's Offices Listed

Recent moves by Presbyterian Church in America committees have resulted in a list of new addresses for denominational staffers. PCA members who have not kept up with the completed or planned relocations may have difficulty finding the various offices without the following directory.

The three major program committees are all now located in office complexes on Memorial Drive near its intersection with Greater Atlanta's perimeter highway (Interstate 285). The Committee on Mission to the World, which has been in the neighborhood since its organization, has occupied new quarters in Kensington Square. The Committee on Mission to the United States has just completed its move from Jackson, Mississippi, to Executive Square. Next door to MUS is the new office of the Committee for the Mission of Christian Education. Its offices were formerly in Montgomery, Alabama. MUS and CE are in Executive Square. (It had been announced earlier that MUS was going to Kensington Square, but facilities in Executive Square were finally chosen.)

In December the office of the General Assembly's stated clerk will move from Jackson, Mississippi, to Brevard, N.C.

Following is the directory of current addresses of the various assembly offices:

Administration: Mail: P.O. Box 6287, Columbus, Georgia 31907. Phone: 404/563-4616. Location: Suite 206, Cross Country Plaza, Macon Road, Columbus, Georgia.

Conference Center: P.O. Box 565, Rosman, North Carolina 28772.

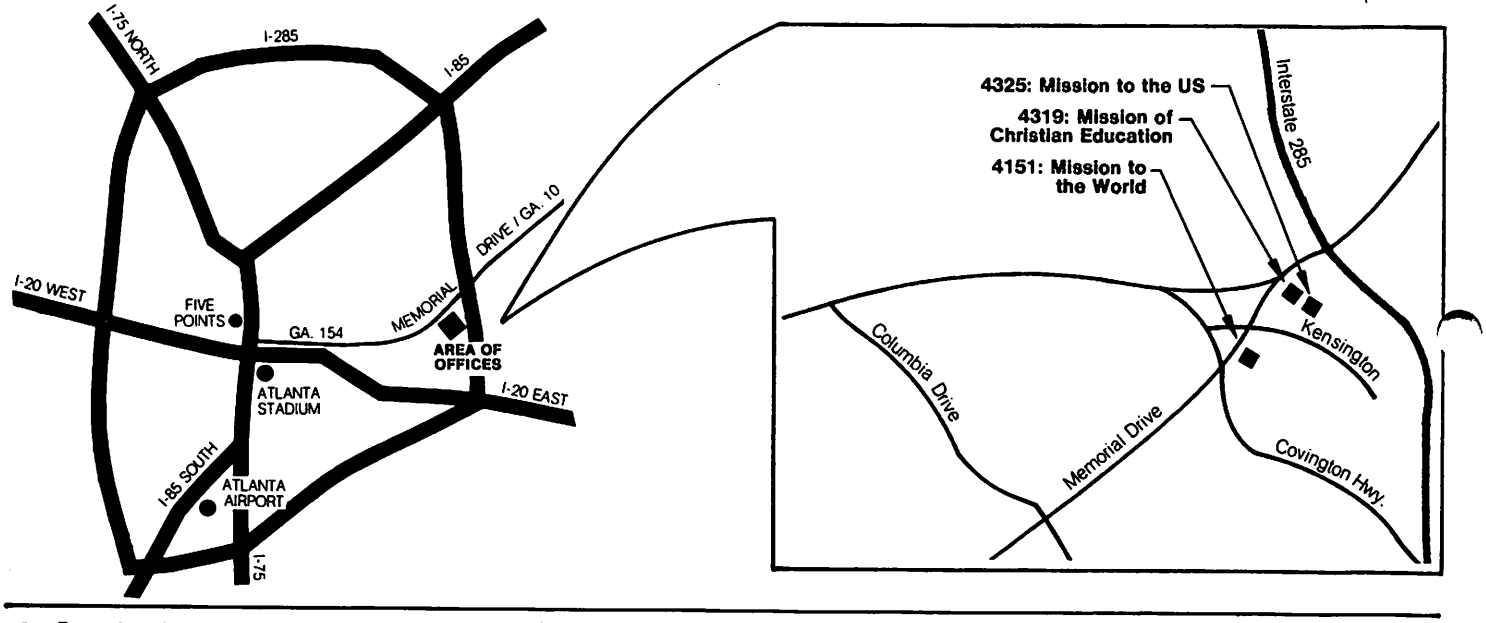
Mission of Christian Education and Publications: Mail and location: 4319-F Memorial Drive, Decatur, Georgia 30032. Phone: 404/292-6102.

Mission to the U.S.: Mail: P.O. Box 1703, Decatur, Georgia 30031. Phone: 404/292-5715. Location: 4325-N Memorial Drive, Decatur, Georgia.

Mission to the World: Mail: P.O. Box 1744, Decatur, Georgia 30031. Phone: 404/292-8345. Location: Suite 209C, 4151 Memorial Drive, Decatur, Georgia.

Stated Clerk: (As of December) P.O. Box 312, Brevard, North Carolina 28712. 704-883-6648 8203

Stewardship and Foundation: 1020 Monticello Court, Montgomery, Alabama 36117. Phone: 205/277-2424.



Administrator Seeks 1982 Assembly Host

Where is there a PCA population that is eager to feed and sleep 1,000 people for a week, to obtain a meeting room large enough for 1,500 (plus 15 smaller rooms), to provide a variety of free services to their guests and to otherwise help stage a General Assembly? The question is a serious one for Dan Moore, the denomination's business administrator. He is looking for such groups of enthusiastic Presbyterians as he plans for future assemblies.

Specifically, Moore is now open to invitations for the 1982 meeting of the PCA's national governing body. The Committee on Administration is charged with investigating invitations and proposing sites for future assemblies. The 1979 event will be in Charlotte, North Carolina. There is a 1980 invitation for Savannah, Georgia. Proposals for 1981 are being investigated by the committee, but no one has invited the 1982 assembly.

Moore's first criterion for a host city is "an enthusiastic PCA population, people who will rise to the challenge of offering many hours of free labor." An assembly requires many volunteers for typing, ushering, hosting, driving, and other tasks.

Explaining the requirement for a large meeting room, Moore said 1,500 may be a high estimate but realistic in terms of "elbow room." The assembly does not include that many commissioners, but space must be left for guests and observers. The business administrator added "In counting room capacity, hotel managers think in terms of crowded two hour meetings. The commissioners will spend about 50 hours in the room. Therefore, crowding is not acceptable."

Other requirements for an assembly site include good proximity to transportation facilities and some local financial support.

Proposals for meeting places should be addressed to: Dr. Dan Moore, P.O. Box 6287, Columbus, Georgia 31907.

Moore noted that the 1978 location on a college campus was well received and that the committee had been encouraged to seek other campus settings.

To Get a Break

Death and taxes are certain, but there are ways of lessening the tax bite. Anyone in the 40 per cent tax bracket can get help from a pamphlet now available from the PCA Committee on Administration, P.O. Box 6287, Columbus, Georgia 31907. "If you contribute to a charitable or religious organization," said Dan Moore of the committee staff, "you might as well make your contributions in a way to get the maximum tax break." The pamphlet, free for the asking, shows how to get that break.

Assembly's 'Askings' Detailed by Howland

If every congregation in the Presbyterian Church in America decides to send its "fair share" to the General Assembly committees next year, what will that mean? It will add up to $59.38 per member, or less than $5 per communicant per month.

M. E. Howland, director of the assembly's subcommittee on stewardship, has figured it out in terms that each individual in the PCA can understand. The $59.38 would go this way: $37.75 to Mission to the World, $10.90 to Mission to the United States, $7.65 to the Mission of Christian Education and Publications, and $3.08 to Administration.

On the larger, denominational scale, the budgets of the four major committees for next year are: MTW, $2,720,955; MUS, $785,802; CE/P, $551,101; Administration, $222,319.

The Assembly has no "tax" or per capita assessment. For the first time in 1979, however, "askings" are being determined on a per capita basis so that members may have a realistic idea of what is required to finance the denominational program.

In addition to the "askings" for the committee budgets for next year, the assembly has also commended The 5-in-5 campaign goal of $12 per member.

Position Statement On Abortion Printed

In the Congress, in the Courts, and in the federal government's executive branch, abortion is still an explosive issue. It is arousing debate at state and local levels across the land. What does the church have to say about it?

Contrary to the caricature often presented by abortion advocates, churches other than the Roman Catholic Church oppose abortion on demand. The Presbyterian Church in America, at its 1978 General Assembly, took a strong stand on the issue. The denomination's national governing body approved a report prepared by a committee of theologians, physicians, and other qualified leaders.

The report adopted by the Assembly is now available as a booklet, "We Are Convinced ...." It may be ordered from Christian Education and Publications, 4319 Memorial Drive, Decatur, Georgia 30032. There is no charge, but churches and individuals requesting it can reimburse the committee by sending 50 cents each with their orders.

Included in the document are discussions of the various translations of Bible passages relating to abortion, the conclusions of the early Church Fathers, the teachings of the PCA's own doctrinal standards, the work of other denominations, as well as medical and legal material. In addition to the background paper, the booklet includes the recommendations adopted by the 1978 Assembly and the transcript approved to accompany a slide presentation on abortion.

The slide-tape-transcript kit may be borrowed from CE/P.

'78 Assembly Minutes Are Published, Mailed

Minutes of the Sixth (1978) General Assembly of the Presbyterian Church in America are in the mails. The 304 page book, published last month, includes the daily journal of the Grand Rapids meeting of the denomination's governing body as well as the text of reports of assembly committees.

Stated Clerk Morton Smith said that free copies of the book are again being sent to all PCA ministers, clerks of all PCA sessions, stated clerks of all presbyteries, all of the denomination's missionaries, all members of assembly committees, and candidates for the ministry under care of presbyteries.

Additional copies of the Minutes are available to PCA members for $5.00 and to non-members for $7.50. Orders should be addressed to the CE Bookstore, 4319-F Memorial Drive, Decatur, Georgia 30032.

Dr. Smith reported that three reports before the assembly add to the length of the document. Even though the court did not take final action on the three reports, they are being printed as documents that were prepared for the June meeting. The committee studying the divorce question was not heard at all. Reports of the judicial business committee and the committee studying the number of offices were interrupted, and some of their recommendations were not considered.

Included in the front of the book is a directory of all assembly committees, with their personnel.

The Minutes is one of two bound volumes prepared annually by the stated clerk. Earlier in the year the yearbook was distributed. It contains statistics of all of the denomination's churches and presbyteries as of December 31 of the previous year. Copies of the yearbook for 1977 are available for $3.00 for members and $5.00 for others.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Westminster Shorter Catechism to ROBERT CARPENTER of the Chattahoochee Church, Chattahoochee, Florida, and to BRENDA CURRENCE of the Bethel Church, Clover, South Carolina.

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to CLAY CARPENTER, also of the Chattahoochee Church.

Development Starts At Mountain Center

Development of Ridge Haven, the Presbyterian Church in America's mountain conference grounds, has begun with the construction of a caretaker's residence. Plans for developing the 710 acre site were approved at the denomination's 1978 General Assembly.

Gordon K. Reed, administrator of the center, announced that work has begun on a network of roads and trails and on a day retreat area. He expects that before the summer of 1979 a small family camping area will be ready.

Preliminary planning has been done for the first of the artificial lakes to be built on the property. The contract for its construction will be the first major contract awarded by the committee developing the site.

Prospective architects were scheduled to meet with the board in October to submit their proposals. Selection of an architect for the principal buildings is expected to be announced soon. The firm selected will design an auditorium, dining hall, lodges, meeting rooms, and other major units.

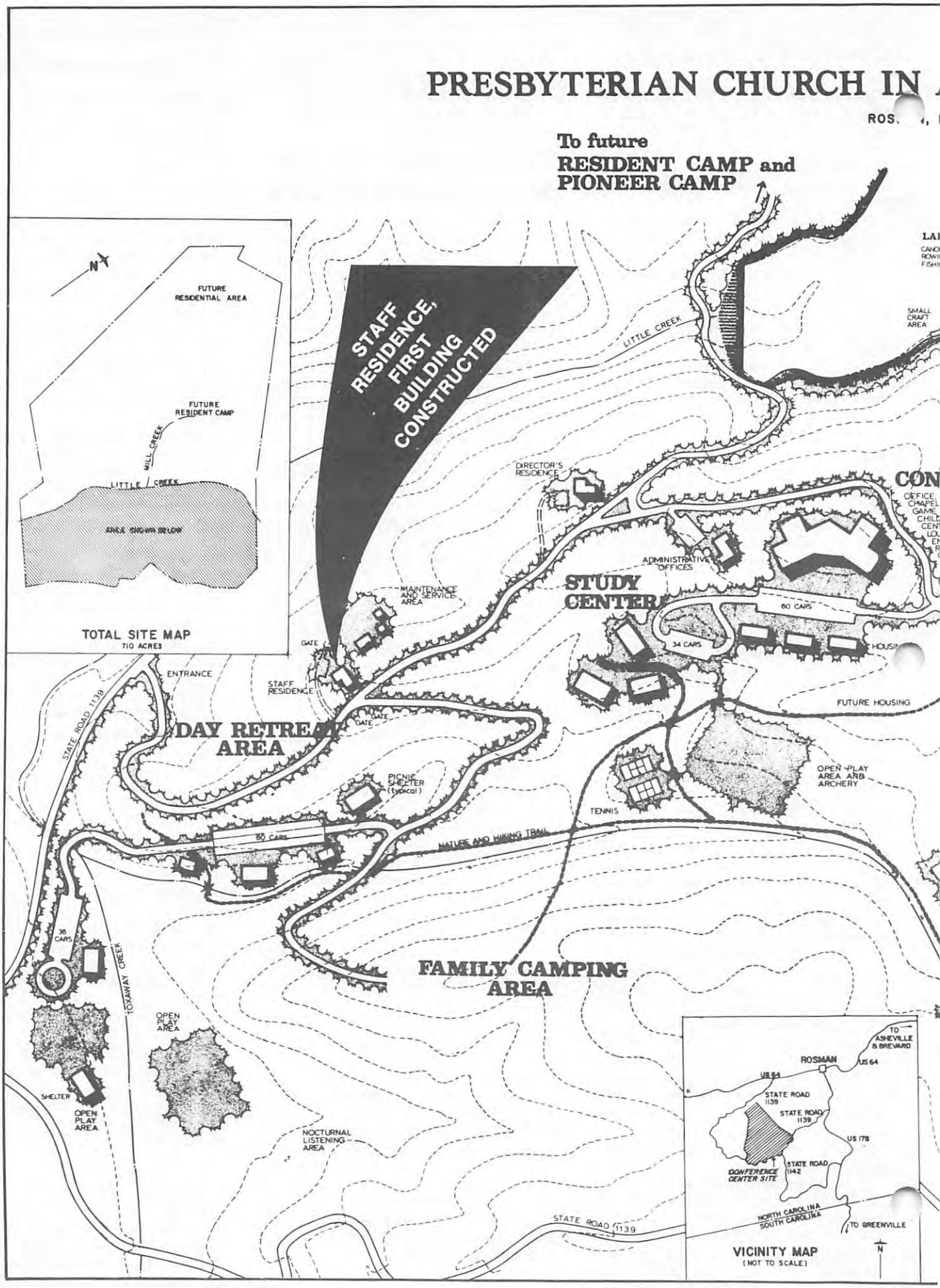
Reed said, "We hope that soon we will be able to show the type of building we have in mind along with some projected costs so that contributions for development will be encouraged. There has been considerable interest shown already in giving to the development of Ridge Haven. We believe that there are those who will see this as a suitable place to invest memorial funds and other contributions.

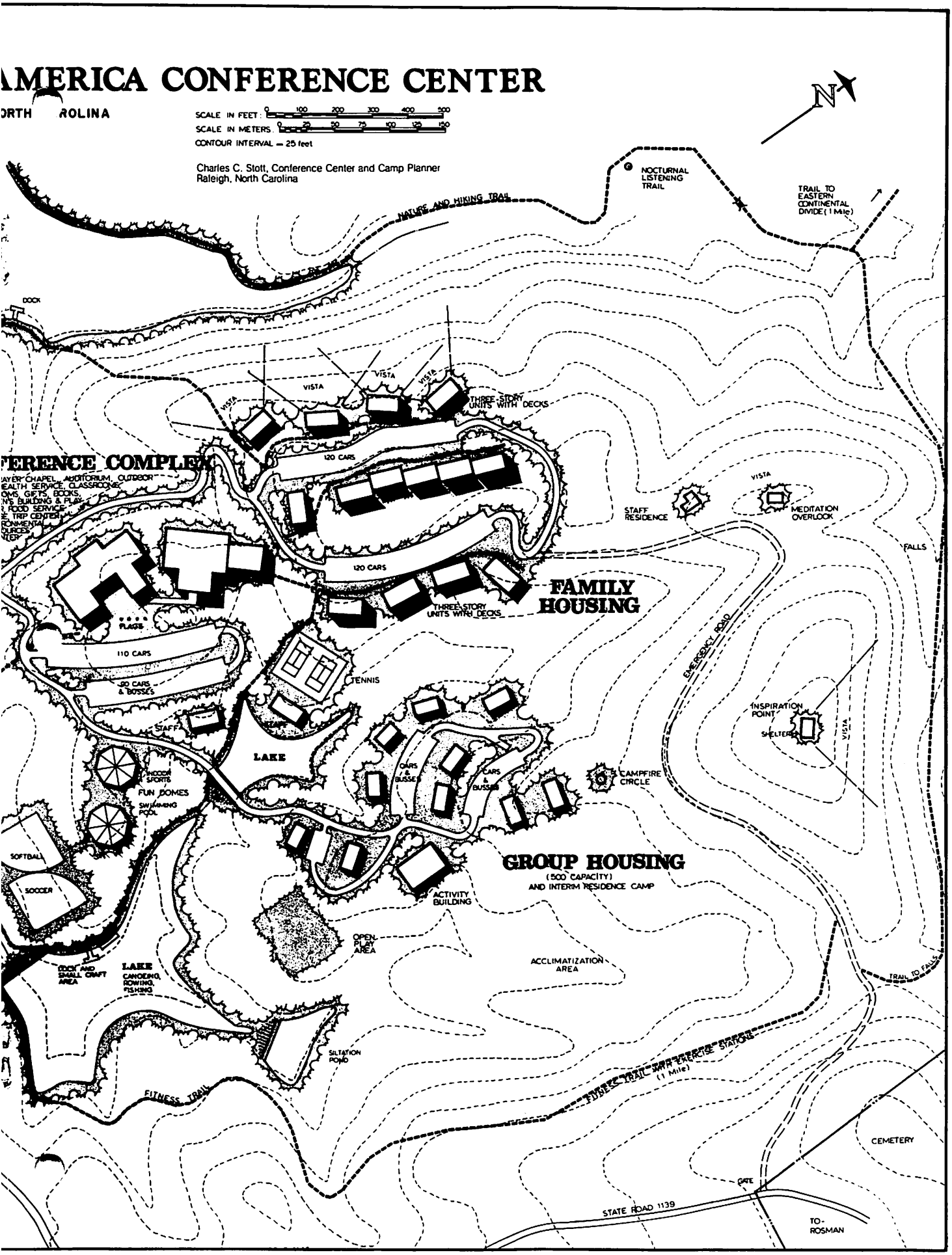
On pages 8 and 9: Master plan for Ridge Haven's initial development.

"The possibilities Ridge Haven affords to serve the denomination are unlimited. Perhaps the greatest contribution it will make is to give a sense of unity and to offer a focal point of inspiration for the promotion and support of the total work of the church."

The administration reported that in addition to beginning the physical improvement of the site the board is also working on legal aspects of development. An application has been filed with North Carolina authorities for incorporation as a non-profit religious organization. Tax exempt status is also being sought. Until the center gets this recognition gifts can be sent through the PCA Committee on Administration or the PCA Foundation.

First residents of the new PCA property are Mr. and Mrs. Carl Blackston. Blackston, a ruling elder in Second Church, Greenville, South Carolina, has been employed as caretaker. He and his wife will live in the home which has been erected near the Ridge Haven entrance.


PRESBYTERIAN CHURCH IN
ROS
To future
RESIDENT CAMP and
PIONEER CAMP
STAFF RESIDENCE, FIRST BUILDING CONSTRUCTED
LITTLE CREEK
SMALL CRAFT AREA
DIRECTOR'S RESIDENCE
ADMINISTRATIVE OFFICES
STUDY CENTER
MAINTENANCE AND SERVICE AREA
60 CARS
34 CARS
HOUSIN
GATE
ENTRANCE
STAFF RESIDENCE
STATE ROAD 1138
DAY RETREAT AREA
PICNIC SHELTER (typical)
FUTURE HOUSING
OPEN PLAY AREA AND ARCHERY
TENNIS
NATURE AND HIKING TRAIL
80 CARS
38 CARS
TOXAWAY CREEK
FAMILY CAMPING AREA
OPEN PLAY AREA
SHELTER
OPEN PLAY AREA
NOCTURNAL LISTENING AREA
STATE ROAD 1139
TOTAL SITE MAP
710 ACRES
FUTURE RESIDENTIAL AREA
FUTURE RESIDENT CAMP
MILL CREEK
LITTLE CREEK
AREA SHOWN BELOW
TO ASHEVILLE & BREVARD
ROSMAN
US 64
US 64
STATE ROAD 1139
STATE ROAD 1139
US 178
CONFERENCE CENTER SITE
STATE ROAD 1142
NORTH CAROLINA
SOUTH CAROLINA
TO GREENVILLE
VICINITY MAP
(NOT TO SCALE)


AMERICA CONFERENCE CENTER
ORTH ROLINA
SCALE IN FEET: 0 100 200 300 400 500
SCALE IN METERS 0 25 50 75 100 125 150
CONTOUR INTERVAL — 25 feet
Charles C. Stott, Conference Center and Camp Planner
Raleigh, North Carolina
N
NOCTURNAL LISTENING TRAIL
TRAIL TO EASTERN CONTINENTAL DIVIDE (1 Mile)
NATURE AND HIKING TRAIL
DOCK
VISTA
VISTA
VISTA
VISTA
THREE-STORY UNITS WITH DECKS
120 CARS
FERENCE COMPLEX
AYER CHAPEL, AUDITORIUM, OUTDOOR
EALTH SERVICE, CLASSROOMS
OMS, GIFTS, BOOKS,
N'S BUILDING & PLAY
FOOD SERVICE
E TRIP CENTER
RONMENTAL
OURCES
NTER
STAFF RESIDENCE
VISTA
MEDITATION OVERLOOK
FALLS
120 CARS
FAMILY HOUSING
THREE-STORY UNITS WITH DECKS
PLAGE
110 CARS
90 CARS & BUSSES
TENNIS
EMERGENCY ROAD
INSPIRATION POINT
SHELTER
VISTA
STAFF
LAKE
INDOOR SPORTS
FUN DOMES
SWIMMING POOL
CARS & BUSSES
CARS & BUSSES
CAMPFIRE CIRCLE
SOFTBALL
SOCCER
GROUP HOUSING
(500 CAPACITY)
AND INTERIM RESIDENCE CAMP
ACTIVITY BUILDING
OPEN PLAY AREA
ACCLIMATIZATION AREA
TRAIL TO FALLS
DOCK AND SMALL CRAFT AREA
LAKE
CANOEING, ROWING, FISHING
SILTATION POND
FITNESS TRAIL
FITNESS TRAIL WITH EXERCISE STATIONS (1 Mile)
CEMETERY
GATE
STATE ROAD 1139
TO ROSMAN



Coordinator's Mail Challenge to Church

(Editor's Note: The PCA's Committee on Mission to the United States has both a new office location and a new coordinator. The Messenger asked coordinator Philip Clark, as he began to settle into the new situation, for his impressions of the challenge. His report follows.)

The morning mail brings news, sometimes a lot of it. In the news there is a note of urgency, accenting an already deep concern for our great nation. Just now the mail brings news of new opportunities and fall programs which have been waiting for the end of summer. But our burden for America comes from the Word of God and especially the proverb used by the prophet Jeremiah to emphasize the need of Israel long ago: "The harvest is past, the summer is ended, and we are not saved" (Jeremiah 8:20). How are we to respond?

News just came from Statesville, North Carolina. On Sunday, October 1, the first regular Sunday morning services were held in the Statesville Presbyterian Mission. Here is the background. Ads were run in the Statesville paper in April, 1977, to which seven or eight families responded in a general meeting. That summer a seminary student began to prepare the ground through visitation. In the fall of 1977 David Gullett taught a Thursday night Bible class in the Chamber of Commerce building, and Presbytery Evangelist Bob Wilcox continued intensive visitation. Attendance remained very small until the Seventh Day Adventist Church became available for regular Sunday evening services, and the group began to grow. In April of this year a booth in the local shopping mall was manned for a week. Again in that same mall the booth was set up in July. Many new prospects were gained in this way.

During the summer of 1978 a seminary student again returned to the Hickory/Statesville area and preached each Sunday evening, conducted Bible studies, and did visitation with Bob Wilcox. Now a steering committee is formed and services are being conducted on Sunday morning. The presbytery is anxious to call an organizing pastor and has asked the Assembly Committee to participate with it in that call. Will we be able to participate?

And there was news from Atascadero, California. Atascadero is just halfway between Los Angeles and San Francisco, a few minutes from the dramatic Pacific coast. Forty people are meeting in Bible study each week, twenty of them adults. Several in the group have had excellent spiritual training in godly homes and in Christian colleges. It is a witnessing group of people anxious to see their community and other communities around them reached for Christ. The group has requested the General Assembly's M-US Committee to send them an organizing pastor with the approval of the Presbytery of the Pacific. But with our desperate financial need of the past year can we now reach out in this new direction?

An update has just come from Don Graham regarding the great opportunity in the great state of Texas. On the Campus of Texas A&M a Presbyterian mission of almost a hundred people will be meeting on Sunday mornings in the university chapel. Many faculty members and students are involved as well as a good number from the communities of Bryan and College Station. One of the finest organists of the area will be ministering at the chapel organ. And, of course, one of the finest preachers that the PCA can offer will minister regularly in the pulpit. This ministry will be shepherded by the M-US Committee of the Texas Presbytery and Don Graham is excited, as are we all, at the opportunity he has to witness for Christ as an organizing pastor at this strategic center of the great state of Texas.

The day's mail brought word from Wayne Jamison on the little island of Manhattan, New York. Sunday services at 2 p.m., Bible study at 8 p.m., Bible clubs after school for the neighborhood children, Wednesday Bible study at the Grace and Hope Mission at Third Avenue and Fourteenth Street, and a family dinner every third Sunday: this is something of the program of our mission on Manhattan. But Wayne tells of the decision to purchase, when possible, a building for a community center in which his and perhaps some other families can live while the lower floor is used for weekday programs, a conference center, and, eventually, a Christian school. Wayne believes that such a project is essential to establishing a firm evangelistic ministry within the Manhattan pueblo. Since we are the Presbyterian Church *in America* what can we do to establish a strong witness to Christ in America's largest city?

The phone interrupted the handling of the morning mail to report that the Berith Presbyterian Church held its first services in Bryn Mawr, Pennsylvania, outside Philadelphia, October 1 with Stuart Sacks as organizing pastor. Fifty-six people were in attendance. Also, seven families scheduled their first meeting in the Pennsylvania capital of Harrisburg October 18. So it goes, and we must work hard to keep pace with what God is doing.

We take only one other item from the morning mail, a letter from Brent Bradley ministering to an unusually fine group of people in Bakersfield, California. Among the rather small group gathering each Sunday in Bakersfield is a judge of the superior court, a medical doctor, an agronomist, and a petroleum engineer. It is a well-rounded group with young people and children, but the group is still small. Hindering the growth has been the lack of a building or even a piece of land on which to put it. Costs are high. So that others in America can understand, listen to what Brent has to say about the potential of Bakersfield and of the costs of establishing a testimony in that city.

"Bakersfield is one of the fastest growing areas in the nation. The amount

Love Gift: $32,000

Women in the Church (WIC) of the PCA raised $32,000 for their 1978 Love Gift. This year's offering was designated for purchase of portable church buildings in home mission fields.

The two congregations that will benefit immediately from the women's offerings are in California and North Carolina. Philip Clark, Mission to the U.S. coordinator, announced that money from the annual giving has been committed to the Covenant Church of Bakersfield, Calif. (Brent Bradley, pastor), and the Alexander Church of Charlotte, N.C. (Charles Wilson, pastor).

Next year's Love Gift has been earmarked for an overseas objective, church buildings in Mexico and Ecuador.

of building going on is phenomenal. Developments are springing up everywhere. With the re-opening of the Elk Hills Naval Petroleum Reserve and other oil interests this trend should continue. In addition, if they should put in the proposed LNG Plant at Point Concepcion, which is very likely, the pipeline is already in to pump the gas from the coast to the depleted oil wells in Bakersfield. By storing the gas in these depleted wells there will be ample available storage and as an added benefit will increase the productivity of presently low yield wells by putting the remaining oil under pressure. The reason that I mention all this is to point out that the growth in Bakersfield is only beginning. In the years ahead added thousands of people will be moving into this area to provide the labor, management, and technical skills that the oil industry requires. Then of course, there is the agricultural industry ... but that's another long explanation. The point is that Bakersfield is one of the hottest spots in the U.S. for growth and growth potential. As this potential is realized the cost of land is going to escalate accordingly.

"On the outskirts of the city where they are just beginning to build, the least expensive property we have to date runs one dollar per square foot, or $43,560 per acre. To get more into town the prices run from $150,000 to $300,000 per acre. Needless to say a small mission church will have a rough time getting into a growth area to build. There is less expensive property on the outskirts of town, but it is generally in non-growth areas and in poor areas to settle.

"We have just come across seven and a half acres of property selling for $215,000. This figures out to be a little less than $29,000 per acre. However, far from being on the outskirts of town, it is located in a strategic place near both existing developments as well as new developments. The terms that the seller is asking are $160,000 down with the balance to be carried in a first and second trust deed. The first trust deed in the amount of $35,000 will be carried by the seller for one year. The second in the amount of $20,000 will be carried by Lloyd Plank Realtors. The unique thing about this property is that because of its low cost and excellent location on a main artery, our realtor and others we have consulted have told us that if we could purchase the property we could set aside two and a half to three acres for the church and sell the rest for the original price of the entire seven and a half acres. If we obtain the property now it would take about a year to sell off the larger portion and have our church property debt free.

"At the present we have about $16,000 available in the land and building. If there was a way to get the use of $160,000 for one year we could establish ourselves in a growing community without, in the end result, paying an arm and a leg and could then work toward building a permanent structure as a means of reaching out into our community for Christ."

What an opportunity, but what an economically impossible situation ... except that, "with God all things are possible." But I also remember that Christ said to the man whose son was demon-possessed, "all things are possible to him that believeth." We must not even end there, however, for the distraught father cried out: "Lord, I believe; help thou mine unbelief."

A mission to the United States takes believing. It takes the faith of a denomination that has declared itself to be a national church with an interest in every part of the land that gave its members birth. But its faith is in the God which gave its members the new birth in Christ and told them to go into all the world beginning in Jerusalem, and Judea, and Samaria and then to the uttermost. How should we answer our morning mail?

MISSION TO THE WORLD



Committee's Policy On Finance Reviewed

(Editor's Note: When representatives of the Committee on Mission to the World meet members of the PCA they get a lot of questions. Some of those most frequently asked about financial policy were put to MTW's coordinator of church relations, Kennedy Smartt. Here are the questions and his answers.)

Question: Does money designated for a particular missionary actually go to that missionary?

Answer: Yes, all money designated for the support of a particular missionary goes into the missionary's account and can only be used to cover his MTW-approved salary, benefits, expenses, and work budget. Even though he builds a surplus, these funds cannot be used for any other purpose while he is a member of the mission. In the event he resigns from the mission the MTW staff waits three months and then asks the MTW committee for permission to transfer the money into the general fund.

Q. What happens when a surplus builds up in a missionary's account?

A. That money cannot be used for any other missionary or for any other project no matter how urgent the need seems to be. Nor can the missionary receive a larger salary or turn in inflated work needs because of this surplus. The MTW committee still must approve all changes in salary, benefits, and work budget. The only method available to MTW at present to avoid large and increasing surpluses is to ask the churches to transfer some of their designated support from a missionary with an increasing surplus to a missionary with a support need or deficit account.

Q. What is a deficit account and how does it occur?

A. A "deficit" represents money that MTW has advanced to a particular missionary out of its general funds to cover his salary, benefits, expenses, and work budget when there are not enough funds in his support account to cover the same. (This is always true when a missionary candidate starts itinerating. He is immediately put on full salary with benefits even though there are no funds in his account). Also there are salary increases necessitated by inflation, etc., and these are paid by MTW even when there are no funds in his account to cover them. But please note this: When a missionary whose account has run up a deficit does receive enough funds to cover all his salary, etc., then MTW can draw out funds from the surplus and begin to pay back what was advanced to him during the deficit situation.

Q. How is a missionary's salary determined?

A. There are two kinds of missionaries: those working under PCA exclusively and those serving under cooperative agreements between MTW and other agencies. The compensation of those serving under the cooperative agreements is set by the other partner agency, not by MTW. The totals in this category are usually a little under those paid to people serving under PCA exclusively. The salary of a missionary working exclusively under PCA is computed in such a way as to assure that his buying power where he serves is equivalent to that enjoyed by the average PCA pastor in the United States. His benefits are likewise equivalent. His ex-

penses and work budget are approved by the MTW committee.

Q. What will happen if MTW does not receive all of the ambitious budget approved for it by the General Assembly?

A. The MTW budget is tied inseparably to the number of missionaries it sends out. If the funds do not come in, then missionaries will not be sent out. If the funds come in slowly, then the number of candidates accepted will be limited. So far the PCA has demonstrated a strong willingness to support the missionaries God has drawn out of her midst to answer the call of the Great Commission overseas.

Q. How does MTW feel about the lack of funds in the Mission to the U.S. and the Mission for Christian Education and Publications?

A. This problem deeply concerns MTW as it should every PCA member. MTW wants to do all in its power to help, both out of Christian love and because it realizes that each committee is dependent upon the other and MTW especially so. Experience in MTW proves that the PCA is healthy and committed as a whole, but there are many pastors and congregations who have not yet become involved in ministries outside their own local communities. There is strong evidence that this is changing and if so it will make a big difference in the work of all the committees.

Relief Unit's Plan Provides Quick Help

"I tried to send a telegram," a missionary pilot wrote home, "but the region is out of electricity and the telegraph office hasn't sent or received a message in 15 days."

The letter writer's inability to transmit an urgent appeal for help in the midst of a famine did not prevent him from offering some aid to people near starvation in his area. He used his plane and some mission funds under authority of an agreement between his mission and the World Relief Commission.

WRC, an arm of the National Association of Evangelicals, has such agreements in force with evangelical mission groups around the globe, including the PCA's Mission to the World. Thus, immediate aid can be given when disaster strikes. They do not have to wait for the shipment of goods from outside the country or even for instructions from abroad. Missionaries working under the agreement can spend up to an established limit for emergency relief.

In recent months such a policy has enabled evangelical personnel to feed starving people in the Sudan, to assist refugees from Nicaraugua's civil war, and to provide medicine during a cholera outbreak in Zaire. In each case, after initial missionary efforts, more comprehensive help was provided by WRC.

Five Are Appointed For Work Overseas

Five new candidates have been approved for missionary service under the Presbyterian Church in America. Appointed at the Mission to the World committee's September meeting, all five will serve under the cooperative agreement between MTW and Wycliffe Bible Translators.

They are:

Mr. and Mrs. Tom Hutson. She is the former Ramey Solomon. They are members of Westminster Church, Roanoke, Virginia, and have been serving in Bolivia with Wycliffe's air arm, Jungle Aviation and Radio Service (JAARS). Hutson is a veteran pilot. After their current furlough they expect to return to the field with MTW endorsement.

Mr. and Mrs. Robert Mahaffey. She is the former Sue Grady. He is from the Forest, Mississippi, church, and she is from Fuller Memorial Church, Durham, North Carolina. They will support Wycliffe work in New Guinea, where he is assigned to maintain a computer that enables translators to trim years off of the time needed to translate large portions of the Bible. She will be working as a bookkeeper.

Miss Judy Mayo. A member of the First Church, Jackson, Mississippi, she has been assigned to New Guinea. Her task will be to teach the children of missionaries.



Mr. and Mrs. Mahaffey

Five other PCA missionaries working with Wycliffe have recently completed short terms of overseas service and have returned home. They are: Mr. and Mrs. David Brooks, Ecuador; Mr. and Mrs. Jason Kyle, New Guinea; and Miss Rebecca Lemley, the Philippines.

Missions Chairmen Invited to Briefing

Chairmen of Mission to the World committees in each of the 21 PCA presbyteries have been invited to a three-day retreat in mid-November. The Atlanta event, held in conjunction with the fourth quarter meeting of the assembly's Mission to the World committee, will bring the chairmen up to date on the denomination's overseas work.

The presbytery representatives, who are responsible for promoting missions in their areas, will see the committee in action as it considers reports from the field, budget proposals, and candidate applications. Among the reports on the docket is one from MTW's coordinator, Paul McKaughan, who recently returned from Europe. He and Mrs. McKaughan were accompanied on the trip by David Nicholas, pastor of the Spanish River Church, Boca Raton, Florida, and Mrs. Nicholas. They visited PCA missionaries in France and surveyed possible openings for work in Spain and Portugal. McKaughan will also report on the work of the denomination's personnel in Germany and Zambia that he visited earlier with MTW Chairman L. B. Austin III.

Inspirational features of the retreat will include devotional messages by Philip Clark, new coordinator of Mission to the U.S., and Donald B. Patterson, pastor of First Church, Jackson, Mississippi, and a former MTW chairman. Jimmy Lyons, the committee's missionary-evangelist, will give the closing challenge.

Seminars on the program will cover such topics as, "How To Put on a Missions Conference," "How To Organize a Presbytery for Missions Involvement," "How To Use a Missionary or Candidate in Itineration," and "How To Raise the Benevolent Giving of the Local Church."





Mr. and Mrs. Hutson



Miss Mayo

ADMINISTRATION stewardship

Foundation Offers Facts on Bequests

"If you should die tonight" are key words in an evangelistic approach that many Christians have learned to use as they discuss spiritual matters with non-believers. Increasingly, Christians are asking themselves an "if I should die tonight" question as they consider their own material possessions. They are realizing the importance of good stewardship at the time of death and are asking about their personal financial preparation for that moment.

This increasing awareness of the necessity to prepare for the final distribution of one's property is due, in part, to the fact that people today generally have more property than ever before. Another reason for this concern is the rapid change in the world's social and economic systems. Maturing believers also become more aware of the lesson of I Timothy 5:8, in which there is a sharp contrast between the person who provides for his household and the one who does not.

The Christian who is convinced of the importance of drawing an adequate will should waste no time in getting the help of an attorney. He should take with him to that appointment certain items of information that will save him time and lawyer's fees. The attorney will be glad to draft a will, but he will need to know how the testator wants his assets handled.

In any event, persons drawing wills must be sure that they are conforming to the laws of the state in which the estate will be settled. Laws vary considerably from state to state. Even a simple will, one related to a modest estate with no tax problems and no trusts, must be drawn carefully.

The following items are included in all wills:

1. *Legal name and residence.* Anyone moving from state to state should have his will reviewed by a lawyer in his new state. Permanent residence must be proven after death, so inclusion of the county and state names are helpful.

2. *Legal name of spouse and children.* Even if the testator decides not to leave anything to some member of the family, all should be listed. In some states the law presumes that if the testator fails to mention a child it was omitted in error. All of the immediate family should be identified, but if one or more is left out of the property distribution a reason can be given. Thus, a properly drawn instrument can provide for inheritance by deserving or needy children rather than a wealthy child.

3. *Legal names and addresses of persons named as trustees, guardians, or executors.* The executor is the person or corporation that administers, manages, and distributes assets of the estate. The executor generally is assisted by an attorney in all the legal and paperwork aspects of the responsibility. It is wise to have someone who lives in the same location as the testator to serve as executor.

Anyone with minor children or incompetent (e.g., retarded) children should give serious thought to naming a guardian for their offspring. Christian parents have a responsibility to raise their children in the nurture and admonition of the Lord, and guardians of Christian children should be Christians. A guardian of the persons is one named to rear and care for the children. A guardian of the children's property is one who is appointed simply to manage the estate for their benefit.

4. *Bequest disposition clause.* While one or two cash gifts or personal items may be listed for certain individuals, it is generally better to leave an estate in percentages to the heirs.

5. *Common disaster clause.* A will can provide for distribution of an estate when the testator and all of his beneficiaries die simultaneously (as in a wreck claiming all members of a family). It is wise to provide for alternate beneficiaries for various parts of an estate in the event that the primary beneficiaries do not survive the testator.

Because many people still die without wills, over $100 million per week is distributed by the courts of the land. Such settlements take longer and prolong the agony and grief of survivors.

To clear up some of the confusion surrounding the subject, the PCA Foundation office is offering a free booklet entitled "37 Things People Know About Wills That Aren't Really So." It briefly clears up many false asusmptions and misunderstandings about estate planning.

Pete Hollyfield, planned giving representative for the Foundation, is urging the PCA constituency to send for help immediately. Included elsewhere in the magazine is a coupon which can be used for ordering the booklet, "37 Things People Know About Wills That Aren't Really So."



Who Gets It?

Men, what becomes of your estate if you die without a will and you have no living children or grandchildren?

Your wife?

Guess again.

Depending on the state in which you live — and the laws of descent and distribution — your wife may get less than half of your estate. It's best to check with your attorney and make a legal will. And when you do, remember that the Presbyterian Church in America appreciates bequests and puts them to careful use.

For Free copy of "37 Things People 'Know' About Wills That Aren't Really So," mail coupon today:



To: **Presbyterian Church in America Foundation**
1020 Monticello Court
Montgomery, AL 36117

( ) Please send me, without obligation a copy of "37 Things People 'Know' About wills That Aren't Really So".

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Christian Education & Publications

New Senior Series Published by GCP

Publication of the first quarter's materials in a new series of senior high Sunday School lessons has been announced by Great Commission Publications. The new materials were the first planned after GCP became a joint publishing venture of the Orthodox Presbyterian Church and the Presbyterian Church in America.

"Knowing the God Who Is" is the title of the winter quarter course, scheduled for use beginning on the first Sunday in December. Title for the overall series is "Taking My Place in God's World."

The new materials do not follow the traditional format of a quarterly study book. There is a teacher's manual for each three month period, but separate weekly guides are provided for students. GCP describes them as "classroom tools for getting quickly into each week's study."

In another departure from tradition, the series includes only enough materials for the three quarters of the normal academic year. The summer quarter is left open for studies to be chosen from electives to be offered by GCP.

The new three year cycle is designed by the publisher to "point young people to the Word of God as the only reliable — the one infallible — source of that wisdom and understanding necessary to take on life."

Orders for the new materials can be placed through Great Commission Publications, Suite F, 4319 Memorial Drive, Decatur, Georgia 30032.

CE Business Post Assumed by Logan

Robert B. Logan, a business administrator on the Georgia Tech staff for the past 31 years, has become administrative manager for PCA's Committee for the Mission of Christian Education and Publications.

He assumed the duties in November when the committee offices were moved to the Atlanta area from Montgomery, Alabama. His appointment was announced by Charles Dunahoo, the committee's coordinator.

Logan succeeds Gary Herring, who served in the committee's top business post from the time of PCA's organization in 1973. Herring elected to remain in Montgomery when the office was relocated. He has accepted a position with Lowder Realty.

At the time he joined the PCA staff Logan was in charge of Georgia Tech and Southern Tech bookstores. Dunahoo noted that he was especially well qualified for his new post because of his experience in printing, marketing, and management. Among his campus assignments have been management of the fieldhouse and all food service and housing facilities.

Logan and his wife live in Smyrna, Georgia. They have one daughter. They are members of the Smyrna Church, one of the first two congregations in the Greater Atlanta area to join PCA. He has served as a deacon and Sunday School teacher there.

Aviation is one of Logan's interests. He is a colonel in the Civil Air Patrol and has been an advisor to Georgia Tech student flying groups.

Family Devotions

By Richard Harris — Part VIII (Child's Catechism)

Q. How doth God execute His decrees?
A. God executeth His decrees in the works of creation and providence.

In other words, how does God carry out the plans He has made? God carries out the things He has planned from the very beginning in the works of creation and His works of divine guidance.

God not only planned the creation of the world, but He also carried out that plan. Quite often we make plans but never carry them out. Sometimes we plan to build something but never get a chance to carry out our plan. We plan to take a trip but never get around to doing it, or maybe we plan the trip, and it doesn't work out the way we had hoped it would. But God is not like that at all. When God plans something, He always does it. He planned to create the world, and He did just that.

Not only did He carry out His plan in creating the world, but He has known and guided everything that has ever happened according to His original plan, and He will continue to work everything out just as He planned it to the very end of the world.

John the Apostle said in Revelation 4:11, "For you (God) created all things and by your will they were given existence and life." We should, therefore, live each day watching and working out God's guidance in our lives. The Bible says we are to work out our salvation. In God's great guidance He sent Jesus Christ to die for our sins so that He could give us eternal life. Once we have become Christians, we are actively to work out our lives consistently with the will of God. What a thrill it is for the believer to see how God plans one thing right after another in his life. We see how He cares for us, protects us, and leads us right into the perfect part of our life. Our life is not left up to chance. Nor is it a life left up to maybe. God loves me and planned my life. He loved me from the beginning; therefore, I want to love Him too. Why? He said He loves me, and I believe Him. Do you?

Foundation and Authority For the Christian Faith

Part IV Chapter IV *Westminster Confession of Faith*

Where did we come from? Is matter eternal? How did this which we call creation come about? How long did it take to make it like it is? Who is responsible? Does the answer to these questions give us any clue as to why we exist and what we are supposed to be doing?

Chapter four of the Westminster Confession of Faith speaks specifically to the subject of creation or origins with a definite statement of why and for what purpose. If you are teaching this chapter, we suggest a three point outline such as this: I. The Creator, II. The Creation of the Non-Rational, III. The Creation of the Rational.

I. **The Creator.** "In the beginning God created the heavens and the earth" (Gen. 1:1). The first verse of Holy Scripture tells us that the Creator of heaven and earth is God. That is a bold beginning, especially in the modern day humanistic framework which seeks to expunge such an idea that God is responsible for creation.

Humanism attempts to deny God's place within His creation, and its best approach towards success is to eliminate Him at the beginning. However, God is our starting point. Only God is eternal. All else is created. Hence, the Bible, the only authority in the discussion of origin, and our Confession, because it is Biblically constructed, begin with this fundamental truth that God is The Creator, not time nor chance.

Any view of the origin that does not begin with God begins erroneously. Creation did not just happen. God caused it to be. The organic evolution philosophy is wrong in seeking to eliminate God. It opposes the Bible's teaching.

What about theistic evolution which seeks to explain the present structure of creation by evolutionary process under God's direction? Such a position not only compromises but even contradicts God's testimony. In attempting to synthesize a bit of Scripture with man's unregenerate ideas, one always comes out with untruth.

B. Who is God? Could God be some impersonal prime moving force without real identity and personality? The only God that the Bible reveals is the Triune God. He is God the Father, God the Son and God the Holy Ghost. Creation's God is the Triune God.

God the Father, the Son and the Holy Ghost created all things. "God said, Let us make man . . ." (Gen. 1:27). We cannot attribute creation to the work of the Father alone. It was the Father, the Son and the Holy Ghost.

He took nothing and made from it "the world and all things therein whether visible and invisible, in the space of six days and all very good." But why did He do it? Was He incomplete or less a God without creation? Of course not! He did it to reveal the glory of His eternal power, wisdom and goodness.

If we look at creation properly, we must see the glory of God. It is only the sin factor that keeps us from recognizing Him in the visible and invisible parts of creation. Only sin causes us to seek other explanations of our origin.

Continuing a series of studies on the Church's doctrines, by Charles H. Dunahoo, Christian Education coordinator.

II. **God Created the Non-Rational.** Genesis 1 gives us the account of God's order of creation. It tells us what He did in creating time and dividing it into days and nights. Step by step He reveals His orderly fashion of creation. He created matter and formed it into an orderly existence. He then created water and vegetation.

Into that environment of light, water, air and food which could then support and sustain animate life, on the fifth day He created the fish, birds, and the monsters of the sea. And on the sixth day, He began to populate the earth with animal life, "after their kinds."

Order prevailed because God was the Creator who does things decently and in order. All creatures come from God's creative act but not by some evolutionary "chain of life." It is interesting to note that the Genesis record of creation does not begin with microscopic life only. The first creature of the animal world was the great whale.

III. **God Created the Rational** (Man). "And God created man in His own image, in the image of God, He created him; male and female He created them" (Gen. 1:27). God began His human race with one pair, a male and a female, Adam and Eve. Bearing God's image and likeness, man stood in a unique position in creation. For example, God created man with: (1) a reasonable soul. He was rational. He could think, talk, dream and function with personality and individuality. He could put his thoughts into words and talk with God, himself and others of the human family. He was not a brute animal but had a reasonable (rational) life.

2) "He had an immortal soul." He was created to live, not die. Though sin later stripped man of his immortality, Jesus Christ came to restore immortality and life to His own.

3) He was created with knowledge, righteousness and true holiness. Again, we see something of God's likeness in the original man. His capacity for knowledge, righteousness and true holiness was only reflective of God.

4) "He bore the likeness and image of God." This is that which causes men to stand apart from and above all else in creation. He is the image and likeness of God. He was like God in every way that a creature could be like God though man was not nor will ever be God or a god.

5) He had God's law written upon his heart with the power to fulfill it or transgress it. This means that man was made a moral creation to serve the Lord and follow His law; yet so uniquely made that he can also transgress or break His law and become immoral.

God did not make man immoral. He became a sinner by his own choice. Remember God made man "very good," but capable of sinning, which he did choose to do.

6) God created man to obey His law and have dominion over all of creation. God gave man work to do in ruling over His creation as His representative. In order to fulfill his calling man had to obey God's command.

While man obeyed he enjoyed communion with God and was happy, and he did have dominion over all the earth. Chapter VI deals with man's act of disobedience thereby losing his communion with God, his moral uprightness and happiness.

When we talk about man today, we cannot do so as though he were still in that original condition in which God made him.

That must be realized in presenting the gospel, attempting to reason with man or make sense out of his confusion. Man, though basically like Adam in physical appearance, has been ruined by sin; therefore, he must be born again. He must have his mind, heart, soul and body renewed after the likeness of Jesus Christ. Without Christ man is not good nor capable of carrying out God's creation mandates.

ACROSS OUR CHURCH — *from page 2*

MIKE SARTELLE to First Church, Florala, Ala., as pastor.

VAUGHN M. SHOEMAKER to Palm Beach Gardens, Fla., as organizing pastor for Southern Florida Presbytery.

STEVE SHUMAN to the Leakesville Church, Leakesville, Miss., as pastor.

H. ANDREW SILMAN to the Presbyterian Church of Columbus, Miss., as associate pastor.

RANDY C. STRINGER to First Church, Chattanooga, Tenn., as assistant pastor.

ROLAND TRAVIS to Briarwood Church, Birmingham, Ala., as associate pastor.

STEVE WALLACE to the Philadelphus Church, Waynesboro, Miss., as pastor.

DEATH

JAY HERSHEY LONGENECKER, 89, member of Tennessee Valley Presbytery who had served over 30 years as a missionary in Africa as well as in a number of homeland pulpits, died August 19.

LIVING MEMORIALS

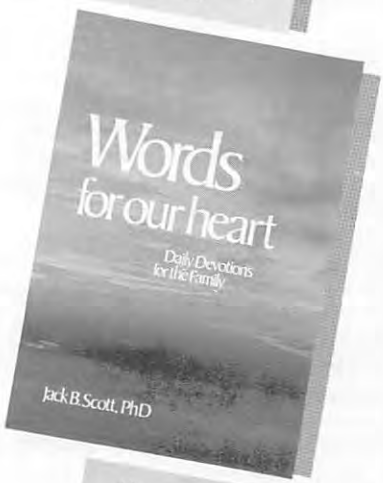
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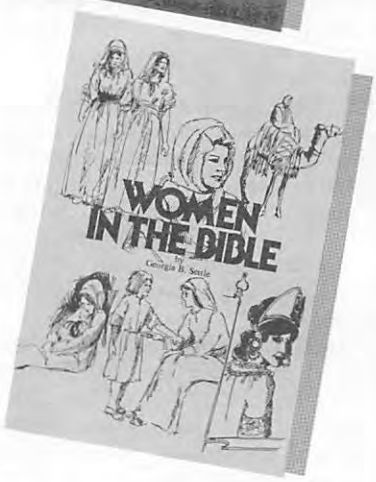
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