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The PCA Messenger

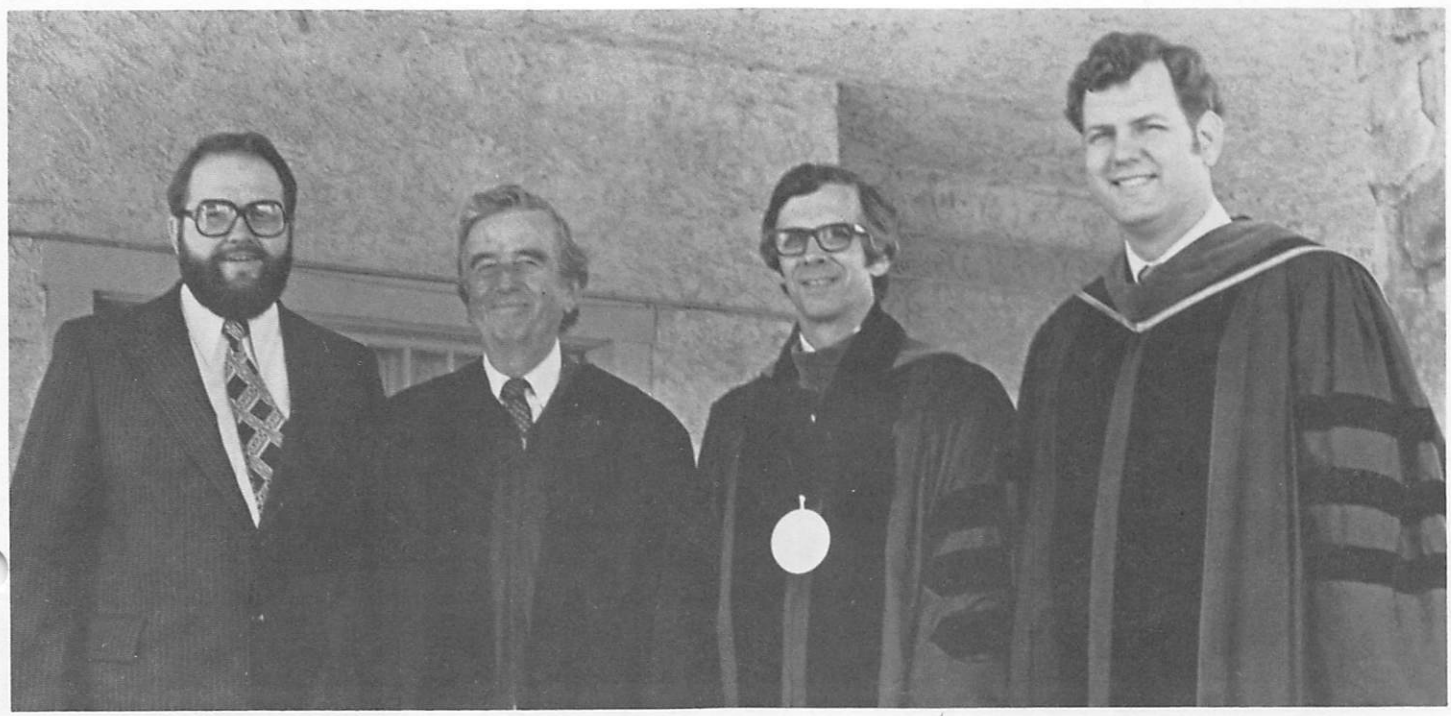
Covenant College's Third President Inaugurated



The Presidential Medallion



Chairman R. C. Chewning Presents Symbol



Dan Barr, Jack Williamson, Luder Whitlock of PCA Greet the President

(See page 8)



Across our Church

MOVING MINISTERS

✓JAMES A. BRYANT to Clinton, S.C., as organizing pastor.

✓DAVID H. BRYSON to Providence Church, Savannah, Ga., as pastor.

✓WALTER H. CATHEY to Belhaven College, Jackson, Miss., as a teacher.

✓THOMAS J. COURTNEY, ordained as missionary evangelist by Central Georgia Presbytery.

✓ROBERT L. CRAGGS to Eastern Heights Church, Savannah, Ga., as pastor.

✓JOSEPH L. CREECH, ordained as a Mission to the World missionary.

✓ROBERT L. DALBERTH, formerly pastor of Pilgrim Church, Martinsburg, W.Va., continues on the rolls of Mid-Atlantic Presbytery without call.

✓EDWIN P. ELLIOTT JR. to the Reformed Church, Manassas, Va., as associate pastor.

✓JOHN B. FINDLAY to Pinewoods Church, Cantonment, Fla. as pastor.

✓CHARLES F. GWIN JR. to Westminster Church, Milton, Fla., as pastor.

✓OGDEN KING HOUSTOUN III to the Smyrna Church, Smyrna, Ga., as assistant pastor, with primary responsibility to organize a church in the Marietta area.

✓LAURIE V. JONES to the Marks Church, Marks, Miss., as pastor.

✓THEODORE P. KLINE, honorably retired by Pacific Presbytery.

✓BENEDICT W. KONOPA JR. to Westminster Church, Valdosta, Ga., as pastor.

✓RAY B. LANNING to Covenant Church, Panama City, Fla., as pastor.

✓LARRY C. MILLS to a mission church, Honolulu, Hawaii.

✓SOON SUK PAI, Anaheim, Calif., has been disciplined and removed from the rolls of Pacific Presbytery.

✓A. MICHAEL QUARLES to Warrington Church, Pensacola, Fla., as pastor.

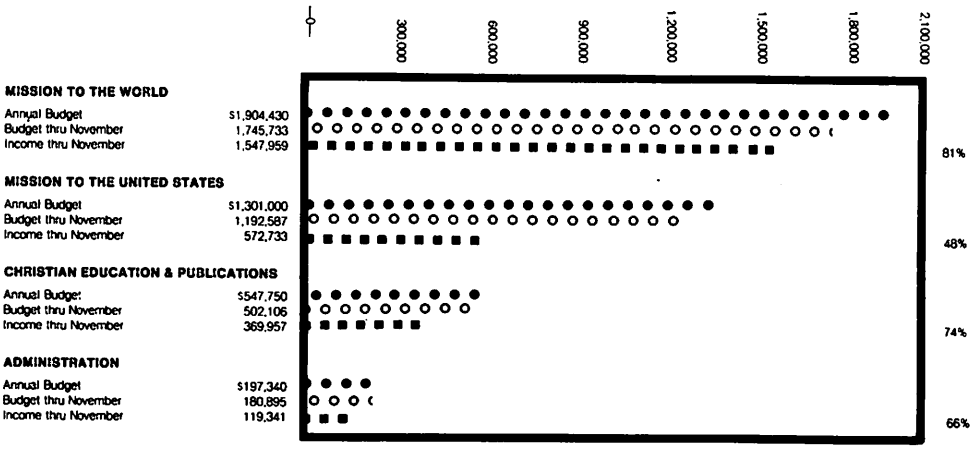
✓STUART D. SACKS to Bryn Mawr, Penn., as organizing pastor.

✓KENNEDY SMARTT, Coordinator of Church Relations for Mission to the World, from Mid-Atlantic Presbytery to North Georgia Presbytery.

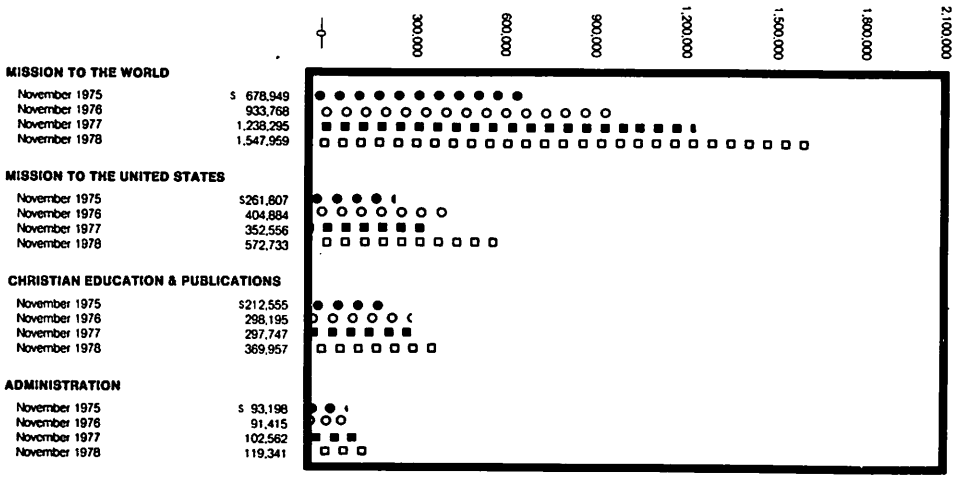
✓JAMES F. SNYDER, ordained as pastor of Faith Church, Lynchburg, Va.

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PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date



INCOME COMPARISON



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THE PCA MESSENGER
January 1979 Vol. 3, No. 1

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Keeping Up with the Joneses

Moving

Mobility is a fact of life in the United States, with no exemption granted to Presbyterians. Families in the work force of the nation often move once in every three years.

When members of the Presbyterian Church in America move from Pennsylvania to Texas, or from California to Alabama, do they move their church membership with them? There have been no comprehensive studies yet to determine what is happening to moving PCA people, but there are indications that increasingly they are finding their way to PCA congregations in their new locations.

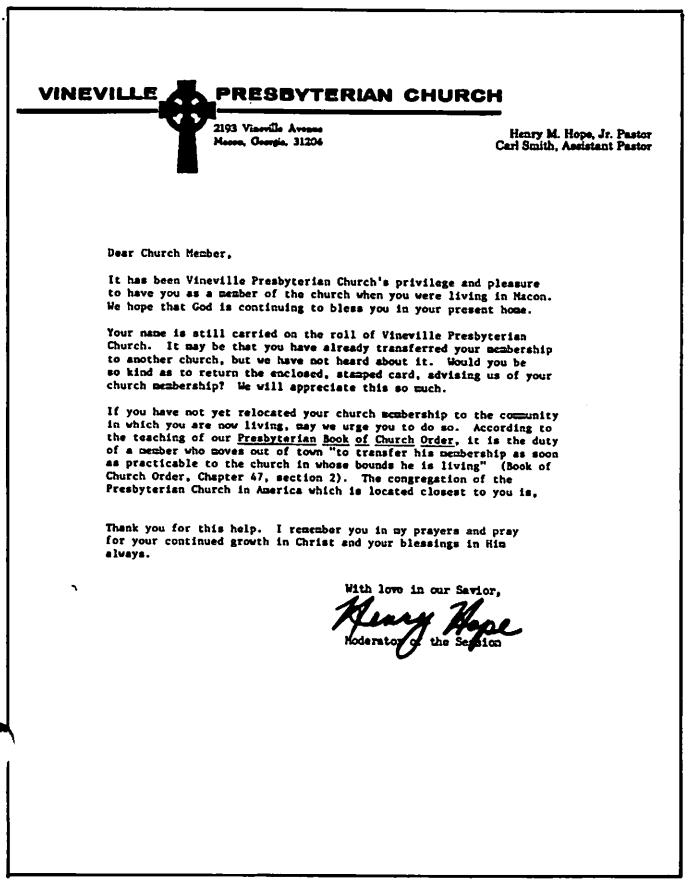
One reason that more members of the mobile PCA population are finding churches of their own denomination when they move is that their sessions are steering them to congregations in their new towns. Such assistance is not just a courtesy, but it is a requirement of the Book of Church Order (Chapter 47). The constitution notes that the session of the church from which the person moved should *continue* pastoral oversight until he affiliates with a new congregation.

One of the sessions which has acted on this constitutional instruction with some measure of success is that of the Vineville Church, Macon, Georgia. A letter signed by Henry Hope, as moderator of the session, is mailed to a church in the new area of the moving member. While the results have not always been reported back to the Vineville elders, the session has learned of enough good results to continue an aggressive program of trying to shepherd their people into new congregations.

Attempts are made at the time of relocation, when possible, to put the moving Vineville members in touch with a church near their new home. When such attempts are frustrated by the rapidity with which some people are transferred or by other factors, there is still a plan for trying to maintain oversight. The entire roll of the church is reviewed periodically to determine who has left the community without sending for a letter of transfer to a new church. At this point, the session enlists the help of the whole congregation by publishing the names of those that the session believes to be non-resident. Vineville's members are asked in a letter to review the list and to report to the church office the whereabouts of friends or relatives on the list. If there are special cases of temporary absence (such as students or military personnel), members are asked to advise the session of the circumstances.

A week after the resident members get the list of non-residents the session sends a letter to all the non-residents. Recipients are urged to perform their own duty to transfer their membership as soon as practicable to a church near their new home. The non-residents are also advised that unless there are special circumstances they will be dropped from the rolls of Vineville after a year's absence.

The thoroughness with which the Vineville procedure handles the constitutional duties has caused a few raised eyebrows, elders report. One loyal member who had moved was disturbed at her first reading of the letter suggesting that she establish a connection with a church in her new location. On a weekend visit to Macon (where she was continuing to



VINEVILLE PRESBYTERIAN CHURCH

2193 Vineville Avenue
Macon, Georgia, 31204

Henry M. Hope, Jr. Pastor
Carl Smith, Assistant Pastor

Dear Church Member,

It has been Vineville Presbyterian Church's privilege and pleasure to have you as a member of the church when you were living in Macon. We hope that God is continuing to bless you in your present home.

Your name is still carried on the roll of Vineville Presbyterian Church. It may be that you have already transferred your membership to another church, but we have not heard about it. Would you be so kind as to return the enclosed, stamped card, advising us of your church membership? We will appreciate this so much.

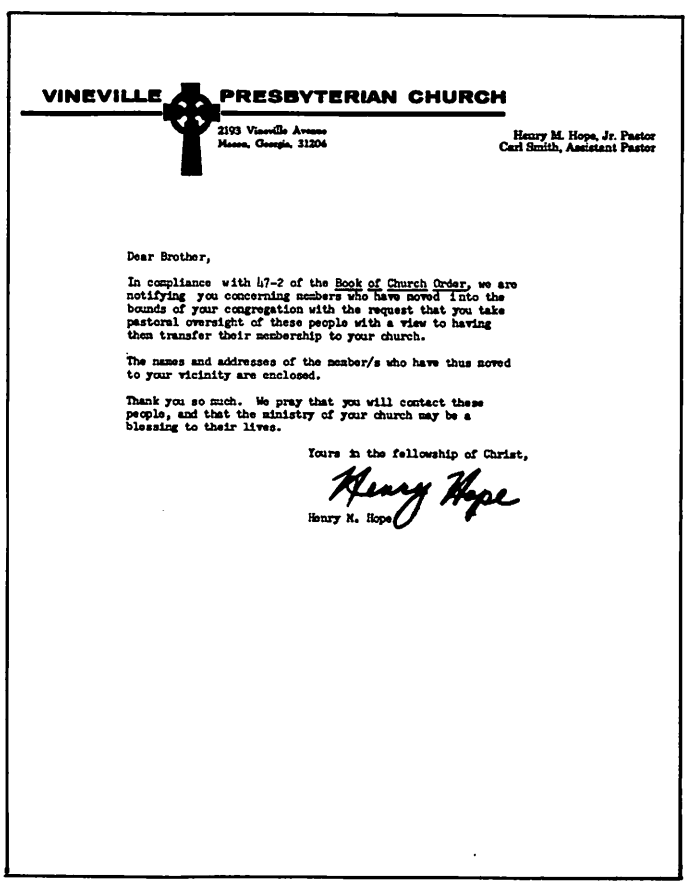
If you have not yet relocated your church membership to the community in which you are now living, may we urge you to do so. According to the teaching of our Presbyterian Book of Church Order, it is the duty of a member who moves out of town "to transfer his membership as soon as practicable to the church in whose bounds he is living" (Book of Church Order, Chapter 47, section 2). The congregation of the Presbyterian Church in America which is located closest to you is,

Thank you for this help. I remember you in my prayers and pray for your continued growth in Christ and your blessings in Him always.

With love in our Savior,

Henry Hope

Moderator of the Session



VINEVILLE PRESBYTERIAN CHURCH

2193 Vineville Avenue
Macon, Georgia, 31204

Henry M. Hope, Jr. Pastor
Carl Smith, Assistant Pastor

Dear Brother,

In compliance with 47-2 of the Book of Church Order, we are notifying you concerning members who have moved into the bounds of your congregation with the request that you take pastoral oversight of these people with a view to having them transfer their membership to your church.

The names and addresses of the member/s who have thus moved to your vicinity are enclosed.

Thank you so much. We pray that you will contact these people, and that the ministry of your church may be a blessing to their lives.

Yours in the fellowship of Christ,

Henry Hope

Henry M. Hope

support Vineville Church financially), she asked the pastor about it. It gave him an opportunity to explain the procedure, including her own duty and that of the elders. She was reported to be relieved that there was no threat of excommunication but rather a concern for her continuing communion with the denomination of which Vineville is a part.

"We got a number of responses from appreciative pastors after they received our form letter," said Hope, the Vineville pastor. "Without exception these good brethren promised they would follow up by calling on these new members."

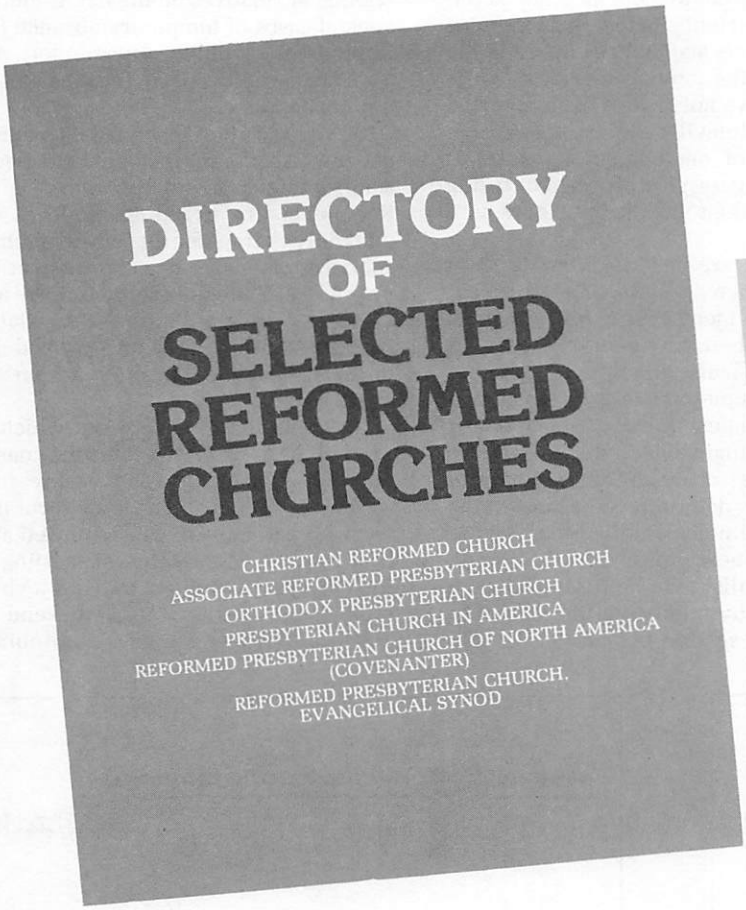
Overall, there was "an unusual amount of action" after the letters went out to non-residents, the pastor reported. Many of them joined churches in their new communities.

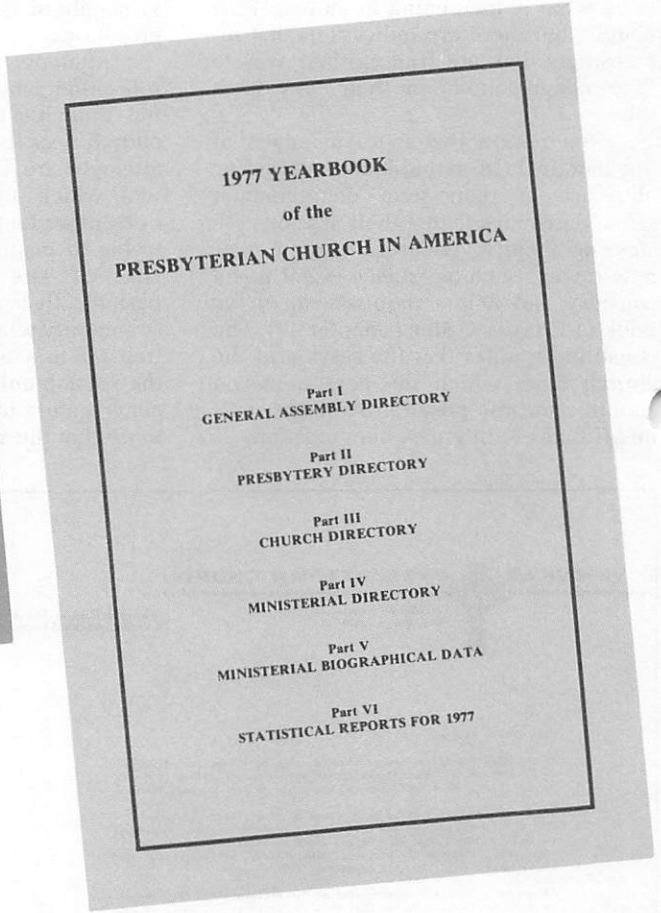
Where PCA organizing pastors are at work they are especially happy to receive word of PCA people moving to their area. Sessions sometimes overlook these mission churches when they make referrals, and the moving members are often lost to the denomination because they simply do not find the PCA group in the new town.

"We are finding it a little difficult to be thankful," wrote one organizing pastor, "when PCA members move to this area and they have not been told there is a PCA work here. We have met three such people in recent weeks."

The best source of information on the location of PCA churches is the denomination's annual Yearbook. Its church directory section not only includes names, addresses, and telephone numbers of congregations, but it also has the names of pastor and clerk of session and a schedule of services. While the missions which have not been formally organized do not appear in the directory section, they are listed in the presbytery statistical section. New work started since the publication of the last Yearbook (the closing date is December 31 of each year) might be discovered by inquiries to the assembly's Mission to the U.S. office or the presbytery stated clerks.

Where no PCA work is found in the area of a member's relocation, there is possibly a church of a sister Reformed body. The Committee for Christian Education and Publications has produced two editions of a "Directory of Selected Reformed Churches in the United States." It includes — in zip code order — names, addresses, and telephone numbers of all organized congregations of six denominations. Besides the PCA, they are: Associate Reformed Presbyterian Church, Christian Reformed Church, Orthodox Presbyterian Church, the Reformed Presbyterian Church — Evangelical Synod, and the Reformed Presbyterian Church of North America.





The 1978 six-denomination directory reflects for instance, the organization of the first PCA congregation in New Jersey (at East Orange). Even though there is still little PCA presence in that populous state, members moving there can locate a church with Reformed connections through the 40-page book. It shows churches of other denominations (CRC, RPCES, RPNA, or OPC) in 37 other New Jersey communities.

Additional copies of the 1977 Yearbook are available to PCA members for $3 each and the 1978 "Directory of Selected Reformed Churches" is available for $2.

When Is a Church a Cult?

Jim Jones, the Peoples Temple leader responsible for the deaths of over 900 persons in Guyana late last year, shocked Christians around the world with his final ritual. While he was unknown before death to many, the leaders of his denomination knew about him. A church lawyer looked in on the Temple in 1974 and found it "very different" but recommended that no denominational action be taken. The communion's top executive in the years right after Jones was ordained confessed after the Jonestown tragedy, "I was always a little queasy about him." A Northern California regional executive of the denomination reported that there was no authority to investigate even after complaints were received about Temple activities in the San Francisco area.

The denomination prides itself on the autonomy of each congregation; in the 146 years of its history it never dropped a congregation. Now, said the church's current top official, procedures will be considered for removing a congregation. But even a "watchdog" role for the national organization might be feared by some members as a threat to congregational autonomy.

Presbyterian polity contrasts sharply with the form of government of the group which produced (and, for a time, promoted) Jones. Though imperfect and sometimes abused, the presbyterian system provides checks and balances in a hierarchy of courts which can curb excesses. The church courts are responsible for guarding their flocks against dangers from without as well as from within.

Serious cult-watchers say there are more than 1,200 cults in the United States with substantial followings. There are still thousands of other individual congregations with cultic practices. Before the Jonestown suicide-murders Mid-Atlantic Presbytery of the PCA issued a report on a non-PCA congregation which had been described by a presbytery committee as having "similarities ... with cultic groups." The non-PCA congregation's leader had objected when a presbytery commission organizing a new church had received as members some of his former parishioners, and a presbytery committee investigated his complaint. The resulting report was adopted by presbytery and made available to the Christian community at large as a warning.

Neither the presbytery, its special study committee, nor the report makes any allegations that the subject of the study was involved in any kind of violent acts or in the gross immorality of which Jim Jones was accused. The report is concerned primarily with the theology of the independent church, particularly its doctrine of the church. The 13-page mimeographed document is available, for $1 per copy, from: Leon Wardell, Stated Clerk, Mid-Atlantic Presbytery, 150 Kempsville Road, Norfolk, Virginia 23502. Following are excerpts from the report:

The commission of presbytery appointed to organize Immanuel Presbyterian Church received as members of that congregation certain individuals who previously had been members of an unaffiliated congregation known as "Covenant Presbyterian Church" of the King of Prussia, Pennsylvania, area. The session of Covenant Presbyterian Church complained against the reception of these individuals as members (of Immanuel), noting that they had been excommunicated on the same day on which they had been received by the organizing commission of Mid-Atlantic Presbytery. This letter also accuses these members of slander.

Six months later, in a letter dated July 10, 1978, Charles A. Signorino, who serves as pastor of Covenant Presbyterian Church, requested a meeting between the session of his church with the session of Immanuel Church specifically to discuss problems arising from the excommunication of the members received by the organizing commission of presbytery. The Immanual session requested a presbytery committee "to respond to the objections of the pastor of Covenant Presbyterian Church, and to investigate this and other related matters concerning the teaching and practice of Covenant Presbyterian Church which have become a concern to the Christian community in this and other localities."

During a period of two days, the committee heard personal testimony from 22 different individuals. All these people profess faith in Christ as Lord and Savior and are actively involved in evangelical churches. They appeared before the committee without hostility, but expressing concern for the welfare of Covenant Presbyterian Church and its pastor. Their experience covered a span of ten years. The majority of those who testified previously had been members of Covenant Presbyterian Church.

It is to be regretted that Pastor Signorino and his session declined to meet with the committee, despite their own request to discuss these matters with the Immanuel session. It also should be noted that the committee did not meet with anyone who currently is a member of Covenant Presbyterian Church, although it would have been happy to do so.

The committee concludes that certain teachings and practices promoted among the members and by the elders of Covenant Presbyterian Church seriously contradict the teachings of Scripture. The committee judges that these teachings and practices have damaged the Christian community most seriously, and have harmed the lives of many believers in Christ. These damaging and erroneous teachings and practices include the following:

1. **Teaching concerning a lifetime church membership vow exclusively to Covenant Presbyterian Church.** The vow of church membership is interpreted to mean that individuals who join commit themselves for life to that particular congregation. Formally it is recognized that the session may choose to transfer certain members to other churches. But repeated testimony indicates that this interpretation of church membership vows as binding a person for life to this single congregation has the practical effect of refusing to give sure recognition that any other valid Christian churches exist. Although the theoretical possibility that other Christian churches may exist is

acknowledged, the constant implication is that as a matter of fact the only church that can be safely recognized as a valid Christian church is their own congregation. To so interpret the vows is to deny the validity of the many churches that exist as a result of the diversity of God's work of grace in the world today.

2. **Teaching that there can be no blessing or prosperity for anyone who leaves Covenant Presbyterian Church.** Numerous witnesses testified that they were told by members and elders of Covenant Presbyterian Church that they could have no blessing in their lives if they should leave Covenant Presbyterian Church and join another church. In several cases, individuals testified that they were told explicitly by the pastor and others in the church that they would lose all hope of salvation and go to hell if they should leave Covenant Presbyterian Church.

The committee judges this teaching to be directly contrary to the witness of Scripture concerning the validity of many local congregations in all places where the blessing of Christ resides. It is a highly divisive teaching which involves presumption beyond that which is warranted in Scripture. It denies the working of God throughout the world, and brings into question the faith professed by many members and virtually all congregations testifying to the world concerning their faith in Christ.

3. **Teaching concerning church discipline.** The church apparently was formed in rebellion against the discipline administered by the session of Calvary (Reformed) Presbyterian Church of Willow Grove, Pennsylvania. Appeals against the session's decision were rejected subsequently by both the Philadelphia Presbytery of the Reformed Presbyterian Church, Evangelical Synod, and by the 146th General Synod of RPCES. Dr. Signorino then left the RPCES and led the formation of the Covenant Presbyterian Church. He was not sent by any presbytery or local session, nor was he ordained to the Gospel ministry. At present there is apparently no duly constituted session of the church. Neither the pastor nor his elder has been ordained.

"Sin is . . . any want of conformity unto or transgression of the laws of the elders."

Yet despite this background, the pastor and elder seem to be obsessed with the matter of church discipline. Repeated testimony indicated that every aspect of the lives of individuals was under the scrutiny of the session and membership of the Church. Group pressure is one of the strongest means of this discipline. Testimony indicates that members are orchestrated by the pastor to confront and accuse those who do not conform to the rule of the elders. Numerous individuals testified that a person under the discipline of the elders was to be shunned by the group, except for being confronted with his "sin." The strongest disciplinary action is reserved for those who attempt to leave the church. More than one wife testified she was counselled to disobey her husband and continue with Covenant Church rather than go with her spouse to another evangelical church in the area. Young people also were strongly counselled to reject the advice of parents regarding involvement in Covenant Church, even though the parents were members in other evangelical churches.

One pattern of great concern to this committee is the consistent countercharge of Dr. Signorino that all criticism of himself or his church is slander. Anyone within the church who offers criticism is charged with arrogance, false accusation, and disrespect of elders. Anyone who offers criticism outside the church is accused of slander and gossip.

This repeated pattern of countercharge removes the elders from any guidance or correction from within the church. It also effectively removes the church from any possibility of correction from without.

4. **Teaching concerning justification.** Covenant Church formally endorses the Reformed definitions of justification. However, much like the Romanist teaching, the practice of Covenant Church requires that faith must be joined by works judged to be good by the elders of Covenant Presbyterian Church before a person can be righteous before God. The statements in I John that the person who is born of God does not practice sin is applied with a rigidity that contradicts the balanced perspective of Scripture. Each newly-discovered sin in the life of a believer which has some repeat factor is interpreted as an indicator that the person may never have been a Christian.

5. **Teaching concerning sanctification.** Testimony indicates that in the practice of Covenant Church sanctification means keeping the rules of the church rather than the law of God written in the heart by the Holy Spirit. Sanctification does not occur by living according to one's conscience as it is instructed by the Word of God. Instead, sanctification occurs by violating one's conscience so that it is brought into subjection to the elders. Several persons testified to being told that they had to agree with a decision of the elders that another individual was in sin because he resigned from the church. Eventually these people were denied communion for refusing to agree with the elders on this point. Sin is thus defined as any want of conformity unto or transgression of the laws of the elders. In one case a young college graduate was advised to remain in a janitorial position, rather than take a teaching opportunity in another state, so he could continue to serve Covenant Church.

As a result of this perspective, involvement in world missions, the arts and wholesome activities within society at large are minimized. Members of the church are denied the opportunity of testing their true holiness in the world where Christ placed them.

6. **Teaching concerning repentance.** A strong insistence on outward acts of repentance eventuates in the docile obedience of members to the elders. This submissiveness, according to testimony, is brought about by many pressures. Repentance involves confession of sins to the eldership and to the whole group. The power of assuring forgiveness seems to reside with the elders. In this regard, the practice of the church compares closely with the pattern in the Roman Church.

7. **Teaching concerning Christian liberty.** Covenant Church holds excessive meetings and makes demands on the members to attend. In order to keep the church first among all allegiances, there has been interference in the lives of husbands, wives, and children to the point that there is a breakdown in the family. Domination of the church in the lives of its people does not allow for reflection, thought, and meditation. Manipulation of persons constantly was made apparent in the interviews.

Covenant Presbyterian Church has developed all its distinctive doctrines from the conviction that it alone may be designated unquestionably as a true church. It cannot be sure about any other group of believers. This view allows the pastor and one elder to be in complete control of the life and destiny of the people. They would judge that there is no salvation outside the church, and they alone can be identified certainly as the church.

Close similarities also may be found in comparing this church with cultic groups. In particular, the committee notes: (1) the presence of a strong leader; (2) a faithful inner group which implicitly accepts all that the leader sets forth; (3) the gathering of weaker persons between the age of 15 and 30 and marshalling them into a monolithic fixation; (4) the destruction of liberty of conscience; (5) the accepting of biblical truths, as most cults do, and then both adding to and taking away from them; (6) alienating young people from their parents, since they represent a competing authority figure; (7) and finally, a developing and ever sharpened expertise in techniques of brainwashing.

In adopting the recommendations of the committee, the presbytery declared the Covenant pastor "to be out of order as a minister of the Gospel and to be schismatic in doctrine and practice." It noted that Mid-Atlantic was "at least the fourth court of the church of Christ that has issued similar warnings."

PCA NEWS

New Assembly Budget Process Proposed

More systematic budgeting by Presbyterian Church in America assembly committees and more dependable support for their programs is the aim of a package of recommendations headed for the 1979 assembly. The proposals were drafted at a meeting of a special advisory committee of denominational leaders in Atlanta in November. The advisory group was convened by the permanent sub-committee on stewardship at the direction of the 1978 assembly.

Highlights of the special panel's proposals are:

— Division of committee budget requests into three categories: operational, committed program, and growth.

— Review of the budget requests by the stewardship sub-committee before an overall budget is recommended to the committee on administration.

— Assumption of a fund-raising role by the stewardship sub-committee.

If the recommendations are approved, they will go into effect for the 1980 budgeting process. (The 1979 budgets of assembly committees were approved by the 1978 assembly.)

Church leaders have recognized a need for better budgeting and fund-raising practices as the denomination has failed year after year to provide the full amount needed to support the ambitious programs adopted by the assembly. However, income of the committees has increased over the years to the point that in 1977 their total income was $2.38 million. More than half of that amount went to the denomination's overseas work through the Mission to the World Committee.

MTW, the most popular of the assembly causes, has been able to obtain support for its missionaries as they have visited in the congregations and presented their work. They have not been permitted to go abroad until designated giving has been assured for their support. Even MTW has had some difficulty, however, with its general operational fund since one of its principal sources is the undesignated contributions of churches. Undesignated giving to the assembly causes has decreased over the years. It was only $260,863 in 1977, the last year for which reports are complete.

Members of the advisory committee were careful in their recommendations to preserve the privilege of designating contributions. The proposals primarily affect the distribution of undesignated funds and the committee methods of budgeting and fund-raising.

Harry T. Schutte of Columbia, South Carolina, chairman of the stewardship sub-committee and convenor of the advisory group, expressed optimism over the meeting's result. He indicated that if the recommendations are adopted by the next assembly the new procedures could prevent future financial crises in the committees.

Presenting the framework of the recommendations to the advisory group was W. Jack Williamson of Greenville, Alabama, moderator of the PCA's first general assembly. Other participants in the discussions were some 30 ministers and laymen representing the four major committees and a cross section of the denomination's churches.

In dividing the budgets into three categories and adopting fund-raising ground rules related to those categories, the assembly could insure that the basic costs of running each committee are covered before others can solicit funds for expansion. The "operational" budget will cover such items as staff compensation, rent, office expenses, general assembly expense, and promotion. The stewardship sub-committee, if it is given the new mandate recommended by the advisory group, would analyze all budget requests to determine whether the items in the operational budget are for the basic operation or whether they would more properly belong to the program category.

Ground rules which are being proposed to the assembly provide that employees of all the committees should solicit operational funds for only his own agency. Any committee receiving 100 per cent of its operational funds will be ineligible for further undesignated receipts until all the other committees have 100 per cent of their operational funds.

The "committed program" category will provide financing for continuation of work supported by the church the previous year. Given as an example of this category was an organizing pastor already on the field. Funds for his work would be considered "committed" so that he could continue.

The "growth" category is for new work that was not supported the previous year. The example would be an additional organizing pastor or an additional field.

In analyzing the proposed program budgets, the stewardship sub-committee would determine whether an item should be considered a continuation of something already committed or something new. The ground rules being proposed to the assembly provide that no funds given for the "committed program" or "growth" categories can be shifted from them to "operational" budgets. Conversely, "operational" funds can be shifted to program. The committees would not be limited in the expenditure of money given for "growth" programs.

The added responsibility of reviewing the budgets and making recommendations to the administration committee will add considerable time to the dockets of the stewardship sub-committee. Its eight members are named (two each) by the four major committees from among their own memberships. In order to give the four groups more members from which to select their stewardship representatives, the advisory committee is suggesting enlargement of the permanent committees to 14 members each. There are currently 12 members on each.

Since the first general assembly, each PCA permanent committee has been expected to raise its own funds. The stewardship sub-committee role was primarily one of educating the church in concepts and methods of giving. If the proposals adopted by the advisory committee are accepted the stewardship panel will not only continue an educational role, but it will also assume responsibilities for fund-raising and budget review.

CORRECTIONS

Three Living Memorial listings provided to the Messenger for publication in the November/December issue (p. 15) included errors.

Mrs. Cathleen Christiansen was listed as one of the persons memorialized. Instead, the contribution was given in memory of Harold C. Christiansen by Mrs. Christiansen.

Mr. H. B. Dees was listed as one of the persons memorialized. Instead, the contribution was given in memory of Mrs. Ruby Dees by Mr. and Mrs. Mahlon Stead.

Miss Edith Woodruff was listed as one of the persons memorialized. Instead, the contribution was given in memory of Mrs. Lizzie Woodruff by Mr. and Mrs. Mahlon Stead.

Essenburg Takes Reins of College

Presbyterian Church in America participation was conspicuous at the inauguration of Martin Essenburg as third president of Covenant College. W. Jack Williamson of Greenville, Alabama, moderator of the first PCA general assembly, led PCA faculty, staff, students, parents, and friends in greeting the new chief executive.

The 1978 general assembly of the denomination took the first step toward joint governance with the Reformed Presbyterian Church, Evangelical Synod. RPCES founded the institution. Since 1964 the campus has been on Lookout Mountain, overlooking Chattanooga, Tennessee.

In a brief greeting during the inauguration ceremony Williamson said PCA's opportunity to share in Covenant's governance was rare and unique. On behalf of the denomination he pledged "our prayers, our purse, and our people" to the new leader of the liberal arts college.

"Nothing will be more important" in his administration, Essenburg pledged in his inaugural address, than striving to achieve the purpose expressed in Covenant's motto: "That in all things Christ might have the preeminence." From that purpose, he said, flow three implications for the Christian liberal arts college: "All truth is God's truth;" "We are to magnify the greatness of God;" and "We are to be doers of His Word."

The new president came to Covenant from Holland, Michigan, where he served for the past five years as superintendent of Holland Christian Schools. Prior to that he was for fourteen years headmaster of the Christian Academy in Tokyo, Japan. He is a graduate of Calvin College, Grand Rapids, and received M.A. and Ph.D. degrees from the University of Michigan.

His assumption of the presidency marks a new era in Covenant's life. Robert Rayburn, first chief executive, nurtured the institution until it was too big to share a St. Louis campus with Covenant Seminary. The initial Lookout Mountain property was acquired before he handed the reins over to Marion Barnes. During the Barnes administration the campus was expanded from the original "Castle in the Clouds" hotel site to over 1,000 acres and three additional major buildings. (A fourth large construction project, the chapel, has just been completed, and the facility will be used for the first time this month.) The student body increased from under 150 to around 550. PCA members were added to the board, and the proposal for joint governance was developed.

Only the first step toward that shared control has been taken by PCA, however, and the third president will be influential in future steps. Under the plan approved by the top courts of RPCES and PCA, further progress will depend on the number of students enrolled from PCA and the amount of financial support from PCA.

Essenburg will be assisted in work toward the second step by the first six board members elected as Covenant trustees by the PCA assembly. They are: Williamson; Frank Barker, Birmingham pastor; Luder Whitlock, Reformed Theological Seminary president; Morton Smith, the assembly's stated clerk; D. James Kennedy, Fort Lauderdale pastor; and William Hall, Orlando, Florida.

Four of the six were added to the board by RPCES in the years before PCA voted to be represented officially. Another minister of the denomination, Kennedy Smartt, served a three-year term as a trustee.

There were 76 PCA students, representing 14 per cent of the student body in the first semester of this academic year. In 1974 the number was only 30, or 5.6 per cent. It has risen each year since.

PCA is only half-way into the first year of the agreement by which its dollar contributions toward the second step are being counted separately. No totals are available yet on that giving. The immediate goal is $2.5 million from PCA sources. A capital campaign is currently in

PCA Minister Heads Program for Urbana

John E. Kyle, former coordinator of PCA's Mission to the World, will be program director of the world's largest student missions meeting this December. Kyle joined Inter-Varsity Christian Fellowship last summer as its missions director, but at the time he was not expected to handle any major responsibilities at the ICVF triennial convention scheduled for the Christmas holidays at the University of Illinois, Urbana. The event is expected to attract over 15,000 participants, most of them college students exploring the possibilities of missionary service.



Kyle

IVCF president John Alexander is director of the overall convention, but he has now assigned Kyle the job of coordinating all program arrangements. In addition to morning and evening plenary presentations in the university's circular assembly hall, the program includes scores of elective seminars, training sessions and special interest group meetings. Students are given the opportunity of meeting with the platform speakers and with missionaries from various overseas fields.

Kyle was involved in planning the Urbana convention's follow-up before he was named to the program post. He has pledged to continue working on plans that will help students act on what they learn during their days on the Illinois campus. When he first joined the Inter-Varsity staff the PCA minister said, "I am a missionary. I would like to see God use all of us in Inter-Varsity to tap that great reserve of students for the mission work of the church. It is the sunrise of missions."

He is working for IVCF under an agreement between that evangelical student organization and Mission to the World. He continues as a consultant to MTW. From 1965 to 1973 he and his wife, Lois, served in the Philippines with Wycliffe Bible Translators.

LOCATION UPDATE

Moves of two executives since publication of the last Messenger have resulted in additional material for the directory which was included in that issue (November/December, page 6).

The stated clerk of the General Assembly has now completed his office relocation to the address listed in the last issue (P. O. Box 312, Brevard, North Carolina 28712). All mail should be sent there, but packages sent via United Parcel Service and similar carriers should be addressed to: Dr. Morton Smith, Rt. 3, Morgan Heights, Brevard, N.C. 28712. The phone for the new office is: 704/883-8203.

Director Donald Graham of The 5-in-5 Campaign, who is leading the organization of a new congregation part-time, has this new address: 1208 Glade Street, College Station, Texas 77840. Inquiries about his itinerary and about the campaign in general should be sent to him there. However, contributions should go directly to the Mission to the U.S. office (P. O. Box 1703, Decatur, Ga. 30031).

progress to support major renovation of the 50-year-old main building.

Covenant's relationships with PCA go beyond trustees, students, and donors. Four alumni serve in PCA pastorates. Four faculty members belong to the denomination, as do ten staff members. Since 1975 the college has been host for the PCA Family Conference each summer.

Presbyteries Voting on Four Amendments

Four proposed constitutional amendments will be considered by the 22 presbyteries of the Presbyterian Church in America starting this month. One would make a change in an assembly committee's name, and the other three spell out details of a presbytery's procedure in receiving new ministers and churches and in ordination of teaching elders.

Before the amendments become effective they must be approved by two-thirds of the presbyteries and a subsequent general assembly. The 1978 assembly proposed them to the lower courts.

The first of the four amendments would provide for the Committee for Christian Education and Publications to be known formally as the "Committee on Mission for Christian Education and Publications."

The second proposal makes explicit a presbytery's duty to learn that a session it is about to receive agrees with the denomination's constitution. If passed, the amendment would require a presbytery to name a commission to meet with ruling elders of a new church "to make certain that the elders understand and can sincerely adopt the doctrines and polity" of the PCA. Elders of the congregation applying for membership would be required, in the presence of the commission, "to answer affirmatively the questions required of officers at their ordination." Currently, ministers who come into the denomination must assent to the church's constitution, but there is no such requirement for ruling elders.

The third amendment spells out the items which must be included in a minister's call before it can be approved by a presbytery. In addition to listing the financial arrangements, it must include the assurance that the work "will afford the liberty to proclaim and practice fully and freely the whole counsel of God, as contained in the Scriptures and understood in the Westminster Confession of Faith ...."

The fourth proposal coming before the presbyters for their consideration this year is a provision that would allow presbyteries more latitude than is now permitted in naming a person to preach at a minister's ordination. The message could be delivered by "a person appointed or invited by the presbytery" if the change is approved. Currently, a member of the presbytery must preach. A member of the court would still be required to preside.

For the first time this year, the number of affirmative votes required for amendments will be 15. The 1978 general assembly increased the number of presbyteries to 22 when it divided the former Carolina Presbytery into Central Carolina and Eastern Carolina presbyteries.

The 1978 assembly discharged committees that were working on overall revision of the constitutional documents. Some commissioners indicated that the church would prefer to amend the constitution article by article rather than in large blocks. Thus, the proposals now before the courts will not be reviewed by the special committees and will go into effect as written immediately after the next assembly if two-thirds of the presbyteries approve and if the assembly concurs.



Philadelphia Area Adding PCA Churches

The Philadelphia area, hotbed of independence and of Presbyterianism in the 18th Century, is now becoming a hot spot in the expansion of the Presbyterian Church in America.

Mid-Atlantic Presbytery may admit as many as three member churches from that area early this year. Among those applying for membership is the Fairfield Church of Fairton, New Jersey, one of America's oldest Presbyterian churches. Historians believe that it sent commissioners to the organizational meeting of America's first presbytery, but records now available are not clear on the point.

Lawrence Roff, a PCA minister, is pastor of the Fairfield Church, which has been independent since leaving the United Presbyterian Church USA a decade ago. In November the congregation voted to seek membership in PCA.

Also making a decision in November were the pastor and over 50 members of the Roslyn (Penn.) Presbyterian Church. Erwin Morrison, the minister of the UPUSA congregation for the past eight years, framed a position paper with his session, objecting to recent trends and decisions in the United Presbyterian Church. The directions of the UPUSA assemblies were labelled as unbiblical. A commission was sent to Roslyn by the UPUSA's Philadelphia Presbytery, and Morrison was removed from the pulpit. He is organizing a congregation to be known as Covenant Presbyterian Church in America.

The congregation's first service was on Thanksgiving day. On the following Sunday over 50 adults and 20 children came to worship in a civic hall.

Still another new work in the Philadelphia area is centered in the Bryn Mawr community. The organizing pastor is Stuart Sacks, already a member of Mid-Atlantic Presbytery. Organization began in October.

Earlier, Mid-Atlantic began the Immanuel Church, West Chester, Penn., and Gethsemane Chapel, West Grove, Penn.

4 More Churches Get 5-in-5 Help

Four loans for a total of $50,000 from 5-in-5 campaign funds have been approved since the first two approvals were reported in the November/December Messenger. The money will help new PCA groups in four states to obtain property of their own. Procedures for granting the funds from the capital campaign were approved by the 1978 general assembly.

The churches, their locations, their pastors, and the amount approved for their loans, are: Community Presbyterian Church, Union City, Calif., David R. Brown, $10,000; Covenant Presbyterian Church, Riverdale, Georgia, R. Eugene Hunt, $10,000; Desert Springs Evangelical Presbyterian Church, Tuscon, Arizona, John H. Evans, $10,000; and Immanuel Presbyterian Church, West Chester, Pennsylvania, O. Palmer Robertson, $20,000.

ADMINISTRATION stewardship



WHAT'S YOUR POLICY DOING THERE?

Maybe you don't even think about that small life insurance policy, now paid up, that was taken out by your parents when you were a child ... and it is filed away with old papers, or tucked in your safe deposit box at the bank, or in a trunk in the attic.

OBSOLETE POLICIES — they are sometimes called, because they are no longer serving the purpose for which they were bought — such as providing a child's education, or protecting a business that has been sold.

Consider the giving power in these life insurance policies, a way to put some of your sleeping assets to work for the kingdom of God. There are 12 other ways to give life insurance to the church. Write for a free copy of the booklet offered here. No obligation.



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in America Foundation
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Montogmery, Alabama 36117

Please send me a free copy of "Giving Through Life Insurance" I understand there is no obligation.

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CHURCH _____

Foundation Sees 'Insurance Power'

America has become so energy conscious in the last decade that people are now beginning to learn how to make better use of natural resources. Christians could learn from this experience how to make better use of another kind of "hidden power" available to many of them. That power for giving is in their life insurance. Often overlooked as a method of providing contributions, insurance offers a variety of methods for giving. They are convenient and they sometimes permit larger contributions that the donor could make in cash.

Here are three ways to support the work of the Presbyterian Church in America (or a particular congregation or institution) through the use of insurance:

1. **Obsolete Policies.** Those which no longer serve the purpose for which they were purchased are called obsolete. Examples would be an educational policy to provide college expenses for a child, or a childhood policy on one who is now an adult, or a policy intended to protect a spouse now deceased. Even though the face amount may be small and even though premiums have not been paid for a long time, there is a possibility that the contract could still provide a significant gift. Obsolete insurance documents tucked away in closets or safes should be located and examined with a view of assigning the remaining value.

2. **Dividend Assignment.** Life insurance dividends make an ideal gift, one that can continue to give year after year. Initial dividends are often small, but they usually increase with the passing years. The assignment of dividends adds to a person's total giving in a more painless way over a lifetime or for a specified period.

3. **Beneficiary Designation.** The church may benefit from any one of several ways to name beneficiaries of life insurance. The first is to name the PCA Foundation (as trustee for the denomination) or a particular church as primary beneficiary. Individuals who have no immediate family or dependents have found great satisfaction in naming their church to receive the proceeds of their insurance. As the number of single adults in the church grows, this option should get greater attention.

The second way to include the church is to name the Foundation (or a particular church) as co-beneficiary. This is an ideal method for those who tithe during their lifetimes and wish to tithe their estates at the time of death. Provision is made for caring for loved ones as well as for a beloved church. The insured has the flexibility of designating what percentage will go to the family and what percentage to the church.

A third and very popular option is for the Foundation (or church) to be named as secondary beneficiary. If the primary beneficiary does not survive to receive the benefits, then the church will get them.

Still another way of realizing some value from insurance for the church is to name it as residual beneficiary. If an individual elects to settle a policy through a supplemental contract and then does not live long enough to collect all of the cash proceeds, a residue remains. If the church has been named as the residual beneficiary it can then receive the remaining guaranteed payments or a cash settlement of the residue.

4. **Purchase of a New Policy.** In this day of installment plans, even those of modest income can make an exceptional lifetime gift through paying small monthly premiums on a policy worth several thousand dollars. If the church is the primary beneficiary it will collect a sizeable sum at the death of the insured. When all incidents of ownership have been assigned to the church and it is primary beneficiary, then premiums paid on such insurance are tax deductible.

There are still other ways that insurance can be used as a method of giving to the church. Additional information on this subject is available from the PCA Foundation office, 1020 Monticello Court, Montgomery, Alabama 36117. A booklet, "Giving Through Life Insurance," is free for the asking.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Catechism for Young Children to JULIE PARKS of the Northside Church, Burlington, North Carolina, to STEPHEN ROUTSZONG of the Chattahoochee Church, Chattahoochee, Florida, and to JUSTIN B. STODGHILL of the Trinity Church, Mobile, Alabama.

Mission to the World

Committee Adopts Church Ties Policy

After a five-year moratorium on establishing formal relationships with denominations in Korea, PCA's Mission to the World Committee has a new policy on forming links with overseas churches. Instead of making cooperative agreements at the level of the General Assembly (or similar highest judicatory), MTW will seek to establish relationships at the "operational level" (such as presbytery).

From PCA's earliest days, some overseas denominations have wanted to work out agreements which would relate MTW personnel more closely to their work. The moratorium was declared when the first MTW committee found more than one Korean Presbyterian group seeking an exclusive relationship. A five-year delay was voted to give the missionaries "breathing space" to determine what kind of relationships would be most productive.

Informal agreements with some overseas churches are already in effect, but under the new policy formal ties may be effected when appropriate. If, for instance, missionaries on one field believe that they should have a relationship with a presbytery of one denomination in one area and with a presbytery of another denomination in another area, the new policy would allow such ties. Proposals from the field to enter into agreements with overseas churches would go to the full Mission to the World Committee for approval.

Record Group Attends MTW Chairmen's Meet

Increased promotion of world evangelization at the presbytery level is anticipated by Mission to the World leaders as a result of the participation of 20 presbytery MTW chairmen in the 1978 edition of the chairmen's retreat. The turnout was the best yet since the denomination's overseas arm began inviting presbytery representatives to one of its meetings each year. Only two of the chairmen were unable to attend or send a representative.

The presbytery leaders were challenged to return home with a special concern for assisting the churches which are currently giving little or nothing for overseas work. "How to" suggestions were given by such veteran promoters of missions as Donald Patterson of First Church, Jackson, Mississippi; Frank Barker of Briarwood Chruch, Birmingham, Alabama; and L. B. Austin III, chairman of MTW and a leader in the annual missionary conferences of First Church, Chattanooga, Tennessee. The presbytery MTW chairmen heard about a variety of recent conferences in small and large congregations.

Mission to the World Plans Portugal Work

The Presbyterian Church in America will send missionaries to a new field, Portugal, if plans approved by the Mission to the World Committee materialize.

After hearing a report at its last meeting on the proposed field from Coordinator Paul McKaughan, the MTW committee voted unanimously to recruit a team to work in the Iberian nation. The coordinator, who had just returned from a visit to Portugal, said the country is now "uniquely responsive" to the Gospel.

"Portugal would satisfy all of the parameters that we have set up for a PCA church planting field," McKaughan told the committee. "The people have the potential for being self-supporting almost immediately and thereafter going into rapid expansion both internationally and nationally. Of all the countries in Europe I believe that Portugal is presently the most responsive."

Dramatic political and economic changes during the past five years have opened the nation to new ideas and have accounted for much of the present openness to the Gospel, Christians in Portugal told McKaughan. Of the 10 million residents of the country, some 1 million are refugees from the former Portuguese colonies in Africa. Only about 1 per cent of the people are members of a Protestant Church.



The coordinator reported to the committee that the country has a total of 600 congregations of all Protestant groups, served by 120 pastors (many of whom hold full- or part-time secular jobs). There are only 37 expatriate missionaries at work in the nation. For some of the groups, however, church growth has been spectacular in the past five years. McKaughan learned that the Assemblies of God grew by 54 per cent and the Baptists by 40 per cent in five years. The Assemblies, with 320 congregations and 12,000 adult members, is the largest evangelical group.

McKaughan told the MTW committee that the Presbyterian Church in Portugal is small and declining in influence. It has about 2,900 members in 32 congregations. Only one of the dozen or so pastors is working full time in the church. While other, more conservative denominations are growing rapidly, the Presbyterians are losing members. The coordinator's report indicated that a Presbyterian-Methodist-Anglican merger is planned in Portugal.

Involvement in Portugal will not be entirely new for MTW. From the earliest days of the committee it has supported a national worker in the country, Jaime Vieira. He is the principal representative of the Evangelical Alliance of Portugal in relations with government and has helped cut through red tape to get permission for Protestants to carry on evangelistic and relief work, particularly among refugees from Angola and Mozambique. Through his support, the coordinator said, "we are making a substantial contribution not only to Presbyterianism but to the church universal in the support of this fine man."

While the initial PCA team is being recruited this year, the coordinator plans to return to Portugal to determine the best location in which to begin its church planting efforts. Lisbon, the capital, is the largest of three major population centers,

and McKaughan found only three Presbyterian congregations there. Only one of them could be described as a strong church, he reported. The other large city is Porto (Oporto) in the Northwest. A third population center is a cluster of small cities in the North. Some cities with populations of nearly a quarter million have no more than 400 Protestants, his preliminary survey disclosed.

Indonesian Concerns Prompt Prayer Call

Leaders of PCA's Mission to the World Committee are joining those of other missionary organizations in requesting special prayer for relations with the government of Indonesia. Various evangelical groups, seeing a possible threat to religious liberty in new decrees from the island nation's Ministry of Religion, have suggested a day of prayer on January 28.

Reports from Indonesia are unclear about the intent of "Decrees 70 and 77." Some observers have likened them to Israel's "anti-missionary law" which created a furore among Christians and Jews in America and elsewhere last year. Others have suggested that the new decrees go further than the Israeli law (whose enforcement has been suspended).

The Indonesian decrees:

— Forbid a variety of methods of evangelism;

— Require the reporting of funds received from abroad by religious organizations;

— Mandate accelerated training of Indonesians to take over work formerly done by foreign religious workers;

— Limit the number of missionaries from abroad.

PCA, with some personnel already assigned to the populous nation, has been considering stationing more workers there.

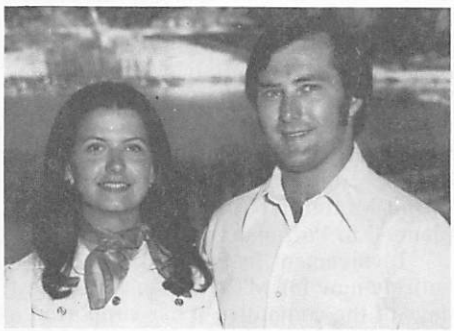
Some reports have reached North America indicating that the Minister of Religion, a Muslim, does not intend to stop orthodox Christian work. Instead, he is said to be aiming the new decrees at fanatical cults which have sprung from various faiths.

Another interpretation of the documents published late last year is that they are simply a part of a new five year development program being prepared by all departments of the government. The third five year plan is scheduled to begin this April. One of the overall aims is to replace foreigners in all fields of work with qualified Indonesians.

Pioneering missionary work was done in the country, formerly a colony of the Netherlands, by Dutch Reformed missionaries. Most of the Dutch were required to leave at the time of independence, however. Revival among Christians and widespread responsiveness to the Gospel have been reported in the past decade.

Seven New Appointees Going to Four Continents

Four different continents are the destinations of three couples and a man appointed as missionaries at the fall meeting of the PCA's Mission to the World Committee. One couple is slated to join the church planting team of PCA in Ecuador, another will be involved in a unique organization supporting indigenous Bible translators in the Philippines, and another will join the Mission Aviation Fellowship force in West Africa. The man and his bride-to-be are scheduled to work in Bible translation with Wycliffe Bible Translators in Mexico.



Mr. and Mrs. Adams

Approved for service in Ecuador were Mr. and Mrs. Samuel A. Mateer, Aliquippa, Penn. He is a member of Ascension Presbytery, serving as pastor of an independent congregation, the Church of the Master. He holds degrees from Northwestern University, Fuller Seminary and Princeton Seminary. He and Mrs. Mateer are the parents of four children.

Daniel Arciaga and Kathleen McInnes, who were married in December, were appointed to serve in the Philippines. They were named under a cooperative agreement with the Translators Committee of the Philippines for a short-term project (described in an adjacent article). Arciaga is a graduate of Philippine Christian University and Reformed Theological Seminary. Miss McInnes, a member of Concord Church, Gulf Breeze, Fla., is a graduate of Northeast Missouri State University and is a registered nurse.

Mr. and Mrs. Steven P. Adams were named to serve under a cooperative agreement with Mission Aviation Fellowship in West Africa. They are currently residents of Birmingham, Alabama, where they are members of Briarwood Chruch. He was born in Africa of missionary parents. He is a graduate of Samford University.

Assigned to Mexico under a cooperative agreement with Wycliffe Bible Translators was Richard Aschmann, also a member of Briarwood Church. He was born in Mexico of Wycliffe parents. He is a graduate of Oklahoma State University. He is engaged to be married to Heidi Bowman, already under appointment by Mission to the World for service with Wycliffe.

Under MTW policy, the appointees are required to raise their support before leaving for the field. Itineration engagements for the new appointees are now being booked through the MTW office.



Mateer



Mrs. Mateer



Arciaga



Mrs. Arciaga



Aschmann

Filipino Organization Supported as Model

Is it the missionary's job to work himself out of a job? Convinced that the preparation of national Christians should be a top priority, many missionary organizations are changing their strategies.

Mission to the World, PCA's overseas arm, has now taken the conviction a step further. The MTW committee agreed at its last meeting to furnish a fledgling Filipino organization with its first full-time executive in the hopes of assuring strong indigenous leadership from the start.

The organization is the Translators Committee of the Philippines (TCP). Its purpose is to encourage translation of the Bible into the languages of the Filipino tribes which do not yet have their own Bibles and to send translators from the Philippines to other countries, particularly in Asia. Under the MTW agreement with TCP the project is to last only five years. Planners hope that by the end of that period Filipino churches will have assumed the support of the work.

Appointed as a PCA missionary in order to take up the assignment was Daniel Arciaga, a Filipino who came to the United States as a member of the U.S. Navy. Recently ordained by Gulf Coast Presbytery, he is a former member of McIlwain Memorial Presbyterian Church, Pensacola, Fla., and a graduate of Reformed Theological Seminary, Jackson, Mississippi. Between his Navy tour and seminary he returned home to the Philippines and finished college.

Arciaga's duties will include recruiting and training Filipino nationals for translation work as well as raising financial support for the work of providing the Scriptures to Bible-less tribes. He will be expected to work closely with churches and the student community.

While there is no immediate threat that foreign translators will be required to leave the Philippines, the establishment of a strong indigenous translation group is seen as a prudent step against the possibility that foreigners may not be permitted to work there someday. The Filipino group is also seen as a prototype for such groups that may be established in other nations.

ACROSS THE CHURCH — from page 2

WILLIAM A. SWETS, assistant pastor, Coral Ridge Church, Ft. Lauderdale, Fla., has been received by Southern Florida Presbytery.

ROBERT E. WEINMAN, pastor of an independent congregation (Covenant Presbyterian Church, San Diego, Calif.), has become a member of Pacific Presbytery.

CHURCHES ADDED:

COVENANT CHURCH, Warner Robins, Ga., organized by Central Georgia Presbytery.

PERIMETER CHURCH, Atlanta, Ga., organized by North Georgia Presbytery. Randall P. Pope is pastor.

SEVEN SPRINGS CHURCH, Glade Springs, Va., organized by Westminster Presbytery.

TRINITY CHURCH, Johnstown, Penn., organized by Presbytery of the Ascension. David L. Karlberg is pastor.

CHURCH DISSOLVED

Clio Church, Clio, Ala. (Evangel Presbytery).

OFFERING ...

300 copies of 1937 "Presbyterian Hymnal," blue binding to any PCA congregation which can use them. Contact Dan Moore, P.O. Box 6287, Columbus, Ga. 31907.

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LILLIAN BUTLER
By: Hazelwood Presbyterian Church
Mrs. Elizabeth Hyatt
ROBERT L. CAIN
By: Margaret & Don Campbell
MRS. DOROTHY DeANGELO
By: Mr. & Mrs. David Johnston Jr.
MRS. CLEMMIE COBB
By: John Knox Church, Dallas
MR. MARION EADON
By: Mr. & Mrs. Sam B. Mitchell Jr.
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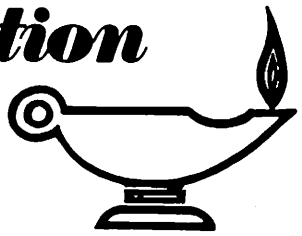
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Presbyterian Church in America Foundation
1020 Monticello Court Montgomery, AL 36117

Christian Education & Publications



Manual Is Planned On Diaconal Office

Compilation of a manual for the office of deacon was authorized at the winter meeting of the Committee for Christian Education and Publications. Production of the book is one part of the CE/P mandate in the area of diaconal concerns from the general assembly.

The committee named Frederick T. Marsh, pastor of the St. Elmo Church, Chattanooga, Tenn., to assist its staff in compilation of the manual. In addition, he will coordinate arrangements for an October North American Presbyterian and Reformed Council conference on diaconal concerns. The PCA is host for the meeting.

Marsh was chairman of a committee on the diaconate which reported to the 1978 general assembly. He also represented PCA at a 1978 NAPARC conference on the subject.

The current work on the office of deacon grew in part from NAPARC and the interest in its five member denominations to recover the biblical role of deacon. The studies emphasize the ministry of mercy and service. As one attempt to demonstrate the significance of the office, the CE/P committee recommended at its last meeting that the PCA's annual yearbook and presbytery directories include the names of the chairmen of diaconates in all member churches.

Study of Theonomy Begun by Committee

Initial work on a General Assembly-directed study of theonomy was reported at the December meeting of the Committee for Christian Education and Publications. A commissioner's resolution at the 1978 assembly requested appointment of an ad interim committee for the study, but the court instead asked the permanent committee to respond.

Theonomy, a doctrine that is being debated currently in some institutions and churches, was not defined in the resolution or by the assembly. To frame its response, the permanent committee named a subcommittee. Part of its initial work is finding a definition. Chairman of the subcommittee is John Spencer, a ruling elder from Birmingham. Serving with him are: Don K. Clements, teaching elder, Pensacola, Fla.; Michael Schneider III, teaching elder, Jackson, Miss.; and O. H. Smith III, ruling elder, Pensacola, Fla.

The panel reported to the full committee that it will circulate papers before the February meeting in the hope that they can be adopted in February as the response to the assembly assignment.

The committee also heard a progress report from its staff on another theological issue. The assembly had directed the permanent committee to make available information on recent versions of dispensationalism. It was noted that ample material was available on "old" dispensationalism but that little had been published from a Reformed perspective on newer varieties. However, one author is being contacted about the possibility of publishing his recent study.

Ministers' Meeting Planned at New Site

For the first time this year, the PCA Minister's Continuing Education Conference will be held in a location other than Montgomery, Alabama. Second Church of Greenville, South Carolina, will be the host for the March 5-7 event presented by the denomination's Committee for Christian Education and Publications.

Leading the fourth annual conference will be two PCA ministers who are active in the theological education field. O. Palmer Robertson of the Westminster Seminary faculty will lecture on biblical theology. Luder Whitlock, president of Reformed Seminary, will deal with the subject of church growth.

A special feature of the Greenville conference will be an outing to the site of PCA's new conference center, Ridge Haven. The 710-acre property, now being developed, is just across the state line near Rosman, North Carolina.

The first three conferences were conducted in Montgomery, then the location of the sponsoring committee's offices. It is anticipated that future conferences will be held in various cities so that over a period of years they will be close enough for all of the denomination's teaching elders to attend. The decision to use various locations was made before the move of the Christian education office was decided.

Coordinator Charles Dunahoo said that notices of the conference, including registration and housing information, was sent to all pastors in December. Additional information is available through the coordinator's office.

Participation Gains For Education Meets

More than 350 ministers, elders, youth leaders, Sunday School teachers, and prospective teachers participated in conferences conducted last fall by Charles Dunahoo, coordinator of PCA's Committee for Christian Education and Publications.

The events attracted more local church education leaders than in any previous season except the first (1974), when such conferences were emphasized. The fall schedule of conferences took Dunahoo into six states. Some churches combined forces to present the program for their teachers while other conferences were for a single congregation.

Assisting Dunahoo in some of the presentations were: Walter H. Cathey Jr., professor of Christian education at Belhaven College; Roy Gamble, compiler of PCA's Youth Ministries Manual; and Jack B. Scott, writer-consultant for the committee.

The Saturday (or Friday night and Saturday morning) sessions include helps in these areas: principles of Christian education and their integration into the chruch's program, how to structure a congregation's educational program, how to teach and lead Bible studies, how to develop ministries for various age groups, and seminars on available methods, tools, and materials.

Family Devotions

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

Q. What is the work of creation?
A. The work of creation is. God's making all things of nothing by the word of his power in the space of six days, and all very good.

How do we know this statement is true? God said so. All we have to do is read Genesis 1:1-31 or Hebrews 11:3. "It is by faith that we understand that the universe was created by God's word, so that what can be seen was made of what cannot be seen."

That's just as plain as it can be. It says that a Christian believes that by the power of God's word He, God, created everything out of nothing.

There are many people in this world who say this just cannot be true. They say God couldn't do that; they would limit God. They say instead that first of all there was something, and then that something became something else, and it became something else, so on and on over a period of many years. Now according to these people, we can believe what we see.

This concept of development over a period of years is harder for me to believe than anything else. It would mean that everything happened by chance. If this were true, it would only be by chance

that you turned out to be a human instead of a frog or a snake or a fish. It would be only by chance that you have one head instead of nine or ten. It would also be by chance that you talk instead of bark. See how silly it is to believe in chance? It's so much easier, and it makes so much more sense to believe that God through his fatherly love created everything and everybody.

Look what a beautiful job He did with the flowers and the trees in spring. See how wonderful and mighty He made the mountains and the sea. Watch how wisely He made the birds to fly and the fish to swim. Wouldn't it be silly to see a fish flying and birds swimming? Isn't it loving that He gave us air to fill the lungs. We could go on and on just talking about the wonderful work of God's creation.

One day the Holy Spirit created a son, and when He was born, Mary called His name Jesus. He grew into manhood and then gave His life for you and me so that we will never die but will one day live eternally with Him in Heaven. I'm so glad that God created this world for you and me and that He didn't leave it all up to chance.

Foundation and Authority For the Christian Faith

Part V *Westminster Confession of Faith*

What an important truth is contained in the doctrine of God's providence. What great comfort and assurance it should bring to those in Christ Jesus. This truth reminds us that God the creator did not withdraw from His world after He made it but rather maintains that sovereign and personal oversight of its operation. God rules His world and He rules His church.

What this doctrine does is not only give encouragement to the believers in Christ but also smashes the idea that we live and things happen according to *chance, fate* or *luck*. "Whatever will be will be" may be a popular idea in most minds but the real truth is whatever God wills will be. It also puts to death the concept of *deism* which holds to a belief in some kind of creator god who has withdrawn himself from his creation thereby leaving it to run on its own. It also discards *Pantheism* which has a god that does rule over and controls his creation.

The Westminster Confession of Faith divides this doctrine into seven areas to show God's total and complete control of His creation which further implies that God has a certain relation to people, events and nations.

What the Confession pulls together, systematically from Scripture, is the idea that God rules His world. He *ordinarily* does this through means; however, He is free to work without means. When He does choose to work without means, He works extraordinarily. This is what most people mean today when they use the word miracle. Because miracles served a particular purpose in the revelation of God during the Old and New Testament period and for which we now have Scripture, most people in the Reformed tradition choose to use the terminology "extraordinary providence" rather than "miracles" in order not to distract from the sufficiency of Scripture and to uphold God's supernatural right and power.

When Bible believers use such phraseology, no attempt is made to subtract from God's power nor to deny His ability in any area. God can and does work ordinarily through means such as: using a doctor and medicine in the healing process or without means, healing without those things if He so desires.

In our brief space let us look at God's providence from three angles. First, *divine preservation* is taught. The first paragraph is probably one of the best available summary statements along with Larger Catechism question 18 and Shorter Catechism question 11.

This is God's world. It is not the devil's. It does not belong to man. God is at the control. As the Sovereign God, He preserves His world, He has that power, wisdom and concern to sustain His creation moment by moment. "He that ruleth Israel neither slumbers nor sleeps" (Psalm 121:4). There is never a moment when God is not keeping, upholding, empowering, guiding and directing all of His creation.

The only satisfactory reason that creation still exists is because God is preserving it. He will not allow man to operate autonomously and do anything to His creation that He has not planned. Hebrews 1:3 states that "God upholds all things by the word of His power."

A second truth taught here and growing out of the first is God's *government*. God is creator and ruler over His creation. Psalm 97:1: "Jehovah reigneth; let the earth rejoice; let the multitude of isles be glad." God directs and rules His world according to His will and purpose which is of necessity good and perfect.

Continuing a series of studies on the Church's doctrines, by Charles H. Dunahoo, Christian Education coordinator.

We need to be reminded of this important truth especially when we are tempted to question God's ways. He always does what is right and in the best interest of all His children. Because He is Sovereign His rule is total. Nothing happens to us, not even sin itself, outside the will of God. "He works all things together for good to them who love Him, who are the called according to His purpose" (Romans 8:28).

To see this we must walk by faith, but that is the essence of the Christian life. "The just shall live by faith." This implies that God rules not only in the big things but also where the sparrows of the air, the grass of the field and the hairs on our head are concerned.

A third truth taught in this doctrine is *concurrence*. Here is the area that separates the Calvinists from the hyper-Calvinists. A true Calvinist, following Scriptural revelation, will not fail to see that man is always totally responsible to God for what he does. The hyper-Calvinist following a rationalistic approach believes that the Sovereignty of God rules out the responsibility of man, but not so teaches the Scripture. Man is a responsible creature and can only be so in light of God's Sovereignty. The idea of concurrence brings to mind that the normal or ordinary way that God works in His creation is in a cooperative fashion with all of His creatures in order to cause them to act as He would have them.

Two biblical examples illustrate God's concurrence, working through second causes thereby making men and angels completely responsible for their actions yet only to accomplish His will. Genesis 50:20: "And as for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day to save much people alive." This is a reference to the wicked act of Joseph's brothers in selling Joseph into slavery. They were fully responsible and accountable; yet, they served God's purpose.

Another example of concurrence is Jesus' own death. Acts 2:23: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." You did a wicked thing for which you are accountable to God but you served God's purpose.

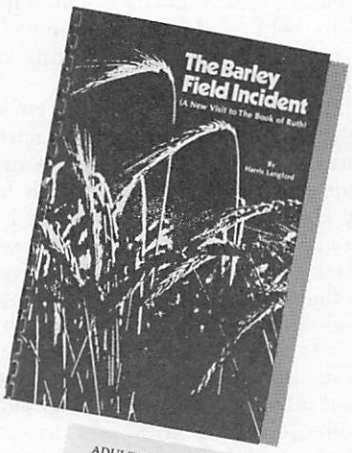
Since life and death are in God's hand, a disease may be the immediate cause of a father's death but we know that God is the author of death. God does not ordinarily violate second causes. The way He works is in such a fashion that He is the first cause behind all things that happen but He is not the cause of evil and iniquity. God does not destroy man's integrity. He allows us to do what we choose to do (within a certain framework) and still accomplishes His purpose, even sin.

There is great comfort in this deep doctrine. Nothing happens by chance. The Christian can know by faith that he is safe in God's hand. Evil in people and in the world can only go as far as God wills it. To us who are Christians we can live with this truth that we act and God acts, and His actions cause things to work out for good.

Because God is supernatural, He can act in an ordinary way to accomplish His will through second causes or He can bypass the normal.

That is the Sovereign Lord who loves us who trust Him and commit our lives into His strong hand.

More Helps For Study And Devotions



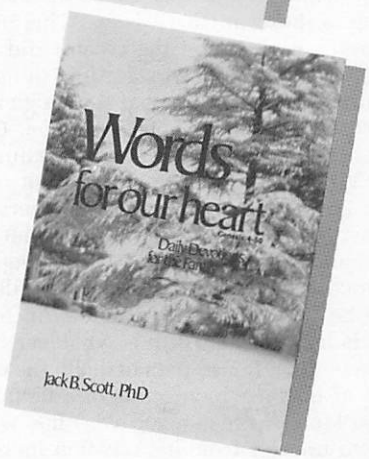
The Barley Field Incident
By Harris Langford

This "new visit to the Book of Ruth" in an attractive spiral-bound format is suitable for an elective Bible study class, a women's circle study, or for use by individuals. It is designed to help the student dig in to the text of the Scripture and come up with answers. The workbook provides space for responses. The student's edition, 150 pages, $3.95. The teacher's edition, $4.25.



The Family of God (Vol II, Book 2)
By Jack B. Scott

Chapters 4 through 50 of Genesis are covered in the second book of the Adult Biblical Education Series by Dr. Scott. This undated quarterly includes maps and other helpful illustrations. The student quarterly, $2.45.



Words for our Heart (Unit 1, Part 2)
By Jack B. Scott

Complementing the Adult Biblical Education Series (above) is the family devotional quarterly by Dr. Scott. The second in the series is a companion to the second adult quarterly and also covers Genesis 4-50, but it is undated and can be used independently. $0.75 each.

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February 1979
Volume 3, Number 2

The PCA Messenger



Does PCA Fit into the China Puzzle?

See pages 3, 4



Across our Church

MOVING MINISTERS

DANIEL ARCIAGA has been ordained by Gulf Coast Presbytery as a Mission to the World missionary.

FRANK D. BOSWELL to Westminister Church, Jacksonville, Fla., as pastor.

CHARLES DEBARDELEBEN to First Church, Montgomery, Ala., as assistant pastor.

GEORGE FELTON, formerly pastor of Beidleman Church, Bristol, Tenn., continues on the rolls of Westminster Presbytery without call.

L. STANLEY HARTMAN to Meadow Creek Church, Greeneville, Tenn., as pastor.

DONALD R. McCLURKIN to Topeka, Kansas, as organizing pastor.

RONALD PARRISH to First Church, Montgomery, Ala., as assistant pastor.

RICHARD ROSSER to U. S. Air Force as chaplain.

W. C. SMITH to Arcadia and Harmony Churches, Kingsport, Tenn., as pastor.

HENRY THIGPEN to Continuing Church, Hueytown, Ala., as pastor.

CRAIG VAN GELDER to Crowley, Texas, as organizing pastor.

DEATH

CARL W. McMURRAY, 82, pastor emeritus of Landis Church, Marion, N.C., died December 28.

CHURCHES ADDED

ALTADENA VALLEY CHURCH, Birmingham, Ala., organized by Evangel Presbytery. Langston Haygood is the pastor.

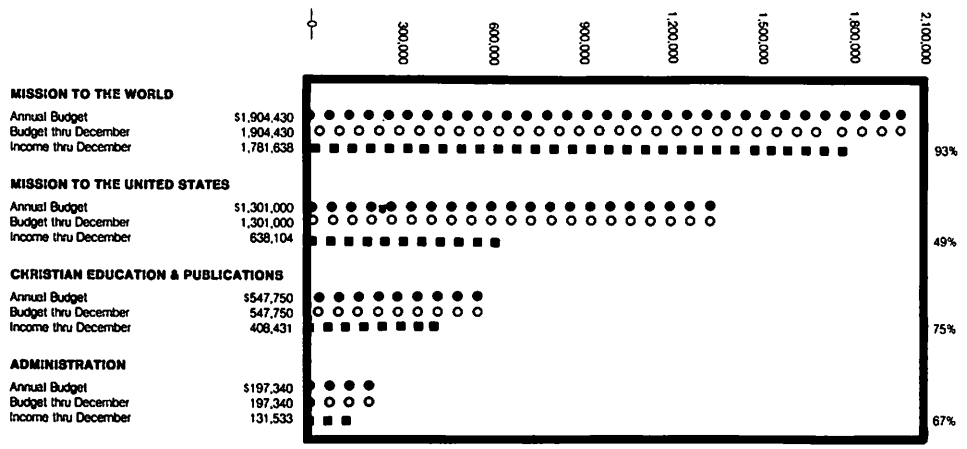
COVENANT CHURCH, Melbourne, Fla., organized by Central Florida Presbytery. Ronald G. Swafford is pastor.

EASTWOOD CHURCH, Montgomery, Ala., organized by Evangel Presbytery.

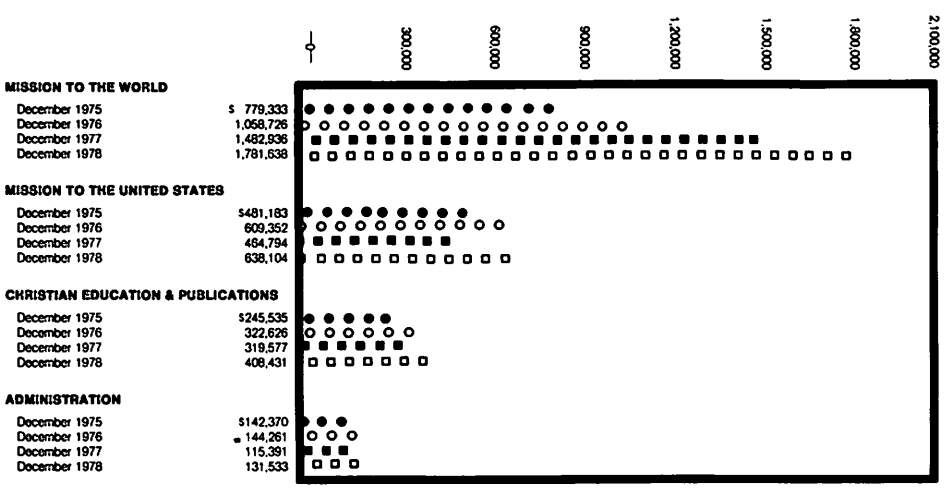
GRACE CHURCH of Indianapolis, formerly independent, has been received by Ascension Presbytery. Edward A. Steele III is pastor. This is the first PCA church in Indiana.

Continued on page 7

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date



INCOME COMPARISON



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Photos page 1 and 3 by Russ Busby

THE PCA MESSENGER
February 1979 Vol. 3, No. 2

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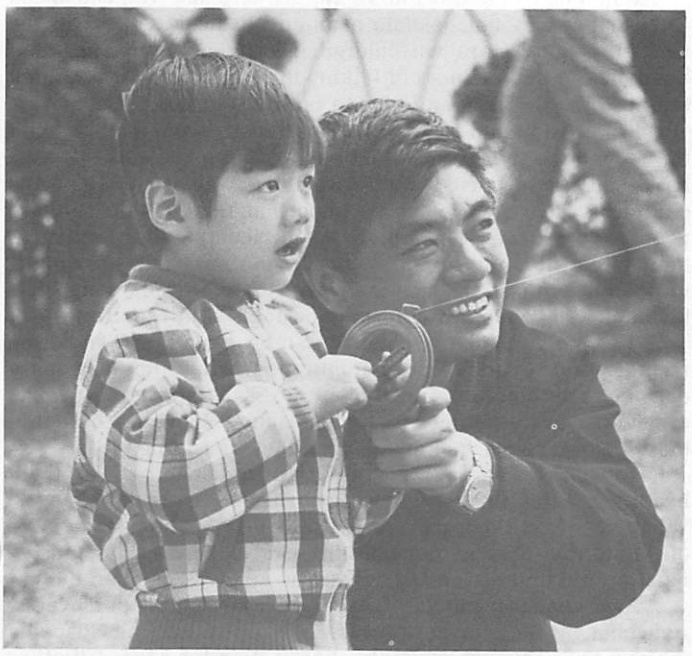
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An Old China Hand: 'I Am Not Discouraged'

(Editor's Note: Presbyterians have long been interested in the missionary opportunities in the Far East, particularly in China. When the United States opened full diplomatic relations last month with the communist government of the People's Republic of China and downgraded its relations with the Republic of China on Taiwan, many supporters of missions wondered what the moves would mean to the expansion of Christianity. Among the members of the PCA are some "old China hands" who try to keep up with developments in the land where they formerly served. Perhaps the senior in this group is President James Graham of Christ's College, who continues to work in Taiwan. Among those in the United States the senior is China-born Kenneth Kepler Sr., now retired and living in Columbia, South Carolina. He has served as a missionary both in mainland China and on Taiwan. The Messenger asked for his evaluation of the situation in light of the new developments.)

The "normalizing of relations" with communist China, has, to many Christians, brought a ray of hope that we may anticipate a gradual relaxation of strictures against Christian work in that land, that possibly evangelical missionaries may be able to return to that land. Some believe that even if the white man, the Westerner, cannot go as a missionary, still we can expect the Orientals — especially from expatriate Chinese from the Philippines, Hongkong, Malaysia, Indonesia and even from the United States — may be able to go within the "bamboo curtain" to spread the gospel.



What Is the Future?

Merely because I was born in China, and then returned as a missionary in 1930, does not qualify me as an expert on what communism in China will permit to be done by Christians. I made some trips behind communist lines before we were forced to evacuate. But of course, we must look at the situation not from a viewpoint of what we would hope for, but what is to be expected — what is expected unless the Lord God Almighty works some miracles.

First of all, no other country has ever attempted, and effectively put into practice, the massive "brainwashing" which was carried out in China. This "brainwashing" is still being applied. This rigid control of the thought life of the individual is inconceivable to us. After all these years, a person whose thoughts tend to religion is regarded as psychologically and mentally needing treatment. It is a simple thing, whether you are in medical school, on a farm, in engineering school, etc., to have a "buddy" or "monitor" appointed who is to be your companion at every class, or in all your work, at all your meals, whenever you speak to a person, whether friend or stranger. And that buddy is to report every thing and attitude you engage in or reveal. If your thoughts do not conform, you can be put on trial, be imprisoned, sent to labor camps, barred from your medical practice or engineering, etc. Your reading of a Bible can mark you as a reactionary.

Secondly, let us face the innate resilience of communism together with its unwavering objective. Dr. James Kennedy, in a sermon, used the figure of a woodsman, at work cutting down a tree. He strikes a blow, and then he draws back the axe. That does not mean he has changed his idea; he is merely preparing to strike again, and again, and again. So communism may find it wise tactically to relax its attitude toward foreigners, or toward doing business with other nations. It may send students abroad and invite our investments, but I cannot conceive that they will relax the thought control nor change their objective of bringing the world under their system of communism. They are prepared to receive our industrial assistance, our technical know-how but not our philosophies.

What then is the future of Christianity in China? I am not discouraged. I do not believe there can be a "church" in China such as our mission boards have formerly envisioned, an organization of some type. But the true Church of our Lord is composed of those individuals who have received the Holy Spirit and acknowledge Jesus Christ as Lord as well as Saviour. It is difficult to assess the size of this body in China. But unquestionably there are thousands, and hundreds of thousands scattered throughout that land who acknowledge Christ quietly, whose loves show a radiance and a love that their comrades cannot understand, and eventually others speak to them about the secret of what makes them different. Radio evangelism from broadcasting stations outside China's territorial limits, the broadcasting at dictation speed of the Bible, the quiet witness of individual lives, and the power of God to work where He is determined to call out His chosen people are effective where no human organization can be found.

'I Really Do Want To Keep Lee On the Streets of Taipei'

(Editor's Note: Jack B. Scott, writer-consultant for the Committee for Christian Education and Publications, was in Asia recently after an absence of more than 20 years. He and Mrs. Scott, who met and married in Korea, were invited by the PCA missionary family there to return on the eve of their twenty-fifth wedding anniversary. He conducted a Bible conference for the missionaries. From Korea the Scotts flew to Taiwan to visit PCA personnel working in that island nation. The trip was prior to the White House announcement that the United States was breaking diplomatic relations with the government of Taiwan. Scott prepared a report of the Asian visit after the White House announcement. The following is extracted from that report. The March Messenger will include his observations on the changing Korean scene.)

If Korea is known as "The Land of the Morning Calm," then Taiwan must surely be "The Land of the Evening Racket." We flew into Taipei at sunset and were immediately overwhelmed by the innumerable motorcycles everywhere on the streets. Their noise required us to shout at Lee Trinkle, our host as he drove us across the city. Even though I had hoped for an evening of rest, he informed me that I was expected to speak that night to the missionaries at Christ's College. Never before had I met a group more ready to hear a fellow servant of the Lord who had just arrived from overseas. Their welcome included a magnificent dinner of Mongolian barbecue, a dish new to us but one we hope to enjoy again.

While we were certainly interested in the work of Christ's College, our chief interest in this trip was to see the work the Lord is doing through Lee and Catherine Trinkle. They are longtime friends, and I taught him Hebrew in seminary. He is a committed evangelist at heart, and that is evident as soon as you meet him. The Trinkles are both working very hard at learning the Chinese language, and despite its difficulty they are making good progress. Lee, Catherine, and their two daughters live in an apartment near downtown Taipei, and the college is in another section of the city quite a long trip away.

Two of the highlights of our weekend visit were going with them on Sunday to the church of which he is pastor and taking a walk with Lee on an evening through a Taipei market. The membership of the unique church he serves includes both Chinese and Westerners.

Before he arrived it was about to go under; without a leader it could not go on. The Lord called Lee to be their pastor, and he was greatly needed at the time. Since then, by God's grace and love, the church has been increasing in size and vigor. Soon it may become two churches, one Chinese and one western, but I really hope that does not happen.

Sunday School is in Chinese and English in this unusual congregation, but the morning worship service is conducted in English without translation. Many of the older Chinese know English quite well, and many of the young people know enough to follow most of the message. They are eager to learn English. Lee is able to take advantage of that interest to minister to them, teaching them God's word.

In the afternoon, a whole new group of teenagers and young people come to the church for their special program of singing, Bible study, and just good fellowship. They are there about three hours. There were easily 75 at the session we attended.

While Lee preaches on Sunday morning in English, he takes every opportunity to use his newly-acquired Chinese. He speaks it in taxicabs, on buses, in offices he visits, but most particularly in the marketplace. Nearly every evening he goes to the market near his home. As I walked there with him I wished that all the members of the church at home could have the same experience. It is obvious that the people along the way know him and are glad to see him coming. They live immediately behind their little shops, and he has come to know many of the members of the merchants' families. Lee stops, and in the Chinese he has learned, expresses interest in each one.

This missionary is building up a trust between himself and those he visits. Later, as he gains a better knowledge of their language, he will be able to build on this trust in evangelism. Right now, with the evident love he has for these people he is already deeply into the business of proclamation of the Gospel.

When he finds someone in the marketplace who can speak English he does not hesitate a minute to bear witness to the Gospel. In one store we entered, a souvenir shop, he went busily about the business of talking to some young ladies about the Lord Jesus Christ and having faith in the Lord.

I really do want to keep Lee on the streets of Taipei. With the recent U.S. government actions breaking the close ties we have had in the past with Taiwan, the way is open for the church to have an even more important relationship to these people. They have been so hurt by our seeming indifference to their plight. It could be a time for greater surges in the opportunities to witness by those who are there and showing their love daily, as Lee and Catherine and their children are.

It's lonely out there, however, so far from home and from friends. And it can get discouraging too, when the missionary doesn't experience the desired progress. Supporters at home can help just by letting missionaries know that they care and that they are concerned about what they are doing.

Taiwan, Korea, and all the Orient is changing. The daily headlines testify that each new day brings even greater changes. What will it be like tomorrow, or next year? Who can say? We do know that now is the time that God has given us, and we must not be found wanting as long as he gives us open doors.

Asia changes, but the Gospel of Jesus Christ perseveres. Asia changes, but our Lord Jesus Christ does not. The Gospel is the one constant that can truly change Asia for good. All other changes are in vain if that change does not come.

PCA NEWS

Sproul Takes Role In Inerrancy Council

R. C. Sproul, a Presbyterian Church in America minister, last month assumed the most visible staff role in the new International Council on Biblical Inerrancy. The member of PCA's Ascension Presbytery, who is also president of the Ligonier Valley Study Center, became president of the ICBI executive committee.

Sproul's new commitment, which will require about one-fourth of his time, will make him the principal spokesman for the council which staged a widely-reported "summit conference" on biblical inerrancy. He was the principal drafter of one of three papers growing out of that Chicago conference last October.

While Sproul declined the council's call to become its general director with overall responsibility for all operations, he accepted the poition of president of the executive committee. His principal role will be to oversee programs of the council and to represent its views in various forums. He will continue to live in Stahlstown, Pennsylvania, while the ICBI headquarters is in California.

One of his early assignments, which may be indicative of the type of appearance he will be making, is a March 12 dialogue on inerrancy at Princeton Seminary. He will be joined in that meeting by James Montgomery Boice, the Philadelphia pastor-author who is chairman of the council. Such dialogues are also planned at other seminaries.

Also in March will be the first of another kind of event the council is planning. A pilot seminar for laymen will be held on the last weekend of the month in Minneapolis. It will be conducted by Jay Grimstead, who continues on the ICBI staff as field director.

Sproul will also be involved this year in planning for a major national lay congress on inerrancy. It is scheduled for 1980.

Another facet of the ICBI program is publishing. Norman L. Geisler, professor at Trinity Evangelical Divinity School in Illinois, has become director of publications for the council, Sproul reported. Two books are now being prepared as a result of the summit conference. one is a compilation of the plenary session messages. The other is a compilation of the 14 more technical papers which were presented at the summit. The first publication of ICBI was a book edited by Boice and initially distributed in connection with the Chicago conference.

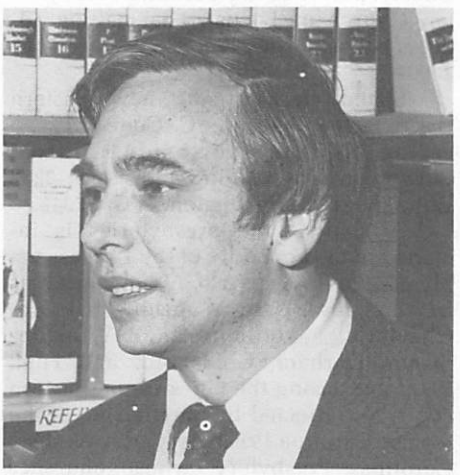
A key element of the summit meeting was the drafting and acceptance of three contemporary statements on the inerrancy issue. There are a short statement, 19 articles of affirmation and denial, and a longer exposition of those articles. Copies of the documents are available from the ICBI office: Post Office Box 13261, Oakland, California 94661.

Many of the summit participants signed the documents at Chicago. Others have since signed, and the total number now totals over 300. Signatures are still being accepted, according to Sproul.

While Sproul and a number of the others prominent in the leadership of ICBI are from denominations which officially espouse inerrancy, many of the signers are not in such groups.

Presbyterians have been in the forefront of the movement. Boice is a member of the United Presbyterian Church USA. Among the members of the council are Francis Schaeffer, a member of the Reformed Presbyterian Church, Evangelical Synod, and founder of the L'Abri Fellowship in Switzerland, and Edmund Clowney of the Orthodox Presbyterian Church and president of Westminster Seminary.

PCA ministers on the advisory board include G. Aiken Taylor, moderator of the 1978 General Assembly; Morton Smith, the assembly's stated clerk; and D. James Kennedy, pastor of Coral Ridge Church, Fort Lauderdale, Florida, the denomination's largest congregation.



R. C. Sproul

A list of signers of the Chicago documents released at the end of 1978 by ICBI included these PCA men: Kennedy, Sproul, Taylor, and: James M. Baird, Macon, Ga.; Carl W. Bogue, Akron, Ohio; Arthur C. Broadwick, Pittsburgh, Penn.; Raymond B. Dillard, Willow Grove, Penn.; William G. Hay, Birmingham, Ala.; Francis Nigel Lee, Tallahassee, Fla.; Donald B. Patterson, Jackson, Miss.; O. Palmer Robertson, Malvern, Penn.; Joseph F. Ryan, Charlottesville, Va.; Leon F. Wardell, Norfolk, Va.; and Luder G. Whitlock Jr., Jackson, Miss.

'Love Gift' Program Prepared for Women

Church building opportunities in Ecuador and Mexico are spotlighted in a 20 minute slide-tape presentation which has been prepared for Women in the Church "Love Gift" programs. Jimmy Lyons, misisonary-evangelist with Mission to the World, produced and narrated the audio-visual.

The objective for the 1979 Love Gift was recommended by the WIC advisory sub-committee and approved by the 1978 General Assembly. Lyons visited MTW personnel in Mexico and Ecuador last December to see the need firsthand and to document it for the women.

WIC organizations receive a Love Gift annually and designate it for support of a project of one of the assembly's permanent committees. In 1978 the objective was mobile chapels for Mission to the U.S. By year-end the total received to help place the chapels was $39,415.52.

Family Conference Keynoter Is Named

Brochures announcing the keynote speaker and other features of the 1979 PCA Family Conference are now available. Supplies of the pamphlets have been sent to each PCA church, but additional copies are available on request from the Christian Education and Publications office.

The keynote speaker for the July 9-13 event will be J. Philip Clark, coordinator of the PCA's Mission to the United States committee. A former chairman of that committee, he became the coordinator with the move of the office to Decatur, Georgia, last September. Prior to that he was pastor of the Calvary Church, Glendale, California. He was born of parents who were missionaries to Indians, and his first ministry was among Indians. His varied background also includes the military chaplaincy and work as a foreign missions executive.

Site of the conference again this year will be Covenant College.

'78 Assembly Income Up a Half Million

Members of the Presbyterian Church in America gave over a half-million dollars more to denominational agencies in 1978 than in the previous year. A total of almost three million dollars ($2,959,706) was received by the four permanent committees of the General Assembly, announced assembly business administrator Dan Moore. It was the largest annual total yet for the PCA agencies. The 1977 combined income of the four committees was $2.38 million.

(Additional details on the year's receipts and the December income are shown on the charts on page 2.)

Mission to the World, the denomination's overseas arm, got $1,781,638 in 1978, or 93 per cent of its approved budget. Mission to the United States, the domestic missions arm, got $638,104 (49 per cent). Christian Education and Publications received $408,431 (75 per cent), and Administration received $131,533 (67 per cent).

The approved budgets of the four committees for 1979 total $4,280,177. The comparable figure for 1978 was $4,100,-520.

Prospects for getting more income for the assembly agencies in 1979 appeared bright, the sub-committee for stewardship ministries was told last month as it reviewed the 1978 results. By direction of the 1978 assembly "askings" for the permanent committees were sent to each presbytery. While all presbyteries had not responded at the time of the meeting the responses were generally encouraging, stewardship director M. E. Howland reported.

Howland said two of the presbyteries, Louisiana and Gulf Coast, had received pledges from 100 per cent of their member congregations. The Louisiana churches accepted 82 per cent of the assembly committee askings, and the Gulf Coast churches accepted 79 per cent. "We are most gratified with that kind of response," Howland said.

Committee members, reviewing Howland's report, indicated that they were pleased with the initial results of the process of seeking commitments to the assembly agency budgets from individual churches. It was pointed out that since the procedure was new to PCA for 1979 a number of presbyteries and congregations had not worked out the mechanisms for responding before the first of the year.

Pointing to actions of the 1978 assembly in sending the askings, Moore also noted that immediately after the June assembly giving began to increase. He said many churches which had not given to certain committees previously began to send contributions for those agencies.

The stewardship sub-committee also saw for the first time a new compilation of church-by-church giving reports compiled by the stewardship staff. They show average giving by family unit in each PCA church. The average family in the denomination gave $806 in 1977. Howland said that the office plans to produce such reports annually and earlier in the year, starting with the reports on 1978 contributions. The document groups together statistics on churches of similar size. A copy of the per-family giving report was sent to each PCA church in December.

The denomination's yearbook has a column listing the per-capita giving of each congregation. Howland said, however, that the per-family giving figure was being reported in the hope that it would be more helpful to church officers as they plan stewardship programs for their congregations. The figures were derived from each session's annual statistical report. Where a number of family units was not reported by the clerk of session, the staff divided the total membership by 2.7 (the denominational average) to estimate the number of family units in the church.

The new compilation of church-by-church giving also shows total giving by each congregation to PCA causes and non-PCA causes.

Two New Presbyteries At Work in Carolina

Two new presbyteries of the Presbyterian Church in America are functioning this year as a result of a 1978 General Assembly action. The denomination's highest court divided the former Carolina Presbytery into Central Carolina and Eastern Carolina presbyteries. The action brings to 22 the number of intermediate courts in the PCA.

Both new presbyteries held organizational meetings last October, and the new structures began to operate last month.

Elected stated clerk of Central Carolina Presbytery was Thomas R. Cheely, pastor of the Carolina Presbyterian Church of Locust. His mailing address is Post Office Box 388, Locust, N.C. 28097.

Stated clerk of the new Eastern Carolina Presbytery is C. Gene Parks, a ruling elder at Northside Church, Burlington. His mailing address is 2232 Wilkins Street, Burlington, N.C. 27215.

A map of the presbyteries is included in the appendix of the 1978 assembly minutes on page 300. Among the cities in the new Central presbytery are Charlotte, Fayetteville, and Winston-Salem. Durham, Goldsboro, and High Point are among the cities in the Eastern court. Not affected by the division of the former Carolina Presbytery was Western Carolinas Presbytery, whose churches are all in the state's mountainous region.

Ridge Haven Gets Promise for Lake

Ridge Haven, PCA's North Carolina mountain conference site, will have its first lake this year if members of the denomination respond soon enough to an appeal for financial help. Gordon Reed, Ridge Haven's acting administrator, has announced plans to buy heavy equipment for construction of a dam for the initial lake and for road work.

Reed said a challenge grant has been promised which will pay half the cost of the equipment and half of the other costs of the dam. The administrator is awaiting an engineering report before announcing a dollar amount for the work on the proposed body of water. The equipment, such as bulldozers and backhoes, will cost about $30,000.

The decision to buy the heavy machinery was made, Reed reported, with the conviction that owning it and operating it will eventually save hundreds of thousands of dollars. When such work is contracted it usually costs about $50 per hour in the Ridge Haven area, he said. Currently, the Ridge Haven caretaker is attending technical school courses on the maintenance and operation of such equipment. Carl Blackston, the caretaker, will do much of the necessary work once the machines are purchased, according to Reed.

An anonymous donor is making the challenge grant available to encourage initial development and use of the 710 acre site near Rosman, North Carolina. Gifts from the church for the equipment and for lake construction will be matched dollar for dollar.

If funds are available soon enough and if the weather permits, the lake could be completed by summer, Reed suggested. While several bodies of water are scheduled in the long-range plans, the first one is described by the administrator as the "main conference center lake."

Nearly $60,000 Given For 'Christmas Gift'

Nearly $60,000 was added last year to the PCA's fund for the relief of needy retired ministers and their dependents. After the books were closed for 1978, assembly business administrator Dan Moore announced that the total received for the relief fund during the year was $59,391.63.

Contributions for this cause are ordinarily made during the Christmas season. The assembly has named the annual appeal the "Christmas Gift." Many churches do not transmit their offerings to the Committee on Administration in time for them to be posted before the end of the December in which they are given, so the 1978 figure includes some money from the 1977 Christmas Gift which arrived in early 1978.

ADMINISTRATION stewardship

Stewardship Extends To Church Contracts

Whoever heard of a Christian making a contract with his church? Many people pledge to their congregations, but they do not expect any pledge in return.

Increasing numbers of thoughtful stewards are asking their churches for contracts, however, and their churches are happy to enter into such agreements. The type of contract which stewardship conscious Christians and their churches are signing are "life estate contracts" which provide for transfer of one's real estate to his church with the condition that he can continue to use it (or its income) as long as he lives.

The life estate contract is simply a written agreement between a member and his church. The individual deeds his home or farm to the church, and a provision of the deed covers the continued use by the donor as long as he lives. The contract merely recognizes the deed and stipulates the terms under which the real estate was given.

Properly executed contracts of this type offer advantages for the individual donor, his estate, and the recipient church. In nearly all cases there are tax advantages.

For the member, there is the satisfaction of knowing his property will benefit the Lord's work when he dies. He is able to continue living on the place (or farming it) also.

For the estate, probate expense is reduced since this part of the estate was transferred before death.

While the arrangement should be worked out carefully by lawyers, the responsibility of the church is usually limited to allowing the donor to use the property during his lifetime. However, having accepted the deed and contract, the church can make long-range plans for the property.

The Presbyterian Church in America Foundation is prepared to assist PCA members who are interested in exploring the possibilities of such contracts with the denomination or its agencies. However, because state laws vary, lawyers should also be consulted and asked to prepare the documents which will be registered in the appropriate county offices. The Foundation's address is 1020 Monticello Court, Montgomery, Ala. 36117.

Still other possibilities for this type of stewardship are contracts which provide certain or variable income to the member in return for a deed to commercial or rental property. Such income would be based on the age of the member at the time of the transaction and the fair market value of the property. Some people of advanced age, of course, simply make outright gifts of their real estate if they do not need to use it or receive income from it. Such contributions while living can minimize complications in the settlement of estates.

LIVING MEMORIALS

"I am the resurrection and the life; he who believes in Me shall live even if he dies." John 11:25

IN MEMORY OF:

KATHERINE JONES
By: Mary L. Stegall

REV. CARL McMURRAY
By: Rev. and Mrs. John W. Jamison

MR. SUMTER WEST
By: Mary and Leon Glenn
Circle No. 2, Bethel Presbyterian Church, Clover, SC
Rev. and Mrs. Vernon West
Mr. and Mrs. Gary West
Roger and Bryan West
Mr. and Mrs. Hugh P. Love
Scherer Memorial Church

MR. AND MRS. SUMTER WEST
By: Lila Stewart
Mr. and Mrs. James Barnett
Ladies Sunday School Class No. 1, Bethel Presbyterian Church, Clover, SC
Mr. and Mrs. W. R. Pursley Jr.

MRS. GEORGIANNA ROGERS
By: Mr. and Mrs. Patrick Beatty

ACROSS OUR CHURCH — from page 2

KNOLLWOOD CHURCH, Sylacauga, Ala., organized by Evangel Presbytery. William C. Smith Sr. is pastor.

NORTH DALLAS CHURCH, Dallas, Texas, organized by Texas Presbytery. John K. Bowling is interim supply pastor.

WESTMINSTER CHURCH, Tyler, Texas, organized by Texas Presbytery. Ray R. Sutton is pastor.

CHURCH DISMISSED

BEIDLEMAN CHURCH, Bristol, Tenn., formerly of Westminster Presbytery, has withdrawn from the PCA.

WHO GETS THE FARM or HOME?



YOU CAN DECIDE NOW.

If you own a home or farm (in which you live at least part of each year), and you are not sure what will become of it after you die, you have lots of company.

This is a problem especially for home owners who have no immediate heirs ... or ones whose heirs are well established in another community or state ... and for single men and women living alone.

It is also an **opportunity** to do something exceptional for the work of Christ: You can give your home or farm while you live, but remain there all your lifetime, and know that when you no longer need it, your home will "enter the ministry" for the glory of God.



For more details on giving real estate, just request our free brochure, "Advantages of Giving Real Estate." No obligation.

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1020 Monticello Court
Montgomery, AL 36117

Please send me a free copy of "Advantages of Giving Real Estate." I understand there is no obligation. M-2

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CITY _____

STATE _____ ZIP _____

CHURCH _____

Mission to the World

China Decision Raises Missions Questions

(Editor's Note: The new diplomatic situation in regard to China and Taiwan raises serious questions about future missionary activity in those lands. Articles beginning on page 3 look at the opportunities from different perspectives. In the following, the possibilities in both lands are assessed by Kennedy Smartt, coordinator of church relations for PCA's Mission to the World.)

Taiwan: New Opening?

What effect will President Carter's decision about communist China and Free China (Taiwan) have on the missionary work there? That is the question being asked over and over again at all levels of the church, from the person in the pew to the denominational missions offices.

It is still too early to tell what the final results will be. Initially there will be public resentment in Taiwan against America and Americans, and since our missionaries are Americans they will experience some of this resentment, even though they personally are just as grieved with the president's decision as are any of the nationals.



Christ's College main building

The national Christian will be torn between his neighbor's attitude toward Americans and his own personal love and appreciation for the American missionary. Some national Christians will pull back while others will draw closer to their American Christian brothers.

Many nationals will consciously or unconsciously feel that Christianity is American and therefore some of the resentment against America will spill over against Christianity. This will probably mean a period in which church growth will slow, but in the long run can be a blessing because Christianity needs to be separated from American politics and culture.

The PCA has two missionary couples living in Taipei who are involved in church planting and one single lady who has just arrived. Fortunately she had obtained her visa prior to the United States decision to cut off diplomatic relations with Free China because for the present no one seems to know how passports, visas, etc., will be handled.

On the campus of Christ's College in Taipei there are presently thirteen PCA missionaries plus two PCA ministers who are teaching at Christ's College but are not supported through Mission to the World. It is still too early to tell what effect the new United States policy will have on the college, but one of its strong drawing cards has been its English language program. Whether the popularity of English will diminish remains to be seen. Another distinct possibility is that the government of Taiwan will shut down or take over Christ's College. It could justify such a move as being for defense purposes, educational purposes, or in the consideration of national interests. These are eventualities for which the PCA must be prepared and about which we need to be much in prayer.

Mainland: Who Can Go?

President Carter's decision to establish diplomatic relations with Mainland China shocked many people. Others who had been warned to expect it still seemed surprised. But American business interests were evidently not surprised or found wanting. One large American company immediately announced plans to start marketing its product in the cities of communist China. But how can they do this?

They will be sending scores of American personnel to China to administer the building and manufacturing process already announced. Where will this personnel be found? Who would want to move his family to Shanghai or Peking? Well, wouldn't it be great if witnessing Christians were to find their places among this American industrial cadre that will be going into the very heart of communist China?

And as American businessmen go, so will teachers go. Where will they be found? And students will begin to matriculate at Chinese universities. Where will they come from? And the circle will grow wider and wider. There will be openings for thousands of Americans to go to communist China, a mission field that was considered hopelessly closed to Christianity until just a few months ago.

The door is still not open to missionaries, but it is open to Christians who seek and find jobs with American business and government agencies that will be moving into China during the coming months and years. What a tremendous opportunity for every PCA Christian to consider.

The PCA in Taipei

The Presbyterian Church in America has a major personnel investment in Taiwan. Five couples and eight single missionaries are working there under the auspices of Mission to the World. In addition, there are two ministers of the denomination on the staff of Christ's College but not supported through MTW.

Members of the denomination have been reminded to pray particularly for the PCA personnel in Taiwan at this time of transition. They are:

MTW church planting team: Mr. and Mrs. E. Lee Trinkle, Mr. and Mrs. Joseph N. Farlow, and Miss Diane Weisenborn.

MTW missionaries assigned to Christ's College: Mr. and Mrs. David C. White, Mr. and Mrs. William C. Owens, Mr. and Mrs. Robert Schorr, Charles F. Sledge, Donald C. Futuron, Julie McLean, Kathy Koren, Elizabeth T. Hipple, Sarah P. Wright, and Marion Mounger.

PCA ministers on the college staff: James P. Graham and John Johnston.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Catechism for young Children to EDWARD JOHNSON, CATHY McCARTER, and TERRY McCARTER of the Bethel Presbyterian Church, Clover, S.C.

Ministry To Asians Is Not All Overseas



(Editor's Note: As current events focus attention on the Far East, PCA's Mission to the United States coordinator, J. Philip Clark, notes that all of the denomination's ministry to Asians is not overseas. In the following article he focuses on a fledgling PCA work among Koreans in Southern California. MUS support for the organizing pastor continued until this month.)

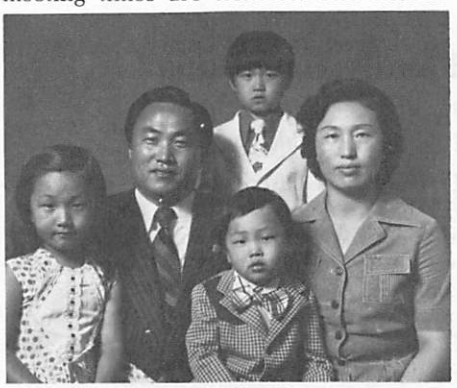
I first met David Kim on the other side of a tobacco field almost on the 38th Parallel, that arbitrary boundary separating the North from South Korea. On the side of the hill, separated from the dusty road leading to the military encampment on the frontier by the field of tobacco, was a small thatch roofed chapel with a miniature steeple topped with a wooden cross. David, then a young bachelor, was preaching that Sunday to a congregation which sat cross-legged on the heated and papered floor. The message was one I didn't understand, but it was evident that God's Word spoke to the hearts of those humble farming people, a rugged mountain folk sitting in rapt attention.

David moved on to a theological seminary in Seoul and there he married his lovely wife. But he, like so many pastors in the Orient, wanted an American made education, and so he came to Los Angeles. To support his family in America while at the same time giving himself to theological studies proved to be an impossibility, so David did that which is extremely difficult for a pastor of his culture to do, he became a tentmaker like Paul. More literally, he became a carpenter following in the footsteps of his Savior. Not forgetting his calling to minister the Gospel, he began to gather some of the Korean people together for Bible study and prayer. A church began to develop.

Neither did David forget his desire for the additional education. He enrolled in the Korean University of Los Angeles and while earning his family's income as a carpenter and ministering the Word as a pastor he earned his Ph.D. degree. He also joined the Pacific Presbytery of the PCA.

Believing that David Kim had proven himself worthy, and that the Mission to the United States would be honored to be in partnership with him, the Committee accepted a part interest in his support in May 1976. The church grew slowly. David's time, now wholly given to serve his people, was spent in pastoring the recent immigrants to the United States. They came with little money, less knowledge of English and with no jobs. David shepherded them carefully through the legal entanglements and the economic crises until they were on their feet as useful additions to the Korean-American community. He spoke to them of Christ the good shepherd, invited them to his church which was still small and unorganized as a congregation and lacking in trained leadership. Many came, and many, seeing the more prosperous congregations in the Korean community, left again.

David continues to disciple and train for eldership. His congregation now numbers 30 families with 50 adult members. He regularly has 55 present on Sunday morning — or afternoon. You see, his meeting times are flexible. The church



The Kim Family

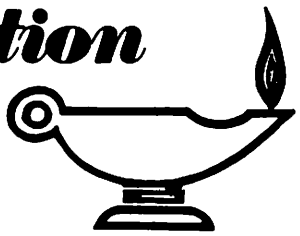
from the beginning has had to borrow a building from a Caucasian congregation and its meeting times suit theirs. This presents their greatest need, the need for a building of their own. As David recently wrote the MUS Committee: "Without exception most of our church members are new immigrants and new believers and so our church cannot expect to be well off yet — until our numbers are increased. As a matter of fact, four families moved to another area so that recently the number of our church attendance has decreased. To make us more miserable, the Baptist Church which we are now renting is sold and so we are in the situation that we have to find another meeting place. People do not come to the unstable church. As most American churches in central Los Angeles are occupied by Korean congregations it is very hard to find one. I suppose when we find one it will not be good for the progress of the church because we will have to worship at 1:00 p.m. They want to worship in the morning. So we must have our own church building one way or another for the growth of the church.

"I am going to organize the church by ordaining a person into the eldership in March. I do not know if I can have one more by that time, but I will not ordain any person who is unqualified. Also, I am going to form a building committee to raise and save funds for the future. But we are not strong enough to do it alone. We want you to have a good consideration for our special situation and to take a measure to meet this situation if you can."

Within two years the Korean community in Los Angeles will number 300,000. There are two-hundred churches among them now but only the Chung Hyeon Presbyterian Church, pastored by David Kim, is a part of the Presbyterian Church in America. In February David will no longer be supported by the MUS Committee of the Assembly. His place on our list of supported pastors will be taken by another pastor in another area. Perhaps he will pastor an American congregation or even one that is Portuguese. We must move on but we must not forget David and his little struggling congregation of Korean immigrants. Souls are being brought to Christ, twelve in the last three months. After they are finally organized The 5-in-5 Campaign may possibly be able to help with a building in which this humble carpenter-pastor translated from the tobacco field of Korea to the concrete pavements of Los Angeles may express the love of Christ, and our love, for a migrant people. We call upon the Presbyterian Church in America to pray for David Kim and for the flock he pastors.

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Christian Education & Publications



New VBS Materials Available from GCP

Second year materials in a new three-year Vacation Bible School series are now available from Great Commission Publications. Summer Adventures in Learning Series ("Sail") is the name of the 1978-80 VBS curriculum.

Brochures on the materials are being offered in GCP advertising in the religious press. While inspection kits are not offered in the ads they are available upon request, according to Thomas Patete, GCP's acting executive director. The kits cost $12.95 plus $1.00 for postage.

The 1979 courses for beginner classes have the theme, "God's Helpers." For primaries (children who have completed grades 1, 2, or 3), the theme is "Missionaries." For juniors (children who have completed grades 4, 5, or 6), "Our Bible" is the topic. "Behold the Lamb of God" is the course for junior highs (young people who have completed grades 7, 8, or 9).

All of the handwork in the courses is new this year. There are other new features also, but the studies are revisions of material GCP published earlier.

GCP Board Ponders Decision on Hymnal

Trustees of Great Commission Publications next month will face a decision about one of the most popular items in their inventory. Stocks of Trinity Hymnal are dwindling, and GCP acting executive director Thomas Patete will ask the board to determine whether future print orders will be for a "non-denominational" version or for one with the kind of denominational teaching and worship helps originally included for Orthodox Presbyterian Church congregations.

The widely acclaimed hymnbook was originally published in 1961 when GCP was an agency of only the OPC. The Presbyterian Church in America is now a partner of OPC in the publishing venture. Some 750 congregations and institutions, many of them PCA, use the book.

Currently there are two editions. The regular edition (blue binding) is identical to the non-denominational (green binding) except that the regular one adds the Westminster Confession of Faith and OPC forms for profession of faith, baptism, communion, and services of ordination. About 110,000 copies of Trinity Hymnal (including both editions) have been sold. Single copy price for either the blue or the green is $6, but discounts are available on quantity orders.

In a recent letter to hymnal buyers, Patete noted that only about 3,000 copies of the blue volume are left. If additional books are to be printed with doctrinal helps the trustees will have to decide which helps to include. About 10,000 copies of the green volume are now in stock.

The hymnal includes 730 hymns, and an appropiate verse of Scripture is printed with each one. More than 100 of them are psalm versions or they are based on a psalm. There is an index of Scripture texts as well as indexes of subjects and occasions.

There are no plans, said Patete, to revise the main body of the proven book. The only question before the board as it considers future publishing commitments is whether to include the denominational worship forms.

Family Devotions

By Richard Harris — Part X
(Shorter Catechism)

Q. How did God create man?
A. God created man, male, and female, after his own image, in knowledge, righteousness and holiness with dominion over the creatures.

The Bible says (Genesis 1:27), "And God created man in his own image, in the image of God created he him; male and female created he them."

What does God look like? No one has ever seen him. What is an image? An image is something that looks like something else — not necessarily exactly, though. Therefore, we are created in the image of God. We must look something like Him.

Is Jesus God? Yes, He is. What did He look like when He went up to heaven? He looked like a man. Does that mean that God is made out of the same substance as man? No, not necessarily. You've seen a wax dummy of George Washington, maybe? Does it look like him? Yes. Is it the same thing? No. It's wax, and George Washington was flesh, bones, and blood.

What did God use to make man? He took dust of the earth. He took the chemicals of the earth and formed man. He could do that couldn't He? Of course, He could. He made the dust and the earth in the first place, didn't He? Sure, He did. He said so in Genesis 2:7.

But it says he did something else, too. He breathed into man the breath of life, and man became a living soul. Every man is two parts; one, a body, the other, a soul. God made it that way. No other living creature on earth has a living soul, only man.

What was man like after God created him? His name was Adam, and his wife's name was Eve, and they were like God in many ways. They had knowledge like God. They had communion with God and mutual understanding about life.

Not only did they know God but they were created in righteousness and holiness. Ephesians 4:24 states, "You must put on the new self, which is created in God's likeness, and reveals itself in the true life that is upright (righteous) and holy (holiness)." This means simply that in man's original created state he lived in the will of God. He was righteous, and he was holy like God.

In this knowledgeable, righteous, and holy condition God gave man the rule over the creatures He had made. Moses said in Genesis 1:28, "And God blessed them: and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens and over every living thing that moves upon the earth."

God rules over all because He made it all. God set man on earth as king over all the earth. As we shall learn, man was not a perfect king. God then sent the perfect King to rule; Jesus Christ His Son is King over all.

Foundation and Authority For the Christian Faith

Chapter VII
Westminster Confession of Faith

Prior to this subject of Covenant truth, the Westminster Confession of Faith has dealt with the foundational doctrines of the Christian faith — Scripture, God, Creation, Decrees, Sin and Providence. Remove these truths from Christianity and the entire faith collapses. Actually, the doctrines of the faith, set forth in Scripture, stand or fall together. They form a system.

One could say that each doctrine taught in Scripture is foundational; yet as we approach the subject in Chapter Seven — God's Covenant with Man, it would help to think of the covenant as the heart of Christianity. The Covenant of Grace is the focal point of the Christian faith. Basically, it states, "I will be your God and the God of your children." That truth puts flesh on the reality of God's electing grace, plus it gives impetus to the evangelistic message.

Let us use these six paragraphs to highlight this central truth. *What is a covenant?* Often one hears in this context

that a covenant is an agreement between one or more parties thus suggesting that God and man come together and set up a covenant, and by that contract or testament they would relate to one another. One could easily infer such, especially from the Child's Catechism and faulty Biblical interpretation.

As we read paragraph one we learn that such an idea is absurd. It reminds us that God is the creator, and we are the creature. It is only by God's voluntary condescension that God and man can come together. We cannot go to God, but He can and does come to us and by way of a covenant we relate to Him.

Understand the man's role in the covenant contract, we hear God's terms, i.e. we read His will and we either accept it obediently or reject it. The terms are God's; the conditions are His; and the requirement is our full obedience. God negotiated His own covenant, He set the terms, and He took the initiative. We must follow with submissive obedience. Does

Continuing a series of studies on the Church's doctrines, by Charles H. Dunahoo, Christian Education coordinator.

this suggest that God has violated man's free will or choice? Man's responsibility is to obey God's will. There is not "free" will in sinful man in the full sense of the term.

This cuts across the grain of modern man who has been programmed to believe that he rather than God is sovereign and free. Humanism vs. belief in the personal God: That is the battle raging in our culture.

This chapter also explains that God's covenant with man, growing out of His eternal counsel is comprised of two parts: one, the covenant of works; two, the covenant of grace. It tells us that the covenant of grace has experienced two types of administrations.

What is the covenant of works? Paragraph two of this chapter of the confession of faith defines it as a covenant "wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience." Some call this the covenant of life. It was a covenant dealing with God's relation to man through Adam. It was a covenant that made clear that though man enjoyed a sweet communion with God, it was a time of probation. Adam's test for himself and his posterity was to obey God's covenant of works. We read of that in Genesis two especially in vss. 9 and 15-17.

We are reminded in paragraph three of chapter seven of the grim reality that Adam broke God's covenant. He disobeyed. He lost his capacity to please God. In Him we all have sinned and lost our ability to please God. The covenant of works which originally was a signpost to life is now by itself a road to death.

Now it is interesting and humbling to realize that because God's covenants are eternal, the covenant of works still stands and offers life to the perfectly obedient human beings. The problem is that there are none righteous and capable of earning eternal life.

Does this suggest that God is playing some kind of game of Russian roulette with us? Of course not! "The Lord was pleased to make a second covenant commonly called the covenant of grace: wherein He freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved, and promising to give unto all those that are ordained unto life, his Holy Spirit, to make them willing and able to believe," paragraph three. That is the heart of the Gospel in a nutshell. That is how and only how God's promise to be our God and to grant unto us eternal life can be realized.

The Gospel would not be good news unless it spoke of what God had done to save us who could never save ourselves or God doing for us what we do not deserve nor are capable of doing. The Gospel is always and must be consistently presented in covenantal form.

As the Gospel of God's grace is proclaimed, his covenant conditions must be underscored. To be saved by Christ, to know God as our God and the God of our children, He requires of us faith in Him. By His Holy Spirit's working in our life in what we call the new birth, God makes us capable of trusting Him.

For that reason as we shall observe in detail in future chapters, faith in Christ cannot precede the new birth. The new birth (regeneration) must take place before one can be converted to Christ. It does by the grace of God and those ordained to eternal life continue to believe unto life everlasting.

No man has ever been saved apart from the covenant of grace for man is only saved by grace through faith (Ephesians 2:8, 9). The covenant of grace was operative in the Old Testament time and was expressed in the law, administered by promises, prophecies, sacrifices, etc. (see paragraph 5). Then people were saved by the hope that God would save them by His grace.

When the Gospel was fulfilled in the New Testament time, the promise and deliverance were one and the same as in the Old Testament, except Christ has now come. We are saved by that same hope, as were our fathers and brothers and sisters in the Old Testament times.

Let no man proclaim to you that salvation has ever been accomplished any other way. Since the garden of Eden the seed of woman, referred to in Genesis 3:15 that we now know as Jesus Christ, has been the only Saviour of sinners. Every soul in heaven today has gone there by hope in the deliverer (Jesus Christ). There is no other way.

The true church revolves around this doctrine of covenant redemption. God is the Sovereign Creator and Redeemer of His people. We are saved because of Him and His grace. His condition for salvation must be expounded and believed. Man must ever be pressed with the absolute necessity of faith in Jesus Christ alone for eternal life.

The heart of the Christian faith is God's covenant of grace with man. Let us be careful not to share its place with any other idea. "I will be your God and the God of your children" but only by grace. Hear this in preaching. See it visible in the sacraments of baptism and the Lord's Supper. Enjoy it through communion with God (see C of F VII:6).



Presbyterian Church in America

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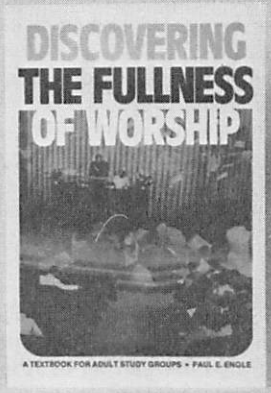
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March 1979
Volume 3, Number 3

The PCA Messenger

Help for the Helpless (See page 3)





Across our Church

MOVING MINISTERS

JACK W. BOWLING, member of Central Carolina Presbytery, is engaging in graduate studies outside the bounds of the presbytery.

MARK L. DALBEY, ordained by Ascension Presbytery as teacher, Geneva College, Beaver Falls, Pa.

WILLIAM EDGAR III, Greenwich, Conn., has been ordained by Ascension Presbytery to become a Mission to the World missionary in France.

A. BERT EDWARDS, Bristol, Va., is laboring outside the bounds of Westminster Presbytery as a PEF evalgelist.

KERRY W. HURST to Faith Church, Birmingham, Ala., as pastor.

DAVID Y. LINTON, ordained as Mission to the World missionary, Korea.

RICHARD W. MARKERT to Westminster Church, Louisville, Ky., as pastor.

SAMUEL B. McGINN III, ordained by Central Carolina Presbytery as pastor of South Point Church, Gastonia, N.C.

HARRY N. MILLER JR. to Harrisburg, Pa., as organizing pastor.

KYUNG YUL MOON, removed from the rolls of North Georgia Presbytery to a Baptist church.

C. D. MURPHY to Westview Church, Mount Holly, N.C., as pastor.

CRAIG R. ROWE, formerly pastor of Magee Church, Magee, Miss., continues on the rolls of Grace Presbytery without call.

DON C. SHEROW, formerly pastor of Berachah Community Church, continues on the rolls of Central Georgia Presbytery as a teacher.

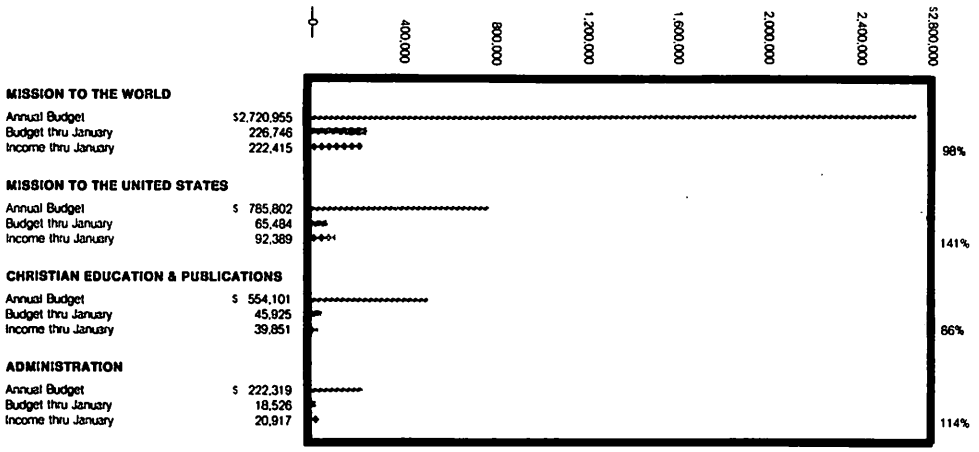
KIRBY SMITH to Pea River Church, Clio, Ala., as pastor.

JIM SPIRITOSANTO to First Church, Gadsden, Ala., as assistant pastor and to Ward Chapel, Gadsden, Ala., as pastor.

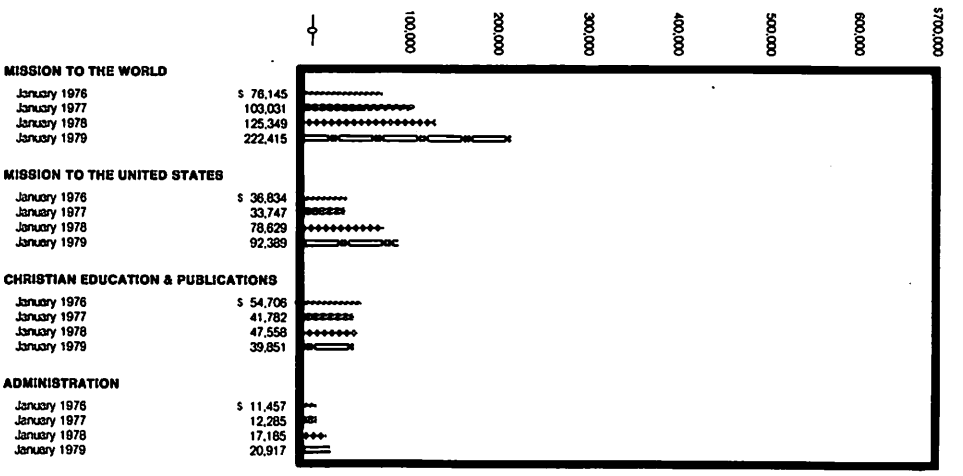
JOSEPH SULLIVAN, ordained as pastor of Centreville Church, Centreville, Ala.

THOMAS BYRON SULLIVAN JR., pastor of Seven Springs Church, Glade Springs, Va., has been received by Westminster Presbytery.

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date



INCOME COMPARISON



CHURCHES ADDED

FAIRFIELD CHURCH, Fairton, N.J., received by Mid-Atlantic Presbytery. Lawrence C. Roff is pastor.

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Photos: Pages 1 and 4, World Relief; page 3, Edward E. Plowman

THE PCA MESSENGER
March 1979 Vol. 3, No. 3

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Presbyterian World Relief: Giving Hope to Refugees



A refugee Camp in Thailand

"Where there is life, there is hope." That old saying took on new meaning for Jerry Ballard when he visited refugee camps in Thailand early this year.

The executive director of World Relief Commission, the agency through which Mission to the World is sending aid to refugees, reported, "I visited one police station where a family of 23 had just arrived. They spoke only Maoung and Lao — not Thai. Naturally, they had no idea of what would happen to them, and the presence of police was frightening to them. However, they were alive, and they had hope. As our workers began to talk to them in their own language, they immediately began to relax. These 23 survivors had left the highlands of Laos two months before. They then had 80 in the party. Only about one in four survived.

"We explained to the leader of the group why we were there to help. When we used the name of Jesus, the anxiety in his face immediately eased. Though he was not a Christian, he had some concept of Christian love and he knew that he was among people who cared and who would take care of him."

Giving hope to the thousands who flee Vietnam, Cambodia, and Laos is the business of World Relief. The agency also helps the uprooted in many other parts of the world. Around the globe today there are an estimated 13 million homeless people in need of such aid.

To help members of the Presbyterian Church in America see how they can join in the effort to provide hope, Mission to the World has formed Presbyterian World Relief in cooperation with the World Relief Commission (WRC). Certain projects have been chosen from among the many in which WRC is involved so that Presbyterian World Relief can target specific areas of need. Assisting the refugees from Indochina is one of two projects chosen for 1979. The other is assisting refugees from Uganda.

"We are excited about this venture with World Relief," Mission to the World coordinator Paul McKaughan said in a letter prepared for all PCA pastors. "It is an excellent way to live out the Gospel in a Christ honoring way."

Presbyterian World Relief will furnish a channel through which all PCA members can channel their gifts to WRC toward goals established by their own missionary agency, MTW. In turn, Presbyterian World Relief is a part of a consortium of agencies from several evangelical denominations supporting the activity of WRC as it works abroad with missionaries at the point of need.

"Through this alliance," McKaughan explained, "we hope to make a significant impact on the refugee problem — physically and spiritually."

While MTW was authorized to work with WRC at the PCA's first General Assembly, this year will mark the beginning of an assembly-wide effort to enlist all PCA members in the overseas relief effort. The 1978 Assembly approved an annual Easter offering starting in 1979 for WRC. Presbyterian World Relief was established in response to that action. It is a part of MTW and has no separate committee or staff. Its first goal is to raise $100,000 this Easter (April 15). Materials for a four week campaign, including offering banks for every home, have been prepared for all PCA churches.

McKaughan explained that the two groups of refugees have been chosen for 1979 in order to focus the denomina-

tion's attention on specific needs. In the letter to pastors, he said, "We believe by limiting the scope of the problem to two certain groups we can minister more effectively at this time." He added that if the goal is reached the PCA as a body can make a significant impact on the refugee situation.

To reach the goal, each PCA family is being asked to give 14 cents per meal for four weeks. The "tent" banks which are being provided for each family unit's dining table are intended to serve as a reminder of the flimsy shelter and limited resources of the refugees.

Many of the people that Presbyterian World Relief wants to help have only the clothes on their backs when they escape the oppression of their homelands. Few have any kind of food or shelter when they reach another land. Ballard said after his recent inspection trip that the clothing of some refugees, their only possession, was "literally rotting on their bodies" after their long treks to freedom.

Those who flee Indochina overland have as hard a time as those who get out in boats. One group that Ballard encountered numbered 200. When they left Laos there were 600. A pastor was among the survivors. "What happened to the others?" Ballard asked him. The pastor responded, "Some died from sheer exhaustion. Others from disease. Some starved to death. Many older ones became too weak to travel. I don't know whether they are still living or not. Others were killed by soldiers."

The better publicized "boat people" have other kinds of hazards. One of them is pirates who board their vessels to plunder, rape, and kill those who resist. Boats that survive the dangers of the high seas then face the problem of finding a nation that will receive their human cargo.

Refugees who do manage to land in a neighboring country are first put in detention camps and classified as "illegal aliens." In this first stage, until some identity is established and the host country is ready to classify them as refugees, they are ineligible to receive aid from the United Nations. Even though some host nations try to be humane in their treatment, said Ballard, conditions in the detention camps are "unbelievable in terms of fifth, untreated disease, lack of pure water, and nutritious food." He characterized the facilities as "somewhat worse than our municipal dog pounds" in the United States.

In the camps WRC gives the detainees food, clothing, and mosquito netting. It works through evangelical missionaries on the scene who know the language and culture of the people. Currently, WRC is spending about $3,000 a month in Southeast Asia for work in these camps. "As far as we know," Ballard said, "World Relief and the International Red Cross are the only agencies working with refugees in this stage."



Crowded deck of a refugee boat

The next stage comes when the escapee is classified officially by the host government as a refugee. He is then eligible for United Nations refugee assistance. With food and other basic items more accessible at this stage, World Relief shifts its attention to helping the people prepare for resettlement. In Thailand, for instance, WRC works with CAMA Crafts (a program organized by Christian and Missionary Alliance missionaries) to help the refugees learn skills that they can market when resettled. Currently, WRC is providing about $1,000 a month for this project.

While in the refugee camps the individuals and families are interviewed by representatives of various governments and are chosen for resettlement on the basis of their backgrounds. After a government certifies certain refugees eligible for immigration, private agencies such as WRC must then find sponsors and help them take the first steps toward getting to the new country. WRC has just opened a new department called World Relief Refugee Services to help resettle refugees in the United States. It is headed by Grady Mangham, a veteran of service in Southeast Asia. The goal is to settle 2,400 refugees through evangelical congregations in 1979.

"This is an opportunity for local churches or church groups to become involved personally in the lives of Southeast Asian refugees by enabling them to relocate in freedom, find employment, and a new life," Ballard said. "Many of the refugees are believers and provide the opportunity for a strong spiritual ministry among resettled refugees. Others are not Christians but are candidates for understanding God's love as demonstrated by His people."

While WRC's work with those fleeing Indochina is handled through several missionary organizations, its work among Ugandan refugees is under the umbrella of Fund for Uganda, a program coordinated by Kefa Sempangi, himself a Ugandan refugee and director of the Africa Foundation, Fredericksburg, Virginia. Sempangi was pastor of an indigenous church in Kampala until he fled in 1973. Since then he has been a "pastor in exile" to other Ugandans who feared that remaining would mean death or torture at the hands of dictator Idi Amin's agents.

An estimated 30,000 Ugandans live in Kenya and another 20,000 in Tanzania. Many who do get out do not register with the host governments for various reasons, including the fear of reprisal by Amin's secret agents in the refugee settlements.

Estimates of the number of refugees now in southeast Asia range up to a quarter million. Some 20,000 came to the United States last year, but processing the people for resettlement is a slow process.

In his letter to pastors, McKaughan summed up the PCA's opportunity this way: "Our churches have shown overwhelmingly their interest and support of evangelism and missions work around the world through their generous Mission to the World contributions. Here is another way for them to meet some critical needs through a united effort. By fulfilling our responsibilities as Christians we can give of our abundance to care for the strangers in a new land."

The Korean Transformation: Influencing All Asia And the World

(Editor's Note: Jack B. Scott, writer-consultant for the Committee for Christian Education and Publications, is a former missionary to Korea. He and his wife, who met and married in that land in 1954, returned on the eve of their twenty-fifth wedding anniversary at the invitation of the PCA missionary family in Korea. In the February Messenger he reported on another part of the trip to Asia, a visit in Taiwan. Following is an account of the time in Korea.)

It is best to shut one's eyes when riding in a taxi in Seoul, the capital city of Korea. I never saw so many taxies vying for the same lanes! Being a pedestrian in the city's busy streets today is even more dangerous than being in a cab. When we left Korea in the Fifties, Seoul was still a bombed-out city. The streets were lined mostly with the shells of buildings, and pedestrians were everywhere.

Not any more! The picture is so different now that change is hardly the word to describe what has happened. It is altogether insufficient to portray the tremendous transformation that has taken place in Korea. Everywhere, we saw skyscrapers and high-rises where there had been debris before. There seemed to be no limit to the building.

When Eleanor and I lived in Soonchun, far to the south, there were few paved roads in all of Korea. One would not have thought of making the trip from Seoul to Soonchun — a distance of over 250 miles — in one afternoon. We had to travel then at a rate of about 20 miles per hour over bumpy gravel roads.

To go back to Soonchun, where Betty and Hugh Linton now live, we rode a non-stop bus on a beautiful limited-access highway all the way. It was unbelievable. This was a new day for Korea.

During the pleasant afternoon ride we not only noticed a difference in the roads but also in the housing along the way. Gone were the thatched-roof houses that once dominated the countryside. Hugh told us about the "New Village" program sponsored by the government of Korea. The proud Koreans, considering the old run-down villages along the roads a distraction, set about to change the face of the nation's villages. The government erected billboard size paintings of what the villages ought to look like; and the villagers, with help from the government, worked to make their villages look like the pictures.

It certainly worked. Everywhere we looked were bright new villages with attractive homes and beautiful colored roofs of cement tile. Not only were the houses more durable and beautiful but they were also much more comfortable and easier to maintain. I could not help feeling a swelling pride for these people who had to do so long with so little. What a determined people they were and how far they had come!

Something else was missing. We looked into the fields as we rode along. Once we would have seen cows pulling wooden plows in the plots where rice and then barley were cultivated. But no more! Instead, we saw tractors both plowing and harvesting the crops. Everything was now mechanized. In less than two decades the Koreans had taken a stride of more than 20 centuries.

I had one regret, however. When we lived in Korea, the only source of beef was the meat of those plow cows — after they had grown too old to pull a plow any more. Of course the meat was tough, but after about three hours of proper cooking it was tasty!

I was deeply moved by the tremendous advance these hardworking people had made in a score of years. No

doubt, China's desire to open up to the West has been, in part, related to the tremendous strides made in such a short time by Korea, this friend of the West.

But while we came to see what had been happening in Korea as a whole, our greatest interest was in the work of our Lord there. We were delighted to learn that the growth of the church in that nation had kept up with the overall population growth. Better than 10 per cent of the Koreans are Christians or at least church related.

God is, no doubt, preparing that church for an even greater ministry in the future in the whole Orient. That opinion is shared by many who live and work in that part of the world.

That is what makes the plans of Hugh Linton and many of the Korean ministers and churches so challenging today. Hugh showed us a series of maps which he and another minister made over a period of several years as they travelled literally over the whole of South Korea. They made the only thorough and accurate census of the church and its locations in the nation. From the 38th Parallel in the North to the islands south of the mainland they charted the location of every church. They identified all the areas where there are none. Their goal: To have a church planted within walking distance of every citizen of Korea. It is a noble goal and worthy of servants of the Lord.

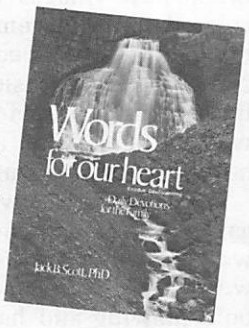
While the cities are full of cabs, most Koreans still have no cars. They must walk to most places that they go. Some villages are still quite remote. Without a church nearby the people will never hear the Gospel.

Such a goal will take some time yet to fulfill. All the Korean church leaders and ministers with whom I talked were well acquainted with what Hugh is seeking to accomplish, and they are willing to help. It is an attainable goal within one man's lifetime. Our prayers are that the Lord will allow Hugh and the colleagues laboring with him in Korea to see that goal fulfilled. But it will take some help from us back home as well.

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by Jack B. Scott



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I know of no PCA work anywhere that is more deserving of our support and our pride. It is a missionary work in which we can rejoice. I wish every member of the PCA could have been with us as we looked over Hugh's shoulder at the maps and at the pins that represent established churches and the pins that indicate where others are to be started. More help is needed. Right now there are only two other PCA missionary families in Korea working with the Lintons, the Archie Moores and the Ron Ellises. Other are on the way, but the obstacles are many.

Sadly, too few graduates of seminary are responding to the call that Hugh has been giving for the past half-dozen years. Lifetime commitment to missionary work is not fashionable. I'll be glad to talk with any couple willing to consider joining them out there as evangelistic missionaries.

Some short-term helpers could also be used profitably. Christian builders from the States, backed by funds from a few churches, could help prepare housing for the missionary family. They already have the land (which is now at a premium), but construction costs are rising rapidly. It costs as much to build there as in the States. As money becomes available Hugh builds a half-house rather than wait until the full amount is on hand.

Another great opportunity we saw was in the tuberculosis clinic which Betty Linton runs. She is no nurse, but she has a tremendous heart of compassion for the sick of Korea. TB is the most dreaded disease in the nation. When she started the clinic there was no place for the infected to go. They couldn't stay at home and infect other members of their families. Few of them could get into the hospitals, which were too few and too full. Unabale to forget or turn away from the TB victims, Betty began to gather them to help them with housing, food, clothing and medical attention.

She gradually began a clinic and separated the curable from the incurable. She saw to it that both groups got all the tender care she could provide. The bustling clinic is known all over Korea today, and people come there from all walks of life and from all parts of the nation. The staff includes a full-time Korean physician, several nurses, and a full-time minister. In addition, a missionary doctor comes to the clinic periodically. We visited both those who are expected to recover and those who are not. We saw no difference as far as their Christian spirit was concerned. It was a testimony to the grace of God working through Betty and those working with her in this labor of love.

Our conference with the whole PCA Korea missionary family was one of the highlights of our lives. It was not so much in what was taught but in the fellowship we had with these committed Christians. We left with a lump in our throats, wishing that we could just stay on — Hugh even suggested that — but hopeful that somehow we could help to stir greater interest at home in what the Lord is doing through these missionaries.

We seem awfully slow to respond these days to investing in the future of the church in the mission fields of the world. Yet, even in Soonchun, far in the South of Korea, we saw great industrial complexes being developed with Western money. Businessmen in America and other nations see a great economic future for Korea, and they pour their millions into it. The church there has a great future, too. Can we continue to hold back the Lord's money from this investment? Strengthening the church there now will pay great dividends all over Asia and the world.

Presbyterian Church in America

OFFICE OF THE MODERATOR

To: All Members, Presbyterian Church in America

SUBJECT: 1978 Financial Reports

Friends in Christ:

There is cause for rejoicing, and also a different kind of challenge, in the 1978 financial reports of the four program committees of our Church.

For the first time since a major crisis began to develop some two years ago, a healthy balance has begun to appear in the distribution of money to the committees. As you can see from reports elsewhere in this issue of the Messenger, the increased income was more evenly distributed among all the committees in 1978 than in any previous year. This reflects a quality of responsible churchmanship--particularly at the level of sessions--which says to the watching world that PCA members have confidence in their Church's entire program and are genuinely motivated to support all of the causes "across the board."

In the previous connections under which some of us lived and served, it was difficult to give with enthusiasm to Church causes because one could not be sure that the gifts would be used to produce genuine advances in the kingdom. As a result, it became a habit with some of us carefully to designate our gifts to see that they went for the support of those causes most clearly identified with the Great Commission. We developed giving habits designed to keep our tithes and offerings out of the hands of denominational agencies.

When we came into the PCA, the freedom to give as we chose and the safeguards erected against "equalization" combined to help some causes and hurt others. That produced, in time, a crisis. Only the members and sessions could do something about the crisis, because responsible stewardship at the grass roots is the "name of the game" in the PCA.

The 1978 figures suggest that the Church "got the message." We all have reason to praise God for this beginning. I urge you to pursue the course you have begun with even greater care. This is the challenge.

Let us be even more enthusiastic in our support of all the causes of our denomination, whether the amount we have to give is $1 or $100,000. See to it that your session does likewise.

With best wishes in His matchless service,

G. Aiken Taylor

G. Aiken Taylor, Moderator
1978 General Assembly



Administration Asks Reworked Budgets

Concern for more realistic budgets dominated the winter meeting of the PCA Committee on Administration. Three of the permanent committees were instructed to scale down their projected 1980 spending and return with lower figures at a meeting at the end of March.

The administration group indicated that it will propose a budget of about $4.4 million for next year, just slightly more than the spending program approved by the 1978 assembly for 1979.

Even though the administration committee is charged with the responsibility of bringing an overall denominational budget to the assembly, it was emphasized that permanent committees which disagree with its recommendations may still go directly to the top court with their own proposals.

The budget review group was faced with askings of over $5 million for 1980, and a majority of the members were convinced that giving to PCA causes is not growing fast enough to support that spending level. Reports of 1978 assembly agency receipts were reviewed (see February issue, page 6). While overall giving to the permanent committees was up about a half million dollars, the total was still under $3 million, members noted. It was pointed out that giving has increased at a steady rate over the past five years but that the budgets approved by previous assemblies have not been in line with those expectations.

The requests for 1980 spending submitted by the permanent committees totalled over $5 million. To trim that back to what committee members believed could be expected with normal growth, reductions were requested from the Committee on Administration, Committee for Christian Education and Publications, and Committee on Mission to the World.

Budgets of $827,667 submitted by Mission to the U.S. and $108,395 submitted by the Sub-committee on Stewardship were considered realistic by the budget review group, and those two agencies were not asked to rework their 1980 requests.

Administration (asking $270,358) was asked to scale down its request to $192,000; Christian Education (asking $614,579) to $544,500; Mission to the World (asking $3,215,358) to $2.7 million.

In 1978 the receipts of the four permanent committees were: Administration, $131,533; Christian Education, $408,431; MUS, $638,104; and MTW, $1,781,638. (Stewardship income, by direction of the assembly, is based on the receipts of the four permanent committees and comes directly from them.) In relation to budgets approved for the four major agencies, the 1978 contributions were approximately 67 per cent for Administration, 75 per cent for Christian Education, 49 per cent for MUS, and 93 per cent for MTW.

The 1979 budgets (approved by the 1978 assembly) are: Administration, $220,819; Christian Education, $554,101; MUS, $785,802; MTW, $2,720,955.

Part of the debate during the budget sessions was focused on the question of whether the budgets are to be considered spending ceilings. Also discussed was the proposal coming to the 1979 assembly from a special advisory committee on stewardship (see January issue, page 7). These recommendations, if passed, would make major changes in the budgeting process. However, the Administration Committee members did not presume at their winter meeting how this year's assembly will respond to the recommendations. It is anticipated that the existing pattern will be followed in submitting 1980 spending proposals. The committees are expected to be ready with alternative budgets if the assembly should approve the advisory committee's new pattern.

'80 Dates, '81 Site

Savannah, Georgia, will be the place, and June 16-20, 1980, will be the dates if the 1979 PCA assembly approves the recommendations of the Committee on Administration. For 1981, the recommendation of the committee is Fort Lauderdale, Florida, as the assembly site.

Savannah was approved as the place at the 1978 assembly, but the dates must be approved this year. It has been the practice of the court to name a site two years in advance and specific dates a year ahead of time.

The 1981 invitation from Southern Florida Presbytery will be presented for the first time this year. The facilities of Coral Ridge Church, the denomination's largest and best known congregation, have been offered. The administration committee is proposing a June meeting without setting specific dates now.

At its winter meeting the committee also recommended that no decision be made in 1979 on assembly locations beyond 1981. Calvin College and the Christian Reformed Church, which served as hosts in 1978, are inviting the PCA and other denominations to return to Grand Rapids in 1982.

Assembly Overtures Ask Reconsideration

Overtures requesting a variety of actions by the PCA General Assembly have already begun to arrive in the stated clerk's office. The deadline established by the clerk for inclusion of such materials in the assembly commissioners handbook is March 18.

Among the early arrivals are two requesting the assembly to modify the stand it took in 1978 on abortion. Both North Georgia and Eastern Carolina presbyteries are asking the PCA's highest court to re-consider the question of abortion when necessary to save a mother's life.

Eastern Carolina is also urging the assembly to declare itself on record in favor of total abstinence in the matter of alcohol.

Covenant Presbytery is asking that all future Moderator's Conferences be forbidden and that the court "disavow any importance that may be attached" to such a meeting. The events have been held twice each year since a resolution was adopted at the 1975 assembly authorizing moderators to call together representatives of various committees to discuss the issues before the denomination.

Another Covenant overture opposes lengthening the assembly and urges steps to "expedite the work of the assembly during a Monday through Friday schedule."

In another petition related to the assembly's procedures, North Georgia is asking that the court provide a requirement for a "two-thirds vote of registered commissioners" on resolutions which would "state assembly position on substantive moral or doctrinal issues."

Evangel Presbytery is proposing that assembly business be expedited by allowing for a majority of commissioners to vote to waive the requirement that committee reports be read aloud before action is taken on them.

Evangel and Western Carolinas both ask the denomination's top court to consider naming a "moderator in nomina-

tion" so that the nominee will have an opportunity to prepare for his duties.

Southern Florida Presbytery is requesting a study of "the imbalance between ruling and teaching elder representatives to the presbytery and general assembly."

Westminster Presbytery is proposing that the church re-think its position on forwarding designated contributions and that the assembly instruct its committees to send funds only to "projects or organizations that have been approved by the general assembly."

Two overtures from Western Carolinas relate to Mission to the World finances. One asks that all future budgets of the committee be prepared "in such a manner as to reflect accurately all costs of such projections, including anticipated inflation," and the other would instruct MTW to stop loaning money to missionaries at interest.

Westminster Presbytery is asking the assembly to stop recognizing new member congregations of the denomination at the assembly unless "every effort be made to acknowledge every congregation" (and not just prominent ones).

Central Georgia Presbytery is proposing two year terms for the assembly's nominating committee.

Full texts of all overtures received by the deadline will be published in the handbook which is sent to all commissioners.

LIVING MEMORIALS

"I am the resurrection and the life; he who believes in Me shall live even if he dies." John 11:25

IN MEMORY OF:

MR. TOM G. BRYANT
By: First Presbyterian Church, Aliceville, Alabama
VIRGINIA CAMPBELL
By: Kate M. Clinton
WEBB R. CASHION
By: Mrs. Maude L. Cashion
MRS. VESTA ETHEREDGE
By: Mrs. Ben McBride
Mrs. E. M. Killingsworth
W. O. Parmer Elementary School, Greenville, Alabama
REV. P. H. HILL
By: John R. Hill
MR. CLIFF HORTON
By: First Presbyterian Church, Aliceville, Alabama
MR. DOCK JOHNSTON
By: Mr. & Mrs. Ralph E. Boy Jr.
MRS. STELLA LONG
By: Rosalie Pribbenow
MRS. BONNIE ATWOOD MUSSELWHITE
By: Women in the Church, Chattahoochee Presbyterian Church
MR. SUMTER WEST
By: Mrs. Buddy Harper
Mrs. Robert A. Glenn

Directors Turn Down Early Assembly Start

Despite attempts to give the 1979 PCA General Assembly more time to deliberate, the church's top court will not begin official business any earlier this year. Sitting as the denomination's board of directors, the PCA Committee on Administration turned a deaf ear to calls for beginning the assembly on Saturday and set a 1 p.m. Monday (June 18) time for convening.

Suggestions were made at the Moderator's Conference last September that because of the backlog of business carried forward from previous assemblies, more time should be allowed this year. The suggestion stirred up objections in several churches and presbyteries. However, the Committee on Administration last fall called for a formal meeting of the board of directors to consider the possibility.

Principal argument against changing the time of convening was that the 1978 assembly had set the time for the 1979 meeting. The board's authority to change the assembly action was questioned Some who favored a longer meeting time for the top court were opposed to a board decision on the question except in the case of an emergency. The committee also heard from Charlotte area PCA members who are hosts for the 1979 event. They said it would not be practical to change the dates this late.

Other communications about a new starting time questioned the propriety of extending an assembly over Sunday.

Even though the assembly will not convene formally until Monday afternoon, committees of commissioners will gather in Charlotte early to hear committee reports and frame recommendations.

Ridge Haven Begins Architectural Work

Preparation of preliminary plans for the first major building at Ridge Haven, the PCA's mountain conference center, was authorized at a meeting of the Ridge Haven board last month.

Craig, Gaulden, and Davis of Greenville, South Carolina, the architectural firm chosen to design the center's structures, was given the go-ahead to start work on a lodge of about 10,000 square feet.

The board, meeting in Greenville, also approved plans for construction of the first lake on the 710-acre property. Acting administrator Gordon Reed was given the go-ahead to start work on the lake, picnic areas, and a family camping area (including necessary utilities).

Reed said the lodge is being designed to accomodate 100 persons in dormitory style housing and 150 persons for meals and meetings. It will include a kitchen, a combination dining hall and conference hall, dormitories, offices, and storage.

The administrator explained that the architects are only producing an overall plan in the first stage of their work. Elevations were expected to be ready by the first of March to be used in brochures and to display at meetings of church groups. After sufficient funds are raised, Reed added, the architects will be asked to prepare the working drawings and specifications.

While no timetable has been established for construction of the lodge, the administrator said the camping and picnic areas are expected to be ready by the middle of the summer or earlier.

A caretaker's residence was the first construction project at Ridge Haven. The acreage is in Transylvania County.

Trinity Church Puts Ridge Haven in Budget

Trinity Church of Chester, South Carolina, has become the first congregation in the Presbyterian Church in America to budget funds for the maintenance and operation of Ridge Haven, the PCA conference center.

The church's 1979 budget includes $1,000 for Ridge Haven's expenses. The action was reported to the conference center board at its meeting last month. Rhett Sanders, pastor of Trinity Church, is a member of the board.

Board leaders expressed appreciation for the Chester church's decision, noting that maintenance costs have already begun even though development of the property is just starting.

Gordon Reed, acting administrator of Ridge Haven, is available to present the capital and operating needs of the conference center. Churches interested in scheduling presentations may contact him through Post Office Box 565, Rosman, N.C. 28772.

Clerk Hopes Yearbook Will Appear Earlier

Preparation of the PCA's yearbook for 1978 has begun in the new office of Morton Smith, the general assembly's stated clerk. The annual volume is compiled by the clerk and his staff from reports filed by clerks of the denomination's presbyteries.

"It is our hope," Smith said, "that we shall receive all of the necessary information promptly this year, so that the yearbook will be published earlier than in the past." The mass of statistics about PCA is "as of" December 31 of the year prior to publication. Presbytery clerks were due to get their reports to the assembly office in Brevard, N.C., by February 1:

Because all deadlines have not been met in the past, the book has appeared as late as May in some years.



Jet Pilot Finances Himself as Pastor

The Apostle Paul started it by making tents on his missionary journeys, and through the ages there have been preachers who earned their living in a variety of occupations. The first man to be approved by the Presbyterian Church in America as a "tentmaker" organizing pastor may have one of the most unusual jobs ever held down by a minister.

Albert C. Hitchcock earns his living as an F-106 jet intercepter pilot. He is an Air Force Reserve officer with a full-time assignment to an air defense unit in New Jersey. His shifts last 24 hours, and while on duty he must always be prepared to get his jet airborne in five minutes. While waiting to be "scrambled" to identify planes approaching the U.S. coastline, he studies his Bible and theological books.

The denomination's Mission to the United States Committee approved Hitchcock, 34, last month in a departure from its usual pattern. Ordinarily, the committee selects an organizing pastor for one of its target mission areas only after it has the money to pay his initial salary and expenses. It has turned down a number of potential mission pastors for lack of funds. Hitchcock asked for no salary, though, insisting that he would be happy to continue in his flying job while seeking to start a PCA church in southern New Jersey. The only money the committee promised were some funds for advertising and materials.

Not yet an ordained PCA minister, Hitchcock has been licensed to preach by the denomination's Evangel Presbytery. He is a member of Briarwood Church in Birmingham, Alabama, and a graduate of Southeastern Bible College in Birmingham. After graduation from that school he worked for two years with Youth for Christ. He then entered flight training and was on active duty in the Air Force for six years. He left the service to pursue a theological education at Westminster Seminary, Philadlephia, but he maintained his flying rating and enlisted in an Air Force Reserve unit. He was able to arrange enough days of paid flying while in school to qualify for a half-time salary. When he graduated last year he was shifted to a full-time slot.

The pilot-preacher supplied an independent congregation in the Philadelphia metropolitan area during the last two years of seminary and immediately after graduation. He told the MUS committee, however, that he wanted to be affiliated with a presbyterian group. The South Jersey community in which he lives is without such a church, he said.

Hitchcock's area is outside the current bounds of any PCA presbytery, but he has been in touch with nearby Mid-Atlantic Presbytery. One of his seminary professors. Palmer Robertson, is a member of Mid-Atlantic. Two other churches in New Jersey are affiliated with that presbytery.



Hitchcock's 'tent' is F-106 canopy

Anonymous Gift Funds 3 Mission Churches

An anonymous gift of over $30,000 has enabled the PCA's Mission to the United States Committee to fund three new mission churches. The donor specified the distinct areas of interest, and the committee matched three opportunities for new work with the funds.

The projects list includes the PCA's first attempt at organizing a church primarily for senior citizens. It will be in Sun City, near Phoenix, Arizona. Also on the list are a new church development in a fast-growing area northwest of Houston, Texas, and a Spanish-language congregation in Miami, Florida.

Under the agreement with the donor, $11,007 of the grant will be allocated to initial support of the effort at Sun City. A seed group started Sunday services there last month within days after the MUS committee agreed to endorse the work. The group met under the leadership of Gerritt DeYoung, PCA pastor in Scottsdale, Arizona.

Sun City is an 18-year-old planned community of retirement age people which continues to expand. Some 50,000 live there now, and when the third phase is completed in 1983 an estimated 200,000 will be residents.

The initial meeting attracted 14 adults to a bank's community room. Five other churches were started in that room during the last two years, and all are described as "flourishing churches" now. MUS has applied to the developer for a building site.

The new work in Houston met the donor's specification that the funds be spent on mission development. This project was also allocated $11,007. The funds will go toward support of the salary of the organizing pastor, Kent T. Hinkson. He has been approved for the work by MUS and received by Texas Presbytery, pending his release from an Orthodox Presbyterian Church pastorate in California. A number of the seed families are members of Covenant Church, Houston, which has encouraged formation of a church in the area northwest of the city. Sunday evening meetings have been held by the group

for several months. Hinkson is expected to move onto the field in March.

Also meeting already in facilities it shares with Lejeune PCA Church in Miami is a Spanish-speaking group led by Manuel Salabarria. He is formerly a minister of the United Presbyterian Church USA, and the work meets the donor's criterion that the support will go to a group "leaving other synods." Some 200, mostly Cuban exiles, are in the fellowship which hopes to be organized as a PCA congregation. The amount earmarked for support of this fellowship's start in PCA is $8,810.

Salabarria, 47, was born in Guantanamo, Cuba, and came to the United States 17 years ago. He and his wife have two sons. He appealed to the MUS committee to consider a nationwide Spanish work to fill the vacuum left by the failure of other mainline denominations to support evangelical efforts.

First Pastoral Team Of Organizers Named

Approval of its first team ministry to organize a new church was voted by the PCA's Mission to the United States committee at its winter meeting.

Richard Gillen and Taylor McGown, seniors at Reformed Theological Seminary, were endorsed as a team to start work this summer, probably in a city in Texas. Until the committee took this action last month all of the organizing pastors it supported were sent individually.

The team is to be funded by MUS initially at a rate of $20,000 per year, with the balance to be made up from other sources. Philip Clark, MUS coordinator, said Gillen and McGown will be itinerated in the hope that some churches will be interested in supporting the church-planting team.

MUS was open to a trial of the team concept, which has been used successfully overseas and in the United States by some denominations, but it had not found the combination of individuals until McGown and Gillen became available. The classmates at RTS both entered seminary after careers in business. Both have served as ruling elders and have wide experience as supply preachers.

Details of the assignment will be worked out by MUS with the men and the presbytery involved.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Catechism for Young Children to CYDNEY MARIE ROSS and KAREN MASSENGILL of the Faith Presbyterian Church, Brookhaven, Miss.

Elsewhere in PCA

• Formation of a PCA Student Fellowship on the campus of the Reformed Theological Seminary has been announced. The group is led by a six-man steering committee. Faculty advisers are PCA ministers L. R. Taylor and William Stanway. Students of other denominations at the Jackson Institution have similar organizations.

• John Oliver, pastor of First Church, Augusta, Georgia, will be guest preacher at the July 16-21 Reformed Youth Movement Conference at Maryville College, Maryville, Tennessee. RYM is an independent movement directed by PCA ministers. Registration information is available through RYM, Post Office Box 517, York, Ala. 36925.

• Vineville Church, Macon, Georgia, has had its day in court — the Supreme Court of the United States. The Presbyterian Church US has taken Vineville to the nation's top tribunal in an attempt to get the property for a "loyal minority." Backing the PCUS in a "friend of the court" brief was the U.S. Catholic Conference. After the January hearing the justices took the case under advisement and may issue a decision by May.

• With the blessings of Western Carolinas Presbytery, a group of families has begun worship services in Brevard, North Carolina, looking toward establishment of a PCA church near the denomination's new conference center. The initial supply preachers, whose families attend, are Morton Smith, stated clerk of the assembly; Gordon Reed, acting administrator of the conference center; and Thomas Hughes, formerly assistant coordinator of the Mission to the United States Committee.

• George C. Fuller, teaching elder in Ascension Presbytery and executive director of the National Presbyterian and Reformed Fellowship, is directing the three-phase National Presbyterian and Reformed Congress this summer. Several PCA leaders are on the program. Sessions of the congress are scheduled July 9-14 at Calvin College, July 16-21 at Grove City College, and July 23-29 at Covenant College. Details are available through NPRF, Box 44, Valley Forge, Pa. 19481.

• When Covenant College dedicated its new $2.3 million chapel, it invited PCA minister R. C. Sproul to give the dedicatory address.

• PCA has organized a church alongside another of America's major universities. Westminster church, College Station, Texas, serves the community that includes Texas A & M. Donald Graham is pastor of the group with 50 charter members and 150 in attendance at the organization service. A & M faculty members and students are among the members. Among the "college town" congregations organized earlier is Trinity Church, Charlottesville, Va.



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

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In Memory of:

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Send card(s) to:

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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.

9M3

Mission to the World

PCA Man Is Arranging Latin Missions Meet

Administrative and personnel management skills of a PCA missionary, Robert Allen (Al) Hatch, will be tested this year as he handles arrangements for a major meeting of Latin American Christian leaders. The event in Lima, Peru, will be the Second Latin American Congress on Evangelization. It is scheduled October 31 to November 9, ten years after the first such gathering in Bogota, Colombia.

"Let Latin America Hear His Voice" is one English translation of the meeting's motto. "Let the Earth Hear His Voice" was the motto of the 1974 International Congress on World Evangelization in Switzerland, in which Latin American evangelicals were prominent participants. The continental Christian summit being planned for this year has been called by the Latin American Theological Fraternity.

The Bogota meeting in 1968, which was a follow-up of the 1966 Berlin Congress on Evangelism, has been widely recognized as a catalyst for evangelical advance. This year's Lima gathering will be closely watched because of the emergence of a new generation of Protestant leaders in the last decade and also because of vast changes in the dominant Roman Catholic Church in Latin America.

Hatch was called to work in the Lima congress after completing similar duties last year in a smaller, more specialized meeting. He was one of the organizers of the Second Latin American Consultation on Church-Mission Relations in Quito, Ecuador last October. The four-day event brought together 30 missions executives from North America and 60 church leaders from Central and South America. It was described by one leader as a major step toward helping missionary organizations "develop more meaningful and effective communication with their national colleagues for the evangelization of this continent."

In a letter to his supporters, Hatch described his duties at the Quito meeting as "not spectacular — running errands, answering questions, handling travel reservations, and the millions of details needed to make a conference run smoothly." Those details will be multiplied at the larger and longer meeting in Lima later this year. Participants are expected to total about 300 from Spanish and Portuguese speaking America.

The first congress in Bogota in 1968 was known as CLADE (an acronym for the Spanish name of the event). The Lima congress is to be known as CLADE II.

Hatch and his wife, Alice, serve in Latin America under a cooperative agreement between PCA's Mission to the World and Christian radio station HCJB in Quito. He is personnel director for the station, with responsibility related to an Ecuadorian staff of about 200. The powerful station broadcasts on shortwave throughout Latin America as well as to other nations of the world. It also has local programming in the Quito area and diverse follow-up ministries.

IT ONLY TAKES A DIME
to notify the Messenger of your address change. If you don't send that notice, the Post Office will — for a quarter.

MTW Leaders Offer Summer Suggestions

Every year about this time leaders of youth groups start asking about how their young people can visit the mission field for several weeks during the coming summer. Mission to the World leaders suggest that several things need to be kept in mind:

1. It's a great experience for the young people who do get to go and participate in some well-planned work project.

2. It's a terrific headache for the missionary who is charged with the responsibility of entertaining and keeping busy a plane or bus load of North American young people for several weeks. It often means months in which the missionary has no time for the real ministry for which he had been called and sent to the field.

3. A group of poorly prepared, unthinking, energetic, North American young people can commit social faux pas that take months or years to undo.

4. Most of the PCA missionaries are themselves relatively new on the field and have neither the contacts, expertise, nor scope of work that offer opportunities for groups of young people to be helpful or productive.

5. Relations with the governments and the populace of some Third World countries is such as to make too many "gringos" counter-productive.

6. Any group that goes to the field should represent the most culturally sensitive, intelligent, and highly motivated young people available.

7. Those who go should be thoroughly trained, adequately supervised, and sufficiently planned for so that their time and labors are structured and productive for all concerned.

8. There are some great organizations that take the time and provide the training and staff to make an overseas project for selected young people very productive. PCA young people have gone out with these groups in the past and report very positive reactions. Here is at least a partial list of those with whom other PCA young people have gone out in the past:

Eurocorps, Greater Europe Mission, Box 688, Wheaton, Ill. 60187. Type of service: Evangelism, manual labor, music, etc. Countries Served: Belgium, France, Germany, Greece, Ireland, Italy, Portugal, Spain, Sweden.

Inter-Varsity Christian Fellowship, 233 Langdon, Madison, Wis. 53703, 608/257-0263. Overseas Training Camp. Location: Guatemala. Mature college students. Limited to 50 participants.

Operation Mobilization, Box 148, Midland Park, N.J. 07432, 201/447-3715. Literature distribution and evangelism in Great Britain, France, Belgium, Austria, Turkey, Egypt, Iran, and India. Sail on the OM Logos. Young people and adults.

South American Mission, Post Office Box 769, Lake Worth, Fla. 33460. Places of service: Bolivia, Columbia, Peru. College age. Witness through: Tract distribution, Bible and book sales, door-to-door visitation, etc.

Teen Mission International, Post Office Box 1056, Merrit Island, Fla. 32952, 305/453-0350. This mission specializes in placing teenagers, 13 and up, in various missions opportunities for the summer. Areas include Africa, India, Haiti, Alasks, Brazil, Europe, Mexico and the United States.

World Team, Post Office Box 3038, Coral Gables, Fla. 33134, 305/446-0861. college-age and young professional people. Dates: Normally begins in June and may be concluded in August, but is flexible. Places of service: Haiti, Dominican Republic, Guadalupe, and the Caribbean Islands. Individualized, tailored to individual interests and gifts.

ADMINISTRATION stewardship

Tax Benefits Open To Generous Givers

"I don't give for tax-cutting reasons," declared a church member who was asked to consider the tax advantages of certain ways of making contributions. "I give because I want to help. I feel, frankly, that to calculate the tax benefits is a little demeaning, a little mercenary."

That, says PCA's director of stewardship ministries, M. E. Howland, is a commendable thought with faulty reasoning.

It is faulty, he explained, precisely because the tax benefits were built into the system to encourage public support of worthy causes. Lawmakers have recognized that the dollar given to a voluntary, non-profit group goes further than the dollar assigned to a government agency.

"Giving is enhanced by taking advantage of the tax laws," Howland emphasized. "Contributors are enabled to give larger amounts. The government encourages such increased giving. Wise and generous givers therefore calculate the tax benefits carefully."

Here are some of the benefits that Howland believes PCA members should consider as they plan their contributions:

Federal income tax. Law requires an annual federal income tax return to be filed by April 15 every year. All income, except that which is specifically tax-exempt, must be reported. Taxpayers are permitted to deduct cash gifts to qualified religious, educational, and other charitable institutions. The maximum is 50 per cent of the adjusted gross income. However, a gift that exceeds this maximum may be carried over for five tax years.

Appreciated property. Careful consideration should be given to substantial gifts of cash or property. If the donor owns appreciated stock, it is usually advantageous to give the stock rather than cash. If the stock is given outright, capital gains tax on the increased value is avoided while a full deduction is allowed for its current market value. Gifts of other appreciated property may be deducted to the extent of 30 per cent of the donor's adjusted gross income.

Inventory. A farmer can give the produce from his land; an artist can give his art work; merchants can give some of their inventory. Figuring the value of the gift is the key to the tax situation. Generally, the law allows the donor to claim only his cost, not the current market value. However, there are some special cases where the nature of the recipient allows the donor a higher deduction. Art collections or paintings are considered tangible personal property, and the deduction depends on who receives them. If the gift is made to a museum whose purpose is to exhibit or use the paintings, the deduction will be for the appraised value. On the other hand, if the paintings are given to a church, whose specific function is other than exhibiting works of art, the gift usually must be reduced by one half of the appreciated value.

Real estate. Real estate that has been held for a year or more is deductible for the full fair market value. The regulations limit the amount of the deduction that can be claimed in a given year, however. For example, a church member gives a lot adjacent to the church. He bought the land for $6,000, and it is now worth $80,000. Depending on his tax bracket, he can probably claim the entire value as a deduction and also avoid capital gains tax by spreading it over a period of five years. There are provisions in the regulations that allow the donor to deduct such contributions up to 50 per cent of his gross adjusted income for one year.

Federal estate tax. When a person dies, the estate may be subject to taxes on the property of the deceased or on property held jointly with another. Each individual is entitled to a tax credit before the rate is applied. Unlimited gifts may be made to churches or charities and deducted before computing the estate tax.

Federal gift tax. While this tax has little to do with direct giving, it often encourages second parties to give. An individual may give up to $3,000 per year to as many different people as he chooses. Recipients of such gifts are often enabled to make substantial contributions, in turn, to churches or charities.

NEED A NEW AND DIFFERENT PROGRAM FOR YOUR CHURCH?

WELL! THE FOUNDATION HAS ONE!!!!

The Presbyterian Church in America Foundation is now offering a "Wills Seminar" for your church. Every Christian should and can have a will, but many fail to see any significant importance of this document, leaving final distribution of their estate to others. This program centers around the Vital importance of preparing a last Will and Testament and covers such subjects as:

1. What is a will
2. How property passes
3. Joint-Tenancy
4. Guardians
5. Executors
6. Taxes and your estate
7. Tithing the estate
8. Bequests
9. Others

The above is information in which no Christian should be confused or ignorant. If you believe that this program would be of benefit to your church and desire more information, write or call the Foundation office in Montgomery, AL. 205/277-2437

— — — Clip and Mail Today — — —

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

Please send additional information about arranging a "Wills Seminar" in our church. 9M3

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CHURCH:_____

Christian Education & Publications

Two VBS Workshops Scheduled in March

Two March workshops to demonstrate 1979 Vacation Bible School materials have been announced by Great Commission Publications.

Second Presbyterian Church, Greenville, South Carolina, will be the site of the first workshop. It is scheduled for Saturday, March 3, from 9:30 a.m. until 12 noon.

First Presbyterian Church, Jackson, Mississippi, will be host for the other session. It is planned for Thursday, March 8, from 9 to 11:30 a.m.

GCP staff members will be in charge of both events. The program will consist of a review of the VBS curriculum offerings and training of persons involved in local VBS work. All of the material will be on display, and sample kits will be available for purchase. Included will be the entire curriculum, with courses for beginner, primary, junior, and junior/senior high age groups as well as other materials.

Invited to the workshops are VBS directors, teachers, and helpers, as well as pastors. Additional information on the events is available from the PCA Committee for Christian Education and Publications, 4319-F Memorial Drive, Decatur, Ga. 30032.

Great Commission Publications is a subsidiary of the PCA Committee for Christian Education and Publications and is responsible for producing Sunday School and other educational materials.

WIC Presidents Plan Annual Atlanta Meet

Presidents of presbytery Women in the Church organizations will meet in Atlanta March 20 and 21 for their annual briefing. A feature of the program will be tours of the offices of three PCA agencies: Committee for Christian Education and Publications, Mission to the United States, and Mission to the World.

Also on the schedule will be presentations by representatives of the General Assembly's four permanent committees. Personnel of the agencies will tell what they are doing and will suggest how local WIC groups can assist them in their mission.

Presiding at the gathering of women from across the denomination will be Mrs. Frederick C. Fowler of Knoxville, Tennessee. She was elected to chair the WIC advisory sub-committee at that group's last meeting. Members of the subcommittee will assist her in various aspects of the annual event for presbytery WIC presidents.

Family Devotions

By Richard Harris — Part XI
(The Shorter Catechism)

Q. What are God's works of providence?
A. God's works of providence are, his most holy, wise and powerful preserving and governing all his creatures, and all their actions.

We have already seen that another word for providence is guidance. God did not just create the world and then leave creation without guidance. He guided *all* creation, divinely, wisely, powerfully — as He watched over everything and ruled all and the movement of all things. This says a great deal, and it could only be done by an almighty God.

Once again we are reminded that there are those who reject parts of the Bible when they say that God does not have much of anything to do with the operation of the world.

Let's look at a few verses of Scripture in this regard. Psalm 145:17, "Jehovah is righteous in all his ways and gracious in all his works." Psalm 104:24, "Oh Jehovah, how manifold are thy works! In wisdom hast thou made them all. The earth is full of thy riches." Psalm 103:19, "Jehovah hath established his throne in the heavens; and his kingdom ruleth over all."

It is impossible for us to try and understand how God could know about every little thing. We have such a hard time trying to work out big things. Look how long it takes an architect to draw the plans of a house. Then try to understand how God can plan whole nations of houses in an instant. See how long it takes a young doctor to learn about the parts of a human body. It takes him years and years, and then he never learns it all. The Bible in Matthew 10:30 says that God knows all about our bodies, even every hair that's on our head; not just on your head and my head but everyone's head.

How wonderful it is to know that God is in control of all the world. There is nothing that misses His view. He feeds the birds; He knows each and every one. He knows when the tiniest flower, one never seen by man, blooms on a hillside; God knows it's there. Matthew 10:29 says, "You can buy two sparrows for a penny, yet not a single one of them falls to the ground without your Father's consent. As for you, even the hairs of your head have all been counted.

See, from the very beginning God knew and controlled everything. It is all under the Kingship of the Lord Jesus Christ. As we read in Hebrews 1:3, "(Jesus) sustains the universe with His powerful word."

Foundation and Authority for the Christian Faith

Chapter VI

Man has such an exalted opinion of himself that he does not like to think or be reminded that he is a sinner. He tends to think that he is not so bad and maybe he is not actually as bad as he potentially is. While this kind of attitude is expected in the unbeliever, it is tragic to find those under the umbrella of Christianity who do not want to face the full implications of sin.

You know the type — "Christian ministers" who attempt to convince people to trust in their own goodness, who provoctively suggest that man, the sinner, is not so bad. He may be naughty but nice.

The Fall of Man into sin is a grim reality because it is a contradiction of God's reality. Sin causes death and destruction. God is the author of life. We must be certain that our understanding of the fall of man into sin and the punishment for sin are consistent with God's Word.

Our whole understanding of salvation, the doctrines of grace and redemption, hinge upon a right knowledge and belief about sin. Chapter VI of the Westminster Confession of Faith is most valuable in drawing together the Bible's teaching on the subject.

First, Adam and Eve, the first parents, were real people. They are not symbols for all mankind but two real people who lived in time and space. Their existence is a matter of history and record, God's history and record. There are many implications of this truth that we must not neglect, especially in the area of the organic evolutionary hypothesis. However, for now, we shall consider the subject of Chapter VI.

Continuing a series of studies on the Church's doctrines, by Charles H. Dunahoo, Christian Education coordinator.

In Chapter three of the Confession, we saw that God ordained sin but was not the author of it. The writers of the Confession explained it like this in Chapter VI, "This their sin God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to His own glory." (VI:1)

Is there any difference between God's ordaining sin and God's permitting sin? In the *Institutes* Book III, Chapter 23, John Calvin has some interesting comments on God's will of decree and permission. The reader might refer to that source for some helpful thought. For our purpose we shall see no contradiction between Chapters II and VI of the Confession.

The Confession merely states as Moses has indicated in Genesis 3, and Paul in Romans 5, that God permitted our first parents to fall into sin. The statement also reminds us that God's purpose behind the fall was that it was for His own glory. We must not speculate or guess beyond the Scripture, nor must we say something that God does not say.

Let us be concerned with the results of the fall. It has so many ramifications. Paragraph two mentions several things. In the fall man lost his original righteousness and communion with God. He became dead in sin and wholly defiled in every area of his life.

You may recognize this under the doctrine of total depravity. There is no area of man's life that is not affected by the fall. Now, his righteousness is as filthy rags. He no longer personally communes with God. He is dead in sin. All of his faculties are under sin's influence.

What this means is that man cannot be acceptable to God because of his goodness. He has none. It also means that man cannot think or feel in harmony with God's will. He can think, and he can feel, but he cannot do so consistently with God's will. He reasons as a fool, as Paul states in Romans 1. He cannot receive the things of the Spirit, as we read in I Corinthians 1 and 2. He is totally depraved. He is absolutely dependent upon God's revelation, if he is to know the truth.

This has implications in theology, philosophy, arts and sciences, etc. We must not believe that man since the fall into sin has the same capabilities that he had before he fell. Knowing this will also help in understanding the subject of free will and salvation by grace, later to be discussed in the Confession.

Paragraph three reminds us that the sin of our first parents was passed to all the children in the human race born by natural or ordinary generation. We have inherited Adam's corrupt nature and are likewise totally depraved. Every man born of woman is a sinner except one and that is the reason for the Confession's wording "descending from them by ordinary generation." Jesus Christ is the exception. He was born of woman, yet supernaturally or by extraordinary generation. He was not born with a corrupt nature. He was without sin. All human beings are born dead in trespasses and sin and in need of the new birth if they are to live eternally.

Paragraph four explains how this original sin with which we are born becomes immediately translated into actual sins. Men do not have to be taught to sin. We come into the world sinning. Sin is as natural to the human race as is eating and sleeping. From a corrupt tree comes corrupt fruit. How can one who is totally indisposed, disabled and made opposite to all good do anything but evil? Of course he cannot help but sin. Man is not neutral. He has an innate disposition to sin. Only a transformation of heart can make him any other way.

That transformation is called regeneration or the new birth. You will notice in paragraph 5 that the Confession is quick to point out that regeneration does change matters; yet, even those born again continue to deal with the corrupt nature. Christians do not cease their sinning when they believe. They merely experience the pardon of Christ and the mortification of sin.

Complete sanctification of life is not ours to experience this side of heaven. There are no sinless people on earth. Christians are not immediately placed in a sinless condition. They live with a corrupt nature until the mortal puts on immortality. Though there may be certain victories over certain sins, there is no final victory until they see the Lord. God's law must always be the schoolmaster which not only brings man to Christ, but superintends believers as they grow in grace.

What specifically is sin? Paragraph six defines it as "being a transgression of the righteous law of god, and contrary thereunto, doth in its own nature, bring guilt upon the sinner ...."

Sin is a most serious matter both for the believer and non-believer, maybe more so for the Christian. Christians must love God's law, not transgress it. It displeases God and incurs His wrath for us to sin. It is contrary to our new nature. It is so serious that God indicates that a true believer will not live day after day in sin. Paul asks, "What shall we say then? Shall we continue in sin, that grace may abound? How shall we, that are dead in sin, live any longer therein?"

For those who have been exposed to the dangerous higher life, victorious life, complete sanctification influence, this chapter is so important. B. B. Warfield's *Perfectionism* is a most important resource book on the subject. John Bunyan's *Pilgrim Progress* is another great Christian classic that sets forth the Christian life in a realistic manner.

Christians do sin. We lie and deceive ourselves if we say we have no sin (I John 1:8). Our hope of forgiveness is in the Lord. Our final hope is in the victory that awaits believers when this earthly pilgrimmage is over.

RELIGION ELSEWHERE

(Editor's Note: This month the Messenger begins a Religion Elsewhere section to alert readers to events or trends in society that may relate to one religion or another. Some items may cause rejoicing and others weeping. Most will suggest opportunities for prayer or missionary concern.)

• Grove City (Pa.) College is in court over a federal official's decision to cut off all its student financial aid programs which use federal funds. John Dellenback, president of the Christian College Coalition, said the case is of "critical importance" to all Christian colleges because it deals with the question of whether the government can require colleges to sign compliance documents binding them to future, unspecified federal regulations.

• Speaking to the National Press Club in Washington, Evangelist Billy Graham noted that his wife was born in China and "has sources" there. "The church," he said, "exists in China in house groups here and there." He added that many people believe that the church on the mainland is three times larger now than it was 20 or 30 years ago.

• Christian Children's Fund of Richmond, Va., begun as a Protestant organization, has added the first Roman Catholic clergyman, Bishop Walter F. Sullivan of Richmond, to its board.

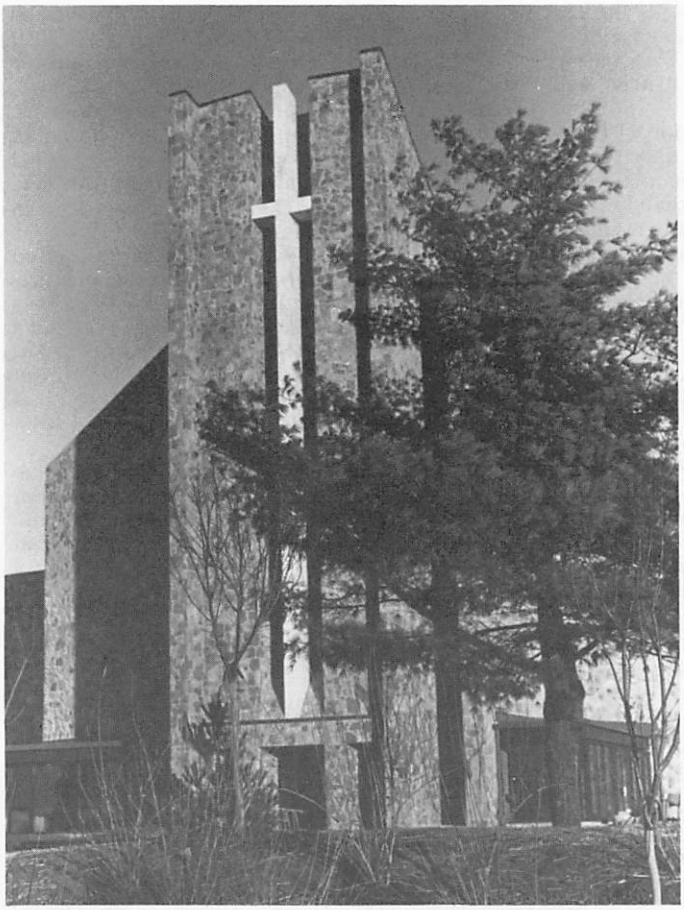
• Melodyland School of Theology, a charismatic institution in California, experienced an enrollment drop from 454 to 278 when ten faculty and staff members left in a dispute with the administration. The Center for Theological Studies at Newport Beach was begun by some who quit.

• Ordinations to the Roman Catholic priesthood in France dropped from 1,649 in 1947 to 99 in 1977. The number of active priests in the nation is estimated at 25,000 — down from 34,000 in 1965.

• Protestant dissenters in the Soviet Union are getting increased attention, partly because of the case of the seven who appeared at the American embassy in Moscow last June and who have refused to leave without emigration permits. Editor Blahoslav Hruby of Religion in Communist Dominated Areas, a New York-based magazine, got a handwritten note from them in December and has asked his readers to write President Carter to appeal for an extension of their stay. Amnesty International, London, has launched a campaign to call attention to the plight of "at least several hundred thousand" Protestants who refuse to comply with the Soviet Union's tight restrictions on religion.

• Evangelicals in the Church of England are taking a close look this year at their current condition as well as at their history. In April they will observe the 200th anniversary of the conversion of Cambridge University's Charles Simeon, a pivotal event. A featured speaker at this year's Islington Conference, an annual gathering of evangelicals, warned of four fears. Dick Lucas, rector of St. Helen's-Bishopsgate, said he was afraid the church generally but also evangelicals and clergymen particularly were in danger of sliding into immorality, having their convictions crumble, eclipsing the doctrine of justification by faith, and continuing the neglect of the Christian mind.

• The American Bible Society will produce a version of the Good News Bible in Today's English Version including the Apocryphal books this month. The edition carries the imprimatur of Roman Catholic Archbishop John F. Whealon of Hartford. John Erickson, ABS secretary general, hailed the publication as "another step forward in our ongoing commitment to provide Scriptures to all Christians in the form they desire."



Covenant's new Dora Maclellan Brown Memorial Chapel

Join the PCA Family at the PCA Family Conference for inspiration, instruction, fun and fellowship on the mountain

The campus of Covenant College, atop beautiful Lookout Mountain, Tennessee, will again be the site of the family conference. The dates are July 9-13, beginning with the evening meal Monday and ending with the noon meal Friday.

This year's program will include interesting features for all the family. The keynote speaker will be J. Philip Clark, coordinator of the Mission to the United States Committee. Each morning adults will be able to choose presentations by representatives of the various denominational committees to learn what they are doing and how local churches can help advance the mission of the church. Recreational opportunities abound in the scenic and historic Chattanooga area.

Brochures and more details are available from Christian Education and Publications, 4319-F Memorial Drive, Decatur, GA 30032. Save your place now. Clip and return the coupon:

Reserve space for _____ adults and _____ children for the Family Conference. Send additional information when available. I enclose $25 registration.

Name _____

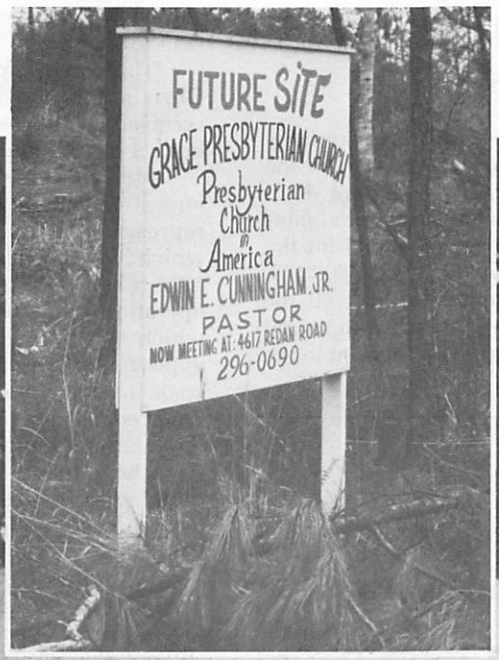
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May 1979
Volume 3, Number 5

The PCA Messenger



This antiquated schoolhouse is where Grace Church of Stone Mountain, Georgia, meets until it can get a building of its own. The sign marks a choice 10-acre site the church bought with 5-in-5 help in order to better serve the growing residential area east of Atlanta. *See p. 4.*



Across our Church

MOVING MINISTERS

NORMAN E. HARPER, teacher at Reformed Theological Seminary, has been received by Mississippi Valley Presbytery.

CHESTER LANIOUS, ordained by Louisiana Presbytery as pastor of Grace Church, Shreveport, La.

DANIEL H. PERRIN from assistant pastor to associate pastor of Westminster Church, Butler, Pa.

DANA L. STODDARD to Bethel Church, Lake Charles, La., as pastor.

1st Quarter Income Rises for Agencies

First quarter giving to PCA assembly agencies was a record $892,280, but the four permanent committees did not share equally in the gain over giving for similar periods in earlier years. The total for the same three months in 1978 was $800,130.

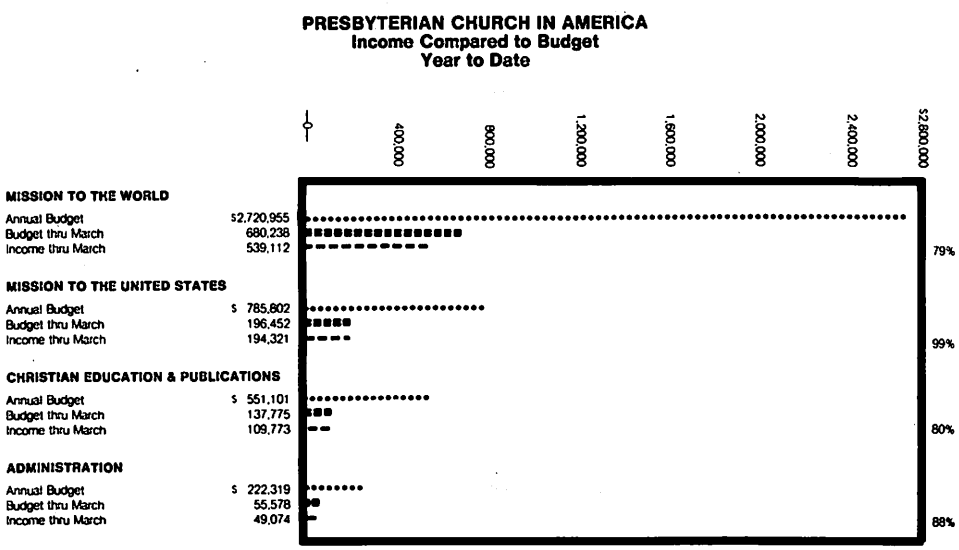
None of the committees received 100 per cent of their Assembly-approved budgets for the period, but Mission to the United States came close with 99 per cent ($194,321).

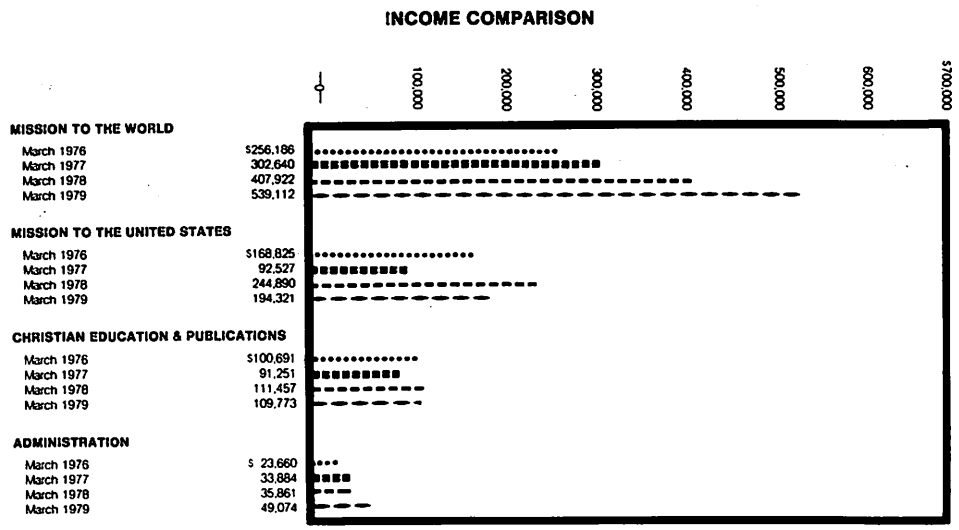
Through March the Committee for Christian Education and Publications received only 80 per cent ($109,773) of its budget for the quarter.

Mission to the World, with the largest budget, received $539,112. This represents 79 per cent of the budget which was approved for MTW by the 1978 assembly. However, MTW is now operating on a reduced spending plan which it is asking the 1979 Assembly to approve. If receipts are computed on the basis of that figure, the contributions received through March are 94 per cent of the quarter's budget.

The Committee on Administration, with income of $49,074, got 88 per cent of its approved budget for the first three months.

While first quarter receipts of MUS provided for virtually all of that committee's authorized spending, the figure was still not as large as its income for the same period last year. Through March of 1978 it received $244,890, but that was a period when the church was responding to an emergency appeal to assist MUS in a time of financial crisis. The 1979 budget is also scaled down from that of 1978.





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May 1979 Vol. 3, No. 5

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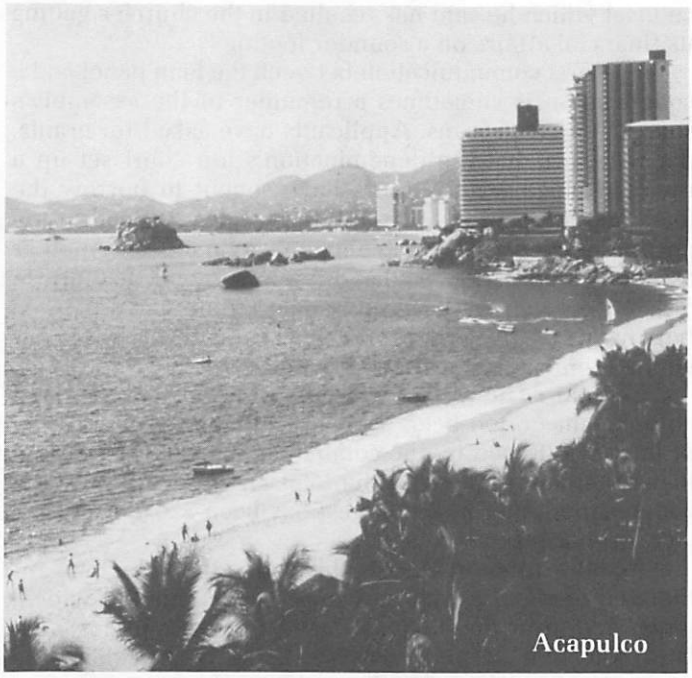
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'Home Missions' Abroad


Acapulco

(Editor's Note: One of the recipients of this year's Love Gift of the Women in the Church is the Maranatha church in Acapulco, Mexico. The following report on some of that congregation's people is based on information supplied by Mission to the World missionary-evangelist Jimmy Lyons, who has visited the work).

All walks of life are represented in Maranatha Presbyterian Church, the first congregation to be planted in the Mexican resort city of Acapulco by PCA missionaries. No one group dominates. No one seems uncomfortable because they are of limited means. It is refreshing to see that all are "family" — just as it is supposed to be.

The work began a little over a year ago under the pastoral care of missionary Richard H. (Dick) Dye. It started with 19 believers, including Dick's wife, Ann, and their children. Membership grew to 35 in a year, but average attendance is now well over 100.

While no one is made to feel "different" or conspicuous, some of those who attend are noticeable. Some are also conspicuous by their absence now. In particular, four young ladies who formerly attended Maranatha's services are conspicuous by their absence. They were accepted just like everyone else when they were in the congregation. They shared quietly in the church's worship and work. They were always in Sunday School and at morning and evening worship services. They were at the Bible study every Wednesday morning at 10 o'clock.

It wasn't easy for them to get to morning meetings because they usually didn't get to bed until after 3 a.m. That was their bedtime since their contract called for them to stay up that late. Linda, Lynette, Heidi, and Dawn were showgirls. They were "gringoes" imported from the United States as a part of a show to entertain the tourists making the rounds of Acapulco's night spots. Their first show was at 11 p.m. and their second at 1 a.m.

They had come to Maranatha because they wanted to worship with other believers. They had been praying and studying the Bible together and had experienced an irrepressible desire to go to a church where they would be accepted. The Maranatha people took the strikingly beautiful young women to their hearts.

Each of the four had been confronted with the claims of Christ in a different way. Lynette, a former "Miss Iowa," had met the Lord through relatives in Arizona, but she failed to find a vibrant, believing fellowship and thus drifted aimlessly for a while.

Heidi, a Californian, was in a show in Las Vegas. Just before going on stage in a night club there one night at 11 o'clock, she finally realized that her only hope was in Christ. She and Lynette learned of each other's spiritual interests and began to pray together.

With renewed spiritual vigor, Lynette began to share her faith with others. One of those to whom she presented the Gospel was Linda, from Nevada. Linda, Heidi, and Lynette began to study and pray together and to seek ways to witness to their faith.

The witness of these three made an impact on Dawn. The South Dakotan realized that she, like they, could leave behind years of heartbreak and degradation and have a changed life. It was in Acapulco after she met the other three that she was brought "out of darkness" to the light of Christ.

Lynette, Heidi, Linda, and Dawn are no longer under the contract that brought them to Acapulco and, in turn, to Maranatha Church. They have gone on to better things elsewhere, serving the Lord.

Maranatha Church misses them, but their places have been taken by some other folks who don't get to bed until 3 a.m. They are the boys in the band. They play for those shows and heard about the girls who were saved and transformed. Now the boys are learning about the girls' saviour.

The church is certainly not made up only of entertainers. One of the mainstays now is a young insurance salesman. He is a representative of the middle class emerging in that part of Mexico. He and his wife and baby live in an inner-city two-room apartment. It is so small that some of his friends joke that you have to go outside to change your mind. The size has not prevented him from offering hospitality to those who want to study the Scriptures with him, and over a dozen join him weekly in the modest apartment for Bible study. He was won to Christ himself in a Spanish Bible class conducted by Dick Dye.

Maranatha also has some "upper middle class" people, and in Acapulco that means those with an income of from $3,600 to $8,400 per year. Anyone making more than that is considered wealthy.

Whatever their station in life, the people at Maranatha are working together to build a church on Acapulco Bay. It is certainly not going to be an average, run-of-the-mill Presbyterian congregation. Nothing about Acapulco is average. Until they get a building of their own, the people of Maranatha are meeting in a restaurant. That circumstance has not prevented a vigorous program of witness to "gringoes" as well as to the Mexican people. They are not only planting a church on the bay but they are also doing "home mission" work among the tourists and entertainers who come from the United States and elsewhere around the world.

Loan Committee Puts Funds to Work

While the campaign to obtain pledges of five million dollars in five years goes full speed ahead, the disbursement of funds already received is going ahead with "all deliberate speed."

Procedures approved by the 1978 General Assembly for loaning the money require a careful stewardship. Nearly $100,000 is already in the hands of churches which are buying or building facilities of their own. Others have applied for assistance, and loan activity is expected to pick up during the summer months.

Management of the campaign's receipts are under the overall supervision of the permanent Committee on Mission to the United States, but the assembly authorized MUS to establish a special loan committee to process the loan applications. Chairman of the panel is William C. Swain, Miami ruling elder and retired bank president. The secretary is Michael Preg Jr., assistant pastor of the Granada Church, Coral Gables, Florida, and formerly a construction executive. W. Calvin Wells Jr., a ruling elder and lawyer in Jackson, Mississippi, completes the committee.

The panel of experienced volunteers has found in its work an opportunity to see an overall view of PCA expansion that few other members of the church have. Detailed reports from the applicants are required under the assembly's guidelines and loan application procedure. Histories of the church are sent along with the applications, as well as records of attendance, membership, and giving. Articles of incorporation and legal documents concerning property also are forwarded. General plans for the congregation's work are submitted, as are the building plans.

Pastors or building committee chairmen have often expressed appreciation to the 5-in-5 panel for the thoroughness with which the applications and supporting documents have been examined. A pastor of one church whose loan has not been granted yet thanked Preg for counsel which he said has resulted in the church's getting its financial affairs on a sounder footing.



South of booming Houston, Texas, near NASA headquarters is the property of Westminster Church, which expects to start a building soon with the aid of a 5-in-5 loan.



PCA's church in Union City, California, obtained this first building on a busy street, with some of the purchase money obtained through borrowing from the denomination's 5-in-5 revolving loan fund.





Covenant Church, Riverdale, Georgia, is in the midst of expanding communities which serve Atlanta's Hartsfield Airport. Aviation authorities believe that when its new terminal opens next year it will become the world's busiest. Covenant, now meeting in shopping center space between motorcycle and car parts dealers (left), is getting ready to build on a tract it bought with 5-in-5 assistance. Surplus timber is being cleared (right).

The first communication between the loan panel and a congregation is sometimes a reminder of the assembly's concept of 5-in-5 loans. Applicants have asked for grants, not realizing that the denomination's top court set up a revolving loan fund. Others have sought to borrow the total amount needed for a building project instead of the portion needed to assure commercial financing. Another assembly stipulation is that the money will go only to organized congregations, and some groups have tried to borrow long before their presbyteries were ready to constitute them as churches.

Communication between the loan committee and churches has often been over the amount. A general rule of thumb followed by the committee has been that it will loan an amount matching the total already raised by the congregation. So far, the largest has been $20,000 and the smallest $8,000.

In the words of the assembly's guideline, the total authorized for land purchase would be "an amount which, when added to the amount raised by the applying congregation, will permit purchase of the land without the necessity of borrowing additional funds . . . ." In the case of a loan to build or buy an existing structure, the assembly specified that ordinarily the total would be "an amount which, when added to the amount raised by the congregation, will permit the applying congregation to have sufficient equity to borrow the needed funds from an outside lender . . . ."

Enthusiastic approval has been given to some applications, but the checks have not been forwarded pending completion of one or more final details. These include incorporation or other recognition of the church as a legal entity in its state, transfer of the property title into the proper hands, or receipt of the formal resolution from the church requesting the money.

While the three-man panel has final authority to loan 5-in-5 funds, it can do so only after the application has been reviewed by the assembly's MUS office and by the presbytery of which the applying church is a member.

Loans completed (as of March 26) were as follows:

- Westminster PCA, Seabrook, Texas, $10,000.
- Covenant PCA, Melbourne, Florida, $8,000.
- Covenant Community Church, West Springfield, Massachusetts, $20,000.
- Community PCA, Union City, California, $10,000.
- Covenant PCA, Riverdale, Georgia, $10,000.
- Grace PCA, Stone Mountain, Georgia, $10,000.
- Desert Springs Evangelical Presbyterian Church, Tucson, Arizona, $10,000.

Before the 5-in-5 loan guidelines were approved and the loan committee established by the 1978 assembly, two disbursements were made from early 5-in-5 contributions and some remaining funds from the old "builder's guild." They were $7,500 to the Westminster PCA of Jacksonville, Florida, and $10,000 to the Fort Smith (Arkansas) Chapel.

Central Georgia Leads 5-in-5 Pledging

Central Georgia leads all of the PCA's presbyteries in pledging to The 5-in-5 Campaign so far. Churches of that court, led in this effort by retired pastor John E. Richards, have promised $266,104 to help new congregations get facilities of their own.

While Central Georgia is not one of the denomination's largest presbyteries, its total 5-in-5 pledging was the largest of any of the courts as well as the greatest on a per capita basis.

The commitment to raise more than a quarter million dollars in Central Georgia came from 12 churches. Four of that number are what campaign director Donald C. Graham describes as "Second Milers," congregations that are being recognized for pledging substantially more than the 5-in-5 committee asked. With a membership of just over 300, the Perry Church was asked to give $18,000, but it has pledged $64,924. Asked to give $3,780, the Liberty Church of Sylvania promised $6,780. Macon First Church, with 1,000 members, pledged $100,000 instead of the minimum asking of a dollar per month per member for five years. Westminster Church, Martinez, pledged $10,000 against a $6,360 asking.

Another leader presbytery, Calvary in South Carolina, has three "Second Miler" congregations. Calvary's minister of church growth, Harry Schutte, has led in the drive to get the pledges, which so far total $210,311 from 13 churches.

Fulton Church of Greer, S.C., is Calvary's leader in per capita pledging to 5-in-5 and is tied with the Perry Church in Central Georgia for first place honors in the General Assembly. Asked for $6,960, the Fulton Church pledged $23,900. Graham listed other "Second Milers" in the presbytery as the Powell Church of Spartanburg (pledging $13,000 against an asking of $5,580) and the Roebuck Church, Roebuck, (pledging $17,500 against an asking of $7,680).

Other presbyteries identified by the campaign office as leaders in per capita commitments are Evangel (7 churches pledging $241,700) and Southern Florida (8 churches pledging $232,760).

The "Second Miler" congregations, their pastors, and their pledges, were listed by Graham as follows:
Faith, Anniston, Ala., George W. Mitchell, $5,300.
Faith, Birmingham, Ala., K. W. Hurst, $7,200.
First, Gadsden, Ala., (vacant), $40,000.
First, Macon, Ga., James Baird, $100,000.
First, Perry, Ga., James H. Stewart, $64,924.
First, Prattville, Ala., Henry L. Smith, $40,000.
Fulton, Greer, S.C., Loren V. Watson, $23,900.
Granada, Coral Gables, Fla., Leonard H. Bullock,$104,000.
Houston, Houston, Miss., Charles E. Champion, $4,800.
Liberty, Sylvania, Ga., Oliver N. Hamby, $6,780.
McIlwain, Pensacola, Fla., Donald A. Dunkerly, $50,000.
Powell, Spartanburg, S.C., Jack Giddings, $13,000.
Roebuck, Roebuck, S.C., Fred Thompson Jr., $17,500.
Spanish River, Boca Raton, Fla., P. David Nicholas, $50,000.
Westminster, Butler, Pa., Stuart Perrin, $25,000.
Westminster, Martinez, Ga., (vacant), $10,000.

In addition to the leader presbyteries mentioned above (Central Georgia, Calvary, Evangel, and Southern Florida), 16 other presbyteries had recorded pledges by the deadline for this report. Listed with the number of churches participating and the total recorded, they are: Ascension, 2, $26,000; Central Florida, 2, $1,800; Covenant, 7, $35,664; Eastern Carolina, 2, $9,000; Grace, 4, $14,640; Gulf Coast, 4, $62,660; Louisiana, 1, $13,080; Mid-Atlantic, 3, $6,500; Mississippi Valley, 11, $210,420; New River, 4, $47,340; North Georgia, 1, $32,520; Pacific, 2, $12,280; Tennessee Valley, 1, $6,180; Texas, 4, $5,640; Warrior, 3, $19,200; Westminster, 4, $14,460.

THE BOX SCORE

Substantial sums have been given or pledged — and put to use — in the less than two years of the 5-in-5 campaign. The low-budget, low-pressure effort has shown significant yields despite last year's change in leadership and office move of the supervising committee, Mission to the United States, and the move of the campaign office. Here is the summary of fund activity as of March 26:

- $1,468,259 in pledges from 95 churches.
- $138,050 in pledges from 99 individuals.
- $29,964 in contributions from 83 churches which did not pledge.
- $34,687 in contributions from 138 individuals who did not pledge.
- A total of $262,306 received from all sources.
- Loans outstanding of $78,000.
- Expenses of $45,744.
- Other disbursements of $17,500.

Correspondence to:
The Rev. Donald C. Graham, Director
1208 Glade Street
College Station, TX 77840

Contributions to:
5 in 5 Campaign — Mission to U.S.
P. O. Box 1703
Decatur, GA 30031
J. Philip Clark, Coordinator

5 in 5 the million in years campaign
Presbyterian Church in America

May 1, 1979

Dear Friends Who Care:

I address now especially PCA'ers who are willing to go "the second mile." So as to lift the load just a little from the churches, we are endeavoring to raise a Million and a Half Dollars by private contributions. The first was $25,000, others $10,000 and $5,000, but 50 have pledged $1,000 to be given over five years. So far we have about $165,000 so we do have a long way to go.

Of course, the people we must enlist for such personal gifts usually already have many appeals coming to them, and many commitments. I assume that it will require a person profoundly concerned with our beginning churches to respond to this appeal. Yet, I believe that there are enough who care - and who can and will - to meet this challenge. I like to think the Lord Himself will lay this upon your heart.

If you will pledge a particular amount over five years, apart from your giving through your church or as special assignment through it but above their pledging, kindly let me know within a month so we can enlarge our report to the General Assembly. Obviously this requires a spiritual initiative but do pray about the help you can give this great and good cause.

Gratefully yours to build for Christ,
Donald C. Graham, Director

"Is anything too hard for God?" *Genesis 18:14*

PCA NEWS

Three Amendments Clear Presbyteries

Three of the four Book of Church Order amendments sent to the presbyteries by the 1978 General Assembly have now received the necessary affirmative vote from two-thirds of those courts, and a fourth may get enough approvals by the time of the 1979 assembly.

Reports of voting reaching the office of the Stated Clerk indicated that the vote so far is 13 in favor and 5 opposed to the first of the proposals. It would change the name of one of the assembly's four program committees to "Committee on Mission for Christian Education and Publications." There are now 22 presbyteries in the PCA, so the votes of 15 are required to achieve a two-thirds majority.

Passing the necessary number of presbyteries are the proposals to require examinations of elders of new churches (18-0), to spell out the terms of a minister's call (16-2), and to allow presbyteries to invite non-members of the court to preach at ordination services (18-0). Before any of the amendments can become a part of the constitution they must also be approved by a subsequent General Assembly.

Yearbook Reports Net Gain of 6,934

Growth in every major category of church statistics is reflected in the 1978 Yearbook of the Presbyterian Church in America, to be published this month. The five-year-old denomination reported 73,395 communicant members at the end of last year, a net gain of 6,934 over the previous year. The churches received a record $33.9 million for all causes in 1978, an increase of some $9 million over 1977. Per capita giving was $463 to all causes, up $92 from the $371 of 1977.

The figures going into the yearbook are revisions of those reported erroneously here last month. The new totals resulted from a final review of the reports from all of the presbytery stated clerks. The yearbook is compiled from December 31 sessional reports to presbyteries.

During 1978 the PCA registered a net gain of 12 churches (up to 440) and a net gain of 48 ministers (up to 584). Candidates for the ministry were up 17 (to 159).

Additions to the church by profession of faith were up 399 (to 1,985) over the previous year. Adult baptisms were up 19 (to 564) and infant baptisms were up 295 (to 1,136).

The financial statistics indicate that PCA members are increasing their per capita giving through the church at a rapid rate and that they are giving more to the church's program at assembly, presbytery, and congregational levels. Per member giving to all benevolences (all causes beyond the local church) was up nearly $18 (to $113 each). Congregations sent $8.2 million to be spent elsewhere in 1978, with some $3 million of that going to non-PCA missions.

The new yearbook will include several columns of statistics not published in previous editions.

LIVING MEMORIALS

"I am the resurrection and the life, he who believes in Me shall live even if he dies" John 11:25

IN MEMORY OF:

MARTHA GRAYSON COKER
By: Mr. and Mrs. Thomas Barker
MRS. VESTA ETHEREDGE
By: Mrs. Clara Thompson
GLENN H. HENDERSON
By: Mr. and Mrs. C. H. Ragsdale Jr.
MRS. W. W. KIMBRELL
By: W.I.C., Shenandoah P.C., Miami, Fla.
MERRILL KIDD
By: Hazelwood P.C., Hazelwood, N.C.
MRS. JAMES McCLURE
By: Mr. and Mrs. Ben Yandell
MISS ANN McLEOD
By: W.I.C., Shenandoah P.C., Miami, Fla.
MRS. ROSE SHAFFER
By: Mr. and Mrs. Louis Collins Jr.
PHILIP SHERMAN
By: Mr. and Mrs. Ben Yandell
CARROLL WHITNER
By: Hazelwood P.C., Hazelwood, N.C.
BERTHA GARRETT WILSON
By: Hazelwood P.C., Hazelwood, N.C.

Additional 3/4 Vote Proposed for Merger

PCA's Sub-Committee on Inter-Church Relations has amended a recommendation to the 1979 General Assembly (reported last issue, page 7) by adding a suggestion that the denomination's top court go into merger talks only if three-fourths of the commissioners at the June assembly approve such an action.

The panel's addition to its report was adopted unanimously in a telephone conference call meeting subsequent to the St. Louis session at which it decided to propose merger talks with the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod. Sub-committee members expressed a concern that the talks should begin only if there is evidence of substantial support for the proposal.

Already in the PCA's constitution is a provision requiring three-fourths votes (two in assemblies and one of the presbyteries) before a specific plan of union can become effective. The sub-committee's current recommendation would add to those hurdles the requirement for an additional three-fourths vote by the 1979 assembly before negotiations begin to draft the proposed plan.

Fraternal Delegates Named To Other Denominations

Fraternal delegates from the Presbyterian Church in America to the national governing bodies of four other denominations have been named by the General Assembly's Sub-Committee on Inter-Church Relations.

At the Orthodox Presbyterian Church assembly, convening May 17 in Geneva College, Beaver Falls, Penn., the PCA representatives will be K. Eric Perrin, pastor of the Covenant Church, Pittsburgh, and Jack Todd, ruling elder in the Providence Church, McKees Rocks, Penn.

Representing PCA at the synod of the Reformed Presbyterian Church, Evangelical Synod, convening May 25 at North Greenville College, Greenville, South Carolina, will be Robert Korn, pastor of the New Harmony and Sardinia churches in Calvary Presbytery, and Ligon Duncan, ruling elder in Second Church, Greenville, S.C.

Fraternal delegate at the Associate Reformed Presbyterian Church synod at that denomination's conference grounds near Flat Rock, North Carolina, starting June 4, will be Gordon Reed, acting administrator of Ridge Haven, PCA's new conference site.

At the synod of the Reformed Presbyterian Church of North America, convening June 8 at Geneva College, the PCA will be represented by Alvin W. Smith Jr., an organizing pastor for Ascension Presbytery in Pittsburgh's South Hills.

Mission to the World

New Plan Introduced For Prayer Support

The number of PCA missionaries overseas has grown to such an extent that Mission to the World has been forced to find a new way to keep their names before supporting members of the denomination. The new device, a box of 3 x 5 inch file cards, is being introduced this year in connection with the denominational day of prayer for world evangelization (May 20).

In MTW's early days all the missionaries were pictured on a cardboard box that could be assembled to stand on a dining room table. When that format was outgrown a poster, including all the overseas workers, was provided. Now there are too many (over 150) to picture and describe on a poster of reasonable size.

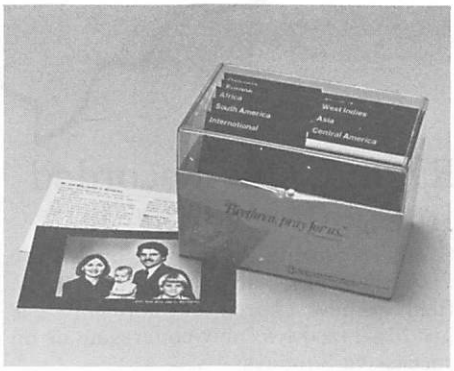
The new reminder, which PCA families are urged to keep on their tables for regular use, is being called the "Lifeline Support Prayer Box." It contains over 100 cards, one for each missionary or missionary family. On the front of each card is a picture and the name. The reverse side contains information about the missionary and his field of work.

Sample prayer boxes are being sent to each pastor, with response envelopes for each family in the church. Those who order the boxes are asked to provide $3 to cover costs. Brochures with prayer suggestions will accompany each of the containers. Those sending the response envelopes may indicate that they want to become "Lifeline Supporters" who will be notified (no more than four times a year) of "impending needs as they occur." With this request goes a commitment to contribute a minimum of $1 when notified of such needs.

"We are excited about this unique tool and how it will bring the home family closer to our missionary families on the field around the world," Paul McKaughan, MTW coordinator, wrote in a letter to pastors.

MTW said the name, "Lifeline Supporters," came from a suggestion from one of its missionaries. He reported that he felt that he was being lowered into a foreign culture by a long rope with the home church holding the other end, or the "lifeline." During itineration he asked a congregation, "Will you be willing to help me by holding on to the other end with your prayer?"

In launching the new prayer support concept, McKaughan urged PCA members to re-examine their idea of the missionary. "Let me assure you," he wrote, "that missionaries are just like you. Though they may be a little more adventurous and independent than most and though they do tend to have a strong stream of idealism, they're real people. Pray for them. Pray the practical prayers that you would for anyone you know in your own church or Sunday school classes. Keep your hero worship to a minimum by thanking God for what He is doing through ordinary flesh and blood that's redeemed and is willing to be used by Him."



Missionary to Tiv Handles Double Duty

When a new church is organized in Nigeria it is just as big an event — if not bigger — as when a congregation officially comes into being in the United States. PCA missionary Sidney B. Anderson has learned that from an unusul vantage point since being back on the field from furlough this year. In addition to his duties as a faculty member at the Reformed Theological College of Nigeria (RTCN), he is also serving as vice-chairman of the NKST denomination's executive committee.

NKST is an acronym for words in the Tiv language which translate into English

(Cont. on page 8)

SHOULD CHURCH BULLETIN COVERS ALWAYS BE "PRETTY"?

That depends on what you think a bulletin cover is.

To some it's only a piece of paper — useful for printing the order of service and weekly announcements.

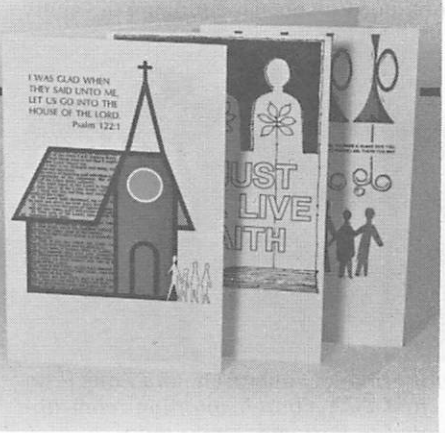
For others it may be a status symbol — an advertisement of the church's history and service in the community.

But it *can* be something more . . .

It can be a *sermon*. With words and art carefully chosen it can proclaim the gospel message.

But to do that a bulletin cover must not only announce peace and portray beauty. Like a faithful sermon, it should occasionally employ unsettling words to expose the deceitfulness of sin — and feature thought-provoking art designed to disturb the slumber of any worshiper who is at ease in Zion.

If you want bulletin covers that do *more* — covers that probe as well as please — send for GCP's free sample assortment. And try a bulletin service featuring covers that aren't always *merely* "pretty."



Great Commission Publications, Dept. PM
7401 Old York Rd., Phila., Pa. 19126

Please send me your free sample assortment of weekly church bulletin covers.

Name _____

Address _____

_____

Church _____

as "Church of Christ in the Sudan Among the Tiv." The denomination, resulting from years of missionary work, is now larger than the PCA.

In his first month back on the field Anderson was assigned to assist with organization of five churches. The largest one was constituted with 310 charter members and the smallest with about 175, he reported. In each case more than 1,000 participated in the inaugural service.

"I don't think I have ever seen the Tiv so happy," Anderson said. "They sang, danced, and beat their drums into the early hours of the morning. For the charter members this occasion represented three years of study and training."

Mission pastors organizing the new churches are graduates of RTCN. Anderson works in Nigeria under MTW's cooperative agreement with the Christian Reformed Church. Its Nigerian field is its largest abroad.

First Portugal Team Preparing for Field

Three ministers originally assigned to the proposed church planting team in Rio de Janeiro, Brazil, have accepted reassignment to start Mission to the World's work in Portugal. They are Glenn D. Camenisch, Paul B. Long Jr., and Clay Quarterman.

The Mission to the World committee voted last November to recruit a team for Portugal, a nation of 10 million that has become responsive to evangelical activity in the last few years (see January issue, page 11). Meanwhile, the possibility of stationing a new team in Brazil appeared to MTW officials to be getting more remote. Brazil's government has slowed the issuance of missionary visas to a trickle, and none was issued to any of the proposed PCA Rio team members. MTW authorized the reassignment at its February meeting.

While final plans were still being made last month, it was expected that the first members of the Portugal team might move to the European nation as early as June. Initial location of the group will be in the Lisbon area because of the accessibility of language study facilities there. For Camenisch and Long the study will be refresher courses since they grew up in Brazil and are fluent in that nation's version of Portuguese.

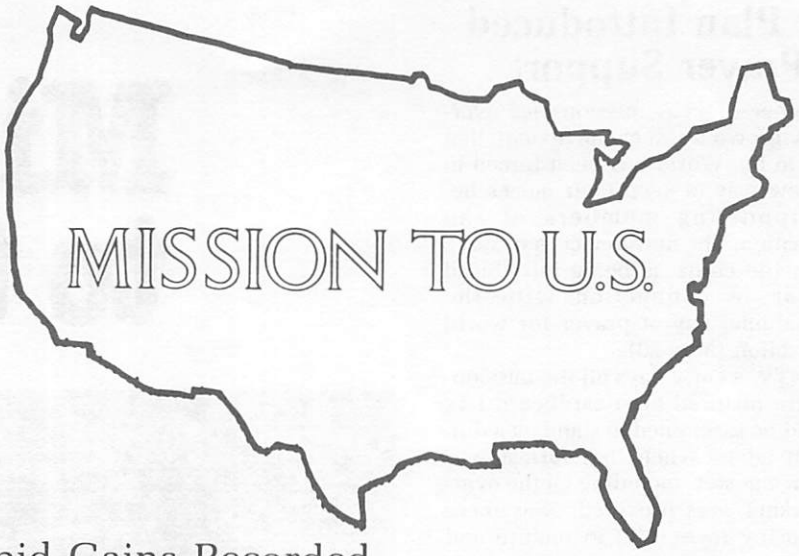


Quarterman, Camenisch, and Long (l. to r.), first PCA church planting team appointed to Portugal, study map.

Before the reassignment was made, some members of the team surveyed Portugal with MTW coordinator Paul McKaughan. After they returned to the United States, Camenisch gave this report: "One key question for me as we went to Portugal was, 'Are the people responsive to the Gospel?' As we spoke with various men of vision it became quite evident that they are very responsive. A Brazilian Baptist pastor in one of the most unresponsive areas of Portugal has 19 new converts and many more who are interested after merely two years of labor. Praise the Lord!"

Quarterman said of the visit: "What excited me most on this trip to Portugal was our interviews with successful pastors and missionaries. They all shared something of the country's spiritual needs, and many said they greatly anticipate the arrival of the PCA team there. The leaders of several para-church structures offered their assistance for the work, and one man said, 'I badly need new churches to send my converts to! It is a tragedy to have no place to send them.' "

While the initial church planting effort may be in some city other than Lisbon, the team plans to concentrate on some urban area. The concept is to start a strong "mother" church which will then colonize.



Rapid Gains Recorded In Southern Florida

Southern Florida Presbytery, one of the PCA's most aggressive presbyteries in the field of new church development, has just organized two new congregations on successive Sundays.

The Wellington Church was officially constituted last month by a presbytery commission. Donald M. Seltzer is pastor. It was started in a new community west of Palm Beach with 71 members. The Lake Osborne Church of Lake Worth was the mother congregation.

The previous Sunday a commission constituted the Grace Church in Stuart with 67 members. James M. Bowen is the pastor.

Four other works in Southern Florida are in various stages of the process of organization currently. Presbytery has approved a $100,000 budget for its Mission to the United States committee for 1979. In 1978 the committee disbursed over $85,000, with about $40,000 of that being loans to missions or new congregations. Outstanding loans on the books now total $68,500 to five groups.

Among the churches which the Southern Florida MUS committee has assisted is the Immanuel Church of Miami. On the same Sunday that the Wellington Church was being organized Immanuel was occupying its new building. Immanuel is another example of a congregation resulting from colonization efforts by one of the presbytery's older churches. It is a daughter of the Granada Church, Coral Gables. While much of the initial help came from Granada, presbytery funds were borrowed to help obtain the new facilities. Pastor of Immanuel is Terry Gyger, current chairman of the General Assembly's permanent Committee on Mission to the U.S.

The presbytery's MUS committee is now seeking to assist the Le Jeune Church of Miami in relocation. A presbytery - owned mobile chapel has been offered to Le Jeune. It would provide initial meeting facilities for the congregation if permission can be obtained to erect it on the church's lot.

Le Jeune's current building, meanwhile, is being shared with a Spanish-language congregation that is seeking to be organized as a PCA church. In discussing the readiness of this group to be received at its meeting last month, the presbytery MUS committee discovered that the PCA's constitutional documents have not yet been translated into Spanish. With the large hispanic population in its area the committee expressed a concern that such a translation be completed as soon as possible.

ADMINISTRATION stewardship

Choosing an Executor Is Choosing Manager

Some heirs or others interested in the settlement of an estate get the impression that there is a great mystery about the office of the estate's executor. Those who are over anxious to receive their shares as quickly as possible sometimes are impatient with the way the executor's work is done.

There is no mystery about the office. The executor, in effect, takes over the management of the affairs of the deceased. How much power or authority the executor can exercise depends mostly upon the terms of the will, but state and federal laws also determine what can be done. The maker of the will may limit the powers of his "manager" more or less strictly, or the executor may be given great discretion. In the case of a farm or a closely held business, the will could give the executor the power to operate the enterprise until the opportunity arises to dispose of it for the best possible price. Another approach would be to direct management of the enterprise until the testator's wife or other beneficiary dies, in which case the executor would not be free to sell the property when it might bring the best price. Still another approach would be to order sale of the assets as soon as legally possible.

Regardless of the amount of freedom under the will and the laws, the executor must use reasonable diligence in liquidation of the estate. The supervising court should be satisfied that the wishes of the testator were carried out in distribution of the estate.

How long the job takes depends on several factors. Among them are the size of the estate, the nature of the property, creditors, and the location of the property and laws governing property rights in that location. When the executor is given great latitude, a longer period than usual may be required. Simple settlements can be handled in a few months, but more complicated ones may take up to a year, or two, or longer.

Once an executor has been confirmed by the court, the first task is usually to petition the court for living expenses for the surviving spouse or other dependents. Some states make special provisions for these needs, but the general rule is to grant enough for a year's maintenance. Sometimes there are not enough liquid assets on hand to provide these living expenses and also to pay for the testator's final illness, funeral, debts, taxes and other obligations. In that case, cash must be raised by selling certain assets. If there are not enough assets to cover the costs, then the executor must propose a priority of payments.

Whatever the size of the estate or its complexity, every executor must do the following: (1) Probate the will; (2) assemble all assets of the estate; (3) collect all monies owed to the estate; (4) pay all debts owed by the estate; (5) file all income, inheritance and estate taxes; (6) protect the property against loss or harm; (7) make distributions to the beneficiaries; and (8) make a final accounting to the courts.

Still other duties can be imposed on the executor by the testator. For instance, he could be directed to select beneficiaries, to choose charities, or to distribute personal property among family members. The will could also give the executor broader or more limited investment powers than those ordinarily imposed by law.

The executor's task, to say the least, is an important one. He will need the services of a lawyer to assist and advise in the probate of the will and in the filing of certain legal documents. Other specialized help may be needed, depending on the size of the estate. For good stewardship of the responsibility, the executor may be required to obtain the services of an accountant, an investment counselor, or a certified life underwriter. Those who advised the testator in these areas are often called upon to help with settlement of the estate. However, the final decisions must be made by the executor.

It should not be taken for granted that the executor is an individual. It could be, and often is, an organization.

The Christian who is naming an executor for his estate should do so only after careful and prayerful consideration. None should be named until they have been contacted and have consented. The Christian's executor should be one who understands and is sympathetic with the testator's faith and philosophy of life. Such an individual or organization should be one that can be trusted to follow the instructions in the will. The Presbyterian Church in America Foundation has professionally trained Christian estate planners to assist with financial planning. The Foundation, or its director, can also serve as executor or co-executor of an estate.



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)

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(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.

9M5

Christian Education & Publications

Conference Leaders For Youth Announced

Leaders of programs for children and young people have been announced for the 1979 PCA Family Conference. The July 9-13 event is planned at Covenant College, Lookout Mountain, Tennessee.

Wilson Smith, pastor of the Midway Church in North Georgia Presbytery, will lead senior high school students (those entering grades nine through twelve). The theme will be "Fruit of the Spirit," with an emphasis on helping the young people understand God's will for their lives.

Charles DeBardeleben, assistant pastor at First Church, Montgomery, Alabama, will be in charge of the program for those who will be entering grades six through eight. Under the theme, "Junior Highs for Christ," aspects of the Christian life as they apply to young teenagers will be considered.

Directing the children's program again this year will be Gene and Susan Hunt. He is the pastor of Covenant Church, Riverdale, Georgia, and his wife is an experienced children's worker. They will be in charge of activities for those from three years old through grade five.

A nursery will be provided during morning sessions and evening worship for infants and toddlers up to the age of three.

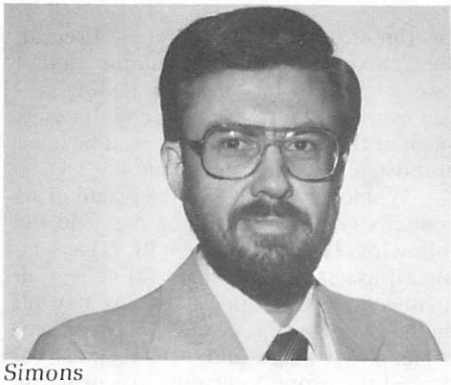
W. J. Simons Named To Publications Staff

William J. Simons will join the staff of Great Commission Publications this month as associate editor. His appointment was announced by Thomas R. Patete, GCP's acting executive director.

GCP, based in Philadelphia, is a joint venture of the Presbyterian Church in America and the Orthodox Presbyterian Church. It produces curriculum and other materials used in both denominations and in many churches unrelated to either.

In his new post Simons will edit all types of GCP materials and serve as a technical consultant to the writing staff. He will also assist in developing advertising and promotional materials.

He is a graduate of Carroll College in Waukesha, Wisconsin (B.S. in English and history) and the University of Iowa (M.F.A. in creative writing). He has taught English at the high school level



Simons

and at DePauw University. His experience in writing and publishing include work as a creative director for Bobbs-Merrill (college textbook division) and as a copywriter for an Indianapolis advertising agency.

He and his wife are members of Second Reformed Presbyterian Church, Indianapolis.

Calvary Presbytery Has 70 at Seminar

More than twice the number of anticipated participants took part in the first day-long seminar sponsored by Calvary Presbytery's Committee on Christian Education. The recent event, in Columbia's Eau Claire Church, attracted over 70 leaders from 18 churches across South Carolina.

Principal speaker on the program was Charles Dunahoo, coordinator of the PCA's permanent Committee for Christian Education and Publications. Topics covered included vacation Bible school, adult studies, and youth work.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Catechism for Young Children to JAMIE MITCHELL and LISA MITCHELL of the First Presbyterian Church, Stanley, N.C.; to ALLISON ABERCROMBIE, DONNA CARPENTER, SCOTT CARPENTER, DEBBIE HELMS, WILLIAM HELMS, ALICE WILLIAMS, FAYE WILLIAMS, MARY WILLIAMS, and ROBERT WILLIAMS JR. of the Pea River Presbyterian Church, Clio, Ala.; to KEITH GLENN and RONNIE GLENN of the Bethel Presbyterian Church, Clover, S.C.; to SAMUEL McCAIN and JOHN KNOX SCHNEIDER of the St. Paul Church, Jackson, Mississippi.

Family Devotions

By Richard Harris — Part XIII
(The Shorter Catechism)

Q. Did our first parents continue in the estate *(or condition)* wherein they were created?

A. Our first parents, being left to the freedom of their own will, fell from the estate *(or condition)* wherein they were created, by sinning against God.

Adam and Eve were placed in the garden by God, and they were given a rule to follow: eat of all the fruit of trees except one tree. We see from this that they had a choice. They could be obedient and not eat of the one tree or disobedient and eat of it. They had a choice to do good or to do evil. When we say they had freedom of will, we mean that they were free to decide.

What did man decide to do?

The Bible says in Genesis 3:6-8, "And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons. And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden."

Man was free to choose between good and evil. He disobeyed God by sinning against Him. The verses we have just read clearly point out this fact. They point out something else very important, too. Man was changed. He now knew evil. He had been naked from the very beginning but did not think it evil. Now he thought it was evil. His character had changed. He didn't see things the same way any more. When he looked, he saw the evil and not the good. We see that he tried to cover up his nakedness.

There's something else he did, too. As God walked in the garden, Adam and Eve hid themselves from God. Why did they do that? They had never done that before. It was because they had sinned and disobeyed Him. They did not want to be punished.

What was the punishment God had promised? He said upon disobedience they shalt surely die. You see God is just and righteous; therefore, He must always do what He promised to do, otherwise, He would not be just and righteous.

Before they ate of the forbidden fruit, Adam and Eve were like God in many respects — in knowledge, in righteousness, and in holiness. Man was like God in that he was holy. What about now? Is he still holy? No, as soon as he became disobedient, he was no longer holy. He was a sinner in the eyes of God.

Foundation and Authority for the Christian Faith

apter IX
Westminster Confession of Faith

We have come across people in our travels and ministries that have a varied background with diverse understandings. One of the most obvious problems within Christian framework is that doctrinal position known as Calvinism. People are either very positive or very negative with respect to the Calvinistic view of Christianity.

More times than not, we find that the negative attitudes about Presbyterianism grow out of misunderstanding or because it has been misapplied by overly enthusiastic individuals thus causing somewhat of a distortion of it.

This chapter is one of those major areas — the free will of man. We know that there are those who reject the Calvinistic approach to Christianity simply because it does not teach that man has free will, hence cannot be responsible. How many people have you heard make that kind of statement?

In reality many do not reject Calvinism/Presbyterianism but rather a misunderstanding or misapplication of it. For example: to talk about man in a totally deterministic or fatalistic manner, saying that man is not free and responsible, is t true Presbyterian doctrine at all, but rather a type of Hyper-Calvinism.

Hyper-Calvinism is a scholastic approach that almost says, "If I cannot harmonize two areas, I must reject one of those areas." Hyper-Calvinism rejects human responsibility/freedom.

Does that mean that the Arminian tradition is Biblically consistent in emphasizing the freedom/responsibility aspect of Christianity while being silent on the sovereignty of God? Of course not. The consistently Biblical position emphasizes both God's sovereignty and human responsibility.

In this case the Bible teaches that God is sovereign and determines all things that come to pass, even man's eternity. Remember our study of chapter three? But, it also teaches that man was created with free will and is responsible to God for everything that he says and does.

The free will of man is a problem that has many diverse inroads and has caused much debate through the years. Even as far back as St. Augustine in the 5th century, the debate over free will was the point of contention with Pelagius — "does man have free will?"

A detailed summary cannot be pur- ied at this point; however, for the serious student, one could recommend books such as: *Freedom of the Will* by Jonathan Edwards or *Bondage of the Will* by Martin Luther. We shall make several general comments and then observe the particular areas dealt with in Chapter Nine.

First, though there are a variety of concepts of freedom, let us make it clear that man, normally, is not a machine in his behavior. We say normally because at times he does allow himself to be manipulated or controlled by outside agents. But he usually makes decisions about almost everything. Unless he is drugged, shocked or programmed, he makes conscious choices in his life that affect his words, deeds and direction. The behaviorists like B.F. Skinner espouse NO Biblical truth when they refer to man as being programmed or controlled by his environment. Man makes choices and decisions. He is no fatalist.

Second, when we refer to freedom of the will, we are thinking of the area of liberty rather than ability. That is an important distinction to keep in mind. Liberty and ability are not synonymous terms. To have liberty does not imply that one has ability and vice versa.

Third, the idea that man has free will must be looked at with the understanding that man today, morally, is not the man that God originally made him to be. We studied that in chapter six when we looked at "man's fall into sin."

The Confession of Faith is brilliantly developed in all areas, and chapter nine is not an exception. In these brief paragraphs, we are given a progression that follows the chronological revelation of Scripture. These four areas within the chapter are necessary in order to see the whole story regarding man's freedom.

Continuing a series of studies on the Church's doctrines, by Charles H. Dunahoo, Christian Education coordinator.

One confuses reality when he tries to understand man's condition and needs apart from these truths. Remember this point in contrast to humanism. Though a person is responsible to choose God and accountable if he rejects Him, he cannot live and act outside the realm of a moral environment. Man is not the sole determiner of his life nor is he in complete control of it. Christians do not believe that man is autonomous.

What does the Bible teach? First it shows us man as God made him. Originally man was made in God's image and likeness. He "endued the will of man with that natural liberty ..." (paragraph one). With that liberty man also has the ability to do good and to choose good without any outside force working upon him. As paragraph two states: "Man in his state of innocency, had freedom and power to will and to do that which is good and well-pleasing to God; but yet mutably, so that he might fall from it."

He could choose good or he could choose evil. God made him that way originally. What did he do? He chose evil. Then what? It is at this point that we are reminded that we cannot deal with man today as God made him, but rather we must deal with man as he is ruined by sin.

How did sin ruin man? Did it destroy his person? No, but sin did cause man to loose his ability to choose to do anything acceptable in God's sight. Sin caused him to be "altogether averse from that good, and dead in sin ..., not able by his own strength, to convert himself, or to prepare himself thereunto " (paragraph three).

Alone, apart from the new birth (regeneration) man cannot do anything morally pleasing and acceptable to God. His will is no longer free because in his fallen state, he cannot please God nor will to do His will. He is a slave to sin. The Scripture is full of such references about man (Rom. 3:10, 12; 5:6, John 15:5b).

How can a man in this condition be told that he must believe or have faith in order to be born again? If such were possible, the new birth would be superfluous. Man, the sinner, does not have free will in moral areas. He is a slave to sin and given the benefit of the doubt, if he did have free will, it could only mean at most that he had the liberty but not the ability because of the fall into sin.

Continuing with God's plan, the confession in paragraph four makes it clear that God does not leave man in bondage to sin. When He redeems him by the power of God, He "frees him from his natural bondage under sin, and by His grace alone enables him freely to will and to do that which is spiritually good."

The new birth, reaching its expression in conversion, restores and thus enables one to choose to do God's will once again. It is dangerous and misleading to teach that man prior to the new birth, can have saving faith or do any good in God's sight. The only way for him to work out his salvation is for God to work in him. (Phil. 2:13).

Paragraph five states, "the will of man is made perfectly and immutably free to do good alone in the state of glory only." Complete freedom of the will from evil is only available when we are with the Lord in heaven. Till that time we must struggle with God's will. Though the Christian now has both the liberty and the ability, he is not yet free from sin.

Therefore, on the one hand, we can talk about a Christian having free will because of his new birth in Christ, coming to expression in his conversion, but we must also remember that perfect freedom to serve God is part of the final victory that shall be ours as we go to be with the Lord in glory.

The content of chapter nine will enable one to keep his focus on man's true perspective and situation. It will keep him from any illusions of grandeur about himself. It will cause him to glory in the Lord who has freed him from bondage to sin and enabled him once again to will to do the will of God.

Something for Everyone At the PCA Family Conference!

Young and old, ordained and unordained, men and women — the whole PCA family will benefit from the 1979 Family Conference program. Meet other members of the denomination from North and South, East and West. Hear personnel of PCA agencies. Enjoy the scenic and historic attractions of the Chattanooga-Lookout Mountain area.

Reserve your space now for this July 9-13 family gathering on the mountaintop campus of Covenant College. Use the coupon below or the registration forms available in all PCA churches.

Among the leaders:

- **J. Philip Clark,** Mission to the United States coordinator, bringing expository messages.
- **Ford Williams,** campus minister at Mississippi State, leading the music.
- **Steve Fox,** ruling elder at Trinity Church, Montgomery, Ala., handling another hilarious stunt night.
- **Gene and Susan Hunt,** Covenant Church, Riverdale, Ga., in charge of the program for children.
- **Charles DeBardeleben,** First Church, Montgomery, Ala., junior highs.
- **Wilson Smith,** Midway Church, Powder Springs, Ga., senior highs.
- **Kent Hinkson,** organizing pastor, Houston, seminar leader on "Reaching Your Community."
- **Allen Fleece,** Macon First Church, "Healing Our Nation through Repentance and Prayer" seminar.
- **Paul McKaughan,** Mission to the World coordinator, seminar on "How Did We Get Where We Are and Where Are We Going from Here?" (in missions).
- **M. E. Howland,** stewardship director, seminar on "Stewardship Principles, Attitudes, and Values."
- **Roy Gamble,** stewardship staff member, "Stewardship of Time and Talent" seminar.
- **David Nicholas,** Boca Raton pastor, seminar on "Body Life and Growing Your Church."
- **Charles Dunahoo,** Christian Education and Publications coordinator, seminar on "The Christian Faith in Today's Environment."
- **Kennedy Smartt,** Mission to the World coordinator of church relations, "How To Pray for Missions" seminar.
- **Pete Hollyfield,** PCA Foundation, seminar, "Wills Checkup."
- **Jimmy Lyons,** Mission to the World missionary-evangelist, "Diaries of PCA Missionaries" seminar.
- **Morton Smith,** assembly's stated clerk, seminar on "What Makes Us Different."

To reserve your space, act without delay. Additional information is available from Christian Education and Publications, 4319-F Memorial Drive, Decatur, Ga. 30032. Clip and return the coupon:

Reserve space for _____ adults and _____ children for the Family Conference. Send additional information when available. I enclose $25 registration.

Name _____

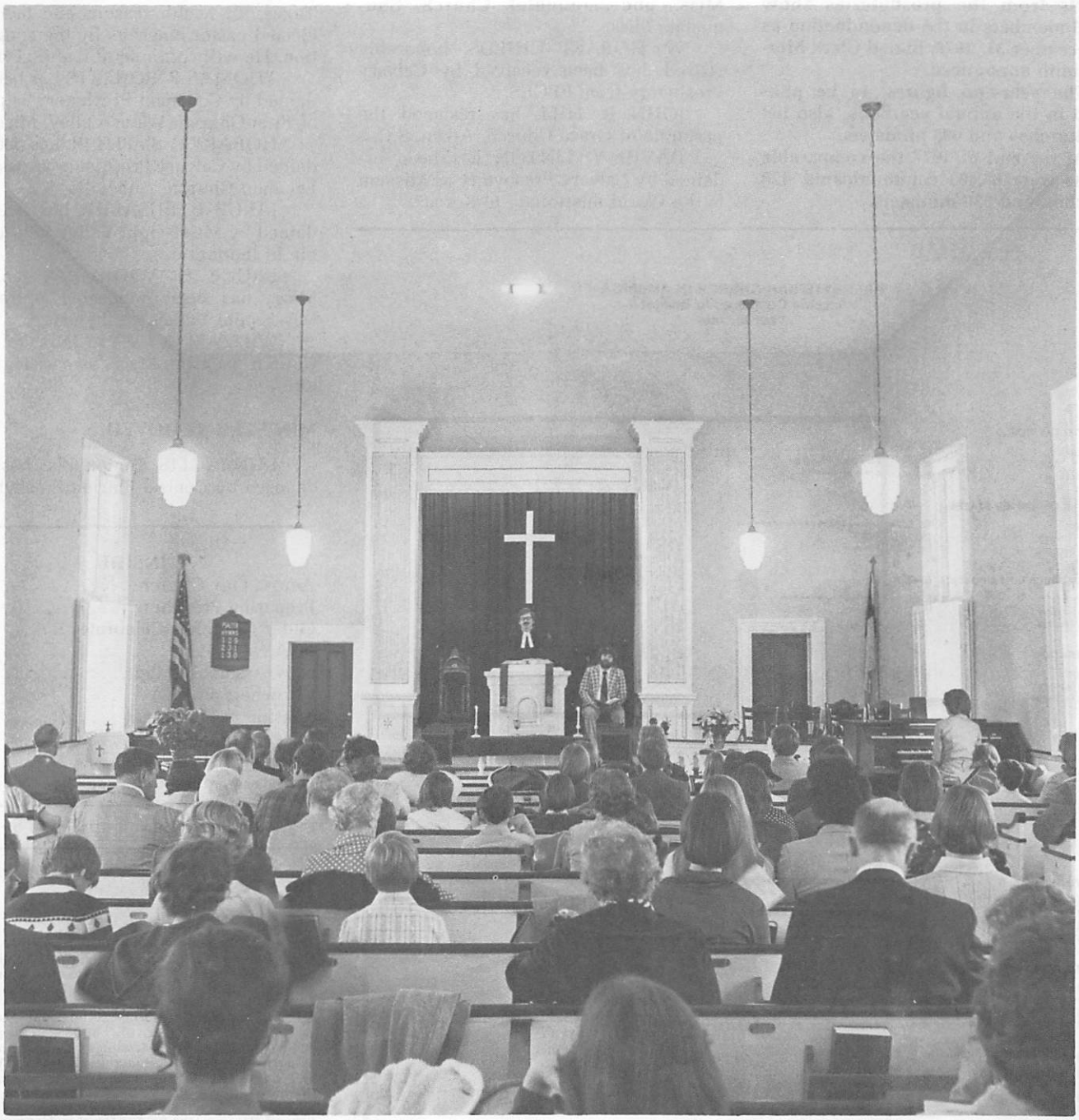
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April 1979
Volume 3, Number 4

The PCA Messenger



A Different Kind of Celebration see page 5



Across our Church

Officially Over 70,000

Communicant strength of the Presbyterian Church in America is now officially more than 70,000. Annual statistical reports from the presbyteries show 70,065 members in the denomination as of December 31, 1978, Stated Clerk Morton Smith announced.

The year-end figures, to be published in the annual yearbook, also list 445 churches and 585 ministers.

At the end of 1977 the comparable figures were 66,461 communicants, 428 churches, and 536 ministers.

MOVING MINISTERS

GAREN M. BAIRD III has been ordained by Mississippi Valley Presbytery as pastor of Scooba Church, Scooba, Miss., and Shuqualak Church, Shuqualak, Miss.

W. HOBART CHILDS, honorably retired, has been received by Calvary Presbytery from RPCES.

JOHN R. HILL has resigned the pastorate of Grace Church, Aiken, S.C.

DAVID Y. LINTON has been ordained by Calvary Presbytery as Mission to the World missionary to Korea.

DAVID W. MATTHEWS has been divested of office without censure by Texas Presbytery.

DAN H. McCOWN has resigned the pastorate of Fifth Street Church, Tyler, Texas, for health reasons and has been elected pastor emeritus by the congregation. He will continue to live in Tyler.

THOMAS R. ROBERTS has been ordained by Covenant Presbytery as pastor of First Church, Water Valley, Miss.

HOBART F. SMITH JR. has been ordained by Calvary Presbytery as pastor of Lebanon Church, Abbeville, S.C.

JAKUB B. SUSABDA has been ordained by Mississippi Valley to teach Bible in Indonesia.

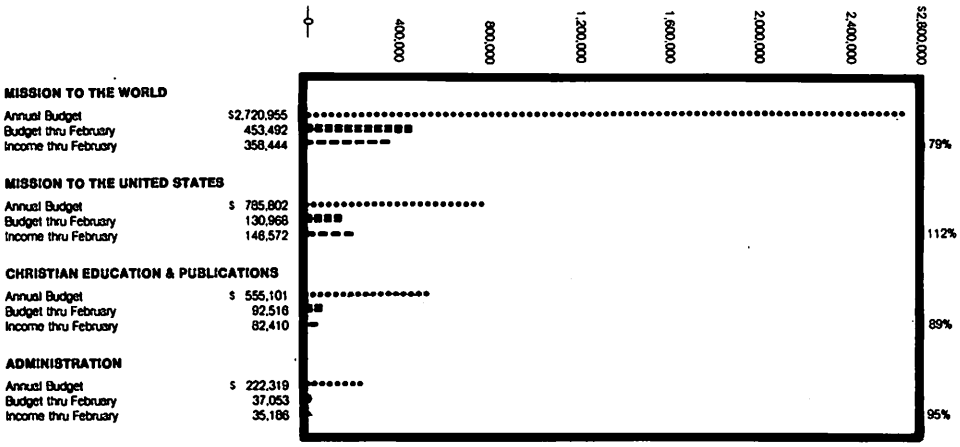
BRUCE H. WIDEMAN, Jackson, Miss., has been honorably retired by Mississippi Valley Presbytery.

WILLIAM K. WYMOND, to First Church, Jackson, Miss., as assistant pastor.

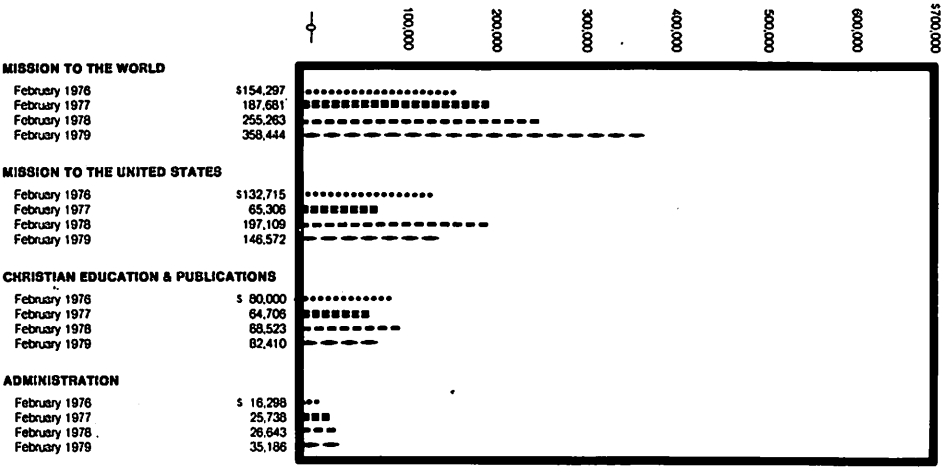
MINISTER REMOVED

IAIN INGLIS, Tampa, Fla., has been deposed by Central Florida Presbytery.

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date



INCOME COMPARISON



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Photos: Pages 1 and 5, James F. Sutton.

THE PCA MESSENGER
April 1979 Vol. 3, No. 4

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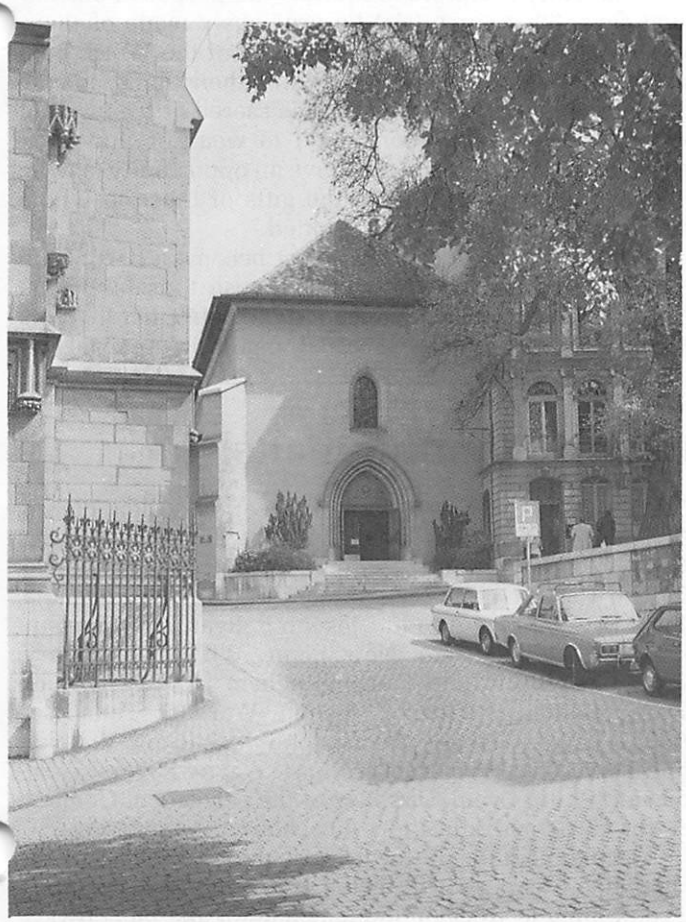
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Preparing Our Preachers

2+2 and 3+1 Are Expected To Equal Better-Trained PCA Ministers



Calvin taught Geneva's early pastors and others in this auditorium-chapel adjacent to the city's cathedral (left).

How are preachers prepared?

Not very well, some wags would respond quickly.

For the Presbyterian Church in America, the question of ministerial preparation is no joking matter. One of the concerns that brought the denomination into being, in fact, was the kind of clergyman being produced by the denominations to which PCA members formerly belonged. After welcoming a credentialed man to its pulpit, many a congregation was disappointed to discover that he knew little of the Bible, or cared little for its message, or was unable to get that message across to people. The preachers were often a disappointment in their pastorates because, instead of being qualified shepherds, they were little more than lost sheep.

Presbyterian and Reformed people have been intensely interested in preparation of preachers from the days of John Calvin. The Geneva reformer not only wrote some of the key books that have been used in ministerial training for over 400 years, but he also personally taught many of those who were later to preach in that city as well as in distant countries. His weekday early morning lectures, in the little auditorium across the alley from Geneva's cathedral, attracted ministers-in-the-making from persecuted churches abroad as well as a cross section of Genevans. Calvin and Theodore Beza, his successor in the cathedral pulpit, set the pattern for Reformed theological education for generations to come when they established the Academy of Geneva in 1559.

Early American Calvinists brought to this country their concern for good theological education. The nation's first institutions of higher learning were organized to prepare their preachers. The historic Presbyterian insistance on an educated ministry brought stresses and strains to the church as the frontier pushed westward across the country. When the eastern schools could not produce enough men to man all the new pulpits west of the Alleghenies and when presbyteries refused to ordain uneducated applicants, some churches broke away to be led by uneducated pastors.

When the Presbyterian Church in America was organized in 1973 it wrote into its constitution requirements for an educated ministry (Book of Church Order Chapters 20 and 22). Also in keeping with the classical Presbyterian pattern, the denomination provided that presbyteries were responsible for supervising preparation of ministerial candidates and for determining a candidate's fitness for ordination. No theological seminary has been established by the PCA General Assembly, but the denomination's top court has suggested to the presbyteries that four existing institutions could be used for training.

Taking their role seriously, a number of PCA presbyteries have developed innovative approaches to candidate preparation. Some have taken a close look at the theological education by extension (TEE) concept as developed in Third World countries, particularly in Latin America, and have decided to adapt it for use in their areas. Others have cooperated with existing seminaries in the supervision of students taking intern years or doing summer field work.

The 1977 General Assembly took note of an increasing interest in theological education closer to the candidate's home as well as a concern for more practical training of preachers. That assembly approved establishment of a new system of ministerial preparation that ordinarily will require four years of post-college work before ordination. It has gained the popular title of the "Three Plus One or

Two Plus Two" plan. The original proposal from the assembly's permanent Committee for Christian Education and Publications described the plan as "consistent both with tradition yet innovative to meet certain needs of our present denomination." The assembly approved it as "one optional way of theological training along with the traditional method, which is also approved."

To work out details of the system and to assure grass roots input, the assembly created a committee comprised of a ruling or teaching elder from each of the presbyteries. That group's initial report was approved by the 1978 assembly, but the panel is continuing to work on implementation of the plan.

A key element in the assembly-approved education scheme is the requirement for tutorial study under PCA ministers, either for one year (under the Three Plus One Plan) or for two years (under the Two Plus Two plan). Candidates who take the standard three year seminary course leading to a master of divinity degree would be required to spend an additional year getting practical, supervised pastoral experience. Those who take two years in seminary or in self-study would be required to spend an additional year getting practical, supervised pastoral experience. Those who take two years in seminary or in self-study would be required to spend two years under the tutelage of a PCA minister. The report adopted by the 1977 assembly indicated that the tutorial period was needed because "many of the graduating ministerial candidates have not been prepared to apply their ministerial training, received on the academic level, to (the) real-life pastoral situation." The document added, "We believe that a combination of both classroom and tutorial oversight in training can be synthesized, in order to achieve the full purpose of educating our ministerial candidates."

The bulk of the report adopted by the 1978 assembly was the committee's recommended uniform curriculum outline. It is intended to guide presbyteries in their preparation of ministers being trained under any of the options. The subject matter listed in the uniform curriculum would be considered a minimum course whether the candidate is studying in an extension course or working for a degree at a standard seminary. The major areas covered in the curriculum are Bible content, Christian doctrine, and practical theology. Each of the major areas is divided into specific topics. Under Bible, for instance, there are four headings. One of those is languages, with both Greek and Hebrew being required.

The purpose of the uniform curriculum, according to the assembly report, is to "lead to a better preparation of candidates for the Gospel ministry and provide for suitable means to guarantee that the quality of education is enhanced and advanced, while guarding against infringing upon the powers of presbyteries as touching their responsibilities in regard to selection, training, examination, and ordination of candidates."

One of the tasks which the committee of presbytery representatives is working on this year is preliminary certification of theological education programs of presbyteries. Those which have approved regional tutorial programs will each name one representative to a permanent certification committee. That new panel will succeed the current planning group at the 1979 assembly.

Constitutional "muscle" for the new system of preacher preparation has been proposed by the denomination's Sub-committee on Judicial Business. Book of Church Order amendments were submitted to the 1978 assembly but were not acted upon then. The proposals are being carried forward for action at the 1979 meeting of the court. They would change the licensing procedure now required of candidates and add a probation period before ordination. If finally enacted, there would be a constitutional requirement of at least one year of supervised work "in the full scope of the duties of any regular ministerial calling approved by the presbytery" before the candidate could be considered for ordination.

"The Holy Scriptures require," the proposed amendment says, "that some trial be previously made of those who are to be ordained to the ministry of the Word, both concerning their gifts and concerning their ability to rule as teaching elders, in order that this sacred office may not be degraded by being committed to weak or unworthy men, and that the Church may have an opportunity to form a better judgment respecting the gifts of those to whom this sacred office is to be committed."

While this language has not yet become a part of the PCA constitution, the church's response thus far to the proposals on theological education indicates that it wants to require well trained and tested men in its ministry.

All Presbyteries Represented on Planning Panel

Popularly known as "the 21 man committee," the group responsible for shaping the PCA's new theological education program is really a 22 member group. Each of the denomination's presbyteries has a representative on the panel, and when the 1978 General Assembly approved the division of the former Carolina Presbytery into Central Carolina and Eastern Carolina, a new member was added.

There are ruling elders as well as teaching elders on the committee, but pastors predominate. Some of the members are engaged professionally in higher education. Some are recent seminary graduates while others are veteran ministers. Some have been involved in preparation of pastors on the mission field.

Following the names of the presbyteries which elected them, the members are: Ascension, Samuel Mateer; Calvary, James Hatch; Central Carolina, Jack Bowling; Central Florida, Richard Fraser; Central Georgia, Allen Fleece; Covenant, Robert S. Hayes; Eastern Carolina, Charles (Gene) Parks; Evangel, Frank M. Barker Jr.; Grace, Eugene Case; Gulf Coast, Donald Dunkerly; Louisiana, David Bryson; Mid-Atlantic, Joseph F. Ryan Jr.; Mississippi Valley, Robert Cato; New River, William Fitzhenry; North Georgia, Edwin E. Cunningham Jr.; Pacific, John Evans; Southern Florida, Joseph Warner; Tennessee Valley, Louis Voskuil; Texas, John McNichol; Warrior, John Robertson; Western Carolinas, Wayne Rogers; Westminster, Philip Evaul. Dan Barr of the permanent Committee for Christian Education has chaired the meetings.

Even though the uniform curriculum submitted by the committee was approved by the 1978 assembly, the group is continuing to work on implementation and on certification of regional tutorial programs.

Note to Celebrate in Older PCA Churches

It is not unusual for a congregation to celebrate when it has paid in full all indebtedness on its facilities. Many such celebrations can be expected in the years to come as young and growing PCA congregations build and then reach the point of burning their mortgages.

Celebrations of a different sort are called for in some PCA churches with longer histories, however. Because of their recent experiences of separating from another denomination the older churches may pick a day to rejoice over the fact that their former denominations no longer have any claim on them or their property.

In Fairton, New Jersey, next month the Fairfield Church will observe its 299th anniversary as an organized congregation. The annual event will be a first, though, in that the Puritan-founded church will celebrate the birthday for the first time this year as a part of PCA. It was received into the membership of Mid-Atlantic Presbytery early this year.

Fairfield was organized in 1680 by New England Congregationalists, but within a quarter century it adopted presbyterianism. It is thought to have been represented at the organization of the first presbytery in America in 1706. It was definitely on the rolls of Philadelphia Presbytery by 1708. Among the evangelists preaching at Fairfield in the early years was the famous George Whitefield.

A community landmark known as "the old stone church," constructed in 1780, was the third building. It still stands and is usable. Fairfield lost title to it, however, when the congregation separated from the United Presbyterian Church USA in 1971. After a long period of difficult negotiations Fairfield was able to purchase the fourth building, a sanctuary constructed in 1850, and the manse. In the settlement, Fairfield forfeited not only the 1780 building but also its cemetery and the historic cemetery at the site of the original church, plus most bank accounts. The congregation is allowed to return to the stone edifice for special events, such as the meeting of presbytery planned May 11 and 12 this year.

Plans are already taking shape for the historic church's tricentennial celebration next year. Four events are being scheduled in May, 1980, at the old stone church.

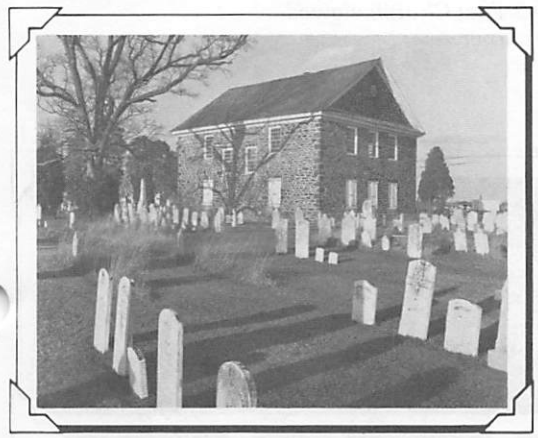
In a sense, the Fairfield congregation's recent annual celebrations have been commemorations of the fact that it has survived. For several years the church went without a pastor when its former presbytery rejected every candidate it wanted to call. Frustration led to stagnation and dwindling attendance at services. The United Presbyterian presbytery began to consider dissolving Fairfield because it was too small and too poor by that court's standards. Ruling elders Pat McHugh and Art Lewis then took the lead in getting the church out of that denomination and back on the road to health.

After the separation an Orthodox Presbyterian minister, Charles Dennison, came to Fairfield. He is credited with laying a good doctrinal foundation by Lawrence C. Roff, the current pastor.

When the historic New Jersey congregation commemorates its anniversary this year it will be celebrating a new vitality as well as simple survival. Attendance has grown from a low of 40 to an average of 100. A youth director, student George Syms of Reformed Episcopal Seminary, is at work on the staff. The sanctuary has been redecorated, and an Allen organ has been installed.

A different kind of celebration was held recently at

Fairfield's third building, the "old stone church" built in 1780 and still used on occasion.

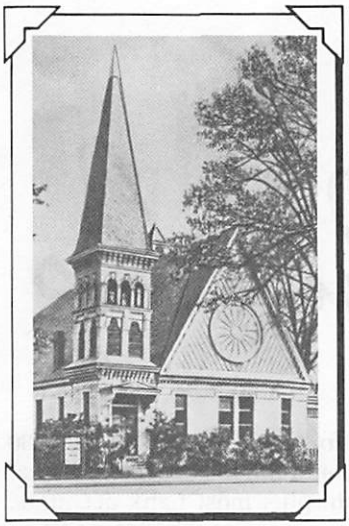




In the midst of the old burying ground stands a monument marking the site of the first Presbyterian church in West Jersey.

Standing since 1850, this is the fourth (and current) sanctuary of the Fairfield church.





Predecessor of current facilities, this structure burned in 1941.

Elder Moncrief, with deed in hand, 50 years after ordination.



First Church of Prattville, Alabama. With its own rich history, this congregation dates its organization in 1846. It was a founding member in 1861 of the denomination that was to become known as the Presbyterian Church in the US and in 1973 was a founding member of the body that is now the Presbyterian Church in America. Its former presbytery also was unwilling to allow it to depart with its property. Along with the other congregations that left East Alabama Presbytery (PCUS), it was expected to meet financial requirements of that body before a claim on its property was released. Many of the small churches of the presbytery were asked to pay $1 to get clear title to their buildings. The largest congregation in East Alabama (Trinity of Montgomery) found the successor presbytery unwilling to negotiate a settlement and is still in court over its substantial holdings.

Prattville was one of the medium size churches "in between," with presbytery demanding substantial cash payments in return for a quit claim deed. In Prattville's case, the amount was $38,000. Along with the other churches which were expected to make such large payments, it did not comply immediately with the demand. However, after the Trinity case passed the first stage last year, Prattville decided to raise the money and settle the claim without costly litigation.

Chosen to lead the campaign for "redemption" of the property was ruling elder W. Hollie Moncrief. He was a man of experience, having been chairman of the building and fund-raising committees on three previous occasions: in 1942 for the present sanctuary, in 1959 for the educational building, and in 1962 for the chapel and fellowship hall. The cost of those three projects was over $193,000.

The redemption fund was raised quickly and without cutting into the church's benevolent giving. In fact, preliminary figures show that the Prattville congregation gave more to causes beyond its walls in 1978 than in the previous year. It sent about $39,500 to benevolence causes last year with nearly half of that going to General Assembly agencies.

In addition, the Prattville church in 1978 made a significant pledge as one of the "leader churches" in the PCA's Five-in-Five campaign to help young churches get buildings of their own. Over and above that demonstration of interest in expansion of the denomination, the congregation maintained its special relationship with the Harvester PCA congregation near Washington, D.C. It sent $6,600 in 1978 to the Harvester, which has begun its own building fund.

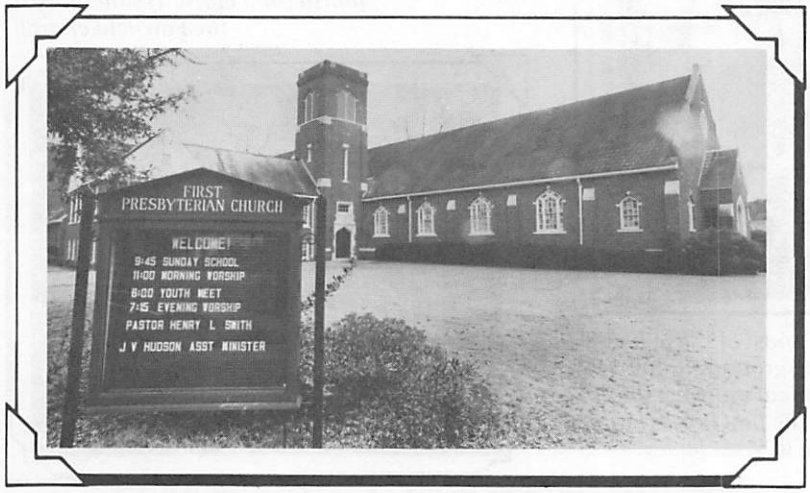
The training of seminary interns during the 1967-1977 pastorate of the late Adrian DeYoung was another of the Alabama church's special contributions to the church at large. The church has followed them all into their ministries with prayer and various types of practical support.

Henry Lewis Smith became pastor in 1978, and J. V. Hudson Jr. was installed as his assistant.

For the celebration of its property's "redemption," Prattville chose a particularly significant day. It was the first day of the second half century of elder Moncrief's service on the church's session. He was ordained February 17, 1929. The occasion of his receipt of the deed doubled as a surprise recognition of his long service. The Prattville City Council proclaimed February 18 "W. Hollie Moncrief Day." Two books of letters were presented in tribute, including messages from President Carter, General Assembly Moderator G. Aiken Taylor, and Presbytery Moderator Thomas Barnes. Prominent among decorations in the fellowship hall at the church dinner in the veteran elder's honor were oversize replicas of chewing gum packages. The props from Wrigley television commercials were loaned to symbolize the honoree's practices of passing out sticks of gum to generations of Prattville children.

The following Sunday the Moncriefs told the congregation: "We'll never forget it. You folks overdid it, though. What is left to do on the seventy-fifth?"

That question and the spirit it represents suggest that PCA churches, young and old, will have more to celebrate in the years ahead.



Prattville's First Church viewed from the corner.

A view of the Prattville sanctuary.



PCA NEWS

Committees Propose Three-Church Talks

Immediate, formal discussions of a three-denomination merger are likely to result this year if the 1979 PCA General Assembly adopts a proposal from its Sub-Committee on Inter-Church Relations.

The PCA inter-church relations panel decided to put the issue before the assembly after a meeting with counterparts from the Orthodox Presbyterian Church (OPC) and the Reformed Presbyterian Church, Evangelical Synod (RPCES). The joint meeting of the three committees at Covenant Seminary, St. Louis, produced a statement "that as Presbyterian Churches committed to a common faith as set forth in the Westminster standards and to the presbyterian form of government and to a common testimony to the purity of the church, we have a basis for merger of the three churches."

Separate meetings of the three groups followed to consider the recommendation that each recommend to its respective denomination "the continuation of consultations with a plan of merger in view." Discussion of the motion in the PCA committee's meeting indicated that while not all members were in favor of union now they wanted to submit the proposal for assembly debate at this time.

The motion which finally passed in the joint meeting was s substitute framed by Morton Smith, PCA assembly stated clerk. The original motion, by an OPC pastor, would have indicated that conditions in the denominations "require" merger. Among those questioning that language was Thomas Llewelyn, chairman of the PCA inter-church relations panel and a pastor in Jackson, Mississippi.

In a companion action, the PCA inter-church relations group asked the assembly to name a special sub-committee of seven members to negotiate the merger if it wants to engage in such talks with the other two churches. If approved, the recommended committee would include three ruling elders and three teaching elders in addition to the chairman of the assembly's permanent sub-committee on inter-church relations. Accompanying the recommendation will be nominations of veteran PCA leaders from which the assembly will be asked to choose the negotiators.

The 1978 PCA assembly approved a document on "the biblical basis of church union." After intense debate it also directed its inter-church unit to determine whether OPC and RPCES wanted to begin merger talks. The St. Louis meeting was the next step, with representatives of the other two denominations indicating that their churches were ready to talk formally with PCA.

Bilateral union talks between OPC and RPCES have been going on for several years, but the first attempt to get approval for a specific plan failed earlier in this decade. The last round of bilateral discussions were suspended pending the possible entry of PCA into trilateral negotiations. PCA cooperates with both of the churches in various ventures.

If top courts of the three churches agree to the recommendation, the ensuing discussions would concern a possible new denomination of about 110,000 communicants. The PCA, youngest of the three, is the largest with more than 70,000 members. PCA has 445 churches and 585 ministers compared to about 310 churches and 625 ministers for OPC and RPCES combined.

RPCES is itself the result of a merger 15 years ago.

Both RPCES and OPC have congregations scattered across the South, but their main concentrations of strength are in northern and western states. PCA, on the other hand, has a relatively small number of communicants outside the South.

Ask Location Study

The sometimes-controversial issue of office location will be back before the PCA General Assembly this year. Gulf Coast Presbytery has overtured the denomination's top court to instruct its Committee on Administration to study the feasibility of buying or constructing a building in which to house all the committees.

All of the assembly's major offices are currently using leased space. Mission to the U.S. and Christian Education/Publications moved to the Atlanta suburb of Decatur last year, near offices of Mission to the World. Administration is in Columbus, Georgia. Stewardship/Foundation is in Montgomery, Ala. Thus far in its short history the denomination's general assembly has declined to tell the agencies where to locate their offices.

Family Conference Offerings Varied

Ten seminars to help participants in their work in the church and in their daily lives will be available at this summer's PCA Family Conference. The July 9-13 event will be held on the mountaintop campus of Covenant College, overlooking Chattanooga.

Leaders from all PCA committees will be on hand to offer instruction and to share in the week's fellowship and inspiration. Principal speaker for the conference will be J. Philip Clark, coordinator of the denomination's Mission to the U.S. committee since last September. Theme of his messages will be "Another Great Awakening."

Subjects of the seminars range from stewardship of time to missions history to congregational "body life." Concurrent with the learning sessions for adults will be programs for children of all ages. Afternoons will be available for recreation, sightseeing and family outings.

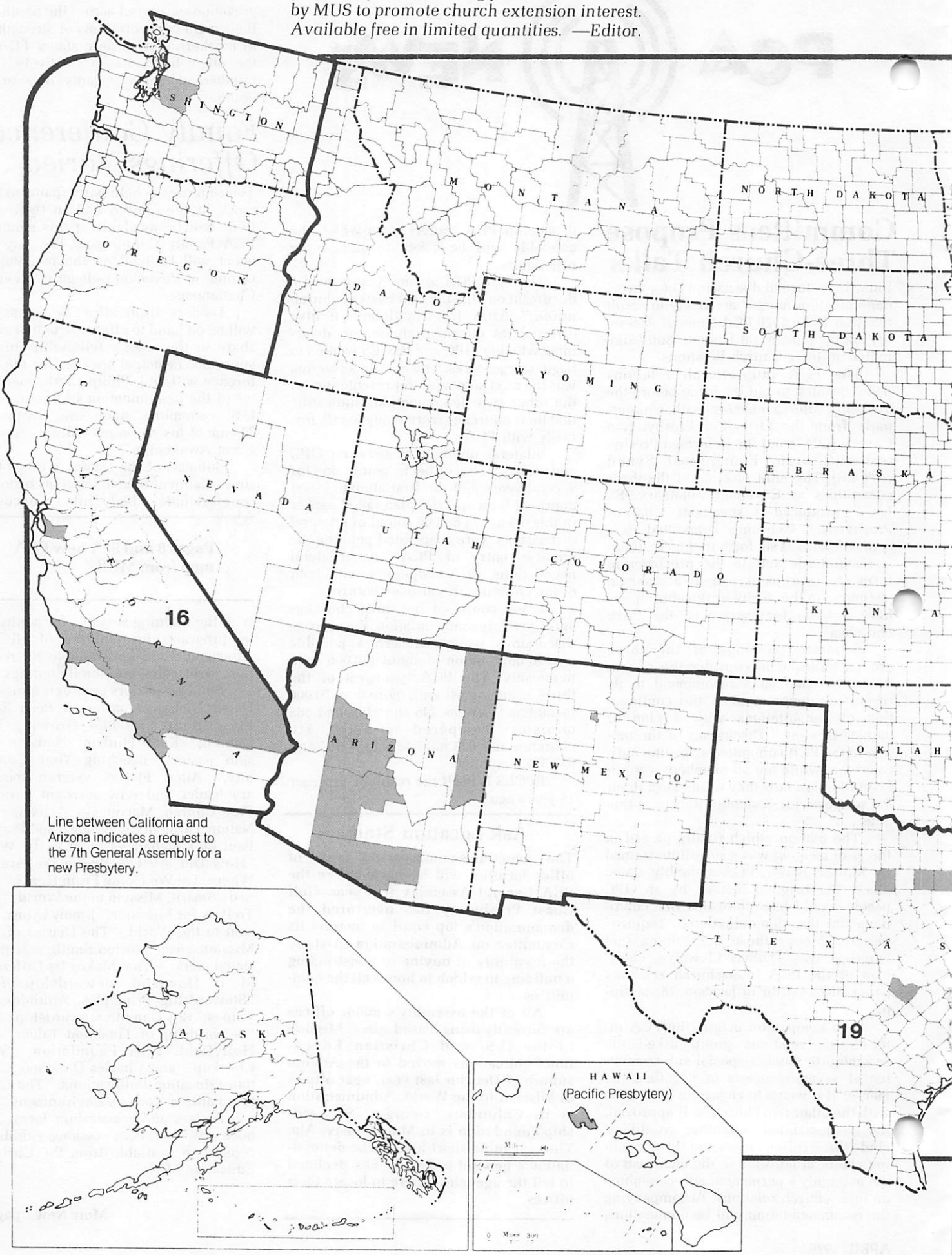
Pages 8 and 9: A new PCA map from MUS.

Seminar leaders and their topics are: David Nicholas, pastor in Boca Raton, Fla., "Body Life and Growing Your Church;" Kent Hinkon, Houston mission pastor, "Reaching Your Community," Allen Fleece, veteran missionary leader and now assistant pastor of First Church, Macon, Ga., "Healing Our Nation Through Repentance and Prayer;" Paul McKaughan, Mission to the World, "How Did We Get Where We Are and Where Are We Going From Here?;" Kennedy Smartt, Mission to the World, "How To Pray for Missions;" Jimmy Lyons, Mission to the World, "The Diaries of PCA Missionaries;" Morton Smith, assembly's stated clerk, "What Makes Us Different;" M. E. Howland, stewardship office, "Stewardship Principles, Attitudes, and Values;" Roy Gamble, stewardship office, "Stewardship of Time and Talent;" Pete Hollyfield, PCA Foundation, "Wills Checkup;" and Charles Dunahoo, Christian Education/Publications, "The Christian Faith in Today's Environment."

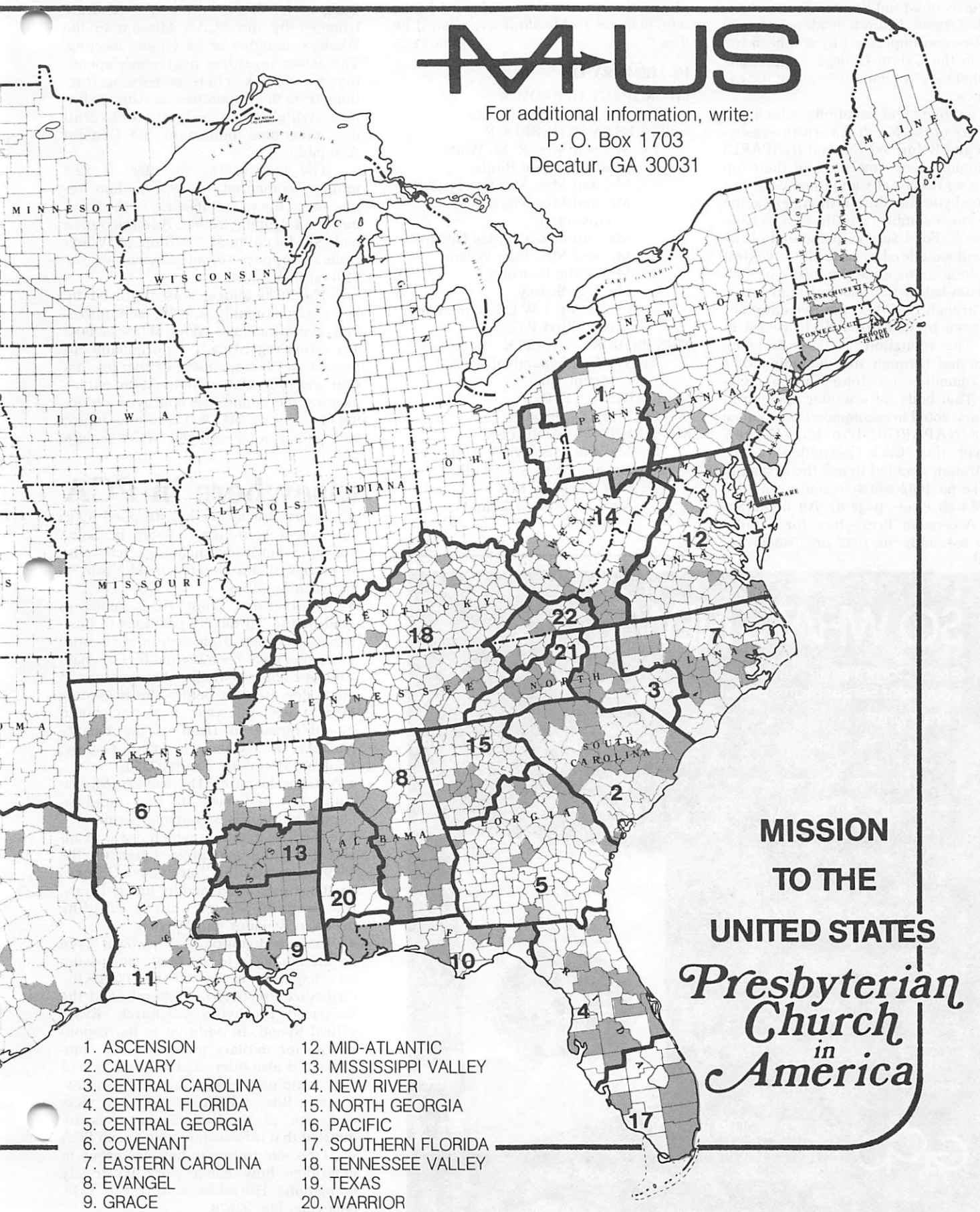
Posters and registration forms have been sent to all PCA sessions. Additional copies are available from the Christian Education office.

More News, page 10

This revised PCA map, in two colors and in placemat format, is being published this month by MUS to promote church extension interest. Available free in limited quantities. —Editor.



Counties in which there are PCA churches or mission churches.



1. ASCENSION
2. CALVARY
3. CENTRAL CAROLINA
4. CENTRAL FLORIDA
5. CENTRAL GEORGIA
6. COVENANT
7. EASTERN CAROLINA
8. EVANGEL
9. GRACE
10. GULF COAST
11. LOUISIANA
12. MID-ATLANTIC
13. MISSISSIPPI VALLEY
14. NEW RIVER
15. NORTH GEORGIA
16. PACIFIC
17. SOUTHERN FLORIDA
18. TENNESSEE VALLEY
19. TEXAS
20. WARRIOR
21. WESTERN CAROLINA
22. WESTMINSTER

Return to Michigan Proposed for '82 GA

More grits in Grand Rapids? Some Christian Reformed Church leaders seem to have been so impressed by southern imports to the Calvin College campus last June that they want a repetition of the experience.

The five denominations which are members of the North American Presbyterian and Reformed Council (NAPARC) held simultaneous meetings of their top governing bodies at Calvin last year. For the Presbyterian Church in America, the Michigan assembly was its first outside the South. Food service personnel of the host college added grits to the breakfast menu to accommodate the influx of visitors from below the Mason-Dixon line.

Through NAPARC the five churches have been invited officially to return in 1982. The invitation to PCA is being transmitted through the denomination's Sub-Committee on Inter-Church Relations. That body, at a winter meeting in St. Louis, voted to recommend acceptance of the NAPARC-Calvin bid. Earlier, however, the PCA's Committee on Administration decided to ask the assembly to make no 1982 site selection until 1980 (see March issue, page 8). An invitation from Ascension Presbytery for a Pittsburgh assembly in 1982 or 1983 is expected.

LIVING MEMORIALS

"I am the resurrection and the life; he who believes in Me shall live even if he dies." John 11:25

IN MEMORY OF:

MR. ROBERT G. BROWN
By: Mrs. Mary Sue Parkes

MRS. VESTA ETHEREDGE
By: Mr. and Mrs. R. M. Watts
Mrs. Mary Lou Buntz
Mr. and Mrs. Marvin Hartley
Mr. and Mrs. Thomas W. Trawick Jr.
Mr. and Mrs. Charles Newton
Mr. and Mrs. Stan Wilson
Mr. Willie C. Autry
Mr. J. S. Searcy
Circle No. 1 W.I.C., Greenville Ala., First P.C.

MRS. ROBERT GARLICK
By: W.I.C., Shenandoah P.C., Miami, Fla.

MRS. JOHN KATTINE
By: Mary L. Stegall

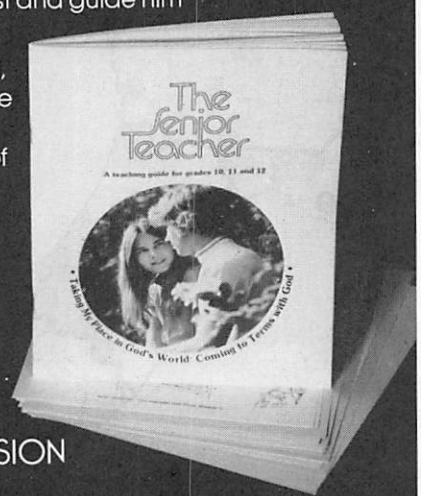
MR. DAVID S. WAINER SR.
By: Mr. and Mrs. W. G. Autrey
Dr. and Mrs. A. G. Little
Mrs. Earle McKey
Mr. and Mrs. William H. Morris

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MTW Cuts '80 Asking And Spending in '79

Budgets for both 1979 and 1980 were trimmed by the PCA's Mission to the World committee at its winter meeting. The action regarding next year's spending plan was taken in response to instructions from the Committee on Administration, which must submit an overall denominational budget to the General Assembly.

The new asking for 1980 is $2.8 million, compared to $3.2 million requested at the winter meeting of the Committee on Administration. Administration had asked a cut to $2.7 million. MTW expects to support 215 missionaries on the $2.8 million figure.

The 1979 budget was approved by last year's assembly, and the administration panel had not asked MTW to take any action regarding it. As originally approved, MTW's spending ceiling for this year was to be $2.7 million. At the winter meeting the committee approved reducing the total by $417,000. The new figure will support a force of 180, MTW leaders said.

Elsewhere in PCA

- Calvary Presbytery has dropped plans to start a retirement center in South Carolina, but it has encouraged churches or groups of churches to consider providing such facilities.
- Applications from PCA members qualified to fill faculty positions in business administration, economics, and education have been invited by Covenant College. There may also be openings in other departments before the beginning of next academic year. Inquiries should be addressed to Dean of the Faculty Nicholas P. Barker, Covenant College, Lookout Mountain, Tenn. 37350.
- Woodland Church, Hattiesburg, Mississippi, has dedicated its first building. Gerald Morgan is organizing pastor.
- In the first month in which it was available the slide-tape presentation on the 1979 Women in the Church Love Gift was used 48 times. Produced by Jimmy Lyons, the program shows church building needs in Ecuador and Mexico.
- Official recognition has now been given by the Pentagon to the joint commission on chaplains organized by PCA, the Orthodox Presbyterian Church, and the Reformed Presbyterian Church, Evangelical Synod. In addition to its responsibility for military personnel, the commission is also interested in promotion of chaplaincies in civilian institutions. Thomas Birr, a PCA member and vice-chairman of the commission, has requested that information about such PCA work be sent to him to help the group to determine how much work is already being done. His address: Rt. 1, Box 1318, Niceville, Fla. 32578.

Mission to the World

Rationale for Gifts: Help 'True Branches'

"Mission to the World must continue its support of the true branches of the church of Jesus Christ," the PCA's overseas agency has declared in a statement in its sending to the 1979 General Assembly to explain its occasional contributions to non-Presbyterian organizations.

The 1978 assembly directed MTW to return this year with a written rationale for grants to independent organizations. Two presbyteries questioned the practice in overtures last year. The response was adopted by the MTW committee at its winter meeting.

"Mission to the World," said the three page paper, "working within the traditional Reformed framework, is endeavoring to abide by the Scriptural commands of our Lord and the directives set down by the General Assembly for the advancement of the Gospel." The committee's position is based primarily on its understanding of the doctrine of the unity of the visible church, and its rationale paper quotes historians and the denomination's constitution. The document states, "Mission to the World cooperates with and supports only 'the true branches of the Church of Jesus Christ,' and considers that to refuse such cooperation would constitute a practical denial of the unity of the visible church."

At the winter meeting MTW approved one grant to an undenominational organization. A contribution of $500 was voted toward the cost of a survey of the Muslim population of North America by International Students, Incorporated.

Pending receipt of further information on other organizations and their projects, the committee postponed action on establishing a priority project list submitted by the staff. Among the groups on the proposed list are Logoi, World Evangelical Fellowship, and Evangelical Literature Overseas.

MTW's assembly-approved manual provides for cooperative agreements with independent organizations which accept MTW-commissioned personnel, but there is no provision for agreements with those which simply accept project funds.

Chain Saw Interest Unites Supporters

Chain saws are made to cut things apart, but a Presbyterian Church in America missionary's need for such a tool recently brought him together with a group of Mississippi Baptists who have assumed partial support for his work.

Donald B. Patterson, pastor of First Church, Jackson, and a member of the assembly's Mission to the World committee, describes what happened:

"Wayne Barber serves as minister to youth of the Hillcrest Baptist Church in Jackson. For more than ten years he has served in this capacity leading one of the most active youth groups in the city.

"While attending a prayer luncheon in a local steak house, Barber heard PCA missionary Andy Toth. Impressed with his testimony and the report of the work in Mexico, Wayne waited around after the meeting to talk. He learned that Andy had need of a chain saw and offered to help him find one since tree cutting has been his hobby and is now his source of income. A lady whose husband sells chain saws was having lunch at the same restaurant, and when told of the need she offered to help — and did. Wayne was able to buy it at the reduced price of $282.49. Later, when a love offering was received among his young people, it amounted to $282.79. He is still puzzled about the extra thirty cents!

"The Toths were invited to present their work at a service at Hillcrest church. At this special meeting late in the evening the congregation was composed mostly of young people. Barber gave them an opportunity to show their desire to support the Toths. Cards were distributed, and when they came back and were counted more than $200 a month had been promised."

The Baptist youth worker said, "Andy and Dorciane Toth made a real impact on us. He is a powerful speaker and really communicated to our young people. I am glad that we have this opportunity to get involved with this family and their work in Mexico."

Patterson added, "My own ministry was challenged by this obvious expression of Christian love and concern. Here was a group of God's people who saw a need and moved to meet it."

Appointments Approved for 4 Missionaries

Four new missionaries were approved at the winter meeting of the Mission to the World committee and will be leaving for overseas assignments after support funds are pledged.

Judith Ann Hurley, a teacher in Hopewell, Va., was accepted for short-term service, with a field to be determined. She is a graduate of Calvin College. Her church is West End of Hopewell.

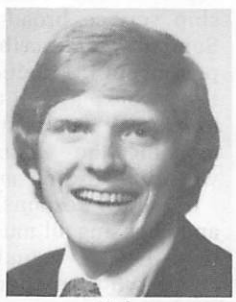
Mr. and Mrs. Marc Kyle, currently studying at Wycliffe Bible Translators' International Linguistic Center, were approved for long term service under MTW's cooperative agreement with Wycliffe. The field has not been determined. Kyle is a graduate of Belhaven College, and his wife is a graduate of Mississippi University for Women. They are members of Briarwood Church, Birmingham.

Howard Shelden was also approved to work under the cooperative agreement with Wycliffe as a long term missionary. He is a graduate of Wheaton College and a member of Pinelands Church, Miami. His initial assignment will be in Papua New Guinea with probable service in Indonesia later.

In an action recommended by the sub-committee on candidates, MTW reaffirmed its policy of not sending personnel overseas until their support is assured. The overall financial policies related to missionaries were also reaffirmed, but the staff was directed to restudy the entire system.



Mrs. Hurley



Kyle



Mrs. Kyle



Shelden



Missionaries in U.S. Cross Cultural Lines

It is a little known fact that some of the Presbyterian Church in America missionaries serving in the United States work under the same kind of cooperative agreements that govern some of the denomination's overseas work.

Mr. and Mrs. Hillman Levie are entering the second half of their first year of service with the Navajo Bible School and Mission, Window Rock, Arizona. They serve that independent organization under a cooperative agreement between it and the PCA's Mission to the U.S. committee. That agreement specifies that the MUS committee will be the "primary sponsoring agency for financial and prayer support" of the Levies while the Arizona agency, "in consultation with MUS concerning major assignments, shall be the directing agency in relation to missionary activities on the field."

The field organization, now an independent "faith" mission, was started nearly half a century ago as the result of "northern" Presbyterian work among the Navajos. Initially, the principal ministry was that of a Bible school for training Indians as pastors and teachers. Other ministries now include a Christian radio station, the Hilltop Christian School, and a church-planting ministry.

Hillman Levie and his wife, Alice, are products of the South but were teaching in rural Arizona when they observed the spiritual needs of the people in outlying areas of the West. They experienced a call to full-time Christian service and moved to Jackson, Mississippi, where he enrolled at Reformed Theological Seminary. He already had a bachelor's and master's degree from Northeast Louisiana University, and she had a bachelor's degree from NLU also. He graduated from the seminary last May and after a period of itineration returned to Arizona. By mid-August the Levies and their children, Ted, 11, and Marie, 9, were in their new home and ready for work at Window Rock.

His major responsibility is with KHAC, the only Christian radio station on or near the Navajo reservation. Duties there include writing, broadcasting, and programming. A recent frequency change allows the station to reach much further than before. Its potential audience, primarily on the reservation, is estimated to be 75 per cent under the age of 30.

"We feel strongly that the Lord's work must be of the very best quality," the Levies wrote in their last quarterly report to MUS. The Navajo language worship service broadcast by KHAC each Sunday was described as in need of improvement in production quality. He has been working with the choir in an effort to improve its presentations and has been assisting the station engineer in the weekly recording sessions.

A new responsibility is auditioning and choosing all music played on the station. Levie's actual broadcast time is about two hours per day. In addition, he writes Bible studies for translation and directs the English choir for the mission church.



Levie at KHAC console

Mrs. Levie, aside from her duties as wife and mother, is assigned to the staff of Hilltop Christian School. The school enrolls children of Indian Christians as well as those of mission staff members. All teachers there are missionaries with support raised elsewhere since most of the students are unable to pay private school fees. Her primary work is in grades five through seven, teaching nearly every subject taught in those grades. She also helps in the office and next year will be responsible for the school library. When the principal was out of town she filled in as acting principal. After a full day at school she also tutors her son at home some nights and weekends.

"We are pleased with the school," she wrote in the quarterly report. "The children are learning. Part of our witness is giving a quality education. We are thankful now to have heat in the new school building. However, the building is not yet finished; stacks of insulation, carpet, flooring, and siding are sitting all around us. We need someone now who knows how to put it all together."

As in the case of overseas missionaries, the Levies have found much of their ministry located in their home: "We have opened up our home to Navajos. We are constantly learning new things about them through association. Whole families now drop in on us often, several times a week. We are so thankful that they consider us friends. Some are already making plans to take us out to meet their relatives in the spring when it thaws. Pray that the Lord will make them ready to meet us, and pray for our witness to them. The ones who come to us really need Christian fellowship because their families are pagan. These people and their need for the Gospel are the reasons we are here. We praise God for this opportunity.

"We have also found that a number of young single missionaries come to our home — nearly every evening. They need fellowship, love, and sometimes just a balanced meal. We cannot thank the PCA enough for backing us in such a secure way. We get letters, cards, even phone calls often. We are assured of prayer support and financial support. But many missionaries are not in that position. When they get depressed and/or lonely it hurts their witness. We have felt the need to boost them and assure them of God's love and our love for them."

Still other visitors are anticipated by the Levies when the tour choir from Trinity Church, Montgomery, Alabama, comes in June. Members of the chorus and handbell choir will not only give concerts and make tapes for KHAC, but they will also help with a summer Bible school for reservation children.

MUS Revises Manual For Church Planters

Presbytery Mission to the United States committees are reviewing the draft of a "second generation" policy manual for training organizing pastors. The document, written at a February consultation of representatives of 17 presbyteries, provides a framework for better coordination of church planting efforts of presbyteries and the assembly MUS committee.

After receiving comments from the presbytery panels, the assembly committee plans to forward the manual to the June meeting of the assembly.

All new work outside the bounds of existing presbyteries is the responsibility of the national committee, but in the past there has been some lack of coordination in the planning and supervision of assembly-subsidized church planting within presbytery bounds. The February consultation recommended that "a strategy for each presbytery will be developed between General Assembly and the Presbytery MUS committees in advance of making definite plans for definite works and men in the presbytery."

The consultation also revised procedures and forms for reporting the work of organizing pastors and for evaluating their performance. In discussing the qualifications of the men needed to start new work, the consultants made a distinction between the qualifications for an evangelist who would begin the work and those of a first pastor. The presbytery consultants stressed that they did not believe that the evangelist should necessarily stay on as the first installed pastor.

Also going to the June meeting of the denomination's top court is a set of guidelines governing the work of unordained workers related to MUS.

College Ministry Guide Prepared for Adoption

College and university campus ministries operating under courts of the Presbyterian Church in America will have General Assembly approved guidelines for their work if this year's assembly adopts a proposed manual.

The document was prepared by a six member sub-committee for presentation to the Mission to the U.S. Committee. MUS, after a review scheduled this month, will submit it to the June meeting of the denomination's top court.

Unlike the philosophies behind some other denominational campus ministries, the proposed PCA manual's philosophy is one of realizing that there are other valid Christian ministries on campus. A section of the document lists ways for a session to work with para-church groups and their staff members.

However, the manual warns, the presence of other ministries "does not in any way negate the repsonsibility of the Presbyterian Church in America." The PCA, it adds, "must carry out its responsibility to edify God's people in the university world upon as many campus as as practically feasible, and especially where significant numbers of our PCA covenant youth are located. If it does not, the void may be filled in the lives of students by individuals or organizations whose teaching, practice, and philosophies are in contradiction to God's holy Word."

The proposed manual emphasizes not only the nurture of Christian students and staff members but also the possibilities for evangelization on campus. It notes the opportunity to present the Gospel to students from nations which do not welcome missionaries.

Various possibilities for governance of ministries are mentioned, from single church supervision, to groups of churches, to presbytery, to groups of presbyteries. Volunteer as well as paid staff is covered. The proposal takes the position that the campus sub-culture is a small segment of society and thus that any Christian fellowship there would not in and of itself be "the church." Without specifying that each local ministry should be under the direction of a particular church the document emphasizes that individuals should be related to local congregations.

The sub-committee which prepared the manual included: Frank M. Barker Jr., Milam S. Cotten, William F. Joseph, Mark L. Lowrey Jr., Joseph F. Ryan, and Paul G. Settle.

RELIGION ELSEWHERE

• The Marxist government of Mozambique continues to close Protestant and Catholic churches. A correspondent of the London Daily Telegraph reported that all services have now been banned at the Anglican cathedral in the southern city of Maciene.

• While world attention has been focused on the return to Islamic rule in oil-rich Iran, two other Muslim states have been in political turmoil. The president of Pakistan has ordered "Islamization" of his nation, and exiled religious leaders from Afghanistan have called for a holy war on the leaders of that country who they claim are Communists.

• In the first incident of its kind since a new Soviet-Finnish customs agreement went into effect this year, Finnish officials seized a shipment of 2,500 Bibles headed for Russia. The pact puts the Bible alongside drugs, whiskey and weapons as prohibited imports.

• Approximately $977 million will be paid to the Roman Catholic Church from the treasury of Spain for the next three years as the Iberian nation phases out official support for the church. After that the church may have to exist on donations from members — which last year amounted to about $10 million.

• The World Home Bible League, 16801 Van Dam Road, South Holland, Illinois 60473, is seeking used Bibles — a million of them — to send to India and some African nations. The agency requests 60 cents for postage and handling for each Bible donated.

• Membership in the United Methodist Church continues to decline, as do other vital statistics. Figures for 1977, just released, show a loss of 53,755 members, or .5 per cent off the previous year's total. Church school attendance was down 82,002. Overall church membership is 9.7 million.

• Mississippi College, a Baptist institution, has won the first round of a battle with a government agency. The college had refused to comply with an Equal Employment Opportunity Commission subpoena for certain documents. A federal district court agreed that church-related institutions did not have to comply, but EEOC has appealed to the Circuit Court. A brief in the case has been filed by the Christian College Coalition, which holds that the government cannot intrude in the faculty selection process of a church-related school.

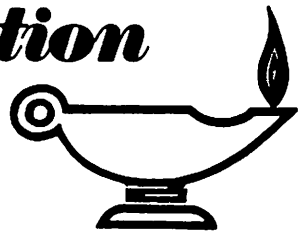
• Powerful for centuries, the Greek Orthodox Church continues to lose its grip on public affairs in Greece. Over church objections the Greek government has published a new law liberalizing divorce. Several prelates have called it "anti-social, anti-Gospel, and anti-Christian."

• Leaders of the Baptist World Alliance were assured by an attache of the Indonesian embassy in Washington that recently enacted laws affecting missionary work were "not aimed at limiting religious freedom" in Indonesia. Missionary leaders have expressed fears that strict enforcement of the laws could halt evangelization, but the Indonesian representative insisted "people are free to change their religion."

• Assignment of a Muslim chaplain to U.S. Army headquarters in Frankfurt, Germany, has been requested by a Black Muslim leader who said there are 30 members of the military in the Frankfurt area who are active Muslims. Religious News Service quoted the Army chief of chaplains, Orris E. Kelley, as saying they might have to wait a while.

• The "Hebrew Christian" organization known as B'Nai Yeshua applied for use of the word "Shechinah" as a trademark for its annual national conference. An opposing brief was filed with the U.S. Trademark Appeal Board by the Synagogue Council, which said the Christian group's use of the Hebrew word is "deceptive."

Christian Education & Publications



No Merit Seen Now In Theonomy Study

More study is needed at the congregational and presbytery level before an intensive inquiry into theonomy at the General Assembly level is merited. That is the main point of recommendations going to the 1979 assembly from the Committee for Christian Education and Publications in response to an assignment from the 1978 assembly.

In its report to the PCA's top court this year the committee will suggest that no denominational special (or ad interim) committee be named to study the issue. A commissioner's resolution at last year's assembly asked for such a committee but the court instead asked the permanent committee to define theonomy and to suggest a "disposition of this matter."

The simplest definition of theonomy, according to the report, is "God's law." The assembly will be asked, however, to affirm the Westminster Confession of Faith, Chapter 19, and Larger Catechism, questions 93-150, as "a broad but adequate definition of theonomy."

"There is no single well-defined school of thought known as 'theonomy,' " the permanent committee agreed. "Great difficulties arise in defining the term in our present theological climate because it has been used in a great variety of ways by thinkers as liberal as Paul Tillich and as conservative as Herman Ridderbos.

Noting that the Westminster Confession teaches a three-fold division of God's law, the report notes that Reformed believers have generally agreed that the moral law is still binding, the ceremonial law is not and that the judicial law has been the subject of discussion.

"The difficulty in current discussions relates to the third division, the judicial law," the committee will report. "Is our attitude toward it to be the same as our attitude toward the moral law or our attitude toward the ceremonial law — i.e., must we continue to observe the judicial law of the Old Testament?"

Individual Christians, sessions and presbyteries with "a particular interest" in the complex subject should study it further, the paper suggests. It adds that those on both sides of the debate should conduct their study and application "in the spirit of Christian love, kindness, and patience."

Until the issue reaches the assembly as an appeal in a case of process from a presbytery or as a question in which there is widespread denominational interest, it should be treated as "a matter of liberty," the permanent committee suggests. The panel recommends: "Since varying views have been held by Reformed people in the past on this subject, no particular view of the application of the judicial law for today should be made a basis for orthodoxy or excluded as a heresy."

The assembly will also be asked in one of the committee recommendations to "encourage pastors and sessions to instruct their people in the law of God and its application in a manner consistent with our confessional standards." The paper warns against extreme views of the law, contrasting antinomianism (being "against law") and legalism ("saved by keeping the law"). "We are not saved *by* law keeping but *for* law keeping," says the report.

Family Devotions

By Richard Harris — Part XII
(The Shorter Catechism)

Q. What special acts of providence did God exercise towards man in the estate wherein he was created?
(Or we might say, when God had created man, what special rule did God give him to guide him, so that he might continue to live?)
A. When God created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of knowledge of good and evil, upon pain of death.

There can surely be no argument with the fact that God created man. We read of it in the Bible, we see evidence of it in the world we live in. Since God created man and gave him life, doesn't it stand to reason that He would give man instructions on how he should live that life? Of course, it does.

We read in Genesis 2:15-17, "And Jehovah God took the man and put him into the garden of Eden to dress (take care of) it and to keep it. And Jehovah God commanded the man saying, Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it for in the day thou eatest thereof thou shalt surely die."

We can see from this account most clearly several things. First, it was God, not man himself, who put man in this garden. The garden belonged to God. He wanted Adam and Eve to live there and to enjoy the garden. He gave man something to do. Adam was not just to remain idle; he was to take care of the garden and keep it looking nice. God told Adam he was to have plenty of fruit to eat. He could eat fruit from all except one of the fruit trees. He could eat all the fruit he could hold but was forbidden to eat of just one little tree.

This is commonly called "The Covenant of Works." You see, by works, a man must be perfectly obedient; a man must keep God's law completely, always and he will live.

If anyone wants to please God by "works," by keeping His law, then we see he must do it perfectly. If a person desires to work himself into everlasting life, then he must merely keep God's law at all times.

That's impossible, isn't it? A covenant of works can offer life only to a perfectly obedient and sinless man. There is none; no, not one.

God told man — If you obey me perfectly you will live forever. If you do not, you shall surely die.

We see that God did not set up many rigid rules for Adam and Eve to follow, He gave them one single rule of obedience; do not eat of the fruit of one tree. That was God's covenant with man; that was God's rule for the first man and for the first woman in order that they might live forever and never die. This death is not just a physical death but a spiritual death, too, for it means being separated from the love of God forever.

Foundation and Authority for the Christian Faith

Chapter VIII
Westminster Confession of Faith

This chapter in the Westminster Confession of Faith is such a crucial chapter. It contains truth that is absolutely essential to the reality and preservation of the Christian faith. It deals with the doctrine upon which our redemption stands — namely, Jesus Christ the Mediator between God and man.

Down through the history of the church, both in the Old and New Testament eras, men have debated the person and work of the Messiah. Some Jews of the Old Testament were not always certain as to His person and work. Was He to be a champion leader of the Jewish people for human rights, or would He be God to redeem His people from sin?

In the New Testament when Christ Jesus was upon the earth, there was continuous debate as to His identity. This type of inquiry and speculation has not ceased to this day. Chapter VIII is a masterful drawing together from Genesis to Revelation, God's Word, plus taking into consideration all the objections,

statements and conclusions made by men regarding the person of the Lord Jesus Christ down through history.

We shall discuss truth in three areas: First, the person of Christ; second, the office of Christ; and third, the work of Christ. If you are teaching this chapter, you could follow this basic division.

The *person of Christ* deals with who Jesus Christ is. To orthodox Christians, the answer is simple because we walk by faith in God's Word. It tells us who He is. Yet, men have not always understood nor accepted the Bible's teaching. You would find sections of early church history most interesting and informative, especially in those areas dealing with the formulation of the Christian doctrines. One popular church history book is by B. K. Kuiper, *The Church in History*. Chapter 5 of the book contains an excellent summation of the heresies and affirmations in the area of the person of Christ.

Continuing a series of studies on the Church's doctrines, by Charles H. Dunahoo, Christian Education coordinator.

What kind of person was Jesus of Nazareth? Was He a person with God-like characteristics? Maybe not fully God; yet, first among created beings? Was He totally God disguised as a man?

Paragraphs one, two and three answer those questions. Jesus was totally God. He was everything that God is. He lacked nothing in the area of deity. Also, He was totally human. With the exception of sin, he was everything that man is. The amazing truth is that He is the God-Man, one person with two distinct natures, inseparably joined together in His incarnation.

Upon this truth hinges the entire redemption of the church. The early church councils stood firmly upon this affirmation. Jesus Christ is fully divine and fully human. It is the spirit of the antichrist to deny this identity of Jesus (I John 4:2-4). Christians believe that Jesus is one person with two natures, human and divine.

The *office of Christ* is that of Mediator. Yet, we speak of that office in three areas — prophet, priest and king. God had originally made man to be the prophet, priest and king, but sin kept man from fulfilling his office. As the Mediator between God and His people, Christ came to be the perfect prophet, priest and king.

As the *prophet*, Christ brought God's message to man. Of course, we realize that even before His virgin birth, he acted as prophet. He was the Angel of the Lord in the Old Testament, plus He worked in and through the Old Testament prophets.

In His incarnate state, Christ was the prophet on earth. He proclaimed God's message to man. He continues as the prophet through His Word and Spirit. In the preaching of His Word and the illumination of believers, Jesus speaks God's Word to man. He had to be God to be the perfect prophet of God.

As the *priest*, Christ represents the church before God. He is a "priest forever after the order of Melchizedek" (Heb. 7:17). The priest, according to Scripture, must be a man who represents his people, but also one that is especially appointed by the Lord. He offers the sacrifice for man's sin. He also prays for his people.

Jesus was the perfect priest who went into God's presence on behalf of His people, offering His own blood as the atonement for their sins and interceding for them. He had to be a man completely consecrated to God. If Jesus had only been somewhat like man, He could not have fulfilled His office of priest. He was the perfect man.

The Old Testament priestly system, with its sacrificial rites and intercessory functions, all pointed to Him who was the complete priest.

As the *king*, Christ rules and reigns over His creation. He is the unique king and Head of the Church, and He is also the King of Creation. As the King of the Church, His rule is a spiritual one. By means of the Word and the Spirit, He exercises His kingship.

He also has all authority over heaven and earth. He rules the world. The universe does not belong to Satan. It is God's world. Christ, as God, rules His world. He guides the destiny of men and nations. We must remember that the church belongs to Him, hence must submit to His will. The world must also submit to Him and obey His will.

As the God-Man, Christ is the perfect prophet, priest and king. His role of Mediator between God and man is perfectly carried out. Nothing is lacking.

The last area is the *work of Christ*. His work could be summarized like this. God the Father chose and ordained Him and gave Him a particular people. For them He was to be the perfect sacrifice. He was to die on their behalf and in their place. Those represented by Christ at the cross would in time be redeemed, called, justified, sanctified and glorified (I:1).

This is the good news of the Gospel in capsule form: That God by His Son Jesus has accomplished redemption for His people, and by His grace through the proclamation of the Word, He will "certainly and effectively apply and communicate the same . . . ." (VIII:8).

His work as mediator and redeemer was for the elect, the people chosen by God and given to His Son. He represented God before His people, and He represents His people before God.

The good news is not centered upon man and what he must do to be saved, but rather upon Jesus Christ who by His perfect work saves sinners. "Christ died for the ungodly." He suffered fully and totally for His own.

We must learn from His Word who He is and what He does. It is by the Word that the Holy Spirit persuades those for whom Jesus died to believe and obey Jesus Christ.

Christ the Mediator does not deal with possibilities but rather actualities. He did not simply make salvation possible. He actually secured it. He died for what the angel Gabriel told the Virgin Mary He would do. "And she shall bring forth a son: and thou shalt call His name Jesus; for it is He that shall save His people from their sins" (Matt. 1:21).



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. 9M4



Join the PCA Family on the Mountain ... at the PCA Family Conference July 9-13

The Covenant College campus, including the lovely new chapel, will be ours to enjoy as a denominational family during this annual reunion. The surrounding area with its multitudes of attractions awaits those who want to venture beyond the campus.

Leaders of all the denominational agencies will be at Covenant for the week. J. Philip Clark of Mission to the United States will give a series of expository messages. Adult seminars will include topics on prayer, missions, church growth, body life, all kinds of stewardship, doctrine, history, and more. The children will have their own program under excellent supervision.

Space is limited. Send your reservation now.

Brochures and more details are available from Christian Education and Publications, 4319-F Memorial Drive, Decatur, GA 30032. Save your place now. Clip and return the coupon:

Reserve space for _____ adults and _____ children for the Family Conference. Send additional information when available. I enclose $25 registration.

Name _____

Address _____

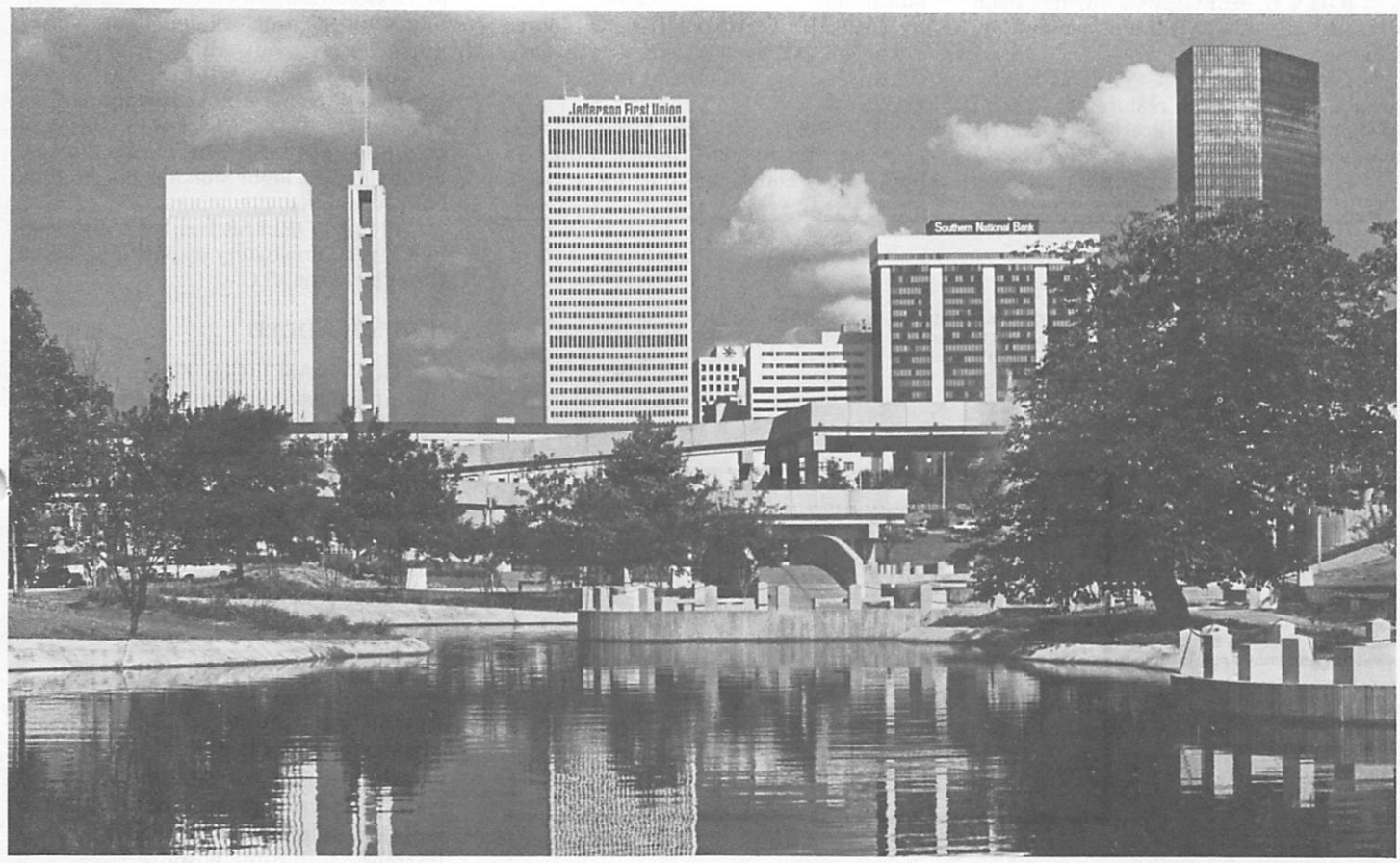
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June 1979
Volume 3, Number 6

The PCA Messenger

Charlotte Prepares for Assembly







Charlotte, "queen city of Metrolina" (downtown skyline shown here), will welcome the Seventh PCA General Assembly. New building of New Life church (lower left) is the first constructed for PCA use in Charlotte and will be the site of initial meetings of committees of commissioners. Plenary sessions will be held in spacious facilities of Northside Baptist Church (lower right). See pages 4-6.



Across our Church

MOVING MINISTERS

ROLAND S. BARNES has been ordained by Central Georgia Presbytery as assistant pastor of First Church, Macon, Ga.

JOHN E. BERGLAND JR. has been divested of office without censure by Covenant Presbytery.

DRENNON B. COTTINGHAM, Miami, Fla., has been restored to the roll of Southern Florida Presbytery and is available for call.

A. BLOUNT GALLASPY's pastoral relations with Bethany Church, Greensboro, Ga., has been dissolved. He continues as pastor of Penfield Church, Penfield, Ga.

WILLIAM B. GRESHAM JR. to Trinity Church, Montgomery, Ala., as assistant pastor.

ALBERT C. HITCHCOCK, Moorestown, N.J., has been ordained by Evangel Presbytery as organizing pastor with MUS.

GERRIT J. KUIPER, formerly assistant pastor of Kendall Church, Coral Gables, Fla., continues on the rolls of Southern Florida Presbytery without call.

DANNY C. LEVI has been ordained by Southern Florida Presbytery as minister of youth of Granada Church, Coral Gables, Fla.

JOHN C. MARTIN, formerly pastor of Hixson Church, Hixson, Tenn., continues on the rolls of Tennessee Valley Presbytery without call.

GEORGE A. MILLER to Trinity Church, Miami, Fla., as assistant pastor.

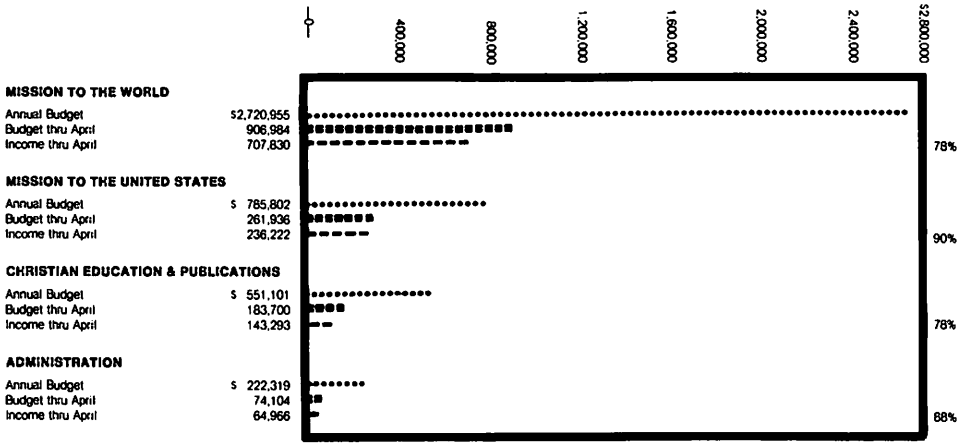
MICHAEL R. WILLIAMS, Birmingham, Ala., has been received by Evangel Presbytery to labor outside the bounds with New Life.

FRED ZOELLER has been ordained by Calvary Presbytery as pastor of Grace Church, Aiken, S.C.

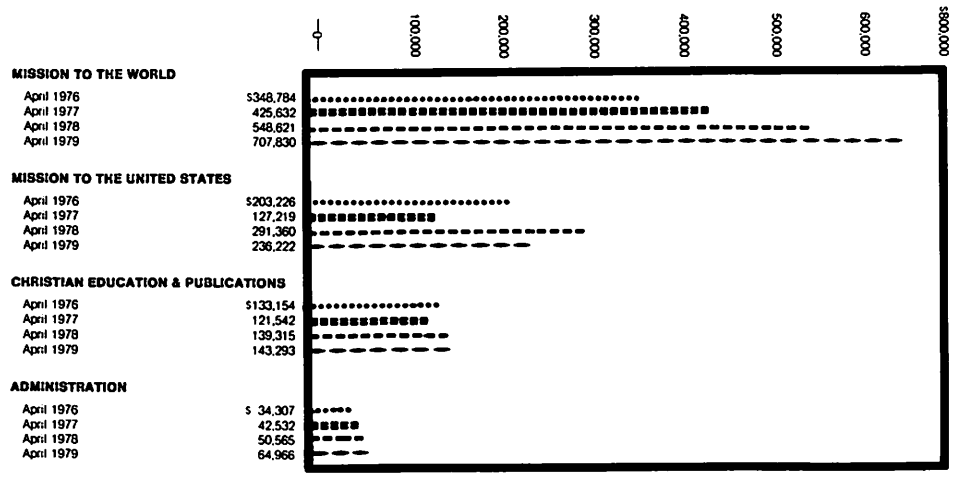
CHURCH ADDED

COVENANT CHURCH, Abington, Pa., organized by Mid-Atlantic Presbytery. Erwin Morrison is pastor.

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date



INCOME COMPARISON



Photos: P. 1 (top) Don Hunter, The Charlotte News; p. 3 (bottom) Ann Bailie, The Jackson Clarion-Ledger; p. 5, James Lewis Rogers; p. 7, Religion in Communist Dominated Areas.

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THE PCA MESSENGER
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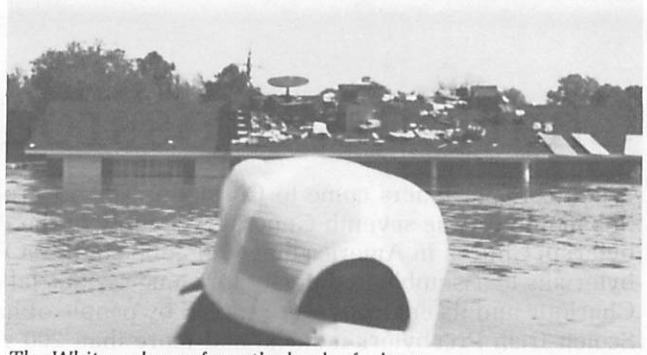
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More Than Coffee And Sandwiches



The Whitwer home from the back of a boat

"The blessing of this flood" is the way some PCA members talk about what happened in the Jackson, Mississippi, area when the Pearl River overflowed in April. About 20,000 were evacuated from their homes because of the worst flood on record there. They lost virtually all of their possessions, and many of their homes were ruined.

On behalf of the denomination's sub-committee on diaconal ministries, coordinators of the PCA's four permanent committees appealed for help in reconstruction. Their letter to the churches asked for money and for volunteers to help people put homes back into liveable condition. Within two weeks, $7,972 from sources outside the affected communities had been received in response to the PCA appeal.

Churches in the area gave immediate help to their own members and to others in need of aid. The Pear Orchard church, a new PCA congregation northeast of Jackson, was an example. With 101 members, it is meeting in a mobile chapel and making plans for expansion. But nine of its families experienced significant flood damage. One of those families was that of William Whitwer, the pastor. Water came up almost to the roof level of the Whitwer's house.

When the Pear Orchard officers realized the extent of the damage they immediately presented $1,000 checks to each of the families whose homes had been ruined. Beyond that they organized work crews to go from house to house to get the water out and to start re-building.

"The people have really been touched" by the various types of assistance offered, Whitwer said. "There has been a real Christian spirit in the community."

In his own case the pastor sent his wife and children to higher ground on Good Friday, but with some helpers he stayed to put furniture up on blocks. By early Saturday morning those blocks proved to be ineffective when the water rose to five feet on the living room wall. Whitwer had to abandon the house at 1 a.m. They went ahead Sunday and had Easter services at the Pear Orchard church. The evening services were cancelled, however, so that members could help their neighbors clean up.

Donald Patterson, pastor of Jackson's large First church, said he was in a Saturday morning men's prayer meeting when he realized how devastating the flood was. One of the men was called out to help in the emergency. Before the day was over more than 60 First church families had their homes flooded. The session authorized Patterson to use the church's facilities in a relief program. He then learned that Salvation Army workers had just been praying for such a facility for an emergency feeding station. An Army disaster specialist was brought in to supervise, and 75 kitchen volunteers were recruited, mostly First church women. In the week immediately after the Pearl's crest an average of 1,000 meals per day were prepared in the church's kitchen. The majority were served there to victims and relief workers, but hundreds were sent out to strategic points around the city.

A variety of food was donated for the huge feeding operation. Immediate cash to get it started came from the World Relief Commission, which sent $25,000.

A week after the flood the Jackson Clarion-Ledger ran a major feature on the feeding operating, noting that First church was "not your ordinary feeding station serving sandwiches and hot coffee." Instead, the report said, "the First Presbyterian Church facility is a Rolls Royce among feeding stations." It was open from 6 a.m. to 8 p.m. The Salvation Army officer in charge was quoted as saying the Women in the Church volunteers who prepared the thousands of balanced meals were "superfantastic."

The newspaper article indicated that the women, besides cooking, brought flowers and served the victims with a sensitivity that was appreciated. One man came in upset from having just seen his flood ravaged house, the paper said. Realizing that he was unable to eat anything else one of the women came forward with vegetable soup and cornbread.

Feeding was just the first step in the relief project. Patterson expects reconstruction to take months. The First church's special diaconal flood committee, which is administering the funds from across the PCA, made initial grants of $100 to families that needed it to get an electrician or plumber to their house or to buy household supplies. A relief offering of $13,000 was taken up one Sunday at First church, and the session supplemented it with $5,000 from the benevolence fund.





Jackson First's Women in the Church produce a thousand meals a day at the height of the feeding operation. Betty (Mrs. John Reed) Miller (above), wife of the retired pastor, grates carrots. Pitching in at the cutting board (at left) are Anna Mae Lemon and Betty Johnson.

Charlotte: Crossroads for Presbyterians

When commissioners come to Charlotte, North Carolina, this month for the seventh General Assembly of the Presbyterian Church in America they will not be the first Presbyterians to assemble in that city for some serious talking. Charlotte and its environs were settled by people of hardy Scotch-Irish Presbyterian stock, and more than 200 years ago they were saying things that were being heard elsewhere in the nation and the world.

Even though the city was named for Charlotte, King George III's queen, and the county named Mecklenburg for the German principality which was her childhood home, the settlers had little attachment to the English crown. Chafing under the various British restrictions on the colonies, delegates from all the districts of Mecklenburg County gathered in the Charlotte court house on May 19, 1775. Soon after they assembled a horseman came to town with the electrifying news of the "shot heard round the world" and the resulting battle with the redcoats at Lexington, Massachusetts. Before the sun came up the next morning the "Mecklenburg Resolutions" had been passed. The documents renounced the authority of all of the crown's colonial officers and declared the colonial charters "wholly suspended."

Mecklenburgers proudly called the document the "Mecklenburg Declaration of Independence" even though some historians challenge the most popular text with that title. There is no question, however, that the convention's "resolves" came some 14 months before the declaration proclaimed July 4, 1776, by the Continental Congress in Philadelphia. The importance of this early statement of independence by elected representatives of the people is widely recognized by historians despite the reluctance of some to grant that it made much of an impact on the Philadelphia delegates. Whatever others may think, North Carolina recognizes the date of the declaration as its birthday. Prominent on the state flag is the date "May 20, 1775." (The resolutions were approved at 2 a.m. that day and proclaimed at a large public gathering at noon.)

From that time on, Mecklenburg was in the middle of things. Some of the last decisive battles of the Revolution were fought within a day's horseback ride from Charlotte. Some of the Mecklenburgers' relatives from over the mountains (in what is now Tennessee) came to help turn the tide at the Battle of Kings Mountain nearby in South Carolina. That victory, which was the beginning of the end for the British in the South, took place in 1780. Therefore, "the bicentennial" is still being celebrated in Piedmont Carolina.

Those "Scotch-Irish, no-nonsense people" (in the words of a Charlotte Chamber of Commerce publication) turned Charlotte into a thriving crossroads and its surrounding countryside into a productive territory. Among the later immigrants with Calvinistic leanings who helped develop the Piedmont were Huguenot and Waldensian refugees from the Continent. From a population of fewer than 300 at the time of the Revolution, Charlotte has grown now to over 300,000 in the city. Charlotte is the "queen city" of a "Metrolina" area of 12 counties with a population of over 1.2 million. Within 65 air miles are double that number.

Mecklenburg County boasts of around 400 churches, and many of them are one kind of Presbyterian or another. The surrounding counties also have more dense populations of Presbyterians than many other parts of the country. With traditions running as deep as they do in this section, only a few churches were able to break away from their old ties to join the Presbyterian Church in America when it was organized. While several congregations in the



Assembly administrator Dan Moore talks over details with Jack Eubanks, food chairman; Bob Wilcox, facilities chairman; and Ted Smith, general chairman of the local arrangements committee (l. to r.).



John W. P. Oliver, pastor of First church, Augusta, Ga., will be the preacher at a public worship service June 18.

surrounding communities came into PCA, none did in Charlotte.

The first PCA church to be organized in the queen city was the New Life church. It started in 1975 with 27 members meeting in a home. From the beginning the church, which now has 191 communicants, has been self-supporting. This March New Life moved into its own building, the first to be constructed in Charlotte for a PCA congregation. The church plant of traditional architecture is situated on a 15 acre tract in the western part of Charlotte. The spacious facilities will be used on the Saturday before the assembly's formal opening by committees of commissioners.

Perhaps better known across the denomination is the Alexander church on Charlotte's south side. This mission, supported by Mission to the United States, was a recipient of one of the mobile chapels provided through the assembly Women in the Church 1978 Love Gift.

Charlotte area PCA congregations are a part of Central Carolina Presbytery, created by the 1978 General Assembly when it divided the former Carolina Presbytery into two parts. Despite the fact that the organization is new, the presbytery has put together a local arrangements committee for the assembly that includes most of its teaching elders and a number of ruling elders. Chairman of the panel is pastor W. Ted Smith of First church, Stanley. Among those helping with the planning over the months have been stated clerk Thomas Cheely of the Carolina church, Locust, and presbyter of church growth, R. D. Wilcox.

On Page 6: A call to prayer for the Assembly.
On Page 8: Initial tribute to former Assembly moderators.

Charlotte area PCA congregations were enthusiastic about inviting the denomination's top court to meet in their midst, but none had facilities big enough to accomodate assembly meetings. Thus, the assembly sessions are being held in the borrowed facilities of Northside Baptist. The church is just off Interstate 85 and close to several motels that will house commissioners.

Noon meals will be available at the church for those who reserve them before the June 8 deadline announced in a letter to commissioners.

A large portion of Northside's modern facilities will be at the disposal of the assembly from Monday through Saturday of assembly week. The Wednesday docket will be slightly different from that of other days in order to allow Northside to conduct its evening prayer service while commissioners are away for a meal. The wives of commissioners and other women visiting the assembly are being asked to observe the practice of Northside as they plan their assembly wardrobes. While the women there occasionally wear modest pant suits, dresses are preferred.

A special program will be available to women at the assembly. It is being coordinated by Mrs. Thomas Cheely, president of the Central Carolina Women in the Church. A highlight will be a Thursday trip to the home base of JAARS (Jungle Aviation and Radio Service) of Wycliffe Bible Translators at nearby Waxhaw. Wives of area pastors will also lead daily devotional gatherings.

The Busy Week's Business

Tough decisions will face commissioners to the Seventh PCA General Assembly almost from the moment they arrive in Charlotte. One of those decisions will be how long to stay. The court is scheduled to convene formally at 1 p.m., Monday, June 18. The docket proposed by Morton Smith, the stated clerk, lists adjournment after the completion of business Saturday, and commissioners are expected to stay until adjournment. Whether business can be expedited to allow an earlier adjournment will depend on some of the early decisions.

Committees of Commissioners will meet, beginning at 8:30 a.m. the Saturday before the Assembly starts, to sort out the business and to prepare the proposals for floor action. Convenors for each of the 12 panels have been appointed by the retiring moderator. They are:

Committee on Administration, B. I. Anderson, teaching elder, Mississippi Valley Presbytery.

Bills and Overtures, John Holmes, teaching elder, Tennessee Valley.

Christian Education and Publications, Louis Voskuil, ruling elder, Tennessee Valley.

Camp and Conference Center, Paul Rowland, teaching elder, Central Georgia.

Insurance and Annuities, Don Boerema, ruling elder, Southern Florida.

Interchurch Relations, J. Gary Aitken, teaching elder, Calvary.

Judicial Business, Kenneth Wilson, teaching elder, Evangel.

Mission to the United States, Warren Thuston, teaching elder, Eastern Carolina.

Mission to the World, Ed Williford, ruling elder, Mississippi Valley.

PCA Foundation, William Morrow, ruling elder, Evangel.

Review and Control, Warren Diven, ruling elder, Ascension.

Stewardship Ministries, Fred Fowler, teaching elder, Tennessee Valley.



Northside Baptist's sanctuary will be the scene of all plenary sessions of the Seventh General Assembly.

Presbyterian Church in America

OFFICE OF THE MODERATOR

Asheville, N. C.
May, 1979

To: All Members of the Presbyterian Church in America

Subject: Call to Prayer for the Seventh General Assembly

As the time approaches for the Seventh General Assembly, scheduled to convene in Charlotte, N. C. at 1:00 p.m. on Monday, June 18, we should be in earnest prayer, as congregations, officers and individual members of the Presbyterian Church in America, that the Lord of Sabaoth will visit His people with power--for wisdom, discretion, patience and love.

More than half a thousand voting commissioners will gather at a time when--yes, let us not be afraid to look--evidences of disquiet have begun to appear in several of the presbyteries. It is a time when individual ministries are under self-scrutiny before God, when disappointment and barrenness have brought almost as many to their knees as encouragement and fruitfulness. It is a time when not only the watching world but brethren of like persuasion in other denominations are looking to see what the PCA will do with its challenges and its opportunities. It is also a time when evidences abound of enlarged ministries accompanied by great blessing.

Let us pray that "Thy will be done" will be a genuine longing in every heart.

Let us pray that men of strong conviction will be enabled to articulate their convictions persuasively, but also with restraint and without offense.

Let us pray that men of equally strong conviction will hear the Word of God when that Word is borne on the testimony of others whose suggestions do not coincide with their own.

Let us pray for a perceptible manifestation of "the unity of the Spirit in the bond of peace."

And forget not to pray for traveling mercies.

Yours in the bonds of the Lord Jesus Christ,

G. Aiken Taylor
Moderator, 1978 General Assembly

Soviet Believers: An Invitation Is Not Enough

If they stay until June 27 they will have spent a year in the room called "the dungeon." That room is in the United States embassy in Moscow, and "they" are uninvited guests there who are Soviet Christians. Five of the seven have a special relationship with a Presbyterian Church in America pastor and his congregation.

The five members of the Vashchenko family and two members of the Chmykhalov family with them in the dungeon are now in the international spotlight since the dramatic exchange in April of five other Soviet dissidents for two Soviet spies. Among the five that the United States accepted when it released the spies was Baptist pastor George Vins, long a symbol of the Soviet's repression of religion.

Peter and Augustina Vashchenko, three of their daughters, and a son came to the embassy last June seeking refuge and hoping to emigrate to a land with religious freedom. The parents and the girls (who are all in their twenties) got into the building, but the 17-year-old boy (nearly draft age) was apprehended by the Soviet militia before he could enter. After two weeks of mistreatment he was returned to the family home in Chernogorsk, Siberia.



In the embassy: Back row, left to right: Peter and Augustino Vashchenko and Maria Chmykhalov; front row, l. to r.: Liubov Vashchenko, Lidia Vashchenko, Timothy Chmykhalov, Lilia Vashchenko.

The seven are rather extraordinary people, but they are not as prominent as the five dissidents for whom the U.S. bargained with the Russian authorities. An editorial in a recent issue of the New Yorked-based publication, Religion in Communist Dominated Areas, noted that while the seven might be considered expendable by the Soviets they "are not insignificant." Editor Blahoslav Hruby pointed out, "They represent upward of 50,000 Soviet Christians (Adventists, Baptists, Catholics, Lutherans, Orthodox, Pentecostals, etc.) wishing to emigrate because of religious persecution, following the example of Soviet Jewish emigration."

While Jews have been able to leave the USSR by the thousands in recent months, mostly because of pressure from the United States, the authorities have turned a deaf ear to the pleas of Christians who wanted to emigrate. The RCDA editorial explained, "Unlike the well-organized and coordinated action for Soviet Jewry in the West, there is no comparable campaign for Soviet Christians . . . it is therefore up to Christians in the West to learn from Jewish organizations and to initiate action on behalf of Soviet Christians."

One Christian who has tried to do something to help is a PCA pastor in Selma, Alabama. Cecil Williamson of the Crescent Hill church got in touch with one of the international organizations which was seeking to maintain contact with the persecuted Christians. Sponsors were being sought to write to the Soviet believers and to issue them invitations to come to America if they could emigrate. Williamson volunteered, and the Tolstoy Foundation of New York, which assigns the sponsorships of several groups, gave the name of the Vashchenkos to the Selma minister. The contact was just one of hundreds established by the foundation in 1977.

When the Vashchenkos arrived at the embassy last June they had with them an official invitation from Cecil Williamson. It was dated December 6, 1977. In it, he guaranteed that the 15 members of the family could come to his home and he would provide for their needs in the U.S.

The ambassador and his staff members were hard put to handle the five Vashchenkos and the two Chmykhalovs who managed to get into the building. It was not the first time that some of the Christians from Chernogorsk had been there, and, indeed not the first time some Vashchenkos had appealed for help. Some had been in the original group of 32 believers who showed up in January, 1963, seeking emigration. Delegations also went to the embassy in 1968, 1969, and 1975. In each of these pre-1978 visits the Vashchenkos were given a sympathetic hearing by American diplomats but were convinced that the embassy could not help until Soviet authorities approved certain exit documents. During the 1969 interview Peter Vashchenko even got an official sponsorship invitation

from one of the U.S. consular officers, but it was later confiscated by Russian police.

Because each of the previous visits has been a disappointment and had resulted in additional hardships for the family afterwards, the Vashchenkos decided that they would not be talked into leaving the embassy this time — until they could get assurances that their whole family could leave the country.

Ambassador Malcolm Toon asked them to leave repeatedly. At first they were restricted to a waiting room. Staff members did everything short of carrying them out to let they know, officially, that they were a diplomatic embarrassment and that they were unwelcome. The uninvited guests simply prayed and studied the Scriptures. The ambassador got mixed signals from Washington, which was emphasizing human rights on one hand and detente on the other.

When Vashchenko continued to point to the invitation from Selma and to insist that he was not going to leave for more Soviet mistreatment, the ambassador decided to make more permanent arrangements. The seven "guests" were put into a 12 x 20 foot basement room (with attached bath and kitchen) which was sometimes used for foreign service personnel. Their contacts with the world outside were limited. Mail to them through ordinary international postal channels was not delivered. Neither was mail delivered to them which was sent to the embassy's APO address. When American supporters found out about this, they started addressing the Vashchenko and Chmykhalov families in care of the White House, with the request that the mail go via diplomatic pouches. This was not successful either.

Ambassador Toon is said to have paid for the food for the guests out of his own pocket for months. Various embassy staff members have taken turns taking necessities into the two families.

Despite the embassy's attempts to maintain the proper protocol in relation to the uninvited guests, they have been able to maintain some contact with the outside world. The latest issue of RCDA includes the text of a letter they wrote to Ambassador Toon explaining their determination to emigrate. They told about how the oldest Vashchenko son was being treated in prison and what a daughter learned on a visit to him. Their children, they said, insisted that they stay in the embassy.

Letters from the Vashchenkos have also reached Alabama, the latest to Williamson being written the day after Easter. The oldest daughter in the group at the embassy, apparently the one with the best command of English, extended Easter greetings and asked for a picture and information on the pastor's family. She also reported hearing from another Alabama family, the Tony Drakes, members of Trinity church, Montgomery.

More publicity and public pressure on politicians (both American and Soviet) is seen by veteran observers as the way to get the believers out to freedom. Two Alabama congressmen who were going to Europe during the Easter recess were asked to check up on the families. Representatives Richard Shelby and Jack Edwards were the first members of Congress to see the believers at the embassy. Shelby, a freshman lawmaker, represents the district in which the Crescent Hill church is located. He told Religious News Service after his return that of all he saw on the trip nothing impressed him more than the Christians at the embassy. He wrote President Carter a letter about the experience soliciting his help for the families.

"My heart went out to these people," Shelby wrote the President. "It is their same struggle — the struggle to worship as they choose — which is the foundation of American liberty. These people ask but one thing. They want to leave the Soviet Union with their families. They want to emigrate to a land where they can work, live productive lives and worship God."

Most of the trouble that the Vashchenkos have had over the years has been over attempts by government officials to interfere with their upbringing of their children. The letter to the ambassador from his uninvited guests reminded him that they were simply trying to do what would be considered normal in the U.S. "We believe that if any of you were in our position you would do just as we have done," they wrote.

After his arrival in New York, Baptist pastor Vins confirmed that highly visible but non-violent Western support is vital to the success of the dissident movement in the Soviet Union. He told Michael Bourdeaux, the British specialist on Communist religious policy, that "all Western support — supplying information, demonstrations and prayer, help a great deal."

Meanwhile, the Vashchenkos — and thousands of other Christians — wait and pray. They hope that Time magazine was right in April when it suggested that "the U.S. can hardly turn these refugees out into the street."

First Ex-Moderator's Plaque Presented



One of the Presbyterian Church in America's architects and elder statesmen has been presented the first former moderator's plaque. Judge Leon Hendrick, moderator of the PCA's Third General Assembly, holds the mounted gavel after its presentation in his home by two fellow elders from First Presbyterian Church, Jackson, Miss., representing the Assembly's Committee on Administration.

They are Donald B. Patterson (left), the pastor, and H. S. Williford. The veteran presbyter, who has been a commissioner to four PCA assemblies, is convalescing after recent surgery and is not expected to attend the Charlotte meeting of the church's top court. He was a member of the committee that organized PCA and was chairman of judicial business at the first assembly. At its last meeting the Committee on Administration decided to prepare the plaques to express appreciation to all former moderators. Others will be presented in Charlotte.

PCA NEWS

Foundation Offers First Gift Annuities

Trustees of the Presbyterian Church in America Foundation have approved issuance of gift annuities to provide another way to support the work of the denomination. Thomas Leopard of Birmingham, Ala., chairman of the foundation's board of trustees, announced that the first contract was written soon after the board decided to offer them.

Leopard described the PCA gift annuity as a "viable option for a Christian who wants to contribute to the work of the denomination through a procedure that insures the donor an income for life, guaranteed by an arm of the denomination and with income tax advantages."

Foundation director M. E. Howland added, "We are pleased that the foundation can now offer this method of giving to the Lord's work. The donor receives an immediate tax benefit plus a life income of which a portion is also tax-free."

Leaders of the foundation cautioned that while the gift annuity is an ideal way for some Christians to handle their money, it is not the best way for all. In Leopard's words, it "may not be exactly a way to 'have your cake and eat it too' but it's close." While the annuities provide a dependable rate of return on the amount turned over to the foundation, they do not necessarily provide the highest percentage available. One of the principal advantages, other than the tax considerations, is that the annuitant no longer has the problem of managing the funds.

"Just as the Lord is the owner of the cattle on a thousand hills and the possessor of unlimited resources," the chairman noted, "He has provided the church and His saints many varied ways to render their tithes and offerings and gifts to the building of His kingdom. The charitable gift annuity is a way for many, not all." Because the returns are based on life expectancy, the contracts are most attractive to older people.

The first annuitant covered by a PCA Foundation gift annuity was a 73-year-old male who put $10,000 into the contract. Howland said that for tax purposes the man will get a first year gift deduction of $4,595. His guaranteed annual income from the contract is $730, of which only $238 will be considered taxable.

Each contract will be tailored to the situation of the individuals concerned, but the rate of return in every case will be drawn from actuarial tables provided by the national Committee on Gift Annuities. Howland gave these additional examples of possible contracts: A female, 68, could put $2,000 into an annuity and claim a $649 first year gift deduction on her income tax and get an annual income of $130, of which only $45 would be taxable. A couple (male, 65; female, 63) could put $10,000 into an annuity and claim a first year gift deduction of $2,638 and get an annual income of $560, of which only $238 would be taxable.

The foundation chairman, Leopard, emphasized that the contract forms approved by the trustees are "short and easily understood by laymen" with "the tax consequences readily determined."

Members of the foundation's executive committee will serve as the initial investment committee for the gift annuity program. Two laymen and one minister make up the panel. The other ruling elder, besides Leopard, is W. Jack Williamson of Greenville, Ala., a lawyer and moderator of the first PCA General Assembly. The teaching elder is Gordon K. Reed, Rosman, North Carolina, acting administrator of the denomination's conference center.

Detailed information on the gift annuities is available through Howland at the PCA Foundation, 1020 Monticello Court, Montgomery, Ala. 36117.

Howland stressed that the annuity now being offered by the foundation should be considered an "investment with gift." The motivation for investing in a gift annuity should be to give to the Lord's work, the foundation director said. However, since the contract offers a guaranteed return, such an annuity provides a method which gives the donor tax advantages along with the income. To safeguard the amount contributed through the contract, the foundation does not intend to distribute any part of the gift until after the death of the annuitant. After all obligations have been met the amount may then be distributed to the benevolence causes of the PCA.

The foundation director said members of the staff are prepared to discuss variations through which surviving loved ones can be cared for through annuities.

Two Additional Loans From 5-in-5 Listed

Two more loans have been completed with funds raised in The 5-in-5 Campaign. Covenant church of Pittsburgh, Penn., has borrowed $20,000, and Pinewoods church of Cantonment, Fla., has borrowed $15,000.

The campaign is seeking to raise $5 million in 5 years to help PCA churches which do not have facilities of their own to obtain them. Since guidelines for granting the unsecured, interestless loans were adopted by the 1978 General Assembly, a total of $103,000 (including the latest two amounts) has been borrowed.

Covenant church was organized in 1975 in the North Hills area of Pittsburgh. K. Eric Perrin is the pastor of the group which had 71 communicant members by the end of 1978. The congregation's site is a strategic 13.6 acre tract along Interstate 79 in a developing residential and commercial area northwest of Pittsburgh.

Pinewoods church was organized in 1977, and John B. Findlay Jr. became pastor in 1978. At year end it had 29 communicants. The congregation plans to build on a 10 acre property in the midst of new subdivisions in its community, which is north of the city of Pensacola.

The two new loans are the first in both Ascension and Gulf Coast presbyteries.

Introductory Pamphlet Is Revised, Reissued

Publication of a new version of the popular pamphlet, "The Presbyterian Church in America Is ...," has been announced. The latest edition has essentially the same content as the earlier ones, but some corrections have been made, including latest membership figures.

New art work has been incorporated in the pamphlet which is printed in shades of brown on ivory stock. As before, the final fold is a tear-off, postage-paid card through which the reader can request more information on the denomination. It is directed to the new address of the Mission to the U.S. committee in Decatur, Ga.

Copies are available from the Committee for Christian Education and Publications, 4319-F Memorial Drive, Decatur, Ga. 30032.

Next Issue:

The next Messenger will be a combined July and August issue, devoted mostly to coverage of the 1978 PCA General Assembly. The magazine is being published 11 times this year.



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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Mission to the World

Taiwanese Police Told Goddess 'Hurt'

Taiwan has had much more exposure to the Gospel of Christ than many other places in the Orient, but any thought that it has been evangelized completely should be dispelled by the recent experience of three PCA missionaries on the island. Bill Owens, Robert Schorr and Charles Sledge were three of the Christ's College faculty members accompanying a group of students on an Easter weekend witnessing trip to a small town crammed with pilgrims worshipping a local goddess.

Instead of celebrating Christ's resurrection, the more than 100,000 people in town for the holiday were observing the 1,119th birthday of Matsu, goddess of the sea. She died at the age of 20, according to legend, after having a vision of rescuing her brothers who were in danger at sea. Her story spread, and she has been deified as "protector of Taiwan" and "queen of Heaven." The main temple for her worship is in the southern town of Bei-gang, four hours by bus from Taipei.

"We were all greatly sobered by the darkness and oppression we saw in the practices of the Matsu pilgrims," Schorr wrote. "I watched with horror as ten-year-old boys (young temple shamans) publicly became 'possessed,' only to have their cheeks run through with thick steel wires and their backs cut with knives in an attempt to manifest miracles on the part of the goddess. Everywhere there was the singular motivation of fear . . . It was a devotion of fear, of assuaging heartless forces of darkness.

"Perhaps for the first time in my life the truth of Ephesians 6:12 had become a concrete fact before my eyes: 'We wrestle not against flesh and blood, but against principalities and against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' I returned home from that experience with the wondrous knowledge that I, too, had been saved from a more sophisticated but equally hopeless decadence once and was now in the hands of the Lord of Life, a God of love who is worshipped in spirit and in truth."

It was not only the foreign missionaries but also some of the students who were shocked by the practices of these who had come to worship Matsu. Owens indicated that Christ's College students who had come from family backgrounds of Buddhism or ancestor worship were able to tell pilgrims how Christ had given them new life, hope and freedom from bondage, and assurance of eternal life. However, he wrote, the students from Christian families "were shocked to see the rites and rituals in and around the temple." He added, "Some of the Matsu worshippers claimed they felt no fear or pain as they cut themselves with long knives. They claimed their gods, goddesses, and spirits 'protected' them."

Despite their alarm at what was going on, the 25 students and 5 faculty members from the college took advantage of the opportunities to witness in a variety of ways. They distributed tracts on the street and in public places, conducted a youth service in a local church on Saturday and an Easter sunrise service, and visited in homes.

The college team and other Christians sharing their faith were competing for the attention of people who were watching devotees of Matsu parade through the streets with blood running from their scarred bodies. Sledge wrote, "There were constant parades of idols up and down the streets to the accompaniment of drums and cymbals. Day and night, clouds of incense billowed up from the temple."

The impact of the evangelistic activity was felt in the community. Sledge said one newspaper proclaimed, "Missionaries give Matsu a headache."

Owens reported that some of the pilgrims tried to get the police to stop the competition from the Christians. "The police showed the protestors the guarantees of religious freedom in the Republic of China's constitution," he wrote. "Matsu's followers were distressed because the witnessing Christians were making their goddess Matsu 'hurt.' We thank the Lord for the religious freedom we enjoy in Taiwan that allows us to freely witness.

Schorr said that three young boys came to Christ in the youth service. He added, "The three churches in the area were encouraged by the work, and we were thrilled to see the Lord providing clear opportunities for effective witness in what must be the most difficult place and time for evangelism on the island."

Refugees Increase As Amin Retreats

As members of the Presbyterian Church in America were taking up the denomination's Easter relief offering, one of the targets for this year's contributions was changing dramatically. Refugees from the rule of Idi Amin in Uganda were chosen months before as recipients of the offering, but even more Ugandans became refugees during Holy Week as Amin and his loyalists adopted a "scorched earth policy" while fleeing from an invading force.

The World Relief Commission, through which the PCA giving was channeled, sent 1,250 pounds of medical supplies into Uganda during the first week of the new government's rule. Included were medicines and much needed surgical instruments. WRC's executive committee pledged an initial $100,000 to the relief effort.

Jerry Ballard, WRC executive director, flew to Africa during the week after Easter. He reported from the Ugandan capital, Kampala, "The looting and destruction by Amin's armies in retreat have created a desperate situation, particularly in hospitals. While we knew the armies of Amin murdered many civilians, loss of life and destruction were greater than anyone had imagined. There is a tremendous job of reconstruction ahead."

Because of the soldiers' behavior, many homes and crops were destroyed and most hospitals, schools, and church buildings were stripped. WRC's representative said, "Liberation has left many thousands of Ugandans without food, shelter, and other basic needs."

One of Uganda's best known evangelical leaders, Anglican bishop Festo Kivengere, was invited by WRC to address a Chicago meeting of an ad hoc committee of relief agencies. He reminded the leaders that the church was the only Ugandan institution that did not succumb to Amin's reign of terror. He asserted that it gave Ugandans an undying hope.

Kivengere said he considered it significant that the Amin government had fallen during Holy Week. He indicated that he expected a smooth transition of power to the provisional government. The bishop said Ugandans are jubilant "because the rule of the bullet" has ended.

In the new situation, the veteran evangelical leader suggested, the church must function as a community of healers. He declared, "It must work to restore the concept of the value of life among a people that has been brutalized. It must resist tendencies to seek revenge. It must operate as a trusted channel for reconstruction and social services, avoiding the evils of black marketing. And it must, if required, speak to any re-emergence of corruption in government."



Koreans Recognize TB Clinic's Work

Twenty years of work on behalf of Korean tuberculosis victims was recognized by the Korean government this spring when it presented a presidential citation and medal to PCA missionary Betty (Mrs. Hugh) Linton.

Mrs. Linton, who directs a tuberculosis clinic in Soonchun, was awarded the citation signed by the nation's president and the "Magnolia" medal. The citation noted her contribution to the treatment and rehabilitiation of tuberculars for over two decades (see March issue, page 6).

Korea's minister of health and social affairs. Hong Sung-chul, made the presentations in the capital city, Seoul, in ceremonies attended by 1,300 health officials and interested citizens. Site of the event was the building in which the national assembly formerly met.

The PCA missionary was one of seven people honored at the annual "Health Day" observance and one of only two non-Koreans recognized. The festivities included a reception for Mrs. Linton and the other six.

Questions Answered On Missionary Pay

(Editor's Note: Why does it cost so much to support missionaries overseas? Do the people sent abroad by PCA's Mission to the World committee receive all the money sent to MTW to support them? These and other questions were put to MTW's coordinator, Paul McKaughan. Here are his answers.)

Question: Support figures for some missionaries now exceed $25,000 a year. Why does it cost so much to support them abroad?

Answer: Many people look at a total support figure and wonder if it all goes to the missionary's salary. The answer is no. Only a part of that amount is salary. Many other items are included in the support figure, such as travel to and from the field, shipping to and from the field, cost of overseas living adjustments, overseas ministry expenses, car expenses, children's education. There are also such fringe benefits as medical insurance coverage, and retirement provisions.

Q. If a missionary's support totaled $20,000 last year, how much of that was his personal salary?

A. A missionary couple received about $14,300 in salary, plus another $2,000 in medical, annuity and other premiums.

Q. How much did a single missionary receive?

A. A single person's salary is approximately 70 per cent of a missionary couple's average allowance.

Q. Do people with children receive an extra allowance?

A. There was a time when most missionary organizations increased a couple's salary whenever they had another child. Some of them joked that the only way to get a raise was to have a child! We do not establish salaries on that basis. A missionary who has five children receives the same salary as one who has only one child. Of course, extra support has to be raised for transportation and education expenses of each child. It's comparable to the situation of the pastor in this country. He isn't paid a salary based on the size of his family.

Q. Does a new missionary receive the same remuneration as an experienced missionary?

A. No, a service increment of $100 a year is paid to a couple for each year of service up to 15 years. This means that a couple who has served with MTW 15 years or more receives $1,500 more in salary than a newly-appointed missionary family.

Q. Does the missionary's $20,000 support figure include the initial cost of getting him to his field of service?

A. Yes, a missionary's outgoing expenses are included as part of his support account expenses. There are about 20 different items that a missionary's support account can be used for, such as salary, travel to and from field, shipping, language cost, overseas ministry expenses, etc.

Q. While on deputation, does a missionary receive money for his support account?

A. Yes. A missionary who speaks in a church usually receives an offering, and this contribution is placed in his support account as deputation income.

Q. What portion of the missionary's support pays for administration and MTW promotion?

A. None. The cost of services MTW provides to churches and missionaries (for instance, overseas supervision, publications, processing new missionaries, and committee meetings, along with accounting, receipting and disbursement of funds) are all covered by our general fund.

Q. How does the fact that MTW does not withhold a percentage of the contribution for administration expenses compare to other missions?

A. According to studies I have made

very few organizations are able to operate without retaining a percentage.

Q. What are some things MTW includes in administration expenses that might make our figure appear higher than that of another organization?

A. Two of the major things would be General Assembly and stewardship program expense. And, of course there are office and travel expenses, as well as the salaries of the coordinator and his staff.

Q. If out of $20,000 needed support, $14,300 is salary, then what happens to the remaining $5,700?

A. Basically the $5,700 pays for the items apart from salary that I mentioned in the first question: a missionary's travel to and from the field, cost of living increase, overseas ministry expenses, children's education and fringe benefits.

Q. Let's zero in on some of these items. Does the missionary pay his own rent?

A. Rent is part of his field needs, and is as part of his $14,300 salary. (Special supplemental allowances are provided, however, when housing costs on the field are disproportionately high.)

Q. How does a missionary care for his medical expenses?

A. Our medical plan is like group insurance, only far more extensive. A missionary will never pay more than $300 a year for medical expenses.

We pay half for eyeglasses and half of dental costs, which aren't included in many medical programs.

Q. How does a missionary pay for his child's education?

A. Whether a missionary sends his child to a local public school or to an American school overseas, the cost is part of his support figure. When the child is in a private institution the parents pay the first $200 in educational costs per year. MTW pays the balance.

Each missionary determines the educational needs of his children with the help of the field coordinator.

Q. How do you determine basic support needs when the cost of living varies in each country?

A. The Organization Resource Counselors (ORC) in New York City can tell us the cost of living in the large cities of any country.

At least once a year they price a market basket of 150 items, and determine the cost to buy those items in other countries, compared with those same items in the States.

ORC is also able to determine how the currency exchange reflects on that cost of living. For instance, in Germany, the value of the American dollar has dropped considerably. This has increased the cost of living tremendously in Germany. When we receive the cost of living information from ORC, a new salary for that particular field is established.

Christian Education & Publications

New Edition Planned For Trinity Hymnal

Trustees of Great Commission Publications have ordered publication of a new edition of Trinity Hymnal. In the new book the Westminster Shorter Catechism will be substituted for the Orthodox Presbyterian Church forms of worship which appeared in the "denominational" edition of the original hymnal.

When current stocks of the two versions of the book are exhausted, only the new edition will be offered. It is expected to be available around the first of next year.

Originally published for use in Orthodox Presbyterian Church congregations, Trinity Hymnal is now used in the Presbyterian Church in America and many other denominations. It is GCP's most popular product. Currently, copies of both the blue-bound ("denominational") and the green-bound ("non-denominational") versions are available.

Family Devotions

By Richard Harris — Part XIV
(The Shorter Catechism)

Q. What is sin?
A. Sin is any want of conformity unto, or transgression of, the law of God.

There are two basic facts to consider here. First of all, what is meant by want of conformity? We can look at it this way. God wants us to be good, doesn't He? Yes. Are we always good? No. You see, by not being good, we are not conforming to the law of God. He also wants us to do good. If we do not always do good, then we are not conforming to the law of God.

An example of this might be: a father tells his child to go to his room and study. The child goes to his room but spends the time playing and does not study. The child did not conform to the law of the father. The Bible puts it this way, as James says in 4:17, "So then, the man who does not do the good he knows he should do is guilty of sin."

We often know the good things that God would have us to do, but yet we do not do them. He wants us to love Him and serve Him in many ways. He desires that we love our neighbors even as we love ourselves. When we do not, we have sinned against God. These are called sins of omission. We have omitted; we have not conformed to God's law.

Secondly, what is meant by transgression of the law? Put rather simply, it means doing something that God forbids us to do. God has given us some laws that we are to specifically keep. We think of the Ten Commandments. God said keep them all and do not break any of them at any time. Do we? Can we? To break the law is to transgress the law.

In Exodus 20:15 the Bible says, "Thou shalt not steal." When we take something that is not ours for ourselves, we have transgressed the law of God. A child sees a brand new red ball in the neighbors' yard, he wants it for his own and takes it. He runs to his room and hides it there. He has sinned against God. He has transgressed the law. These are sins of "commission."

Many people in the world today feel that sinning is only offending or hurting their neighbor. That's not true. People can offend God. David said in Psalm 51:4, "Against thee, O God and only thee have I sinned." John says in I John 3:4, "Whoever sins is guilty of breaking God's law; for sin is a breaking of the law." It is important to realize that even though we might be doing something wrong, we are really sinning against God. God, not man, set down the rules.

By the way, when we say that "man" has sinned, who are we talking about? Everybody? Paul says in Romans 3:23, "All men have sinned and are far away from God's saving presence."

The Greek word for sin is derived from a word, of which the primitive meaning was, to miss the mark.

God's mark is perfection. We have all missed the mark.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Catechism for Young Children to TARA BERKEMEYER, CASEY COCKROFT, TODD COCKROFT, RUTH ELLEN DOWNING, VANN GREEN and KELLY STODGHILL of the Alta Woods Presbyterian Church, Jackson, Miss., to GRADY KITTRELL of Second Presbyterian Church, Greenville, S.C. and to CHRISTIN McDAVID of the North Atlanta Presbyterian Church, Atlanta, Ga.

Foundation and Authority for the Christian Faith

Chapter X — Effectual Calling
Westminster Confession of Faith

Chapter Ten begins the section of the Confession of Faith that sets forth the *ordo salutis*, i.e. the order of salvation or redemption accomplished and applied.

It is so important that Christians have a faith that is built upon an understanding of Scripture. We do not have to know everything in order to be saved, but God has been pleased to reveal those things in His Word that He would have us to know and understand. We make no dichotomy between faith and knowledge, as did the Greek gods and their disciples, though we point to the primacy of faith. "We believe in order to understand" is the Christian's motto.

This chapter begins to explain how sinners embrace the saving grace of God offered in Christ. It explains how a spiritually dead person can respond to the Gospel; how one can hear and embrace and another can hear and reject; and how we can hope that certain infants dying in infancy are saved.

Have you ever wondered why you trusted Jesus Christ? What moved you to that point? Was it a mere personal whim that led you to confess Jesus? Did you say you believed because you had a sudden feeling or urge? Such questions as these are good ones to ask because if we listen to Scripture's answers, it will help us to understand a most vital part of salvation.

Continuing a series of studies on the Church's doctrines, by Charles H. Dunahoo, Christian Education coordinator.

Let us establish several ground rules in order to consider this subject. First, though some have said that the Gospel call is not universal, we maintain that it is a worldwide call to be offered to and impressed upon all men. Jesus' commission to go into all the world is our mandate. Second, though we know that "many are called but few are chosen" and though we have no right to pass prior judgment on a man's election, we must urgently and sincerely call men to faith and repentance. Third, though God is the author of the Gospel call, He normally works through men to accomplish His task; we have an evangelistic imperative placed upon us. Fourth, we must be careful in presenting the Gospel and inviting men to Christ that we not mislead them about how this actually happens.

The first paragraph simply states that God predestines men to eternal life. It also says that in order to be saved a man must "spiritually and savingly understand the things of God ...to come freely to Christ." But how can that be, we ask. We know that apart from Christ we are dead in trespasses and sin. How can a dead man have spiritual understanding? How can he come freely to Jesus Christ? Is he not really dead after all?

The Scripture and our Westminster Standards appear to make a distinction within the call of the Gospel between the *outward call* that many hear and the *inward call* that brings the elect unto life. It works like this: as the Gospel is proclaimed, God is pleased in His own time to speak to that person's heart; we could call that the new birth or at least say that the inward call begins the process of the new birth. He calls the sinner from death to life, darkness to light, from unbelief to faith. He changes the hearts of stone to the hearts of flesh and for the first time the sinner sees the truth and embraces the Gospel of Jesus Christ.

That is how a person can be rebellious and hard toward God, but let God speak to that person inwardly, and he is converted. That is how the confession can say that no one comes to Christ except freely and willingly. God works in the sinner's heart and makes him willing to come to saving faith. The timing of one's response is in God's hand.

We cannot presume that God is inwardly calling men every time we preach the Word publicly or privately, so we must be careful; nor must we mislead man to believe that he can come to Christ at his own pleasure. But we must constantly present the Gospel to all men, urging them to trust in Jesus Christ, to accept Him by faith, in order to obtain the forgiveness of sin and eternal life. We must present the Gospel truths. There must be an invitation to accept Christ in faith and repentance, and there must be the promise of forgiveness and salvation to all who believe and repent, always remembering that one can only come if Jesus Christ, by His Word and Spirit, effectually calls.

One can easily see that when this process is understood, the preacher, the personal witness and the sinner can only point to God's grace in one's salvation. Plus, coupled with the truth of paragraph two which reminds us that the inward call of the Gospel does not come to a person because he has anything in himself that commands him to God, acknowledging that up to this point the sinner is altogether passive, salvation is completely from God. It is only by the grace of God that a person can answer the call of the Gospel.

Paragraph four explains this even further when it states that men can hear the Gospel, have some common operations of the Holy Spirit, and yet never truly come to Christ. It is the eternal call of God by His Word and Spirit that makes the difference. Those who hear the Gospel and do not accept it cannot be saved. No person, no matter how religious outwardly or inwardly, can be saved unless his religious experience grows out of a saving relationship to Jesus Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

But what about those dying in infancy? If a person cannot be saved without accepting Christ, does that mean that tiny babes who die are lost?

That is an interesting question and one filled with great emotional overtones. Christians are only free to speak what Scripture says and are not to be guilty of offering one's own opinion. However, Scripture does offer some help here, and paragraph three is a good concise response to the question. We believe that elect infants, or any elect person who dies before a profession of faith can be expressed, are regenerated and saved.

Jesus indicated in Luke 18:15, 16 that tiny children are part of the kingdom of God. God said, "I will be your God and the God of your children."

Again the emphasis here as with man's acceptance of the Gospel is directed to God and His grace. That is where it belongs. It is not trite nor counterproductive to have this theological understanding of God's plan of redemption. Men who have not, have often presented the Gospel in such a light that one's salvation is completely dependent upon man. Instead of God being faithfully set forth as the only Savior of sinners, He is often presented as some type of co-savior along with man himself.

If these are Biblical truths, and we believe they are or they would not be part of our confessional position, we must preach God's Word truthfully and faithfully. We must preach the Gospel and call men to Christ but do so in a Biblical manner. We must not be timid in presenting the Gospel and urging men to repent and believe, offering the promise of forgiveness and life to all who do. Our prayer is that as we present the Gospel of Christ that "as many as were ordained unto eternal life, believed" (Acts 13:48).

Maybe We're Wrong

In building a subscription list for the PCA Messenger, there have been more than a few slipups! Some families are getting two — or more — copies each month. Zips are incomplete. Digits are sometimes misplaced on street or box numbers. We're sorry. Such mistakes not only delay delivery, but they also add to the costs of the magazine. Will you help? If you are aware of such a mistake, please send duplicate or incorrect labels to the Messenger. Many thanks!

ADMINISTRATION stewardship

'Word, Deed' Samples Sent to PCA Churches

Samples of 1979 stewardship materials are scheduled to be mailed to all Presbyterian Church in America congregations early this month. "Stewardship in Word and Deed" is the theme of this year's emphasis.

All of the articles in the packet are available in quantity without cost to PCA churches from the denomination's Sub-Committee on Stewardship, 1020 Monticello Court, Montgomery, Ala. 36117. M. E. Howland, director of the office, has urged that orders be placed early for materials to be used in the fall season. Last year over 97,000 pieces of literature were provided to about 140 churches by the office. The usage of the PCA materials in 1978 was double that of 1977, according to Roy Gamble of the stewardship staff.

Materials on this year's theme include a poster, a theme tract, bulletin inserts for four weeks, and a special bulletin cover for commitment Sunday. To emphasize the all-inclusive nature of Biblical stewardship, a new tract, "The Time of Your Life," is being offered on the use of time. Also new for 1979 is the commitment card. At the request of many churches it includes not only a space for the usual commitment to the church's budget but also a space for some "other" fund designated by the session, such as building or missions.

Two popular pieces which are being offered again this year are a children's coloring tract, "God's World," and Donald C. Graham's pamphlet, "I Don't Believe in Tithing."

All of the materials in the packet were designed for use in PCA congregations and are available exclusively through the PCA stewardship office. Samples will be displayed during the 1979 General Assembly in Charlotte.

Joint Ownership May Complicate Estates

Assumptions are dangerous. It is particularly dangerous for a person planning an estate to assume that a certain piece of property will go to a spouse or other survivor just because they own it jointly. It may be even more hazardous (for the survivor) to believe that the survivor will gain control of the jointly-held property just because a will says so.

The laws and regulations governing joint ownership are so complex that any responsible layman in the field of law and taxes should seek professional counsel before planning an estate that involves such property. That caution applies to joint bank accounts, as well as to securities issued in two names, real estate, safe deposit boxes, some forms of insurance and annuities, and other property.

Some estates are so tied up in jointly owned property that a will may turn out to be a relatively worthless document. At the other extreme are estates which have been fashioned so carefully that virtually all disposition is handled through the will. Most settlements fall somewhere between those two extremes. Because of various laws and regulations, contracts, and trusts in effect at the time of death, much property is conveyed outside of wills. The careful Christian steward, desiring to make proper provisions for dependents and the Lord's work, should be sure what parts of the estate will be handled outside the will and what parts will be handled under it. The Presbyterian Church in America Foundation is prepared to assist church members get the information they need to make such an assessment.

Estate planners generally advise that joint tenancy (certain forms of common ownership) is undesirable. However, for some people it makes sense. For instance, couples often find it prudent to have a joint checking or savings account with a right of survivorship. Thus, the survivor can keep on making withdrawals for expenses without waiting for the estate to be settled.

When any property (whether a bank account, real estate, securities, or whatever) is set up in joint tenancy with right of survivorship, that means simply that the survivor takes all. If the particular property held in joint tenancy is only a small part of the estate, other assets remain available to other survivors and causes. But when the jointly held property is the major asset, giving right of survivorship to one survivor will severely limit the amount available to pass on to others through a will.

If joint tenancy accomplishes what both parties want, it may be the best way of handling the estate. There should be periodic reviews, however, to make sure that the legal documents governing the property still meet the desires of the owners and also that those documents are in harmony with current laws and regulations.

There are a number of common assumptions about jointly held properties which are wrong in most cases. Many assume, for instance, that if a safe deposit box is rented jointly the survivor has the right to all property stored there by the partner. In a few states the law does provide that the contents are transferred by right of survivorship. But many more states treat the contents differently, requiring the survivor to demonstrate ownership of those articles claimed by the survivor. Where the court cannot be convinced that certain articles were the legitimate property of the survivor or that the survivor had a half interest those pieces of property are declared to be a part of the deceased estate.

Couples sometimes assume, mistakenly, that when a government bond is made out to "John Doe P.O.D. Mary Doe" that this constitutes joint te-

LIVING MEMORIALS

"I am the resurrection and the life, he who believes in Me shall live even if he dies" John 11:25

IN MEMORY OF:

MRS. JASON BARNES
By: Rev. and Mrs. C. G. Yeargan

MRS. JULIA BRENDLE
By: Rev. and Mrs. C. B. Yeargan

MRS. RAE ESTY
By: W.I.C., Shenandoah P.C., Miami, Fla.

PAUL B. FULLER
By: Mrs. Gordon Clements

CECIL GADDY
By: Hazelwood P.C., Hazelwood, N.C.

KATHLEEN HATCHER GILBERT
By: New Philadelphia P.C., Quincy, Fla.

MAURICE HART SR.
By: Mr. and Mrs. John E. Neahr

AMELIA KIEFER
By: Mr. and Mrs. David Johnston Jr.

REV. CARL McMURRAY
By: Rev. and Mrs. C. B. Yeargan

MRS. BOUDE MOORE
By: Mr. and Mrs. Wayne R. Workman, Mrs. M. F. Workman

MARY CATHERINE MORRIS
By: Mr. and Mrs. Louis Mapp, Mr. and Mrs. Frank Gardner

CHARLES DEAN MOULTRIE
By: Mr. and Mrs. William L. DesPortes, Mr. Richard S. DesPortes, Miss Beth DesPortes

MRS. ENOCH PERKINS
By: Mr. and Mrs. W. G. Autrey

TIMOTHY BALDWIN TARPLEY
By: Mr. and Mrs. William L. DesPortes, Mr. Richard S. DesPortes, Miss Beth DesPortes

nancy. It does not, since P.O.D. means "pay on death." The bond is John's to do with as he pleases until he dies. Only then does it become Mary's. However, when the instrument is made out "John Doe or Mary Doe" or "John Doe and Mary Doe" whole new ownership situations are created.

Insurance and annuities, often assumed to have benefits that will pass under the will to survivors, pass outside the will. The terms of the insured's contract with the company determine who will get the proceeds and under what conditions.

Business agreements are also generally outside of wills. The contract between the partners (or stockholders) usually specifies what will happen upon the death of a partner.

Trusts established at a certain point in a person's life to care for those left behind are contracts between him and a bank or trust company. These, too, are generally handled outside the will. Upon review, the person who established a trust may discover that he has not provided for one survivor who was a dependent at the time the contract was written. The trust may not be revised easily, so at this point the will must be re-written to give special consideration to the needs of the one who does not jointly hold property with those included in the trust.

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.

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. 9M6

For Certain People . . .



. . .there's a new way to give to the PCA while making provision for one's own needs. It's the —

Presbyterian Church in America Foundation

GIFT ANNUITIES

The PCA Foundation trustees have just authorized issuance of these contracts to people who want to make an "investment with gift." They offer:

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- Management of your funds by experts
- Immediate and long-term tax advantages
- An excellent way to support the work of the church

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

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☐ Male
☐ Female

My spouse is _____ years old.

Name _____

Street _____

City _____ State _____ Zip _____

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In order for adults to grow, they must study and apply the word of God. Great Commission Publications has four publications—three leader's guides and one study book—specifically designed for adults. They focus on topics of concern to adult Christians in a practical and nourishing way.

Consider these GCP publications for adult Sunday school classes, for Bible study groups, or for personal use.

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Leader's Guide for How to Understand Your Bible

How to Understand Your Bible, by T. Norton Sterrett (InterVarsity, 1973), is a most useful handbook on biblical interpretation. It is written to be understood by any believer, not just pastors and students. The GCP *Leader's Guide* is organized to give teachers 13 lessons to cover the book's 22 chapters. Student worksheets are used with each lesson.

Leader's Guide—**$1.95** each
Text—**$2.50** each; 6 or more—**$2.00** each
Worksheet Pad (supplies 5 students)—**$2.50**

NURTURE A LIFE OF WORSHIP

Discovering the Fullness of Worship, by Paul E. Engle

This is a study book for students and teachers alike. It contains 12 chapters covering worship in the Old and New Testaments and the history of worship in the church. At the end of each chapter there are review and discussion questions. *Discovering the Fullness of Worship* is a book every adult Christian should read.

$3.50 each; 6 or more—**$2.75** each

PLANT A CHRISTIAN HOME

Leader's Guide for Christian Living in the Home

Christian Living in the Home (Presbyterian and Reformed, 1972) was written by Jay E. Adams to give scriptural guidance and direction to Christians who desire to improve their family life. Pertinent questions are asked and biblical answers are given. GCP's *Leader's Guide* provides the teacher with 13 lesson plans for a one-quarter study of Dr. Adams's book.

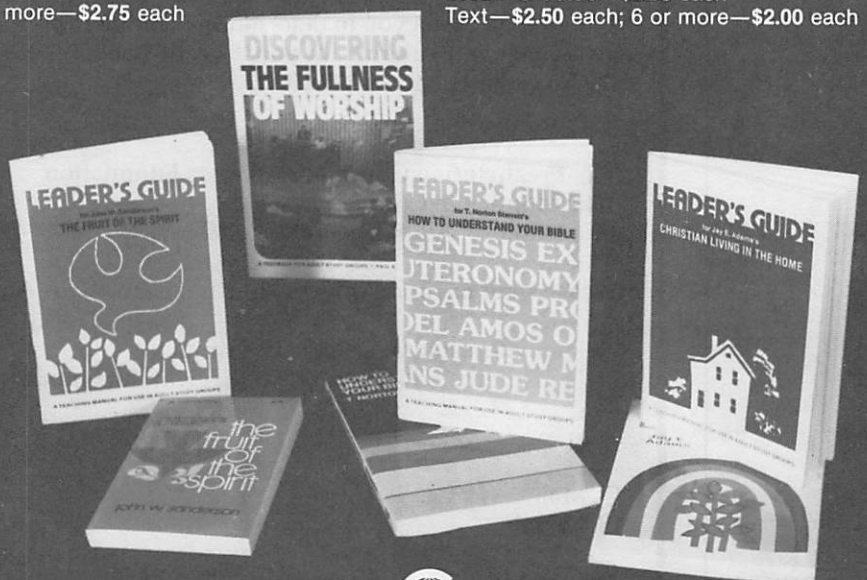
Leader's Guide—**$1.95** each
Text—**$2.50** each; 6 or more—**$2.00** each

CULTIVATE A CHRISTIAN LIFE

Leader's Guide for The Fruit of the Spirit

John W. Sanderson's *The Fruit of the Spirit* (Zondervan, 1972) is a study of the doctrine and practice of holiness as taught in Galatians 5. The reader is challenged to live the Christian life as an outgrowth of the Holy Spirit's work. The GCP *Leader's Guide* provides material for 13 sessions in a study of the book, plus 4 supplemental sessions.

Leader's Guide—**$2.95** each
Text—**$2.50** each; 6 or more—**$2.00** each



Leader's Guides, Texts and Study Book may be ordered from GCP

GREAT COMMISSION PUBLICATIONS

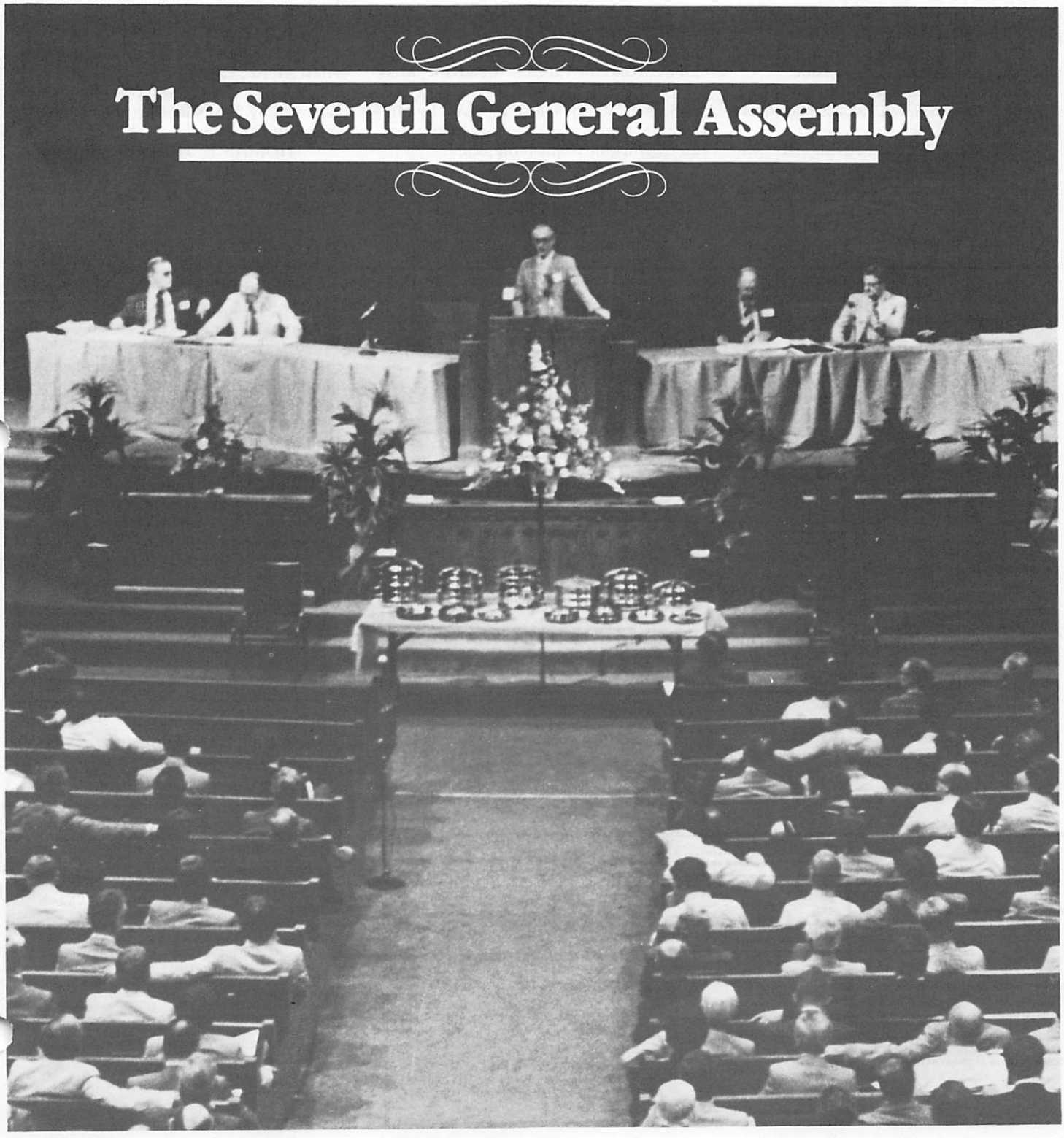
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July/August 1979
Volume 3, Number 7

The PCA Messenger

The Seventh General Assembly





Across our Church

MOVING MINISTERS

JOSEPH D. BISHOP has been divested of office without censure by Gulf Coast Presbytery.

JACK W. BOWLING to East Belmont Church, Belmont, N. C., as pastor.

GEORGE E. BRENGLE to West End Church, Hopewell, Va., as assistant pastor.

CHARLES S. CARROLL III, Mt. Olive, Miss., has been dismissed to the Associate Reformed Presbyterian Church by Grace Presbytery.

WALLACE WAYNE CURLES has been ordained by Central Georgia Presbytery as organizing pastor in Albany, Ga.

TOM B. DAKE's pastoral relations with Oldenburg Church, Roxie, Miss., have been dissolved. He continues as pastor of Meadville Church, Meadville, Miss.

PHILIP DAVIS DOUGLASS, Arlington, Va., has been received by Mid-Atlantic Presbytery as an organizing pastor to work in Gainesville, Va.

DONALD C. FROST JR. has been ordained by Covenant Presbytery as pastor of Itta Bena Church, Itta Bena, Miss., and Morgan City Church, Morgan City, Miss.

JOSEPH R. HARRELL has been ordained by Evangel Presbytery as assistant pastor (minister to youth) in Trinity Church, Montgomery, Alabama.

BILL HAWK has been received by Pacific Presbytery as organizing pastor in Atascadero , Calif.

KENT T. HINKSON has been received by Texas Presbytery as organizing pastor in Houston, Texas.

THOMAS E. HUGHES, director of Wilderness Journey, Cedar Mountain, N. C., has been received by Western Carolinas Presbytery.

F. RANDALL JOHOVICH from assistant pastor to associate pastor of Providence Church, McKees Rocks, Pa.

WILLIS D. KERLEY, formerly pastor of East Belmont Church, Belmont, N. C., continues on the rolls of Central Carolina Presbytery without call.

WILLIAM P. LAXTON has been ordained by Central Carolina Presbytery as organizing pastor in Statesville, N. C.

DAVID P. LIVINGSTON JR., Huntingdon Valley, Pa., has been received by Mid-Atlantic Presbytery as evangelist with Huntingdon Valley Mission.

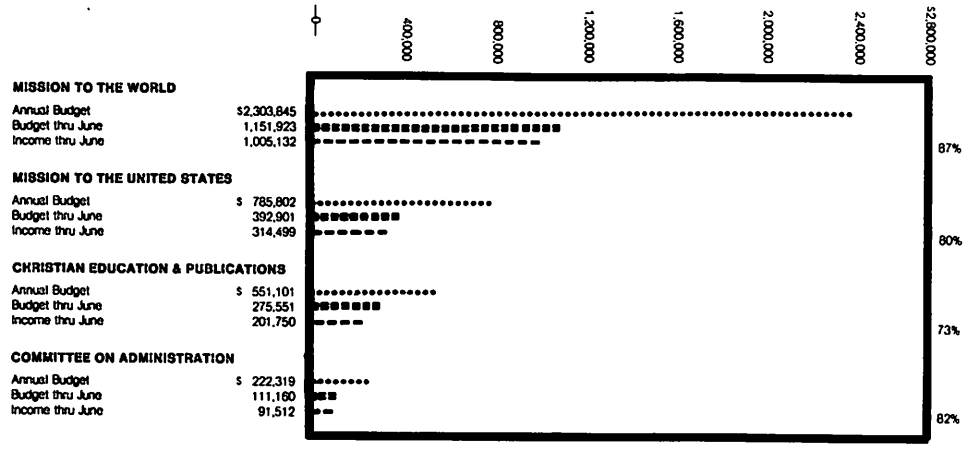
LEWIS MESKIMEN has been received by Pacific Presbytery as organizing pastor in Sun City, Calif.

JAMES W. MISNER to Trinity School, Montgomery, Ala., as assistant headmaster.

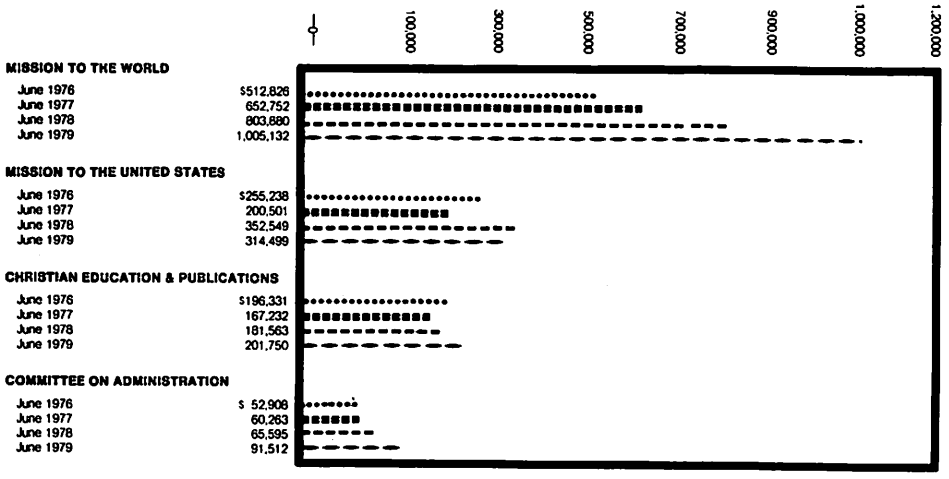
DAVID L. MORAN has been ordained by Texas Presbytery as pastor of Oaklawn Church, Houston, Texas.

Continued on page 12

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date



INCOME COMPARISON



Photos: P. 1, p. 3 (right), p. 5 (bottom), p. 9, John Wade Long Jr.; p. 3 (left), Walter Lastovica; p. 5 (top), Paul Robertson; p. 4, p. 6, Editor.

THE PCA MESSENGER
July/August 1979 Vol. 3, No. 7

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Charlotte General Assembly:
Catching Up and Moving On

"Now," Bill Joseph explained to an interviewer, "we are on the track. Our organizing period is over, and the Presbyterian Church in America is at a stage of maturity when it is really moving forward."

The explanation to the reporter during the PCA's seventh general assembly came from a man who should know. William F. Joseph knows the church at all levels. When the general assembly, meeting in Charlotte, North Carolina, elected him as its moderator it gave him a special vantage point. The denomination's top court is not new to him though. He has attended all seven PCA assemblies. Joseph is a ruling elder in one of the PCA's best-known congregations, Trinity of Montgomery, Alabama. Among the presbytery roles in which he has served is that of moderator.

"For the first time," said the man who knows Presbyterian organization very well, "we are not having to organize."

For the first time, also, the denominations's highest court was able to catch up on all old business even as it moved forward. Major items left over from previous assemblies were handled this year, and little is carried forward to 1980. One minister reported to his congregation after returning home, "We wiped the slate clean." Even with all these accomplishments, the court adjourned earlier than usual.

The retiring moderator, G. Aiken Taylor, set a tone for the meeting when he preached the opening sermon. "As Christians," he said, "we can seem to lose our separate wills, our stubborn individualisms, our critical and superior attitudes, our conflicting aims and ambitions. There's the potential for a unity among us, a kinship, a family relationship that makes us all part of a single whole."

He challenged the commissioners to seek a unity of spirit while recognizing the diversity that exists in the church. He noted in his report that "the heart of the PCA beats in the inner city in Newark, and over the radio in Chattanooga, and in a converted Butler building in Olathe, and in a dormitory bull session at Reformed Theological Seminary."

Taylor cheered the 682 commissioners and got the assembly off to an optimistic start by declaring, "The PCA is here to stay!" He cited statistics in the 1978 Yearbook, published just before the assembly opened, to demonstrate the denomination's stability and growth. For the first time, the annual directory contains a five-year statistical summary. He pointed to these highlights:

"We entered 1974 with 260 churches; we entered 1979 with 440. We entered 1974 with 196 ministers; we entered 1979 with 584. We entered 1974 with 41,232 communicants; we entered 1979 with 73,665. Per capita giving by our people has more than doubled in the five-year period, from $222 in 1973 to $458 in 1978. Support of assembly causes has nearly tripled, from $908,000 in our first year (1974) to $2.66 million in 1978."

The retiring moderator was careful to note that all of the PCA's progress is not shown in statistics, as impressive as the numbers might be. Many other indicators in the life of the church also proclaim, "We're here to



Commissioners got plenty of exercise standing to be counted on either the "aye" or "nay" side.



Homemade sweets appeared in great variety.

stay," he reminded the assembly. All of this, said the 1978 moderator, disproved the dire prophecies of PCA critics a half decade ago that the young denomination would quickly "blow up, split up, or dry up."

Another opening day message urged commissioners to keep their priorities in order. An evening service of worship planned by the local arrangements committee featured a sermon by John W. P. Oliver, pastor of First church, Augusta, Georgia. He appealed to his listeners to keep "a passion for Christ" uppermost in their thinking. The service included music by a special choir of about 100 members of area PCA churches as well as the solo voice of soprano Virginia Orr, a member of the U. S. Air Force "Singing Sergeants" and a communicant in the PCA's Harvester church in the national capital area.

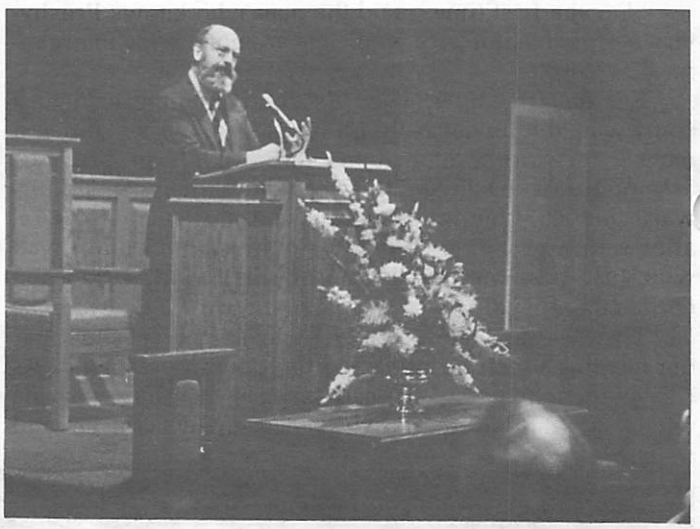
Commissioners and visitors from all four corners of the United States got warm welcomes from the people of Central Carolina Presbytery and from personnel of the Northside Baptist Church, site of the plenary sessions. Meeting in the spacious, borrowed facilities served as a reminder that many PCA congregations are still meeting in temporary locations.

The newness of the buildings where the two Charlotte PCA churches worship was also a reminder to the assembly of the denomination's progress in its short life. Some commissioners joined with members of the Alexander church on their first Sunday in the new modular unit provided by the 1978 Women in the Church Love Gift. The New Life church, in its new plant only three months, was host to the Saturday sessions of committees of commissioners. Those who served on the committees got a taste at New Life Saturday of what would follow all the following week. They were warned not to order dessert with lunch. Homemade cakes and cookies, with plenty of ice cream and coffee, awaited the committeemen when they returned from the noon meal.

People of the host presbytery kept the refreshment tables laden with a variety of homemade sweets during plenary sessions of the assembly. Their pies, cakes, and other confections were so popular that it sometimes seemed easier to count a quorum in the hospitality room than in the sanctuary. The "family reunion" aspect of the assembly was enjoyed not only at coffee and cake recesses but also at mealtimes, particularly at noon. Long tables were lined up in the Northside gymnasium for lunches.

Enthusiastic hospitality from scores of Central Carolina volunteer workers went a long way to help commissioners forget the gasoline crisis and some other problems and to concentrate, instead, on the challenge of working together in a vigorous denomination.





Most committees of commissioners met on the Saturday before the assembly convened to prepare business for the assembly floor. The meetings were held in the new facilities of New Life church. It was the rainiest June 16 in Charlotte history. Supplies are unloaded at the church (upper left). Stated Clerk Morton Smith briefs committee members prior to their sessions (upper right). The committee of commissioners on administration considers different issues in small groups, with one getting information from Ralph Langford, chairman of the permanent committee (lower left). The committee of commissioners on review and control goes over presbytery minutes (lower right).





William Joseph Is Seventh Moderator

Blinding spotlights were focused on the pulpit from which the moderator presided over the seventh general assembly of the Presbyterian Church in America. Sometimes the glare made it nearly impossible to see commissioners seeking the floor.

William Francis Joseph, the man in the spotlight, appealed to the brethren at one point to bear with their "weak-eyed moderator." Commissioners learned early in the week, however, that he can compensate for any deficiencies in physical vision. In the words of his nominator, John Oliver, he has an unusual "ability to see through issues." He also demonstrated that he has an eye for people, with a capacity for sensing what they are trying to do and how he might help them.

Commissioners also found out soon after he began presiding that they had elected a firm and decisive moderator. He was no novice at parliamentary procedure. Business moved along at such a rapid clip that it once seemed possible that the assembly might adjourn on the fourth (Thursday) night. Even though this did not happen, the business was completed at 3 p.m. Friday, much earlier than in recent years.

Bill Joseph brought unusual preparation to his assembly task. He has been a ruling elder 17 of his 50 years. He is on the session of Trinity church of Montgomery, Alabama, one of the congregations which has been in the forefront of the "continuing church" movement in Presbyterianism. Before Trinity left the Presbyterian Church U. S. he was moderator of the old East Alabama Presbytery. In the new denomination he has been moderator of Evangel Presbytery. The Presbyterian Church U. S. is still in court trying to get Trinity's property, and the case has been appealed to the Alabama Supreme Court.

He is a native of Montgomery and a graduate of Auburn University. His profession is architecture. He is a member of the American Institute of Architects. Structural engineering is his specialty.

Active in local politics, he is serving his fourth four-year term on the Montgomery County Commission. He is a past chairman of the county commissioners. He has been a delegate to two presidential nominating conventions.

Joseph and his wife, Peggy, have three sons. One is a student for the ministry at Reformed Seminary, currently taking out an intern year. Another is teaching school, and the third is still in college. When he has an opportunity for relaxation, he likes to enjoy the outdoors — hunting, fishing, jogging, and playing tennis.

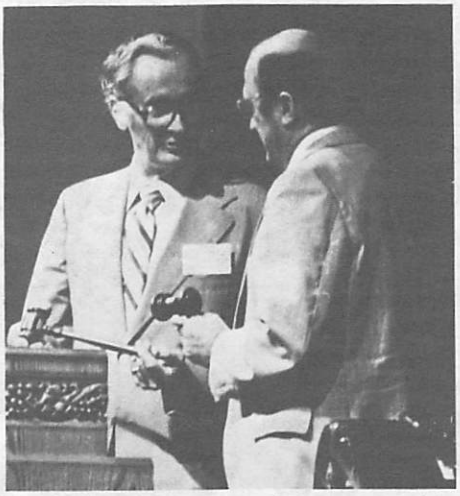
Despite heavy responsibilities in Montgomery and in his presbytery, Joseph has been active in assembly activities since the PCA was founded. He has served on the nominating committee during the past year. He was also on the special committee which wrote the campus ministries manual approved by the 1979 assembly. Earlier, he served a three-year term on the permanent Committee on Administration. He has also been a trustee of the insurance and annuity fund.



William F. Joseph

As promised in the June Messenger, most of this issue will be devoted to reporting to the Presbyterian Church in America its Seventh General Assembly. Regular Messenger features omitted from this issue will be resumed in September.

In electing him, the assembly followed its practice of alternating the office between ruling elders and teaching elders. He is the fourth layman to serve in the post. The other nominee this year was also a ruling elder active in politics, Robert Wasson of Laurens, South Carolina. On one of the few occasions when Joseph left the chair he called Wasson to the platform to preside in his place.



For the first time, two gavels are presented to the new moderator. G. Aiken Taylor (left), moderator of the sixth assembly, gives one as a personal memento to W. F. Joseph and another as the working version.

Conferences Upheld After Sharp Debate

Even though the moderator of the seventh general assembly was widely appreciated by members of the court, commissioners indicated through several different votes that the Presbyterian Church in America does not have an exalted view of the office.

In fact, one attempt to strip authority from the moderator came within a vote of passing. An overture from Covenant Presbytery, which would have banned the semi-annual moderator's conferences, and an overture from Grace Presbytery, which would have limited the duties to presiding, were combined for an answer by the committee of commissioners on administration. The committee's unanimous recommendation was that the response be negative. The assembly was far from unanimous, however.

On the first vote on the moderator controversy, the tally was equally divided. Moderator William Joseph had the option of breaking the tie, but a call for a recount made it unnecessary for him to cast the decisive vote. On the second count, the number favoring the proposals to cut the moderator's power was 148 and the number opposed was 159. Those votes were on a floor substitute for the committee's recommendation. When the main motion (to answer Covenant and Grace in the negative) came up, the tally was 173 for and 132 against.

The whole matter was considered Friday morning when the ranks of the assembly were thinned, and many of the 682 enrolled commissioners had already left for home. Some of the rule changes which the committee recommended could not be effected since they would have required a two-thirds vote of all who had enrolled instead of simply two-thirds of those present and voting. More than a third of the 682 had already left the assembly, so it was impossible to act on the proposed amendments.

One of the recommendations (also passed unanimously by the committee of commissioners) which the assembly was unable to consider for lack of enough presbyters was a proposal to name a moderator-in-nomination at the beginning of each annual meeting. The two presbyteries endorsing the concept in overtures were Evangel (from which the seventh assembly elected its moderator) and Western Carolinas (of which the sixth assembly's moderator, G. Aiken Taylor, is a member). The recommendation would not have guaranteed that the moderator-in-nomination would have been the next assembly's presiding officer since the proposed rule would have left the floor open for other nominations. However, the idea behind the concept was that the person named the year before would have been the "first nominee" and the most likely candidate.

Such a procedure would have given him time to prepare for his duties.

Flatly turned down by the assembly was a recommendation that the Committee on Administration prepare a manual for the moderator. The debate preceding the vote indicated an unwillingness to give any more official status to the office than it now has.

One of the tasks which has been assigned to moderators until now was that of serving for two years after his election as a voting member of the permanent Committee on Administration. In response to another overture from Grace Presbytery the committee of commissioners on administration proposed that the bylaws be amended to make the moderator, immediate past moderator, and stated clerk advisory (non-voting) members of Administration. Under the recommendation the representatives of the three other permanent committees (Christian Education and Publications, Mission to the United States, and Mission to the World) on Administration would be reduced from voting to non-voting members. Only a simple majority of the commissioners present was required to pass this bylaws amendment, and it was passed.

Without debate of the item, the assembly took still another action related to the office of moderator. The 1980 budget proposed by the Committee on Administration includes $500 for that officer's expenses, and it was approved as a part of the total money package. The amount is just half of the $1,000 for the item in the 1979 budget. No explanation was offered, but former moderators have seldom spent much of the authorized sum. In 1978 the total paid was $214.95. Some denominations not only budget much more for the moderator's actual expenses, but they also provide a secretary and allow the equivalent of a pastor's salary so that his employer can pay a substitute during extended absences.

The assembly also expressed its disdain for giving special recognition to any particular people when it rejected a floor motion that would have directed the Committee on Administration to recommend a suitable way to honor "early leaders" of the PCA (including moderators).

Two "early leaders" who have declined to be nominated as moderator in the past were given special recognition in Charlotte. They are Kenneth Keyes and John E. Richards. Keyes was the prime mover behind the Concerned Presbyterians organization which mobilized laymen for the continuing church movement, and Richards was the prime mover behind the Presbyterian Churchmen United which mobilized ministers. Richards was also administrator of the steering committee which guided the organization of PCA. Both were voted the privilege of the assembly floor. This change in the assembly rules also allows any former moderators to speak.

Without explicit instructions to the contrary, the Committee on Administration had decided earlier to present mounted gavels to past moderators. The first was presented before the assembly to Leon Hendrick, and three others were presented at Charlotte.

For the first time this year, the new moderator was presented two gavels. One is the "working gavel" used by all moderators and the other is his personal memento to be mounted on the plaque provided by the committee.

In deciding to continue the semi-annual moderator's conferences, the assembly cited an earlier assembly's action as sufficient authorization. It also responded to the critical overtures by saying that the conference held earlier this year did not violate any established procedures. Defenders of the meetings insisted that they were informal gatherings which facilitate communication between various groups in the church.



PCA's seventh assembly was the first at which former moderators received gavels in recognition of their service. Moderator William Joseph (left) and Committee on Administration chairman Ralph Langford (right) flank Jack WIlliamson, John Clark, and Aiken Taylor after the presentation of the mounted versions.

Number of Offices Package Forwarded

It's not over yet, but the end seems much closer. "It" is the debate which has been going on from the PCA's earliest days about the number of offices in the church. The 1979 general assembly agreed on a package of constitutional changes which have now gone to the presbyteries for a vote. If two-thirds of the denomination's intermediate courts approve, the changes can be incorporated into the Book of Church Order by next year's assembly.

Last year's assembly reached a consensus, but it ran out of time before all the necessary votes could be taken. With minor editorial changes, the 1979 court approved the package incorporating what has come to be known as the "two-and-a-half officer" view. Simply stated, the assembly's position is that Presbyterian churches have two offices, elder and deacon, with two kinds of elders, ruling and teaching.

The amendments would make the constitution consistent with the practice of most PCA churches, but they spell out in detail some matters concerning officers which have been vague in past documents. Since the denomination was founded in 1973 the subject has been studied by several committees; numerous papers have been written by men within the PCA and without; and each assembly has considered it.

At the center of the debate at this year's assembly (as in past assemblies) was the question of the ruling elder's role. A key vote was taken on the ad interim committee's recommendation that the court reaffirm the position that "only those men who are properly ordained or licensed may preach in pulpits of the PCA, and that ruling elders be allowed and encouraged to renew the historic practice of exhorting the people of God." The vote to remove that reaffirmation lost 244 to 253.

Having decided that only preachers (and not ruling elders) could preach, the assembly also approved a companion measure stating that only ordained ministers can administer the sacraments. The pulpit "exhorting" which the proposed amendment allows ruling elders to do is defined as "taking clear and well-known truths of the Scriptures and applying them with zeal and earnestness to the lives of God's people."

The assembly also reaffirmed the practice of licensure for those seeking ordination as teaching elders but said that the practice of licensing ruling elders who are not seeking ordination should be discontinued.

In related actions, the assembly decided not to legislate a firm position on the question of limited terms for ruling elders. A resolution left over from 1978 came back to the floor through the committee of commissioners on judicial business. That resolution, if passed, would have advised churches without rotation systems not to institute them. It also would have advised those with rotation systems to move toward abolishing them. (The Book of Church Order is silent on the subject.)

When the resolution reached the assembly floor, a substitute motion was offered, stating that "previous general assemblies acted wisely" when they did not speak to the subject. The substitute passed by a vote of 303 to 191. Commissioners then passed a motion from the floor reaffirming the court's belief that ruling elders are elders for life.

Smallest Presbytery Keeps Long Distances

Pacific Presbytery, which got new boundaries in 1978, will keep them for a while longer. The 1979 assembly declined a request to put its Arizona and New Mexico churches into a separate presbytery. The decision came only after a vigorous debate in which some of the presbytery's problems were discussed.

The committee of commissioners on Mission to the U. S. recommended a negative answer to the request from Arizona and New Mexico. This reason was given: "To remove some of the stronger churches of presbytery would further hinder resolution of problems presently existing in Pacific Presbytery."

PCA work in the West is thinly scattered. The Presbytery, while largest in land area, has the smallest communicant membership (893 at the end of 1978). An unusually large proportion of its teaching elders are not pastors of PCA congregations.

The Arizona and New Mexico churches indicated to the assembly that on their own in a presbytery of PCA churches served by PCA pastors they could more readily solve any problems dating from the early days of Pacific. Some of the California commissioners indicated that solutions would be even more difficult without the participation of the Arizona and New Mexico churches.

In the recommendation approved by the assembly, the permanent MUS committee was asked to "consider financial assistance to help Pacific Presbytery" carry out its work. The great distances between locations of PCA work in the West were mentioned. Included in the presbytery are the states of Hawaii, California, Oregon, Washington, Arizona, and New Mexico.

On the recommendation of the committee of commissioners on review and control, the assembly's stated clerk was directed to give special assistance to Pacific in the area of record keeping.

New Stewardship Plan Gets OK of Assembly

"I believe we want to do what we set out to do together."

With that theme, W. Jack Williamson presented a new approach to PCA stewardship which was adopted by the assembly. Williamson, moderator of the first assembly and principal drafter of the new plan, acknowledged that when the denomination started, "somewhat in reaction and independence," four separate funding plans were launched. Now, he said, it is time for the church to take a single approach to financing the whole work of the denomination.

The new concept grew from a directive of the 1978 assembly, ordering the convening of a special advisory committee on stewardship. Its findings were refined by a drafting committee which Williamson headed.

Under the new system, budgets for all assembly committees must be reviewed by the stewardship sub-committee before a total budget is recommended to the assembly. Changes in committee composition are part of the plan and cannot go into effect until appropriate Book of Church Order amendments are considered by presbyteries and enacted by a subsequent assembly. The strengthened stewardship panel will be charged with determining that the proposed budgets meet existing ground rules and also with raising the money to meet those budgets.

The spending proposals from each committee, under the plan, are to be in two parts. First is the "committed program" part. This is to cover all current activities of the committees and any assembly assignments to them. The other category is "growth," designed to cover expansion of existing projects or new ones.

To illustrate, it was explained that for Mission to the United States, the committed program category would include funds to continue the number of organizing pastors provided by the current budget. Money to cover any increase in that number would come out of the growth category.

Funding the committed program will be seen as a priority before funding growth budget items.

Each church will be given its "asking" on the basis of its proportionate share of the committed program cost. It was emphasized, however, that the PCA has no "head tax" or other apportionment that is required of congregations.

The entire report was adopted in a series of voice votes.

On another stewardship matter the assembly sent back for re-writing to the sub-committee on stewardship a paper on the theology behind its work. The committee of commissioners told the assem-

bly that the document's "basic views" were acceptable but that more work was needed before it could be widely disseminated in the denomination.

It was also recommended that the 1980 "askings" be submitted as soon as possible.

Budgets Up 17 Per Cent With 'Growth' Factor

Spending of over $4.5 million has been authorized for the PCA's four permanent committees next year. The 1980 budgets approved by the general assembly in Charlotte are about 17 percent higher than the total for the current year.

Much of that increase, however, is in the part of the budgets designated as growth (for new programs and projects, or for expansion). Without the growth items, the total is up only 8 percent.

All of the spending projections presented by the permanent Committee on Administration were approved without exception. Aside from discussion of line items for computers and data processing services (see related article), there was little debate.

Mission to the World is scheduled for the majority of the assembly level spending, as in all previous budgets of PCA. Its 1980 figure will be $2,879,162. Of this, $396,644 is designated for growth and the remainder for committed program. A total of 180 missionaries is anticipated under the basic budget, but 30 more could be fielded if the growth portion is raised.

The next largest allotment in the 1980 total is $863,772 for Mission to the United States. Of that, $150,000 is for growth.

Christian Education and Publications is in the assembly budget for $563,553 next year. That total includes $18,000 for growth.

The Committee on Administration would get $223,410 under the 1980 budget, with all of that designated for committed program.

In approving the totals, the assembly included in each committee's allotment a percentage for the support of the permanent sub-committee on stewardship. That panel's work is supported entirely by contributions from the four major committees. The stewardship budget (expanded because of the assembly's decision to give it more work) is $108,395.

Most of the income of the four major committees is attributable to designated contributions from churches and individuals. Part of it comes from undesignated funds which are divided by a formula which the denomination's top court decides each year. Again this year the decision was to divide the non-earmarked money 30 per cent to Christian Education and Publications, 30 per cent to Mission to the United States, 30 per cent to Mission to the World, and 10 per cent to Administration.

In addition to approving the 1980 budgets for all agencies, the assembly revised the 1979 budget of Mission to the World. In doing so it agreed to a downward revision that MTW effected earlier this year when it trimmed $417,110 off the total that the 1978 assembly had voted. The new total for 1979 is $2,303,845. The assembly's approval of the new figure will allow more realistic reporting of income in comparison to the actual spending plan.

Two other 1980 budgets approved by the assembly were those of the PCA Foundation and the 5-in-5 campaign. The foundation's income does not come through regular benevolence channels. Instead, the trustees raise the amount privately. For 1980 the approved figure is $66,572. The 5-in-5 drive's expenses come from the contributions to that special campaign. Spending of up to $66,835 by the end of the campaign was authorized.

Goal of Five Million For Loans Reaffirmed

Reaffirmation of the "practicality of the goal of five million dollars" for the 5-in-5 campaign was voted by the general assembly. The drive seeks to raise a $5 million revolving loan fund in five years to help new churches get property of their own.

Director Donald C. Graham reported to the assembly that as of June 13 (a week before the assembly) the total in view was $1,773,845. The sum represents all pledges and all gifts received from those not pledging. Included are pledges from 108 churches and 100 individuals. The contributions not related to pledges are from 92 churches or church groups and from 176 individuals.

The drive is nearly two years old now, and the assembly authorized an enlarged budget for the coming year to increase the push for the $5 million goal.

So far, $188,000 has been loaned from 5-in-5 interest free.

The language of the loan contracts was discussed at the assembly, and a change in the terms was approved. Added to the wording approved in 1978 was this sentence: "This obligation is not enforceable in a civil court but is understood to be a moral obligation." Objections were expressed to the 1978 language which left open the possibility that the denomination might take a congregation to court to collect the loan.

The assembly pointed back to its 1978 action to respond to an overture from Central Georgia Presbytery. The presbytery had asked that donors prior to 1978 be allowed to designate their money for "the PCA work of their choosing." When designated gifts are accepted by MUS with restrictions, they shall be administered as designated, according to the assembly action.

Little Direction Given On Agency Coordination

No clearcut "yes" or "no" vote was taken at the general assembly on the question of whether there should be more coordination of the work of PCA agencies, but some of the court's actions indicated a disposition to say "no."

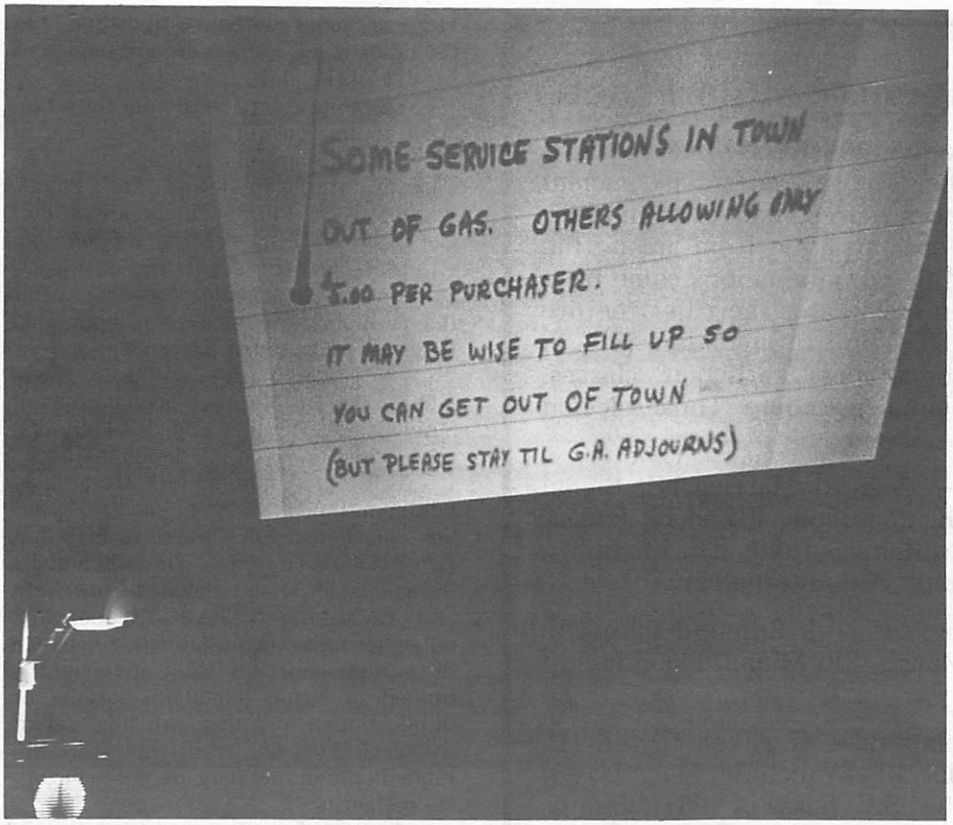
Its response to a Gulf Coast Presbytery overture probably came closer to answering that question than any other vote. The presbytery had suggested that the denomination might be wasting money by leasing separate offices in a variety of locations and by paying the expenses of scattered committee meetings. The presbytery's overture asked for a Committee on Administration study of "the feasibility of the General Assembly buying or acquiring a central office building" to provide not only staff working space but also facilities for housing and feeding visiting committee members.

Accepting the recommendation of its committee of commissioners on administration, the assembly gave a negative reply to Gulf Coast. The committee which framed the recommendation gave this reason for denying the request: "It is not feasible at this time in the denomination's growth to enter such a study." There was no debate on the matter on the assembly floor prior to the vote. The question was one of many docketed for the assembly's final day, during the rush for adjournment.

The denomination's permanent committees on Christian Education and Publications, Mission to the United States, and Mission to the World all lease commercial office space in Decatur, Georgia, now. The other permanent committee, Administration, leases quarters in Columbus, Georgia. The stewardship and foundation offices are in Montgomery, Alabama. The stated clerk's headquarters is in Brevard, North Carolina, near the developing conference center at Rosman, N. C.

On the same day that the question of common space was considered, an effort was made from the floor to take a denominational approach to computerization. A proposed amendment to the budget would have ordered a study of the computer needs of the four major committees and would have prohibited any expenditures for data processing hardware until such a study was completed. The proposal would also have prevented the agencies from making new long-term commitments for computer services.

The discussion following introduction of the amendment revealed that the permanent Committee on Administration had begun a study of its own before the assembly, but the work has not been completed. Meanwhile, commissioners learned, the committee on Mission to the U.S. had ordered a computer after con-



Signs of the times were flashed before commissioners from an overhead projector. Some were humorous, but this one on the day before adjourment was a serious reminder about the fuel shortage.

sulting with the other committees about its plans. Time sharing arrangements on the MUS hardware are being considered by the other agencies.

The budget amendment failed, and budgets were approved which permit the various committees to make separate arrangements for data processing equipment and service. About $50,000 is earmarked for this in 1980 budgets.

Challenge to Overture Sustained by Assembly

To drink or not to drink was not the question before the assembly.

The question decided by the court was more technical. An overture from Eastern Carolina Presbytery asked the assembly to make an *in thesi* deliverance favoring total abstinence from alcoholic beverages. The constitutionality of the request was protested as the meeting opened, and commissioners were required to handle that before they could discuss drinking.

Grounds of the protest were that such a deliverance would bind the consciences of church members on a matter on which the Bible is not explicit. The Confession of Faith's section on Christian liberty was also cited.

The protest was referred to the assembly's constitutional committee, which found it out of order. Such a deliverance would not be binding, the committee said. But the ruling was appealed to the floor, and commissioners voted 132 to 306 not to sustain the ruling. Therefore, in essence, the court accepted the protest and declined to consider the overture.

Modification Voted On Abortion Stand

One of the nation's hot controversies became a controversy at the general assembly, but the debate was limited in its scope at the assembly. The subject was abortion, and three presbyteries had asked the denomination's top court to modify the stand it took in 1978.

None asked the court to change its basic anti-abortion position, but they did ask that reconsideration be given to the question of taking a child when that would preserve the mother's life.

New language was proposed by the committee of commissioners on bills and overtures, but it was amended on the floor before final passage.

"The assembly is divided," said the finally approved statement, as to whether abortion is justified when it can save a mother's life. The court added that all possible efforts are to be made to save the life of the child as well as that of the mother when her pregnancy is being terminated.

While the modification of the 1978 document was passed overwhelmingly, many commissioners registered their negative votes. One protest against the action was filed. The assembly accepted it for publication but declined to respond.

Talks, Not Business, With 3 Churches Set

It's one thing to get together with some relatives to talk about things in general, but it's an entirely different matter to talk business with them.

That seemed to be the thought behind the assembly's decisions on contact with other denominations. One of the court's major actions was its refusal to enter merger talks with the Orthodox Presbyterian Church (OPC) and the Reformed Presbyterian Church, Evangelical Synod (RPCES). But in a related action it named a committee to talk with representatives of these two sister denominations and one other, the Reformed Presbyterian Church of North America (RPNA).

Last year's assembly had instructed the permanent sub-committee on interchurch relations to look into the possibility of talks with OPC and RPCES. The panel came back with a proposal for merger conversations, but it qualified the recommendation by asking for a strong mandate. It asked the assembly to enter such a venture only if three-fourths of the commissioners approved it. Before debating the substance of the proposal, the assembly agreed to the three-fourths rule.

When the vote was taken, a majority favored negotiations with the other two denominations, but the number was short of the required 75 percent. The count was 353 for and 208 against. With 561 voting on the motion, the number needed for passage was 420.

Opponents of the merger talks mentioned such factors as the need for the PCA to become more unified before bringing up the potentially-divisive matter of union, some of the stands taken by the other churches, the number of ministers that a merger would bring into a united denomination, and lack of grass roots interest.

Defeat of the main merger motion did not mean the end of assembly business regarding the other denominations, however. Later in the meeting a motion was introduced by Gordon Reed of Rosman, North Carolina, calling for talks on subjects other than union. OPC and RPCES were named in the motion, and RPNA was added when the assembly accepted a floor amendment. The Reed motion also included the names of seven men to represent PCA in the talks, but this part of the motion was ruled out in favor of a floor election of three teaching elders and three ruling elders.

For some of the proponents of the new motion, the failure to accept the seven persons named in it represented a refusal to accept the concept of a carefully-balanced delegation. Nevertheless, the court decided to fill each of the six positions separately instead of voting for the entire lot at once. Some of the men proposed by the nominating committee

Vacant Assembly Agency Slots Filled

Vacancies on all PCA assembly committees were filled during a lively election process at Charlotte. The assembly's permanent nominating committee, which includes representatives from every presbytery, submitted names for each position from among the nominees of the presbyteries. Additional nominations came from the floor for many of the spots. In most cases the rules require equal numbers of teaching elders (TE) and ruling elders (RE) in the composition of the total committees. Particular classes, however, may be made up of unequal members. Those elected are:

Committee on Administration — Richard Harris, TE, Signal Mountain, Tenn.; John Culver, RE, Pensacola, Fla.; Jack Lonon, RE, Marion, N.C. (all class of 1983); John Sartelle, TE, Memphis, Tenn., and Robert Eberst, RE, Miami, Fla. (alternates).

Insurance and Annuity Fund Trustees — J. Edmund Johnston, RE, Jackson, Miss., and L. Allen Morris, RE, Miami, Fla. (class of 1984).

Sub-committee on Interchurch Relations — G. Aiken Taylor, TE, Asheville, N.C., and Charles Ambler, RE, Wauchula, Fla. (class of 1982); Edward Robeson, RE, Chester, S.C. (class of 1981); John C. Neville Jr., TE, Hendersonville, N.C., and Earl Jaggers, RE, Jackson, Tenn. (alternates).

Sub-committee on Judicial Business — Byron Snapp, TE, Gaffney, S.C., and Stokes V. Robertson, RE, Jackson, Miss. (class of 1983); Fredd Carr, TE, Camden, Ala., and Ivan Ward, RE, Greeneville, Tenn. (alternates).

Christian Education and Publications — James D. Hatch, TE, Montgomery, Ala., Paul Kooistra, TE, Jackson, Miss., and William Huffman, RE, Burlington, N.C. (all class of 1983); James A. Turner, TE, Oxford, Miss., and Joe Treloar, RE, Clinton, Miss. (alternates).

Mission to the United States — Robert C. Cannada Jr., TE, Little Rock, Ark., Murdock Campbell, RE, Pensacola, Fla., and Robert Wilcox, RE, Denver, N.C. (all class of 1983); James M. Baird Jr., TE, Macon, Ga., and Earl Russell, RE, Greenville, S.C. (class of 1981); David Nicholas, TE, Boca Raton, Fla., and Fred Archer, RE, Irving Texas (alternates).

Mission to the World — William J. Stanway, TE, Jackson, Miss., Thomas Cheely, TE, Locust, N.C., and Lloyd Strickland, RE, Chestnut Mountain, Ga. (all class of 1983); Boyce Spooner, TE, Waynesville, N.C., and William Mulcay Jr., RE, Wauchula, Fla. (alternates).

Theological Examining Committee — Robert B. Vincent, TE, Alexandria, La., and James Peaster, RE, Yazoo City, Miss. (class of 1982); David Osborne, TE, Pulaski, Va., and Millard Tate, RE, Burlington, N.C. (alternates).

PCA Foundation Trustees — John E. Richards, TE, Elko, Ga., and James Wasson, TE, Laurens, S.C. (class of 1983); and Robert Baxter, TE, Olathe, Kan. (class of 1981).

Covenant College Trustees — David Bryson, TE, Savannah, Ga., and Oliver Smith Jr., TE, Knoxville, Tenn. (class of 1982).

were accepted without opposition. On the other hand, there were six nominees for one of the slots.

Teaching elders chosen for the ad interim committee were Paul Settle, Greenville, South Carolina; William Stanway, Jackson, Mississippi; and Carl Bogue, Akron, Ohio. Ruling elders are Robert Cannada Sr., Jackson, Miss.; Ed Robeson, Chester, South Carolina; and Jack Williamson, Greenville, Alabama. After the assembly the moderator appointed Settle as convenor of the panel.

The committee's mandate is to "determine and define possible areas of agreement, difference and difficulty that might exist between the denominations."

The four denominations are already talking in the North American Presbyterian and Reformed Council, which has five member churches. The other member is the Christian Reformed Church. In addition to the NAPARC relationship, other ties have been established between the various churches. They are generally limited in scope (chaplains' affairs or publications), and they are bilateral or trilateral. The new four-way talks are limited only in that they are not to negotiate merger.

A report from the new committee is due at the 1980 assembly.

In other inter-church matters the assembly:

— Declined to join the international Reformed Ecumenical Synod (RES) but directed that a bibliography on RES be made available and that a recommendation on membership be brought back to the 1980 assembly.

— Replied to another invitation from the Presbyterian Church US to send an "ecumenical participant" to its assembly by explaining that the PCA does not authorize its elders to vote in the assemblies of other denominations. (The PCUS "ecumenical participants" from various denominations vote in standing committees.)

— Responded to a request for a comity agreement with the Associate Reformed Presbyterian Church by informing ARP that the assembly does not control the location of PCA congregations.

Keystone Site Eyed For Assembly in '82

Proposals for 1982 meeting sites for the PCA general assembly sparked one of the most lively debates of the 1979 assembly. The court's decision was to check out the invitation from Ascension Presbytery and Geneva College, Beaver Falls, Pennsylvania. The permanent Committee on Administration was directed to conduct the investigation and to report its findings next year.

Administration had decided earlier not to make a 1982 site recommendation to the 1979 assembly, so it put nothing be-

fore the assembly on the subject. The question came to the floor, however, through a recommendation from the committee of commissioners on inter-church relations. It passed along the proposal from the denomination's permanent panel on inter-church relations that the assembly return to Calvin College, Grand Rapids, Michigan, where it met in 1978. The North American Presbyterian and Reformed Council (NAPARC) was suggesting that its five member churches again hold concurrent meetings at Calvin.

Opposition to the suggestion came from a variety of commissioners. While no one questioned the adequacy of the facilities, opponents talked about such factors as the image of the PCA and of the denomination which owns the college (the Christian Reformed Church), about the distance from the majority of PCA churches, and about the turnout at the 1978 meeting's ice cream supper.

The motion to look into Geneva College (owned by the Reformed Presbyterian Church of North America) was offered as a substitute by Gary Aitken of Columbia, South Carolina. His substitute carried by a vote of 293 to 221.

The assembly confirmed, without debate, acceptance of invitations to meet next year in Savannah, Georgia, and in 1981 in Fort Lauderdale, Florida. The 1980 dates are June 16-20.

Final Approval Given To Three Amendments

Three amendments to the Book of Church Order sent to the presbyteries by the 1978 general assembly were enacted by the 1979 assembly. The fourth one considered during the past year was not enacted since enough affirmative votes of presbyteries have not been reported yet.

Still awaiting the final vote of the lower courts is the proposal to change the name of the permanent Committee for Christian Education and Publications to the "Committee of Mission for Christian Education and Publications." The assembly heard that only 13 presbyteries had reported in favor of the amendment. A total of 15 is needed, and two have not reported voting yet.

The new provisions of the constitution are:

— An amendment to section 14-7 specifying that ruling elders of new churches must give affirmative answers to all of the questions asked at ordination.

— An alteration to section 21-1 regarding terms of a minister's call, assuring his freedom to "proclaim and practice fully and freely the whole counsel of God, as contained in the Scriptures and understood in the Westminster Confession of Faith."

— A change in section 22-5, allowing the presbytery to invite an ordination preacher from outside its bounds.

Assembly Passes Advice on Divorce

Should a divorced man be ordained as an officer in the Presbyterian Church in America? That is one of the questions that the 1978 general assembly did not have time to answer, but the 1979 meeting of the court took the time.

The assembly gave a carefully-qualified "yes" response. In doing so, it adopted the report of the majority of an ad interim committee appointed in 1977.

"The biblical ideal for church office is exemplary conduct to the highest degree possible," said a part of the report approved by the court.

The document continued, "In order to be considered for church office the parties concerned in such (divorce) cases must have been rehabilitated sufficiently in the confidence and respect of other Christians as to be able to fulfill in an exemplary way the requirements of church office with regard to marital and family relationships."

Intense debate preceded the assembly's rejection of a paragraph proposed by the ad interim committee's minority. It would have urged sessions and presbyteries to ordain no one who was divorced on "other than biblical grounds." The committee's document had earlier defined those grounds as sexual immorality or desertion of a believer by an unbeliever, and the minority had taken no exception to this definition. The minority did take exception to the majority's contention that, after guilt is acknowledged and repentance for sin is expressed, men divorced on other than biblical grounds might be ordained.

In the debate, opponents of the minority's strict interpretation stressed Christ's power to restore those who have sinned in any area of life but who repent and seek forgiveness. John G. Thompson of Kingsport, Tenn., one of the signers of the minority report, acknowledged that the minority did not "allow enough for restoration."

The vote on the crucial paragraph proposed by the minority was 135 for and 379 against.

After rejecting the "biblical grounds only" view, the assembly returned to the majority report. Ad interim committee chairman Paul G. Settle of Greenville, S. C., emphasized that the document's writers tried "to lift up a high ideal of Christian marriage" in their work. The first recommendation in the report is an assembly reaffirmation of "its commitment to the biblical position as summarized in the Westminster Confession of Faith, Chapter 24, regarding the integrity of marriage according to the divine ideal as being for life."

The report also urges sessions and presbyteries, before they ordain, to "exercise special care" in the cases of those who have been divorced. And, it adds, even when such care is exercised, "there may be circumstances in which it would be inadvisable, even though technically permissible, for divorced/remarried persons to serve as church officers." The document also exhorts the ordaining bodies "to follow scriptural guidelines carefully in dealing with present or prospective church officers who have been divorced."

The final tally on the divorce paper was 418 for and 108 against. Many of those who opposed it also registered their negative votes in the minutes.

Later, a motion to reconsider was passed but only for the purpose of determining whether the paper had constitutional status or not. Stated Clerk Morton Smith explained that the document carried only the weight of the opinion or advice of one general assembly and was not binding. The proposal was not a constitutional amendment, and it will not be before the presbyteries for adoption.

The PCA's strong position on marriage and divorce remains intact in the Confession of Faith. At the time of the PCA's formation, changes in this chapter of the confession by former denominations were cited as a reason for separation from those denominations.

Report on Theonomy Passed by Assembly

With one minor amendment and no dissenting votes, the general assembly accepted the report on theonomy prepared by the permanent Committee for Christian Education and Publications. There was little debate.

The paper adopted by the Court said that theonomy is defined most simply as "God's law." A more detailed definition, it noted, is in Chapter 19 of the Confession of Faith and in Questions 93 to 150 of the Larger Catechism.

A section of the report on the judicial law, the most controversial part of the subject, was amended on the assembly floor. The original recommendation affirmed "that no particular view of the application of the judicial law for today should be made a basis of orthodoxy or excluded as heresy." The following was added at the end of the sentence without objection from any commissioner and with the concurrence of the committee of commissioners chairman: "insofar as this view is in accord with the above" (that is, the parts of the Confession and Catechism mentioned earlier).

Pastors and sessions were encouraged by the assembly to instruct their people in the law, and members of the church interested in theonomy were urged to study it "in a spirit of love, kindness, and patience." The recommenda-

tion that no further assembly level study be undertaken was adopted.

The issue was raised at the assembly level by a personal resolution last year, and the matter was referred to the permanent committee for a definition and a recommendation. A background paper from the permanent committee suggested that such questions should come to the denomination's highest court only on appeal, "if presbyteries are unable to handle such questions on their own, or if a particular case before them has been appealed to the assembly."

Manual Is Approved For Overseas Agency

Mission to the World, PCA's committee for overseas work, won approval of a revised manual at the general assembly. With it is a section authorizing contributions to "projects which may have crucial impact upon world evangelization" even though the sponsoring organizations may not be Reformed in doctrine. The section was one of the most intensely debated at the assembly, but a minority report was lost on a standing, uncounted vote. MTW had submitted a rationale for such gifts to the assembly, citing a need to assist other parts of the body of Christ in the task of evangelism.

Ridge Haven Plans August 30 Drawing

Under plans approved by the general assembly, 25 lots will be offered for private development at Ridge Haven this year. Since more than 25 indications of firm interest have been received already, the conference center board has decided to hold a drawing to determine who will have the first opportunities to pick a piece of the land. The parcels of approximately one acre of mountain property will be leased (99 year renewable terms), not sold. Appraised value of each averages $6,000. The leases are being offered for $4,000 down and an annual fee (for the first ten years) of ten per cent of the remaining one-third of the appraised value. The drawing of the first 25 names is scheduled August 30. Additional information is available from the acting administrator, Gordon Reed, P.O. Box 565, Rosman, N.C. 28772.

MOVE THE MESSENGER with you when you move! Before you pack, send your new address along with the magazine's old mailing label. Don't miss an issue.

ACROSS OUR CHURCH *from page 2*

JACK MYERSCOUGH has been honorably retired by Pacific Presbytery.

ROY SAMUEL PARKER has been received by Calvary Presbytery as associate pastor of Westminster Church, Rock Hill, S. C.

LONNIE A. PRIEST has been divested of office without censure by Calvary Presbytery.

STEVE A. RACE JR., formerly pastor of Centralia Church, Chesterfield, Va., continues on the rolls of Mid-Atlantic Presbytery without call.

TIMOTHY D. ROTT has been ordained by Mid-Atlantic Presbytery as pastor of Gethsemane Chapel, West Grove, Pa.

JAMES A. ROUTSZONG, St. Louis, Mo., has entered a tent-making ministry with permission from Gulf Coast Presbytery.

CRAIG R. ROWE, Vineland, N. J., has been dismissed to the Orthodox Presbyterian Church by Grace Presbytery.

WILLIAM E. RUFUS, Manning, S.C., member of Covenant Presbytery, is doing work with alcoholics outside the bounds of the presbytery.

THOMAS B. RUSSELL has been ordained by Southern Florida Presbytery as minister of youth of Kendall Church, Miami, Fla.

ROBERT G. SCHWANEBECK JR. has been ordained by Grace Presbytery as pastor of Magee Church, Magee, Miss.

CALVIN SMITH has been ordained by Central Georgia Presbytery as a Mission to the World missionary.

MORTON H. SMITH, Brevard, N.C., stated clerk of the General Assembly, from Mississippi Valley Presbytery to Western Carolinas Presbytery.

FRED D. THOMPSON's pastoral relations with Center Point Church, Moore, S. C., have been dissolved. He continues as pastor of Roebuck Church, Roebuck, S.C.

KARL E. WOODMANSEE, formerly pastor of Bethel Church and Mouzon Church, Kingstree, S.C., continues on the rolls of Calvary Presbytery without call.

CHURCHES ADDED

COVENANT CHURCH, Hendersonville, N. C., organized by Western Carolinas Presbytery. John C. Neville Jr. is pastor. W. Donald Munson is associate pastor.

GRACE CHURCH, Clinton, S.C., organized by Calvary Presbytery. James A. Bryant is pastor.

GRACE CHURCH, Hancock, Md., organized by Mid-Atlantic Presbytery.

IGLESIA PRESBITERIANA EL REDENTOR (Redeemer Presbyterian Church), Miami, Fla., organized by Southern Florida Presbytery. Manuel F. Salabarria is pastor.

KNOX CHURCH, Cantonment, Fla., received from Presbyterian Church U.S. by Gulf Coast Presbytery.

WELLINGTON CHURCH, Wellington, Fla., organized by Southern Florida Presbytery.

WEST SPRINGFIELD COVENANT COMMUNITY CHURCH, West Springfield, Mass., organized by Mid-Atlantic Presbytery.

WESTMINSTER CHURCH, College Station, Texas, organized by Texas Presbytery. Donald C. Graham is pastor.

LIVING MEMORIALS

"I am the resurrection and the life; he who believes in Me shall live even if he dies." John 11:25

IN MEMORY OF:

JAY ADAMS
By: The Milton Williams Family

S. W. ARCHIBALD
By: First P. C.
Aliceville, Ala.

MARY WILL BAXTER
By: The Milton Williams Family

KATHERINE BELSER
By: Ruth McKinney

ELVIN DANIEL BITTNER
By: W.I.C., Ozark P.C.,
Ozark, Ala.

MRS. EVELYN F. BLACK
By: Men's Bible Class, Bethel P.C.,
Clover, S.C.

MRS. J. K. BOGGS
By: First P.C.,
Water Valley, Miss.

DENVER WILLARD COLLINS
By: Mr. and Mrs. C. W. Wiseman

LOVIE FRANKLIN DOUGHTIE
By: W.I.C., Ozark, P.C.
Ozark, Ala.

RUTH FLOYD
By: The Milton Williams Family

PAUL FULLER
By: Mr. and Mrs. Ewell Green

RALPH HOUSTON
By: West Hills P.C.,
Harriman, Tenn.

REV. AND MRS. EARL KING SR.
By: First P.C.,
Aliceville, Ala.

REV. EARL KING JR.
By: First P.C.,
Aliceville, Ala.

DEWITT K. MASON
By: Mr. and Mrs. Conrad Taylor

MRS. MIRANDA MEEKS
By: Rev. Ben A. Meeks

C. H. REEVES
By: Mrs. Haley Reeves

MRS. MARSHA HORTON SPEIR
By: Pleasant Ridge P.C.,
Eutaw, Ala.

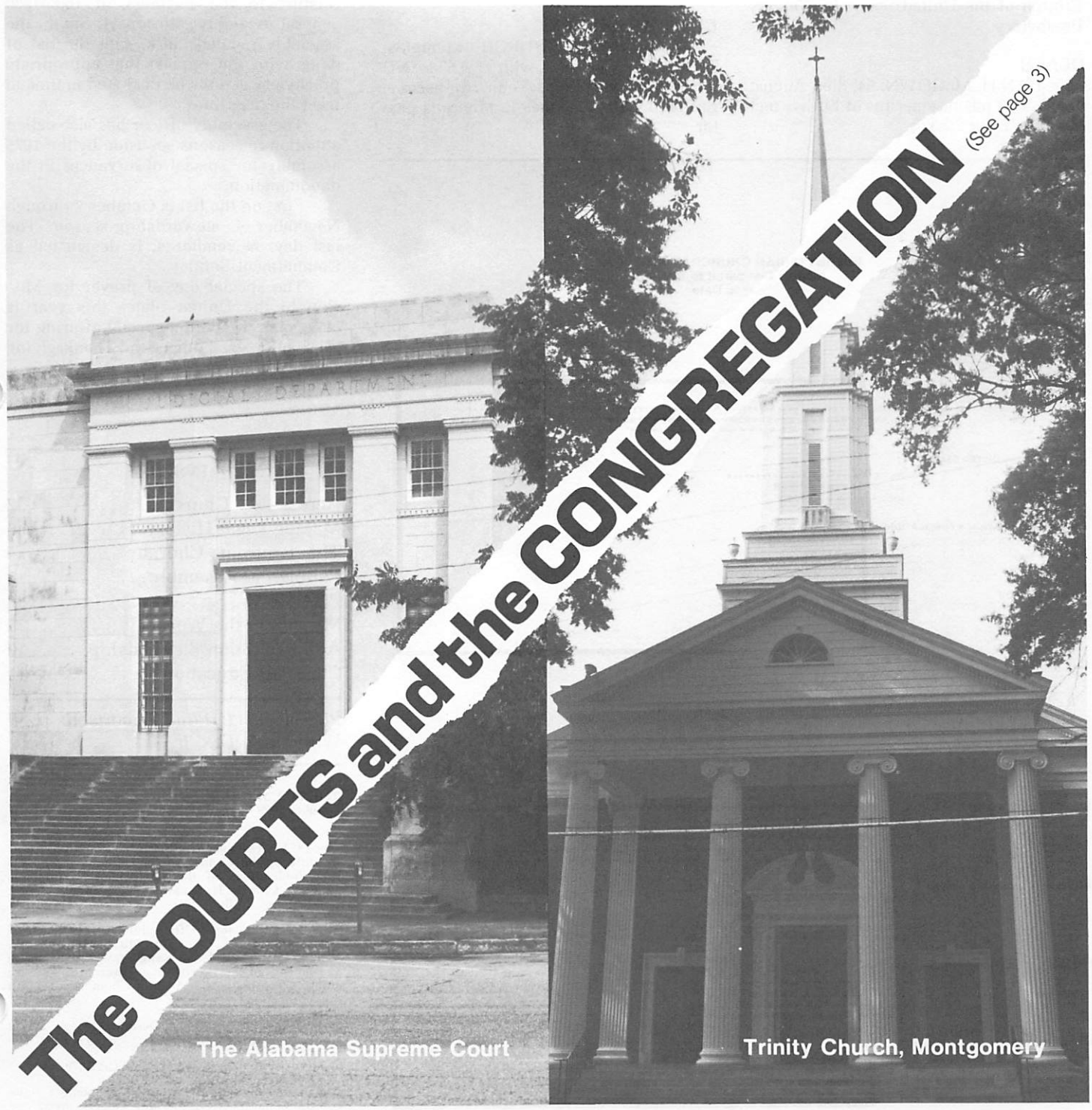
MR. AND MRS. WILLIAM YANDELL
By: Mr. and Mrs. Ed Lavender

MRS. MARY WARD
By: Mr. and Mrs. Sam Engelhart

12-21-81

October 1979
Volume 3, Number 9

The PCA Messenger





Across our Church

MOVING MINISTERS

CLENTON A. ILDERTON has been ordained by Calvary Presbytery as pastor of Rock Church, Greenwood, S.C.

W. ALAN MUGLER, Sumter, S.C., has been dismissed to the Presbyterian Church of the United States by Calvary Presbytery.

DEATH

DAN H. McGOWN, 54, died August 18. He was pastor emeritus of Fifth Street Church, Tyler, Texas.

CHURCHES ADDED:

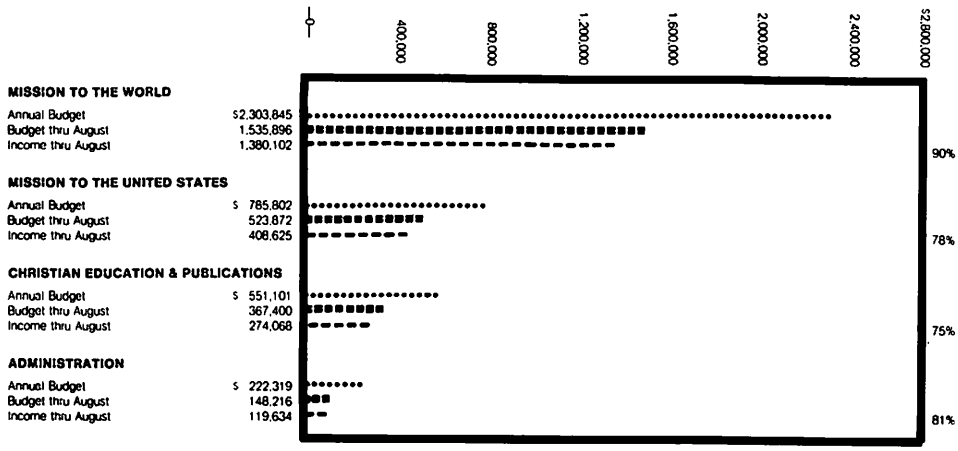
BERITH CHURCH, Bryn Mawr, Pa., organized by Mid-Atlantic Presbytery.

GRACE CHURCH, Stuart, Fla., organized by Southern Florida Presbytery.

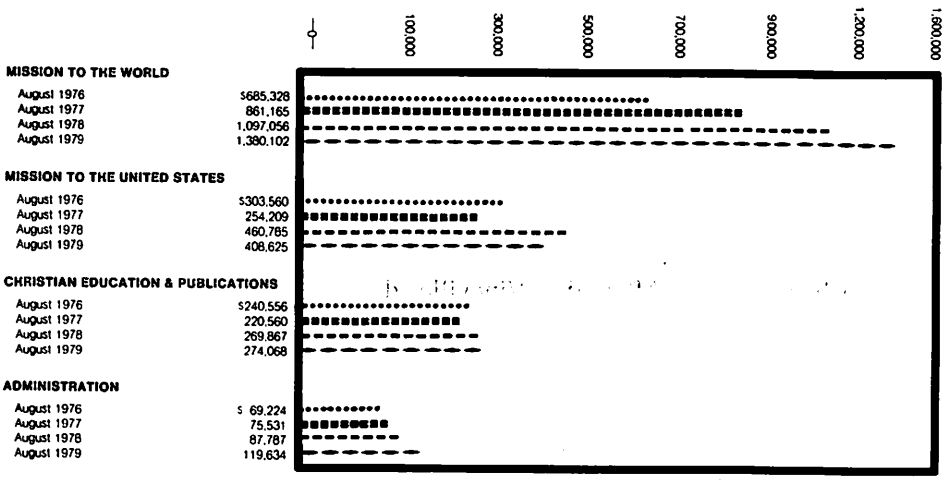
CHURCH MERGER:

VANGUARD CHURCH, Memphis, Tenn., has merged with EASTLAND CHURCH, Memphis, Tenn. to become Eastland Church. James E. Moore is pastor.

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date



INCOME COMPARISON



Presbyteries Alerted To Assembly Calendar

Stated clerks of PCA presbyteries have been sent a new calendar of deadlines relating to the business of the 1980 general assembly. Morton H. Smith, the assembly's stated clerk, sent the list of dates with the request that appropriate presbytery actions be docketed in time to meet the deadlines.

The assembly officer has also called attention to seasons set aside by the 1979 assembly for special observances in the denomination.

First on the list is October 7 through November 4, stewardship season. The last day, November 4, is designated as Commitment Sunday.

The special day of prayer for Mission to the United States this year is November 18, with a special offering for MUS authorized during the Thanksgiving season.

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Photos: P. 1: Paul Robertson; p. 4: William A. Fox, Jr.

THE PCA MESSENGER
October 1979 Vol. 3, No. 9

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Breaking New Ground On the Property Issue

Legal history is being made by PCA congregations whose right to keep their property is being challenged in the courts. Recent PCA-related decisions by the U.S. Supreme Court and the Alabama Supreme Court are attracting the attention of officials of some of the nation's largest denominations.

The Alabama tribunal's unanimous August decision for Trinity Church of Montgomery has confirmed the suspicions of leaders of some larger denominations that the courts may no longer be on their side when they try to get the property of congregations which want to leave them. The Trinity victory was the first major judgment on a church case at the state level after the U.S. Supreme Court's July decision in the case of the Vineville Church of Macon, Georgia. The suits against the two well-known PCA congregations have been attracting attention from outside the Presbyterian family for years. Both Trinity and Vineville are former members of the Presbyterian Church in the United States (PCUS), and the respective PCUS presbyteries have sought their buildings on behalf of "loyal minorities" who did not want to leave the old denomination.

Justices of the U.S. Supreme Court split, 5 to 4, in the Vineville case, but the majority's opinion gave further weight to "neutral principles" theory enunciated by the court a decade ago in the landmark cases arising from the two churches which left PCUS in Savannah, Georgia. The majority ordered the Macon suit back to Georgia, instructing that state's justices to come up with a new decision after settling some legal technicalities not settled by the earlier Georgia decision for Vineville. The state's top tribunal evidently presumed that, lacking other methods of determining the owners of property in a church split, the property should be awarded to the majority. The Supreme court said that the "presumptive rule of majority representation" must be stated explicitly in the decision if that is the reason why the majority was chosen as the "true congregation" of Vineville.

The Macon church's celebrated litigation was expected to be back on the Georgia dockets this fall. The U.S. Supreme Court's majority indicated it would have been decided without a return to the state except for the failure of the lower courts to spell out how they selected the church majority as the legitimate representatives of the congregation. But in remanding the case the nation's top judges warned their state counterparts to avoid determining any questions of religious doctrine.

Writing the opinion for the top tribunal's majority, Justice Blackmun emphasized that "a state is constitutionally entitled to adopt neutral principles of law as a means of adjudicating a church property dispute." Noting the opinions of dissenting members of the court, the opinion said the neutral principles approach "obviates entirely the need for an analysis or examination of ecclesiastical polity or doctrine in settling church property disputes."

Insistence on the neutral principles approach weakens a century-old U.S. Supreme Court method of deciding church cases, known as Watson vs. Jones. That decision had, in effect, recognized that the decisions of church courts (in hierarchical denominations) would be recognized as final in civil courts. The decisions in the Savannah cases, however, brought out that the examinations which are sometimes necessary to determine the "true congregation" would constitute civil encroachment on religious matters. Thus, the neutral principles method (examining the titles, deeds, etc.) evolved.

Another factor has been the court's discovery that Presbyterian polity and that of some other connectional groups is not hierarchical in the sense that all matters are decided by the top ecclesiastical body. For years the representative churches were lumped in much judicial thinking with all groups holding the episcopal form of government. Recent cases have demonstrated that, while not congregational, Presbyterian polity is "mixed," reserving some decisions to the congregation.

The dwindling authority of Watson vs. Jones, an 1871 case growing out of the Walnut Street Presbyterian Church, Louisville, Kentucky, has prompted the attention being paid to the Vineville and Trinity cases. Representing the nation's Roman Catholic bishops, the U.S. Catholic Conference filed a "friend of the court" brief on the side of PCUS. One of the closest observers of the matter is the stated clerk of the United Presbyterian Church U.S.A., William P. Thompson, a lawyer. Under his leadership a "Committee on the Conservation of Church Property" was activated in his denomination, the nation's largest Presbyterian group.

After the Vineville decision was announced the UPUSA committee made the unprecedented proposal that a special session of that denomination's general assembly be called to amend their constitution to tie all congregational property to the denomination. The UPUSA General Assembly Mission Council was to meet in mid-September

Continued on page 7

CONCORD IS BUILT ON SATURDAYS

Concord Presbyterian Church in Gulf Breeze, Florida has not adopted the Saturday worship practices of any of the "seventh day" groups, but casual observers might decide to call its first building "the Saturday church."

That is because Concord's members have devoted many of their Saturdays to construction of the church's first unit. Nearly all labor on the project has been donated. Some work has been done on weekday afternoons and evenings, but most has been done on Saturdays. At some stages of construction as many as 30 volunteers were swarming over the two-acre site.

"Construction is a new experience for most of us," pastor William A. Fox Jr. related. An architect was engaged to prepare the plans, and professionals were hired to lay concrete block walls and to install plumbing.

Several more Saturdays of work are needed before the structure can be occupied. It may be necessary before it is finished to call in some outside technical help, but Concord's communicants, regular visitors, and friends are expected to do nearly all the remaining work.

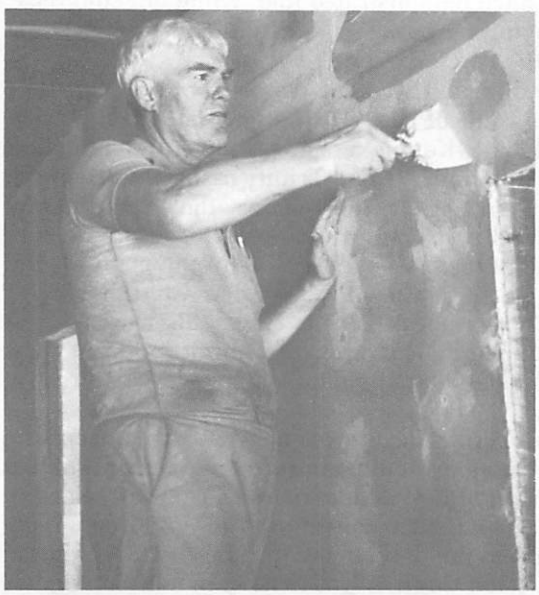
"The men, women, and children of the congregation are doing the actual labor in order to cut down on cost," the pastor explained. This decision, he added, is expected to hold down the cost on the 2,176 square foot structure to less than $35,000.

From its beginning in 1976 Concord has been financially self-supporting. It started three years ago with a newly-ordained pastor and 11 families, including 28 communicants. It now has grown to 61 members. It has never been a "mission church" with support from presbytery or assembly Mission to the United States committees, but it has received occasional gifts from other churches of Gulf Coast Presbytery.

Families are generally in the medium income category, but Fox describes them as "financially dedicated people." In addition to taking care of its own current expenses, Concord has made a pledge of more than $6,600 to Mission to the World this year. "Soon we will begin facing monthly interest and mortgage payments," the pastor noted, "but I am confident that God will move his people to meet this additional need."

"On faith, we set out on the building program," he said. "As we began to talk and consider, God began t move!"

The most amazing part of the experience for most of the members has been in seeing how people with the necessary skills have appeared, ready to work, just when their skills were needed. Planning began in the summer of 1978. Volunteering his entire summer to the project was school teacher-coach Mick Parliman, also the treasurer.



Elder Gerry Sovereign at work



Concord's colonial style building nears completion

He worked up estimates and found suppliers, in addition to handling the finances.

With the start of construction, someone was needed to be the general contractor or superintendent of the job. Moving to Gulf Breeze for a period of preparation before taking up a missionary assignment in the Middle East was Bob Duffield, son-in-law of a couple in the church. Duffield was a skilled carpenter and a former pastor who had literally built a church in Canada. He became the general overseer of construction.

About the time Duffield and his wife, Barbara, came to Gulf Breeze, Guy and Margi DeStefano joined Concord. He was job coordinator and supervisor-inspector for a large home building company in the area. What Duffield could not handle, DeStefano could. He knew the suppliers, subcontractors, machinery outlets, building codes and local contacts that Duffield lacked.

Gerry Sovereign, an elder in the church, is an engineer in a chemical plant. He learned of a new heating and cooling system based on constant temperature of well water and urged adoption of such a system for the building. However, no one had the "know how" to install it. Also needed, because of the sandy beach land, was an irrigation system. Just as the stage of planning was reached, another new family came to Concord. Norman Self was an engineer at the same plant, but he has special background equipping him to oversee that installation.

When the time came for putting in the duct work for the ventilation system, the Jim Rigby family arrived. Rigby is an air conditioning maintenance man. He took charge of the ducts and related machinery.

Many of the members who were thought to have little building skill demonstrated what they could do. Women have done work that is usually done by men. Fox has a special tribute for the young people: "Kids can do work we don't often give them credit for being able to do."

Some Concord communicants have volunteered to serve just as "gofers" ("go for this, go for that"). Still others with little training or experience in construction have pitched in to help with more exacting jobs. Fox explained, "A college history professor, a computer technician, an opthalmologist, a school teacher, preacher, salesman, photo lab technician, and student can paint, install Sheetrock, dig ditches, carpenter, smooth concrete, landscape, lay pipe, install electrical conduit and wiring, and do roofing."

The project has also been assisted by donations of materials and supplies and the donation of bulldozer work.

Many PCA churches have used volunteer labor on some phase of building programs, but few are known to have relied as much as Concord on the muscle of members and friends. Doing the physical work together has done more for Concord than providing its meeting place. Fox commented, "It does build oneness."

The pastor added that there are special problems which must be kept in mind by a church involved in do-it-yourself construction. One is that not every member is able (for whatever reason) to help physically. Those who are able and willing still have other obligations at home and work which must be acknowledged, so they cannot be expected to show up every Saturday.

"It's hard and sacrificial work," the pastor of "the Saturday church" continued. "But isn't that a blessing when it's for the Lord? We think so!"

Analyzing the General Assembly

Is it possible to have a PCA general assembly that will cost less, be more efficient, have better food, enjoy better fellowship and inspiration, do a good job of reporting to all the congregations, provide more entertainment for the women who attend, meet at a more convenient time, and display more varied materials?

That is a tall order, but there are calls for improvement in all of these categories. There are also some PCA leaders who are satisfied with the status quo in all these categories.

An analysis of a survey of assembly participants with these results has been released by Dan Moore, the assembly's business administrator. It was prepared for the September meeting of the Committee on Administration. That group is responsible for general arrangements for the annual meetings of the denomination's top court and for proposing to the court any change in existing patterns.

Surveyed were 315 people who attended the 1978 assembly in Grand Rapids, Michigan. Each of them was asked 16 questions about the operations of the court as well as questions about their ordination, age, and size of their congregation. The responses were fed into a computer by an Atlanta researcher employed by the Committee on Administration. His analysis was reported to Moore, and, through him, to the committee last month.

One of the main undecided questions pinpointed by the survey results is the best time for the annual meeting. The people who were polled were asked to respond to two different statements on this issue: "June is the best month to hold an assembly" and "September is the best time to hold an assembly."

While June, the month of most recent assemblies, was slightly favored overall, some categories of respondents leaned toward the statement that September is best. There was only a slight difference between the consensus expressed by ruling elders and teaching elders on this issue but a larger percentage of the teaching elders agreed with June and disagreed with September.

On each statement, participants had five possible responses in the multiple choice survey, coded from 1 to 5. They were: disagree emphatically (1), disagree (2), indifferent (3), agree (4), and agree emphatically (5). A mean, or average, was computed for each category of participants on each issue.

Ruling elders, for instance, came out with a mean of 3 ("indifferent") on the statement that June is the best time for the annual meeting. Only 29 per cent of the laymen selected "indifferent" as their response to the statement however. The other choices got these percentages of the

vote: "agree emphatically," 9; "agree," 31; "disagree," 25; and "disagree emphatically," 3.

Teaching elders had a mean of 3.1 on the June date.

On the September date, both ordination categories disagreed, with ruling elders registering a mean of 2.8, and teaching elders registering a 2.7.

There were five age groups, and only one of them leaned toward the September date. That was the 55 to 65 span, with a mean of 3.2 for the fall meeting. Interestingly, the over 65 age group registered a 2.8 mean on the question of a June gathering but also a 2.8 when asked about September.

In the breakdown on the size of church represented, there were four categories, up to 100, 100 to 500, 500 to 1,500, and over 1,500. Those from the smaller congregations had a 3.3 mean on the question of a June assembly, while those from the larger congregations had a 2.7. The respondents in the two middle categories had an even 3.0 mean. But when the September question was asked, there was a slight movement, with those from the two middle categories both registering 2.8 against the fall meeting. Those from the smallest churches had a 2.5 on this option, while those from the largest scored 3.2.

Fewer participants in the poll expressed indifference on a pair of statements about the much-discussed issue of delegated assemblies. Currently every teaching elder is eligible to vote in every PCA assembly, and every session may send at least one ruling elder. If delegated, presbyteries would elect commissioners, with the number to be chosen proportionate to the overall size of the presbyteries. Earlier, an assembly postponed the discussion of the delegation issue until the PCA has a total of 500 congregations. It had 440 at the end of last year.

The two statements put to the respondents on the delegation issue were: "It is too soon to go to a delegated assembly. Every minister and a representative of every congregation are needed to interpret the actions of the assembly to the man in the pew." And "We should save money by having a delegated assembly." Unlike the statements on the best month for the annual meeting, these options on the issue of delegation were colored by secondary matters, interpretation of the actions and saving money. In other words, respondents with some reasons for favoring delegated assemblies might have agreed that it is too soon to switch lest some interpretation opportunities be lost. On the other hand, some opposed to delegation might have agreed to delegation to effect economies.

Moore noted that even though "the water was slightly muddied" by the money question, the weight of opinion was still against delegation. Each of the ordination, age, and church size categories came out with a mean on the side of disagreement, with the averages varying from 2.4 to 2.7. Also, each of the categories came out on the side of agreement, with means varying from 3.3 to 3.7 on the statement, "It is too soon to go to a delegated assembly. Every minister and a representative of every congregation are needed to interpret the actions of the assembly to the man in the pew."

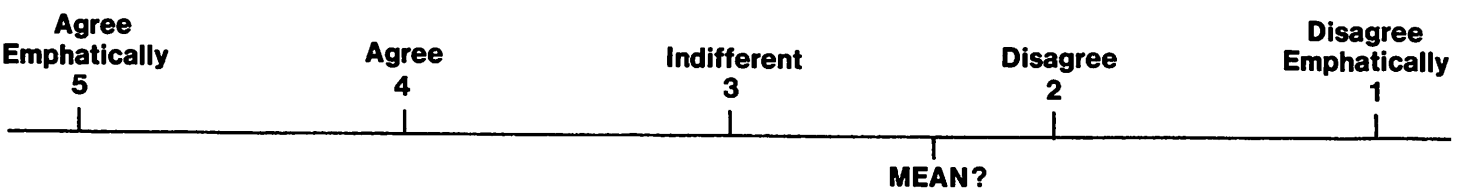
Money was a factor in another group of questions about assembly arrangements. Three statements related specifically to the cost of the food consumed by commissioners. Two involved the cost of hotel accommodations. Another did not mention the price factor explicitly, but it implied a monetary consideration.

The weight of opinion was on the side of disagreement with the latter statement, "Assemblies should be in churches (even in churches of other denominations), not commercial facilities." Both ruling and teaching elders registered a 2.7 mean on this issue. The only category with a mean (3.1) on the side of agreement was participants between the ages of 55 and 65. Those over 65, as a group, were indifferent (3.0).

In every category, the mean was somewhat on the disagreement side of the scale in response to the statement, "Food should be cheaper." No dollar figure was attached to this statement, however. Another statement had a precise cost attached. It was, "Better food would be worth the extra cost ($8 per plate)." A very small percentage in any category agreed with this or expressed indifference. The means on this varied from 1.6 only up to 2.0. Respondents under the age of 35, for instance, were overwhelmingly against the statement with only 2 per cent registering any degree of agreement and 86 per cent registering some degree of disagreement.

"Cokes and snacks should be sold rather than given to commissioners" also found more disagreement than agreement, with the means in the various categories running from 2.3 to 2.7.

The poll did not turn up a consensus in favor of the statement, "The efficiency of a first class hotel is worth the cost," but neither did it get wholesale agreement to, "We should look for cheaper hotels to save money." Every one of the categories had a larger percentage against the more costly and efficient first class hotel than for. But on the issue of saving money through cheaper hotels, only one of the categories registered a larger percentage for than against. That was the group representing churches of under 100 members, and its mean was just over the line at 3.1. Those from churches of over 1,500 members registered a mean of 2.4, with a 50 per cent of them disagreeing to one degree or another that money should be saved through the use of cheaper hotels, 33 per cent indifferent, and 13 per cent agreeing.



Lively interest was expressed in the materials exhibited or sold at the assembly. Three questions were posed on the issue of displays and books available at the meeting site. Every category of respondent expressed some degree of collective disagreement with the statement, "No book stores should be allowed to sell books at the assemblies." But there was also a consensus in all the categories against the statement, "Any bookseller should be able to sell books at the assemblies." The reluctance to allow outside groups to come in to show their wares, whether selling them or not, was also reflected in the disagreement expressed by each category of respondent to the statement, "Any nondenominational ministry should

be allowed to exhibit at the assembly."

While great indifference was expressed in response to the statement, "More entertainment should be planned for the ladies," the weight of opinion was on the side of agreement. Small percentages of each of the polled groups disagreed.

Two of the propositions in the survey were about the program of the annual meeting. There was more disagreement than agreement registered for both of these statements: "The assembly should focus on business and give little time to inspirational speakers," and, "more time should be given to social occasions so that we could develop the bonds of Christian fellowship within the denomination."

Of the 315 respondents, not all gave enough demographic data so that all of their answers could be included in all of the sub-samples of the poll. Only 300, for instance, gave their age. Only 273 listed ordination status (118 ruling elders and 155 teaching elders). And 257 provided the size of the congregation they represented.

Results of the survey are in no way official actions of the assembly attended by the respondents. The analysis will be weighed, however, in the considerations of the committees working on future assemblies.

Property — *from page 3*

to act on the proposal. A two-thirds vote of that body would be necessary to call a special assembly. If called, the meeting would probably be in November.

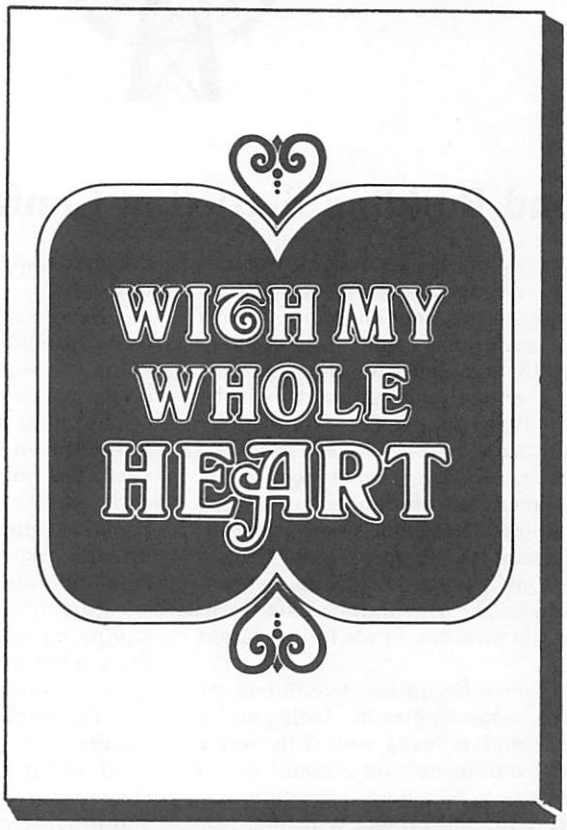
Thompson said the Vineville judgment "poses troublesome questions" for United Presbyterians. He pointed out that it "casts grave doubts upon the 'implied trust' theory under which both (PCUS and UPUSA) denominations have operated in the past." The UPUSA property panel recommended a constitutional change "to state clearly our long-standing policy that all property is held in trust for the denomination as a whole."

From another perspective, G. Aiken Taylor hailed the Vineville decision as "the most important break in over a hundred years in a legal log jam which has given connectional churches an almost irresistible incentive to seize the properties of withdrawing congregations." The PCA minister and moderator of the 1978 general assembly made the assessment in the Presbyterian Journal, of which he is editor. Over the years he has been called as an expert witness in several property cases.

In the Alabama case, the state's top court reversed a lower court decision which had awarded the Trinity property to a PCUS "loyal minority." The trial judge has followed Watson vs. Jones in determining ownership, but the Supreme Court of Alabama decided that he erred for failing to make an independent determination (that is, a "neutral principles" decision) regarding ownership. It was also noted in the decision that Trinity had not withdrawn unilaterally from PCUS but had, in fact, followed the procedures then in effect in its presbytery.

Other churches in the same presbytery have awaited a decision in the Trinity case since the presbytery has also claimed their property. The PCUS has now appealed for a re-hearing of the Trinity case, so more courtroom action is expected. The Alabama justices took note of the Vineville decision before ruling on Trinity, indicating that they believe they are in line with the view prevailing in the nation's top court.

1979-80 WIC Study...



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PCA NEWS

Second Building Started at Conference Center

Construction of the second all-weather building in Ridge Haven's master plan has begun at the denomination's North Carolina conference center. Scheduled to serve as the residence of the manager-director eventually, the structure will be used initially as a lodge for visitors to the mountain property.

Earlier this year a residence for the Ridge Haven maintenance supervisor was occupied. The center's board also approved plans earlier for a large central ("Phase One") lodge but decided subsequently to go ahead with the second residence while awaiting funds for the larger building.

The house begun last month has six bedrooms, a meeting room, baths, and a large kitchen. It is being built with money released from an escrow account by an action of the 1979 general assembly. Expenditures for the project will total less than $50,000, acting administrator Gordon Reed estimated.

"We were unsure of when to expect the major gifts necessary for construction of the Phase One lodge," Reed explained, "so the board decided to go ahead and provide some housing to accommodate small groups who want to use Ridge Haven."

Traffic to the conference center has been heavier than expected this year, the administrator noted, especially in view of the fact that facilities expected for summer use were not ready. An unusually wet spring and delayed delivery of equipment made it impossible to finish the camping area and lake which had been planned for summer use, he explained. Even without those facilities, people still came to do primitive camping and to join in the development work.

Mrs. Gordon Reed and the wife of the maintenance supervisor, Mrs. Carl Blackston, kept a log of visitors during the property's first year, registering PCA members from eight states. Among them were three families from Gadsden, Alabama, who spent four days at the hard labor of clearing the lake site. Two young men from Miami arrived with camping equipment, working in the rain several days on property improvement projects. Pastors, elders, and young people from churches nearby in South Carolina have donated many days of labor to the development.

Reed said the second residence is being provided not only to encourage volunteer workers to plan to spend time on the property but also to make it possible for other activities to be scheduled at Ridge Haven as soon as possible. He expects the house to be ready for use as early as next January. Reservations are being accepted from sessions, presbyteries, and assembly committees, as well as from individual PCA members.

Consideration is being given to equipping each of the six rooms with bunk beds so that 24 people could sleep in those rooms.

The kitchen is being planned so that groups can prepare their own meals. Reed added that it is possible that Ridge Haven may be able to staff the kitchen and provide meals for small conferences when arrangements are made far enough in advance.

CADILLAC TO SPARE?

Now that gasoline costs more than $1 a gallon in many areas, is anyone learning any stewardship lessons?

PCA business administrator Dan Moore has a suggestion for Christians who are concerned about the stewardship involved in operating "gas guzzlers." He will happily accept, on behalf of the PCA, any large automobiles that individuals care to donate to the denomination.

Car owners across the nation have been giving the "fuel hogs" to various charitable organizations, both to unload them and to get a tax break at the same time. Moore's idea is that the PCA can use the income from sale of the cars as well as other organizations.

Donors usually deduct from their income taxes the "blue book" value of the used vehicles. Moore noted that his office could provide the proper documentation for tax purposes. "Anyone wishing to make this kind of a donation could correspond or telephone me," he said. His address is: Committee on Administration, P.O. Box 6287, Columbus, Georgia 31907. The phone is 404-563-4616.

The center's board approved the new construction plans at an August meeting. At the same time the governing body also approved a revised job description for the acting administrator, specifying that "his primary responsibility shall be in the area of administration, promotion, and fund raising."

Board members accepted the resignation of Wayne Rogers, pastor in Swannanoa, North Carolina. Harry King, ruling elder at Second Church, Greenville, South Carolina, was named to replace him on the board. The shift leaves the governing body with a membership of two teaching elders and seven ruling elders.

Churches Reminded To File Histories

Who collects church bulletins? One eager collector is the stated clerk of the PCA general assembly, Morton Smith. He also saves all the congregational newsletters he can get.

It's a part of his job to keep up with the denomination's historical materials, and anything written about the local church is important to the denomination's history.

Smith underlined this point in a notice sent to all clerks of sessions last month. He reported that the clerk's office is receiving historical materials from less than half of the PCA's churches. He urged every session to "consider this as a matter of importance," making sure that the church's history is submitted for safekeeping in the PCA archives.

"It is desirable for us to get the histories of every congregation in an ongoing way from year to year," the clerk explained. "Many sessions ask the women's organization to handle this. Such histories should be reviewed by the sessions before finally being sent to this office for deposit."

Congregations which have not been writing histories each year were encouraged to prepare updated records that would cover at least their life in the PCA up to this time. Smith suggested giving particular attention to "items of interest regarding the way in which you came into the PCA."

39 Men in New Work On MUS Support List

A total of 39 church organizers, located across the nation, were being supported by the PCA's Mission to the United States committee as the autumn season began. Included were 32 men classified as organizing pastors and 7 assigned to specialized ministries.

Recovering somewhat from its 1977 financial crisis, the committee was to re-evaluate some of the ministries at its fall

meeting last month. While some of the organizing pastors are on full salary from MUS, many are getting partial salaries. Most are on descending scales of support from MUS as their new congregations, presbyteries, or others provide the remainder. A few get funds only for materials, advertising, or other program expense.

While those appointed as organizing pastors go on the field under MUS sponsorship for a specific term, those assigned to specialized ("urban, poor, and minority") work have more indefinite terms.

Located from New England to Hawaii, the MUS organizers are:

Philip J. Adams, Nashua, New Hampshire; Peter W. Anderson, Kailua, Hawaii; David R. Brown, Union City, Calif.; Stephen R. Christian, Charleston, Ill.; Charles Coe, Memphis, Tenn.; Frank E. Coho Jr., Stamford, Conn.; Wayne Curles, Albany, Ga.

Paul DiMaggio, Fountain Valley, Calif.; Paul Doriani, Erie, Penn.; Donald R. Esty, Sun City, Ariz.; Richard A. Fraser, DeLand, Fla.; Henry Gundlach, Dallas, Tex.; Kent Hinkson, Spring, Tex.; Eugene Hunt, Riverdale, Ga.

William P. Laxton, Mooresville, North Carolina; G. Dale Linder, LaVale, Maryland; Jerry W. Lynn, Morganton, North Carolina; Samuel B. McGinn, Gastonia, North Carolina; David McKay, Greensburg, Penn.; Richard W. Markert, Louisville, Ky.; Harry N. Miller Jr., Harrisburg, Penn.

Larry D. Sharp, Bowling Green, Ky.; Alvin Smith Jr., Pittsburgh, Penn.; Charles E. Turner, Prescott, Ariz.; Charles L. Wilson, Charlotte, North Carolina; Robert C. Wilson, Fayetteville, North Carolina; William F. Woodhall, Mountain View, Calif.

Gary K. Edwards, Baton Rouge, La.; Albert Hitchcock, Moorestown, New Jersey; Lewis MesKimen, Sun City, Calif.; David R. Dively, Pittsburgh, Penn.; James Workman, Cary, North Carolina.

In the specialized ministries are: David Clowney and Mitchell Hall, Atlanta, Ga.; William T. Iverson and John Seery, South Orange, New Jersey; Wayne Jamison, New York, N.Y.; Hillman Levie and Jerry N. Douglas, Window Rock, Ariz.

Calendar — *from page 2*

The annual Mission to the World Sunday during the coming year will be next May 18.

Dates of importance to presbyteries mentioned in the clerk's notice are:

—December 16: Name of presbytery's member of the assembly's nominating committee reported to the clerk; nominations to the assembly's permanent committees reported to the clerk.

—January 5, 1980: Due date for presbytery rolls, as of Dec. 31, 1979.

—January 31: Statistical reports for 1979 and presbytery directories for 1980 due.

—March 16: All reports and overtures for publication in the assembly commissioners' handbook due.

—April 16: Proposed changes in the Book of Church Order, judicial cases and all other matters needing reference to the assembly's sub-committee on judicial business due.

—May 16: Final deadline for submission of late overtures to be considered by the 1980 assembly.

The assembly is scheduled to convene in Savannah June 16.

Mission to the World

22 Couples Sought For Work Overseas

Church planting teams of the PCA need more help, and Mission to the World is seeking 22 couples to work with these overseas teams. There are currently openings for six couples in Taiwan, five in Korea, two in Ecuador, two in Mexico, five in Portugal, and two in France.

"The kind of couples being sought are those with experience in a pastorate, gifts in discipleship, and an ability to work well with others in a team relationship," explained MTW's coordinator of church relations, Kennedy Smartt. "There are a number of pastors and their wives who fit this description in the PCA. Many of them are in small towns where everyone has heard the Gospel many times, and 'evangelism' is the mere exchange of names from one church roll to another. Such 'evangelism' is often only the result of a marriage, an attractive new youth worker, or a set of hurt feelings. There is actually little that this pastor could ever do to significantly alter the size or shape of the visible church while serving in this community."

Smartt continued, "But the doors of opportunity stand open to many countries to reach the unreached. Overseas one will not be competing with the Baptists or Methodists for church members, but with the false anti-theistic religions of those who have never heard the Gospel in such a way as to be responsive. The work is hard and not nearly as popular as here in the States, but it is out on the growing edge of Christianity—where the action is."

Telephone Messages Available from MTW

A new communications tool installed by Mission to the World is getting steady use, but MTW leaders want more of their supporters to take advantage of it.

"Missions Through the Wire" is the name given to an information service that MTW is offering the PCA family. It is an automatic telephone answering device which provides fresh news of MTW personnel weekly. The short (less than three minute) message is changed every Wednesday at noon. Included in the recordings are bits of information about the missionary family, reports of crises, and urgent prayer requests.

The device was installed in June and announced at the general assembly. In its first ten weeks it got about 25 calls per week.

Not a toll-free line, the number is 404-296-8333. MTW officials pointed out that even though the call is not free from outside the Atlanta area, the rates are reasonable after 5 p.m. and still lower evenings and weekends.

Used equipment was purchased for the service, costing MTW $250.

Continued Prayer Is Urged for Indonesia

Missionaries serving in Indonesia are experiencing more difficulties in their relations with the government of that island nation. (See January issue, page 12.)

The Paul Poyners, a PCA couple serving in Indonesia under a cooperative agreement between MTW and the Overseas Missionary Fellowship, must have their visas renewed if they are to stay in the country beyond November 2. Other OMF personnel on the island of Java have experienced difficulty in getting renewals.

Visas which have been granted recently have been marked, in most cases, "final extension" and they have been limited to either one year or six months. Most missionaries want to be classified as permanent residents or at least to have visas that permit them to stay four years or more.

Meanwhile, MTW leaders asked PCA supporters for continued prayer in the situation.



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:



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ADMINISTRATION stewardship

Tax Advice Offered To PCA Contributors

United States taxpayers who want to give to the Presbyterian Church in America or other qualified organizations can make substantial tax savings if they follow provisions of the Internal Revenue Code and the advice of experienced giving counselors. The gifts can be much larger than many people expect if care is taken to get the maximum tax benefits.

Prospective contributors can get guidance from experts through the Presbyterian Church in America Foundation, but foundation officials issued this caution: "The prime motive should never be to save taxes but to provide for the ongoing work of the Kingdom of our Lord. Saving estate taxes does reduce the cost of gifts and thus enables individuals to give more than they ever dreamed possible."

Whether contributions are provided before or after death, they must meet certain tests to be considered charitable contributions by the government.

- The first qualification is that the gift must be voluntary.
- Another major consideration is that the recipient organization must be a qualified charity in the eyes of the Internal Revenue Service.
- The gift must be for the organization and not so designated that all or any part of it can be construed as a benefit to anyone else. Contributions may be designated in most cases, but this must be done in such a way that they not appear to benefit a particular individual.
- When gift annuities are purchased, deductions are allowed only for that portion of the gift over the cost of the annuity as determined by standard Treasury Department tables.

Changes in the tax law which went into effect in 1977 (not taken into consideration in most wills written before then) make a difference in how federal taxes will be computed on an estate. The law distinguishes between the gross estate, the probate estate, and the taxable estate. How a person arranges his affairs determines how much will be included in the taxable estate. Among the deductions allowed from the gross before the taxable total is computed are the following:

- Debts, expenses and losses: Insofar as state law permits, any claims against the estate, unpaid mortgages, and the expenses of a funeral and administration are legitimate deductions.
- Charities: The net amount of all qualified bequests and contributions to charitable, religious, or educational institutions is allowed. There are no percentage limitations.
- Marital deduction: A surviving spouse may get up to $250,000 or 50 per cent of the estate, whichever is greater, with certain limitations.
- Orphans: A limited deduction is allowed when there is no surviving spouse and when children have no known parents (including divorced ones) living.
- Under the law, there is a phased in unified tax credit starting in 1977 and continuing for five years. For 1979 the amount is $38,000. When the estate is eligible for this credit, it is applied against the tentative tax on the taxable estate. Following is an example of how it works: Jim dies in 1979 with a gross estate of $500,000. After the allowable deductions are made for his wife and for the expenses of the funeral and administration the taxable amount is reduced to $150,000. Tentative tax on this would be $23,800, and since the credit is larger there would be no tax due.

Among other provisions of the law which should be taken into consideration is one which reduces the gross estate by the value of charitable contributions made within three years prior to death. Court rulings and IRS interpretations of this and other legal technicalities make it prudent for the Christian to get expert help in financial planning and preparation of a will.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Westminster Shorter Catechism to KATHERINE ANNE BOGUE of Faith Church, Akron, Ohio and to HENRY LEWIS SMITH JR. and SARA LYNN SMITH of First Church, Prattville, Ala.

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to RUTHANNA ELIZABETH WILSON of Alexander Church, Charlotte, N.C., to ROBERT M. NEWTON of First Church, Prattville, Ala., to KEVIN SEAFLER of Rebecca Littlepage Church, Charleston, W.V., to GINNY BELL of Trinity Church, Alcoa, Tenn., and to RALPH ABRAHAM and MALLORY ELIZABETH MORGAN of Woodland Church, Hattiesburg, Miss.

Christian Education & Publications

Jay Adams Will Speak At Family Conference

Choice of a keynote speaker and dates for the 1980 PCA Family Conference have been announced by the denomination's Committee for Christian Education and Publications, organizer of the annual event.

Counselor and author Jay Adams will be the conference's principal speaker. The author of "Competent to Counsel" and subsequent volumes on biblical guidance is being brought to the 1980 gathering because its entire program is being designed to emphasize family life, said Charles H. Dunahoo, coordinator of the sponsoring committee. Adams is renowned as a marriage and family counselor.

The 1980 dates are a week later than those of the 1979 conference. The program will begin Monday evening, July 14, and continue through noon Friday, July 18. One reason for the slight shift in dates is to give more time between the denomination's June general assembly and the conference.

Covenant College will again be the site of the event. Covenant's main building is undergoing an extensive renovation, with much of the work expected to be completed by the time of the conference next year.

The committee's sub-committee on conferences is contacting additional leaders to complement Adams. In past years programs at the summer gatherings have covered a variety of topics, but the 1980 program is being designed to help families in their lives as families and in their family involvement in the church.

Leaders in Education Begin Seminar Season

Staff members of the Committee for Christian Education and Publications have begun the fall season of seminars for church educators, with nearly all available weekends booked. The events are usually sponsored by a presbytery committee or a group of churches for the instruction of their Sunday School teachers, youth leaders, and other educational workers.

The season began with August seminars conducted by committee coordinator Charles H. Dunahoo in Norfolk, Virginia, and Bristol, Tennessee, and another by writer-consultant Jack B. Scott in Raleigh, North Carolina.

In Norfolk, 3 churches from the Tidewater area were represented by 40 participants. In Bristol, 65 attended from 5 congregations.

Future seminars are now being scheduled, and Dunahoo urged groups interested in this leader training to get in touch with him. The events are held ordinarily on Saturdays all day, but some Presbyteries have found a Friday night and Saturday morning program more convenient.

In addition to the three August events, seminars were scheduled for three September weekends, two in October, two in November, and one in December.

Family Devotions

By Richard Harris — Part XVI
(The Shorter Catechism)

Q. Did all mankind fall in Adam's first transgression?
A. The covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him, by ordinary generation, sinned in him, and fell with him in his first transgression.

I'm sure you have heard such statements as "there's no such thing as a bad boy," or "all children are born good and then learn to be bad." These may sound good; however, according to the Bible, they are not true. The word of God clearly teaches that when Adam fell in sin, we all fell with him.

We read in Doctor Luke's account in Acts 17:26, "From the one man he created all races of men, and made them live over the whole earth." God Himself fixed before hand the exact times and the limits of the places where man would live. Since we are all descendants of Adam, we inherit certain traits. One such trait was that trait of a sinful nature.

Thinking back on the nature of a small child—which parent can recall ever teaching evil? But to our surprise we see the small child reach out for the forbidden piece of candy or strike the playmate in a moment of rage. It is the child's inherited nature. We observe quite often in daily family life how children inherit the natures of one or more of their parents. There's a common phrase, "like father, like son."

We might like to think that we have not inherited a sinful nature, but we have. As we recall, there was a covenant made with Adam. If he failed to keep it, he would die. We have shown that he did sin and that he did die.

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

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

Foundation and Authority for the Christian Faith

Chapter XII
Westminster Confession of Faith

What a beautiful one paragraph statement is found in Chapter XII of the Westminster Confession of Faith entitled "Of Adoption." One cannot read the words of the Confession and hail man's genius though such a temptation does arise. The wisdom of God has to be spotlighted, especially as one sees how the Holy Spirit gave men such consistent insight of His Word in formulating doctrine.

Every Christian should be able to understand and explain his or her relationship to God. Yet often such an obvious knowledge is not always present in one's testimony. Chapter XII is precise and even worth committing to memory. This stated truth is a great advance in one's assurance of redemption.

The major theme of the chapter centers on the person who is justified and how he then becomes a member of God's family. It elucidates certain manifold privileges that are his as the adopted child of God.

Let us first remember that in the general area of creation God is the Father of us all. There is some general truth to the universal Fatherhood of God; however, though all men have God as their creator-father, not all men are special children of God with privileges of sonship.

Continuing a series of studies on the Church's doctrines, by Charles H. Dunahoo, Christian Education coordinator.

To become a member of God's chosen family, not only does one need God's saving grace, but the Father has to choose, the Son had to die a propitiatory death, and the Holy Spirit has to apply Christ's saving work to the believer's



A New Perspective

The concept behind the Sunday school curriculum of Great Commission Publications is what we call **the-Bible-in-perspective.**

Our purpose is to present the story of redemption as it unfolds from Genesis to Revelation. The aim is to enable students of every age to grasp the meaning of the Bible in the perspective of —

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heart. We have no less than the Triune God to praise for our redemption. All three persons of the Godhead played an active part.

What the doctrine of adoption emphasizes is that we are doubly God's, by creation and redemption. God has done what had to be done in order to deal with our sins, to enable us to repent and believe, and to take us into His family.

Christ Jesus has justified us, an act of declaring us not guilty because of His saving work. This act of justification is absolutely essential before one can become a member of God's family.

The whole personal relation between God and His chosen ones is underscored here. Justification which reflects one aspect of God's love, namely His forgiveness, also reflects and sets in motion the whole process of God's love in bringing us into His family.

The opening statement uses the phrase "grace of adoption." This underscores that our whole redemption is by God's grace through faith.

Believers are taken into the family of God. With that new relationship there are certain privileges and responsibilities. The paragraph mentions some of the privileges. The first mentioned is that believers are taken into the number of God's children. We are not redeemed in isolation. There are others.

As God's children, we have certain privileges and liberties. We are no longer slaves to sin nor do we have to sin. God has freed us from sin's power. He has made us eternally alive to His reality. He has made us new creatures in Christ. He has given us forgiveness, purpose and meaning.

He has also shared His name with us. We are called Christians. We bear the name of Jesus Christ.

We also have access to God's throne freely. Where the door to God's throne room was once shut, it is now open to God's children. We do not have to go before God through a human mediator but only through Christ. How amazing! that any one could even have access to the Holy God, yet all repentant sinners do, and He has stated "whosoever comes to me, I will in no wise cast out" (John 6:37).

We can commune with God, not as our enemy but as "abba Father." There is so much significance in the words "abba Father." Our Father is not the God of darkness but the Father of light. Our Father is the Father of life, not death.

I guess one could descriptively say that this is a family doctrine. Notice the terms: Father, Son, children, family. No strangers in God's family. He knows us by name, even the number of hairs upon our head.

Also, God's children "are pitied, protected, provided for, and chastened by Him as by a father." We are pitied and protected. God never leaves us alone to receive only what we deserve but rather to receive all that He wills for us to have.

But, He also administers whatever discipline we need in order to promote holiness of life. Hebrews 12:6 reminds us that chastening or fatherly discipline is one of the evidences of sonship. So David could say to God "it was good for me that I was afflicted . . ." (Ps. 119:71).

The last privilege mentioned is that we are never cast off but sealed, i.e. we shall inherit His promises, especially everlasting life.

Once God's seal is placed upon us and our names are recorded in the Lamb's Book of Life, we shall never perish. We are His forever. We cannot be a child of God today but not tomorrow. God's adoption is certain to all who are called, converted, and justified. He always finishes what He starts. As Christians we are "heirs of salvation" (Heb. 1:14), "heirs of the grace of life" (I Pet. 3:7), "heirs of the kingdom" (James 2:5), and "heirs of God" (Rom. 8:17).

LIVING MEMORIALS

"I am the resurrection and the life, he who believes in Me shall live even if he dies."

John 11:25

IN MEMORY OF:

MR. VON BEASON
By: Trinity P.C.,
Alcoa, Tenn.

ROBERT GREEN AND CAROL GREEN
By: Mrs. Gordon Clements

MRS. MAGGIE GREY
By: Mr. and Mrs. Sam Snoddy

HUGH RICHARD JOHNSON
By: Mr. and Mrs. John Armstron Jr.
Mrs. H. N. Crawford

MR. ARLEY KNOX
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By: Trinity P.C.,
Alcoa, Tenn.

12-21-81

September 1979
Volume 3, Number 8

The PCA Messenger

Back to the Campus (See p. 3)





Across our Church

MOVING MINISTERS

STANWOOD L. BEAN to Landis Church, Marion, N.C., as pastor.

GEORGE L. COXHEAD has been ordained by Covenant Presbytery as organizing pastor in Starkville, Miss.

DAVID R. DIVELY has been ordained by Ascension Presbytery as organizing pastor in South Hills, Pittsburgh, Pa.

JOHN R. HUTCHINSON has been ordained by Central Georgia Presbytery as assistant pastor of First Church, Augusta, Ga.

ROBERT L. JARRETT to Covenant Church, Warner Robins, Ga., as pastor.

VICTOR A. JONES, Augusta, Ga., formerly assistant pastor of First Church, Augusta, Ga., continues on the rolls of Central Georgia Presbytery without call.

JAMES P. KNIGHT, Atlanta, Ga., formerly assistant pastor of Westminster Church (independent), Atlanta, Ga., continues on the rolls of Central Carolina Presbytery without call.

JAMES A. KOBB has been ordained by Ascension Presbytery as an MTW missionary.

WILLIAM P. LAXTON, listed here last month, has been installed by Central Carolina Presbytery as pastor of Faith Church, Mooresville, N.C. in addition to his work as organizing pastor, Statesville, N.C.

W. SAM MARTIN JR. to Covenant Church, Cynthiana, Ky., as pastor.

TAYLOR McGOWN has been ordained by Tennessee Valley Presbytery as pastor of Zion Church, Columbia, Tenn.

JOHN M. OTIS, Johnson City, Tenn., has been ordained by Westminster Presbytery as its campus minister at East Tennessee State University.

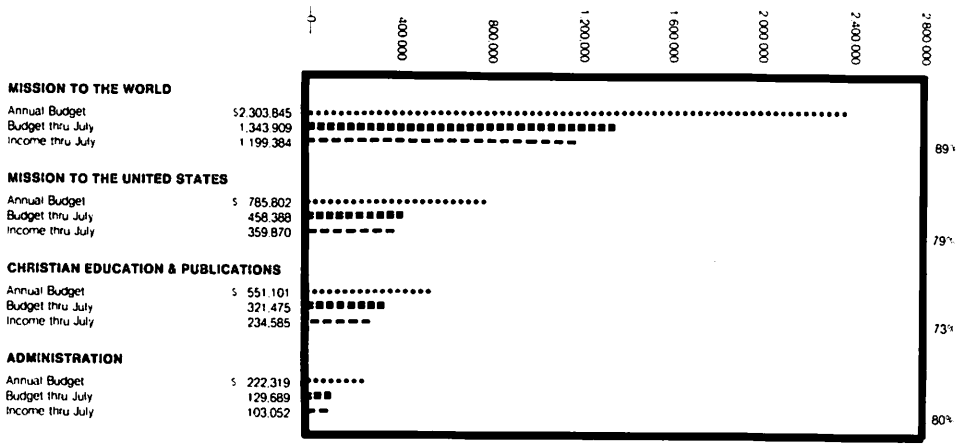
ROBERT L. PENNY to The Presbyterian Church of Columbus, Columbus, Miss., as pastor.

JAMES SAXON has been ordained by Central Florida Presbytery as evangelist in the Tampa Bay area.

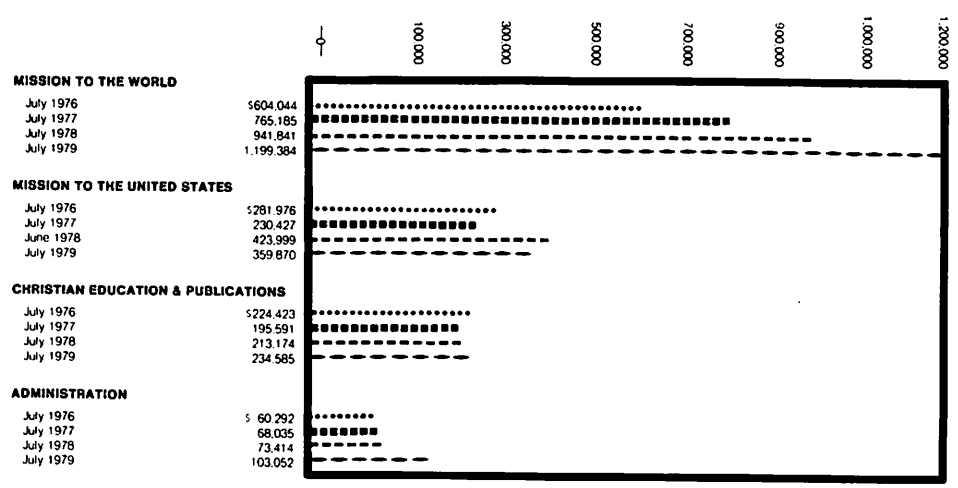
DONALD M. SELTZER JR., W. Palm Beach, Fla., has been installed as pastor of Wellington Church.

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PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date



INCOME COMPARISON



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Photos: P. 1, 3, Reformed University Ministries; p. 6, World Relief Refugee Services; p. 7 (left), Hopewell News (Kit Weigel).

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A New Year on Campus, A New Era for PCA

John M. Otis is going back to East Tennessee State University this fall, but he is not going after a degree. The ETSU alumnus and recent graduate of Reformed Theological Seminary is going this time as a minister to students. He is the first to be sent to a campus by a PCA presbytery (Westminster) since the denomination's general assembly adopted a comprehensive guide to campus ministry in June.

Westminster is small in territory and in PCA population. Its total budget for all presbytery causes was under $16,000 last year. The regional church court will not be able to pay Otis a full-time salary, so his call allows for "tent making" to help raise the necessary support. But the presbytery's vision for the campus is large. In the language of the assembly's new campus ministries manual, the minister is going to the university not only as a representative of the church, "but primarily as a servant of God bearing the name of Jesus Christ."

The manual declares, "The Presbyterian Church in America acknowledges before God and men its responsibility to minister to those who attend colleges and universities, as well as those who teach and work within such institutions." That ministry is defined in the document as both evangelization of the lost and nurture of the professing Christians.

On the subject of edification of believers, the manual asserts that "the church must fulfil in a special way the vow that many of its members have taken to 'assist the parents' in Christian nurture... The church must go to the campus with a Christian view of God and the world, as revealed in His written Word. The church, through campus workers called to that field of labor, must build up students in the faith and in the knowledge of the Son of God. ... The Presbyterian Church in America must carry out its responsibility to edify God's people in the university world upon as many campuses as practically feasible, and especially where significant numbers of our PCA covenant youth are located. If it does not, the void may be filled in the lives of students by individuals or organizations whose teaching, practice, and philosophies are in contradiction to God's holy Word."



University students gather for the services at the storefront location of the new Starkville church.

The assembly-approved campus guide points out on the subject of evangelization that the college today is "a strategic target for evangelization, for at least two reasons." The first is simply that students are there in the "marketplace of ideas," open to the truth of the Gospel. The second is that the large number of overseas people in the academic community furnishes the opportunity to send the Gospel abroad, sometimes to places where missionaries cannot go in person.

In calling John Otis, Westminster is believed to be the first PCA presbytery to call a minister to work on a secular campus. However, a combination of presbyteries in Mississippi (Covenant, Grace and Mississippi Valley) supports Reformed University Ministries in a joint effort to reach the students of Mississippi. Full time workers are assigned to three major universities, and part-timers work at smaller schools.

Both the East Tennessee and Mississippi plans are in line with the assembly's new manual. Unlike the campus approach of some denominations, the PCA guide allows flexibility of organization and program. In some places an individual church takes the responsibility for a particular school. In others, it may be a presbytery or combination of presbyteries.

Acknowledging that the para-church organizations working on some campuses do effective work, the manual suggests guidelines for cooperation with these groups and their personnel who are in the PCA. Specific guidance is given on ways in which the church can minister to staff members of the para-church groups. The section on the independent organizations is unusual among denominational documents on campus ministry. Even the denominations which encourage different approaches to the campus usually ignore (officially) the existence of the non-denominational organizations.

A limited role for the assembly is spelled out in the new manual. Overall responsibility for campus work is assigned to the Committee for Mission to the United States, which will name a sub-committee on campus ministry. Provision is made for calling a "coordinator of campus ministries" who would report to the full committee through the sub-committee. Advice and assistance to

presbyteries and local churches would be provided by this staff member, as well as overall promotion of the student work cause.

Specific authority is included in the manual for the assembly's MUS committee "to organize new works on campuses that are in strategic locations that fall outside the bounds of any presbytery." One "outside the bounds" possibility in which MUS has become interested is at Charleston, Illinois, site of Eastern Illinois University. Stephen Christian, a recent graduate of Biblical Theological Seminary, has gone to Charleston as an MUS organizing pastor. While his call is not to work exclusively on campus, he is expected to take a special interest in the opportunities for student ministry.

The new manual encourages a variety of approaches to students, but it states emphatically that none of them is a substitute for the church: "The campus Christian fellowship group is not the church. While the church includes persons from all age groups, the campus group generally includes only those from the ages of 18 to the mid-twenties. Thus the group is not made up of a cross-section of society, nor does it have officers (deacons or elders). Therefore it is improper for a campus group to administer the sacraments."

With such a conviction about the role of the organized church, PCA is likely to continue seeking opportunities to organize churches in college towns and near the university campus. Westminster Church of Bowling Green (Western Kentucky University), Faith Church of Gainesville (University of Florida), and Riverwood Church of Tuscaloosa (University of Alabama) are examples of such PCA congregations. *(See related article on Riverwood, next column.)*

In some cases, the work of PCA ministers assigned to work primarily among students has furnished the impetus for developing congregations. Terry Mercer of Worldwide Discipleship Association, a para-church group at the University of Georgia, is also an organizing pastor in Athens. Ford Williams, the Reformed University Ministries man assigned to Mississippi State University, has led a work that has now developed to the point of calling a full-time organizing pastor to Starkville.

Elsewhere, individual PCA members who are university students, staff, or faculty members, lead small groups, hoping and praying for more help from their denomination and the eventual founding of a PCA church near their campus. The assembly's action this year gives them guidelines for their witness and possible encouragement for continuing the work.

WHAT IT MEANS ...

What does a campus ministry mean to students? Participants in Reformed University Ministries programs made these comments:

"I will continue to thank God for all that He has done for me in salvation rather than in just saving me from my sins ... I have realized that the battle that we talked about is real and I need God's strength to conquer Satan." "Because of the Bible study, I have had several opportunities to share my faith and beliefs with some friends of mine. By this I mean that Reformed University Ministries has been a 'jumping off place' for Christians to become involved with others whose beliefs may not be firmly grounded in the Word."

In Tuscaloosa Mandarin, ...And

Warrior Presbytery, not one of the PCA's largest, is the first to step forward as a presbytery with plans for resettlement of some of the new flood of Southeast Asian refugees.

Members of the court, moved by a first person account of the boat people at the General Assembly in June, returned home to Alabama with a desire to do something concrete to alleviate the suffering They played tapes of the report, by Mission to the World staff member Jimmy Lyons, for church members who had not been at the assembly. The interest mounted. At the presbytery's summer meeting a motion to sponsor four families was passed. A commission was named to supervise the project. The presbytery's 28 congregations (most of them small) were asked to help prepare for the arrival of the 19 assigned refugees. Food and clothing would be needed, furniture, kitchen utensils, as well as housing, start-up money, and jobs.

World Relief Refugee Services, which assigned the "boat people" to the presbytery, sent some suggestions for preparing for the new arrivals. WRRS also told the Alabama sponsors when to expect the Asians (late August or early September).

In requesting assignment of the refugees, the presbytery made only one stipulation. It asked for people who could speak Mandarin Chinese. Those chosen by WRRS spoke it with some degree of fluency, according to their records.

Why would a mostly-rural presbytery in Alabama ask for people who understand a particular variety of Chinese? The key to that is in one of its young congregations, Tuscaloosa's Riverwood Church. Organized in 1974 to serve the city that is home to the University of Alabama, Riverwood has a racially and culturally diverse constituency that includes Mandarin speakers. About 20 people of Chinese ancestry have attended services at the church regularly even though some of them speak little English. Of this group, one university professor, his wife, and his

They Speak Academic Love

parents are members of Riverwood. The professor is a leader of the Chinese Christian community of Tuscaloosa. The group is part of an informal network of some 200 Bible study fellowships of evangelical Chinese in North America.

As university students and staff members come and go, Tuscaloosa's Chinese population shifts. Currently, it totals about 60. They have come from a variety of places where the "overseas Chinese" have settled, such as the Philippines, Singapore, and Taiwan.

John W. Robertson, Riverwood's pastor, points to covered dish suppers as an occasion when church members are particularly aware that various nationalities are represented. There may be dishes from India and Nigeria, but there are always such Chinese specialties as egg rolls and sweet and sour pork.

The idea of sponsoring refugees did not originate at Riverwood, but members of presbytery who were interested in the project naturally thought of the church and Tuscaloosa because of its Asian community. Robertson played the Lyons tape about the MTW staffer's visit with the boat people. In the same service he led a study of Galatians 6 (" . . .let us not grow weary in well doing . . .as we have opportunity, let us do good to all men, and especially to those who are of the household of faith"). The session agreed to handle the local work if presbytery decided to adopt the resettlement project. The pastor then went to the Chinese in the congregation to ask if they would help, and he found them "very receptive."

It was not the first time that the young PCA congregation had found the Chinese more than ready to help when needed. As with nearly all new churches, Riverwood has faced the difficulties of temporary meeting places and financing a building of its own. It has had the added problems unique to a congregation that attempts to minister to a large number of students. Resources of the permanent resident members were insufficient to provide the kind of meeting space needed when the university was in session and visitors were flocking to the services from the campus.

Looking for help beyond its own communicant rolls, the church got $9,100 from the Builder's Guild (a Mission to the United States fund that existed to help new churches before the assembly created The 5-in-5 fund). Warrior Presbytery, aware of Riverwood's unusual opportunity for ministry, provided over $5,000. The parents and home churches of a number of students helped, even though some were not affiliated with the Presbyterian Church in America. Several PCA congregations outside Warrior Presbytery, especially those elsewhere in Alabama, took special offerings or made appropriations from their budgets for the project.

With their limited incomes, students themselves made significant contributions to their building fund, Robertson said. He recalled that some would come up to the end of the school year with a balance in their accounts. Instead of using the money for a vacation trips or some other purposes, they would put it into the building fund. Others would return from Christmas holidays with gifts of cash. One had $200 that the donor had expected him to spend on stereo equipment; instead the student put it into the building fund. A young man who had participated in Riverwood's program as a student received an inheritance after he graduated and left the community. He sent $4,000 of it back for the building fund.

As the contributions came in, a five acre tract was bought for $40,000. Then, because the temporary meeting place (an old synagogue) was sold, a decision was made to build a first unit on the property. It was a $50,000 house (with few interior walls) which would serve as a meeting place for the church and later as a manse. Planning went ahead on a permanent church building, but construction funds were not in sight.

It was at this point that one of the Chinese attending Riverwood made some quiet inquiries. He asked to see the plans for the proposed 7,400 square foot building. The Lord had moved him, he reported, to mention Riverwood's need to a wealthy Christian friend overseas. Correspondence came to the church officers through the intermediary in Tuscaloosa, but the overseas Christian was never identified. Robertson said he made some very valid points about the planning and raised some astute questions but never made any demands. In time, the building fund treasurer received a cashier's check for $50,000. It came anonymously through one of the Chinese families that at-

WANT TO KNOW MORE?

Mission to the World missionary-evangelist Jimmy Lyons spoke at the Charlotte general assembly about the plight of the boat people, and the message has been influential in bringing the need into focus for PCA members. He came to Charlotte upon returning from an around-the-world trip to study the work of the World Relief Corporation. The cassette tape of his report is available from the Mt. Olive Tape Library, P. O. Box 422, Mt. Olive, Mississippi 39119. Lyons has published privately a diary of the journey, and it is available from him at 1345 Navajo Trail, Alabaster, Alabama 35007. Lyons' expanded report on the refugee situation, taped at the 1979 PCA Family Conference, is available through the Committee for Christian Education and Publications, 4319-F Memorial Drive, Decatur, Georgia 30032.

tends Riverwood's services. It was the largest single contribution ever received by the church.

While additional financing had to be arranged locally, the $50,000 enabled the church to go ahead with construction. The building was completed just before the spring term ended at the university. It provides seating for 250 in the combination sanctuary and fellowship hall. A two story wing includes classrooms and offices. Total expenditures on the property have exceeded $260,000.

Riverwood's next challenge is the resettlement of the refugees. As in the building program, everyone is expected to help. Students, faculty and townspeople are on the special committee supervising the project. Some will look for jobs for the newcomers, and other will arrange housing. Medical professionals will arrange for health care. Mandarin speakers will help remove language barriers. One group will make sure that the necessary housekeeping supplies are provided.

Help is expected to come from outside the congregation for the refugee resettlement project, just as it did for the building. Warrior Presbytery's commission on the boat people is seeking money and goods to help get the Asians started in their new life. (The presbytery's leadership in the matter has already encouraged a family in one of its other congregations — First Church, Aliceville — to volunteer to sponsor a refugee family.) Robertson's principal request to those outside Tuscaloosa is for prayer that the church will handle its responsibilities well in this new project and that in so doing it will honor Christ.

Communicant members of Riverwood total less than 100, but when the university is in session sometimes more than double that number attends the services. Instead of experiencing the "town-gown" tensions that some college community churches know, the overwhelming number of students in the Riverwood congregation has been a blessing, according to the pastor. The members have looked upon the campus people as a present asset for the particular church instead of only as a future asset for the church universal. Robertson notes that students have served the church in many ways, including ways on which no price can be put, such as furnishing Christian examples for the congregation's children, singing heartily, leading in music, teaching, visiting for the church, and praying. And as the building fund has demonstrated, many give money as they are able.

While the emphasis is on the students as a present asset, the pastor does not discount the possibility of future usefulness to the church. As an example he points to six former University of Alabama students who attended Riverwood and who are now enrolled at Reformed Theological Seminary preparing for the ministry.

The internationals, often ignored in other communities, are also considered a present asset for Riverwood. They, too, may make great contributions to the life of the church universal in the future, but they are very active participants in all aspects of Riverwood's life now. While a $50,000 check from overseas was received with thanksgiving, the Riverwood congregation knew before it arrived that the internationals had plenty to contribute.

PCA's first church in Tuscaloosa has experienced multiple blessings, the pastor maintains, as Christians from Tuscaloosa, the campus, and overseas have worshipped and worked together. A new phase of that work begins with the arrival of 19 boat people.

Four Years After Saigon's Collapse



One of the families assigned to Warrior poses in a camp.

It has been done before. Resettling refugees is nothing new for Christians. Since Calvin's time, Geneva has been known as the city of refuge. America has been accepting the "huddled masses" since its earliest days. In this century, Presbyterians have done their part to take in the refugees of the European wars, African power shifts, and Communist takeovers as close as Cuba.

Helping to resettle refugees is an adventure for those who have not been involved before. One PCA church that can tell a success story is the West End Church of Hopewell, Virginia. It helped three Vietnamese families get a new start in life after the South Viet Nam government's fall in 1975.

Kennedy Smartt was West End's pastor in 1975. Now coordinator of church relations for Mission to the World, he recently wrote of the experience in a letter to PCA churches: "They all were a blessing, all have 'made it' in a new world, and all are Christians ... I can't begin to describe what a blessing it will be (for those who adopt refugees). Just put yourself in their place and think what it must be like — then do unto them as you would have them do unto you."

One of the West End families with special responsibilities in the resettlement project was the Larry Allen family. Even though they have moved from Hopewell to Atlanta, they have kept in close touch with their Vietnamese friends there. Here is how they recall the experience:

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The first family to arrive was a 20-year-old young man and his 10-year-old sister. They were the only members of their family to get to the States. The settling process was brief for these, as they were simply adopted into one of the West End's families. After several interviews the young man found employment. Soon thereafter he located his childhood sweetheart, also a refugee. She was living in California but came to Hopewell where they were married in an "all American, bicentennial" wedding in the church in 1976. They have now purchased their own home.

The 10-year-old sister is now 14 and doing very well in West End Christian School. She is the eldest child in her adopted family with one little brother and six little sisters.

After the first of the refugees were settled so quickly, the church applied the next month for another family. Next to arrive was a delightful couple with four children, ranging in age from 4 to 10. A small house was rented.

Blessings multiplied as the church members furnished the house with items that had been stored in garages and attics. We learned that God's love has no language barriers, but communication increased as the newcomers learned more and more English. They fast became valuable assets in the life of our church. They needed our love and unity as a congregation and we needed their very special gifts of boldness, hospitality, and gratefulness to God for life itself.

No small part of the resettlement process was introducing the refugees to American ways of everyday life: going to the grocery store, decorating the house, driver's licenses, dressing the children in blue jeans and tennis shoes, eating hot dogs, doughnuts, and ice cream. Special American observances such as the Fourth of July and Thanksgiving required explanation.

Four years later, the father in the second family is employed as a chemist, and his wife works in a textile plant. They have also bought their own home. A few Vietnamese specialities are featured in their backyard garden. They help lead a Vietnamese Bible study in their area. Their growing children are artistic and creative and are good students in the church's school.

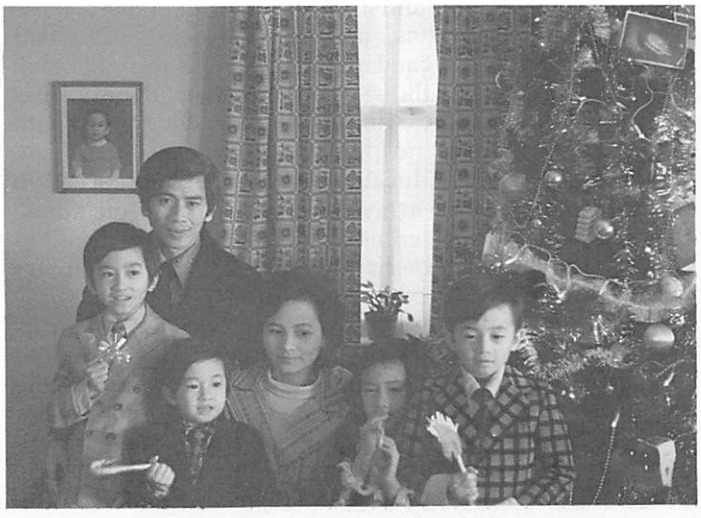
Our third family group arrived in Hopewell early in the fall of 1975. It consisted of an 80-year-old pastor and his wife, their daughter, son and his fiancee. The young couple was married shortly after they got to Virginia. They have since had a baby and have moved to Florida. An experience that is hard to put into words was that of being a guest at a Vietnamese banquet with these people, where the main speaker and some of the guests spoke no English. Yet, we could share with them emotionally as the old pastor sat at one end of the table weeping in anguish over bygone days in his homeland. At the other end a four-year-old boy slept peacefully in his father's arms.

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"What an experience," Smartt said in his letter, "for me to participate in the wedding of Tao, the son of Pastor Dao. The dear old pastor knew no English and I no Vietnamese, so we cried our way through our parts. That dear old pastor came to church every Sunday with a great smile on his face, praising the Lord, but not understanding a word I said. But I understood the hug he gave me when he came out of church."



Adopted West End parents assist at wedding.



First U.S. Christmas for a West End family.

A Refugee And Yet He Smiles



His father is dead. His wife and three children are dead. He doesn't know what has happened to a brother and three of his sisters. Yet he smiles.

Bou Hong Lay is one of the thousands of refugees from war-torn Southeast Asia who have come to the United States this year. He and his mother, three sisters, and a young brother arrived in Louisiana this summer, only six weeks after escaping from Cambodia.

Lay smiles, despite the tragedies experienced by his family. He is grateful to the United States for allowing him and the other members of the family to come to this country. He calls it the "land of peace, freedom, and the Lord Jesus Christ."

In many ways, the 27-year-old former language instructor and Cambodian Army officer is typical of the thousands of refugees still awaiting resettlement. He was in a transit camp in Thailand early in June when Mission to the World missionary-evangelist Jimmy Lyons first met him. He was awaiting processing, uncertain about where he would go and whether all of the remaining members of the family could be kept together. Lyons recorded his sad story in the diary of his trip, but he did not expect to meet Lay again. But the Lay family was assigned for resettlement to an Episcopal church in Shreveport, and Lay wrote to Lyons when he arrived in Louisiana. When the PCA minister got Lay to agree to accompany him to a speaking engagement, Lyons got to see that smile again.

Like many of his fellow Cambodians, Lay walked out of his country in May during the confusion caused by the Vietnamese invasion and the downfall of dictator Pol Pot. When Pol Pot took over in 1975 the young officer had been home in Phnom Penh for only three days on military leave. He had just completed a course at a camp 80 kilometers away. The new Communist government decreed a mass evacuation of the cities, and Lay took his wife and youngsters to an assigned place in the country. It took them five days of walking (and pushing an out-of-gas motorcycle) to get there. All they had was what they could carry on their backs and pile on the cycle. Had it been known that Lay was educated and that he had served in the previous regime's army, he might have been killed. Thus, he was "concealed as an ordinary citizen," he explained. Even though he had been in school and military service most of his life, he began farm work.

Six months after the young family was settled in its first place outside the city, the government ordered another move. They then went to another province in the northwest corner of Cambodia. Conditions there were even harsher than before, according to Lay. Little food was available. Housing was miserable. Water was impure. Items used in everyday life and taken for granted in the United States could not be obtained. There was no medical care of any kind, and disease was rampant. Lay watched each of his three children and his wife die of disease and starvation in 1976.

He could not communicate his grief or even news of the deaths to other members of his family or to his wife's kin. No one was allowed any mail or other means of communication with people outside the rural community to which they were assigned. He did not know, in fact, where any of the relatives were. The forced exodus from the cities had made it impossible to keep in touch.

It was during this trying time that Lay began to recall some of the teaching about Christ that he had first encountered during secondary school. He had heard the Gospel presented by missionaries in 1968. They had given him portions of Scripture in his language. When he came to the United States for an instructor refresher course at Lackland Air Force Base in 1973 he had visited San Antonio churches where the Bible was taught. But it was not until the Communist takeover and his banishment to the country that he considered Jesus to be a real person who could help him. His ancestral religion, Buddhism, was no option, he decided. Lay understood Buddhism to teach that each person must make his own way here and hereafter, and he was certain by this time that he was incapable of that. He turned to Christ. He has yet to be baptized and received into the church.

During the invasion of Cambodia this April he escaped and made his way on foot toward Thailand. In the midst of a mass of refugees, his mother spotted him. She and four of her children were also heading for the Thai border. After a time of rejoicing, they exchanged the bits of sad news about other members of the family. Lay learned that his father had died in 1978 and that a brother was separated from the family at the age of 16 (presumably for military duty.)

A married sister and her husband managed to get into Thailand with them, but the authorities there did not consider them a part of Lay's family (he was now head of the household). Lay and his mother watched sadly as the young couple was forced back across the border. (Two other married sisters had stayed in Cambodia when the mother left).

Conditions were primitive in the refugee camps while Lay and his family awaited placement, but they were a great improvement over what the Cambodians had endured since 1975. After Lay and his family left for America there were still an estimated 365,000 Indochinese awaiting resettlement. The rate of arrivals in Viet Nam and Cambodia's neighboring countries has been increasing weekly since then. Only a small percentage have sponsors so far. Churches and others interested in more information on the refugee situation may obtain it from Mission to the World, P. O. Box 1744, Decatur, Georgia 30031.

Mission to the World

5 Missionary Couples Beginning Itineration

Five new missionary couples are making itineration plans following their acceptance by the Mission to the World committee. Most will not begin visiting churches and seeking support for their overseas work until later this fall even though they were approved at the MTW meeting just prior to the June general assembly.

Two of the couples are headed for church planting teams, two for work with Wycliffe Bible Translators, and one for the PCA's planned work among Muslims.

Mr. and Mrs. Paul L. Nasekos Jr. are the first of five couples expected to be named for ministry with Muslims. No overseas area was assigned initially, but the Nasekos were introduced to the special challenges of the field at a summer candidate school conducted by the North Africa Mission. They have three children and have been members of First Church, Jackson, Miss. He is a graduate of Columbia Bible College and Reformed Theological Seminary.

Mr. and Mrs. William Calvin Smith, formerly short term missionaries in Taiwan, were appointed to return to that land as long term missionaries on the church planting team. He recently graduated from Reformed Theological Seminary. Both are graduates of Valdosta State College, and he also has a master's degree from the University of Wyoming. They have two children. She is a member of First Church, Macon, Georgia, and he was ordained recently by Central Georgia Presbytery and now holds membership in that court.

Mr. and Mrs. James A. Kobb were named long term missionaries to serve with the church planting team in Korea. They have one son and have been members of Faith Church, Akron, Ohio. He was recently ordained and is a member of Ascension Presbytery. He is a graduate of the University of Akron and Reformed Theological Seminary.

Mr. and Mrs. Ronald Michael were approved for long term service in Mexico under the MTW cooperative agreement with the Wycliffe Bible Translators. They are members of Oaklawn Church, Houston, Texas, and are parents of a son. He is a graduate of Moody Bible Institute.

Mr. and Mrs. John W. Steketee were named to long term service to be assigned in West Africa under the cooperative agreement with Wycliffe Bible Translators. They are members of First Church, Augusta, Georgia. They have a daughter. He holds a bachelor's degree from Augusta College, Medical College of Georgia. She has a bachelor's degree from Northwestern State University in Louisiana and a master's from the University of Northern Colorado.

MTW policy requires that their support be pledged before they leave.

Youngbloods Travel To India Under WEF

PCA's Mission to the World has entered into a cooperative agreement with the World Evangelical Fellowship (WEF), and the first PCA personnel assigned to WEF began work in India in July.

Dr. and Mrs. Robert Youngblood of the Koinonia Church, LaVale, Maryland, went to New Delhi for their WEF assignment. He will be an administrator for the WEF Theological Commission, which works primarily in the field of theological education and publication in the Third World. Its executive secretary is Bruce Nicholls, a New Zealander who has been a missionary in India since 1955. The overall WEF organization is headquartered in Colorado Springs, Colorado. WEF was established in 1951 as a successor to the World's Evangelical Alliance. It is made up primarily of national and continental organizations of evangelicals.

Youngblood will manage the New Delhi office of the theological commission and assist with other projects of the commission. He has a background in educational administration, serving most recently as a dean at Allegany Community College, Cumberland, Maryland. In the Sixties the Youngbloods were missionaries with the United Presbyterian Church, and he worked in a junior college program in Alaska.

The Youngbloods are the first PCA missionaries named to serve in India.

COMING AND GOING...

- Van Rusling is expected in the States in September for furlough, joining his wife who returned earlier from Greece because of the illness of her father. Their status was changed by MTW recently from short-term to long-term. They serve under a cooperative agreement with Greater Europe Mission.
- Marion Mounger of Christ's College, Taiwan, has returned to the States for furlough.
- Sarah Wright of Christ's College, Taiwan, has returned to the States for furlough.
- Arriving in Lisbon in July were the first members of the PCA Portugal team, Mr. and Mrs. Glenn Camenisch, Mr. and Mrs. Clay Quarterman, and Paul Long.
- Scheduled to depart for Korea around the first of September to join the church planting team were Mr. and Mrs. Gary Nantt.
- Brenda Miller has completed her short-term assignment in Ghana and has returned to the States.



Mr. and Mrs. Nasekos



Mr. and Mrs. Steketee



Mr. and Mrs. Michael





Mr. and Mrs. Smith





Mr. and Mrs. Kobb

ADMINISTRATION stewardship

Insurance Benefits For PCA Employees Up

Ministers and lay employees of PCA churches who are enrolled in the denominational insurance program are carrying a new card in their wallets.

The PCS (for Pharmaceutical Card System) cards are just one indicator of increased medical insurance benefits that went into effect last month for PCA personnel. The changes were approved at the general assembly meeting in Charlotte. They are being provided at no increase in the current premium.

PCS cards permit participants to obtain prescription (legend) drugs for only $2. The $2 fee amounts to a "deductible" for insurance purposes, but it remains the same regardless of the cost of the prescription. This new feature of the denomination's insurance does not cover over-the-counter medicines or other drugstore items.

Another new provision, designed to hold down overall costs of the PCA's health care, is the removal of the deductible provision on out-patient services. The plan still requires a deductible (a standard fee paid by the employee before the insurance company begins to cover the costs) for services rendered to a bed patient in the hospital, for nursing care, and for certain appliances. Removal of that charge for out-patient services is expected to encourage early medical care and to prevent later hospital treatment in many cases. The denomination's policy still does not provide for routine well-care examinations unrelated to sickness or injury, but this new out-patient provision is intended to help insured personnel get medical attention when they get sick or are injured and before hospitalization is necessary. The inducement to seek early help is a financial one. In a sample case prepared by the PCA's insurance office, a person with a $155 bill for certain out-patient services would have paid $103 before August 1 and only $23 afterwards (with the insurance carrier picking up the difference.)

Also changed in the policy is the stop-loss feature which guarantees covered charges in a year. For single persons the amount is $2,500, but for families it is $5,000 with no limit on how many members of the family are involved. Before August 1 the policy specified how many family members could count their bills toward the $5,000.

Employees with only one dependent (whether a spouse or child) were eligible for a premium reduction when the changes went into effect last month. The rate remained the same for singles and for employees with multiple dependents, but it was lowered to $64 per month for the two-member families. Participants eligible for this new premium should contact the insurance office to ascertain that they are being charged the right rate.

Trustees of the insurance and annuity fund reported to the assembly that 666 participants were covered by the PCA health insurance at the end of 1978. Concern has been expressed by the trustees on several occasions that many lay employees of congregations (secretaries, janitors and other non-ordained persons) are not covered with this or any other adequate insurance.

An optional feature of the denominational coverage is supplemental term life insurance. A basic life policy is provided for each person covered by the health insurance. The additional term policy is available at additional cost for those who choose to pay. Up to $40,000 coverage may be written for those under age 50, and lesser amounts may be written for those over 50. The month of October will be an open enrollment period, and those who want to buy the supplemental term life should complete applications and file them with the insurance office before October 31. Application forms will be mailed to covered employees during the last half of September.

LIVING MEMORIALS

"I am the resurrection and the life; he who believes in Me shall live even if he dies." John 11:25

IN MEMORY OF:

D. E. BRADHAM
By: Mr. and Mrs. William McFaddin

GORDON A. CLEMENTS
By: Mrs. Gordon A. Clements

LUCILLE GLENN
By: Mr. and Mrs. Hugh P. Love

DR. JAMES L. HANEY
By: Mr. and Mrs. Ben S. Yandell

F. JAMES JOHNSTON
By: Mr. and Mrs. David Johnston Jr.

MOLLY KNOTT
By: Trinity P.C.,
Maryville, Tenn.

MRS. LOUISE McINTYRE
By: Mary S. Brennan

RAYMOND L. OAKES
By: Margret and Loucile Peters

MRS. VIOLA TAYLOR
By: W.I.C., First P.C.
Greenville, Ala.

Family Unit Giving Report Is Issued

A new tabulation of stewardship statistics for all PCA congregations has been issued by the denomination's stewardship office. It is based on 1978 clerks' reports and is the second in a projected annual series.

The distinct feature of the new document is that it breaks down the giving of each church into the average per family unit giving. M. E. Howland, the office's director, explained in a covering letter to all clerks of session: "The family unit average is a good indicator of the level of giving among our people. A study of the family unit of churches of similar size should result in a better understanding of the giving potential in your church."

Across the PCA in 1978, the average family contribution through the church was $1,108.99. There were 30,106 such units last year.

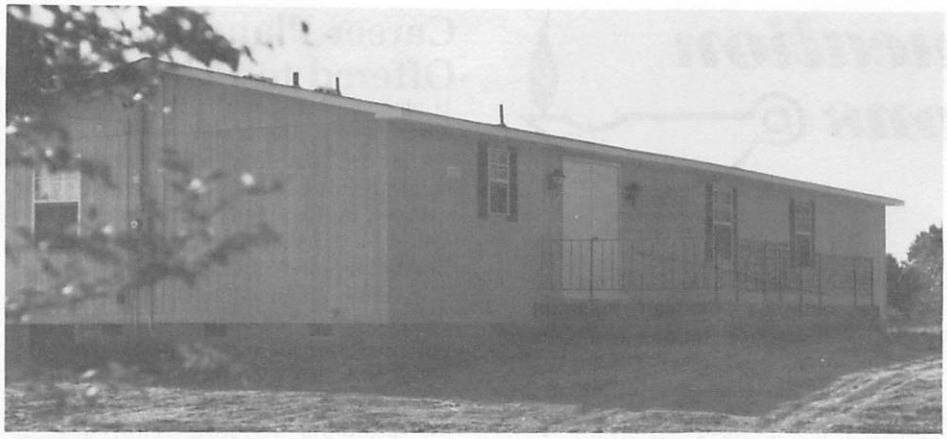
With only 16 family units on its rolls at the end of 1978, the new congregation in Warner Robins, Georgia led the assembly in family unit giving with an average contribution of $3,499.31 per unit. There were 39 communicant members.

Churches are grouped in the report by size: 1-50, 51-100, 101-250, 251-500, 501-1000, and 1001 up. Each chart shows the number of giving units in the congregation, total giving last year, total contributions to PCA causes, giving to non-PCA causes, and per unit giving.

Per capita giving by PCA members in 1978 was $458 to all causes.

ELSEWHERE IN PCA ...

- Five smaller churches of Evangel Presbytery each got two weeks of help from a summer staff member with the assistance of the presbytery's committee on Christian Education. Collegian Charles McArthur worked under the direction of the session and pastor in each of the congregations, sometimes helping with Vacation Bible School, sometimes with youth and with other specialized activities. He also assisted at the presbytery's summer youth conference.
- Eight PCA ministers and a layman were among the featured speakers at the National Presbyterian and Reformed Congress at three different campuses in July. Cumulative attendance for the three was estimated at 500 by George C. Fuller, the PCA minister who is executive director of the sponsoring National Presbyterian



Thanks to substantial help from a 1978 special offering, the Women in the Church "Love Gift," meetings have now started in the mobile chapel (above) of the Alexander Church, Charlotte, North Carolina. Since the first service there in June, "excitement and enthusiasm have been at an all time high," reported pastor Charles Wilson. He expressed the church's thanks to the denomination and particularly its WIC, adding, "If it were not for them and their concern, we would have neither the land nor the building."

Special Offerings Total $100,000 So Far

Denomination-wide special offerings have resulted in more than $100,000 in gifts to the Presbyterian Church in America so far this year. Of the three appeals made across the church, the one for relief for victims of the Easter flood in Mississippi got the largest response.

A total of $56,901.72 had come to First Church, Jackson, for flood victims by the end of July. Most of it is believed to have come in response to the plea from PCA permanent committee coordinators even though some did not come from identifiable PCA sources. One notable exception was a check from the staff of a hospital in Korea. The medical workers sent $850. The Jackson church has helped finance medical care for indigents at the Kwangju hospital in the past.

Contributions to the flood fund also came from 151 churches and 78 individuals. While the overall situation along the Pearl River was widely publicized in the national media, the only denominational promotion of the offering was a letter to churches.

The Easter offering for refugee relief, which had a goal of $100,000, had grossed only $22,247.22 by the end of July. Promotional materials produced by the Mission to the World committee urged a four-week campaign in every church, but many churches received the mailings too late to run the drive as recommended before Easter. MTW staff members have been informed that relief offerings have been scheduled this fall in some congregations. The proceeds of the drive were earmarked to assist refugees from Southeast Asia and Uganda. Administration is being handled by the World Relief Corporation (formerly World Relief Commission of the National Association of Evangelicals).

So far, the annual Love Gift of PCA's Women in the Church has brought in $21,790.74. The funds are designated to help build churches in Ecuador and Mexico in situations where MTW missionaries have planted congregations. A slide-tape presentation was used to inform WIC groups of the opportunity. It is scheduled to be shown in additional churches this fall.

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and Reformed Fellowship. Besides Fuller, the program leaders included: Morton H. Smith, Stephen W. Brown, G. Aiken Taylor, P. David Nicholas, Paul G. Settle, William T. Iverson, R. C. Sproul, and Lawrence J. Crabb.

• Back home after a summer of volunteer work are 15 individuals or family units from First Church, Chattanooga. Many of the congregations's short-term missionaries underwent the Teen Missions "boot camp" training in Florida before going abroad.

• Two PCA ministers and a Mission to the World missionary were among leaders of pastors' conferences across South America, sponsored by Logoi, Miami. They were Les Thompson of Logoi and Joseph C. Morecraft of Atlanta, with Kenton Wood of the HCJB staff in Ecuador.

• Since publication of the July-August Messenger, the board of Ridge Haven has postponed the drawing of lots to be developed privately at the North Carolina conference center. A survey of the mountain property was ordered to determine the possibility of offering more than the originally proposed 25 lots. When the survey is completed, the new drawing will be announced. Presbyteries, churches, or individuals who want to be considered for the new drawing should contact the conference center's acting administrator, Gordon Reed, P. O. Box 565, Rosman, North Carolina 28772. Phone 704—862-5943.

ACROSS — from page 2

LEONARD T. VAN HORN to Westminster Church, Kingsport, Tenn., as pastor.

JAMES R. WAGNER to Forest Church, Forest, Miss., as pastor.

THOMAS A. WEAVER III has been received by Western Carolinas Presbytery as pastor of Hazelwood Church, Hazelwood, N.C.

God's Will Includes You . . . Does Your's Include God?

People who live a life glorifying to God often forget this important phase of Christian stewardship . . . **Does** our stewardship end when life is over . . . "Set Thine House in Order . . . " II Kings 20:1 when it's time for you to go home to be with Him forever . . . What then? . . . If you . . . come to this glorious time and failed to put the blessings of a rich and wonderful life overflowing with health, family home, possessions in an orderly fashion so the Lord's work might continue . . . WHAT THEN? . . . What if . . . today has been declared your day . . . the day the Lord calls you home . . . What if . . . today is the day to set your house in order . . . to see that the Lord's work will continue . . . that your will has included God . . .

IF SO

DO YOU know what should be included?
DO YOU know how charitable gifts are made?
DO YOU know that you can make a Christian testimony?
DO YOU know the consequence of not making a will?
DO YOU know how to start?

For more information about making your Christian Will write for our FREE booklet "37 Things You Know About Wills That Aren't Really So" . . . without obligation to:

PCA FOUNDATION
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Montgomery, AL 36117

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CITY: _____
STATE: _____ ZIP: _____
CHURCH: _____

Christian Education & Publications

Birmingham Elder New CE/P Chairman

Ruling elder John Spencer of Briarwood Church, Birmingham, Alabama, was elected chairman of the Committee for Christian Education and Publications at its meeting last month. The new chairman replaces Don Clements, whose term on the committee expired.

Spencer, a member of the committee for the past year, has served the denomination in a number of assignments at all levels. He was the recording clerk of the first PCA assembly and was moderator of Evangel Presbytery this year.

New vice-chairman is David H. Bryson, pastor of Providence Church, Savannah, Georgia. Re-elected secretary was Robert H. Miller of Blacksburg, Virginia. The professor at Virginia Polytechnic Institute is an elder in Westminster Church, Roanoke.

Two committee members were named to three year terms on the board of Great Commission Publications, the joint publishing venture with the Orthodox Presbyterian Church. They are Daniel F. Barr, pastor of the Eastern Heights Church, Bristol, Tennessee, and O. H. Smith, elder in the McIlwain Church, Pensacola, Florida.

Committee members named to go to the fall moderator's conference were the chairman and John Reeves, pastor in Moss Point, Mississippi.

College Convocation Features Coordinator

Covenant College was scheduled to open its new academic year August 24 with a convocation featuring a PCA minister. Charles H. Dunahoo, coordinator of the PCA's Committee for Christian Education and Publications, was the speaker for the event in the new chapel.

Three new members formally joined the faculty with the opening of the term. They are Timothy C. Eveairtt, education; Fred Kirms, business administration; and Alta Ada Schoner, English.

Eveairtt holds a bachelor's degree from Fort Wayne Bible College, a master's from Trinity Evangelical Divinity School, a master's from Illinois State University as well as a doctorate from ISU.

Kirms is a graduate of the U.S. Naval Academy and of Reformed Episcopal Seminary. He also has a master's in business administration from the State University of New York at Albany.

Mrs. Schoner received bachelor's, master's and doctor's degrees from Texas Tech University.

The college is an institution of the Refomed Presbyterian Church, Evangelical Synod, but the PCA has taken a first step toward joint governance.

Covenant began the term with a broadened base of financial support as a result of a drive to meet the conditions of a challenge grant during the past year. Over $700,000 came in to help with the college's operating expenses, and over 730 donors agreed to give at least $5 monthly for the next two years.

'With My Whole Heart' To Be New WIC Study

"With My Whole Heart" will be the title of the 1980 Bible study guide for PCA Women in the Church groups. The author is Emalyn (Mrs. John E.) Spencer, who earlier wrote another WIC Bible study, "A Woman That Feareth the Lord."

Next year's guide includes 12 chapters (one for each month), based on Psalm 119. It is being published this month.

Mrs. Spencer has been a member of Briarwood Church, Birmingham, Alabama, for 14 years. She has held nearly every WIC office from circle chairman to president and served as the first president of the WIC of Evangel Presbytery. She is widely known as a teacher and speaker to women's groups. Her earlier study, from Proverbs, is now in its fourth printing.

Her husband, an elder at Briarwood and chairman of the assembly's permanent Committee for Christian Education and Publications, is a telephone company engineer. They are the parents of a son and two daughters.

Orders are now being accepted at the CE/P office for the 1980 study guide.



Mrs. Spencer



Mrs. Hunt

Career Planning Help Offered to PCA Youth

High school students in the Presbyterian Church in America will soon be able to get career planning help in their home congregations using resources being developed by Covenant College in cooperation with PCA's Committee for Christian Education and Publications.

While all the details have not been worked out yet, the career guidance effort will include not only materials for students but also training for youth directors, pastors, and others who will counsel the students in local churches. In Charlotte this year, the PCA assembly voted to inform congregations of the availability of the new program. It is the first of the bodies in Covenant's constituency to do so since the college proposed the plans. Earlier, the denomination took a first step toward joining the Reformed Presbyterian Church, Evangelical Synod, in the governance of the college on Lookout Mountain, near Chattanooga.

The first part of the guidance program which will be made available will be a four part mailer which will be provided to interested PCA high school students. This initial piece of material is expected to be offered late this fall. Those who complete and return the forms will get back from the college a computer readout that will assist them in determining some of the options open to them. These are to be discussed with trained counselors, using, if possible, a ten-week course on career planning which Covenant is developing.

College officials hope the program will help young people as well as the counselors in their churches as they work together to plan beyond high school.

Education Committee Adds Staff Member

Appointment of Susan McLaurin Hunt to the staff of the Committee for Christian Education and Publications has been announced by the coordinator, Charles H. Dunahoo. She began work last month as assistant to the coordinator.

The new staff member is the wife of R. Eugene Hunt, pastor of Covenant Church, Riverdale, Georgia. They have a son and two daughters.

Mrs. Hunt's assignments will include developing children's materials and training programs and assisting other members of the staff in presenting Christian education seminars. She has had extensive experience in children's work, both in the congregations where she and her husband have served and in various presbytery and assembly camps and conferences. She has also assisted with the children's work at Great Commission Publications seminars.

She holds degrees from the University of South Carolina and Columbia Theological Seminary.

'Words for our Heart' Will Be Discontinued

"Words for our Heart," the quarterly family devotional guide, is being discontinued by the Committee for Christian Education and Publications. Four issues of the booklet were published in an experimental project during the past year.

Not enough people were using the material to warrant its continued publication, the committee's administrative manager, Robert B. Logan, explained in a letter to PCA churches. He added, "our tight budget does not allow us to continue subsidizing this project."

The four editions were prepared by committee writer-consultant Jack B. Scott as companion pieces to four of his adult biblical education quarterlies. The idea was to provide daily family readings in the same material that adults were studying in their weekly classes.

While stocks last, copies of the devotional guides are available from the Christian Education office for 75 cents each. Logan suggested in his letter that churches which have not used the materials might provide them for one quarter "to demonstrate to families how they can tie their Sunday School lessons to daily devotions and daily living."

The decision to discontinue the booklet of daily readings does not affect the committee's plans to continue publishing the Sunday School quarterly by Scott. His entire Bible survey course will last six years.

Family Devotions

By Richard Harris — Part XV
(The Shorter Catechism)

Q. What was the sin whereby our first parents fell from the estate *(or condition)* wherein they were created?
A. The sin whereby our first parents fell from the estate *(or condition)* wherein they were created, was their eating the forbidden fruit.

Does it seem strange to you to speak of Adam and Eve as your first parents? It shouldn't, because that's exactly what they were. God didn't create many different people at one time, but rather He created one man and one woman, and they were the original parents. But you may say there are so many different people in the world today. Yes, there are, but only in outward appearance such as color, shapes, and sizes, but not in basic structure. Think of man and woman for a moment — as to their being from the same parent — one head, two arms, two legs, one body, one heart, two lungs — and we could go on and on. Just look for a moment at the overwhelming evidence of all being from the same parents. What more proof could we ask for?

The sin of our first parents seems to be such an insignificant harmless act. What could possibly be wrong with eating such pleasing fruit from a lovely tree? There was certainly no evil in the fruit from a lovely tree? There was certainly no evil in the fruit itself.

Where was the evil? The evil came forth from the heart of man already yielded to sin and in rebelling against God. Jesus was later to remind His disciples in the Sermon on the Mount that evil proceeded out of the heart of man even before the act was committed.

God had said do not eat thereof in order to try man's obedience. God's will was that man should be perfectly obedient. There can be no doubt as to what God had commanded our first parents to do. They were to do the will of God.

But what happened? Satan, in the form of a serpent asked why Eve didn't eat that fruit. She replied that God had said if she did, she would surely die. The serpent replied that she shouldn't believe that. God wouldn't let her die just because she ate of the fruit; there must be some other reason. The father of all lies, the devil, lied to Eve.

What happened then? Adam and Eve considered what God had said, and they considered what the Serpent had said. Then they looked at the fruit on the tree; it looked good, so they decided against God's will. They exercised their own will, and they ate the fruit.

Man reasoned it out and put his opinion before God's. Here we see the first example of man's pride. He refused to humble himself before God. He became proud and sinned the first sin against God.

Foundation and Authority for the Christian Faith

Chapter XI
Westminster Confession of Faith

How does God accept guilty sinners into His kingdom? How can sinful man ever hope to stand before a righteous God? A simplistic answer would have us respond by saying that a person who has faith in Christ can on that basis stand before the righteous God. That is generally true but the precise Biblical response is because Jesus Christ has justified us. He has satisfied God's wrath and accomplished our pardon by His saving grace alone.

How can we ever hope to be saved and go to heaven? The only answer is because Jesus Christ by His obedience and satisfaction to God on our behalf, has justified us (pardoned our sins) thus enabling us to stand before the Holy God in His righteousness.

This chapter of the Westminster Confession of Faith contains another essential teaching in the Gospel of Jesus — *Of Justification* — it is another link in God's golden chain of salvation. It is extremely important for all believers to have an understanding of this doctrine in order to have assurance of salvation.

As we shall later observe in Chapter 17, assurance of salvation is not essential unto salvation. There are many Christians who live without assurance that they are redeemed. In Pilgrim's Progress you remember how Pilgrim came to the wicket gate and entered, thus symbolizing his conversion to Christ. You also remember how he kept his burden of sin until he came to the cross symbolizing his understanding of what happened at Calvary, thus understanding his justification. Then and only then did his burden fall from him into the pit.

If one believes the whole Biblical teaching on the subject of justification it will encourage and assure him that in Christ Jesus, he can stand in the Holy God's presence and not be condemned.

Paul writes in Romans 5:1 "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Justification, properly understood and applied, brings peace with God and inner peace with those who know the Lord as their justifier.

Continuing a series of studies on the Chruch's doctrines, by Charles H. Dunahoo, Christian Education coordinator.

Four main aspects of this crucial doctrine are set forth in six paragraphs of Chapter 11. First, the elect of God are justified in Christ. Second, Christ merits our justification and we are the benefactors by faith in Him. Third, Jesus Christ paid our sin debt to God on our behalf, thereby giving us pardon from God. Fourth, all believers of both testament periods experience the same justification.

First, paragraph four states God decreed to justify the elect on the basis of Jesus Christ's work at the cross. On the one hand, Christians are spoken of as believers who have been justified from all eternity. However, it must be clearly understood that though God decreed the justification of believers, they were not in fact justified until Jesus died and rose again from the grave, or more specifically " . . . they are not justified until the Holy Spirit doth in due time actually apply Christ unto them."

Though God foreordains the pardon of the elect, it does not happen in reality until the Holy Spirit works savingly in an individual's life. So in that sense we must not equate God's decree to justify us with our actual pardon though justification grows out of God's decree.

Understanding this distinction will enable us to know that our only hope and plea is in Christ alone, and that He took our sins upon Himself to work out or accomplish our pardon.

Second, the confession reminds us that Jesus Christ alone paid for our sins and by faith in Him, we receive the

benefits of pardon. Paragraph two contains a crucial aspect to this doctrine. It points out two extremely important lessons. The first lesson under point two is that faith is "receiving and resting on Christ and his righteousness, is the alone instrument of justification. . . . " Christ alone is the ground of our acceptance by God. We can't offer our works, our talents, our material possessions, or our educational achievements. All we can do is trust in Christ alone. As the hymn writer stated it, "Nothing in my hands I bring, simply to thy cross I cling." Faith is dependence on Christ to do for us what we would not nor could not do for ourselves. This idea expels any notions of earning our justification, or making ourselves acceptable in God's sight, or meriting His favor. Christ alone is our hope.. The second lesson under point two reminds us that through faith in Christ alone is the only way to be justified, such faith " . . . is ever accompanied in love." While it is true that we are not justified by works or any other saving grace, we are not justified without them either. They are the head and tail of the same coin. James could therefore say, "faith without works is dead." Good works is a definite sign of saving faith and justification.

We must know that Christians, truly trusting in Christ alone for redemption, will bear fruit. Their faith will be accompanied by works but, understanding that this does not indicate that good works are part of the plan of meriting God's favor in order that an individual might be justified. If we could relate this to time it would be like this: we must trust Christ alone but as we trust Him, that faith begins to reveal itself by the accompanying saving grace. A genuine saving faith does produce good works. The root of justification is faith in Christ alone, the faith is not only our pardon from sins but the evidence of good works in our lives. Justification does not pardon us in order that we might continue in sin, but that we might begin to live like true children of God.

Third, the Confession is clear in underscoring that Christ paid the debt of sin. God's anger and wrath because of our sins can only be removed by the saving work of Christ. The hugeness of sin's debt could only be paid by the magnitude of Christ's death. Paragraph three states, "Christ, by His obedience and death, did fully discharge the debt of all those that are thus justified . . . " A person's only hope for forgiveness for all sins past, present, and future is Jesus' satisfactory payment for all our sins.

The Confession reminds us that because Jesus was faithful and obedient unto death, the Father's divine justice is satisfied. God was satisfied not because we stopped sinning suddenly; but because Jesus paid it all. He is a complete and perfect saviour.

The fourth point of Chapter 11 reminds us that believers of both the Old Testament and New Testament times, on both sides of the cross (BC, AD), receive the same justification. There is not nor has there ever been any other way for a sinner to stand before the Holy God than in the righteousness of Christ alone. The Old Testament believers were not justified by the work of the law any more than New Testament believers are. Faith in the promised deliverer was the key to the Old Testament believers' acceptance by God. Faith in the fulfillment of that promised one is the ground of the New Testament believers' pardon and acceptance.

This is important especially in light of the Dispensational school of thought that teaches that God has worked savingly in different ways at different times in history; but at all times since the fall there has been only one redeemer, one justifier of sinful man, Jesus Christ. He alone is able "to save to the uttermost." We are not justified because we have kept God's law. We are justified because Christ alone kept God's law perfectly and took our sins upon His body on the tree. But the justified have the privilege and obligation to keep the law of God.

We are not justified by sanctification but justification is the key to our sanctification. "Shall we who have died to sin live in it any longer?"

Because there are several prominent schools of thought such as Dispensationalism that are at odds with this doctrine, it would be good for Christians to study this doctrine well. Several suggested reference books would be: The Confession of Faith, A. A. Hodge; The Westminster Confession of Faith, G. I. Williamson; Redemption Accomplished and Applied, John Murray; The Reformation: A Rediscovery of Grace, W. C. Robinson. Questions for thought:

1. What is the difference between the teachings in our Confession on justification and that of Roman Catholicism, Dispensationalism, and modern humanism?
2. Why is man completely dependent on Christ alone for his justification?
3. What results do justification have on our understanding of sin?
4. What does Chapter 11 on justification teach us about, "one church, one Lord, one faith, one baptism?"

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Westminster Shorter Catechism to BILL LACEY and KENNETH GARLAND ELLIS JR. of the First Church, Kosciusko, Miss.

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to ROBBY PINER of Alta Woods Church, Jackson, Miss., to CAROLYN BRIGHT HINES of Andrews Church, Andrews, S.C., to PAUL DYKES, KENNY HARRISON, STEVE HARRISON, and ELIZABETH YOUNGS of Clinton Church, Clinton, Miss., to RACHEL ELIZABETH CANNADA of Covenant Church, Little Rock, Ark., to JENNIFER HALL, MICHAEL ANN HOLLYFIELD, and JAMIE LANKFORD of Faith Church, Birmingham, Ala., to DAFNI GREENE and KAMAL HOSEIN of First Church, Florala, Ala., and to AMY GIBSON and GREG GIBSON of Madison Church, Madison, Fla.



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

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In Memory of:

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(Please Print Full Name)

Send card(s) to:

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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. M-9

New Scholarship Plan Shaped for Candidates

With the opening of the fall school term, a new PCA policy on denominational scholarships is in effect. The funds are designed to aid needy PCA members "who are preparing for a church-related vocation."

A policy adopted early in the denomination's life was amended at the 1979 general assembly, partially in response to requests from the Urban, Poor and Minority (UPM) sub-committee of Mission to the United States. Administration of the fund remains under the jurisdiction of the Committee for Christian Education and Publications, but money provided for minority students will be disbursed "in consultation with and concurrence of the UPM sub-committee."

Turned down by the assembly was a recommendation from UPM that a separate set of criteria be established for granting scholarships to minority students. One exception was made, however. Ordinarily, recipients must be under the supervision of a session or presbytery. The policy adopted by the denomination's top court left open the possibility that "in special cases" the recipient may be supervised in vocational preparation by the Committee for Christian Education and Publications "in consultation with the UPM sub-committee."

5-in-5 Provides Help For 8 More Churches

Additional interest-free loans totaling $110,000 from The 5-in-5 campaign have been announced since the last approvals were listed in the June Messenger (page 9). Included among the recipients are eight churches in five presbyteries. The campaign is seeking to raise a $5 million revolving loan fund to assist churches to get their own property.

Three of the loans completed during the summer are second installments, with the first having gone to help get land and the second designated for construction. Westminster Church in the Clear Lake area of metropolitan Houston got its second $10,000 (for a total of $20,000 from 5-in-5). Grace Church, Stone Mountain, Georgia, borrowed $20,000 more (for a total of $30,000). Covenant Church, Riverdale, Georgia, borrowed $20,000 more (for a total of $30,000).

Westminster, now building on a two-acre site, is surrounded by new subdivisions which will house some of the Houston area's exploding population. A school bond issue recently approved in its district will provide two elementary schools, two intermediate schools and one high school in the next five years. Formally organized in 1974, the church has met in four temporary locations. At the end of last year it reported 63 communicants, none of whom "have come from Presbyterian churches in this area." John McNicholl is pastor.



Grace Church, serving Atlanta's eastern suburbs, is anticipating occupancy of its new building this month. The sanctuary section of the facility is designed to accommodate about double the current membership of 100. The initial building also includes offices, classrooms, and kitchen. Edwin E. Cunningham Jr. is pastor.

Covenant Church, on the south side of metropolitan Atlanta, has completed site preparation and is seeking construction bids. Since formal organization in 1977 it has met in a shopping center, and it had 63 members at the end of 1978. R. Eugene Hunt is pastor.

Immanuel Church, Miami, Florida, completed a loan agreement for $10,000 from 5-in-5. Organized in 1975, this congregation had 133 communicants at the end of 1978. It moved into its new facilities earlier this year, but the loan was requested so that Immanuel could repay the $10,000 that it had borrowed from Southern Florida Presbytery. The money would thus be available to presbytery to assist projects which are ineligible for 5-in-5 help. Terry Gyger is pastor.

John Knox Church, Dallas, Texas, was helped with a $15,000 loan. The congregation had been dissolved formally, and its building was lost when it left its former denomination. It had been in rented quarters since a court ruled (despite an 11-1 jury finding in its favor) that it must forfeit the property. An unexpected opportunity to buy a church building this year put the church into the position of having to raise a down payment quickly toward the $145,000 purchase price. The 91 members were able to get together $21,000, and the amount provided by 5-in-5 brought the total to the minimum necessary for the transaction. Charles H. Cobb Jr. is pastor.

The PCA congregation in Colleyville, Texas (formerly the Irving Church), received $10,000 to assist in the purchase of four acres. The site is in the growing Mid Cities area between Forth Worth and the Dallas-Fort Worth International Airport. The church, with 38 communicants at the end of 1978, has been increasing its giving rapidly. The 1978 budget was double that of 1977, and the 1979 budget is one-third larger than last year's. The property in Colleyville is being purchased for $48,000. Pastor is Dale Smith.

Faith Church, Mooresville, North Carolina, got a $15,000 loan. The 34 member congregation already owns, debt-free, a building site of over 4.5 acres in the Lake Norman area north of Charlotte, near Mount Mourne and Davidson. Members have begun the construction process by cutting timber and sawing logs. Without a pastor for several months, the church recently called William Laxton.

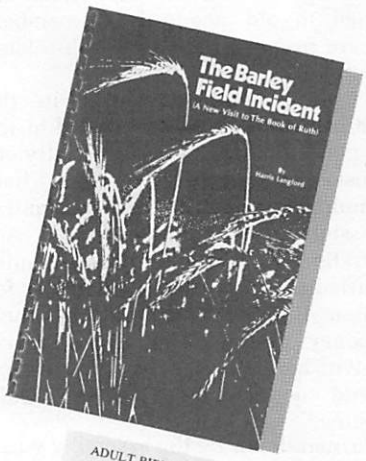
Grace Church, Metairie, Louisiana, is the PCA's only congregation in metropolitan New Orleans. It received a $10,000 loan. Grace is buying land adjacent to the new building into which it moved earlier this year. Formally organized in 1977, the church had 46 members at the end of last year. Richard Davies is pastor.

Navajo School, Mission Gets Second PCA Family

A second PCA couple has been appointed to the staff of the Navajo Bible School and Mission under the auspices of the permanent Committee on Mission to the United States. Jerry N. Douglas and his wife moved to Window Rock, Arizona, this summer after graduation from seminary.

Douglas, who has 14 years experience as a school teacher, counselor and administrator, will become principal of Hilltop Christian School, one of four departments of the non-denominational mission. The Alabama native holds bachelor's and master's degrees from the University of Alabama and is a graduate of Biblical Theological Seminary, Hatfield, Penn. He is a licentiate of Warrior Presbytery and a member of Riverwood Church, Tuscaloosa.

More Helps For Study And Devotions



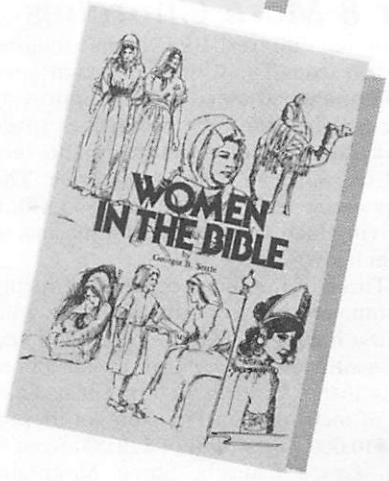
The Barley Field Incident
By Harris Langford

This "new visit to the Book of Ruth" in an attractive spiral-bound format is suitable for an elective Bible study class, a women's circle study, or for use by individuals. It is designed to help the student dig in to the text of the Scripture and come up with answers. The workbook provides space for responses. The student's edition, 150 pages, $3.95. The teacher's edition, $4.25.



Adult Biblical Education Series
By Jack B. Scott

Vol I, Book 1	Introduction to the Series	$1.00
Vol. I, Book 2	Survey of the Old Testament	2.45
	Teacher's Guide	1.35
Vol. I, Book 3	Survey of the New Testament	2.45
	Teacher's Guide	1.35
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	Teacher's Guide	1.35
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Women in the Bible (1978-79 WIC Study Guide)
By Georgia Settle

The Bible has a number of women who have played a most significant part in the life of the church. Not all the characters in the Bible are people that we would want to imitate.

Mrs. Settle's selection of characters will be helpful in seeing the do's and don'ts of being a woman for the Lord. $1.50

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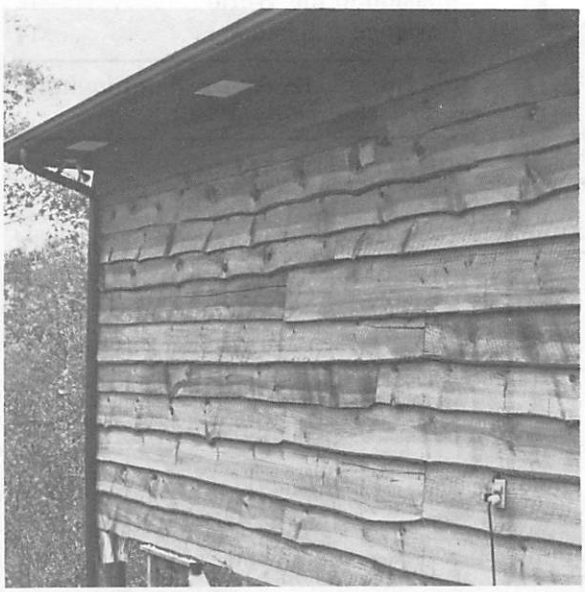
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Volume 3, Number 10

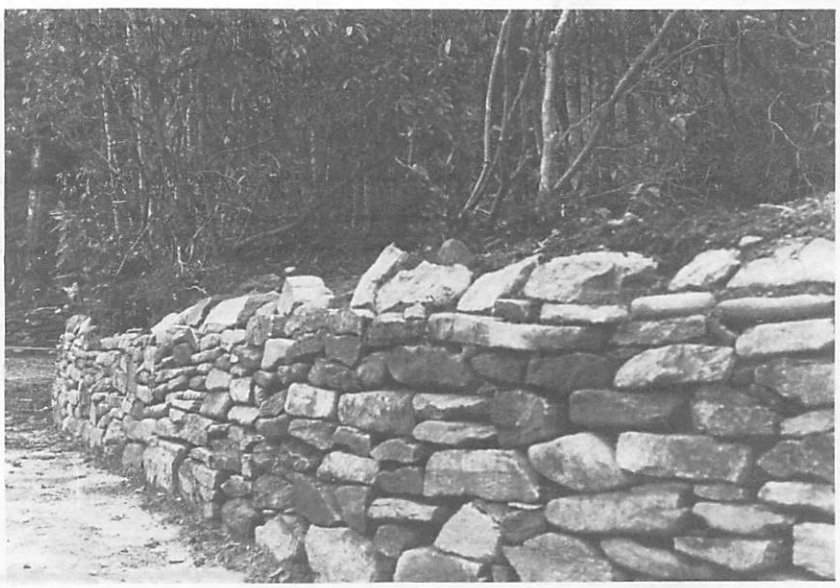
The PCA Messenger



RIDGE HAVEN: Building A 'Home' for the PCA

Sign overlooking state road welcomes visitors at Ridge Haven's main entrance. Siding on first house and rock wall were made from materials found on the conference center property. Development news starts on page 3.







Across our Church

MOVING MINISTERS

HERBERT L. BROADWATER to Hixson Church, Hixson, Tenn., as pastor.

RICHARD L. GILLEN has been ordained by Southern Florida Presbytery as assistant pastor of Lake Osborne Church, Lake Worth, Fla.

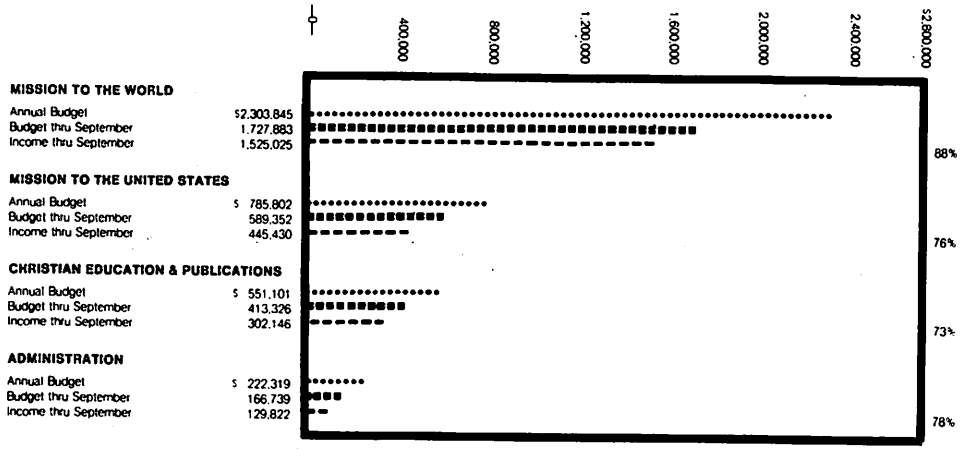
EDWARD L. JAMES has been ordained by Gulf Coast Presbytery as pastor of Chattahoochee Church, Chattahoochee, Fla.

EDWARD A. JUSSELY, Hattiesburg, Miss., has been honorably retired by Grace Presbytery. He was formerly pastor of Bay Street Church, Hattiesburg, Miss.

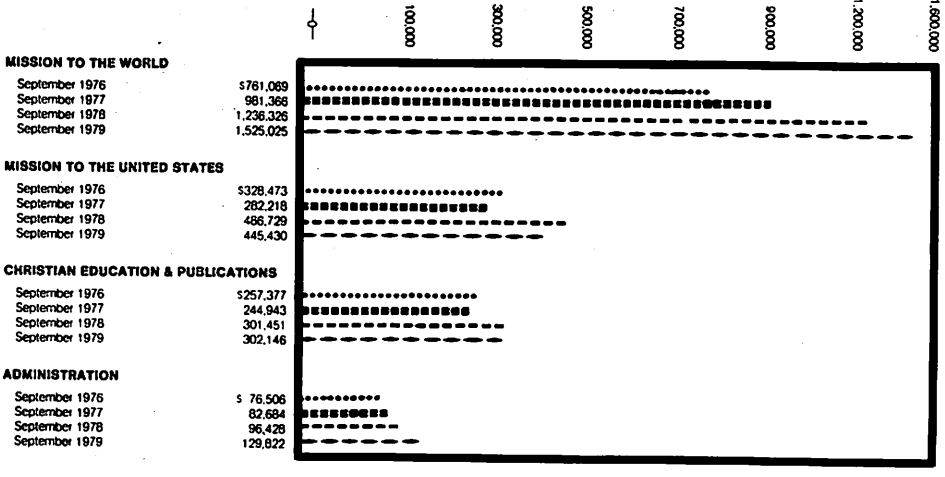
MICHAEL A. QUARLES' pastoral relations with Warrington Church, Pensacola, Fla., have been dissolved. He continues on the rolls of Gulf Coast Presbytery without call.

JOHN W. STODGHILL's pastoral relations with Trinity Church, Mobile, Ala., have been dissolved. He continues on the rolls of Gulf Coast Presbytery without call.

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date



INCOME COMPARISON



CHURCH ADDED

SEVEN MILE FORD CHURCH, Seven Mile Ford, Va., received from the Presbyterian Church U.S. by Westminster Presbytery.

Emphasis in November: Thanksgiving for Gains

"We are growing churches in all of America," declares a bulletin cover created by Mission to the United States for use in the Thanksgiving season. MUS has reminded all churches through a letter that the general assembly set aside November 18 as a Day of Prayer and Thanksgiving, with an offering for MUS to be received during the Thanksgiving season.

For the season, MUS has prepared bulletin covers, bulletin inserts, and special offering envelopes.

J. Philip Clark, committee coordinator, said in a letter to pastors that the season is a time "for the church as a whole to unitedly petition God for our nation-wide witness and to thank God. . . ."

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Photos: P. 12, Craig Cunningham, Charleston Daily Mail.

THE PCA MESSENGER
November 1979 Vol. 3, No. 10

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Update on Ridge Haven...

(Editor's Note: For this update on development of the denomination's conference center in the Carolina mountains, both the president of the board of directors, Paul G. Settle, and the acting administrator, Gordon K. Reed, were interviewed.)

Question Gordon, why is a conference center important to the Presbyterian Church in America?

GKR It is not easy to answer that question. Not because there is no answer, but because the answer could be given in a variety of forms. Personally, I think a denomination such as ours, with no central location, no visible institutions, no "home," so to speak, desperately needs a "coming together place" as a focus for its unity and vitality.

Q You believe that Ridge Haven will provide such a home for the denomination?

GKR Absolutely. At Ridge Haven, people will discover a blessed place to retreat to Christ and His Word. Our youth will be challenged to follow Christ, and our older folk will enjoy tranquil retirement years surrounded by Christian friends.

PGS That's right. By deliberate choice the PCA is a denomination with decentralized offices and agencies. This is a strength, as I see it, but it also presents some problems. For instance, where may we express our unity without giving up our grass roots character? Where may our scattered congregations gain a vision of our belonging to each other? Where may we effectively grapple with the problems related to the necessity to equip the Lord's people to do the work of ministry? Our board, that is the board of directors of Ridge Haven, believes that these problems may find their answer at Ridge Haven, through the variety and nature of the ministries that will be carried on there.

Q But, not everyone in the church agrees with you, do they?

PGS I suppose not. But will it ever be possible to get a bunch of conservative Presbyterians to agree on anything except the basic doctrines of the faith? We're a rather cantankerous lot, you know!

GKR It is true that some people think we should be using the funds that are being spent for the development of the conference center for the regular ministry of the denomination.

PGS Yes, but they do not seem to understand that the very purpose of Ridge Haven is to support and strengthen the ministries of the PCA. We are not building a playground. We are establishing a conference and retreat center where the church may gather for worship, learning, and fellowship. In a very real sense, the center will be "a school of Christ," utilized by every committee of the general assembly for the ongoing work of the kingdom.

Q Then, you see Ridge Haven as an extension or arm of our general assembly's committees?

PGS Oh, yes! Just think of the great events that will be held there — missions conferences, family conferences, officer training seminars, pastors' continuing education events, youth rallies and conferences — all of them planned and organized and supervised by the PCA committees. And, this is not to mention even the many similar events sponsored by local congregations, groups, and presbyteries.

GKR We are anticipating a facility that will be used by the church on a year-a-round basis.

Q You mentioned the "facility." Just what facilities are you planning to develop?

GKR Well, long range plans call for complete facilities for a major conference center. This will include an auditorium chapel, cafeteria, sleeping quarters, recreational facilities, and administrative offices and staff lodging. We are thinking in terms of a complex that will house and feed 2,000 people.

Q Hasn't something been said about a study center or seminary to be located at Ridge Haven?

GKR There has been talk about this, but definite plans have not yet been proposed by the assembly's Christian Education Committee.

Q Actually, the general assembly itself could one day meet at Ridge Haven.

PGS Certainly! We're counting on it!

Q When will individuals or groups be able to use the center?

GKR It is in use right now! Several groups have already held retreats or outings there, and others have come for one-day picnics, hiking, rock hunting, or nature walks.

Q Do you mean that there is a lodge or dormitory already available?

PGS Oh, no. Some of the people have camped out. Others have enjoyed the hospitality of Gordon and Miriam Reed or Carl and Dot Blackston. Both couples have entertained individuals or small groups on occasion. Carl, the resident caretaker, lives on the property, and Gordon's home is quite near.



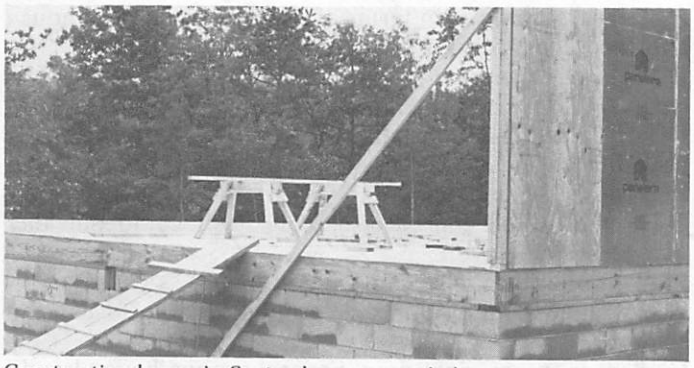
New sign on Highway 64 points the way.

'...where the church may gather for

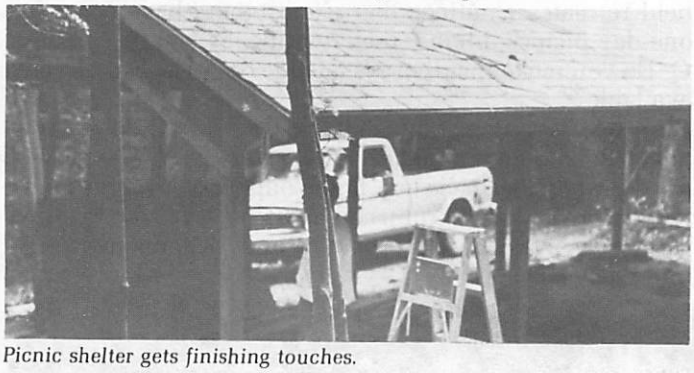
GKR You can see, we don't have much in the way of facilities to offer at this point! However, a large picnic shelter has been completed, several picnic tables have been placed in lovely, stream-side locations in Hobbitt Hollow, and some excellent hiking trails have been established. All these are easily located if one follows the directional signs that have been posted.

Q That reminds us — where is Ridge Haven, anyway? Is it really difficult to locate?

PGS Not at all. The center is easily reached by following federal highways from major areas such as Asheville-Hendersonville-Brevard, North Carolina, and Greenville, South Carolina. Two major airports are within one-and-one-half hour's drive.



Construction began in September on guest lodge.



Picnic shelter gets finishing touches.



Clearing is at site of part of future lake bed.

GKR Ridge Haven is located in a rough triangle, between US Highway 64 West of Rosman, N.C., and US Highway 178, South of Rosman. Large highway signs have been erected at the junctions of these highways, and smaller directional signs are located along the road leading to the main gate.

Q The areas you mentioned are noted for their tourist attractions. Are there scenic or recreational sites near Ridge Haven?

GKR Yes, indeed! The center is just south of the Blue Ridge Parkway, which leads into the heart of the Great Smoky Mountains National Park. Public golf courses, excellent restaurants and motel facilities, mountain craft centers, and the celebrated Music Festival at Brevard, are just a few attractions nearby. And, of course, there are unlimited opportunities for hiking, fishing, canoeing, boating, horse-back riding, and back packing, whatever.

Q This sounds great. But, when may large groups use the center?



Eating facilities are available, but primitive.

Providing Plenty of Plates

Good food goes with good fellowship, especially when that fellowship is in a bracing outdoor environment.

Furnishing a first class kitchen in Ridge Haven's "Phase One Lodge" to prepare meals for conference-goers will be an expensive proposition. It is a challenge that has been assigned to the PCA's Women in the Church as the object of their 1980 "Love Gift."

The WIC's annual special offering is rotated among the four major committees of the denomination. In 1980 it will be the Committee on Administration's turn to receive the gift, and with the 1979 assembly's permission it is being assigned to Ridge Haven.

An estimated $50,000 will be needed to build and equip the kitchen, which has been designed to prepare meals for 150. The sum will cover costs of construction plus stoves, refrigeration equipment, utensils, cutlery, scullery furnishings, and other needed material.

A program to explain the need and to challenge the women to respond to it is being prepared for use early in 1980.

worship, learning and fellowship...'

GKR With the completion of the first residence lodge, small groups of about fifty to sixty persons from churches or presbyteries may be able to come to Ridge Haven by January 1, 1980. And, of course, if we receive generous gifts this year and next, we will build our "Phase One Lodge" in the near future. Phase One Lodge will house and feed nearly 200 people.

Q What will it cost people to use Ridge Haven facilities?

GKR The goal of the board is for Ridge Haven to be self-supporting. This means that we must charge for the use of the center, and for meals. And, of course, we must depend heavily on contributions from churches and individuals . . . at least for the foreseeable future.

Q We understand that some land is being developed for lease to individuals, churches, or presbyteries. Is this true?

PGS Yes. The general assembly approved the leasing of land to private individuals, churches, and other groups. We now have about 25 one-acre lots surveyed and designated for leasing. Hopefully, we soon will make available a much larger number of lots.

Q May presbyteries lease lots?

PGS Certainly. The board hopes that many of our presbyteries will lease property and erect lodges for the use of their constituents.

GKR All cottages or lodges built by persons on leased property will, of course, be subject to construction guidelines. These guidelines or building restrictions will be furnished by the board of directors.

Q How and when may persons lease the lots?

GKR We regret that our first proposed drawing for lots had to be postponed, but another drawing will be announced soon — perhaps for a date in the late fall of this year. We will publicize the date widely and in plenty of time for interested persons to participate.

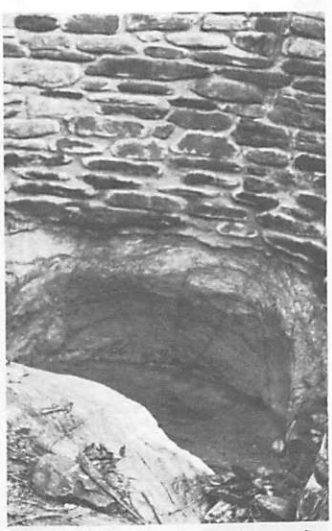
PGS When the date is announced, interested persons, churches, groups, or presbyteries must notify Gordon by that date. A plat and other pertinent information will be sent to each applicant, and those who are seriously interested must respond again by a certain date. An impartial drawing will be held and those selected will be promptly notified so that they may visit the site and select their lot. This final selection will be on a first-come-first-served basis.

Q To whom should people write for further information about Ridge Haven?

GKR Just write to me, Gordon Reed, Box 565, Rosman, N.C. 28772, or telephone me at (704) 862-5943.



'Wild ginger,' other specimens are protected.



Mountain spring water is ready for sampling.

Investment: Earlier the Better

What kind of improvements are immediately ahead for Ridge Haven, and what will they cost? The conference center board would like to spend at least $600,000 in the coming year, and it has figured out how to get it.

Unlike other agencies of the PCA general assembly, the Ridge Haven board has no ceiling on its capital expenditures with one important exception. It can spend anything it receives but no more! (The assembly's program committees, regardless of how much income they have, can spend only up to ceilings established by the assembly.) The board of directors believes that any funds spent for improvement of the property during the next year will be money well spent, considering the way that inflation is cutting the buying power of the dollar. "It's just good stewardship of the Lord's money to complete our building program as soon as possible," a board member noted.

What will $600,000 buy during the coming year? These items are covered in the current development budget for that amount: The "Phase One Lodge" to house 100 and feed 150, building a dam for the lake, providing facilities for the family camping area, completing the primary road network, and building at least one additional housing unit.

Where does the board think it can get $600,000 this year? It would come easily if each of the 30,000 PCA family units gave $20 each. A campaign has been launched to get that amount, but since it may not be possible for every family to give, some families will be asked to contribute more. If some stepped up their giving the total could be raised with fewer than half of the units contributing. Acting Administrator Gordon Reed said the $600,000 would be realized if gifts came in this way: 11,500 family units giving $20 each, 1,000 units giving $50, 600 units giving $100, 100 units giving $250, 60 units giving $500, 50 units giving $1,000, 30 units giving $2,500, and 20 units giving $5,000.

One little girl came up to Reed after a service at which he preached. Her gift for Ridge Haven was five cents. He appreciated that nickel. "I would like to see every member of the PCA give something," he declared.

TO: Gordon Reed, Acting Administrator
Ridge Haven Conference Center
P.O. Box 565
Rosman, North Carolina 28772

☐ Enclosed is a contribution of _____ for the next stage of development at PCA's "home," Ridge Haven.

☐ Please send information on Ridge Haven development plans.

Name _____

Street _____

City _____ State _____ Zip _____

Guidance System Set To Go

Butcher, baker or candlestick maker? Children of an earlier time spoke of such occupations in asking about their futures.

Young people of today may ask instead whether they should prepare to be television producers, computer programmers, or specialists in laser beam surgery. If anything, the choices before this generation are harder. Where does a young person turn for help when it is time to start thinking about careers and how to prepare for them?

Parents? No matter how capable and how concerned they are for their children's futures, some parents do not qualify as career counselors for their own offspring. Often it is simply a case of the adolescents being unwilling to listen to their counsel. Sometimes the parents have goals for their children which seem unreasonable or unrealistic (either too high, too low, or just off target).

Even when high schoolers seek the advice of fathers and mothers, they often want an outside opinion too. Perhaps they go to a teacher or the leader of some volunteer activity in which they are involved. These people may or may not be trained in guidance, and they may or may not have the best interests of the young person at heart.

Peers are consulted, and not untypically they offer advice whether consulted or not. They can build enthusiasm for glamorous and exciting jobs, usually with no understanding at all of the required preparation or the conditions of the work.

Can the church help? Between pastor, youth adviser, Sunday School teacher and others in touch with the young person, there is often someone that can offer excellent guidance. While some teenagers will not turn to the church for help, there is increasing evidence that many will accept counsel from their church when it is made available.

In an effort to help the church do a better job in this area the PCA's Committee for Christian Education and Publications began a new service last month. Offered in cooperation with Covenant College, the service will assist local churches in their dealings with the young people who are sifting through various ideas about careers, thumbing through college catalogues, and wondering about God's will.

All PCA pastors were informed of the new program in a letter from CE/P Coordinator Charles H. Dunahoo and invited to participate in its first phase. He wrote that the goal is "to help each eleventh and twelfth grader evaluate his/her personal characteristics, career options and college opportunities for the purpose of assisting the youth in seeking to know God's will in the matter of life's calling."

Those responding with the name of a youth adviser or other local church contact person and the number of high school juniors and seniors in the congregation have been sent introductory materials. Covenant College is bearing the expenses of the first phase of the program, so neither the young people, their churches, nor the PCA committee is required to pay for any of it. The college sees this as a pilot program which may be expanded to other groups if it is considered useful across the PCA.

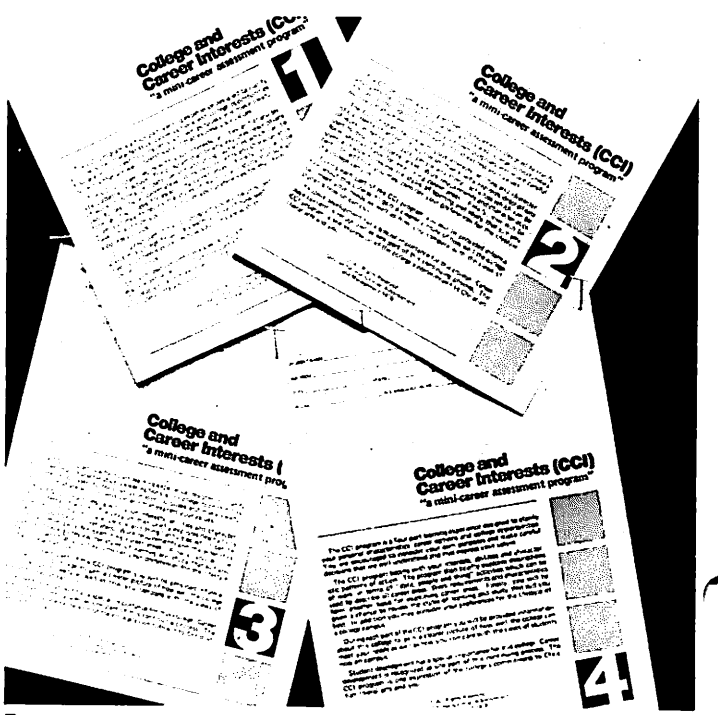
In the initial packet sent to those responding to Dunahoo's letter is a book, The Idea of a Christian College, by Arthur F. Holmes, and questionnaires for each junior and senior. The book is intended to help youth advisers respond to some of the questions which young people ask about college and what they should look for in institutions of higher education. The author is chairman of philosophy at Wheaton College in Illinois. The volume is sub-titled, "Philosophy of Christian Education for Laymen."

Advisers are to administer the first of the series of questionnaires to their eleventh and twelfth grade students early this month. The forms are to be sent to Covenant during the week of November 25. Subsequent questionnaires will be returned on a schedule provided by the college. Before the second one is given to the young people the first one will be analyzed and the results will be shared with each student and his advisor.

Designers of the questionnaire series describe it as "a four-part learning experience . . . to clarify your personal characteristics, career options and college opportunities." Several types of questions are used to help the teenagers see the possibilities open to them. In a variety of ways they are asked about their concerns, interests, experiences, and aptitudes. After the full series of four papers is returned, the students should have a better idea of the areas in which they might excel.

While the guidance materials do not make choices for the young people they are intended to help them (with their advisers) to eliminate some possibilities for which

Continued on page 8



Four part questionnaire begins the program.

In Pursuit Of a Pastor

Part I

(Presbyterian congregations are in an unusual position when they are without a pastor. Members with backgrounds in episcopal or congregational forms of church government are often surprised when they learn about presbyterian procedures. Sometimes life-long Presbyterians are surprised by the provisions of the PCA Book of Church Order when they get involved in calling a minister. Morton H. Smith, stated clerk of the PCA general assembly, describes the system and gives some practical suggestions to people looking for a pastor in this article.-Ed.)

What happens when a congregation loses its pastor? This generally happens so infrequently that members of most churches do not know the procedures that must be followed.

The Presbyterian Church in America believes that each congregation has the God-given privilege and right of electing its own officers—including the pastor. This conviction is based on biblical data such as Acts 6. When the need for deacons arose the apostles did not appoint them. Instead, the church was asked to choose the officers.

Thus, when a church is without a pastor, the responsibility for finding a man to serve in this office falls on the congregation, not on the General Assembly and not on the presbytery. The PCA's connectional system of government provides help from other levels when the pulpit is vacant, but the key group in calling a new shepherd is the congregation itself. Because many people are "in the dark" about what to do when this need arises, the following guidelines have been prepared.

It is impractical, of course, for a congregation as a whole to search for a pastor. In recognition of this, the denomination's Book of Church Order provides for a special committee to find a man to recommend. This group is called a "pulpit committee" in the BCO, but it is actually a nominating committee since it only nominates a minister to the congregation. Only the congregation, not the committee, can issue a call to a prospective pastor.

The PCA's constitution makes this provision (BCO 21-2) for election of the committee:

"A church shall proceed to elect a pastor in the following manner: The session shall call a congregational meeting to elect a pulpit committee which may be composed of members from the congregation at large or the session, as designated by the congregation.

"The session shall order a congregational meeting to convene at the regular place of worship. Public notice of the time, place, and purpose of this meeting shall be given at least one week prior to the time of the meeting."

Personnel of this search committee are *elected* by the congregation, not appointed by anyone from within or without the local church. It is important to notice that the constitution allows the congregation to either designate its session as the committee or to elect the committee from the church at large. The rationale for designating the session is that these are men who have the spiritual qualifications for rule in the church, and they presumably know best the needs of the congregation. On the other hand, the rationale for selecting a committee from the congregation at large is to have a representative committee from the various elements of the church. This election can be completely "at large," or the congregation may choose to identify the elements to be represented and the number to be chosen from each of those elements.

As the only body with the power to elect both the pulpit (nominating) committee and the pastor, the congregation has a vital role in this important process. Its judgments and those of its committee will affect the life and spiritual growth of the church for years to come.

Once the nominating group is named, it must organize for its work. Ordinarily it will elect its own chairman though the congregation itself could make this choice at the time of the election. In addition to a chairman there should be a secretary to keep the minutes of the meetings. The secretary may also be assigned the task of handling committee correspondence (such as writing for ministerial data forms), but some other member of the committee may be given this responsibility.

At an early meeting the committee should review its constitutional role in relationship to the church as a whole and to the session (in case it is an "at large" group and not the session itself). Proper liaison should be maintained with the congregation and the elders since both have their distinctive roles in the calling of a pastor. Prayers should be solicited for the committee's work. The requests for intercession must be made in such a way that the committee does not violate the confidentiality required in much of its task.

Before it begins to look at specific names, the nominating group should take a fresh look at the church it is serving and the type of leadership needed at this stage in its life. It is often helpful to ask the session for a comprehensive evaluation of the whole program of the congregation. Up-to-date statistics on membership, attendance, and giving are necessary. A written profile of the church would be helpful to prospective pastors.

After putting the picture of the church in focus, the committee should then seek basic agreement on the kind of minister that it is seeking. In other words, a "ministerial profile" is established by which various candidates can be evaluated. Some committees, for instance, think that it is important to fix age limits. A certain flexibility must be allowed, however, since someone may come along who would qualify in all the other categories on the profile and be just outside the age range established by the committee. There should be freedom to consider such a man whether he be younger or older than the limits.

Several cautions should be noted before the committee begins its search:

- Guidance should be sought, but extreme care should be exercised in evaluating any counsel which is offered. The committee should be open, first of all, to the leading of the Lord. It should not set criteria prematurely or decide on a certain person until it is confident that the decision is based on biblical principles and good for the advancement

of Christ's kingdom. Committee members may receive information from any individuals or groups, but they should not allow outsiders to overwhelm them or dominate their thinking.

- Little of the committee's work can be reported to the church before a nomination is presented. The reports which are made should be agreed upon by the whole committee. Otherwise, there should be an avoidance of reporting to individuals or groups inside or outside the church.
- Information concerning the ministers under consideration must be handled with extreme care. Often, someone who is consulted about a man "knows something" about him which has not been verified and cannot be verified. If it is not true it should not be repeated and should not be considered.
- In preliminary interviews and communications the committee should avoid making a commitment to a minister regarding a call. Likewise, each individual member should avoid speaking for the committee unless specifically authorized to do so.
- Every effort should be made to avoid embarrassment to the prospective pastors, whether during committee visits to their churches and communities, or in communications about them, or in any other way.

Having obtained some of the necessary background information and having established its own "ground rules," the committee next moves to the specifics about individual ministers. Not only must the nominating group develop sources for *getting the names* of prospects, but it also must make provision for *evaluating the data* about the men. Some people who are very helpful at proposing names are not much help when it comes to providing specific information about the backgrounds, practices, or current situations of the ministers. On the other hand, some who can give excellent evaluations and information about prospects might never think to suggest the names to a committee. The committee should be prepared to seek help from both types. It is often easier to get help with names initially than it is to get the more important help in gathering accurate information and reliable evaluations.

'The committee ... should not set criteria prematurely or decide on a certain person until it is confident that the decision is based on biblical principles ...'

Several sources of names are available. First of all, the members of the congregation should be encouraged to make suggestions. Friends of the church sometimes step forward with their ideas.

Another source is the PCA's annual Yearbook. It contains a list of all ministers enrolled in the denomination at the end of the last year, together with concise biographies of most of them. Included are their age, marital status, number of children, education, and previous experience. The book also gives details on the church a man is now serving if he is in the pastorate. Such facts as the congregation's communicant strength, Sunday School enrollment, professions of faith, current expenses, and benevolence division are available in the book.

The stated clerk of the PCA general assembly can also provide names. His office has been charged with the responsibility of maintaining a file of ministerial data forms. Ministers are not required to fill out such forms for the clerk's office, so such forms are not immediately available there on every preacher in the denomination. Some men outside the denomination have asked the clerk to list them among the prospects in his files. Generally speaking, all PCA men interested in a move are represented by current data forms.

The clerk's files can be useful to a congregation's nominating committee either at the stage of getting together a list of names or at the stage of getting details on the men being considered seriously. The committee may ask simply that the office forward a number of names to be considered. When this request is received, the clerk will go through the files and select the names of about a dozen to send. His sending them to a particular church does *not* mean that he recommends them. It is simply an information service provided by the office to help a church that needs some names with which to begin its search. If none of the names seems suitable, the committee should feel free to go back and ask for more. The office will be happy to comply with the request as often as necessary.

(Part II will appear next month with suggestions for moving from a list of names to a first choice.)

Ministerial data forms on specific men may be requested from the clerk's office by a committee which has plenty of names but which wants more information on certain of the prospects. If the form is on file in the office, a copy will be sent immediately to the committee. If none is on file, the clerk's office will act as the intermediary and request the current information from the minister. When he returns it, a copy is made and sent to the requesting group. A man who is not interested in moving may simply ignore the request. When this happens the committee must decide whether to proceed to contact the man directly, even without the data form that gives certain basic information about his preparation, his family, and his past work.

Still another means of getting names (and often some evaluative help) is approaching the placement offices of seminaries. These institutions are interested not only in helping current seniors find first pastorates, but they also work with their alumni in relocation. Seminaries are usually happy to supply information to churches. Regardless of how a committee first got a name, a check with the man's seminary can be very helpful. Professors are often able to give a good assessment of a man's capabilities.

Guidance — *from page 6*

they might not be qualified and to add others which might not have been considered.

A second phase of the program is still in the planning stages. Covenant College and the Committee for Christian Education and Publications will consider implementing it after they get some indication of the churches' reception of the first phase. An important part of the second phase will be a series of program materials about career planning for the church's youth meetings. Another element under consideration would be a training course for the congregational advisers of youth.

In the introductory book being sent to youth advisers, author Holmes notes that one's work as well as his leisure should glorify God. To achieve this, he writes, "we need a large enough view of life and its purpose to generate meaningful and enriching activities." To this end, the guidance program is being started for PCA young people.

PCA NEWS

'Invitation' to Other Churches Suggested

No plan of union is to be developed, the 1979 general assembly specified in its instructions to a special committee appointed to talk with three other denominations. The PCA delegation was instructed to talk with people from the Orthodox Presbyterian Church, the Reformed Presbyterian Church of North America and the Reformed Presbyterian Church, Evangelical Synod, about "areas of agreement, differences and difficulties."

OPC and RPCES have been talking union for many years, and the RPCNA has been an interested onlooker. Representatives of these three denominations and the PCA got together early this fall and went through what one veteran negotiator called a "laundry list" of "areas of agreement, differences and difficulties."

Another veteran of years of the bilateral OPC-RPCES talks, tiring of the exhaustive discussions of such lists, injected a new element in the conversation. He turned to the PCA representatives and asked if the PCA would be receptive to the idea of simply "inviting" his denomination and the others to join it. It was suggested that such an approach would make years of negotiations of plans of union unnecessary.

The PCA representatives acknowledged that the "invitation" idea was novel and might be workable. However, they reminded their counterparts from the other denominations that the assembly had given strict instructions not to frame a plan for merger.

With the "laundry list" recorded and the idea of the invitation included in its minutes, the PCA group decided that it had done its work during the meeting at Covenant College. Since the special committee's mandate from the assembly was "fact finding" and not negotiating, it determined that the session at the college accomplished its purpose. A final draft of its report to the 1980 assembly is being circulated among the members for approval.

Shortly after this meeting, the assembly's permanent sub-committee on interchurch relations met. It heard an informal report of the special panel's conference with representatives of the other denominations. Cautious that it not overstep its bounds, the permanent group decided that it could not act on the report that it had heard until that report had been received officially by the 1980 general assembly and then referred to the inter-church group. In the meantime it decided to study the constitutional issues involved in inviting the other churches so that it will be prepared if the assembly wants advice on this course of action.

While the RPNA has a separate existence dating back to the Reformation in Scotland, OPC and RPCES both date to the liberalism controversies in "Northern" Presbyterianism in the last half century. Combined membership of the three is in the neighborhood of 50,000, while the PCA has more than 74,000 communicants.

Chairing the PCA special committee's meetings and the four-way discussions was Paul G. Settle. Secretary was W. J. Stanway.

In its fall meeting the permanent committee on inter-church relations re-elected Thomas Llewelyn chairman. New secretary of the group is G. Aiken Taylor.

Activity of Foundation Continues Despite Cuts

Activities of the PCA Foundation are continuing even though a shortfall in operating income has resulted in a staff reduction. To bridge the gap until a new funding system for the foundation goes into effect in January 1981, the general assembly's permanent Committee on Administration has begun efforts to get special contributions.

The Committee on Administration voted at its fall meeting to ask the denomination's other three major committees to join it in providing a "bare bones" budget for the remainder of 1979 and for 1980. The 1979 assembly decided in June that starting in 1981 the foundation will again be supported in the same manner as the sub-committee on stewardship. That system provides that each major committee furnishes a percentage of the budget of the stewardship office. The foundation had been financed this way until 1978 when the assembly permitted its board to go to individuals for special gifts.

Trustees of the foundation hoped that seeking private contributions would free more of the money from church budgets to go directly to the budgets of the assembly committees. The anticipated income from private sources did not materialize, however.

M. E. Howland, director of the foundation, said the shortfall made it necessary to release the agency's field representative at the end of September. He said efforts are being made to find new sources of revenue to make it possible to reinstate the position. Churches which have been served by the foundation, for example, are being asked if they can make contributions to its work without cutting down on their regular giving to the assembly's committees.

"Meanwhile," Howland noted, "the work of the foundation is continuing. We are handling investments, forwarding gifts, providing literature, counseling with prospective donors, and helping estate planners. We are available to conduct wills seminars."

The foundation director noted that in its four years of existence the agency has already forwarded some $300,000 to PCA agencies. It has counseled with individuals who have informed it that they are providing $785,000 in their wills for Christian work, most of it through the PCA, and the foundation has knowledge of other wills being drawn which include the church's causes.

Members of the Committee on Administration suggested that such momentum must be maintained or accelerated, with all of the denomination's work benefiting from the foundation's emphasis on deferred giving and estate planning.

Howland divides his time between directing the foundation and the denomination's stewardship office. Both are domiciled in Montgomery, Alabama.

1982 Assembly Site Still Being Sought

It is not quite time yet to pack up for the trip to the PCA's 1982 general assembly, but anyone planning to go to Western Pennsylvania for that meeting should do some checking before they do too much more planning. It is unlikely that the court will meet on the Geneva College campus in 1982.

A preliminary investigation of the possibilities has been conducted, and it is more likely that 1983 will be the year for a PCA assembly in that area.

Ascension Presbytery, which had invited the assembly to consider coming to the area in either 1982 or 1983, has now indicated to the Committee on Administration that a meeting at Geneva on the dates previously selected for 1982 might not be appropriate. Geneva is an

institution of the Reformed Presbyterian Church of North America. That denomination's top court will be meeting in Grand Rapids, Michigan, at the same time the PCA assembly was planned. The 1979 PCA assembly had turned down the idea of meeting in Grand Rapids simultaneously with RPNA and the other three denominations in the North American Presbyterian and Reformed Council.

Picking up on the Ascension request at the Administration meeting, former moderator G. Aiken Taylor agreed that it seemed out of order for the PCA to meet on the property of a denomination with which the PCA had declined to share a meeting site and date.

After hearing these opinions at the fall meeting, the Administration committee instructed Dan Moore, its coordinator, to talk with Ascension and Geneva about a 1983 meeting but to look elsewhere for a 1982 site.

In other business the committee:

—Re-elected Ralph Langford chairman and Frank Moser secretary.

—Began the 1981 budgeting process by instructing a sub-committee to draft a committee budget with the same ceiling as this year's: $220,000. Included will be a compensation package of $30,965 for the coordinator. (This recommendation is expected to set the pay for the top executives of the other major committees. It is up $1,200 from the amount approved for 1980.)

—Named a sub-committee to study the denomination's archival needs.

Policy Established On 'Channel' Funds

From the beginning, financial policies of the Presbyterian Church in America put strong emphasis on honoring the designations of donors. Those policies were not intended, however, to allow contributors to use general assembly agencies to finance programs or personnel not approved by the assembly or its agencies.

Policies have now been put into effect by the Committee on Mission to the United States and the Committee on Mission to the World which spell out how treasurers are to handle "channel funds," or money designated for some cause outside the approved program of the committee. Generally, contributions over which the agency cannot exercise control will not be considered as tax deductible gifts by that agency. The policies of MUS and MTW were put into effect after accountants for the committees received advice on the subject from the assembly's auditors.

Leaders of the committees emphasized that the new policies in no way dilute their commitment to applying the gifts of donors to the committee programs which donors want to support. It is programs outside the control of the committees which are the subject of the new directives to the treasurers. Receipts for gifts to the work of the committees will continue to be counted as evidence of tax-deductible contributions. Contributions received for support of some activity outside the agency budget will not be considered income for the committee, and the receipt for such gifts will be issued "for information purposes only."

On the advice of the auditors the committees are taking the position that they are only custodians of these "channel funds" and are not responsible for how they are spent.

Denominational budgeting methods and increasing Internal Revenue Service scrutiny of non-profit organizations are among the reasons for the policy. The denomination itself would be in danger of losing its tax exempt status if it considered as income any contributions over which it could not exercise control. The general assembly's philosophy has been to approve budgets for the committees which were considered maximum spending plans beyond which the agencies could not go. This contrasts with the budgeting philosophies of some other organizations which see their plans as floors, or starting points for spending, instead of ceilings. If the committees would consider "channel funds" as income and expenditures, the result could be to later disallow some expenditures for approved programs in cases where total expenditures for the year would exceed the assembly-approved ceiling.

The policy of the committees does not rule out the forwarding of funds to programs outside the committee budgets. Neither does it necessarily mean that donors will not be able to count all such contributions as tax deductible. However, the deductibility cannot be proven on the basis of the receipt.

If contributors are to have their gifts considered as deductible, even though they have an "information only" receipt from a PCA committee, they must meet the following tests:

- The contribution must be made to an organization considered tax-exempt by the U.S. federal government.
- The recipient organization must be organized and controlled from within the United States.
- The organization (not the contributor and not an individual missionary) must control the use of the contribution.
- Designations may be honored up to a point, but in the last resort the recipient organization must have the right to apply the contribution in ways other than designated. Current policy of PCA assembly committees requires that when this is done the counsel of the donor is always requested.

Distinctly personal gifts from one person to another cannot be considered deductible, no matter how many organizations handle them, the policy points out.

Conference Discusses Disaster Preparedness

If there are destructive hurricanes next year like 1979's David and Frederic, will the Presbyterian Church in America be better prepared to respond than it was in 1979?

That question was a principal topic of discussion at the fall PCA moderator's conference, convened in Atlanta by William F. Joseph. The 1979 general assembly moderator told representatives of the denomination's major committees that he had several calls immediately after Frederic asking what the PCA was doing to help victims. He had to respond that he knew of no coordinated denominational relief effort, so the individuals and churches who wanted to assist did so independently.

Joseph's own congregation, Trinity of Montgomery, Alabama, was among those in the PCA that sent substantial contributions to the Gulf Coast after Frederic hit. For example, two truckloads of food and clothing were sent by the Courtland (Ala.) Church to Trinity Church of Mobile. The PCA Church of Columbus, Mississippi, sent relief supplies to the Moss Point (Miss.) Church.

The discussion at the moderator's conference began after a representative of the Committee for Christian Education and Publications, John Reeves, took his turn at introducing himself to other members of the group. The Moss Point pastor indicated that he was thankful just to be able to be present after the hurricane experience. He had "sat it out" in Moss Point after evacuating his family inland. After Frederic passed through he found a wall of the back room in his home blown out and many of the furnishings ruined. The bell tower of the church was damaged, shingles on the roof were gone and a piano was ruined. Debris was all around, power was out for days, some roads were impassable, and the church phone was dead for more than a week.

John Stodghill, pastor until recently of Trinity Church, Mobile, saw buildings he had never seen before from his study window after Frederic passed through. Trees which formerly had screened his view were snapped off by the storm. Amazingly, the mobile chapel in which Trinity meets was spared serious damage. The hurricane toppled other trailers.

As far as participants in the moderator's conference knew, no serious damage had been suffered by PCA churches, and there were no known deaths or serious injuries to members of the denomination. Some did suffer serious property damage and had their livelihoods interrupted. From Savannah, which Hurricane David ravaged a few days earlier, the report was similar.

Should the denomination have done more in the aftermath of these storms? Should it prepare to do more in the case

of future floods, hurricanes, or other disasters? Is there some particular help that congregations in hard-hit areas need which can be handled best from the assembly level? What should the role of presbyteries be in disaster relief?

Since the moderator's conference has no authority to act, it produced no answers to these questions. Participants were gratified with the reports of concern and assistance by members of the PCA. They conceded that the congregation-to-congregation help might not be enough in some future disaster, however.

In the discussions, response to the hurricanes was contrasted to the denominational response to last spring's Pearl River flood in Mississippi. In both cases, attempts were made by personnel in assembly committee offices to determine the needs by contacting PCA members in the affected areas. The informal attempts to gather information were successful after the river overflowed its banks Easter weekend in the Jackson area. With that information in hand the coordinators of the four committees signed a letter of appeal on behalf of the diaconal ministries sub-committee. It brought nearly $57,000 to First Church, Jackson, which had agreed to administer the relief fund.

Much less success was reported in reaching PCA people in the hurricane ravaged areas and in determining needs. By the time contact was made about a week after the respective storms, most emergency needs were said to have been met by secular agencies or through some of the congregation-to-congregation assistance.

Stated clerk Morton H. Smith pointed out to the moderator's conference that the 1978 assembly had assigned a general responsibility for diaconal ministries to the Committee for Christian Education and Publications, noting that it was to confer with the other program committees about certain types of situations where their interests might overlap. It was noted, however, that the denomination's top court has not provided budget, personnel, or authority to any of its agencies explicitly for the purpose of coordinating domestic disaster response.

Among the possibilities discussed was requesting each presbytery to name two persons to assess damage and to report needs to an assembly office.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to STACEY ELIZABETH HINES of Andrews Church, Andrews, S.C., to SCOTT ONKS of Midway Church, Jonesboro, Tenn., and to DRUE NATHANAEL WARNER of Seacrest Boulevard Church, Delray Beach, Fla.



Presbytery Strategy Gets MUS Approval

Broad outlines of a new church planting policy were approved by the permanent Committee on Mission to the United States at its fall meeting. Instead of attempting to establish congregations in every state of the nation by next year, the agency is now concentrating on the establishment of presbyteries.

Details of this proposal and strategy for implementing it will be discussed at a December meeting.

Citing the need for a presbytery goal instead of a congregational goal, coordinator J. Philip Clark reminded the committee, "In order for a church to function within the Presbyterian system, it must have a working relationship with other churches within a sufficiently small geographical area to allow practical communication." To illustrate, Clark noted that a church in North Dakota with the nearest member of its denomination in Illinois would be "for all practical purposes, an independent church."

At the fall meeting the committee elected James Baird, the pastor of First Church, Macon, Georgia, as chairman. Vice-chairman is Stuart Perrin, pastor of Westminster Church, Butler, Penn., and secretary is Charles Turner, pastor of the Prescott (Arizona) Church.

Chairing the committee's sub-committees are: Perrin, stewardship; Frank Barker, Birmingham, Ala., ministries; and R. C. Cannada Jr., Little Rock, Ark., administration.

In other action the committee:

—Approved plans to offer orientation seminars to some ministers of other denominations who want to investigate membership in the PCA.

—Reviewed the reports and support arrangements of its organizing pastors, adding several names to the list to replace those whose work no longer needs MUS funds or who are being asked to find their support elsewhere.

—Heard of plans for a November 26-30 conference for organizing pastors which will be led by David Nicholas, pastor in Boca Raton, Florida, and Luder Whitlock, president of Reformed Theological Seminary.

—Asked its Five-in-Five campaign sub-committee to lead the search for a full-time director of stewardship for the MUS committee. Initially, most of his time would be assigned to cultivation of special gifts for the denomination's revolving loan fund for new church buildings, and later he would work in the stewardship field more broadly.

—Elected a new sub-committee on Urban, Poor, and Minority ministries.

Texas Congregation Gets Loan for Land

The PCA's new congregation alongside Texas A&M University has received the 15th loan from the denomination's Five-in-Five fund. Westminster Church of Bryan/College Station has borrowed $10,000 to help purchase a 3.5 acre building site.

Pastor of the congregation, organized this January, is Donald C. Graham, who has served half-time as director of Five-in-Five while organizing the church. Membership was 63 at the time of the application for the loan at the end of July.

In a letter accompanying the application, officers of the church told the loan committee that the acreage being purchased was considered by "independent judges of the area" to be "absolutely perfect for a new church." New residential areas are within a mile of the land, and the site of a proposed Texas Instruments plant is two miles away. An estimated 10,000 people live within a three mile radius of the property.

Bryan and College Station now have a combined estimated population of 90,000. The university enrollment is now reported in the neighborhood of 30,000. Membership in the church so far includes business and professional people from the community as well as university staff members.

Mission to the World

Austin Re-Elected as MTW's Chairman

L. B. Austin III, a ruling elder in Chattanooga's First Church, was re-elected chairman of the Committee on Mission to the World at its fall meeting.

Other officers named to one-year terms were: Donald B. Patterson, pastor of First Church, Jackson, Mississippi, vice-chairman; Thomas Cheely, pastor of the Carolina Church of Locust, N.C., secretary; and Hugh Brown, ruling elder in Faith Church, Birmingham, Ala., treasurer.

Named to chair MTW's administrative sub-committees were: Eugene Craven, Rock Hill, S.C., candidates; Gerald Sovereign, Gulf Breeze, Fla., management; and Brown, finance. Elected to chair the field operations subcommittees were: Donald Comer, Macon, Ga., Far East; Patterson, Europe/Africa; and Joseph C. Morecraft, Atlanta, Ga., South/Central America.

The board also decided at the meeting to make $1,000 contributions to each of three non-denominational organizations working in the field of world missions. They are the U.S. Center for World Missions, Pasadena, Calif.; the Association of Church Missions Committees, also in Pasadena; and the Asian Theological Association, with offices in Taipei and Hong Kong. The gifts from MTW's projects fund were proposed earlier this year but were delayed until after the June meeting of the general assembly when the question of contributions to groups outside the PCA was discussed.

In other actions the committee:

—Authorized production of a 16 millimeter movie on the work in one of its church planting fields overseas.

—Agreed to match contributions from World Presbyterian Missions (of the Reformed Presbyterian Church, Evangelical Synod) up to $2,000 for a survey of higher education needs in Kenya.

—Called the denomination to special prayer "for Korea, China and Taiwan in the light of political perils of the present, and military dangers of the future."

—Accepted a verbal agreement from an Indonesian institution to which MTW had appointed personnel. The verbal understanding was accepted in lieu of a written one since the present political situation seemed to preclude the signing of such a document. Indonesia is now in the midst of a national program of attempting to replace all foreign workers with nationals. MTW determined that it can forward contributions to the couple appointed to the institutions's staff but only as "channel funds" since current conditions do not allow them to be considered MTW missionaries.

Program Offered on Refugees' Plight

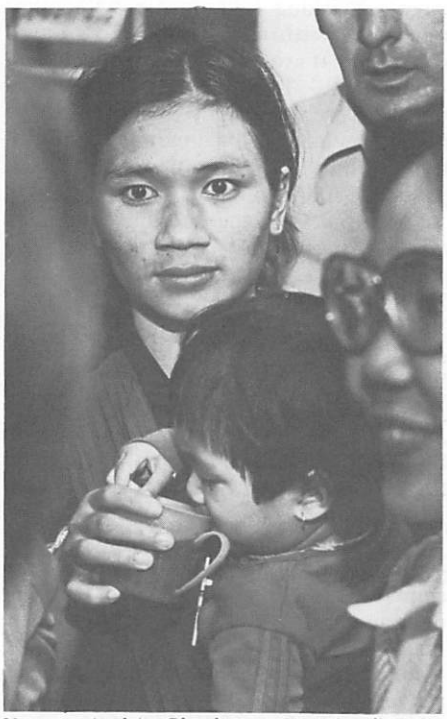
"What Shall the King Say?" is the title of a slide-tape program now available to PCA churches from Mission to the World. Produced and narrated by MTW's missionary-evangelist Jimmy Lyons, it is based on his visits to refugee centers overseas this year.

The 18-minute presentation visualizes the plight of homeless people and is designed to challenge PCA members to join in the task of resettling those still in camps in Southeast Asia. The program includes 125 slides.

PCA churches and groups in at least four presbyteries have adopted families from Indochina since hearing Lyons report on the need at the Charlotte general assembly in June. He has spoken on the situation on numerous occasions and has also published a diary of his trip.

"What Shall the King Say?" may be ordered from Mission to the World. It may be borrowed without charge for a church showing, but MTW suggests an offering during the program to defray costs and to assist in the refugee program.

MTW is working with World Relief Refugee Services of the World Relief Corporation in matching families needing resettlement with those who would adopt them. Additional information on resettlement is available from MTW.



Upon arrival in Charleston, W. Va., the May Daeng family could understand only the 'cup of kindness' offered by Rebecca Littlepage Church, which adopted the Laotians for resettlement. The family from Laos knew only a few words of English upon arrival.

Large PCA Delegation In Urbana Leadership

Members of the Presbyterian Church in America will be in a number of prominent program and staff roles at the 12th Inter-Varsity Student Missions Convention at Urbana, Illinois at the end of this year. The triennial event is scheduled December 27-31 on the campus of the University of Illinois.

Registrations are far ahead of those for any previous convention, and the capacity of 17,000 may be reached early this month. Over 11,000 had signed up by the end of September. The meeting is the largest of its kind in the world, attracting students from nearly all American and Canadian institutions of higher education and from nearly all denominations.

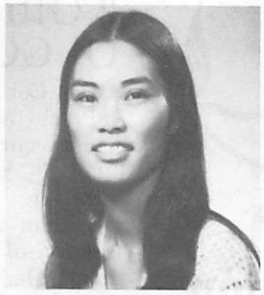
A PCA minister, John Kyle, is on loan from Mission to the World to Inter-Varsity, serving as IV's missions director and as program director for Urbana '79. He will also give one of the convention's plenary addresses. His topic for the December 31 morning meeting, "Where Do We Go from Here?," will introduce a convention follow-up program that he is planning for delegates.

Kyle is a former coordinator of MTW, and the agency decided at its fall meeting to direct its staff to "find ways to encourage our PCA young people to attend" the event. Before becoming MTW's first coordinator Kyle was a missionary with Wycliffe Bible Translators. He is a member of Mississippi Valley Presbytery.

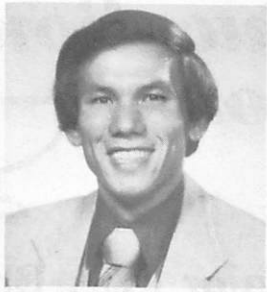
Another member of Inter-Varsity's headquarters staff with key responsibilities at the convention is a PCA layman, Jimmy Locklear. He is director of public relations for Inter-Varsity and is in charge of all media relations for the mis-



Miss Butler



Miss Lee



Manapat

Three Appointed Under Cooperative Pacts

Mission to the World approved three missionary candidates to serve under cooperative agreements with three different agencies at its fall meeting. The MTW committee, PCA's overseas arm, also approved a new cooperative agreement with another agency, transferring one of its missionary couples to work under that pact.

The three new appointees and the agencies with which they are to work are: Deidre Butler, Wycliffe Bible Translators; Mayetta Lee, World Radio Missionary Fellowship (HCJB); and Galen Manapat, North Africa Mission. Mr. and Mrs. S. Ray Smith, who have been serving in Haiti under a cooperative agreement with Worldteam, were authorized to begin work with World Vision International in Haiti.

Appointment of personnel to serve with other organizations under cooperative agreements has been a part of the MTW missionary strategy since PCA created the agency. Such pacts are now in effect with more than 15 organizations. The agreements are designed to give PCA-supported workers freedom to present the Gospel as understood in their denomination's doctrinal standards while under the field direction of the other group.

Smith's new position is that of director of World Vision's projects on the island of La Gonave and internal auditor of all WV functions in Haiti. Haiti is one of about 45 nations in which the California-based organization works. Founded in 1950, WV was first known as an agency through which Korean orphans were adopted. It now describes itself as a "Christian and humanitarian international organization ... supporting numerous projects of community development, public health, childcare, and, where necessary, emergency relief to help national populations repsond to natural catastrophes."

World Vision's projects on the island of La Gonave include the establishment of water wells and assisting the Haitian population in using the new water supplies in agriculture. Severe droughts have seriously curtailed the food supplies.

MTW has had personnel serving abroad with Wycliffe and with HCJB since early in its history, but the agreement with North Africa Mission is new this year. Mr. and Mrs. Paul Nasekos were named by MTW earlier this year to serve with NAM, but they are still itinerating and have not yet received an overseas assignment. Manapat's appointment adds to the MTW contingent being prepared for work with Muslims under NAM. Founded in 1881 as an independent society, NAM works in areas where Muslims have moved as well as in North African nations. It has worked through radio, medicine, correspondence courses, and literature, as well as in direct evangelism and church planting.

Manapat, the new appointee under an agreement with NAM, is a member of Coral Ridge Church, Ft. Lauderdale, Fla. He is a Navy veteran and a graduate of Columbia Bible College. His appointment is for long term service.

Miss Butler, named to long term service with Wycliffe Bible Translators, is a member of John Knox Church, Dallas, Texas. She is engaged to be married to Howard Shelden, an MTW appointee named to serve with Wycliffe in Indonesia.

Miss Lee, appointed to long term service as a medical technologist at HCJB's hospital in Quito, Ecuador, is a member of the Lake Osborne Church in Florida. She is a graduate of the University of Florida.

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sionary convention. Locklear is a member of First Church, Chattanooga, and was associated with Chalcedon Church, Atlanta, while working as an IV campus staff member in Georgia.

Over 800 missionaries are planning to attend the convention, and their daily meetings will be addressed by a PCA pastor, Donald B. Patterson of First Church, Jackson, Mississippi.

PCA ministers have been named to lead some of the elective seminars available to convention-goers. Among them are Frank Barker of Briarwood Church, Birmingham, who will discuss raising support as a missionary; Paul McKaughan, coordinator of Mission to the World, who will discuss the team approach to missions; and Henry Schum of First Church, Macon, Georgia, who will handle a section on children's work.

MTW will be among 125 missionary agencies with exhibits at Urbana. McKaughan will alternate with three of his staff members, Kennedy Smartt, James Hughes (a member of Inter-Varsity's board), and Jayson Kyle, in manning the booth. The display in the university armory will expose MTW's work to the thousands of students attending the convention.

The program's theme is, "That All Nations Might Believe and Obey Jesus Christ." Among the plenary speakers on the schedule are British Bible expositor John R. W. Stott, author-missionary Elisabeth Elliot, Latin America evangelist Luis Palau, Philippine student worker Isabelo Magalit, evangelist Billy Graham, and Lausanne Committee executive Gottfried Osei-Mensah.

Youth Crusade Offering To Build Korean Church

A church planted in Korea by PCA missionaries will get its first building because of the giving of young people at a summer event sponsored by a PCA church in Florida. The 127 youth attending the annual Pensacola Youth Crusade at the McIlwain Church have given $4,124 for a congregation described to them by missionary speaker Archie Moore.

Early in the week they decided that their goal for the missionary cause would be $2,300, but Friday night when they heard that they were near the $4,000 which Moore said would provide the basic structure, they began to dig deeper.

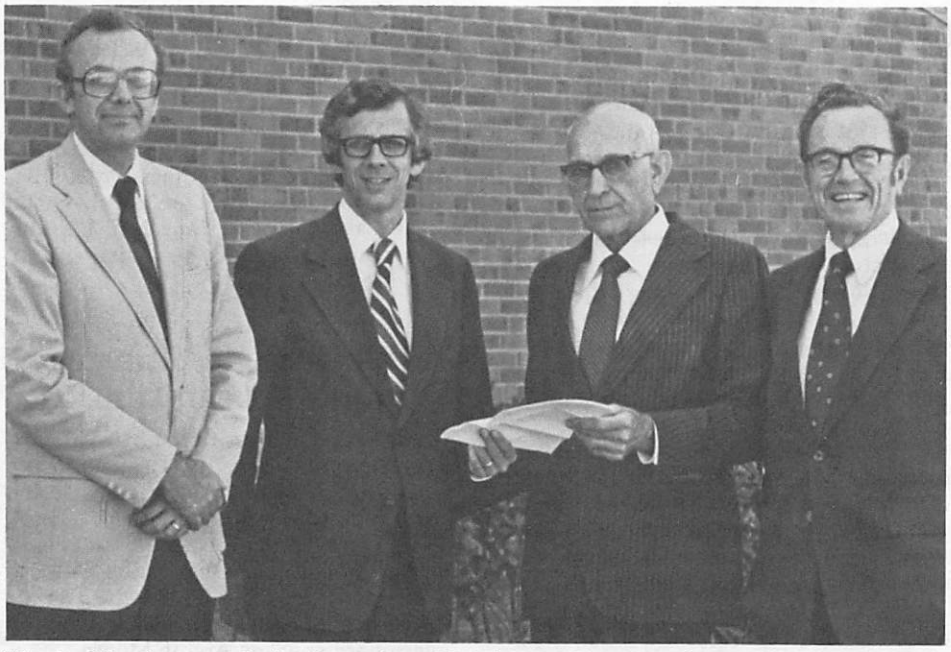
The young people who came to Pensacola from several states decided to call the Korean congregation "the barley field church" when told that the Asian group could build on a plot now planted in barley. The village name is Hapo. A personal touch was added when a member of McIlwain, Dr. James Kim, wrote a letter in Korean to the church to explain how the American young people had raised the funds. He sent the letter in care of Hugh Linton, PCA field coordinator in Korea who plans to plant a church within walking distance of every Korean where such congregations do not now exist.

Linton said this new congregation was started as the result of some long-distance walking by concerned Christians in a village five miles away. The village of Hapo is on Korea's south coast, as is the village of Whang-gum. Presbyterians from Whang-gum, led by the church's lay minister, walked five miles east to visit Hapo to see if there were any Christians there.

Responding to their witness and invitations, the Hapo druggist and a group of women walked five miles west to attend services in Whang-gum.

Christian Education & Publications

Covenant Gets First Major PCA Donation



The deed for Covenant College's first large PCA donation is accepted. From left to right: Board chairman Richard Chewning, president Martin Essenburg, board member Oliver Smith, chancellor Marion Barnes.

A major land gift, valued at $750,000, has been made to Covenant College by members of the Presbyterian Church in America. The contribution represents the first major step toward the financial goal which the denomination set for itself for involvement in the college.

Oliver Smith, land developer and real estate agent from Knoxville, Tennessee, presented the gift at the October board meeting of the college. Smith is one of six PCA trustees now on the board.

Smith and his wife Evelyn specified that the donation was a living memorial to Luder Whitlock, president of Reformed Theological Seminary, and Marion Barnes, past president and now chancellor of Covenant College.

As the first major contribution toward PCA's anticipated $5 million involvement with the college, the land gift provides significant impetus to the move toward full joint governance of Covenant between the Reformed Presbyterian Church, Evangelical Synod, and the Presbyterian Church in America. Eventually, the PCA must provide the college with an equal number of students and an equal amount of dollar support per student as the Reformed Presbyterians with the $5 million goal set specifically for capital and endowment funds.

The Smith gift has been designated as an endowment for the operation of the new Dora Maclellan Brown Memorial Chapel and Fine Arts Building at Covenant, which was dedicated and opened for use in January of this year. Now in its second academic year, the building has proven useful for large and small assemblies of faculty, staff and students. It features a 750-seat main auditorium, a smaller 150-seat mini-auditorium, several classrooms and ten faculty offices.

The land gift consists of approximately 11 acres of commercial property west of Knoxville.

The Smiths are members of the Ebenezer Presbyterian Church of Knoxville, where he is a ruling elder.

Covenant, which celebrates its 25th anniversary in 1980, has disclosed the offer of an anniversary challenge grant of $250,000 from a foundation. It is conditioned on the receipt of $250,000 for endowment and $510,000 for the annual operating fund from other sources by next June 30.

For operations, Covenant must raise about $1,800 annually for every student over and above the tuition and fees paid by the students.

2 Officers, Director Of GCP From PCA

Great Commission Publications now has a Presbyterian Church in America ruling elder as president of its board of trustees and a PCA teaching elder as its executive director.

John E. Spencer, a member of the session of Briarwood Church, Birmingham, Ala., was named president at the board's fall meeting. At the same time Thomas R. Patete was named executive director. Patete, a member of Covenant Presbytery, has been on the GCP staff since September 1978 and has been acting executive director since last November.

GCP, headquartered in Philadelphia, is the joint publishing venture of the PCA and the Orthodox Presbyterian Church. Each denomination furnishes trustees and financial support to the agency.

Another PCA minister, John Reeves, pastor of the Moss Point (Mississippi) Church, was named secretary of the board. OPC trustees elected to office for the coming year are: Donald Poundstone, a Portland, Oregon, minister, vice-president; and P. H. Gardner, a Wilmington, Delaware, ruling elder, treasurer.

Spencer, who is also chairman of the PCA's Committee for Christian Education and Publications, said, "The cooperative efforts of the OPC and the PCA are resulting in the production of teaching materials of the highest quality and true to the Reformed faith. We encourage every church to review the lesson materials available from GCP."

The Birmingham elder added, "The desire of GCP is to be sensitive and responsive to the needs of the churches in obedience to the Lord Jesus Christ. New and revised senior high material, for which there has been considerable demand, has been published for three quarters. Two quarters on the Gospel of John are in preparation. New and revised Vacation Bible School material has been available for the past two years, and the 1980 material should be in print by January. Pre-school materials are high on the list of needs, and work has already been started in this new area. We hope to have the first editions in print soon. Some adult elective studies are already available, and 12 new ones are projected."

In addition to its variety of student



Spencer



Reeves

and teacher guides for Sunday School, Vacation Bible School, and other courses, GCP provides other helps for the churches. Among them are bulletin covers and the Trinity Hymnal.

Spencer and Reeves are two of the six PCA representatives on the GCP board.

Committee Awaits Accreditation Bids

No applications for certification of presbytery-controlled seminary programs were pending at the beginning of the new academic year, but the PCA's sub-committee on theological education is ready to consider any such applications when they are submitted.

The 22-man committee, chaired by Daniel F. Barr of Bristol, Tenn., helped develop the assembly approved approach to ministerial preparation which has become known as the "Two Plus Two or Three Plus One" program. Under it, presbyteries which desire to do so may plan close-to-home training which concentrates on tutorial work and close supervision of practical work. Barr's panel will give tentative certification to such programs until a sufficient number are in operation, at which time a certification or "quality control" committee will be formed.

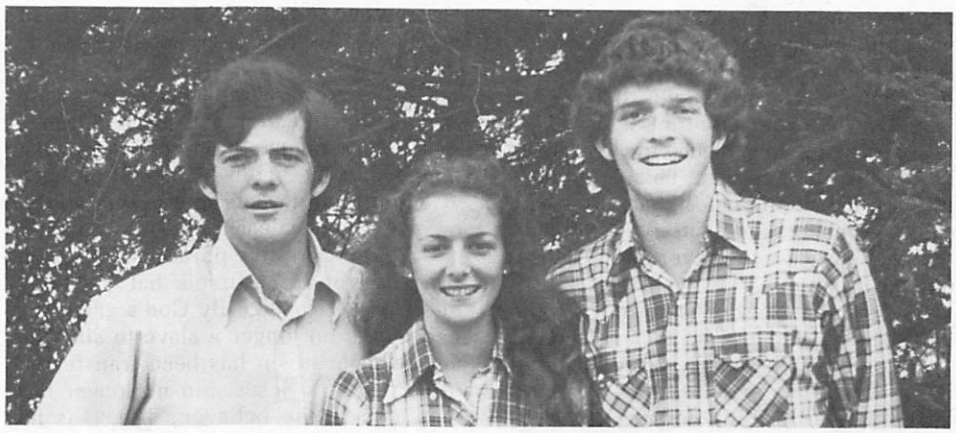
"Our sub-committee on establishment of a uniform curriculum is in a holding pattern now," Barr reported. "We have the necessary 'machinery' to give preliminary certification to presbytery-controlled training programs for ministerial candidates. We simply have no applications from any of our presbyteries. As chairman of the committee, I encourage our presbyteries to begin submitting their applications."

Theological education continues to get increasing attention in PCA presbyteries, and some are starting the process of seeking certification by the assembly committee. That committee is made up of one representative from each of the presbyteries.

Evangel Presbytery is preparing to apply on behalf of the extension seminary at Briarwood Church, Birmingham. Shenandoah Church, Miami, is housing the new Florida Theological Center, which opened this fall as an extension of Westminster Seminary. So far its program has not been adopted by presbytery, however. First Church of Macon, Georgia, has announced plans to house an extension of Covenant Seminary.

While the concept of the presbytery programs has received solid assembly approval on three occasions, it has not been recognized in the denomination's constitution. Amendments have been drafted which would require a year of supervised field work before ordination, but the general assembly has not submitted them for a vote by the presbyteries.

PCA Provides 2 of College's 1st Threesomes



Bob, Mary Beth and Ben Butterfield

Two Presbyterian Church in America families have made their mark at Covenant College this fall, both by enrolling three students each for the semester. Veteran Covenant staff members believe that Bob, Ben and Mary Beth Butterfield and Mark, Mike and Marshall Robinson are among the first sibling threesomes in the history of the college.

The Butterfields, whose parents are Mr. and Mrs. Robert Butterfield of Orlando, Florida, began their involvement at Covenant when Bob was a freshman in 1976. He is now a senior majoring in history, and he has been joined by Ben, a sophomore, and Mary Beth, a freshman. They are members of Orangewood Church, Orlando.

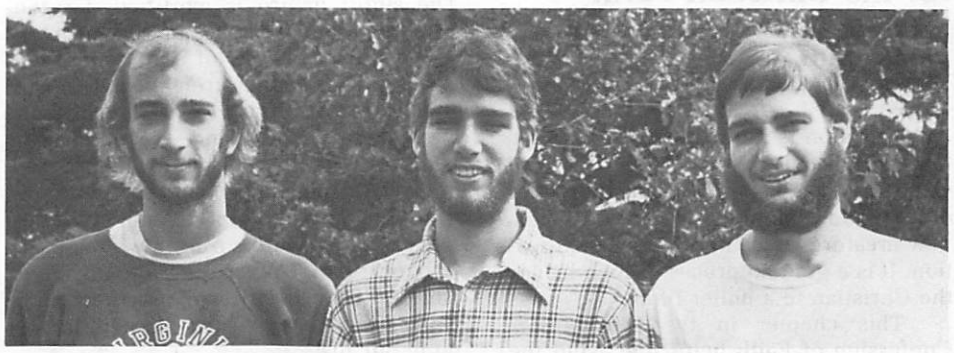
The Robinsons, from Jackson, Mississippi, are of corresponding ages. Mark, a senior in biblical studies, was followed by sophomore brother Mike and freshman brother Marshall. They are the sons of Mr. and Mrs. William Robinson. The family attends First Church, Jackson.

This year's PCA enrollment at the college totals 67, constituting 13.6 per cent of the student population of 494. This is the fourth straight year that the denomination has had a representation of over 60 students at Covenant. During that period the PCA has claimed an average of 13.3 per cent of the student body.

The total enrollment dropped below 500 for the first time in several years this fall. The comparable figure in 1978 was 533, and in 1977 it was 553.

Students with PCA connections came to the campus from 14 states and two foreign countries this semester.

Mark, Mike and Marshall Robinson



Family Devotions

By Richard Harris — Part XVII
(The Shorter Catechism)

Q. Into what estate did the fall bring mankind?
A. The fall brought mankind into an estate *(or condition)* of sin and misery.

Prior to the fall of Adam he is seen living in the garden of Eden in a condition of righteousness and happiness—thereafter in a condition opposite to his created state. It is almost impossible for us to imagine what it was like in the garden because it's the very opposite of our life today.

Prior to the fall, there was only righteousness—no sin. Since then we note sin in all areas of our life. As we have said, we have even inherited a sinful nature. Not only that, but we continue in sin. We try desperately to keep the law, but we cannot. Paul puts it well in Galatians 3:10, "Those who depend on obeying the Law live under a curse. For the Scripture says, 'Whoever does not always obey everything that is written in the book of the law is under the curse.' "

Which one of us could now say that we do not live in a world of sin? None of

us. We have only to search our own hearts and see the evil there. Pick up any daily newspaper and read of robbery, murder, and violence. On any Sunday morning check your own neighborhood and ask yourself "Do we keep the Sabbath holy?" Yes, my friend, there is sin aplenty. That, we cannot miss.

The word sin is placed in our answer before the word misery. This is interesting. To me, it intimates that sin is the cause of misery, and it surely is. Not only that, but misery is the never failing consequence of sin.

There is misery of many sorts in the world today, but the primary misery of every person, whether he wants to admit it or not, is the restlessness of man's heart, a heart calling for rest in God. Being separated from God, we are most miserable. God made us for Himself; therefore, if we are out of fellowship with Him, we cannot possibly know peace and rest.

Possibly you have a dear loved one, and you can recall a period of separation because of an unfortunate or disagreeable incident. Can you remember how your heart was restless, and you yearned to have things put right again? Upon reconciliation, your heart was once again gay, and you knew joy and peace. What wonderful news it is to so many restless hearts to learn that God is compassionate, merciful, and a loving, heavenly father! He has not left us restless but has acted in a mighty way through His Son Jesus Christ, to bring us back to Himself and give us peace.

Foundation and Authority for the Christian Faith

Chapter XIII
Westminster Confession of Faith

Sanctification is the work of God's grace that begins with one's conversion to Christ Jesus. What was begun in the life of sinners in the new birth making them new creatures is continued in sanctification. It is a gradual process which brings the Christian to a holier life.

This chapter in the Westminster Confession of Faith helps one avoid the pitfalls of several misconceptions. One is the idea that salvation is completely from God with man having no responsibility and another is the equally dangerous thought that man alone is responsible for his salvation. Also avoidable is the error that we can completely overcome sin in this life. These are errors that have popped up throughout church history and particularly in the past 150 years.

It would be helpful to any reader to read this chapter of the confession with the correlating sections of the larger and shorter catechisms. It is important in the whole chain of salvation, especially in light of the closing lines of paragraph one "... to the practice of true holiness, without which no man shall see the Lord." Of course the phrase is taken from Hebrews 12:14 but it deals with an area of a person's life that is essential in seeing the Lord.

The first paragraph makes us aware that the sanctification of God's children is real and personal. It is something that happens in the believer himself because "God worketh in you both to will and to do of His good pleasure" (Phil. 2:13).

Four descriptive phrases are used in paragraph one. The first is that "the body of sin is destroyed." By God's grace the believer is no longer a slave to sin. His enslavement to sin has been transferred to servitude to Jesus. Sin no longer has dominion in the believer's life. It is no longer necessary for a believer to sin. The dominion of sin is broken. We now have a new Master.

Continuing a series of studies on the Church's doctrines, by Charles H. Dunahoo, Christian Education coordinator.

The second phrase, "the several lusts thereof are more and more weakened and mortified," reminds us that unlike justification which is an act of a particular moment, that sanctification is a continual process. In that process which continues until we are in heaven the believer experiences a day by day dying to his lusts. We are not made perfect in life this side of heaven. We do not experience complete victory over sin in this life, however, we do grow in grace, which means we serve sin less and God more. The sinful nature is mortified, i.e. the lusts are more and more put to death.

A third phrase of paragraph one refers to our being strengthened in the saving grace. God gives His children strength to sin less and live unto righteousness more and more. Where we once could not help but to sin, we now have the strength not to sin, and the longer we live, the stronger we ought to find ourselves. Where we once desired sin, we now desire sin less and less. God's grace has given us strength to say no to our lusts.

The fourth part of the paragraph drives home the truth that no man can see the Lord without holiness of life. We must live like Christians. We must practice godliness of life. The confession, following II Cor. 7:1 and Heb. 12:14, makes it clear that only the pure in heart shall see God. Holiness of life refers both to the principle of holiness and the practice (demonstration) of it.

If sanctification is real and personal, it affects the way we live, think and feel. It enables us once more to be a visible representation of the invisible God, whose image we bear.

The second paragraph is also helpful in further defining sanctification. It teaches us that sanctification influences the totality of our lives. God leaves no area of one's life untouched by His sanctifying work. The mind, heart, will and body are all renewed in holiness. However, the confession is quite clear in several things; one, sanctification has not yet been completed in any Christian this side of heaven. It is the goal toward which every Christian is directed, but it is not completed here and now, nor will it ever be. The emphasis of the "victorious life," the "higher life," and the "perfectionist" movements that have taught that one can achieve complete victory over sin in this life is contrary to the Westminister Standards and its scriptural foundation.

No Christian on earth is perfect. There are remnants of corruption and sin in every person's life. No Christian is exempt from spiritual warfare.

There have been many different theories developed in order to bypass this idea that sanctification is a process. Most of those theories have grown out of Greek philosophers' views of man and good and evil rather than out of scriptural teaching. The truth is that there are no perfect Christians on earth. This is so important to realize. We must face reality. Also, it is essential to realize that we are not all at the same growth level.

Paragraph three is helpful in dispelling childish attitudes such as: "If I cannot overcome sin, I am not going to fight it!" The confession reminds us that though we struggle with sin and corruption and at times we might tend to think that we are going backwards, we experience a "continual supply of strength from the sanctifying Spirit of Christ, the regenerate doth overcome ...." In Him we are more than conquerors. "He that hath begun a good work in you, will perform until the day of Jesus Christ." Victory is certain. Our last enemy, death, will be destroyed. God is at work in our lives.

Christians must never embrace a hyper-Calvinistic view of salvation that teaches that God does everything and man does nothing. That may be true of regeneration, justification and glorification but in the whole picture of redemption we know that man is responsible to believe in Christ and repent of his sins. He is responsible to strive against and flee from sin, and to do good works.

We must never be tempted to believe that all we must do is simply trust in Christ. Though that is the basis of it all, God calls us to a life of personal activity in growth. We cannot adopt the childish attitude that says, "all right, Lord, if you do not want me to commit this or that sin, you must do it, I cannot!"

The beauty of salvation comes in realizing that we can do whatever God tells us to do or not to do because He is at work in our lives. After we are born again and from that moment on we are co-laborers in Christ.