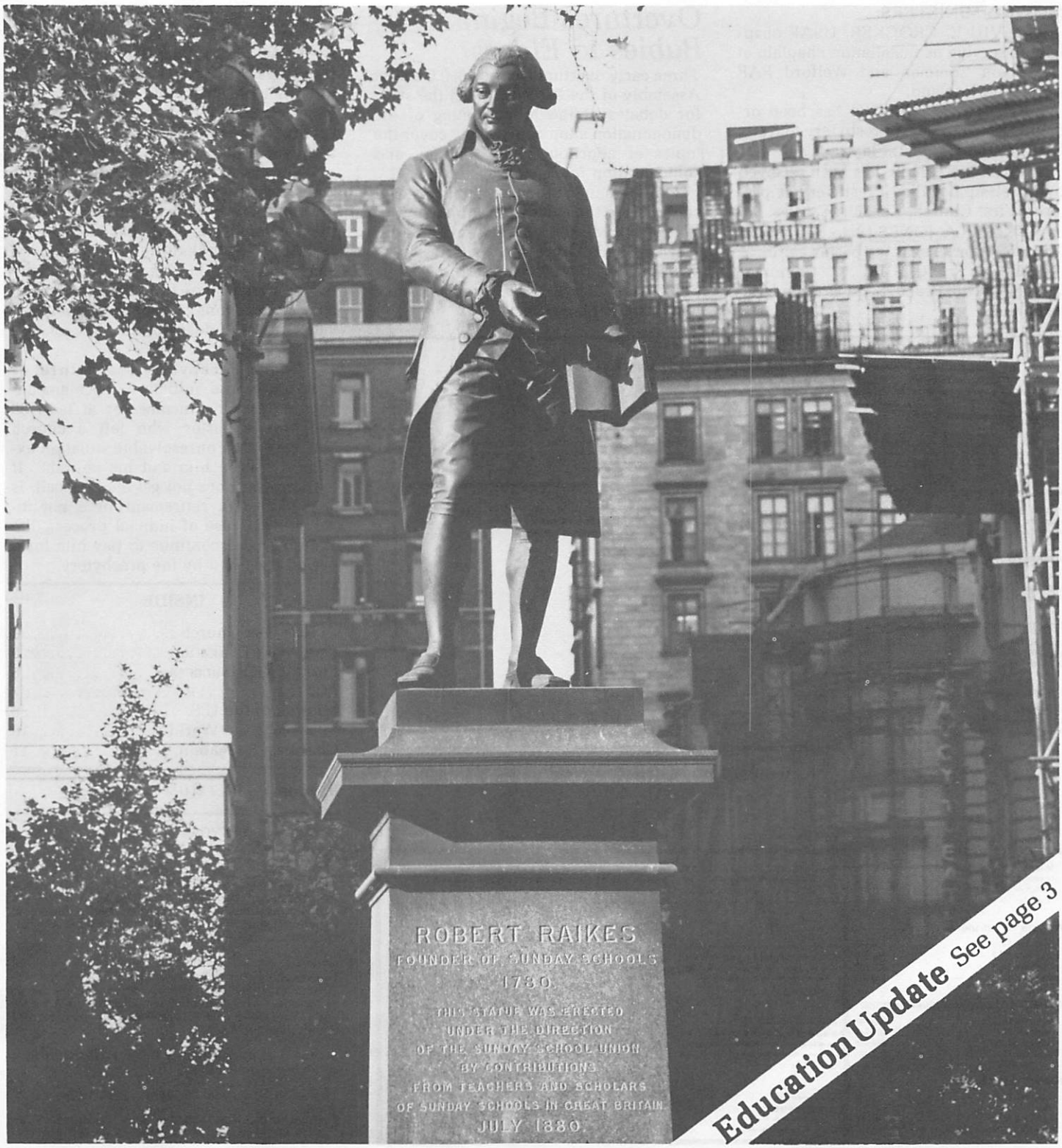
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January 1980
Volume 4, Number 1

The PCA Messenger



Education Update See page 3



Across our Church

MOVING MINISTERS:

DAVID E. CROCKER, USAF chaplain, is serving as installation chaplain at Greenham Common and Welford RAF stations in England.

JOE P. EASTERLING has been ordained by Gulf Coast Presbytery to Knox Church, Cantonment, Fla., as pastor.

JOHN L. FAIN JR. has been received by Mississippi Valley Presbytery as pastor of First Church, Kosciusko, Miss.

VICTOR A. JONES JR. to Fifth Street Church, Tyler, Texas, as pastor.

JOHN R. RIDDLE to Covenant Chapel, Myrtle Beach, S. C., as organizing pastor.

Overtures Begin: Babies to Elders

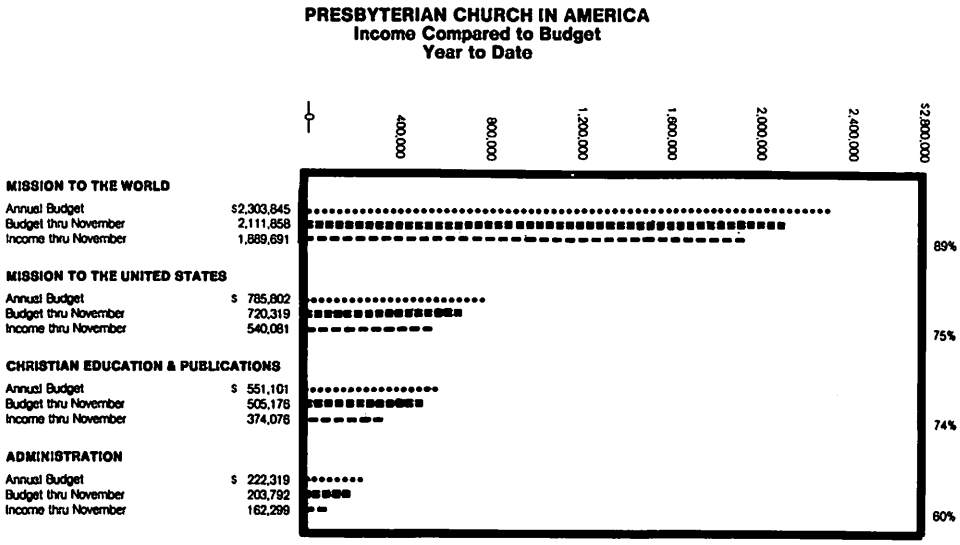
Three early overtures to the 1980 General Assembly of the PCA could set the stage for debates at the June meeting of the denomination's top court. They cover the topics of abortion, elder rotation, and compensation for ousted pastors.

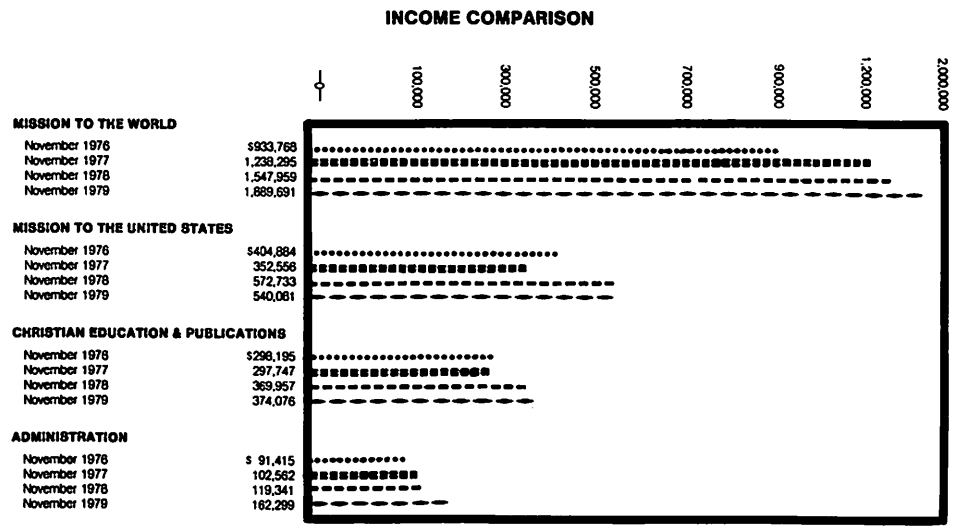
In the hands of the assembly's stated clerk before the end of 1979, the petitions came from Mississippi Valley, Southern Florida, and Grace presbyteries. The deadline for receipt of overtures to be published in the 1980 commissioners handbook is March 16.

Bringing the subject of abortion to the court again, Mississippi Valley asks reaffirmation of the assembly's earlier stand against "intentional killing of an unborn child," but the presbytery also wants clarification on the point of "medical procedures essential to preserving the mother's life."

On the subject of rotation, which was discussed briefly at the 1979 assembly, Southern Florida asks the court to initiate action to amend the Book of Church Order. The presbytery's proposed amendment would give explicit constitutional permission for the election of elders or deacons to limited terms of service. The BCO does not mention rotation now.

Grace Presbytery's overture, if adopted, would initiate a BCO amendment to provide income for at least 90 days for a pastor who left a church "because of an unresolvable situation existing between him and his church." If the minister does not get another call, is not eligible for retirement, or is nor involved in a case of judicial process, the church would continue to pay him for a period specified by the presbytery.





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January 1980 Vol. 4, No. 1

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Old Sunday School In a Young Church

(Editor's note: While some of his countrymen were still in America trying to put down the colonists' rebellion, an Anglican layman, Robert Raikes, started a revolutionary movement. He began a "Sunday School" in his church for the evangelization and education of the neglected children of Gloucester, England. The Bible was the textbook. While churches had worked in the field of education and a few schools of the type had been conducted earlier, his entry into the field in 1780 is considered the beginning of the modern Sunday School. Raikes is called the father of the movement which spread around the world because he popularized it through articles in his newspaper. A quarter million students were enrolled by the decade's end. The statue pictured on page one was erected in Victoria Gardens in 1880 during centennial celebrations. A reproduction of the statue was erected in Toronto on the 150th anniversary. The coordinator of Christian Education and Publications for the PCA, Charles H. Dunahoo, is interviewed in the following bicentennial feature.)

Question As the 200th anniversary of the modern Sunday School is being celebrated this year, where is the PCA as a young denomination in the development of its Sunday School and other educational programs?

Answer The Presbyterian Church in America, being a young denomination, has made great strides in developing the materials and programs for Sunday Schools. For example, our plan is to make available quickly for all of our churches materials that will cover the full range of needs from pre-school through children, youth, and adults. Presently, I would judge that we are about three-fourths of the way down the line on meeting the original goal of having these materials ready in a total educational package.

Q Do you know how many PCA congregations operate Sunday Schools?

A That's a difficult question to answer because in our particular church structure the general assembly committees have no control over the program in the local churches. That is a matter that's left to the judgment of the sessions of our congregations, so we do not know in reality what kind of education programs all of them have. Of course, in the annual yearbook, which contains the denominational statistics collected by the stated clerk, we have an indication that nearly all of our churches do, in fact, have Sunday School organizations.

Q Doesn't the Book of Church Order, the constitution, say something about Sunday Schools?

A Yes, in several places as a matter of fact, the Sunday School (or church school as it is often called) is mentioned. For example, in the form of government section 13-5 sessions are given oversight of the church school. This includes the Sunday School program, of course.

Then in part two of the Book of Church Order (the rules of discipline), especially in section 29-2, there is a reference to the importance of teaching the communing and non-communing members in a church school type of situation. Again this is under the the direction of the session.



Part three of the Book of Church Order (the directory for worship) presently has the status of an approved guide. Chapter 64 deals with Christian life in the home. Its fourth paragraph refers to the necessity of parents instructing the children in the Word at home. The sixth paragraph refers to the "supreme task" of religious education in the church where parents set an example in regular and punctual attendance at the church school and other services. This implies that in our denomination we strongly emphasize the importance of the church school for adults as well as for children.

Q Do you really think that the Sunday School is still viable and that all of the time and expense can be justified?

A As we observe the programs of some of our churches it appears that a lot of good time is being wasted and some not so good teachings have been expressed through Sunday School. We believe, however, that the church school program is a most important area for the church's growth. Though the modern Sunday School has a history that is almost 200 years old, there is Old Testament precedent for the type of study that we believe can be accomplished in the informal setting of the Sunday School. And it is our judgment as we listen to Christian education leaders and pastors in local churches that many of our Sunday Schools are growing in the PCA churches. As we continue to develop curriculum and materials that will assist our covenant people in understanding the Christian life and its application to reality we expect to see an even greater increase in attendance and participation in activities such as the church school. We have observed in a number of cases in the PCA that sessions and Christian Education committees have been willing to take a new look at the Sunday School and to begin to develop a program that is not only faithful to the Scripture but oriented to the needs of the people. We know that a tremendous increase in attendance has resulted in some of these congregations — both in newly organized churches and in older established ones.

Q What kind of materials do you have to offer that really do meet the needs of people?

A We have felt that the greatest need of our people and Christians in general was a good solid Bible study from a uniform approach, not an eclectic hit-or-miss method. We are preparing a six and a half year program of adult Bible education with the help of Dr. Jack Scott. When completed, it will cover a study of the entire Bible. We are also developing, through Great Commission Publications, materials that can be used on an elective basis. The subjects deal with one's own Christian life, the Christian life and witness in the home, understanding the Bible, and the significance and importance of worship. We continue to read and survey materials of other publishers that we think would be of value. We recommend some of them to local churches to incorporate into their programs to help the people see the relevance of the Christian faith in the modern world.

Q Is everything you offer in the form of books and materials?

A We do have a great deal of written material to offer to our local churches. However, this is only a portion of our Christian Education and Publications program. We are actively involved in seminars: training seminars for Christian education leaders, teachers, officers. We participate in family training ministries in local churches and presbyteries. We are also involved in conducting officer training workshops and seminars across the denomination. We give assistance to those who are working in the establishment and management of Christian day schools. So the programs that are available are not only the written materials but also the personal input that we as a staff can have in the local churches.

Q What does the committee have available for children?

A Through our Great Commission Publications arm we offer materials for children's Sunday School, grades one through six, plus the teenage material. We are happy to see an increase in demand for that kind of literature in the denomination. We also have prepared various studies for children that can be used for week day afternoon Bible studies or Sunday evening programs. We have a Bible memory approach to Scripture which we suggest that parents use with children. We have materials for parents to give them some ideas and some guidance in bringing the children up in the nurture and admonition of the Lord.

Q You didn't say anything abour pre-school children; don't you have anything to offer there?

A Presently, as far as our church school curriculum is concerned, the one age group that is missing is the preschool. However, we are in the process of developing materials for four and five year olds. We project that by the fall of 1980, that such materials will be available. Until that time we have certain materials by other publishers that we supply to our churches.

Q Why don't we publish our own instead of working with Great Commission Publications?

A The area of printing today, like other areas, has felt the influence of the high inflationary spiral. We had an opportunity several years ago to join forces with the Orthodox Presbyterian Church, a denomination that holds to the same doctrine as the PCA. The general assembly felt that it would be good stewardship for us to take advantage of an opportunity to join forces with them, thus utilizing materials already available and giving us the mechanism for developing new materials. This gave the PCA a full "instant" curriculum in harmony with our beliefs and an immediate partnership through which we could plan additional materials and improvements to existing offerings.

Q How is PCA represented in GCP?

A Great Commission Publications is controlled by a board that is comprised of 12 voting members and 3 ex officio advisory members. The actual board makeup comprises six men from the PCA and six from the OPC that are elected by the Christian Education committees of their respective denominations. The coordinator of Christian Education and Publications of the PCA, the executive director of the Christian Education committee of the OPC, plus the executive director of GCP are the ex officio members. The board meets twice a year. The staff is comprised both of PCA and OPC communicants. Presently the director of GCP is a minister in the Presbyterian Church in America, Tom Patete. Tom has been working in that capacity now for over a year.

Q What else besides the things that have been mentioned are done by CE/P?

A Adding to the list of educational materials and programs that we have available for the denomination, we also have the responsibility for the "nitty gritty" of local church operations. For example, we print the baptismal certificates, the membership forms, the ordination forms for elders and deacons. We have available sessional record books. We provide materials for the Women in the Church. We offer suggested materials for a variety of

(Continued on page 6)



Dunahoo: "... a lot of good time is being wasted and some not-so-good teachings have been expressed...."



"... It is not our procedure to seek to duplicate materials just for the sake of having our own...."



"... The life of the denomination depends upon a strong mission program.... This involves discipling...."

Helping Mr. Ho Find Freedom

(Editor's note: Many stories have been told about the difficult times experienced by refugees escaping from Southeast Asia since 1975. Following is the account of a PCA congregation's 1979 experience in resettling one family and helping it to get on its own feet quickly. Agencies assisting in these efforts have kept no statistics on the number of PCA churches which have helped Asian families, but some estimates run as high as 100. Some small groups not yet organized as particular churches have accepted refugees, as have some of the denomination's larger congregations.)

"Our main thought now is for them to become as free and independent as we are."

That is no pronouncement from a head of state about some other nation which is being threatened. Instead, it is the goal of the Wayside Presbyterian Church of Signal Mountain, Tennessee, for the Vietnamese family it is resettling. The goal was stated by the pastor, Richard R. Harris, before the refugee couple and their two children had been in the Chattanooga area two months. Now, two more months have elapsed, and the Nhin Ho Vay family is virtually independent.

Freedom and independence are no longer vague abstractions for members of the Wayside congregation. They have been personalized in Nhin, his wife Mui, their son and daughter. The church's people have heard about the conditions under which Ho and his family lived after the Communist takeover of South Viet Nam in 1975. Stories of their escape, their voyage on a crowded boat, their ordeal in getting ashore in Malaysia, their confinement in a refugee camp — many details about dependence and restriction — are now known to the Wayside congregation. Better known is the story which has unfolded before their eyes, the story of a family getting on its own feet.

Sponsorship, is the concept which was emphasized from the beginning at Wayside, not adoption.

"It's not over," Harris acknowledged, "Not at all. We'll still help as needed." He said members of the church want the family from Southeast Asia to be "as responsible as we each one have to be in our society ... and as caring for others and God as we have been to them."

Progress in all areas of life by the Vietnamese has been gratifying for the Wayside people. Even though they became independent economically and moved away from the church's neighborhood during their second month in America, they have continued to express their interest and affection and have returned to Wayside for Sunday services.

Ho did not come to the United States as a professing Christian, but he understood that it was Christians who gave him the opportunity to resettle his family. The pastor noted, "He now attends church regularly and has both seen and heard about God in our church and in the lives of our members."

Harris took Nhin for the interview at which he landed a job in an orthopedic appliance firm. As they drove away, the refugee asked, "Will they make me work on Sunday?" (He had related to the pastor earlier that in Viet Nam he worked twelve hours a day and seven days a week and thus had little opportunity to know about God.) After Harris assured Ho that his new job did not require Sunday work, he declared, "No matter, I not work on Sunday anyway, no matter what they pay me. I no work on Sunday. On Sunday I learn more about God."

Members of the church have tried to help the new family understand that while the Lord's Day is important the Christian faith is a seven-day, twenty-four-hour-a-day, matter. Harris explained, "We impress upon him continually that what we are doing for them in love is because God loved us."

That application of the faith at any hour was demonstrated when the refugees first arrived. Wayside's pastor got a call from the Chattanooga airport about midnight that the family had deplaned and was waiting to be picked up. One of the congregation's families had already agreed to house the newcomers, so they were alerted.

For twenty-four hours a day for the next five weeks the John Houts family had ample opportunity to show the refugees what the love of Christ meant to them. Even before Harris had appealed to the congregation for help in the resettlement project, Houts had been preparing for such an opportunity. He had studied Matthew 25 and had prayed for a specific ministry through which Christ's love could be demonstrated. When the pastor asked for a home in which the Vietnamese could be housed temporarily, Houts volunteered quickly.

After the refugees left for their own apartment, Houts recounted how amazed he was that his own household had prepared to receive the visitors. The couple has three children, two boys and a girl. Their home has four bedrooms. The boys, eight and ten, were occupying separate rooms for a while but decided before the refugee matter ever came up that they would share a room. This meant that one bedroom (with bath) became available for the newcomers. Also, before Wayside began to plan for the Vietnamese, Houts had decided to get a mini-bus for family transportation. It turned out to be the perfect vehicle for his enlarged family and for helping the refugees

move into their new quarters.

The Houts family was not left by itself in caring for the Asians. While a few members of the church were less than enthusiastic about the whole project, many helped in various ways. Some assisted in getting medical checkups and dental care. Others assembled furniture. Some put them in touch with other Vietnamese in the community. Women in the Church worked out a schedule of taking meals to them or picking them up for dinner visits in various homes.

The breadwinner was able to get a job quickly through Houts' presentation of his needs and abilities to his employer. Before he had been at work a week he was breaking production records. He was soon promoted to a position requiring more skill than his entry level job.

Members of Wayside helped Ho find his way from the new apartment to his job. They drove him over the route taken by the bus, pointing out the landmarks and the stop nearest the plant. A book of bus tickets was provided. A few days later he was asked how his bus riding was going. He explained that he was now in a carpool from his neighborhood to work and no longer rode the bus. The arrangements had been made with no help from any of the Wayside people but they were pleased at this demonstration of his independence.

One of the families of the church provided a motorcycle. It turned out to be identical to one he had used in Saigon before the Communists took over. He was delighted with the vehicle but refused offers to take it to a shop. He insisted on working on it himself to get it into top running condition. Houts said the man has "tremendous ingenuity" and can repair almost anything, fabricating parts where necessary. The Houts had a toaster in the house which had baffled more than one local repair shop. Ho isolated the problem and put it into good working order quickly.

Harris sees the experience as not only a liberating one for the Vietnamese but also for the people of Wayside church. He explained, "It has brought us to realize more vividly certain things, including what a loving heavenly father we have and what a blessed Jesus we have who said so many beautiful things, such as 'If you do it unto one of the least of these you have done it unto me' and 'Love thy neighbor.' These are not just words in the Bible any more."

The pastor added that it had given some members an opportunity to know sacrificial giving. It has also brought a closeness in the congregation to a degree not experienced previously.

"All in all," Harris declared, "we praise God . . . what a blessing to Nhin and his family, what a blessing to us! It *is* far better to give than to receive."

Education — *from page 4*

youth ministries. We also serve the church by operating a bookstore which has a small stock of "trade" books available. We supply hymnals. We also have the mechanism to provide our local churches any materials that are in print today. This gives our local churches a channel through which to purchase books on a variety of subjects which might meet certain local needs. We also provide for our families the PCA Messenger, the monthly denominational publication.

Q Some say there should be no assembly Christian Education agency at all, arguing that anything needed by the local church is already available commercially.

A If you visit a Christian bookstore today certainly you will find that a great volume of materials is available. Various publishers offer Sunday School materials and other helps. However, the Presbyterian Church in America is both a confessional church and a connectional church. Therefore, we believe it is important that our denomination make available to its people educational materials that will help our people fulfill the purpose that we believe God has in mind for us as a denomination. There is value in giving assembly-level oversight to the Christian education program of the denomination in a broader sense, parallel to the sessional oversight in a local church. It's very important that we hold to our distinctives in a way that our people will appreciate why we exist as the Presbyterian Church in America.

Realizing that there are good materials available from other publishers, it is not our procedure to seek to duplicate materials just for the sake of having our own. We continue to read, and review and survey the products of other publishers. We supply bibliographies including large lists of books and materials that are available from other publishers when we believe they can be used to meet the needs of educating our PCA people in the Word of God.

And because our denomination was established to be faithful to the Scripture, particularly reiterating our commitment to the Great Commission, we understand that the life of the denomination depends upon a strong mission program. This involves discipling of our people. Just as Mission to the World gives oversight and direction to our work overseas and Mission to the United States gives the oversight and direction to the assembly's church planting at home, the Christian Education and Publications Committee has the responsibility of giving overall direction to the educational aspect of the church's ministry.

Q How well is the denomination supporting this idea and this committee?

A We are encouraged particularly this year in the tremendous growth demonstrated through contributions, sales and opportunities to be in local churches and presbyteries. We are encouraged as we look at our overall program. It appears that we are assisting over 90 per cent of our denomination in some way or other through our Christian Education program in the home and in the church.

Q The figures that have been published seem to indicate that there is quite a struggle financially. Does this mean that even though you have increased sales, you are still not making it?

A Yes, the reference to the increase in sales is an encouragement to us in the sense that we are aware that more and more people are depending upon us and using what we offer. However, the materials that we produce are highly subsidized in order to keep the cost down. We want all the people in our churches to be able to afford the materials and to use them. Printing being quite an expensive process, as we mentioned earlier, the only possible way that we could make materials available is through a subsidy. This comes from the general benevolence budget that's adopted by the general assembly. We can pay for the production of these materials and do the other tasks assigned to us by the assembly only to the degree that the churches provide our committee's part of that budget.

PCA NEWS

Foundation '80 Budget Bid Down; '81 Up

If funding is approved by all four major committees of the denomination, the PCA Foundation will operate in 1980 on a budget that will allow for only minimal activity.

In their first full meeting since a funding crisis arose *(see November issue, page 9)*, the foundation's trustees scaled down the request to the committees which the Committee on Administration had requested earlier. COA had suggested $50,000 for the agency's operation for the last quarter of 1979 and all of 1980. But the trustees decided to ask for only $8,000 for the 15 month period.

Each of the four committees is being asked to provide $2,000. It was understood that the part of the director's salary which had formerly been paid by the foundation would be paid by the subcommittee on stewardship, of which he is also director. The general assembly had approved a foundation budget of $73,000 for 1979 and $68,500 for 1980, but the money was to be raised by private subscription and not through the benevolence budget. The anticipated gifts did not materialize. Last year's assembly directed that the foundation be put back into the committee budgets in 1981.

In anticipation of an assembly action putting the foundation into the 1981 budgets of the committees, the trustees decided to recommend a budget of $89,000 for that year. Included in the proposal is a compensation package of over $40,000 for a full-time director. If the top court of the denomination approves this figure and also the recommendation of the Committee on Administration regarding salary ceilings for the coordinators, the foundation director will be the highest paid denominational executive.

A committee of the trustees was named to draw up a job description and profile of the type of person to be sought as director. After budget action is taken by the assembly the special committee will then begin searching for a person to call to the position.

Thomas Leopard of Birmingham was re-elected chairman of the trustees, and W. Jack Williamson of Greenville, Alabama, was named secretary. The two officers plus John E. Richards of Elko, Georgia, make up the foundation's executive committee.

The search panel to look for a new director includes the executive committee and Robert Baxter, Olathe, Kansas; Allen Morris, Coral Gables, Florida; and Peter Weston, Birmingham. John W. Todd, Sewickley, Pennsylvania, will be an alternate.

New Managers Named for Pension Funds

Trustees of the PCA's Insurance and Annuity Fund decided at a fall meeting to shift a majority of the denomination's pension funds from a Mississippi bank to investments supervised by three professional money managers.

The companies named to manage around $2 million in the ministers' and lay employees' retirement accounts are: Peter B. Cannell and Co., New York; Rice Hall, James and Associates, New York; and Hilliard, Lyons of Louisville, Kentucky.

At the 1979 general assembly there was discussion on the rate of return being realized by the pension fund, and some commissioners expressed dissatisfaction with what they considered a low yield. Since the meeting of the denomination's top court the trustees, through an investment committee, have taken a new look at the matter. Representatives of the trustees interviewed principals in several money management firms and reviewed proposals submitted by others. The new appointments were made by the trustees on recommendation of the investment committee.

In a related action the trustees named Donald Gally, a PCA layman from Knoxville, Tennessee, as a consultant in money management.

Not included in the transfer to the new managers is a Federal Home Loan Mortgage Corporation investment of $1 million.

On advice of counsel the trustees directed the administrator of the retirement plan to file Form 5500-G with the federal Internal Revenue Service. Some fears had been expressed that complying with the IRS requirement would create a problem in church-state separation. The lawyer employed by the trustees to study the matter indicated, however, that he found no such problem in filing this particular form. The annual report required by IRS identifies the fund and includes such data as the number of employees involved and the type of funding.

In other actions the Trustees:

—Approved a 1980 working budget for the insurance and annuities operation which is about $30,000 larger than this year's $96,600.

—Asked a special committee which is studying the overall benefit system to take a look at the differences between the lay and clergy benefits.

—Reviewed materials and the draft of a letter which administrator Dan Moore sends to new ministers who ask his advice on whether to opt out of the Social Security system. Without framing a position of its own, the group of trustees authorized Moore to give his personal advice when he is requested to do so.

—Saw copies of letters sent by Moore to all members of the ministers' annuity fund encouraging them to contact members of Congress regarding bills now before legislators. The bills, introduced on behalf of the ad hoc "Church Alliance for Clarification of ERISA" would block certain administrative procedures.

Appeals Continue In Property Suits

Appeals are continuing in three key cases where the Presbyterian Church US is trying to get permanent control of the property of three congregations of the Presbyterian Church in America. All three have been to the United States Supreme Court and are now back in the jurisdiction of state courts.

In the cases of the Vineville Church of Macon, Georgia, and the Trinity Church, Montgomery, Alabama, the highest tribunals of the respective states have again ruled in favor of the PCA majorities. Plans to try to take new appeals to the nation's top court were announced in the December issue of the PCUS magazine, Survey. At press time for this issue of the Messenger no such appeals had been filed, but a few days remained before the deadline for such filings.

Florida's Supreme Court, reviewing the case of the Madison Church in light of the Vineville decision, decided again in favor of the PCUS. The PCA group is asking for a re-hearing.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to JULIE HILL, CATHERINE LAKE, JON PAYNE, SHERRY PAYNE, JAMES SABINSKE, KELLY SMITH and JOEY TOLLISON of First Church, Augusta, Ga., and to PHILIP CHARLTON WARNER of Seacrest Boulevard Church, Delray Beach, Fla.



Linton Called; UPM Panel Reorganized

Appointment of an assistant coordinator of Mission to the United States and reorganization of the MUS sub-committee on Urban, Poor and Minority (UPM) ministries point to intensified effort among the minority populations in this nation, according to MUS coordinator J. Philip Clark.

At its final meeting of the year the MUS committee called T. Dwight Linton to the new post of assistant coordinator. Pending the approval of the call by a presbytery and his satisfactory completion of the necessary examinations, he will begin work early in the year. Initially, he will be responsible for the MUS special ministries functioning under the UPM sub-committee.

Born in Korea of missionary parents, Linton and his wife served in that nation for 25 years as missionaries. Recently, he has been completing requirements for a doctorate in missiology at the Fuller School of World Mission.

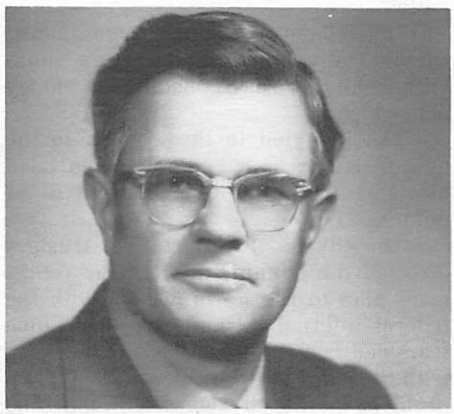
Clark said of the appointment, "The choice of Dwight Linton with his long history as church planter and seminary president in Korea, his recent training in church growth at Fuller Seminary and his natural administrative abilities promises to put the Presbyterian Church in America at the very center of one of the greatest mission fields in the world today, the world of other races and nationalities which has been dropped at our feet."

Linton will take over duties in the MUS office which have been handled on a part-time basis during the past year by David Clowney. Clowney was UPM director in addition to working as an inner-city pastor in Atlanta. He has notified the MUS committee of his intention to seek a teaching position and to leave his present work this year. Clowney was one of the PCA's first inner-city workers and a framer of the 1978 assembly action creating the UPM sub-committee.

Clark cautioned that the appointment of Linton should not be misinterpreted as the signal for a change in direction on the part of MUS. He said, "It is true that the MUS committee sees the swelling Korean, Chinese, Hispanic, and Indian populations in this country as a mission field of great magnitude, and a new emphasis will be placed on these ethnic minorities. But the committee is not turning from its original emphasis upon black ministries in America's inner cities. A major study is now being conducted at our expense by the Center for Urban Theological Studies (CUTS) in Philadelphia which, it is hoped, will give to our committee long sought-for insights on how we can train black leadership and develop the church in largely black communities. We have not, to date, been highly successful in this area of ministry."

Clowney has also served as chairman of the UPM sub-committee and recently lead in that panel's reorganization. At the first meeting of the reorganized group Robert D. Wilcox was elected chairman. He is presbyter of church growth for Central Carolina presbytery and a member of the full MUS committee. W. B. Gibbs, Marion, North Carolina, was named secretary.

The sub-committee, now divided into three classes with members serving staggered, three-year terms, includes representatives from the full MUS committee, ministers at work in UPM fields, representatives of the PCA's other program committees, and elders from the church at large. At the UPM meeting members of the panel met for the first time the executive of CUTS who is supervising the study of MUS black ministries. The design and timetable for the research project were reviewed.



Linton

Linton is a graduate of the University of Richmond (Virginia) and earned two degrees at Columbia Seminary. He was appointed a Presbyterian US missionary to Korea in 1953. His experience on the field includes church planting, a hospital chaplaincy, presidency of the Honan Seminary, and representation of the mission in legal matters and on a number of institutional boards.

He was one of two veteran missionaries invited as consultants to the 1979 annual meeting of home missions executives of the North American Presbyterian and Reformed Council (NAPARC) which was considering strategies for working with ethnic groups, particularly Koreans. His brother, Hugh, is coordinator of Mission to the World's church planting team in Korea.

Manual Is Offered To Church Builders

Most people involved in a church building project are new to that kind of responsibility. This is especially so in the life of newly-organized congregations, where much of the leadership is young. With little experience in construction, particularly in construction of a house of worship, where can members of such churches turn for advice and information to help them avoid some of the pitfalls?

Recognizing the unusually large number of PCA congregations which are planning buildings, the Mission to the United States committee has compiled a manual on the subject. A first draft edition of the manual was presented at the fall meeting of MUS and approved for distribution to those requesting it. After committee study of the draft it is expected to be refined further.

Donald C. Graham, who is an organizing pastor in Texas and director of the Five-in-Five campaign, compiled the first edition. Much of the material has been taken, by permission, from a manual published by the Board of Home Missions of the Christian Reformed Church. Certain sections have been revised to conform to PCA polity.

The manual is prepared in loose-leaf format so that revised pages can be substituted later or additional material inserted easily.

The fourteen chapters cover a range of topics from the distinctives of Reformed worship to financing to site selection to publicity to selection of an architect.

Retreat Conducted For Church Planters

Organizing pastors from throughout the Presbyterian Church in America met for five days near Atlanta for instruction, inspiration, and fellowship. The conference was the first of its sort under the current administration of the denomination's Committee on Mission to the United States. Early in the PCA's history there was a retreat for organizing pastors near the committee's headquarters then in Mississippi.

Attendance at the late November meeting included 46 of the men who are seeking to start new PCA churches. About half of the participants are under the supervision and some degree of support from the assembly MUS committee. The remainder are supported through their presbyteries.

Leading the program during the week were P. David Nicholas, pastor in Boca Raton, Florida, and former chairman of his presbytery's MUS committee, and Luder Whitlock, president of Reformed Seminary, Jackson, Mississippi. Other speakers included J. Philip Clark, coordinator of MUS. Periods of worship, discussion and recreation were included along with lectures.

Facilities of the Trappist Monastery of the Holy Spirit, Conyers, Georgia, were used for the gathering.

5-in-5 Aids Building In University City

Faith Church of Gainesville, Florida, is the latest recipient of a loan from PCA's 5-in-5 fund. The congregation, which has a special ministry to University of Florida students and staff, received $20,000 from 5-in-5 to assist in financing its current $190,500 construction project.

The church is building a 4,500 square foot all purpose structure on a five-acre site purchased last spring. The location is in the northwest section of Gainesville, described as the "heart of the growth area" of the city. The current population of Gainesville is around 80,000, with 113,000 in its urban area. In the next ten years the Gainesville urban area is projected to grow to over 150,000.

In the application for the loan the Faith session pointed out that none of the other denominations in the North American Presbyterian and Reformed Council have congregations in the county and that the elders believe Faith is the only Reformed church there. Central Florida Presbytery's endorsement of the application noted that the court is convinced that the church "has great potential."

The PCA work in the university city dates to the year before formal organization of the denomination. Ruling elders who had been active in ministries with students began to meet for prayer regularly. Late in 1973, in time for the church to be represented at the first PCA assembly, the congregation was formally organized by the provisional presbytery of Central Georgia. Later it was a founding member of Central Florida Presbytery. It started with 15 members, but last month the number of communicants passed 80. Average attendance now is around 110.

From the beginning there has been an active outreach to the campus, which is the largest university in the Southeast. The student population is 30,000 at the University of Florida, and there is an additional junior college student body of 6,000.

Lauris G. Vidal, himself an alumnus of the university, has been pastor of Faith since May 1977.

As with other 5-in-5 loans, the $20,000 loaned to Faith is interest-free and unsecured. Borrowers do agree to a payback schedule under current 5-in-5 policy.

Slide-Tape Program Shows 5-in-5 Needs

"We Care," an audio-visual presentation of the PCA's 5-in-5 campaign, is in circulation among the denomination's churches and is available for future bookings.

A 20 minute taped narration accompanies the slides which describe the challenge of the many churches without buildings of their own. Five-in-Five was established to raise a $5 million revolving loan fund in five years.

Donald C. Graham, the campaign's director, produced the program and narrated it.

Five-in-Five is seeking at least $60 per year from every PCA member. So far pledges amount to about $1.75 million. Contributions of about $350,000 have been received already.

The slide-tape program can be booked through the Mission to the United States office at no charge to congregations.

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:

REV. VERNON CRAWFORD
By: Fulton P.C., Greer, S.C.

MRS. MILES GALLOWAY
By: W.I.C., Shenandoah, P.C., Miami, Fla.

CAROL AND ROBERT GREEN
By: Mrs. G. A. Clements

MRS. GEORGE MORGAN
By: W.I.C., Shenandoah, P.C., Miami, Fla.



Presbyterian Church in America
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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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☐ Please send me a book of six additional Memorial Forms.

8M1

Mission to the World

7 New Names Bring '79 Appointments to 26

Appointment of three couples and one man to overseas service highlighted the fall meeting of PCA's Committee on Mission to the World. Two of the couples are assigned to the Taiwan church-planting team, the other is assigned to Brazil, and the man was accepted for service in Papua New Guinea.

The couple headed for Brazil will be the first PCA personnel approved for work under a cooperative agreement between MTW and Overseas Crusades. They are Mr. and Mrs. Gary Michael Wilson. Their appointment is for long term service with OC, an agency founded in 1950 and headquartered in California. He is expected to serve on a discipleship team, training national leaders on the field.

Committee members learned during the meeting in Chattanooga that the situation regarding missionary entry into Brazil has improved markedly in recent months. Earlier in 1979 a PCA team which had been waiting for visas was reassigned to Portugal when it seemed that there was no probability that the largest South American nation would permit any new missionaries.

Mr. and Mrs. Wilson are members of First Church, Chattanooga. He is a graduate of Greenville (Illinois) College and Trinity Evangelical Divinity School. He has been under care of Tennessee Valley Presbytery, anticipating ordination early in 1980. She is a University of Florida graduate.

Appointed to long term service under a cooperative agreement with Wycliffe Bible Translators was John Wayne King, a member of Jackson Street Church, Alexandria, Louisiana. He is a graduate of Calvin College. His assignment is to Papua New Guinea.

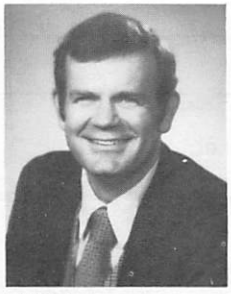
Named to the Taiwan team were Mr. and Mrs. Walter H. Cathey of Jackson, Mississippi, and Mr. and Mrs. James H. Stewart of Perry, Georgia.

Cathey, former pastor of the Westminster Church, Martinez, Georgia, is a member of Central Georgia Presbytery. His wife is a member of the Martinez church. He is currently professor of Christian education and Bible at Belhaven College. He is a graduate of Bryan College and Reformed Seminary. She is a Belhaven graduate.

Stewart is pastor of the PCA church in Perry and a member of Central Georgia Presbytery. His wife is a member of the Perry church. He is a graduate of the University of Georgia and Reformed Seminary. She is a Belhaven graduate.

The Catheys and the Stewarts were appointed for long terms.

Committee members heard at the meeting that a total of 26 appointments were made during 1979. However, the net gain was only 10 since the appointments of 16 missionaries were ended during the year. Coordinator Paul McKaughan reported that of the 26 named, 13 were assigned to church-planting teams.



Wilson



Mrs. Wilson



King



Stewart



Mrs. Stewart



Mrs. Cathey



Cathey

Missionary Salaries Raised 10 Per Cent

PCA missionaries serving overseas under Mission to the World exclusively will get a 10 per cent pay raise this month. MTW made the decision at its fall committee meeting along with several others in the field of finance.

The raise does not apply to MTW personnel who serve abroad under cooperative agreements between MTW and other agencies. Their salaries are generally set by the other partner in the agreement.

Most of the missionaries live in economies where inflation is rising faster than it is in the United States. The increase is the first in two years for the overseas workers. The missionary compensation package is related to the average salary paid a pastor in the PCA.

During consideration of its 1981 budget proposal the committee voted to ask the Committee on Administration to reconsider the ceiling it has recommended for coordinators' salaries. COA was asked to revise the figure upward from the total it is recommending (about 4 per cent over the 1980 ceiling) to something "more realistic" in view of the rate of inflation. For its own executives below the level of coordinator the committee budgeted 7 1/2 per cent raises for 1981.

The overall budget proposal for 1981 calls for funds to support 189 missionaries. It is up about 30 per cent over the figure approved for 1980.

In submitting the budget to the stewardship committee MTW will leave blank the line items previously included for that committee and for the PCA Foundation. The figures will be filled in, committee members decided, when the assembly directs the amount that the major committees are to pay for the work of those two agencies.

An oral request from the PCA Foundation stirred debate on the floor of the MTW meeting, but on the basis of the fact that no written request was in hand the request for $2,000 to operate through 1980 was turned down. The vote was 6-5 against the appropriation.

MTW did appropriate $1,000 for a research project of the Taiwan Church Growth Society.

Christian Education & Publications

Churches Enter 1,700 In Guidance Program

Covenant College's pilot project to offer college and career guidance to PCA young people has attracted requests for enrollment of nearly 1,700 in the first testing cycle.

Requests for materials came from 131 churches and three schools in 19 states.

The college began the program late last year *(see November issue, page 6)* to provide high school seniors and juniors a source of guidance with Christian perspective. Students enrolled in the initial round of testing got their first questionnaires in November. Those returned to the college on schedule were to be processed, with the results to be sent to local churches last month.

An integral part of the project is involvement of youth advisers in each participating church.

The PCA has taken a first step toward joint governance of the college which was started by the Reformed Presbyterian Church, Evangelical Synod. Six of the 30 trustees of Covenant are named by PCA at the denomination's present level of involvement.

Speakers and Topics Of Conference Listed

Lecture topics of the two principal speakers at the 1980 PCA Ministers Conference have been announced. Overall theme of the March 10-12 event at Briarwood Church, Birmingham, is "Developing a Biblical Ministry."

Henry Krabbendam, associate professor in biblical studies and missions at Covenant College, will address the topic, "The Presence of the Spirit in the Life of the Minister." Krabbendam, a native of Rotterdam, earned two degrees in the Netherlands and a Th. M. and Th. D. at Westminster Seminary. Before joining the Covenant faculty in 1973 he had served two pastorates in North America, one in Ottawa, Ontario, and one at Sunnyvale, California.

"Developing a Ministry of Mercy" will be the topic of addresses by C. John Miller of Jenkintown, Pennsylvania. His selection for the conference program was announced in last month's Messenger.



Krabbebdam



Miller

4 Summer Courses Released by GCP

Courses for four age groups will be available in the 1980 "Summer Adventures in Learning" (SAIL) offerings of Great Commission Publications.

Thomas R. Patete, GCP's executive director and a PCA minister, noted that the SAIL curriculum is versatile. "It is designed to be used in a variety of ways," he explained. "In addition to the traditional Vacation Bible School, the material may be used in an evening family Bible school, a one-day-a-week schedule, or most any format of special summer ministry."

The 1980 course for beginners is "The Children's Savior," which presents a consecutive account of Christ's life. Primaries will study "Kings," focusing on King David and King Jesus and the parallels between the two. The junior course is "The Lord in the Land," which uses history and geography to teach the life of Christ. Junior high Bible studies, under the title, "Our God Working Wonders," is based on selected Exodus passages dealing with God's deliverance of His people.

"The objective of the series," Patete said, "is evangelism through teaching by which God's Word is taught and children are called to Christian commitment."

Family Devotions

By Richard Harris — Part XIX
(The Shorter Catechism)

Q. What is the misery of that estate *(or condition)* into which man fell?
A. All mankind, by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

Sin brought misery into the world; sin brings misery into the world today, and as long as the world lasts, sin will continue to bring forth misery. Our answer sets forth immediately and very clearly that the worst thing that could happen is that man lose communion with God.

Adam had the most delightful intimacy , the purest and most sublime relationship with God before the fall. He knew perfect peace and happiness. He did not know sorrow, pain, or death. He did not know sweat or tears. He was happy.

Once Adam had sinned, all this changed; in fact, his life became the very opposite from that which it had been. Not only did he lose communion with God, he fell under his wrath and curse. He feared and fled from the presence of God and tried to hide himself among the trees of the garden as it is reported in Genesis 3:8.

The wrath and curse of God is due to the sin of man. The Bible says that God is angry with the wicked every day. We see the effect of God's action of mankind in two ways: First, the miseries of this life, and second the death of man.

Once Adam and Eve were banished from the Garden of Eden, their miseries of this life began. God told Adam that he, Adam, was going to have to work hard to get food from the ground. It would be a day-to-day toil of work and sweat to eat, in order that he would be able to work and sweat some more to eat the next day.

God told Eve that He would greatly multiply her pain and that she would have her husband to rule over her all her life.

The miseries of this life are so numerous. We think of mental agony; all fear, gloom, horror and black despair; all bodily sickness and diseases; famines, war and devastation. We see the wrath and curse of God. He is a just God and a righteous God.

There is far greater wrath and curse than the miseries of life. It is death itself. Many people do not like to talk about death, and we understand why; however, God emphatically told Adam that he would surely die. Paul says in Romans 6:23, "For sin pays its wages — death."

Our answer ends — "and to the pains of hell forever." Death of the body, or physical death, is one thing; death to the soul is another. Each and everyone of us will die the physical death one day. This is a fact no one can deny. We see it; we see proof of it, continually. But the Bible teaches that we also have a soul. This soul will either live on unto life eternal in Heaven with God or will suffer eternal punishment in Hell with God. This appears to be a very black picture. It is. In fact the Bible paints an even blacker one, but, praise the Lord, we will see in our next question and answer the love and mercy of God to fallen man.

Foundation and Authority for the Christian Faith

Chapter XV
Westminster Confession of Faith

In the last issue we looked at the Westminster Confession of Faith's teaching on saving faith. Chapter XV deals with the twin grace of repentance. The way the WCF presents these two subjects reminds us that you cannot have one without the other. Actually, there have been those who have maintained that preaching saving faith is all that is necessary. Repentance is so much a part of saving faith that it needs no special emphasis.

The WCF certainly disagrees with that approach but it serves to illustrate the closeness of the two doctrines. We must preach, teach and demonstrate both saving faith and repentance unto life. The WCF contains six paragraphs on this important subject. The first paragraph underscores that because repentance of sin is an evangelical grace it is to be proclaimed by every minister of the Gospel and of course by those actively involved in personal evangelism.

The normal explanation of conversion is that it contains the two elements of saving faith and repentance of sins. The sum total is that in order for a person to experience God's redemption, he must believe and repent. Both are part of the sinner's obligations in order to be saved. We would do well to follow the Apostle Paul's example in Acts 11:18 and keep both phases of conversion in our thinking.

Having then explained saving faith, let us examine closely the WCF's definition of repentance unto life. It actually begins its definition in paragraph two. It contains both the ground of repentance and the proper ingredients.

The ground of our repentance grows out of the truth that we are hell-deserving sinners. As we look at ourselves in light of the Holy God and His righteous law, we see our danger and our sins' "filthiness and odiousness .... as contrary to the holy nature, and righteous law of God ..." Recall Isaiah's experience as he saw himself before the holy God. "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, Jehovah of hosts" (Isa. 6:5, ASV).

The Larger and Shorter Catechism questions 76 and 87 respectively contain almost identical words with that of the WCF's. All three documents refer to the ground and ingredients of true repentance. They are helpful in reminding us what is and is not repentance of sins. That's important. If it is an essential part of one's redemption it must be truly exercised and demonstrated.

What is involved in true repentance? Paragraph two underscores four necessary parts: First, the acknowledgement of sins; second, the grief and sorrow of those sins; third, the turning away from them towards the Lord; and fourth, the conscious desire not to sin but rather to walk in the ways of God's commandments. Sorrow for sin is not to be mistaken for repentance. Though it is an aspect of repentance, it is only one of four elements. The Bible says that godly sorrows lead to repentance. Even unbelievers can experience a certain sorrow and regret because of their wrong doing. Only godly sorrow leads to repentance.

Can a person really be saved without this kind of repentance? If not, does that imply that Christ's atoning death was not enough to merit our forgiveness? Paragraph three addresses that point. Our only hope of salvation is in Christ alone. We can only rest in Him, not the labors of our hand. His death is the only hope that we have for pardon. But though salvation is of God's free grace, He has established the application of His redemption in such a manner that no one can ever expect to be pardoned, forgiven and received without genuine repentance. God who determines the beginning and end of salvation also determines the means. One cannot hope to be saved without true repentance.

But are there some sins that are more serious than others? If so are they not really the ones for which we need to repent? Some Christians have tried to live on that premise; however, paragraph four states that all sins, large and small, equally bring damnation upon sinners. The opposite is also true. When one truly repents God forgives all sins large and small. One must be careful both in preaching and personal evangelism to avoid giving the impression that one need only repent of big sins. One must also be careful in dealing with wounded, grief-stricken sinners to clearly show that upon true repentance God forgives the sinner and removes the sins from the sinner's account.

Growing out of this, paragraph five urges all sinners to give careful examination in attending to the need for repentance. Do not just do so generally — "Lord forgive all my sins," but rather, "Lord forgive this sin of omission and this sin of commission." Repent of all particular sins. This calls for self-examination not only before the Lord's Supper but constantly, even daily. Remember too, if it is genuine repentance, it is coupled with saving faith. Therefore it is not a constant morbid crucifying of self for sins committed. It is taking God at His word and receiving His forgiveness.

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

The WCF closes this chapter with one other area of biblical truth. Confession of sin is a matter of the heart. Every sinner should make his private confession to the Lord; however, some sins are not just private in nature. We do not sin in a vacuum. This means that there is a fifth element that adds to true repentance in certain cases. When a Christian's sin offends or hurts a brother, repentance must also be demonstrated to that brother. If the sin is of such public knowledge that it scandalizes or gives the Church a black eye, then public repentance is to be made.

Those of us who have the responsibility and privilege of counseling with guilt-ridden people need to be very careful not to neglect all five elements of repentance. Public repentance and going to an offended brother are part of God's prescription for true forgiveness. We must not encourage a person to stop short of the full requirements. Nor should we fail to emphasize to the offended brother or group the forgiving attitude which they should express to the penitent sinner.

This chapter reminds us that sin is a serious matter to God. We cannot afford to neglect this area of repentance for this life and the life to come. Much healing can and will take place in relationships if sin is properly disposed of; otherwise estrangement will remain and hostility and resentment will be the painful results.

QUARTERS ADD UP quickly to make dollars! No longer does the post office charge only a few pennies to return undeliverable copies of magazines. Now it's quarters. You can help save the PCA some dollars by sending your change of address notice to the Messenger a month before you move. (Include old label and complete new address, with zip.)

YOUR STEWARDSHIP of denominational dollars also extends to keeping an eye on possible duplicate mailings. If more than one Messenger per month comes to your address send a copy of each label to the Messenger office, indicating which one(s) should be dropped and which one should stay on the mailing list. Address: PCA Messenger (Circulation), Suite F, 4319 Memorial Drive, Decatur, Georgia 30032.

12-21-81

December 1979
Volume 3, Number 11

The PCA Messenger



See page 7



Across our Church

MOVING MINISTERS

ALAN D. BAUER has been ordained by Mid-Atlantic Presbytery as evangelist and organizing pastor in Winchester, Va.

JOEL E. BEEZLEY has been ordained by Mississippi Valley as pastor of Edwards Church, Edwards, Miss.

STEPHEN R. CHRISTIAN has been ordained by Mid-Atlantic Presbytery as organizing pastor for Mission to the United States in Charleston, Ill.

GEORGE S. CLARK, Hatfield, Pa., has been received by Mid-Atlantic Presbytery to labor outside the bounds of the presbytery on the faculty of Biblical Theological Seminary.

CHARLES H. DAVIS, Rincon, Ga., has been ordained by Central Georgia Presbytery as evangelist in Effingham County.

BOB L. DUNN has been ordained by Evangel Presbytery as organizing pastor for Mission to the United States in King City, Mo.

AARON FLEMING has been ordained by Evangel Presbytery as pastor of Eastwood Church, Montgomery, Ala.

MALCOLM M. GRIFFITH has been ordained by Mississippi Valley Presbytery as pastor of Lebanon Church, Learned, Miss.

HENRY R. GUNDLACH III to North Dallas Church, Dallas, Texas, as pastor.

OLIVER N. HAMBY, Sylvania, Ga., pastor of Liberty Church, Sylvania, Ga., has been honorably retired by Central Georgia Presbytery, effective 31 December 1979.

WAYNE C. HERRING to Reformed Theological Seminary as professor and from Evangel Presbytery to Mississippi Valley Presbytery.

OGDEN KING HOUSTOUN III to Christian Center Academy, Roswell, Ga., as teacher.

A. BERNHARD KUIPER has been dismissed to Reformed Presbyterian Church (Evangelical Synod).

MICHAEL N. MALONE has been ordained by Mid-Atlantic Presbytery as assistant pastor of Harvester Church, Springfield, Va.

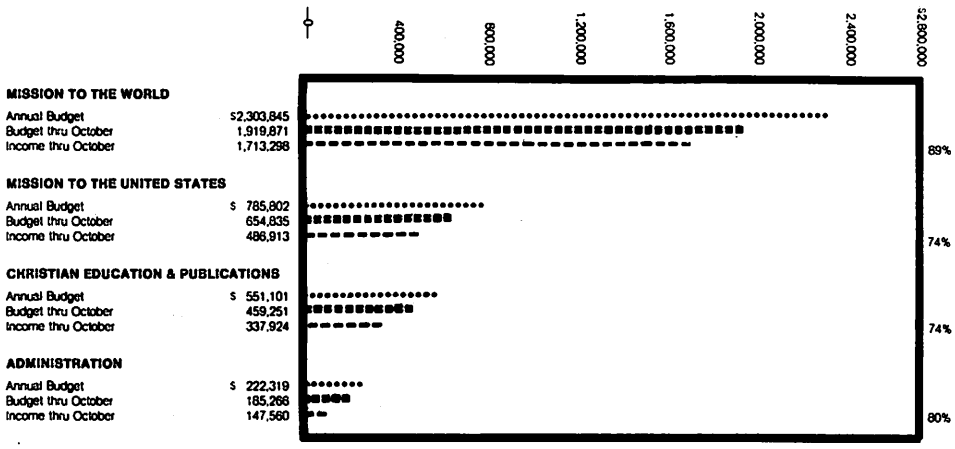
JAMES ARCHIE MOORE to Westminster Church, Martinez, Ga., as pastor.

PAUL L. NASEKOS has been ordained by Mississippi Valley Presbytery as a Mission to the World missionary.

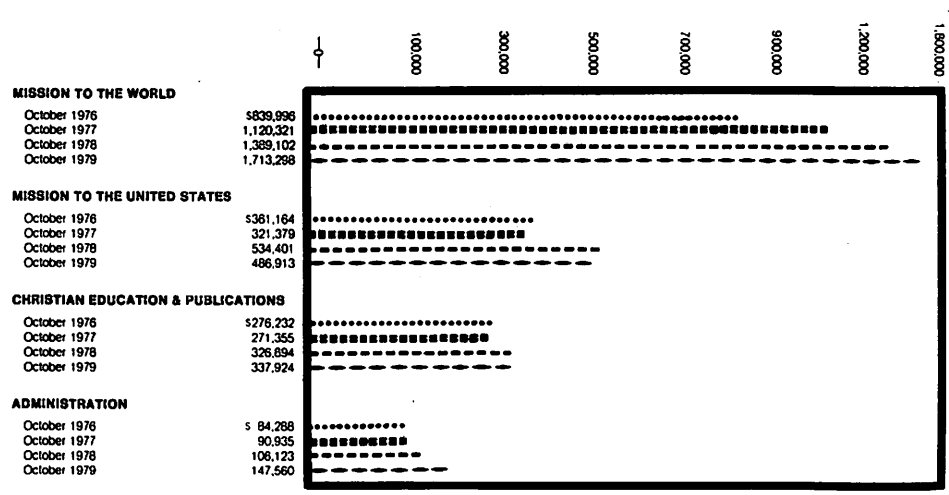
KENNETH G. ROBINSON has been ordained by Westminster Presbytery as pastor of King Memorial and Lippincott Churches, Bristol, Va., as pastor.

(Continued on page 9)

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date



INCOME COMPARISON



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Puppets, Patients, Parents



Not all missionary work is done by resident missionaries overseas. Some is done by puppets!

They are not the kind of "imperialist dominated" puppets that the revolutionaries scream about, however. The small-scale figures sharing the Gospel in Korean hospitals are under the control of a PCA minister, Henry Schum of Macon, Georgia, and they are television stars.

Schum, known to children's audiences for more than 20 years as television's "Uncle Hank," has expanded his video ministry beyond the United States at the instigation of missionary friends. His evangelistic Bible teaching messages are now being shown to patients, relatives, visitors and staff members in two Korean medical institutions.

The next project on the Macon minister's agenda is to provide the programs to the hospital operated in conjunction with radio station HCJB in Quito, Ecuador. A number of PCA missionaries work in Quito with the hospital, station, and the Mission to the World church planting team.

In each 15-minute program Schum teaches a Bible lesson, drawing about 10 charcoal illustrations. He enhances the presentation with puppets and music. "Uncle Hank" is now on about 35 stations in the United States. All production costs for both the domestic and overseas videotapes are handled through the independent Uncle Hank Evangelistic Association. The terms of Schum's call to First Church, Macon, where he serves as assistant pastor, allow him to produce the programs and to do certain other evangelistic work outside that congregation.

The tapes that are sent overseas are little different from those used in the United States. The English sound track has been left (on purpose), even though a Korean translation is provided. The reason for leaving the English is that Korean children up through the sixth grade are taught the language in their schools. Many of them like to have an opportunity to hear English, especially when it accompanies visual lessons that help them associate the words with items that they can see.

In both the Christian hospital at Chunju and at the tuberculosis clinic at Soonchun, the Uncle Hank programs are available all day long. The 3/4 inch tapes are in a cassette that can be played again and again, and Schum reported that some have already been "literally worn out" from the repeated use in Korea. When the programs were shipped, a player was also provided and a viewer (a television set "locked in" to the cassette player). The whole package, including player, set, program cassettes, and shipping, cost about $3,000.

While the programs transmit Bible messages they also serve a secondary purpose in the hospitals of developing nations. It is the custom in many places overseas (including Korea) for family members to accompany patients to the hospital. Often they prepare meals for the patient (and for the relatives) on the property and assist in other ways. But, between chores, they can also "get in the way" of the medical personnel who are trying to treat the sick. An attraction such as the Uncle Hank programs can keep them occupied constructively away from the beds of their ailing kin.

Relatives are not the only viewers, however. The lively presentations also attract the attention of ambulatory patients, hospital workers, and visitors. The "stick men" in Schum's charcoal illustrations are universal characters, carrying no racial or ethnic identification. Thus, they help communicate the Gospel message to young and old of all backgrounds.

Proposing the use of the Uncle Hank programs at the HCJB hospital in Quito was an MTW missionary from Macon First Church, Paige Weaver (Mrs. Laurence) McCarty. She is a therapist on the hospital staff. The institution reaches Ecuadorians from all walks of life. It is estimated that only about 2 per cent of the nation's population profess salvation through Christ alone.

To provide the video cassette player and viewers to the Quito hospital will cost about $3,000. At its fall meeting the Committee on Mission to the World approved a special project so that funds can be raised and forwarded for the installation. Personnel of HCJB radio will provide the Spanish translation of the narration.

Schum views the project as just another way to help missionaries. He calls the whole package a "missionary helper." More of the programs are being prepared, and the Uncle Hank organization will send replacement videotapes as they are needed.

"God uses electronics," the artist-preacher believes. He is convinced that especially in situations where hard-pressed missionaries work with limited personnel and funds that God uses electronic "helpers" with great effectiveness.

In Pursuit Of a Pastor

Part II

(Organization of a pulpit nominating committee, getting names, and checking references were discussed last month in the first part of this article by Morton H. Smith, the PCA assembly's stated clerk. In this concluding segment he describes the remaining steps of the process leading up to installation of a new pastor.—Ed.)

When a list of names has been gathered, the committee must then move on to elevation and decision. Contrary to much church lore, all of this is not done in committee travel to hear sample sermons. Much of the evaluation can be done on the basis of the written data, including the data from the person suggesting the name, the data from the minister himself, and the data from his references and from others. When questions arise which can't be answered by the written material at hand, additional information and clarification may often be obtained through a telephone call.

Direct distance dialed calls, especially in the evenings and on weekends, are much less expensive than travel and often answer many of the questions committees have about prospective pastors. Before visiting a minister or before having him to come for a visit, committees may interview him on the telephone. Members may sit around a table at which a speaker phone has been installed, and all can participate in the discussion.

These interviews should be concerned with a man's views on preaching and teaching, but they should cover many other subjects also. His work as a presbyter, his evangelistic methods, his approach to pastoral responsibilities, and his involvement in community matters are among the topics that ought to be handled in initial discussions.

When the committee has reviewed the credentials of a number of prospects, it should narrow the list to a group of "most likely" ministers. Generally speaking, it is advisable for the committee to present only one name at a time to the congregation for its consideration. In the past, several candidates were presented to a church, and the congregation was asked to decide between them. It is not necessarily wrong to do so, but there is a distinct danger that this practice will divide the church into parties. It is a better procedure for the committee to make up its mind on a first choice to present. This puts more of a responsibility on the committee and means that it must make hard choices, but the members have been selected to do just such a task.

In order to come up with a top candidate that can be presented with confidence to the church, the committee must gain more than a superficial knowledge about the nominee. Usually, this calls for a visit to his current work and extended face-to-face discussion with him. It is important to know how he conducts a service and to hear him preach.

Depending on distances, the whole committee may want to visit the churches where the top prospects are ministering. Generally, the initial visits are made anonymously. It is usually a good idea to call ahead to be sure of the time of the service and to make certain that the man under consideration will be preaching that particular Sunday. With direct distance dialing, such an inquiry can be made anonymously without giving away the fact that a pulpit committee plans to visit. In smaller churches it may be better for only one or two members of a committee to visit any particular service since a group would be easily spotted by the regular members.

Committee members on a visit can do their work more effectively and avoid embarrassment to the prospect if they keep in mind the following suggestions:

- Be on time for the service.
- Enter the sanctuary either in pairs or singly rather than as a large, noticeable group of strangers.
- Avoid being conspicuous, which disturbs both the minister and the congregation.
- Note the makeup of the congregation, including the number of men and young people.
- Have a receptive and inquiring attitude. Ask: 1) Does the service begin on time? 2) Does the service run smoothly? 3) Does the minister read Scripture carefully and well? 4) What is his pulpit manner? 5) Are his prayers helpful? 6) Is the sermon well organized, easily followed, and applicable to life? 7) Is the congregation attentive? 8) What is the minister's custom at the close of the service?
- Greet the minister simply and cordially upon departure from the service.
- If the committee is authorized and desires to interview him, make an appointment quietly without delay. If possible, include his wife and family.
- Make discreet inquiries of various people in the community about the man and his ministry.

During the interview with the minister, explore the whole situation thoroughly. Maintain a cordial spirit throughout the conversations. Present the challenge of your church wholeheartedly and give frank responses to all questions the minister may raise. The committee may want to determine a number of matters about the man's wife, such as her attitude toward his calling and work, whether she is employed outside the home, and whether her membership is in the denomination.

If this interview prompts the committee to want to proceed further with this man, the next step would be to invite him (and his wife) to visit in the congregation and community. The committee should see that travel expenses are borne by the church and that every thoughtful courtesy is extended to the visitors. The committee or its representatives should meet the man upon his arrival and seek to create a good first impression for the church he is visiting.

There are two approaches to the visit of the candidate. One is to have the minister come for a worship service and preach to the congregation. The other is to have him come to see the community, the facilities, etc., and to meet with church leaders and perhaps informally with the congregation but not to preach. Some candidates will have definite preferences. The choice will be finally up to the committee

(Continued on page 6)

Presbyteries Pick Up On Church Planting

Only the presbytery has the authority to organize new congregations in the Presbyterian Church in America. It is not the business of the general assembly, and congregations cannot constitute themselves as members of the denomination.

Under the Book of Church Order's paragraph 14-7 the presbytery has the power "to form and receive new churches" and "to devise measures for the enlargement of the Church within its bounds."

Each of the PCA's 22 presbyteries has a Mission to the United States (MUS) committee at work to help it carry out the responsibility for "enlargement of the Church within its bounds." While the intermediate courts usually name special commissions to handle the ceremonies related to formal organization of a new congregation, they look to their MUS committees for oversight of the hard work leading up to that point. Some of the committees seek help from the general assembly's MUS office in their work, but each has its own strategy, budget, and methods.

(Organization of churches outside the bounds of current presbyteries is a cooperative venture. The Assembly MUS committee is responsible for the territory not included in the presbyteries, but it usually works with the closest of the intermediate courts when a promising church-planting situation develops. Sometimes the denominational MUS office takes the initiative in asking for oversight and other help from a presbytery, and sometimes a presbytery seeks the help of the assembly committee in starting a work outside current bounds. Even in the case of a church not inside the borders formal organization can be accomplished only by a presbytery.)

Seven of the PCA's presbyteries have developed their MUS work now to the point of having full-time men working for the committees with presbytery-wide responsibility. The titles and job descriptions vary from one court to the next, but the men are involved primarily in helping to plant new churches and bringing them to the point of self-support. The men are sometimes called church planters, sometimes presbytery evangelists, or ministers of church growth.

The number rose to seven this fall when Central Carolina and Central Georgia, who had been sharing the services of one man, each began to support full-time MUS workers. The latest to join the ranks is Charles D. "Chip" Howell, presbyter of church growth for Central Georgia. Howell, a ruling elder, took up his Central Georgia assignment in October, coming from a position on the staff of the Smyrna Church, Smyrna, Georgia. He has also been a staff member with the Presbyterian Evangelistic Fellowship.

The man who had been working part-time in Central Georgia, Robert D. Wilcox, is now full-time in Central Carolina. He is also a ruling elder and former PEF representative.

Also new this year is Jerry W. Lynn, presbytery evangelist for Western Carolinas Presbytery. While his principal assignment currently is that of organizing pastor in Morganton, the presbytery MUS committee considers him its staff man with overall responsibility for new work throughout its territory. Formerly employed in industry in the Asheville area, Lynn completed seminary studies and was ordained this year.

The other presbytery MUS workers are: Harry C. George III, Ascension; Harry T. Schutte, Calvary; Grady E. Simpson Jr., Evangel; and E. C. "Midge" Cooley, Mid-Atlantic.



Wilcox of Central Carolina



Simpson of Evangel



Schutte of Calvary



Cooley of Mid-Atlantic



Howell of Central Georgia

With one exception, the support for all seven of the men and their work is raised within their presbyteries. (The assembly's MUS committee contributes to Lynn's work as an organizing pastor.) Initially, some of the church planters were called with encouragement and support from the assembly's committee, but the 1977 financial crisis resulted in a phasing out of direct grants from the assembly committee to presbytery evangelists.

In several of the intermediate courts MUS is the largest item in the annual budget. This is true for a number of those who have no presbytery evangelist as well as for those who do. Southern Florida, for instance, has a strong and aggressive program of church planting (see May issue, page 8), and the court's 1979 MUS budget is $100,000

out of a total presbytery budget of $107,000.

Other presbyteries are known to be considering the possibility of calling men to work full-time church-planting responsibilities.

What does one of these men do? For most of them, the work falls into three categories: establishing new fields, assisting aid-receiving churches, and interpreting the MUS activity to established churches.

In the first category, making contact—or just knocking on doors of prospects—is at the top of the list for Central Carolina's Wilcox. He follows up contacts provided by friends of the work, sets up booths in shopping malls and at other high-traffic locations, and canvasses neighborhoods with interested persons. After the contacts are made, he explained, "Evangelism and discipling through one-to-one consultation and group Bible study are a must for the work I do in church planting."

The establishment of new work often involves the church planter as the preacher at the beginning of a new body. Calvary's Schutte, for instance, has been preaching once a month for a new group at Hilton Head Island, South Carolina, and most other Sundays for a new group in the northeast section of Columbia.

Central Georgia's job description for its MUS man lists among his duties assisting the steering committee, coordinating advertising, recommending appointments of leaders to serve in the fledgling group, coordinating evangelism and leadership assistance from other churches in the presbytery, recommending financial help, relating the new group to nearby churches, and record keeping.

Working closely with the new group in Columbia, Schutte has found himself doing many tasks in addition to preaching. At various times during the work of organization he has helped choose Sunday School teachers, acted as treasurer, advised the group on the procedures of calling a pastor, helped to select a building site, and tried, generally, "to encourage and strengthen."

Cooley of Mid-Atlantic has worked within and without the bounds of his presbytery, sometimes accepting assignments from the assembly's MUS office to investigate new fields in the Northeast or to advise with PCA men working there. He expects to see some of that work reach a new stage of maturity next year. A preliminary meeting was held last month which is expected to lead to the organization of a presbytery in the Philadelphia area. Because Mid-Atlantic is "on the frontier" of PCA work, the presbytery has been organizing a number of churches outside its own bounds. Its number of congregations increased one-third in 1979.

Newly-organized or struggling churches which are still receiving aid from presbytery get encouragement and assistance from the presbytery MUS men. They visit regularly, often monthly or more frequently. "I am always available to them for counsel on problems they may face," Schutte noted. "When an aid-receiving church is without a pastor, I work with the pulpit nominating committee in seeking one, and with the session in securing pulpit supplies."

The relationship with self-supporting, established churches is different. In a report to Mid-Atlantic after two years in his job, Cooley declared, "I see myself as a servant of the presbytery, available to assist in the growth of the church in any way that I can. But I do not see myself as a bishop or executive secretary. My supervisory responsibilities extend only to mission churches and organized churches receiving aid. When a church is organized and self-supporting, I have no right to take the initiative to become involved in that church. I am available to visit organized churches when invited and will seek to help whenever I am asked to do so."

Mainly, the contact with the organized, self-supporting churches is for the purpose of informing them of the MUS work and of the opportunities to support church extension efforts with prayer, funds, and volunteer help. Established churches are also encouraged and assisted (when they ask for assistance) to establish daughter churches.

Helping all the members of the PCA to "catch the vision" for church planting is the "name of the game," according to Evangel's Simpson, who has served overseas as a missionary as well as in his current job at home. It is not an easy job and not one for those who give up easily. Perseverance, says Central Carolina's Wilcox, is the key to getting mission work done.

Pursuit — *from page 4*

and the session. One sermon, especially prepared for such an occasion, may not tell much about a man. But unless the visit is well arranged so that members may get to know the man some better way, the sermon may have value.

Once the committee has decided on the man, it should notify him (no later than a month after his visit) that it is recommending him or is not recommending him. Likewise, within a month after receiving a call, a minister should give an answer to the congregation.

When the committee is satisfied that it should make a nomination, it should notify the session. It is the session's responsibility to call a congregational meeting. Under BCO 21-3, a PCA minister should be asked to moderate, if possible. The sections of the Book of Church Order which follow describe how the nomination should be presented and how the election is conducted. The book allows for other nominations than the committee's to be made. Finally, when the congregation decides to issue a call, it must appoint those who will sign it and prosecute it before the presbytery.

The minister being called should be notified immediately by the committee chairman or someone he designates. This notification should include the vote so that if it was divided he may take this into consideration. Once he indicates his intention to accept, the session should notify the clerk of the presbytery so that his examination and reception can be docketed. A called meeting of presbytery may be requested to approve the call, but this is not the best procedure. Some presbyteries, in fact, provide in their standing rules that ministers may be received only in regular stated meetings.

Candidates for the ministry or licentiates are allowed to move onto the field prior to ordination, but ordained ministers are not to move until approved by presbytery. This is to avoid embarrassment for a man should he fail to pass presbytery's examination.

Once the new man is approved and presbytery has placed the call in his hands, a time and place are set for his installation. A presbytery commission is named, usually upon the recommendation of the man and the local church. No one should be named to the commission until his availability is determined. Finally, the happy day arrives, and after the new pastor gives satisfactory answers to the constitutional questions he is installed and the pulpit nominating committee is dismissed.

PCA NEWS

'Askings' Acceptance Ahead of a Year Ago

Efforts to get PCA congregations to accept the general assembly's "askings" toward the 1980 budget are far ahead of similar efforts a year ago, according to M. E. Howland, director of the sub-committee on stewardship.

"More presbyteries have appointed key men to work with us," Howland reported, "and more of them have given us preliminary reports on their contact with congregations."

While the denomination's top court has never adopted a "tax" or per capita apportionment of the type utilized by some denominations, the PCA assembly in 1978 decided to ask each congregation to consider giving a pro rata share of the approved budget for assembly committees. The amount being sought for 1980 is $53.48 per communicant member for the "committed" portion of the budget and $7.61 for the "growth" portion. The total is $61.09 for next year. For 1979 the total was $59.38, with no division into the two categories.

Central Florida Presbytery, whose stewardship key man is Richard Fraser, Deland, was the first to report on the intentions of 100 per cent of its churches. Roy Gamble, assistant director of the stewardship office, said another presbytery with a substantial early response was Texas. Its key man, Robert E. Baxter, Olathe, Kans., reported on the giving plans of 14 of 16 of the congregations by November 1.

Gamble indicated that information reaching the office suggested that more congregations are planning to give undesignated funds next year through the assembly treasurer and that more are planning to give a certain percentage of their receipts to assembly causes in 1980.

"We are asking the key men to stress support of the assembly's program by every church," Gamble said. "In 1978 there were 95 congregations in the PCA which reported no financial support at all for the denominational programs."

Many of those which gave nothing to the assembly agencies also reported no contributions to their presbyteries, according to an analysis by the stewardship office. Most of these churches were small congregations, but Gamble reported that the key men are suggesting that each of them "make a beginning" toward assuming their share of the support of the assembly's work.

Howland sent a letter to all churches early last month to remind officers of the needs for 1980. He enclosed a worksheet to help them in figuring the per capita and total giving to the church's various causes.

In Howland's example on the worksheet, a church of 50 members would give $2,674 to meet the 1980 asking for committed budget items and $380.50 for growth items. The $53.48 for committed budget was divided this way: $33.48 for Mission to the World, $9.63 for Mission to the United States, $7.36 for Christian Education and Publications, and $3.01 for Administration. The breakdown of the growth category was $5.35 for MTW, $2.02 for MUS, and $0.24 for CE/P.

The committed portion of the budget is to continue programs previously approved by the assembly at current strength. The growth portion is to provide additional missionaries, expansion into new fields, new projects, and programs not yet started.

The 1980 budget was approved by the 1979 assembly. Work has already started on preparation of 1981 budgets for presentation to the 1980 meeting of the court.

In addition to Fraser and Baxter, the key men named by other presbyteries are: Walter R. Kenyon, Gibsonia, Pa., Ascension; William Plowden, Columbia, S. C., Calvary; R. Thomas Cheely, Locust, N.C., Central Carolina; Robert C. Ham, Macon, Central Georgia; Charles R. Coe Jr., Germantown, Tenn., Covenant; E. Purvis Lee, Burlington, N.C., Eastern Carolina; John Brown, Opelika, Ala., Evangel; William Hermann, Petal, Miss., Grace; Thomas G. Birr, Niceville, Fla., Gulf Coast; Richard Ayres, Alexandria, Louisiana; Richard Brinkley Sr., Hopewell, Va., Mid-Atlantic; Donald B. Patterson, Jackson, Mississippi Valley; S. C. Dunbar, Charleston, W. Va., New River; Clifford Brewton, Morrow, North Georgia; Gerrit DeYoung, Scottsdale, Ariz., Pacific; Fred C. Fowler, Knoxville, Tennessee Valley; John Lavender, Livingston, Ala., Warrior; Thomas M. Young, Marion, N.C., Western Carolinas; and John Whitner, Haysi, Va., Westminster.

'79 Christmas Gift Sought for Retired

Members of the Presbyterian Church in America are being challenged this month to provide for the needs of retired church servants through the denomination's annual "Christmas Gift."

Materials furnished to the congregations to promote the 1979 offering feature verses 13 through 15 of Psalm 92. A bulletin insert notes, "This is your opportunity to participate in fulfilling the Lord's promise to retired church servants. He has promised that they will flourish. He also graciously enables us to be His instruments in fulfilling that promise."

The Christmas Gift fund is provided to supplement the income of retired pastors and church employees and their widows and orphans. While the PCA has had a pension plan available to its personnel from the beginning of the denomination, some of the older members were not enrolled in pension programs long enough to build up a reserve sufficient for their needs.

Two kinds of assistance are provided through the Christmas Gift fund. The first is the supplemental income program. This guarantees a minimum annual amount of $6,800 for couples and $4,800 for single persons. The amount received from the PCA depends on how much the recipient gets from all other sources of regular income. Currently, two couples are getting this help from the church.

The other kind of assistance, now being received by 19 family units, is the provision of health insurance. Free insurance is provided as well as the cost of Part B of Medicare for those who are eligible for this.

Smith Is Re-Elected To NAPARC Position

Morton H. Smith, the PCA assembly's stated clerk, was re-elected secretary of the North American Presbyterian and Reformed Council at its annual plenary meeting in Philadelphia.

NAPARC is an association of five denominations of Calvinistic convictions.

LeRoy B. Oliver of the Orthodox Presbyterian Church was named chairman. He is director of development and public relations for Westminster Seminary. Vice-chairman is Jack White of the Reformed Presbyterian Church of North America. A Christian Reformed Church layman, Al Bell of Grand Rapids, was re-elected treasurer.

In addition to Smith, the PCA delegation at the annual council meeting included Thomas Llewelyn, chairman of the sub-committee on interchurch relations; G. Aiken Taylor, immediate past moderator and secretary of the interchurch relations panel; and C. Fre-

derick Muhl, a ruling elder in Chapelgate Church, Baltimore.

In one of its actions the council registered support for the idea of development of a Christian college in Kenya. The Reformed Presbyterian Church, Evangelical Synod, was urged to prepare a prospectus and to then present it to each of the denominations in NAPARC.

5-in-5 Loans Granted In Florida, Louisiana

Completion of two additional loans to young PCA congregations from The 5-in-5 fund has been announced. The latest actions of the loan committee are for a total of $40,000.

Recipients of the newest 5-in-5 money are the Wellington Church, West Palm Beach, Florida, and the Grace Church, Metairie, Louisiana. The Wellington Church borrowed $30,000 toward construction of educational facilities. The Grace Church received $10,000 (as the second installment of a $20,000 loan) to purchase property adjacent to its new building.

Both congregations were started "from scratch" after formation of the PCA, and both serve major population centers. Wellington is in the largest planned community in Florida, with a population of 4,000 now and a projected population of 40,000 by 1985. Grace is the only PCA church in metropolitan New Orleans (except for the Slidell church across Lake Ponchartrain.)

The Wellington church has grown from 20 in attendance at its first meeting two years ago to 92 communicant members. Formal organization, with Donald Seltzer as pastor, took place in April. It is the only Presbyterian congregation of any kind in the Wellington community, but some of its members come from adjoining communities which have limited opportunities for worship. Others travel to the church from elsewhere in Palm Beach County.

Temporary facilities are being used for Sunday School classes by the Wellington church. Groups met in nearby homes until a mobile classroom was moved onto the congregation's five-acre property. However, local development and zoning authorities agreed to allow the unit for only one year pending construction of a permanent facility. A 5,000 square foot building is planned.

Grace Church, Metairie, is providing for expansion with additional land next to its new building and manse. (The initial loan was reported in the September issue, page 15.) Richard Davies is pastor.

All 5-in-5 loans are interest-free and unsecured. The campaign to obtain pledges of $5 million is continuing. It began in 1977 after the PCA assembly authorized a five-year effort to reach the goal.

Ridge Haven Receives '$1-for-$5' Challenge

Ridge Haven, the PCA's mountain conference center, has been promised $100,000 if an additional $500,000 is raised for capital improvements in the coming year. A $600,000 building program was announced in last month's Messenger (pages 3-5).

The challenge grant from an anonymous donor would help build the "Phase One Lodge" on the North Carolina property as well as roads and a lake.

At a fall board meeting on the site, the Ridge Haven board inspected the first guest cottage. Construction of that building is nearly complete, and it is expected to be ready for occupancy in January.

After touring the structure the board decided to build a second such cottage before next summer. Its design will be similar to that of the first but with less space for meetings and eating. Cost is estimated to be around $50,000, and a pledge to cover that cost has been received.

The board also decided at the fall meeting to put a priority on preparation of a family camping area and a day use area by next summer.

Budgeting Process For 1981 Is Begun

A reconstituted denominational Committee on Stewardship Ministries has been organized to handle new responsibilities handed to it by the PCA's 1979 General Assembly. Its principal task in the months immediately ahead is to review 1981 budget proposals from the major committees and present a budget recommendation to the 1980 assembly.

The committee, which has eight members (two from each of the four major committees), held its initial meeting at the Atlanta airport. The panel elected officers and established a schedule for considering the budget proposals.

Gerald Sovereign, a ruling elder in Concord Church, Gulf Breeze, Florida, and a representative of Mission to the World, was named chairman of the reconstituted group. Vice-chairman is Stuart Perrin, senior pastor of the Westminster Church, Butler, Pennsylvania, and a representative of Mission to the United States. Secretary is Logan Porter, a ruling elder in Westminster Church, High Point, North Carolina, and also from MUS.

January 15 was set as the deadline for submission of 1981 budgets by the four major committees. Copies of the proposals will be distributed to the members for study, and a meeting is planned January 25 and 26 to review and act on them. A second meeting was scheduled March 7 and 8 to consider any revisions that might be suggested by the committees and to draft a final report to the assembly.

Responsibility for reviewing and recommending the budget was shifted by the 1979 assembly from the Committee on Administration to the reconstituted Committee on Stewardship Ministries. The new stewardship body was also charged with raising funds to support the "committed" portion of the assembly budget. However, the denomination's top court specified that the responsibility for raising the funds would be shared with the four committees during a period of transition.

Making up the new panel are one ruling elder and one teaching elder each from the Committee on Administration, Christian Education and Publications, Mission to the United States, and Mission to the World. The members are elected by their respective committees and serve at the pleasure of the groups which elect them. They must be chosen from among the active or alternate members of the major committees. Formerly, members were sent to the stewardship sub-committee from the four major committees to serve definite terms and their terms on stewardship often extended past their terms on the other panels.

Advisory members of the stewardship body are the coordinators of the four permanent committees and the director of stewardship ministries.

In other business the committee encouraged the director, M. E. Howland, to continue staging regional conferences to explain the work of the church to PCA members in various parts of the denomination. It was suggested that he seek local underwriting of some of the costs of the dinner meetings.

'Love Gift' Program For 1980 Announced

Women in the Church of the PCA will be able to present a program in January to explain their 1980 Love Gift. A 16-minute slide-tape presentation on the annual special offering will be ready by January 1.

"A Place for God's People in the Mountains" is the title of the program which describes plans for the denominational conference center, Ridge Haven, and the object of the 1980 Love Gift. Each year the WIC contribution is designated for a different committee of the PCA, and next year's recipient is the Committee on Administration. Ridge Haven was organized as a sub-committee of Administration.

The 1980 goal is to raise $50,000 to build and furnish a kitchen in Ridge Haven's "Phase One Lodge." The facility is designed to provide meals for 150.

Copies of the slide-tape program may be reserved by writing to: Christian Education and Publications, 4319-F Memorial Drive, Decatur, Georgia 30032.

Book of Church Order Revisions Available

A new printing of the PCA's Book of Church Order, including 1979 amendments, has been completed and is available for sale. Only three brief amendments to the constitution were enacted by the Seventh (1979) General Assembly.

These changes have also been printed on special "stick on" paper for those who prefer to update their constitutions by simply adding the stickers to their 1978 editions of the BCO. The stickers will be provided free of charge upon request to the Committee for Christian Education and Publications, P.O. Box 39, Decatur, Georgia 30031. A self-addressed envelope should accompany the request.

Chapters 14, 21, and 22 of the form of government are altered by the 1979 amendments.

The changes are included in the new BCO as addenda. The limited printing is identified as the second printing (1979) of the 1978 edition. It includes the form of government as amended through the seventh General Assembly. Current plans are to issue a new edition in 1981 after that year's assembly when other, longer amendments are scheduled to be proposed for enactment. Any constitutional changes approved up until that time would be incorporated into the text of that edition.

Most of the amendments currently before the presbyteries for a vote grew out of the assembly's decisions regarding the number of offices in the church (see July/August issue, page 7). The proposals on this issue affect BCO chapters 7, 8, 9, and 20. After years of study, the denomination's top court decided on the "two-and-a-half" officer view, affirming that the church has elders and deacons with the elders being divided into the categories of ruling and teaching elders. The proposed amendments which would make this decision consistent throughout the constitution and binding on all the church must be approved by two-thirds of the 22 presbyteries and by a subsequent assembly before they become effective.

Also sent to the presbyteries for a vote by the 1979 assembly were amendments to chapter 15 of the form of government which would change the terms of members of the assembly's nominating committee. If passed, these changes would require half of the presbyteries to name members of that committee each year. Each member would serve for two years, thus assuring some continuity on the panel. Currently, members are chosen for one year terms.

Not considered by the 1979 assembly but expected to be before the 1980 assembly are constitutional amendments related to the subject of licensure and other aspects of ministerial preparation. The assembly has adopted a new plan of theological education which presumes a period of probation before ordination. However, the amendments which would make such a probationary period mandatory have not been sent to the presbyteries.

Cost of the new Book of Church Order is $1.75. It may be ordered from the Christian Education and Publications office.

Sanctuary Price $5; Sellers Join Church

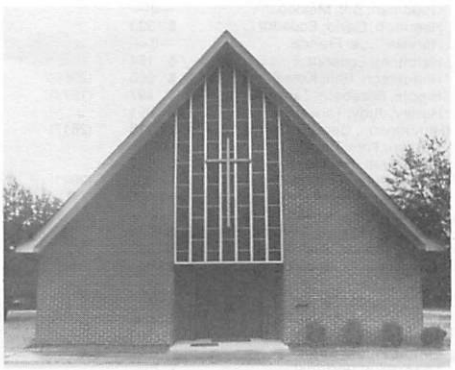
In something of a reverse of the usual situation, a PCA church has taken over the property of a congregation of the Presbyterian Church in the United States (PCUS). It was all done legally and with permission, however.

It was in Sumter, South Carolina, where the PCUS group named Holy Cross Church sought release from its membership in Harmony Presbytery. While dealing with a commission from presbytery Holy Cross invited John Ropp, pastor of PCA's Westminister Church, to lead their services. He brought along his congregation and moved his office into the Holy Cross building.

Harmony Presbytery finally decided in September to let the Holy Cross people go with their property—if they paid the presbytery $25,000. Members of the congregation knew they had no legal obligation, but they decided they had a moral obligation to repay Harmony the $10,500 that it had given toward erection of the sanctuary in 1970. Presbytery accepted. Holy Cross then sold the whole property to Westminster for $5. The transaction was completed last month.

With the people from Holy Cross (about 30 of them) now swelling the rolls of Westminster, the next move will be to sell the property for a down payment on entirely new construction. Westminster already has a six acre site in a section of Sumter with greater growth potential.

Organized in July 1978, Westminster hopes to have over 75 members on the roll by the end of this year.



Westminster's $5 Purchase

Clerks Get Deadlines For '79 Yearbook Data

Preparations have begun for publication of the PCA's 1979 Yearbook, the annual statistical report and directory of churches and ministers in the denomination.

Stated clerk Morton H. Smith, who is responsible for the compilation, sent the new statistical forms to presbytery clerks late last month. The presbytery officers are to provide the forms to clerks of sessions and to receive the reports from the clerks in January. Figures in the Yearbook are as of the last day of the year.

Statistical reports from presbyteries are due back in Smith's office at the end of January. However, the roll of each presbytery should reach the clerk by January 5.

Another item due from the 22 PCA presbyteries is the report of nominations to assembly's committees and elections to the assembly's nominating committee. These names are due in the clerk's office by December 16.

Across — *from page 2*

DANIEL L. SEMONES has been ordained by Mississippi Valley Presbytery as pastor of Rolling Fork Church, Rolling Fork, Miss.

DAVID G. SHOEMAKER has been divested of office without censure by Southern Florida Presbytery.

H. ANDREW SILMAN to First Church, Belzoni, Miss., as pastor.

JAMES F. STEWART JR. has been dismissed to Reformed Presbyterian Church (Evangelical Synod).

JOHN W. TER LOUW's pastoral relations with Westminster Church, Tallahassee, Fla., have been dissolved. He continues on the rolls of Gulf Coast Presbytery without call.

J. ROBERT VANNOY, Souderton, Pa., has been received by Mid-Atlantic Presbytery to labor outside the bounds of the presbytery on the faculty of Biblical Theological Seminary.

TIMOTHY Z. WITMER has been ordained by Mid-Atlantic Presbytery as assistant pastor of Berith Church, Bryn Mawr, Pa.

EDWIN B. YOUNGS has been divested of office without censure by Mississippi Valley Presbytery.

DEATH

VERNON A. CRAWFORD, 79, died October 16. He was a member of Calvary Presbytery and formerly a pastor and missionary.

CHURCHES ADDED

HARRISBURG CHURCH, Harrisburg, Pa., organized by Mid-Atlantic Presbytery. Harry N. Miller is pastor.

SANDLICK CHURCH, Haysi, Va., organized by Westminster Presbytery.

Mission to the World

Response Is Varied To Volunteer Appeal

Kennedy Smartt, coordinator of church relations for Mission to the World, got more response than he expected from an article in the October Messenger. His appeal for volunteers to go overseas (October issue, page 9) brought some inquiries for missionary service, but the comments he made to support that plea brought him some reaction.

The MTW official had suggested in the article that small town pastors should consider working abroad since they can "do little to significantly alter the size or shape of the visible church ...." That just is not so, some pastors told Smartt.

Some who responded told Smartt that they thought his remark belittled the church in the small town.

"Although that was definitely not my intention," the MTW official said, "I can understand why they would think so."

The suggestion that such pastors can do little to change the "size or the shape of the visible church," he added, "was incorrect, and I was wrong."

Smartt continued, "Although the pastor in the small community may not be able to change significantly the size of his local congregation, he certainly can significantly change the size and shape of the visible church by the young men he produces for the ministry and the missionaries his congregation sends to the field and supports with its prayers and gifts. He can significantly affect the 'shape' of his congregation by the effectiveness of his teaching, counseling and pastoral ministry.

"I was really pleased by the reaction of these men from small towns who took exception to what I said. They have a vision and ambition that makes me feel tremendously encouraged for the PCA. After all, wasn't Samuel Rutherford the pastor of one of the smallest congregations in Scotland in his day? Who could say he didn't affect the 'shape' of the visible church? I repeat, I was wrong and would like to retract my remark and ask forgiveness of each of those whom I offended."

Smartt reported that several pastors called or wrote to ask for more information about the openings and about the particular work involved. "That," he said, "has been most gratifying and we believe it will result in some new candidates."

MTW is currently seeking 22 couples to work in its overseas church planting teams. The number of volunteers approaching MTW has decreased in recent months and the committee has begun active recruitment efforts to reach the personnel goals which have been set for it.

MTW Reminds Donors of Financial Situation

Inflation keeps pushing up the cost of living. It is bad enough in the United States, but it is worse overseas for most missionaries. As Americans lament double-digit inflation, the rate of increase for costs in some nations is approaching triple-digit proportions.

To keep up with these facts of economic life the PCA's Mission to the World committee periodically revises the amount needed for its missionaries' salaries and allowances. Therefore, workers who went to the field with sufficient support to cover all costs four years ago may now be far behind in their support accounts.

MTW publishes a monthly report, entitled "as you give ...," to keep supporters abreast of the status of the missionaries' support accounts. The monthly reminders are mailed to church treasurers and others who send contributions directly to MTW. An "as you give ..." goes into each MTW envelope which contains a receipt for a gift.

Each missionary appointed by MTW is listed on the report, regardless of whether additional support is needed at the time of issuance. Personnel are added to the list as soon as they begin itineration. The two columns of the monthly statement show "additional monthly pledges needed" and "account deficit at month end."

Under MTW policy full support for a missionary must be promised before he can begin his overseas work.

An example of the front of a typical "as you give ..." report is shown in the adjacent column.

as you give...

...remember these current needs as of September 30, 1979

Name, Country	Additional Monthly Pledges Needed	Account Deficit at Month End
Adams, Steve; Zaire	$ 616	
Akovenko, Jim; Indonesia	$ 55	(959)
Anderson, Sid; Nigeria	—0—	
*Arciaga, Danny; Philippines	$ 177	(115)
Aschmann, Rich; Mexico	—0—	
Barnett, Ellen; Mexico	—0—	
Boyce, Nancy; Korea	$ 345	
Boyer, Gene; France	—0—	
Brown, Grace; Zambia	$ 226	
Camenisch, Glenn; Portugal	$ 48	(5421)
Carney, Morris; Sudan	$ 93	(8378)
Clopton, David; Ecuador	—0—	
Courtney, Tom; Mexico	$ 18	(4969)
Creech, Joe; Mexico	$ 474	
Dye, Dick; Mexico	$ 30	(1180)
Edgar, Bill; France	—0—	
Ellis, Ron; Korea	$ 95	(3544)
Farlow, Joe; Taiwan	$ 118	(5704)
Farris, Ed; Mexico	$ 25	
Frank, Bud; Ivory Coast	$ 209	
Futoran, Don; Taiwan	$ 93	(1276)
†Gahagen, Don; Bolivia	$ 587	(1534)
Goodman, Bill; Mexico	—0—	
Hamilton, David; Ecuador	$ 323	
Harville, Sue; France	—0—	
Hatch, Al; Ecuador	$ 164	
*Henderson, Phil; Korea	$ 505	(2960)
Hipple, Elizabeth; Taiwan	$ 497	(1674)
*Hurley, Judy; Taiwan	$ 691	
†Hutchinson, George; Germany	$1,215	(2617)
Hutson, Tom; Bolivia	—0—	
Jones, Jim; France	$ 527	
Jones, Peter; France	$ 807	(2941)
*Kobb, Jim; Korea	$2,005	
Koren, Kathy; Taiwan	—0—	
Kyle, Jay; USA	$ 548	
Kyle, John; International	$ 326	
*Kyle, Marc; Philippines	$ 681	
Lajara, Cecilio; USA	—0—	
*Lappin, Jean; Jordan	—0—	
*Lee, Mayetta; Ecuador	$ 698	
Linton, David; Korea	$ 701	
Linton, Hugh; Korea	—0—	
Long, Paul; Portugal	—0—	
*Mahaffey, Bob; Papua New Guinea	$ 656	

Second Orientation Set for Candidates

Mission to the World has scheduled its second candidate orientation for newly appointed personnel February 18-21. Invited to the sessions in Atlanta will be all missionaries appointed at the November and February meetings of the MTW committee.

The first orientation was conducted in September, with 16 new missionaries attending. The event included sessions led by six members of the MTW staff and two guests. Also provided were informal opportunities for meeting members of the staff and each other.

Paul McKaughan, MTW coordinator, led daily devotions. Various concerns of the candidates were addressed by these MTW staff members: Kennedy Smartt, John McDavid, Jim Hughes, Allan McLean, and Jayson Kyle.

Larry Burkett, director of Christian Financial Concepts, spoke on the finances of a missionary. Arthur H. Matthews, Messenger editor, discussed missionary writing.

A principal purpose of the orientation is to assist the missionary in preparation for ministering to the PCA churches he visits before leaving for overseas.

Christian Education & Publications

Ministers Conference To Be in Birmingham

"Developing a Biblical Ministry" will be the theme, and Briarwood Church of Birmingham will be the place for the 1980 Ministers Conference of the PCA. Plans for the event have just been announced by the Committee for Christian Education and Publications which is responsible for the annual continuing education event.

Dates for the conference are March 10 to 12.

One of the principal speakers on the program will be C. John Miller, pastor of the New Life Church, Jenkintown, Pennsylvania. This congregation of the Orthodox Presbyterian Church is widely known for its work in the fields of evangelism and diaconal ministries. Miller is also an associate evangelist with the Presbyterian Evangelistic Fellowship and a sometime professor at Westminster Seminary.

Details of the conference are to be mailed early this month to all PCA ministers. Information on registration and costs will be included in the mailing.

Renovation Project Approaching Climax

One day this winter students and staff of Covenant College will see the climax of the first phase of Carter Hall's renovation. A crane with an arm more than 100 feet long will lift into place a dome to top the college main building's tower. The dramatic feat will be accomplished only with the help of a smaller crane to help lift the long arm of the larger one.

Getting the new top on the tower will not end the work on the $1.4 million first phase, but it will mark significant progress in the 18 month project. The contractor started the renovation early in 1979. Two more phases are to follow the first one.

Carter Hall is the name given by the college to the central building on the campus. It was built originally in 1929 as a resort hotel by Paul Carter, a major benefactor of Covenant later in his life. He died recently.

When the college moved to the campus overlooking Chattanooga a decade and a half ago the "castle in the clouds" was its only building. Since then construction has been completed on four other major structures: a men's dormitory, library, gymnasium-field house, and chapel-fine arts building.

Carter Hall's overall renovation costs are expected to exceed $5.5 million. Only the funds for the first phase ($1.4 million) have been pledged. First phase work is primarily exterior; the second provides new utilities; the third is primarily interior. Cost of the second phase is estimated at $700,000, and the third is expected to cost about $3.4 million.

Family Devotions

By Richard Harris — Part XVIII
(The Shorter Catechism)

Q. Wherein consists the sinfulness of that estate *(or condition)* whereinto man fell?
A. The sinfulness of that estate *(or condition)* whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it.

This question and answer deal specifically with two things, the first sin that man committed, and all other sins since then.

In question and answer number sixteen we covered original sin by pointing to Romans 5:12, "Sin came into the world through one man, and his sin brought death with it. As a result, death spread to the whole human race, because all men sinned."

Our condition is a fallen one. We have all fallen from God due to the guilt of Adam's first sin.

The "want" of original righteousness means the "lack" of original righteousness. Adam was no longer righteous due to his sin. In order for anyone to be righteous, he must be holy and must keep God's law perfectly. We read in Romans 3:10, "As the Scriptures say: There is not a single man who is righteous."

Therefore we see, the Bible teaches that man's whole nature became corrupt. Prior to the fall, Adam was able to do both righteous things and sinful things. But once he *had* sinned, he fell from righteousness and could no longer do anything righteous. He could now only do evil for his whole nature was corrupt.

We can get an idea of this fallen man by seeing what God has to say about him just prior to the great flood. Genesis 6:5 says, "And Jehovah saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually."

We see clearly once again that we all have inherited Adam's sinful nature.

Our original condition is compounded, isn't it? Not only do we have a sinful nature, but we add to our problem by the sins we continue to commit.

Paul says in Romans 8:7-8, "And so a man becomes an enemy of God when his mind is controlled by what human nature wants; for he does not obey God's law, and in fact he cannot obey it. Those who obey their human nature cannot please God." We have but to examine our own hearts and our own lives to see that all of this is true. If we deny that fact, how then can we account for all the sin and misery we read about in our newspapers and see everyday in the world around us.

Not only do we commit sinful acts but we also have sinful thoughts and imaginations in our own hearts. Who could tell how many times we have sinned against God? The figure would be so staggering that we could not begin to comprehend, but God knows. By the way, how many times do you have to break the law to be a law-breaker? Just once.

How in the world can anyone be restored to a state of righteousness? There is only one way. That way was provided by God Himself. It is through Jesus Christ, the son of God. In John 14:6, He said, "I am the way."

Paul says in Romans 5:6, "For when we were still helpless Christ died for the wicked, at that time that God chose." Therefore, we read in Ephesians 2:8, "For it is by God's grace that you have been saved, through faith." It is not your own doing, but God's gift.

John reminds us in his gospel (6:47), "I tell the truth: he who believes has eternal life."

Foundation and Authority for the Christian Faith

Chapter XIV
Westminster Confession of Faith

There are twin graces that are spoken of in the Westminster Confession of Faith (WCF). They are saving faith and repentance unto life. Actually they are the head and tail of the same coin. They do not exist apart. You cannot have one without the other. Though each formulates itself into its own doctrine they are equally necessary for salvation.

It would even be academic to argue whether one precedes the other in the actual application of redemption. The WCF takes up saving faith first; therefore, we shall begin there.

If one looks at a harmony of the standards, one sees that the WCF speaks of saving faith in its broad sense. The Larger Catechism speaks of justifying faith. The Shorter Catechism speaks of faith.

One also may wonder why this

chapter did not follow the chapter on effectual calling. We think that the Westminster divines would have followed this structure of life in the Shorter and Larger Catechism. They had merely spoken of justifying faith on faith alone. The WCF's definition is broader and more inclusive than a simple reference to the initial act of faith. That is there, but the fuller use of saving faith is there also. This definition could actually be located anywhere within the doctrine of salvation.

The WCF appears to be emphasizing not only what we see as the beginning evidence of the new birth, namely faith and repentance, but it also speaks of the ongoing faith within the believer. You will find some systematic theologians doing the same thing, speaking of faith specifically in the area of justifying faith but then generally in the whole area of the Christian life.

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

Let us proceed to see how this chapter XIV in the WCF defines saving faith. It might be helpful to study the sequence of it in a Christian's life. There we would begin with paragraph II: "The principal acts of saving faith are, accepting, receiving and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace."

Once a person is born again by the power of God, that new life automatically leads him to conversion. Conversion involves saving faith and repentance. The new mind and heart bring with them a knowledge of the truth of Christ, a commitment to Him and a trust or belief in His power to save. The WCF states that the Christian accepts, receives and rests in Christ alone for justification. He cannot save himself. Others cannot save him. Jesus alone is the Saviour; therefore he learns that Christ is the only Redeemer. He trusts Him alone for eternal life.

Not only does the saving faith apply to justification, it also applies to sanctification and eternal life. All areas of salvation do grow out of saving faith within the covenant of grace context (paragraph II).

The definition given in paragraph II continues to be a helpful summary in presenting the gospel to non-Christians. It helps clarify to an individual just what saving faith involves: "accepting, receiving and resting in Christ alone for justification, sanctification, and eternal life by virtue of the covenant of grace."

How can one accept, receive and rest in Christ alone for salvation? Paragraph I explains that simply: by the Holy Spirit's gracious work in sinners' hearts. Though saving faith involves a deliberate act of a sinner made new by God's power, the faith is received by the Holy Spirit. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9).

How does the Holy Spirit bring faith to one's heart? Ordinarily, it is by the Word of God. As Paul says to the Roman Christians, "faith comes by hearing and hearing by the Word of God." Along with the Word of God, we are given prayer and the sacraments of baptism and the Lord's Supper as means of increasing and strengthening that faith. Saving faith may begin as a grain of mustard seed, but it is cultivated and strengthened by the ministry of the Word, sacraments and prayer. All these are indispensible to a believer's growth in grace.

This chapter also explains and reminds us that God deals with us as individuals and we may be at different stages even in the matter of faith. Though all true saving faith will involve the above stated elements, it may differ within the individuals. Mr. A's faith may not be as strong as Mr. B's. But as long as it is true saving faith, that is all that God requires.

Paragraph III also explains that this saving faith is not a static faith. Certain circumstances may weaken and/or strengthen our faith. But regardless of whether a certain situation causes our faith to be weakened or strengthened, if it is saving faith, it will bring victory.

That is another testimony to the sovereign grace of God. One cannot lose his saving faith. Though the reality of the Lord and the Christian life may be dimmed at times, and though some may feel completely cut off, the result of saving faith is victory. This will be dealt with more fully under the chapters about the perserverance of the saints and the assurance of salvation.

In Luke 22:32 we read, "But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Jesus prays for His own. He keeps His own. None of the elect shall perish, because Christ is the *author* and *finisher* of our faith.

Let us also remember saving faith in the general sense. Paragraph II underscores that saving faith accepts whatever God reveals in His Word as truth. God said it in the Word. I believe it. Also we obey God's commands by faith. We tremble at His warning and embrace the promises of God for this life and the life to come.

Use this chapter in determining what true saving faith is. Be certain in your life and witness that you have a clear understanding of it. Understand that it is a gift of God's grace that enables man to receive the gospel of Christ. Faith is God-generated and it is developed by God as we follow His Word obediently.

All men have faith, but not all men have saving faith. Those who God has chosen, who He sent His Son to die for on Calvary, and who are born again from above are the ones who possess saving faith.

Questions to consider: Who has saving faith? Does each person have the same amount of saving faith? Can one lose saving faith? What are the elements of saving faith? What is its end result?

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. W. E. ARNOLD
By: Mrs. Gordon Clements

MRS. DOROTHY C. BROUGHTON
By: Mr. and Mrs. Louis Collins Jr.

MRS. BESSIE P. COX
By: Mrs. Ellen Hay

LORING DAVIS
By: Mrs. G. B. McKinnon Sr.

MRS. DORA FULGHAM DEAN
By: Mrs. Till Morris

MRS. FLOYD DEWEESE
By: Hazelwood P.C.,
Hazelwood, N.C.

MRS. LOUISE ETHERIDGE
By: Mrs. G. B. McKinnon Sr.

MRS. FREIDA GUTHRIE
By: Oak Park P.C.,
Montgomery, Ala.

MR. GEORGE S. KING
By: Mrs. G. B. McKinnon Sr.

MRS. ADA LOARD
By: Mr. and Mrs. Louis Collins Jr.

MR. D. M. MAYS SR.
By: Mrs. G. B. McKinnon Sr.

HARRIET N. MAYS
By: Mrs. G. B. McKinnon Sr.

REV. DAN McCOWN
By: James H. Stewart

C. L. McKINNON
By: Mrs. G. B. McKinnon Sr.

MRS. MAGGIE MOYERS
By: W.I.C., Shenandoah P.C.,
Miami, Fla.

MR. CARLTON G. NEWTON
By: Mrs. Olga Newton

BARNEY ROBINETT
By: Kathleen McRae

MR. WILLIAM SHAW
By: The Milton Williams Family

MRS. MAHLON STEAD
By: Mr. and Mrs. Floyd Davis

MR. IVIE PIERCE STOKES
By: Mrs. I. P. Stokes

MRS. VIOLA TAYLOR
By: Mr. and Mrs. Howard Noe

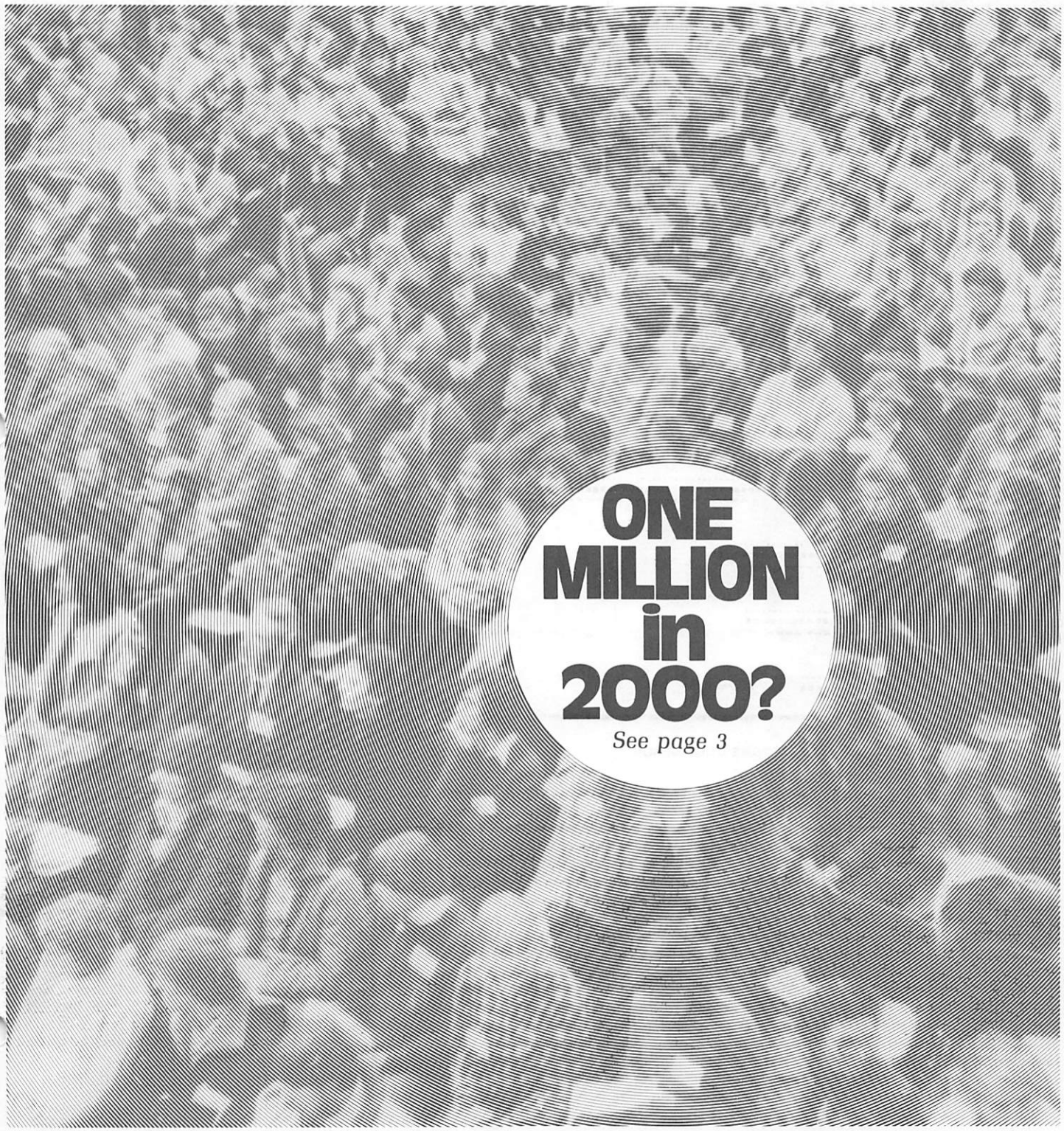
MRS. R. J. (RUBY) WARD
By: W.I.C., Midway P.C.,
Marietta, Ga.

DAISY L. WILKERSON
By: Mr. and Mrs. Wayne Chandler

12-21-81

February 1980
Volume 4, Number 2

The PCA Messenger





Across our Church

MOVING MINISTERS:

M. CHRIS EHLERS has been ordained by Central Florida Presbytery to a tentmaking ministry as a presbytery evangelist in Northwest Tampa.

DONALD H. GAHAGEN JR., Mission to the World missionary on furlough, is serving as assistant minister of visitation at Coral Ridge Church, Ft. Lauderdale, Fla.

DRAKE GERRITSON has been ordained by Southern Florida Presbytery as assistant pastor of Key Biscayne Church, Key Biscayne, Fla.

DAVID R. GILLESPIE has been ordained by Calvary Presbytery as pastor of Bethel and Mouzon Churches, Kingstree, S.C.

GERRIT J. KUIPER to LeJeune Church, Coral Gables, Fla., as pastor.

JAMES R. McKEE has been ordained by Central Florida Presbytery to a tentmaking ministry as a presbytery evangelist in Northwest Tampa.

DOUGLAS E. MURPHY to Pearl Church, Jackson, Miss., as pastor.

MOVING MISSIONARIES:

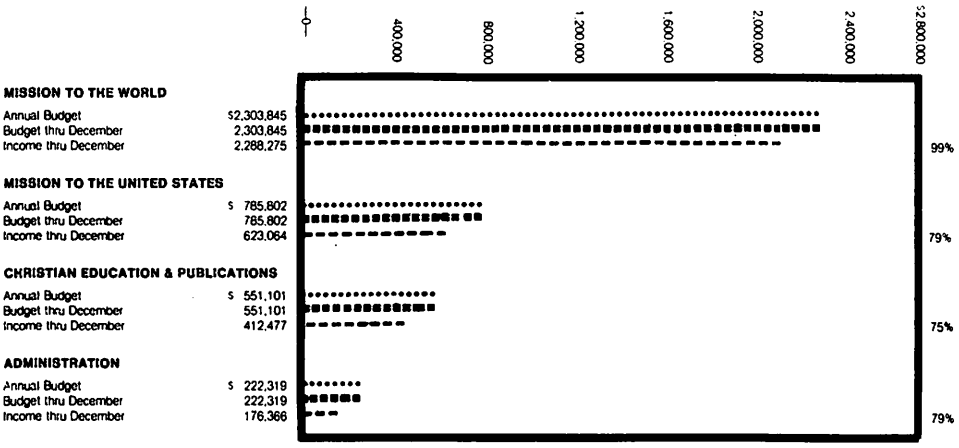
MR. AND MRS. PHILLIP HENDERSON to Korea to begin assignment.

JUDY HURLEY to Taiwan to begin assignment.

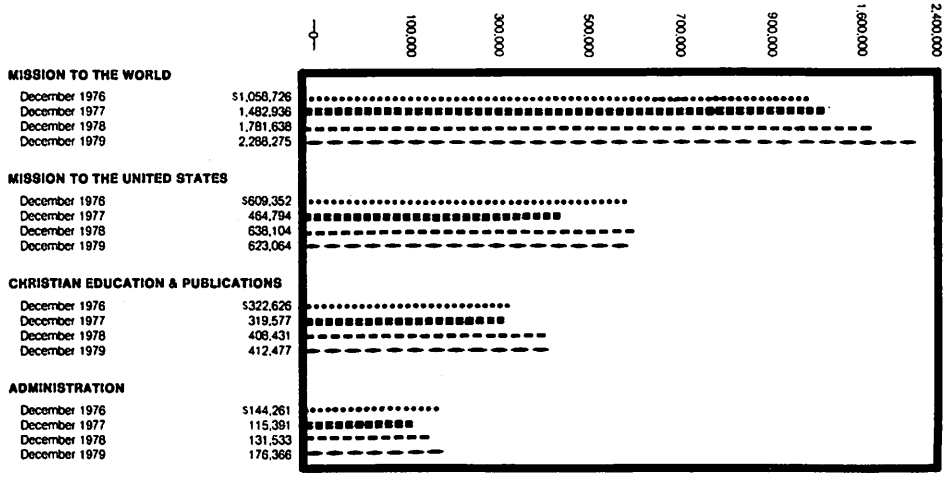
MARION MOUNGER returning to Taiwan after furlough.

MR. AND MRS. JOHN ROLLO returning to the Philippines after furlough.

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date



INCOME COMPARISON



ASSEMBLY AGENDA:

(Significant meetings scheduled this month and during the first weeks of next month by the PCA General Assembly committees are reported here. Except where specific locations are listed, all will meet in the Atlanta area. — Ed.)

Judicial Business, Feb. 1-2.

Ridge Haven, Feb. 8-9 at Second Church, Greenville, South Carolina.

Mission to the World, Feb. 14-16.

Interchurch Relations, Feb. 15.

Insurance and Annuities, Feb. 19.

Christian Education and Publications, Feb. 22-23.

Stewardship (budget review), March 7-8.

Theological Education (certification), March 12 at Briarwood Church, Birmingham.

Administration, March 14-15.

CHURCH DISSOLVED:

BETHEL CHURCH, Brandon, Miss. (Mississippi Valley Presbytery).

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Photos: P. 1, The European Missionary Association (Mission 80); p. 5, characters from a new Chinese Bible, courtesy the American Bible Society; p. 7, Jere Wilkins; p. 9, L. B. Austin III.

THE PCA MESSENGER
February 1980 Vol. 4, No. 2

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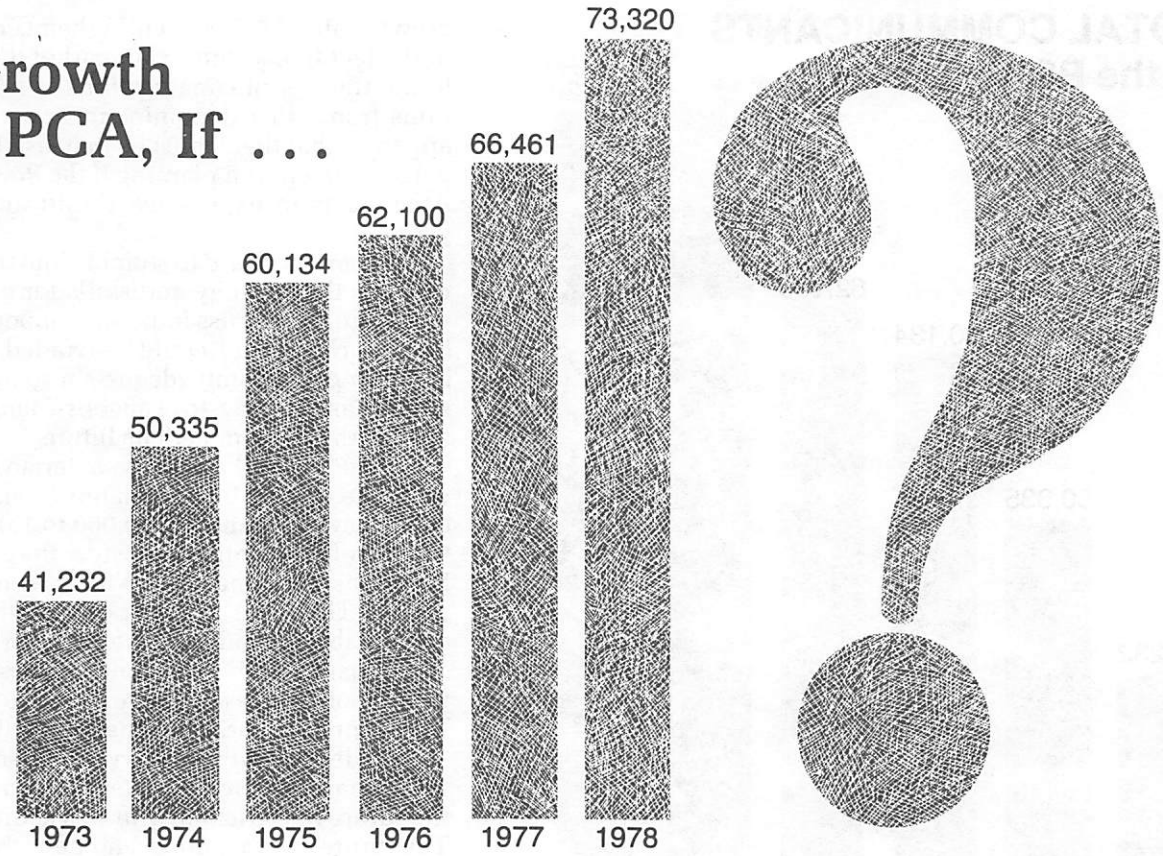
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Great Growth For the PCA, If . . .



(Editor's note: Is it unreasonable to believe that the Presbyterian Church in America might have a million members by the end of this century? Luder Whitlock, in the following article, believes it is not. The opportunities are available if the denomination will only take advantage of them, says the PCA minister who is president of Reformed Theological Seminary, Jackson, Mississippi. The article is a condensation of material he has presented to such audiences as the conference of organizing pastors sponsored by the Mission to the United States committee in November.)

The story of American Presbyterianism is a story of triumph and tragedy. In one sense it is a story of triumph because from their organization in 1706 until the framing of the Constitution in 1787, Presbyterians became the second largest among all denominations in the country. In fact, William Warren Sweet, noted church historian, has claimed that "The Presbyterians had the best chance at this time of becoming the greatest of all American churches both in point of numbers and in influence." They had the financial and personal resources and they were doing the most effective job of evangelizing the frontiers.

The tragedy of American Presbyterianism is that by the end of the 19th century, Presbyterians had lost this remarkable opportunity and had seen their influence eroded severely. That trend has continued in this century.

A survey of the history of American Presbyterianism suggests, among other things, that if Presbyterians are to grow in future years and to regain some of the ground which has been lost since 1800, then there must be a fresh emphasis on evangelism and church planting in frontier areas. We may well ask, what are the frontiers of today? The answer is clear: the cities are!

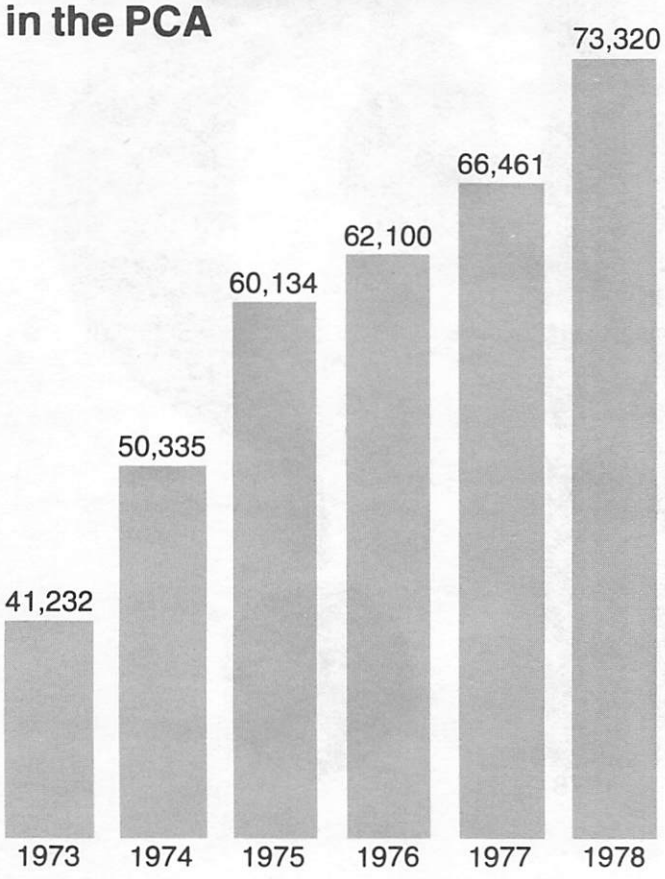
We have become an urban nation in the last 100 years. Today 75 per cent or more of the population may be urban. On the other hand, about 100 years ago 75 per cent of the population was rural. Until about 1920 a majority of the American population lived in rural areas. Consequently, 70 per cent of the churches in our country today are located where 25 per cent of the population is. The need for evangelizing and churching the urban areas is clearly apparent.

Roger Greenway insists that, "As the cities go, our world goes, intellectually, politically, economically, morally, religiously, and ecclesiastically. For this reason, cities must be regarded as the modern frontiers of Christian missions and they must be given high priority in terms of strategy and the assignment of resources. If we fail to win the cities, we shall have failed indeed" (Guidelines for Urban Church Planting, p. 6).

There surely is ample biblical precedent for such strategizing. As Michael Green notes in Evangelism in the Early Church, "There can be no doubt that the early missionaries were influenced by the strategic importance of certain towns and areas, and made these their first goal in the wider context of preaching the gospel to the whole world. The most obvious example of this is the work of St. Paul ..." (p. 260).

Not only should present strategic centers be prime targets for evangelism and new church planting, but newly emerging urban areas and rapidly developing growth areas also should be targets for such endeavors because we know that where there is a high rate of mobility and

TOTAL COMMUNICANTS in the PCA



change there is the best opportunity for such evangelism efforts. Openness and receptivity to the gospel are likely to be highest in such developing areas.

We are led to ask, what will the strategic centers be 20 years from now? What are the projected growth patterns for the next few years in our own country? As we look at data which reveals and projects population trends, it is apparent immediately that the future of the sunbelt is bright. In recent years, that is from 1950 to 1975, the South experienced a 59.5 per cent growth rate compared to 32 per cent growth rate for the rest of the country. During the first five years after the 1970 census over 7 million people came to the South. The South's expansion accounted for more than half of the national population growth from 1970 to 1975. That pace is expected to continue and possibly accelerate in the years immediately ahead. By the year 2000, the South is projected to have a higher percentage of the United States population living in metropolitan areas than any other region of the country.

There must be clear and careful strategizing in regard to the developing urban areas of this country if we are to maximize the impact of the Presbyterian Church in America in the years immediately ahead. We must carefully examine these prime growth areas and concentrate efforts on evangelism and new church work there. If we do not take advantage of this opportunity which is presenting itself now, in the southern states particularly, then in 20 more years this prime time may be gone, never to be reclaimed.

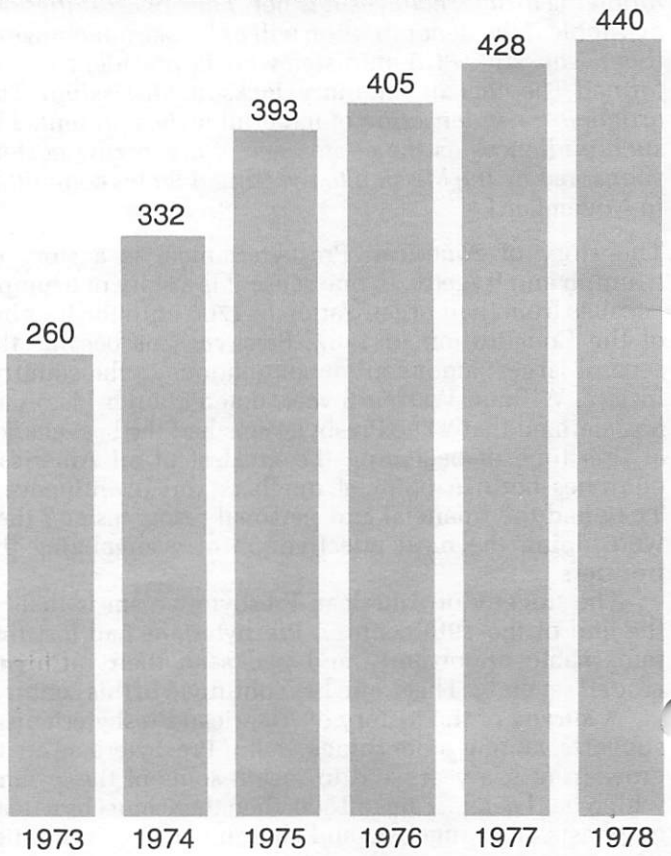
A survey of the increase in PCA communicant membership for the period 1975 to 1978 reveals an average net growth rate of 6.5 per cent. When consideration is given to the fact that a significant part of that increase was due to the transfer of congregations or portions of congregations from other denominations, then it is all the more apparent that there must be increased emphasis on evangelism and church planting if the Presbyterian Church in America is to experience significant growth in future years.

We cannot afford to stumble into the future. Unless we develop the capacity and skills for greater foresight, we will continue to miss important opportunities and contribute to crises which could be avoided. Moreover, we must be willing to commit adequate resources, such as people, energy, and money, to evangelism and church planting in the South in the immediate future.

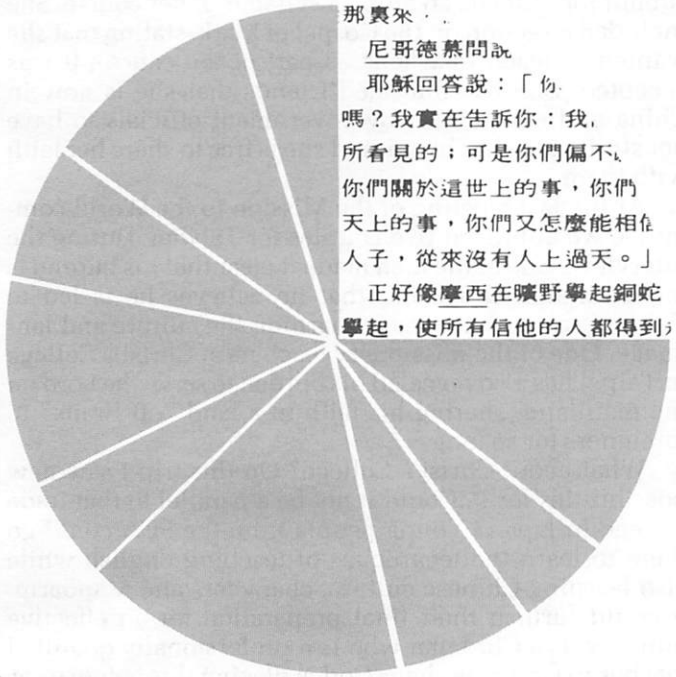
It is possible that the Presbyterian Church in America, with the right kind of planning and implementation, could have as many as 500,000 to 1,000,000 members by the end of this century. Consider the growth records of the Mormons and Jehovah's Witnesses over a 20 to 25 year period. The rapid growth rate of both of these groups in comparable periods of time is an indicator that this can occur, particularly when one realizes the negative image which both of these cult groups have had in this country. The record of charismatic denominations is similar.

The lessons from history are clear. If we ignore them, we virtually assure Presbyterians of a diminishing role in the future of Christianity in this country and worldwide. The future of evangelism and new church work does not depend on Presbyterians alone. If we are not alert to opportunities and do not capitalize on them, we may be certain that God will raise up others in our place.

CHURCHES in the PCA



Our 'Abnormal' Church And China's Challenge


那裏來，
尼哥德慕問說
耶穌回答說：「你
嗎？我實在告訴你：我
所看見的；可是你們偏不
你們關於這世上的事，你們
天上的事，你們又怎麼能相
人子，從來沒有人上過天。」
正好像摩西在曠野舉起銅蛇
舉起，使所有信他的人都得到

(Editor's note: It has been just over a year since the United States established full diplomatic relations with the People's Republic of China on the mainland. During this time there has been a rapid increase in the flow of visitors in and out of China, and more information about the state of the church there has become available. Paul McKaughan, coordinator of Mission to the World, has been monitoring those reports. During a recent trip to Asia he interviewed some of the people who have visited the mainland. Some of his own views have changed as he explains in the following article.)

A college in Japan trains 250 students a year to go to that vast market known as China to spread the economic "good news" of materialism. Those who graduate are equipped with the ability to speak Mandarin, to read Chinese written characters, and to understand the culture into which they take their zealous salesmanship.

When I learned about this institution on my recent trip to the Orient it helped me to understand the reality of China.

Traveling in Korea, the Philippines, Singapore, and other nations struggling to emerge from poverty and colonial dependence, one is impressed that they have decided that their only viable option is to co-exist with China. This populous and powerful neighbor is a reality that can't be wished or reasoned away. One quarter of the world's population lives there!

Mainland China is now in the forefront of my thinking. It deserves a special place in the thinking of any Christian concerned about world evangelization.

It was not only the experiences in Asia that gave China this special place but it was also a comment by a PCA missionary visiting the Mission to the World offices. He explained that he had undergone a rather radical change of mind. He had believed that the conditions of the church on the mainland were completely abnormal and without parallel when he looked at China from his perspective in Taiwan. But after returning to the United States and doing some careful study and reconsideration he decided that the Chinese church was far more "normal" than the American church.

Why should the mainland Christian situation, which seems so strange to us, be considered normal? I began to get an idea in Hong Kong. While there I had the privilege of interviewing people who had been in and out of China many times over the past year and a half. The stories they told many times sounded as if they had come right out of the Book of Acts. I couldn't help but think of the Apostle Paul's statement in I Corinthians 16 that God had opened a door of effective service, but "yet there are many adversaries."

No one knows the number of martyrs of China. For many years there was virtually no communication, and we in the West somehow forgot that a Chinese church even existed. God didn't forget. Those who have been going in and out of the country have discovered that the blood of those martyrs has nourished a church that is vibrant and growing despite its many problems.

I heard the story of a 75-year-old pastor who had just completed a 25-year term in prison. He was not on a work farm: he was in prison. During that quarter century he suffered as many as four years in solitary silent confinement. He had almost lost the ability to speak. The Lord has used him since his release last June to bring together a congregation of approximately 700. When asked if he was not afraid of preaching and being so bold in his testimony he answered, "No, my clearance papers were issued by the prison, and they can recall me any time they want."

Such outstanding human assets must be seen in relation to the Chinese church's poverty in other areas. The great lack in the Christian community's life is books. Nearly all Bibles and hymnals were destroyed in the cultural revolution. Few volumes of any kind survived.

With little study material and with most qualified teachers separated from the body of believers, the church is weak in Bible teaching. On the other hand, it is strong on experience.

I was told that there are communes near the coastal cities of Amoy and Hangchou where 10 per cent of the population is Christian.

As I think about the missionary's comment and about the reports I heard in Hong Kong I realize that he is right. Instead of being abnormal the Chinese church is the typical church of historic Christianity. It is at odds with its environment. It lives without the support of the establishment or the mass media. It must meet in private homes

and in isolated places in the country. It does not have the ease of access to the Scriptures that we know in America. It has no highly trained clergymen. These things would also be true of the "typical" church down through the centuries.

Where does that leave us? We must ask ourselves why God has allowed us and our ancestors, in our part of the world, such an abundance of prosperity, liberty, and support. The first part of Paul's statement gives an answer. God allowed our "abnormal" situation because "He has set before us a wide open door of effective service."

China's door may never open again to the missionary emphasis that we have known in the past. But that huge nation's door is opening for people to go in and to share their faith, either as visitors or as workers. We have tremendous assets, and future ministry in China is possible for people who are willing to pay the price.

I was told, for instance, of the case of a Canadian girl who, 10 years ago at the age of 18, believed that God called her to go to China. She went to Hong Kong and found work as a maid in the home of a Mandarin speaking family. She did this in order that she might learn to speak Mandarin fluently. When signs began to appear that the mainland would start opening, she went to Great Britain and earned a degree in English. This past year she was approached by the Chinese government to come and teach English teachers on the mainland. As is the case with all other prospective teachers, she was required to submit for official screening a syllabus of her course. She included a section on the Gospel of Mark, stating that she wanted to teach that book as part of the course. It was accepted. She has informed friends that she is now in China and encouraged by government officials to have her students in her home, and she is free to share her faith with them.

At the last meeting of the Mission to the World committee we approved two couples for Taiwan. During the interviews one of the men made it clear that his burden is for mainland China and that he believes he is led to Taiwan now as a means of learning the culture and language. One of the missionary teachers at Christ's College in Taipei has also revealed his burden to serve the Lord on the mainland, sharing his faith in a land "off limits" to foreigners for so long.

What about Christ's College? On this trip I saw new possibilities for it. Could it not be a parallel to that trade college in Japan? Young people from the PCA could go there to learn the techniques of teaching English while also learning Chinese culture, characters and Mandarin. It could furnish their final preparation for an effective ministry as a Christian who is a professionally qualified teacher in China. Perhaps God is placing this before us as an effectual and open door of service.

Most of the authorities that I talked with agreed that some kind of "normalization" of relations between Taiwan and the mainland government will be realized within 10 or 15 years. It may approximate the situation existing between China and Hong Kong. The government in Taiwan is already encouraging people to travel back and forth in order that the comparison might be seen.

In addition to the people from Taiwan, many thousands of other overseas Chinese are returning to the mainland now to visit friends and relatives. Some who go are believers that take in much needed Bibles. They also share encouragement which comes from being a part of the world-wide Chinese Christian family.

There are two important facts to keep in mind as we think and pray about China:

The first is that this strategic nation, with a quarter of the world's population, is going to be a factor in our lives regardless of what we think about it. It affects our nation's foreign policy and our relationships with other nations. Ultimately, it affects the way we live.

The second is that the American church's "abnormalcy" has been given to us for a reason. A door has been opened to us, and we will be held responsible for our stewardship of our abundant resources.

Prayer for the overall situation should certainly include our missionaries in Taiwan. Ask God to give them creativity as they think and pray about the future ministries which may open for them. Christians on the mainland who have survived severe persecution should also be remembered in our prayers. Pray that God would make them wise in their use of the degree of liberty that they have at this moment.

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for the 1980

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Plan To Participate!

PCA NEWS

Nominators Plan Feb. 26 Meeting

Members of the nominating committee for the 1980 PCA General Assembly have been named by 20 of the denomination's 22 presbyteries.

The committee will be convened by Ed Robeson. He was appointed by 1979 assembly moderator William Joseph to call the initial meeting. Robeson has asked the group to assemble at the Atlanta airport February 26.

Teaching elders on the panel, listed with their presbyteries, are: G. Dale Linder, Lavale, Maryland (Ascension); Alfred A. Saleeby, North Belmont, North Carolina (Central Carolina); John W. P. Oliver, Augusta (Central Georgia); Hubert C. Stewart, Gadsden, Alabama (Evangel); George McGuire, Quincy, Florida (Gulf Coast); Leon Wardell, Norfolk (Mid-Atlantic); Don Esty, Sun City, Arizona (Pacific); Richard Harris, Signal Mountain, Tennessee (Tennessee Valley); Marvin Harris, Greensboro, Alabama (Warrior); and Leonard Van Horn, Kingsport, Tennessee (Westminster).

Ruling elders on the panel are: Ed Robeson, Chester, South Carolina (Calvary); M. H. Hodgkinson, Ocala (Central Florida); Arthur Rogers, Osceola, Arkansas (Covenant); Willard Wilson, High Point (Eastern Carolina); George Gulley Jr., Brookhaven, Mississippi (Grace); Joe Hunt, Bossier City (Louisiana); Henry Fair, Louisville, Mississippi (Mississippi Valley); James Westlake, Covington (North Georgia); A. R. Sanders, Maybank (Texas); J. T. Russell Jr., Waynesville, North Carolina (Western Carolinas).

Special Offerings Edge Up in 1979

Two denominational special offerings netted slightly more in 1979 than in the previous year, according to preliminary year-end reports.

The annual "Christmas Gift" for the relief of retired or disabled church servants brought in $67,413.

A total of $40,115 was given through the Women in the Church "Love Gift." This annual offering is designated for the projects of a different permanent committee each year, and in 1979 it was for church buildings in Ecuador and Mexico.

For the budgeted work of the four permanent committees nearly three-quarters of a million dollars was sent through the assembly's Committee on Administration (COA) in 1979. (Much of the other income of the program committees was sent directly to those committees. Total income is reflected in the charts on page 2.)

Undesignated contributions sent to COA for distribution amounted to $265,821. The assembly formula for distribution of this money provided $79,746 each (30 per cent) to Christian Education and Publications, Mission to the United States, and Mission to the World, and $26,582 (10 per cent) to COA.

Designated contributions sent through COA included: $103,073 to Christian Education and Publications, $147,284 to COA, $150,910 to Mission to the US, and $169,351 to Mission to the World. The total designated was $570,618.

Best Collection Year Reported for Archives

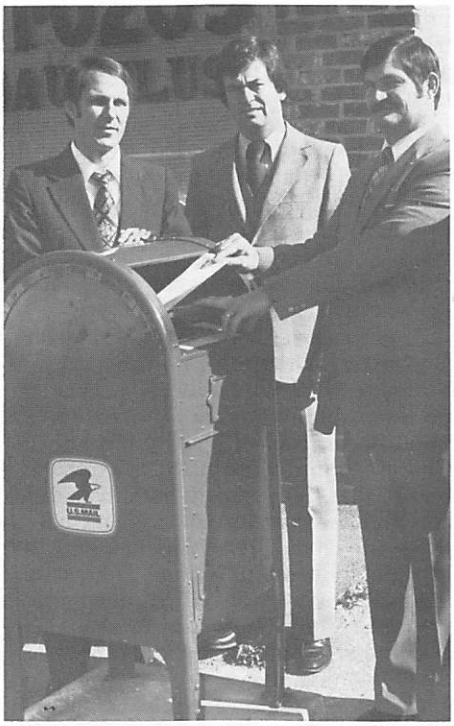
PCA's archives had a better year for collecting materials in 1979 than in any previous year in the denomination's six year history. Morton H. Smith, the assembly's stated clerk and archivist, reported "a better response than ever before" to his requests for documents from the church's congregations.

Until suitable arrangements can be made for permanent archival facilities, Smith's office in Brevard, North Carolina, is the temporary depository. The clerk urged clerks of sessions, congregational historians, and others submitting materials to address them to him at his Brevard address instead of to the address in Mississippi which was shown on some early brochures about historical materials. The office was moved to North Carolina late in 1978. Smith's address is: P.O. Box 312, Brevard, N.C. 28712.

5-in-5 Starts 'Revolving' with 1st Repayment

PCA's 5-in-5 fund has become a true revolving loan fund after just over a year of operation. Covenant Church of Riverdale, Georgia, became the first of the fund's borrowers to begin repaying its loan just before the first of the year.

The 5-in-5 campaign was authorized by the 1977 General Assembly of the denomination, and guidelines for loans were established by the 1978 meeting of the denomination's highest court. The first loans under those guidelines were made late in 1978.



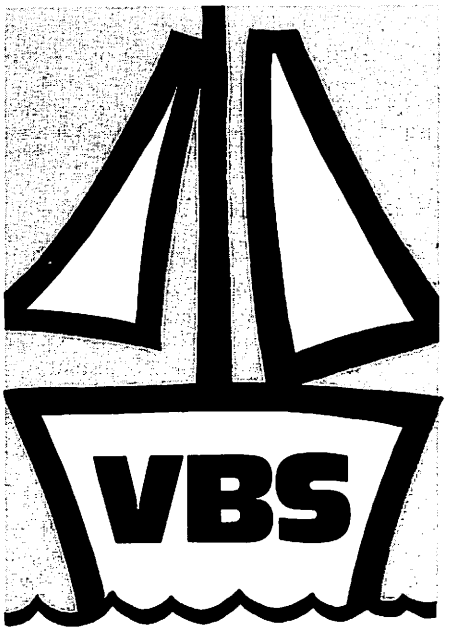
Elder Royce Brown, finance committee members Bill Conaway and Harmon Mattox (l. to r.) mail Covenant's first installment check.

Purpose of the campaign is to raise $5 million in 5 years to establish a fund to help congregations get buildings of their own. An unusually high percentage of the denomination's churches meet in temporary facilities.

As contributions have been received they have been made available for loans. Applications have been reviewed and loans granted by a special three-man committee. The permanent Committee on Mission to the United States, under which the program is administered, has asked the loan panel to send a representative to its next meeting to review the overall status of the fund and the loan procedures.

Covenant Church, the first to begin repaying its obligation, completed preparation of its building site south of Atlanta last month. Officers of the new congregation anticipate letting a contract for construction of a first unit early in the spring. Covenant's ten-acre plot is in Fayette County in a fast-growing residential area near Atlanta's Hartsfield International Airport. R. Eugene Hunt is pastor.

Each borrower agrees to a schedule of repayment of its 5-in-5 loan. Covenant is repaying $100 per month this year with the monthly amount escalating in future years. The church has received $30,000 from 5-in-5.



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GCP



MUS Worker Named For NYC's Chinatown

PCA work among another ethnic minority population, the Chinese, begins next month as Samuel Ling becomes a full-time organizing pastor for Mission to the United States in New York's Chinatown.

Ling began part-time work with MUS in January while completing requirements for a doctorate at Temple University. The native of Hong Kong is a US citizen. He is a graduate of the University of Pennsylvania and earned two degrees at Westminster Seminary.

Among his duties until March will be itinerating to explain the challenge of Chinese work and to seek designated support for it. At the same meeting at which he was appointed, MUS decided to put a $120,000 ceiling on annual spending for urban, poor, and minority (UPM) ministries except when funds can be pledged above that total specifically for UPM missionaries.

Ling is a member of Covenant Church, Roslyn, Pennsylvania, seeking ordination from Mid-Atlantic Presbytery. He has been active in a variety of evangelistic programs during college and seminary years. For over a year he worked part-time supplying a Chinese congregation in Princeton, New Jersey.

There are over 200,000 Chinese in New York City, according to a proposal submitted to MUS, with only about 2 per cent of them professing faith in Christ. A "highly unreached" sub-group of the Chinese population in this nation, Ling reported, is that segment born in America of Chinese ancestry. Across the nation there are about 200 churches and 100 campus fellowships among Chinese that are considered evangelical, but there is little Reformed emphasis among them, the new MUS worker noted.

While Ling has worked in New York City before and has some contacts in Chinatown, he will begin his work without a nucleus from any other church. He will be the second UPM pastor sent to the nation's largest city by MUS. Wayne Jamison is working in Manhattan with a fellowship of professionals and business people.

Elsewhere in the nation PCA ministries are being conducted among people who speak Korean, Japanese, and Spanish.

Travel Assistance Voted for Pacific

Far-flung Pacific Presbytery will get $500 per quarter this year and next from PCA's Mission to the United States Committee to help it conduct its business.

After turning down a request for division of the presbytery, the 1979 General Assembly instructed MUS to assist Pacific. One of the reasons given for requesting the division was the long distances involved and the cost of travel to meetings. The presbytery's territory includes the states of Hawaii, Washington, Oregon, California, Arizona, and New Mexico.

The MUS grant is specifically designated for travel. It is to be administered by the stated clerk of the presbytery.

After appropriating the $2,000 for 1980 from its funds, the committee voted to include a similar amount in its budget request for 1981.

A request for the committee's approval of a proposed new presbytery was considered at the same meeting. A group working in the Philadelphia area has asked that its proposal to the assembly be endorsed by MUS. The new court's territory would include about 25 counties in Southeastern Pennsylvania and Southern New Jersey. The MUS committee took the request under advisement and asked its coordinator to consult with the requesting group before its March meeting.

Some members expressed concern that any presbytery be established before it had sufficient strength to conduct an adequate church planting and evangelistic ministry. Similar reasoning was given by the assembly last year when it refused to create a presbytery of the churches in New Mexico and Arizona.

Mission to the World

Missionaries, Youth Follow Up Convention

Presbyterian Church in America members will have prominent roles in the follow-up of the Urbana Missionary Convention just as they did in the convention itself at the end of 1979. "Urbana Onward" conferences will be conducted in over 90 locations across North America this month under the general direction of John E. Kyle, the PCA minister who is missions director of Inter-Varsity Christian Fellowship.

IVCF has sponsored the events at the University of Illinois triennially since just after World War II, but Kyle announced near the end of the 1979 version that the next convention will be just two years away. A total of 16,496 were registered for the December 27-January 1 gathering. Many applicants were turned away since capacity was reached late in October.

Some who were unable to attend, along with many who did go to Urbana, will participate in the follow-up conferences. Kyle and the IVCF staff have designed the weekend events around the country to help students "nail down for their personal lives . . . what God wants them to be involved in concerning world missions."

Missionaries will be a part of the program at each conference. Among those scheduled to participate in the February gatherings are eight representatives of PCA's Mission to the World. They include furloughed missionaries, candidates, and staff members: Vernon Frank, John King, Jayson Kyle, Paul Long, Jose Martinez, Van Rusling, James H. Stewart, and Michael Wilson.

Seasoned observers at Urbana said the students showed more readiness than at any previous convention to make definite commitments to missions. Mission to the World erected a display in an exhibit hall and stationed personnel there to talk with persons interested in knowing about work with the agency. About 65 individuals were interviewed by MTW staffers about the possibility of serving abroad. Another 30 left names and addresses with the request that MTW send them more information about opportunities for service.

Of the total registration, about 13,000 were students (from high school seniors through post-graduate students). More than 4,700 of those students turned in cards indicating a willingness to seek God's will for them in missions. This count, taken during the week following the convention, is expected to increase with passing weeks if the pattern of previous response is followed.

Paul McKaughan, MTW coordinator and leader of an Urbana seminar, said he had "never spoken before a more responsive group of young people." An indicator of this, he noted, was that questions asked of him were "solid and practical."

An unprecedented financial commitment was registered at Urbana. The principal offering was for overseas student work through International Fellowship of Evangelical Students (the global organization with which IVCF is affiliated). Contributions of $334,000 and pledges of $193,000 were received.

When participants were given the opportunity to skip one meal and to send the savings to fight world hunger, $20,000 was realized. That amount is being divided between four organizations: World Relief Corporation, Food for the Hungry, Accion Unida (in South America), and Voice of Calvary (in Mississippi). An offering of over $60,000 for Cambodian relief was given, to be administered by WRC and World Vision.

The total number of convention registrants who identified themselves with the PCA was 276. Those who identified themselves as members of the United Presbyterian Church USA (1,104) comprised the largest single denominational group.

More than 700 missionary participants attended daily meetings conducted by Donald B. Patterson, pastor of First Church, Jackson, Mississippi, and a member of the MTW committee.

In announcing plans to hold future conventions in alternate years instead of triennially, IVCF officials noted that the closing date for registrations had been getting earlier and that more and more interested students are being denied the opportunity to attend. They said they discussed but dismissed the possibility of holding triennial regional conventions.

Mexico Meeting First for Church Planters

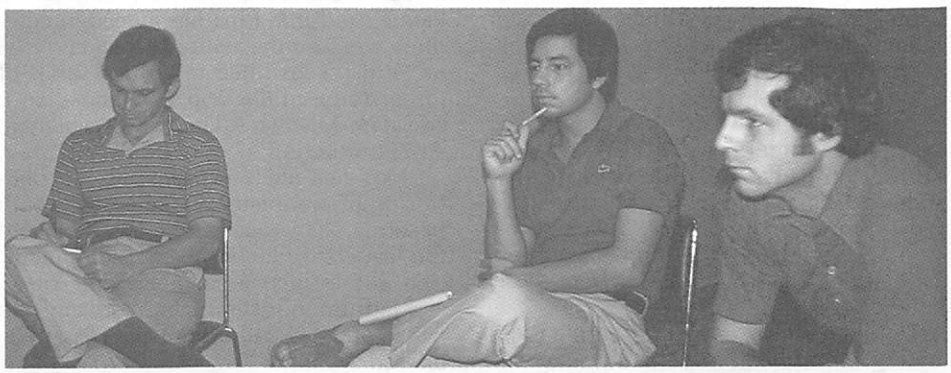
The chairman and coordinator of Mission to the World realized anew how young the PCA and its overseas arm are when they experienced a number of "firsts" recently in Mexico.

Chairman L. B. Austin III and coordinator Paul McKaughan were in Acapulco late last year for the first meeting of the denomination's church planting team in Mexico. Eight family units, three of them still in language school and another just a year out of language school, gathered for the initial time of conversation and prayer as a team.

"Though sometimes it seems as if we have been around forever," McKaughan noted, "MTW like PCA is less than seven years old."

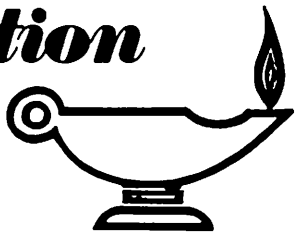
He continued, "For years we as a committee and a denomination have been praying that God would thrust out teams of well prepared young people into the whitened and urban harvest fields, and this was a major milestone. It was a 'first' in God's answer to our prayers.

"It takes time for the 'firsts' to take place. Most of the people in that meeting had been on the road to that encounter for at least three years. In that sense they are symbolic of other MTW church planting teams since we have more church planting missionaries in language school and itinerating than in active ministry at this time. As these people learn the language and culture and determine how they fit into God's plan for a different culture and country, our effectiveness will continue to grow."



Joe Creech, Bill Goodman, Tom Courtney (l. to r.) at team meeting.

Christian Education & Publications



Second College Vote Recommended to PCA

Commissioners to the 1980 General Assembly will take a second vote of commitment to the plan of joint governance of Covenant College if they adopt a recommendation from the permanent Committee for Christian Education and Publications.

The denomination's 1978 assembly cast a vote in favor of a plan to govern the college in cooperation with the denomination which founded it, the Reformed Presbyterian Church, Evangelical Synod. The original proposal called for three votes by the highest courts of both denominations.

After the 1978 decision the PCA put six members on the board, which was expanded from 24 to 30. The proportion of PCA representatives is to increase according to a scale included in the plan of joint governance. Factors include an increasing proportion of PCA students and enlarged financial contributions from the denomination.

Under the original proposal either denomination may withdraw from the plan before both have taken votes in three assemblies. The third vote would be required before implementation of a phase of operations that would put board membership at 21 from the RPCES and 9 from the PCA.

The college, 25 years old this year, is on Lookout Mountain overlooking Chattanooga. It is a four-year liberal arts institution.

Hall, Thompson Get First Scholarships

Two PCA men are taking seminary courses this term with the help of the first scholarships ever awarded under the denominational scholarship program. Grants were voted for Mitchell Hall and Eugene A. Thompson at the last meeting of the Committee for Christian Education and Publications.

After the 1979 General Assembly revised the guidelines for PCA scholarships, a limited amount was raised to provide assistance to minority students preparing for church vocations. Each of the first two winners is getting his tuition paid for an academic quarter from these funds.

Hall, a member of North Georgia Presbytery, is enrolled at the Atlanta School of Biblical Studies. He did his undergraduate work in New Jersey and New York and was ordained as a Baptist minister before coming into the PCA. He is taking seminary-level courses at ASBS while serving as a Mission to the United States pastor in inner-city Atlanta.

Thompson, a member of Providence Church in Savannah, Georgia, is enrolled at Reformed Theological Seminary. He is a candidate for the ministry under the care of Central Georgia Presbytery. Before going to the seminary he served in Savannah's Bethany Mission of Chapel in the Gardens Church. He has done college work in Savannah and in Canada.

The guidelines provide that scholarships awarded from funds raised for minority students are to be administered by the CE committee in consultation with the sub-committee on urban, poor, and minority ministries. All the scholarships are to be awarded on the basis of demonstrated need.

At its last meeting the CE committee voted to ask presbytery education chairmen to seek contributions for the scholarship fund. As additional contributions are received more grants will be made.

Pipa To Continue Writing Projects

Joseph A. Pipa Jr., a PCA minister on the staff of Great Commission Publications from April 1977 until last December, will continue to contribute to GCP's work as a contract writer. He moved from Philadelphia to accept the pastorate of Covenant Church, Houston, Texas, in December.

Pipa was one of the GCP staff members that introduced a new senior high curriculum. A quarter's materials on Genesis is being offered for the three months beginning in March. The writing team is preparing a second quarter on Genesis and two quarters on John for 1981.

GCP's executive director, Thomas R. Patete, said that Pipa has agreed to complete work on the senior project and that he is also scheduled to write a series of three study guides and workbooks on J. Gresham Machen's The New Testament: An Introduction.

"Joey has made a profound contribution to this ministry," Patete said, "both in terms of the writing he has done and the leadership he has exercised. In addition, his influence has been widespread as a faithful minister of the Word and as a friend and counselor to many. He will be missed."

Among the other projects in which Pipa has been involved was the writing of an elective study guide to the Norton Sterrett book, How To Understand Your Bible.

GCP is a joint venture of the PCA and the Orthodox Presbyterian Church.

Writers Announced For '81 WIC Guide

Commissioning of a husband and wife team to write the 1981 study guide for PCA's Women in the Church has been announced.

Dr. and Mrs. G. Allen Fleece of Macon, Georgia, will prepare the guide on the subject of prayer, according to Charles H. Dunahoo, coordinator of Christian Education and Publications.

"Allen and Isabel Fleece have been recommended by many of our women for this assignment," the coordinator noted. "We have attempted to get them to write for us before, but this was the earliest schedule they were able to accept."

Dr. Fleece, who has been on the staff of Macon First Church since 1975, is retiring from active pastoral work this year. He has served in several pastorates and has also taught at Moody Bible Institute and Columbia Bible College. He was also president of CBC from 1952 to 1966.

At the PCA family conference last summer Dr. Fleece, a member of the denomination's Mission to the World Committee, led a seminar on prayer.

Family Devotions

By Richard Harris — Part XX
(The Shorter Catechism)

Q. Did God leave all mankind to perish in the estate *(or condition)* of sin and misery?

A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

You know Presbyterians are accused continually of believing in predestination, election, adoption and many other doctrines. When we stop and think about it, they, the Presbyterians, should be accused. As I look at it, the Bible teaches these doctrines; therefore, if I'm going to teach the Bible, Presbyterian or otherwise, I'm going to be teaching predestination, election, and all the other truths that I find there.

That does not mean that I understand all about the doctrines, but I believe them, because I believe all of the Bible, not just those parts I fully understand and accept.

Our answer says that God alone, because He chose to do it, elected some to be saved from death and to live with Him forever. Why did He do this? He doesn't say. He merely says — out of his great love and mercy and grace — He did it. He not

only did it, but He did it from the very beginning: it was always His plan. It wasn't something He thought of at a later time.

Whom did He elect? Some. Some people and not others. Why not others? He didn't want to. Why did He choose some? Only because He wanted to, not because they were any better, for all have sinned, but He chose to pass some by and to choose some others. Some people think that the reason God chooses some and not others is because some are better than others. That is not true at all. Paul led the persecution against Christians. Why, of all people God should certainly pass him by and choose someone more deserving. But you see, that's not the basis for being chosen or passed by. It is rather, God's mere good pleasure.

Listen to what Paul tells the Ephesians about this in 1:4-7, "Before the world was made, God had already chosen us to be his in Christ, so that we would be holy and without fault before him. Because of his love, God had already decided that through Jesus Christ He would bring us to himself as his sons — this was his pleasure and purpose." This sets forth the kingly considerate love of God.

Many people have a problem with this. They say, "but God should love and save everybody." My friends, God's love is an everlasting kingly love — not fully understood by man, but accepted by his very own. Let us praise God for his glorious grace, for the free gift He gave us in his dear Son. For by the death of Christ we are set free, and our sins are forgiven. How great is the grace of God!

Paul puts it so well to Titus in 3:4-7, "But when the kindness and love of God our Saviour appeared, He saved us. It was not because of any good works that we ourselves had done, but because of his own mercy that He saved us through the washing by which the Holy Spirit gives us new birth and new life. For God abundantly poured out the Holy Spirit on us, through Jesus Christ our Saviour, that by his grace we might be put right with God and come into possession of the eternal life we hoped for."

Once we have been saved by Jesus Christ we are no longer in a spiritual condition of sin and misery but we are new creatures in Christ, having been brought into a condition of salvation.

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:
JAMES DOUGLAS BROWN
By: W.I.C., Ozark P.C.
Ozark, Ala.
REV. DAN McCOWN
By: Presbytery of Texas
Dr. and Mrs. J. H. Lawson

Foundation and Authority for the Christian Faith

Chapter XVI
Westminster Confession of Faith

It is not surprising to find seven sections in the Westminster Confession of Faith on the subject of "good works." This was one of the main points of the Reformation. The Church of Rome had definitely developed a belief about works that said that one's salvation from sin was impossible without the merits of good works. Their emphasis was that good works were essential in completing the process of salvation. This made the twin points for Rome's view of salvation to be both faith and works.

Just as it was necessary for the WCF to contain a lengthy definition of good works for the mid-17th century, so is it essential for this subject to be restudied today. One would observe that many Roman Catholics vacillate between the two extremes of either exalting good works or neglecting them altogether.

The WCF makes it very clear that good works can neither be neglected nor given the wrong priority. Undoubtedly, you will find the best balance on this subject, faithful to the Scriptures, in capsule form in Chapter 16.

The seven sections of Chapter 16 discuss: a definition of good works, the proper place of good works in God's scheme of salvation, how one is able to perform good works, how good works are not meritorious, and how good works will be taken into account by God in judgment. The seventh section is very helpful in relating how unbelievers do some of the same outward works that Christians perform and yet do not please God.

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

Each of these seven sections deserves a separate study itself. We would hope that you would take the time to study them in greater depth. Excellent reading material is available such as: What Do Presbyterians Believe? by Gordon Clark, The Westminster Confession of Faith by G. L. Williamson, The Confession of Faith by A. A. Hodge, Redemption Accomplished and Applied by John Murray, and Systematic Theology by Louis Berkhof, to name only a few.

The first section makes it clear that good works are only those things that are commanded in God's holy Word. Good works are not left to the definition of men. Helping in a community project or showing kindness for humanitarian reasons may or may not be good works. Only those things commanded by God and done out of a sincere heart response to His



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

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

8M2

There's a Will In Your Future

Is it yours — or the state's?

If you don't have a personal will when you die, your estate will be distributed according to state laws. But that might not be what you would have chosen.

HOWEVER —

- If you have certain wishes for your estate and your heirs;
- If you would like to name your own executor, and a guardian for your minor children;
- Or if you want to leave a bequest for your church, mission or other worthy cause, you must say so in a personal will.



Before making or revising your will, be sure to see the free booklet offered here, "37 Things People 'Know' About Wills That Aren't Really So." Just use the coupon below to request it, with no obligation.

———CLIP AND MAIL TODAY———

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

Please send me a free copy of "37 Things People 'Know' About Wills That Aren't Really So." I understand there is no obligation.

8M1

NAME _____

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Word will qualify. This means that some things that we do may or may not qualify as good works; therefore, it is dangerous to hang one's hope of salvation on good works.

The second section shows where good works actually fit into the whole plan. Very clearly we see in the first section that saving faith is the cause of good works. They are fruits of saving faith. If this is true, then we cannot base our justification on good works nor can we earn our salvation. However, this does not validate the claim of some modernists that good works are no longer required.

This section has given birth to a helpful statement: "We are saved by faith alone but by a faith which is not alone." True saving faith produces good works. There is such a cause and effect relation that one would be proper to evaluate the reality of saving faith according to good works. James makes this clear in his New Testament epistle: "Faith without works is dead."

Section three answers the question of how a person can perform good works. This response is simply that good works can only be performed by a person who is indwelt by the Spirit of Christ. Good works do not precede the new birth and conversion. They follow after. This does not imply that a professing Christian can sit and not perform good works until he is dramatically moved by the Holy Spirit, but rather that believers indwelt by God's Spirit must not only be subject to the Spirit's leadership but also must be diligently stirring up the grace of God that is in them.

Sections four, five and six bring us back to the historic perspective out of which the WCF was written to give a clear distinction between the teaching of Protestant Christianity vs. the teachings of Rome.

The Church of Rome had a doctrine called "supererogation." That meant that not only did works have meritorious effects but that a person could do more than is required and store up a surplus of good works for himself and other people. Sections four and five deal with the awful notion that man can do more than God requires of him.

We cannot earn our pardon from sin by good works. Under the original covenant of works established with but broken by Adam, good works were possible. They kept men in original righteousness, but after the fall of man into sin, things changed drastically. Good works cannot earn our justification and pardon. We can never hope to do enough good works to outweigh our bad works. Pardon from sin cannot come to us in that manner.

Even our best is still defiled by and mixed with weakness and imperfection. Only the perfect sacrifice of Jesus Christ could pay our debt; however, as section six indicates, that as God accepts believers in Christ, so does He accept their works in Him. But why all the trouble to perform good works if they will not make us acceptable in God's sight? Section two has referred to good works as genuine evidence and fruit of saving faith. Section six points out that God will reward us according to our good works.

No one dare think then that his acceptance by God is based on his good works: yet, no one dare presume that he truly possesses saving faith and acceptance with God without good works. We cannot omit the necessity of good works in the Christian life, but we must not allow them to be used in an unbiblical manner which suggests that they earn salvation for us and others, too.

The last section also explains a problem that perplexes people. Of course the confusion comes from not understanding sections one through six; however, it is stated to complete the subject of good works.

We have seen that good works can only be performed by those indwelt by God's Spirit but to put it another way, section seven says that works done by an unbeliever, even though they may outwardly resemble the good works of the Christian life are not good and cannot please God. Why? Because they are not done from a regenerate heart, with the desire to please God and are not done in the right manner. Their whole motivation is wrong.

God looks upon the heart. He considers our motive even more than the outward deed itself. A corrupt tree cannot produce good fruit as the New Testament teaches: yet the last sentence of the chapter is priceless. "And yet their neglect of them (the unbeliever's neglect of good works) is more sinful and more displeasing unto God." The Bible teaches that the rewards of believers are determined by their obedience and good works, but the opposite is also taught regarding the unbeliever. Jesus said that some unbelievers will suffer a greater portion of God's wrath than other unbelievers. Read the passage in Luke 12.

The sum of Chapter XVI is that we are "saved by grace through faith" but also that "we are created in Christ Jesus unto good works" (Eph. 2:8, 9, 10).

We are saved by faith alone but by a faith which is not alone. ". . . Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors: and their works do follow them" (Rev. 14:13).

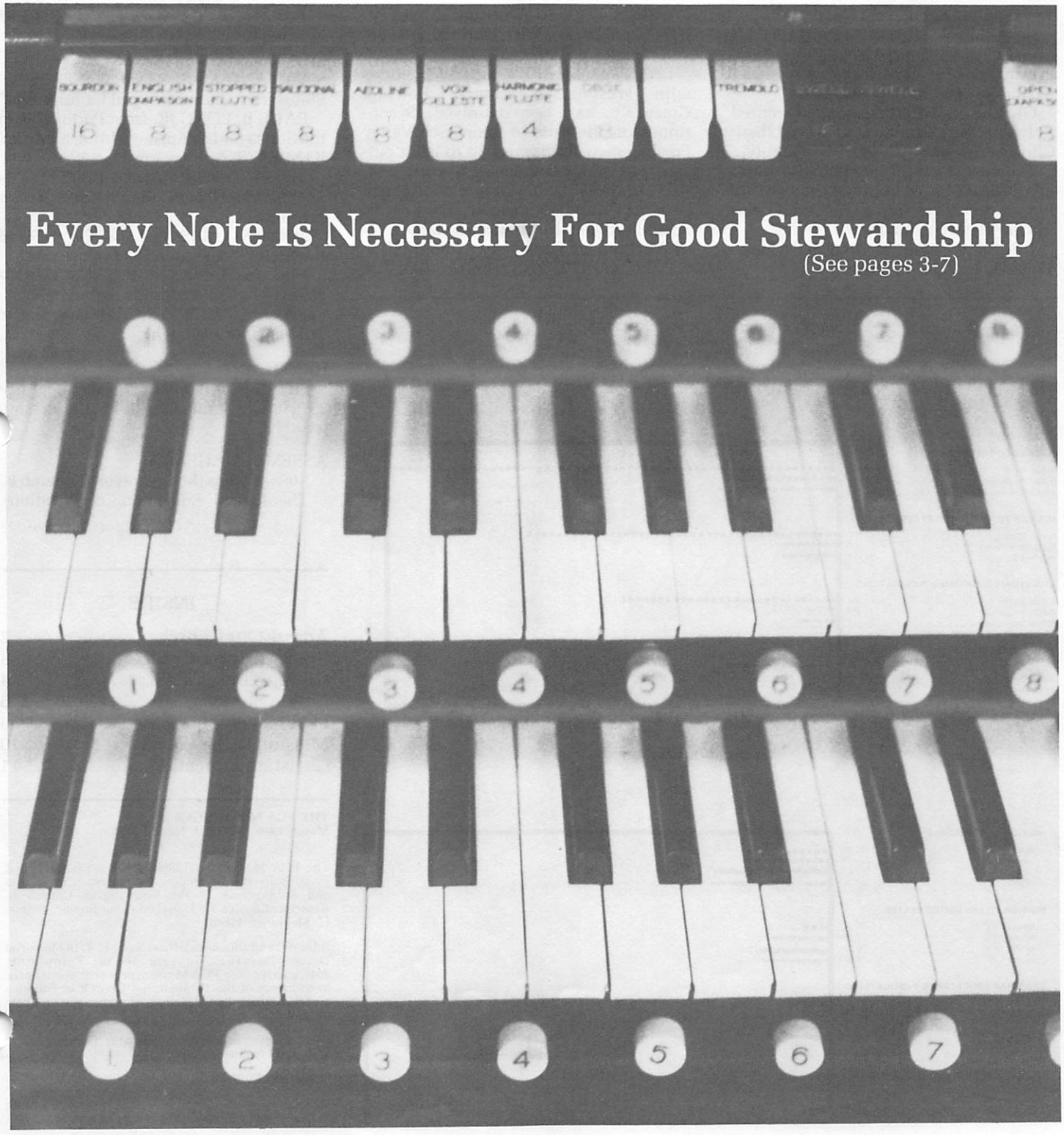
CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to SARAH ARMSTRONG, LYNETTE JOHNSON, SUSAN JOHNSON, AMY SCHALLER, and RUTH SHEALY of First Church, Hazlehurst, Miss., and to KARLA LINKOUS of Pulaski Church, Pulaski, Va.

12-21-81

March 1980
Volume 4, Number 3

The PCA Messenger



Every Note Is Necessary For Good Stewardship

(See pages 3-7)



Across our Church

MOVING MINISTERS:

JERRY N. DOUGLAS has been ordained by Pacific Presbytery under call of Mission to the United States as principal of Navajo Bible School and Mission.

G. ALLEN FLEECE, Macon, Ga., has been honorably retired by Central Georgia Presbytery. He was formerly assistant pastor of First Church, Macon, Ga.

OLIVER N. HAMBY, honorably retired, Sylvania, Ga., continues to serve Liberty Church, Sylvania, Ga., as stated supply.

THOMAS L. IRBY, Forest, Miss., formerly pastor of Grace Church, Haines City, Fla., continues on the rolls of Central Florida Presbytery without call.

JAMES P. KNIGHT to First Church, Waynesboro, Ga., as pastor.

ALAN R. McCALL to Providence Church, Houston, Texas, as pastor.

JOSEPH A. PIPA to Covenant Church, Houston, Texas, as pastor.

JACK S. ROSS to Whitworth Bible College, Brookhaven, Miss., as director of development.

LARRY D. SHARP's pastoral relations with Westminster Church, Bowling Green, Ky., have been dissolved. He continues on the rolls of Tennessee Valley Presbytery with permission to labor outside the bounds in graduate work.

W. C. SMITH's pastoral relations with Arcadia Church, Kingsport, Tenn., have been dissolved. He continues on the rolls of Westminster Presbytery without call.

CARL D. STEVENS, Dinson, Ala., has been received by Evangel Presbytery as organizing pastor in the Leeds-Moody area under the presbytery.

GARY MICHAEL WILSON has been ordained by Tennessee Valley Presbytery as Mission to the World missionary.

MOVING MISSIONARIES:

MR. AND MRS. PETER JONES to the States from France in April for furlough.

PAUL B. LONG JR. from Portugal is in the States for his April wedding to MARY JO MILLER, Kolona, Iowa.

MR. AND MRS. JAMES PATTERSON to the States from Colombia in April for furlough.

MR. AND MRS. J. PAUL POYNOR to the States from Indonesia for furlough.

MR. AND MRS. MICHAEL WOODHAM to Ecuador to begin assignment.

SARAH PRICE WRIGHT returning to Taiwan after furlough.

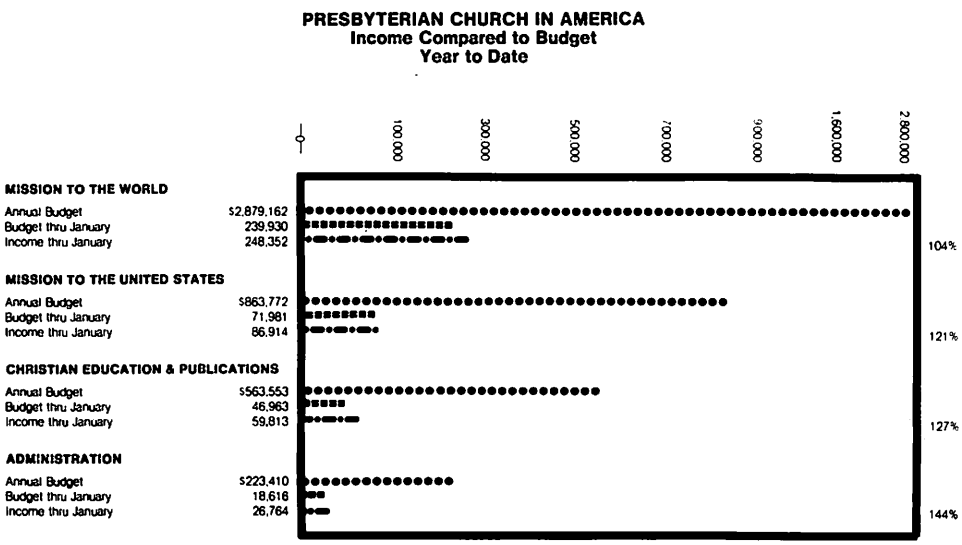
DEATH:

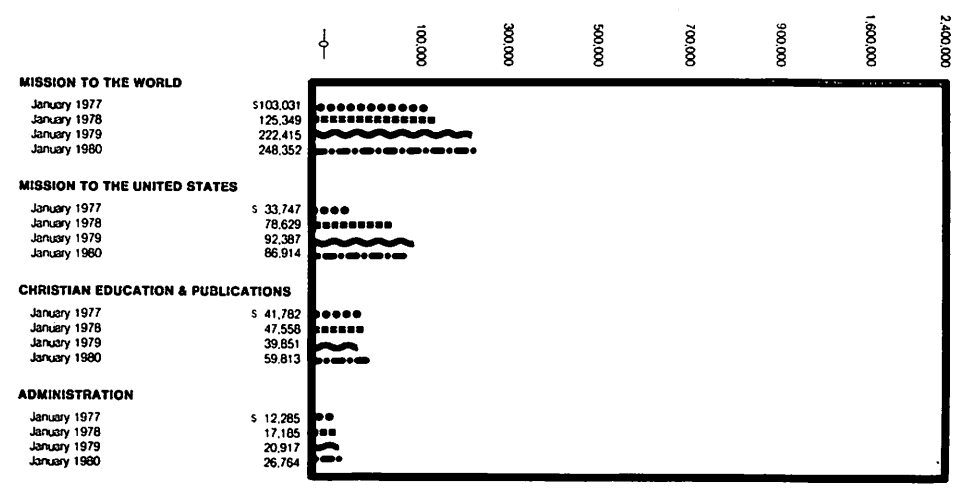
PETER NAM CHIN CHA, 63, died July 25. He was a member of Pacific Presbytery.

ASSEMBLY AGENDA:

Stewardship (budget review), March 8.
Theological Education (certification),

(Continued on page 12)





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THE PCA MESSENGER
March 1980 Vol. 4, No. 3

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Stewardship Is *Not* A 4-Letter Word



Mention "stewardship" in some congregations and the response is roughly equivalent to that which might greet the utterance of profanity from the pulpit. Not only is there no enthusiasm for it, but there is a conviction that mention of the subject is simply inappropriate in the church.

All that is changing in the Presbyterian Church in America, however. In some localities the change is almost imperceptible; in others it is very noticeable. Denominational giving statistics indicate overall attitude changes.

Why is stewardship still considered a "four-letter word" by so many PCA people? The main problem may be that it has to do with commitment, and that is never easy in any group. But in the PCA it may be particularly difficult because of the way the 11-letter word was interpreted in the former churches of the denomination's members. It was often associated with unbiblical, high-pressure fund raising methods. Sometimes it was discussed or measured only in dollars and cents. "The season" when it was emphasized was a dreaded time of the year. Some conscientious members of the congregation were sometimes embarrassed in public because their response to the emphasis did not fit prescribed patterns.

Before the formation of the PCA many of the people who now belong to the denomination found themselves devoting much of their energy and money to Christian work outside their congregations and denominations. Such patterns, with the loyalties which are involved, are not changed overnight.

There were other factors:

- PCA's first general assembly was held in December 1973, just as the Arab oil embargo hit. It resulted in rapidly inflating prices for energy and everything else. The recession which followed meant belt-tightening for many individuals and institutions.
- Thousands of members of the new denomination found themselves in struggling young churches or in congregations which had lost their property. There were urgent needs close to home, and an overall emphasis on stewardship seemed to be one of the "postponables."
- It was not until the third general assembly that the PCA got around to authorizing a denominational stewardship office to offer help to its churches in this vital area. The idea was still so new in 1976 that the fourth general assembly had to suspend its rules to allow the seating of a committee of commissioners on stewardship to review the work of that office.
- Early leaders of the denomination's major program committees devoted most of their attention to starting national programs to serve the church and little to fund raising. They had various ideas about how to attract support but many reservations about how much initiative to take in this area.

Despite all of this, the commitment of PCA members has grown. People from all walks of life have responded to calls to serve at all levels of the denomination's life. Their financial response has put the PCA among the leaders of American denominations in per capita giving.

All of the 1979 statistics from PCA congregations have not been tabulated yet, but the income figures for the four major committees show continued improvement in support through 1979. For the first time last year the grand total of all income for the four assembly agencies exceeded $3.5 million. In the first full year of PCA operations, 1974, the comparable figure was $1 million.

The assembly agencies have had their ups and downs in support, but after the 1979 totals were compiled, the sub-committee on stewardship reported "that for the third year there has been an increase in the overall percentage of budgeted funds received for the assembly's committees."

"These increased percentages show a steady growth in the giving of our people to PCA causes," noted the stewardship report, "even in the midst of inflation and yearly increased budgets by the assembly. We believe the efforts of the stewardship committee on behalf of the four committees are certainly reflected in the increased giving of our churches."

Those efforts have taken several forms. One is the provision of literature to local churches. Over 130,000 pieces of stewardship material, produced by the PCA stewardship office, were supplied last year. Special mailings have also gone to pastors and church officers to assist them in their leadership responsibilities.

Another means used to encourage stewardship has been the area conference. Held in a metropolitan area, or for a presbytery, these events have focused on the "one work" of the denomination, with representatives of the assembly agencies on the program to discuss their part of the church's mission. In the last two years five of these dinner meetings have been conducted in various areas. The next one is scheduled in the Pittsburgh area March 7 at the invitation of Ascension Presbytery. It will be the second such conference there.

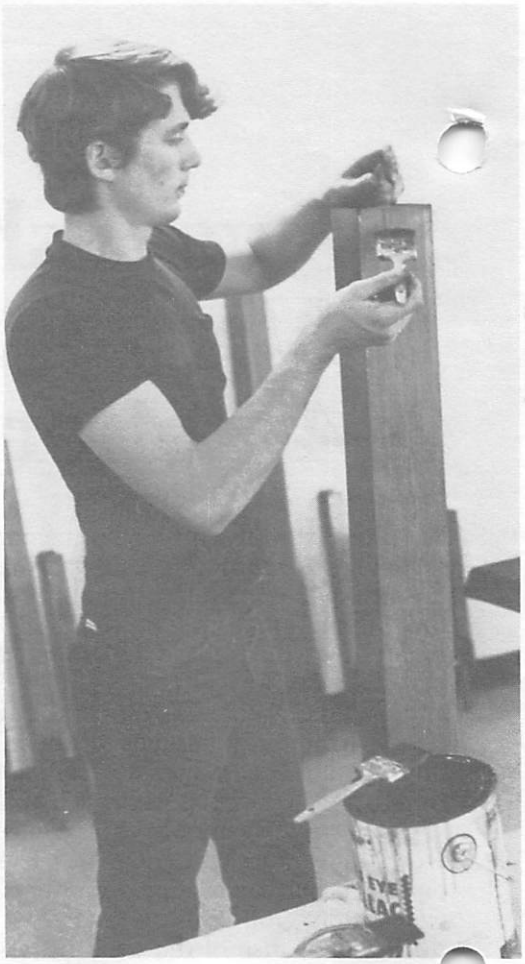
Personal contact has also been promoted by the com-

(Continued on page 7)

Multiplying Time by Talent



Members of all ages assist in the painstaking work on the pipes. Robert Weaver (at left) works as he supervises.



After necessary cleaning and repairs are done, every wooden pipe gets a coat of shellac.

It was the Lord's business, not the airline's, that put Robert G. Weaver on a flight from Atlanta to New Orleans one day last September. The airline mechanic had a $2,500 check in his pocket, and before he boarded a return plane he made a purchase with that check.

As Weaver was back in Atlanta the next night participating in a family night supper at Emmanuel Church, a truck was on its way from New Orleans with the thousands of items he had bought. The 40-foot tractor-trailer was loaded from front to rear four and one-half feet deep. By Easter Sunday next month Emmanuel hopes to have all of those parts put together as a pipe organ.

Over the winter Weaver and a score of Emmanuel volunteers under his direction have spent hundreds of hours reconditioning every component and assembling the instrument. Their offerings of time and talent have multiplied many times the congregation's financial investment (about $5,500 total, including supplies, additional parts, and electrical contracting). The pipe organ will replace an electronic instrument that the church has used since it moved to its present location in Southeast Atlanta when Weaver was a youngster.

If the total installation had been done commercially the renovated organ would have cost Emmanuel about $50,000, he estimated. The pricetag on a comparable new instrument would be around $100,000.

Stewardship of time and talent made the difference between the cash outlay and the actual value.

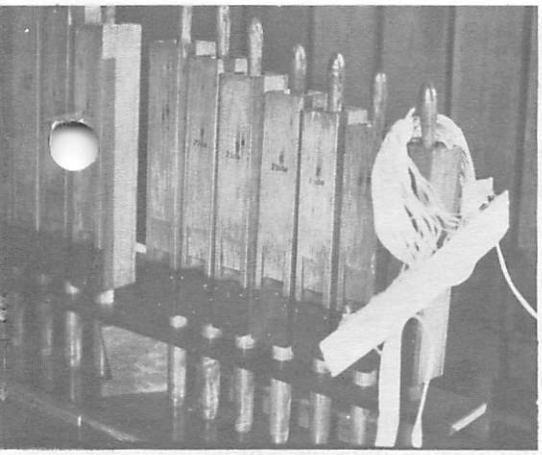
For supervisor and principal technician on the project the task represents more than just a useful spare-time activity. He grew up loving music. He also grew up in this congregation (formerly known as the Pryor Street Church), and his loyalties run deep—as do those of the other members. He remembers well the pipe organ in the old Pryor Street building. It was not moved to the new location but remained at the old site.

Emmanuel's lack of a pipe organ did not deter Weaver from pursuing his interest in the "king of instruments." He would go to hear them whenever he could. He helped professional organ builders and tuners whenever there was opportunity. Despite a lack of formal training he played them (by ear) when he was allowed to do so (including the great one in downtown Atlanta's landmark Fox Theater). He has maintained the instruments of several Georgia churches. He even married an organist.

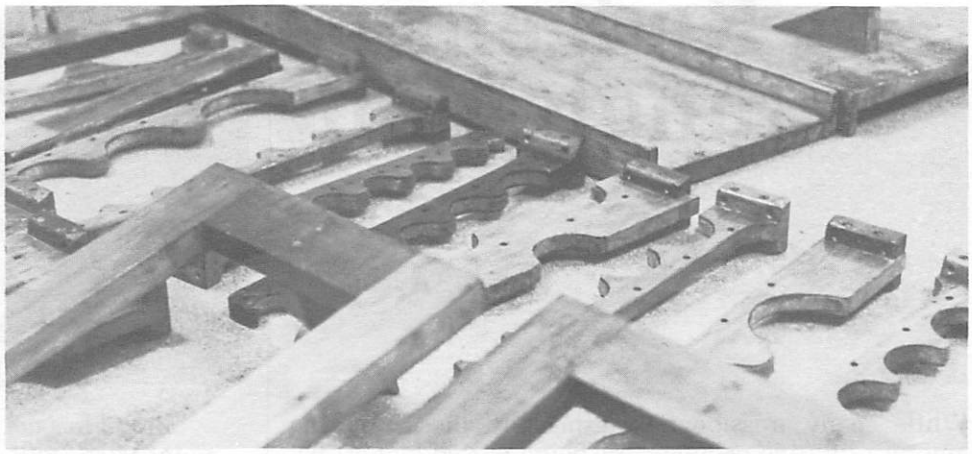
His serious interest in the subject was demonstrated by his refusal to install an organ for one church that sought his help. The sanctuary was not suitable acoustically because its ceiling tile deadened sound. Weaver believes that the room in which the music is heard is as important a component of the instrument as the pipes and keys. He did not want to have any part in an investment which that congregation would regret later.

The musician-mechanic does not recommend that every church undertake do-it-yourself installation. In fact, he cautions that it could turn into a great disappointment without both a skilled organ builder and a crew of persevering volunteers.

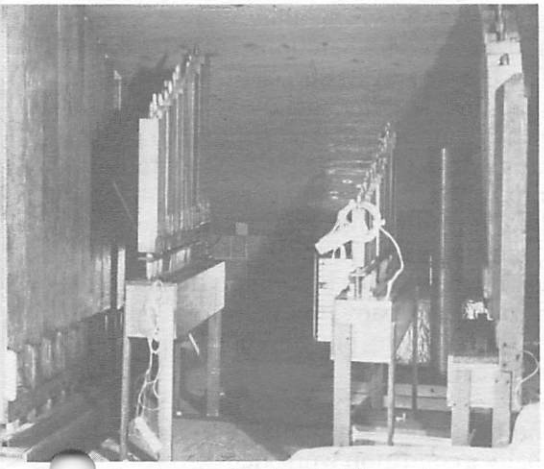
While he acknowledges that electronic organs are the best answer for some situations, he believes that they lack a quality that only real pipes can supply. In speaking of the electronic versions Weaver uses terms such as "artifi-



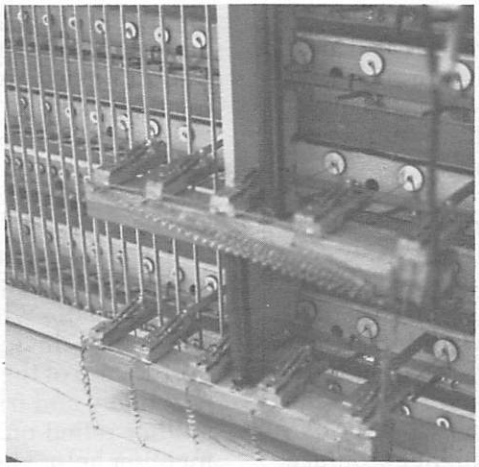
Each flute note is put in its proper place.



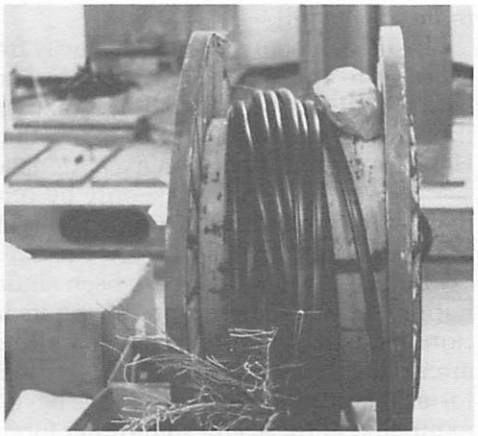
Every part of the instrument gets a thorough inspection and restoration.



[illegible], in place in the church loft, await connection to the cable.



All of the internal "works" get a complete overhaul before installation.



Cable linking the console and the pipes contains 400 conductor wires, all of which must be connected properly at either end.

cial." But when he discusses pipe organs he mentions natural elements, laws of physics, and columns of air. These produce majestic sounds that are more appropriate to the worship of God, he contends.

The Emmanuel member's clear preference for the pipe organ is seen (and heard) in his home, where he installed one of the instruments.

For years he wanted his church to have a proper organ. Other needs had higher priorities, however. He continued to mention it from time to time. Members of the choir and others became interested. The officers established an organ fund. He and his wife continued to read Diapason, a journal for lovers of the instrument. Included in their readings were the "for sale" advertisements. Finally, one was offered that seemed to be the right size for Emmanuel at the right price.

Weaver got in touch with the New Orleans music company that had removed the instrument from a Lutheran church. The parts were boxed and had been stored in a warehouse for three months. He contacted the manufacturer, the Austin Organ Company, Hartford, Connecticut, and the firm provided a copy of the original plans. It had been built in 1925.

Church officials then gave him the assignment of inspecting the instrument and buying it if he determined it was suitable. One of the elders at Emmanuel is a traffic manager, and he arranged for the truck to pick up the cargo the morning after the purchase. Two days later it was being unloaded in Atlanta. Work on reconditioning started soon thereafter.

Weaver has done much of the work at his home, especially the more intricate aspects of it. He has cut leather and felt, re-wired various parts, and cleaned tiny pipes. Since the Emmanuel project started he has spent some time on it every day, sometimes as little as a half hour but usually much more. Several workdays have been called at the church, where the fellowship hall has been filled with parts. Volunteers of all ages and with various skills or no skills have assisted. They have cleaned, sanded, shellacked, and performed a variety of other tasks. With just a few exceptions, all of the parts are from the original 1925 instrument.

The 1,085 pipes are being installed in a room above the vestibule of the sanctuary. An 8 by 8 foot opening is being cut (and then covered with a decorative grille) to provide a passage for the sound. A 1½ horsepower motor will run a blower producing 1,100 cubic feet of wind. All of the "works" at the rear of the sanctuary will be activated from the console at the front of the room. A 150 foot cable, containing 400 tiny conductor wires, will relay the organist's signals and allow the wind to flow through the proper pipes.

After everything is in place and connected, the instrument still will not be ready for a worship service. A period of regulating and tuning will then be necessary. Even though Emmanuel's sanctuary has excellent acoustical qualities the organ will have to be tested and adjusted to fit the particular room.

When it is all ready the church will have an instrument of 12 manual ranks and 2 pedal ranks. The church will also have a constant reminder of what stewardship of time and talent mean.

Redeeming Jungle Time



While many missionaries—especially those working among primitive peoples—are being ousted by host nations, a PCA translation and literacy worker has a different tale to tell.

Instead of being told to stay away from her tribal area, Mission to the World's Mickey (formally Miriam Elizabeth) Stout has been urged by Brazilian government authorities to continue work among the Kayapo Indians. Her case is, admittedly, an exceptional one.

"It is only by miracles, only by prayer" that she has been able to stay on the jungle reservation, she wrote to MTW officials.

In recent years Brazil has been among the most active nations in the matter of protecting its tribes from extinction. Its national Indian agency is all-powerful in certain areas. The bureau has expelled missionaries from territories it controls. Various reasons have been given for the expulsion of these and some other foreigners, but the one offered most often is that the outsiders might encourage the jungle people to lose their primitive ways.

Many of the tribal workers have been sent to Brazil's interior by the Summer Institute of Linguistics (SIL), companion organization of Wycliffe Bible Translators (WBT). Miss Stout, a member of Pensacola's McIlwain Church, has been with WBT since 1958 and supported through Mission to the World since 1977 under its cooperative agreement with WBT.

SIL/WBT has enjoyed good relations with many governments and has been careful over the years to enter their territories under contracts. In general, those contracts provided that for permission to enter the tribal areas SIL/WBT would do certain scholarly work (such as anthropological studies) for government bureaus and reduce the tribal languages to writing. Production of dictionaries, grammars, Bibles and other books followed, along with literacy work. Host nation involvement has varied from place to place over the years. As the cause of cultural preservation has become more popular (or more political) in some countries, SIL/WBT has sometimes been caught in the crossfire of controversy. Contracts have not been renewed, or worse yet in some places, they have been cancelled or suspended. An update on the translation organization's work appeared in the January 4 issue of Christianity Today. In the conclusion of his lead article in the news section senior editor Edward E. Plowman mentioned the difficulties: "In some countries anti-Americanism has combined with misunderstandings or mistaken notions of tribal protectionism, resulting in trouble—even ouster—for SIL workers. Yet in those very countries, tribal representatives and high government spokesmen alike have insisted that SIL is among the best friends the tribes have."

Brazil has not been spared the difficulties, and at one point Miss Stout and her colleagues were ordered off the reservations by the federal Indian department. Contrary to some published reports, however, they were not required to leave Brazil. Many who had done considerable translation work were able to stay in the country, continuing their writing, checking, and revising.

As was the case with a number of the people who were moved out of the jungle into the cities, Miss Stout found that she still had some opportunities for contact with the members of her tribe. The Indian agency sometimes evacuated those with special medical problems or other needs. When a Kayapo woman was brought to the hospital in Brasilia with her ailing baby, the PCA missionary was called in to help translate her language into the Portuguese of the medical staff.

Lonely and frightened in the city hospital, the Indian mother relied on the missionary for translation but also for other help. The baby's condition worsened. Miss Stout was frustrated as more and more of her time was required by the Indians. She had less and less time to spend at her desk with the translation work. The child finally died. It fell to the missionary to make all the burial arrangements.

It was this "interruption" in her duties that was largely responsible for the translator's invitation to go back into the jungle to continue work with the tribes. The chiefs of the tribe as well as leaders of the national Indian agency (particularly the new director of the reservation) had taken notice of her. They observed her helpfulness, her genuine interest in the Indians, and her facility with their language. When some chiefs decided they wanted a school for their people, they thought of her as the teacher.

The possibility of re-entering the reservation was otherwise unavailable; the opportunity to go back was totally unexpected. Missionaries and their supporters were praying for openings, but they were hoping that the government officials would renew the permits for all the SIL workers. Instead, only one translator was invited to return for an indefinite period. In fact, Miss Stout was assured by the head of the Indian agency that her case was "very special."

One reason that her case was so special was that government authorities had credited her with saving some non-Indian lives during her time in the jungle. Homesteading farmers were getting closer and closer to the reservation, clearing trees sometimes on land which the Kayapo considered to be theirs. Indian agency officials were anxious to avert bloodshed, and they feared that any contact between the two groups might provoke an outbreak of killings.

The primitive jungle people kept a close eye on their airstrip. It was used primarily by SIL/WBT planes which

the Indians had learned to identify. Their crews and cargo were welcome there. But at one particularly tense time an unidentified aircraft landed with some outsiders. A suspicious group of armed Kayapo advanced toward the strip. Miss Stout ran ahead of them and literally stood between the outsiders and the Indians. She persuaded the intruders to leave, and her intervention prevented an outbreak of bloody conflict.

While the situation continues to be potentially explosive, Miss Stout is trying to use her time in the tribe to best advantage. Most of her day (about seven hours) is spent with the class organized by the chief. Included are about 12 women and 15 men and boys, best described as "an eclectic group." Even though they are a real challenge and her training was not as a teacher, she is pleased with the achievements so far.

"We're concentrating on learning what the written/read word is all about," she explained. The linguist has had to throw in a little arithmetic with the reading and writing, however. Some of the women had to be taught to count so that they would know how many "legs" to write in making an "M" or an "N."

Her original invitation to return to the jungle was for a "short visit." The continuing activity has encouraged the reservation director to make it a "strong invitation." She noted in the last letter to MTW that her permission is "without time limit."

She is sure that God will finish what He began to do in that tribe more than 15 years ago. She added, "What a thrill that he is letting me be in on it still!"

So far the Gospel of Luke has been translated for the Kayapo. Work has been done in Galatians, Titus, and Hebrews. Some Indians have learned to read some of the portions, and some have even memorized parts of the available Scripture. Miss Stout is hoping to organize classes for children, with a few of the first adult readers teaching them. Meanwhile, she wrote, "Satan continues to attack in various ways." She urged continued prayer from the church at home because "we are on the 'front line' together up there where the real battle is."

Stewardship — *from page 3*

mittee to keep stewardship before each church. Each presbytery has been asked to name a stewardship "key man" to keep in touch with the officers of all their congregations. These presbytery chairmen have encouraged a year-round emphasis on commitment of time, talent, and money. They have informed pastors and sessions of the availability of literature, program materials, and speakers on stewardship and have assisted them in budgeting and benevolence promotion. The informal network of presbytery key men is larger now than ever before.

Still another method for helping the local church has been the stewardship seminar. In the last two years 18 of these have been conducted in 9 presbyteries with 59 congregations represented. These "how to" sessions offer guidance on a variety of subjects. Deacons and ruling and teaching elders are especially encouraged to attend by the stewardship office.

"It was a good experience for us," pastor Thomas McClelland of First Church, Hazlehurst, Mississippi, reported after a recent seminar there. "It was a remarkable and very effective program. It enabled us to draw up a realistic budget for this year."

A newer church, Calvary of Columbia, South Carolina, was the scene of one of the seminars late last year. Afterwards, pastor Robert L. Slimp wrote to the committee that the program was used "to bring Calvary Church out of a stewardship slump." The 1979 budget was met with $21 left over, and pledges toward the current year's budget came in at a faster rate than before. He also reported that the diaconate has decided to conduct the first every member canvass at Calvary this year. The pastor's letter added, "Your coming was a real blessing and our church is the better for it."

M. E. "Pappy" Howland, the committee's director, says that the seminars usually result in such endorsements, some of them from church officers that were previously skeptical about stewardship promotion. He explained, "They're astounded that we haven't been there before."

While all of these methods have brought some improvement to the denomination's stewardship picture, the general assembly still has not been satisfied. From the beginning it has not entertained any thoughts of a per capita apportionment or "head tax," not even for purely ecclesiastical business expenses. Each church is free to forward benevolence offerings wherever and whenever it wishes. Designations are scrupulously honored, and there is no central treasury "equalization." Each of the four major committees is charged with raising its own support.

By 1978 the assembly was convinced that it needed to take more initiative for support of the programs it had adopted, however. Among the actions of that meeting of the church's highest court were two significant ones in the area of stewardship. One directed that "askings" be sent to each congregation, representing a fair share in the assembly's budget. Another was the appointment of a special advisory committee to review the denomination's whole approach to stewardship matters.

The first responses to the "askings" came in slowly for the 1979 budget year. A total of 36 per cent of the congregations reported their intentions, which covered only 33 per cent of the assembly requests. For 1980 the response has been better. By the end of January 44 per cent have reported acceptance of 40 per cent of the budget. That represents $1.56 million. Among the congregations indicating that it will give its per capita share toward the denominational program in 1980 is one with seven members. It had never been asked before and had no pattern of support for the assembly agencies.

Recommendations from the special advisory committee reached the 1979 assembly and were adopted. A major overhaul of the budgeting process and of the permanent stewardship committee resulted. The streamlined panel is now composed of two active members from each of the four major committees, serving at the pleasure of the appointing bodies. A principal responsibility of the new panel is to review the budget submissions of the four committees and then to recommend an overall denominational budget to the assembly. After that total is approved the stewardship committee then has the responsibility of helping to raise the support for the ongoing programs which are to be funded through it.

Currently in a transition period when the stewardship committee shares responsibility with the four major committees for raising the funds for the "committed" program, the new panel is planning an emphasis which members hope will not cause stewardship to be a "four-letter word" in the PCA.

PCA NEWS

Budget Work Begun by Stewardship Panel

Preliminary work has been completed by the denomination's new stewardship committee on the 1981 budgets of most PCA agencies. The eight-member panel for the first time this year is the final reviewing group before budget recommendations are submitted to the general assembly.

Prior to its approval of any of the spending plans the stewardship group plotted the growth of contributions to assembly causes and projected the amount that might be expected in 1981 if current trends continue. It decided to add a 10 per cent factor to the projected totals and to endorse the budgets of the agencies that fall within this pattern.

The committee learned that the denominational committees got 24.2 per cent more in 1978 than in 1977 and 18.2 per cent more in 1979 than in 1978. It was also reminded that PCA members are continuing to give large amounts to organizations outside the PCA.

Final recommendations to the assembly will be approved at the committee's March 8 meeting in Atlanta.

One of the actions of the stewardship panel was to recommend that its own work be financed again in 1981 as it has been this year. If the assembly approves, each of the four major committees will be directed to support the proposed stewardship budget of $125,500 with a percentage of its own receipts.

Following the action taken at the 1979 assembly on division of the budgets into "committed" and "growth" sectors, the panel approved the "committed" askings of the four major committees. The panel took the position that it would not approve the "growth" items, simply reporting to the assembly that it had received these proposals "as information."

The amounts submitted as "committed" by the four major committees are: Administration, $226,398; Christian Education and Publications, $255,519; Mission to the United States, $757,241; and Mission to the World, $3,169,091. All except Administration also proposed "growth" items for next year.

"Committed" totals for 1981 add up to $4.4 million, as compared with $3.7 million in the same category approved for 1980. The "growth" proposals of the three program committees were scaled down for 1981 ($592,119) from the totals approved for 1980 ($1.57 million).

Still on the stewardship committee's agenda for its March meeting is the budget proposal from the PCA Foundation. The foundation board was asked to provide more information to support its request for an $89,000 budget. Its spending plan includes a compensation package for its first full-time director. How to fund the agency's work will also be on the docket for discussion.

New Clerks at Work In Five Presbyteries

New stated clerks are at work in five of the PCA's presbyteries.

Some of the new officers were named at winter meetings of the denomination's intermediate courts. Others were elected at other meetings held since the 1978 PCA Yearbook was published.

Covenant Presbytery (North Mississippi, West Tennessee and Arkansas) elected Robert S. Hayes, pastor of the Carrollton (Miss.) Church. He succeeds Harold L. Richardson.

Gulf Coast Presbytery (Florida Panhandle and Southwest Alabama) elected Ray B. Lanning, pastor of Covenant Church, Panama City. His predecessor was George McGuire.

Louisiana Presbytery elected Baker S. Smith, a ruling elder in Alexandria, to succeed Stanwood Bean.

Mid-Atlantic Presbytery (most of the states of Maryland and Virginia) elected Robert C. Smoot, pastor of Chapelgate Church, Baltimore. He succeeds Leon Wardell.

Texas Presbytery elected Glen Milham, a ruling elder in Tyler. His predecessor was the late Dan McCown.

Graham Resigns; 5-in-5 Consultant Named

Donald C. Graham, first director of the PCA's 5-in-5 campaign, has resigned, and an interim successor has been named. Pledges of nearly $2 million have already been recorded toward a $5 million goal to provide a revolving loan fund for new churches.

James M. Baird Jr., chairman of the Mission to the United States Committee which supervises 5-in-5, expressed appreciation for Graham's work in a statement issued on behalf of the committee.

"We thank God for providing Don and his unique gifts during the formative years of the PCA," Baird said. "We understand his desire to spend more time in the pastorate and in travel and have accepted his resignation from the 5-in-5 directorship. We are confident that the leadership he exerted in initiating and conducting this drive in its first two years will continue to bear fruit."



Duble

Following the resignation the MUS committee named E. Allen Duble to assist it on a consultative basis to achieve the goals of 5-in-5. Duble is vice-president for development at Covenant College, Lookout Mountain, Tennessee. He has been on the college staff for approximately ten years.

As a ruling elder in the Reformed Presbyterian Church, Evangelical Synod, Duble has served on three denominational boards: National Presbyterian Missions, the church extension agency; Christian Training, Inc., the Christian Education agency; and the Reformed Presbyterian Foundation. He has also been involved personally in the work of mission churches in several states.

Duble has broad experience in consultative work in the United States and abroad, assisting in the development activities of a variety of organizations. He has also spent 14 years in sales, sales training and sales management for the American Can Company and the Mobil Chemical Company. His last position in industry was as southern division manager for Mobil Chemical's consumer products.

The MUS tribute to Graham hailed him as "truly one of the fathers of the Presbyterian Church in America. He worked tirelessly to help establish the denomination and to expand it."

Ridge Haven Eyes Half of 'Phase I'

Nearly half of the $600,000 needed for Ridge Haven's "first phase" construction project is in sight, the PCA conference center's acting administrator, Gordon K. Reed, has announced.

The board named by the denomination's general assembly to manage the North Carolina mountain property announced last November that it is seeking $600,000 to build the first large meeting complex, a lake, roads, and other facilities. After that announcement was made, a challenge gift was promised. The anonymous donor indicated that $100,000 would be provided to complete the program after the first $500,000 was received.

Reed said about $125,000 has now been given or pledged toward the development project. Other individuals and churches have also notified him of plans to contribute, he added.

"We are grateful for this support," Reed stated, "but we are anxious to get the entire amount so that we can move ahead with the first phase development as quickly as possible."

While around $375,000 is still needed for the work to equip Ridge Haven to handle large meetings, the board has gone ahead and built a guest cottage to house groups of up to 50.

Administration Asks New Look at '82 Site

An invitation to hold the PCA's 1982 general assembly in Grand Rapids, Michigan, will be discussed again at the 1980 meeting of the court if a recommendation from the Committee on Administration is followed. The denomination's "house keeping" group, at its winter meeting, voted unanimously to ask that a new look be taken at the invitation which the 1979 assembly turned down.

The issue should be re-opened "in view of new developments" among the other denominations which are scheduled to meet concurrently on the Calvin College campus. All five of the member churches of the North American Presbyterian and Reformed Council (NAPARC) held the annual meetings of their top governing bodies at Grand Rapids in 1978. NAPARC has urged another such concurrent gathering for 1982.

Representatives of three of the four other NAPARC denominations met late last year with a special ad interim committee from the PCA to discuss "areas of agreement, differences and difficulties." The three are the Orthodox Presbyterian Church, the Reformed Presbyterian Church, Evangelical Synod, and the Reformed Presbyterian Church of North America. One of the questions discussed at that meeting was the possibility of the PCA (the largest of the four) simply "inviting" the others (or some of them) to join it. The PCA's permanent committee on inter-church relations is studying ways of handling such an invitation process should the assembly want to do this.

Administration, at its meeting, did not take a position on the "invitation" question. It only suggested that the assembly reconsider the 1982 invitation. Meanwhile, the committee has been looking at other possible 1982 sites.

In another matter going to the 1980 meeting of the church's top court from Administration, the committee recommended that no new legislation is necessary to preserve the parity of teaching and ruling elders in the church courts. An overture on this subject was referred to Administration last year. In its response the committee said it "believes that the general assembly has been admirably careful to maintain parity . . . ." The discussion preceding approval of the response indicated that members believed that there are sufficient constitutional guarantees and that failure to utilize them sometimes results in unbalanced representation.

The committee also agreed to the requests that it reconsider the 1981 salary ceilings it had set for the coordinators of the major committees.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to SUZANNE FINLEY of Covenant Church, York, Ala., to JAMES LAKE PARKER of First Church, Aliceville, Ala., to ELIZABETH LANDIS TURNER of First Church, Water Valley, Miss., to JULIE POWERS, GINGER RENNER and AMY WADDELL of Meadow Creek Church, Greeneville, Tenn., and to MARY ELIZABETH RUSS of Pear Orchard Church, Jackson, Miss.

How Many Answered Court's Prayer Call?

How many churches in the PCA have "set regular times of prayer for revival and healing of our land" as the 1979 general assembly called upon them to do?

William H. Rose Jr., the author of the original resolution presented to the assembly on this subject, believes that more than 50 congregations are holding such prayer meetings. However, he is interested in getting confirmation of the reports. No assembly office gets acknowledgements of such responses to the assembly's action, so Rose has volunteered to tabulate any that are sent to him. His address: Woodland Heights Presbyterian Church, 420 Highland, Selma, Alabama 36701.

The Woodland Heights Church, of which Rose is pastor, has been holding Friday noon prayer meetings for the purposes outlined in the assembly resolution.

Court Asked To Drop Preface to Directory

The PCA's directory of worship will shed its "temporary preface" if the advice of the denomination's judicial business committee is followed. The preface was adopted at the third (1975) assembly to indicate that the directory's content was "an approved guide . . . not to be considered obligatory in all its parts."

At a winter meeting the judicial panel recommended to the 1980 assembly that the whole temporary statement be dropped. A question about the status of the document was raised at the last general assembly, and the matter was referred to the permanent committee.

Published as chapters 48-64 of the Book of Church Order, the directory includes statements on the philosophy of worship as well as specific directions on the conduct of certain services. Included are the questions asked of parents at baptism of their children and the questions asked of new communicants.

The last section of the directory includes "optional forms for particular services" with their own preface. It specifies that they are approved by the assembly but are "not to be a part of the constitution."

Included under the "optional forms" are two marriage services, two funeral services, and a liturgy for dedication of a new building.

In response to another question arising from the last assembly, the committee will recommend that a new paragraph be added to chapter 8 of the form of government to explicitly allow teaching elders to accept calls from non-ecclesiastical (para-church) groups to teach and preach the Word of God. The additional paragraph, as proposed, would not give such ministers the broad powers of the "evangelist" working under a court of the church, however.

In other action the committee:

—Agreed to suggest an amendment to the assembly's corporate charter which would bind the board of directors more closely to the general assembly and restrict it to the handling of civil matters on behalf of the assembly.

—Proposed a Book of Church Order amendment that will allow committees to declare vacancies in their membership if the members miss a certain proportion of committee meetings.

—Recommended a re-writing of chapter 6 of the Book of Church order, including a provision for a "list" (not a "roll") of candidates for restoration. Currently PCA does not authorize "inactive rolls," and this proposal is a response to the request that some provision be made to along this line.

—Recommended that the assembly appoint judicial commissions to adjudicate certain cases which have come by appeal or reference from the presbyteries.

Mission to the World

Translators Ponder Mexican Expulsion

PCA missionaries already working on Bible translation in Mexico and others preparing to go there for that work face the possibility of interruption of their projects or reassignment.

Three PCA couples are assigned to work in Mexico under Summer Institute of Linguistics (SIL), companion organization of Wycliffe Bible Translators. That nation's current government has announced plans to terminate the contract under which SIL works. Negotiations are continuing. In Other Words, the Wycliffe supporter publication, reported in its February edition that "the situation is very serious at press time."

SIL personnel who have gone to Mexico during the last two decades have entered the nation on student visas, with the understanding that they are admitted to study and record Indian tribal languages and to study the culture of those groups. Opponents of the translation work have made a variety of charges against SIL. Even though all the charges have been denied and none has been proven they have been given wide media coverage in Mexico and abroad. The current government policy has resulted in a clampdown on the issuance of visas for translators.

The missionary organization has been in Mexico longer than in any other country, and more than 50 New Testament translations have already been produced. Some of the senior Wycliffe personnel entered the nation before the current crisis arose and before student visas were required. Their immigration papers provide for more permanent stays.

Opposition has come from a variety of sources. Some has been religious, with those who oppose Protestant expansion labeling SIL an anti-Catholic organization. Others fear that when Indians learn to read and write they will want more of a political voice in the nation's affairs and more of a share of its economic development. Some who favor more of a Marxist Mexico see SIL's work as a roadblock in their strategy for the country. There are also indigenous educators who do not want "outsiders" teaching Mexican Indians.

During the last decade the media of all of Latin America have publicized the allegations against SIL. Among the most prominent charges:

—SIL destroying the identity and culture of indigenous peoples.

—SIL the tool of imperialistic United States, especially its Central Intelligence Agency.

—SIL trying to make minority societies conform to capitalism.

According to In Other Words, both Colombia and Peru have now officially cleared the agency of the charges. Peru gave SIL a ten year extension of the agreement under which it works with primitive peoples there. The situation in Brazil is still unsettled, but work is continuing with indigenous language helpers at translation centers outside the reservations. *(See related article, page 6.—Ed.)*

The furore in the Mexican media prompted one educated Indian woman to write a letter to a newspaper. Responding to the charges that Indians were being "led astray," she declared, "We aren't donkeys who follow anyone that offers us a handful of grass!"

Commenting on the PCA involvement, Mission to the World's church relations coordinator, Kennedy Smartt, said, "It means that the work of a couple like Ed and Kathryn Farris will have to be continued outside Mexico for the time being. The assignment of couples like the Rick Aschmanns and the Ron Michaels will have to be reviewed in the light of these facts with a view toward possible reassignment."

Easter Relief Appeal: Invest Day for Hungry

Members of the Presbyterian Church in America will be asked to "invest a day of your life" during the Easter season to help alleviate world hunger.

Mission to the World will provide information and promotional materials for the campaign to all churches during March. The goal will be to get all PCA members to give the equivalent of their daily income to feed malnourished people through the World Relief Corporation (formerly World Relief Commission).

WRC has been the PCA's relief channel since Mission to the World was formally organized at the denomination's first general assembly. It is affiliated with the National Association of Evangelicals. At the 1978 assembly an annual Easter relief offering for WRC was authorized.

The interdenominational agency works in Africa, Asia, and Latin America to alleviate all kinds of suffering. A recent appeal from its executive director, Jerry Ballard, estimated that 65 per cent of all the people in the world go to bed hungry.

Unlike 1979, when the PCA Easter Offering was targeted for a specific geographic area, the 1980 contributions are not earmarked except that they are to provide food. Last year the Easter relief money was designated for assistance to refugees from Southeast Asia and Uganda. The total sent to WRC for that target last year was $15,687.

The invasion which drove dictator Idi Amin from Uganda actually started on Easter weekend last year, and many of the refugees outside the country returned to their homeland. In the changing situation WRC did not work out the arrangements for assisting Ugandans through the organization named in some PCA informational materials. It did send relief to the war-ravaged African nation through some other groups.

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. MARILYN BEVIS-YAFFE
By: Mr. and Mrs. Robert Ruble

MRS. ALICE JONES CLARK
By: W.I.C., Chattahoochee P.C.
Chattahoochee, Fla.

REV. VERNON A CRAWFORD
By: Fairview P.C.
Fountain Inn, S.C.

JEANETTE DEWEESE
By: Hazelwood P.C.
Hazelwood, N.C.

MRS. WINIFRED E. DWINNELL
By: Mrs. Ruth G. Fowke

MR. HARRY FIELDS
By: Mr. and Mrs. Dewitt B. Smylie

MR. ALTON JACKSON
By: Mr. and Mrs. Dewitt B. Smylie

MR. W. W. LEWIS
By: Mr. and Mrs. Dewitt B. Smylie

MRS. W. C. MARTIN JR.
By: Mr. Bob Hudgins

MR. FRED ROBINSON
By: Mr. and Mrs. Dewitt B. Smylie

MRS. J. J. STEGIN
By: Miss Dorothy I. Robinson

MRS. KATIE THEEDE
By: Mr. and Mrs. John G. Raine

MR. TROY TRAVIS
By: Mr. and Mrs. Dewitt B. Smylie

MR. G. J. WITHERS
By: Mrs. Thomas L. Clayton
Mrs. Patti W. Smith
Mrs. G. J. Withers
Mr. James D. Withers

Family Event Includes Gyger and Robertson

Two additional major speakers for the 1980 PCA Family Conference have been named by the sponsoring Committee for Christian Education and Publications. Leaders of conference music and children's programs have also been announced.

Scheduled July 14-18 at Covenant College, Lookout Mountain, Tennessee, the event is the fifth in a series of summer gatherings for PCA families.

Added to roster of speakers for 1980 are Terry Gyger, pastor of Immanuel Church, Miami, Florida, who will be the Bible leader each morning, and O. Palmer Robertson, professor at Westminster Seminary and pastor of the Immanuel Church of West Chester, Pennsylvania, who will deliver a series of doctrinal messages.

Earlier it was announced that the keynoter will be Jay Adams, counselor and author. His evening addresses and those of the other featured speakers will focus on the needs of the family. The conference format has been altered this year to allow for more presentations on the theme from the platform.

Returning to lead the conference music this year will be the Les Thompson Family ensemble. They are from Miami, where Thompson heads Logoi, a mission serving Latin Americans. He is a PCA minister. Members of the family use a variety of instruments in leading music at events across the nation.

A full schedule of children's and youth activities will be offered to provide programs for all members of the family. A nursery will be available during program sessions for infants through two years of age.

The children's program will be led by Mr. and Mrs. R. Eugene Hunt. He is pastor of Covenant Church, Riverdale, Georgia, and she is a member of the staff of the Committee for Christian Education and Publications.

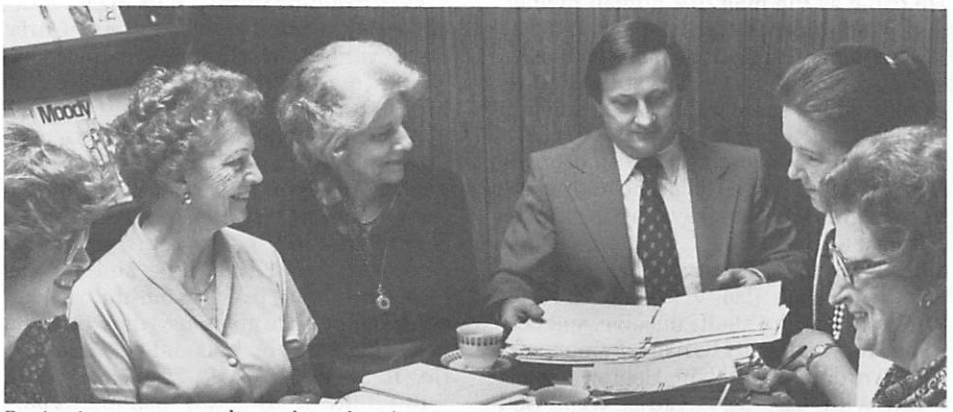
In charge of junior high activities will be Morse UpDeGraff, pastor of Edgemont Church, Bristol, Tennessee. Wilson Smith, pastor of Midway Church, Powder Springs, Georgia, will lead senior highs.

Additional information and reservation forms are available through the Committee for Christian Education and Publications, 4319-F Memorial Drive, Decatur, Georgia 30032. Registrations, at $25 per family, are being accepted. The additional cost of campus housing and food will be paid upon arrival.

Gyger, the Bible leader, is a former chairman of the denomination's Mission to the United States committee. Before serving in the pastorate he was president of the Men in Action missionary organization. He holds degrees from the University of Arizona at Tucson and Conservative Baptist Theological Seminary.

Christian Education & Publications

Presidents of Women To Meet March 24-25



Reviewing survey results as they plan the 1980 meeting of presbytery WIC presidents are (left to right): Ginger Blaylock, Ruston, Louisiana; Bea Annis, Boynton Beach, Florida; Emalyn Spencer, Birmingham, Alabama; Charles Dunahoo, coordinator of Christian Education and Publications; Sue Fowler, Knoxville, Tennessee; and Emily Russell, Waynesville, North Carolina.

Plans for the annual meeting of the presidents of the presbytery Women in the Church organizations were made at the winter meeting of the WIC advisory subcommittee. Women representing the denomination's 22 presbyteries have been invited to meet in Atlanta March 24 and 25.

Among the topics on the agenda for the annual meeting is the report of a survey of WIC presidents in all PCA churches. The first 100 responses to the survey were received in time for tabulation at the advisory panel's meeting. The questionnaires were reviewed to determine how the WIC leadership at the assembly level could be more helpful to women of the PCA.

One of the questions elicited the response that presbytery WIC meetings offered the best source of information regarding the denomination's women's work. Following that up, the advisory sub-committee is scheduling a session at the presbytery president's meeting to help make those meetings even more effective.

The annual Love Gift of the WIC was another subject on the questionnaire, with 92 per cent of the respondents indicating that a slide-tape presentation is the best way to present the project. Of those responding, 94 per cent said the WIC's quarterly newsletter is helpful.

A proposal for an assembly-wide women's meeting drew a less enthusiastic response. Only 37 per cent favored such a national event.

Asked if the advisory sub-committee and the Christian Education and Publications Committee which supervises it are giving "sufficient help" to local WIC work, 77 per cent responded yes.

Robertson, who will lead doctrinal studies, earned degrees at Belhaven College, Westminster Seminary, and Union Seminary of Virginia. He served as a pastor in Mississippi and as an instructor at Reformed Seminary before taking his current post at Westminster.

Family Devotions

By Richard Harris — Part XXI
(The Shorter Catechism)

Q. Who is the Redeemer of God's elect?
A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man, in two distinct natures, and one person, forever.

God delivered His chosen people out of the land of Egypt, out of the house of bondage. It was God that performed the feat. Once they were delivered, God gave them the law to teach them that they could not redeem themselves by keeping the law. Thereafter, God provided redemption through a lamb without blemish, to be sacrificed for the sins of the people.

At the same time He promised that man, not an animal, would become the redeemer of man. But keep this in mind, the only Redeemer of God's elect that God will accept must be free from all sin. He must not have one small sin. His life must be perfect. He could not be anyone but the

Lord Jesus Christ. He could not be David or Daniel or John or anyone else in the whole world. He had to be as a lamb without blemish.

He was to be known as the Messiah. Jesus Christ is the Messiah. Jesus Christ is the *only* Redeemer of God's elect. The Jews still look to the future for the Messiah, but we know He has already come. We read in Galatians 4:4, "But when the right time finally came, God sent His Son. He came as the man of a human mother, and lived under the Jewish Law...."

The name Jesus (or Joshua) denotes "a saviour" and the term Christ in Greek is exactly of the same import as Messiah in Hebrew.

Jesus did not just become God or the Son of God at birth; He has been from the very beginning. John says in 10:30, "The Father and I are one."

Jesus being God, became man as prophesied by Isaiah (Isa. 7:14), in 742 B.C., "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." The word Immanuel in Hebrew means "God with us." Jesus Christ was "God with us" in the form of a man. Paul tells Timothy (I Tim. 2:5), "For there is one God, and there is one who brings God and man together, the man Jesus Christ."

You might ask yourself, how a man can be both God and man? And this would be a valid question if you were talking about a mere man. But Jesus Christ was no mere man; He was both God and man. To understand how Jesus Christ could be both God and man, we start not with man but with God. There's the difference. With God *all* things are possible; therefore, *man* cannot be both God and man, but Jesus Christ, the Creator and the Redeemer God, can be both God and man. In fact, the Bible clearly teaches He was surely both.

Foundation and Authority for the Christian Faith

Chapter XVII
Westminster Confession of Faith

How long does one's salvation last? Is it a day-to-day proposition only? Or, is it longer? Does it last forever? Or, can it be lost at any given point? People have been asking such questions for centuries. Today is no exception.

Ideas, life styles and cultures change from people to people but the deep-seated questions do not vary very much. Chapter 17 of the Westminster Confession of Faith deals with one of these significant questions. Can a Christian lose his salvation? You will find some who say yes with great certainty but the answer is too important to settle for men's conclusions. We must ask God the Saviour for the answer.

As with other doctrines the Confession brings together in three brief paragraphs the teachings of the written Word of God on this subject. It says: First, once a person has been called and sanctified by God's Spirit, he can never fall away from the state of grace; second, true believers will persevere or keep on to the end and be saved; third, a believer's perseverance is assured because God works in him; and fourth, a believer can backslide from time to time and incur God's displeasure and lose some of the privileges available to Christians.

Let's examine those points in closer detail. First, a true believer in Jesus Christ can never fall from the state of grace. Salvation in all of its various parts like the whole is completely dependent on God.

A true Christian cannot become a non-Christian. Once God begins His saving work in our lives, it is impossible for that work not to be completed as Paul said so clearly in Philippians 1:6. God always completes what He starts, and we can have confidence in God's faithfulness and consistency. He gives us His word that "No man can pluck us out of His hand" (Jn. 10:28, 29).

But if this is all that is seen in this area ("once saved always saved"), then one sees only the one-sided aspect of salvation which says that man has no responsibility. "God does it all." Such would have us believe that it is God who perseveres. Now, God is not a changing deity, but man also has his part to play. That is why the doctrine is called "perseverance of the saints" not perseverance of God.

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

The second point emphasizes this angle. True believers will persevere in the faith. True, we can fall from grace as both Galatians and Hebrews teach, but we cannot fall out of the state (condition) of grace. We will keep on in the faith. But while it is true that God saves us and keeps us, we must be obedient. You will notice that each time the Scriptures speak of our salvation being in God's hand, therefore secure, it is always in the context of our persevering. In John 10 it is those who hear and follow the Lord that are referred to as secure in Christ. In Philippians 2 it is God working in us both to will and to do of His good pleasure but also our working out our own salvation with fear and trembling.

But how do Christians do that? We are still troubled and influenced by sin. The third point found in section two gives us the clue. God preserves us. He keeps us. We are held by His all powerful hand. We can know with great certainty that if God begins His saving work in us, He will not leave the work unfinished. He will watch over us and keep us so that we cannot fall away and lose our salvation. The Confession clearly draws our attention to the truth that our perseverance does not rest upon sinful man but rather upon the unchangeable love of God the Father, the sufficiency of Jesus Christ and abiding Holy Spirit, plus the seed that He has placed within each believer.

God's nature, which is always clearly expressed in His work, is certainly the emphasis in the truth of the perseverance of the saints. Our hope is not in our faithfulness and dependability but rather in God who never changes.

Then, does that mean that Christians never sin, or that if Christians do sin, it does not really matter after all? Not in the least. Because we are not yet made perfect (and will not be in this life) we are still besieged by sin. Satan continues to tempt us. We can begin to neglect the means of perseverance and therefore fall into grievous sin and continue in that rebellious state for a while. This is what we have termed backsliding.

Christians can backslide. There are numerous biblical examples of this. Abraham, David and Peter are classic examples. What happens to the backslider? We already know that if he is a Christian, he cannot fall from the state of grace. But he can incur God's displeasure as He removes His graces and comforts from that person. He can experience a wounded conscience and even hurt others.

As we see in the next chapter, the backslider does not lose his salvation but he can and should lose his assurance of salvation. He should be treated as though he were not a believer because the remedy for the non-believer and the backslider is the same—repentance of sin and faith in Jesus Christ. That's how you finally know the difference between the two. The backslider, being a true but disobedient believer, will repent and come back to God as Abraham, David and Peter did. The non-Christian will not.

Every Christian must be concerned about sin in his life. He cannot allow himself to toy around with sin nor can he afford to keep unconfessed sins in his life.

The Christian must hear God's warning that "He that endureth to the end, the same shall be saved" (Matt. 24:13). We know that God has been pleased to tell us about Abraham, David and Peter's falling into sin to show us that Christians can fall if they fail to persevere. But if we do backslide then as true believers we will repent and return to the Lord.

Christians must be stirred to persevere and live an obedient and submissive life. This doctrine does challenge and encourage us to follow after God. It assures us that we will because of God.

Across — *from page 2*

March 12 at Briarwood Church, Birmingham.

Administration, March 14-15.

Mission to the United States, March 27-28.

Moderator's Conference, Atlanta, April 11.

12-21-81

April 1980
Volume 4, Number 4

The PCA Messenger



(See page 3)



Across our Church

MOVING MINISTERS:

EDWIN A. BLACK, honorably retired, Sun City Center, Fla., has been received by Central Florida Presbytery.

SAMUEL R. BROWN, Merrimack, N.H., has been received by Mid-Atlantic Presbytery to a tent-making ministry as a presbytery evangelist in New England.

JAMES T. DENNISON JR., Escondido, Calif., has been received by Ascension Presbytery with permission to work outside the bounds as librarian for Westminster Theological Seminary in California (Westminster West).

BRUCE J. GARDNER has been installed as pastor of Grace Church, Hancock, Md.

J. DOUGLAS HECK, an overseas missionary on furlough in Miami, Fla., has been received by Southern Florida Presbytery.

JOHN D. HOLMES, to Centralia Church, Chester, Va., as pastor.

JOHN C. MARTIN has been divested of office with censure by Tennessee Valley Presbytery.

HARRY N. MILLER JR. has been installed as pastor of Trinity Church, Harrisburg, Pa.

EDWARDS W. POWERS has been ordained by Mid-Atlantic Presbytery as associate pastor of West Hopewell Church, Hopewell, Va.

EDWARD S. C. SOLOMON has been dismissed to Conservative Congregational Christian Conference.

ALBERT SPANGLER, Port Monmouth, N.J., has been received by Mid-Atlantic Presbytery to a tent-making ministry as a presbytery evangelist and organizing pastor.

VAUGHAN STANLEY has been ordained by Southern Florida Presbytery as assistant pastor of Seacrest Boulevard Church, Delray Beach, Fla.

PHILIP M. STURGIS has been ordained by Southern Florida Presbytery as assistant pastor of Spanish River Church, Boca Raton, Fla.

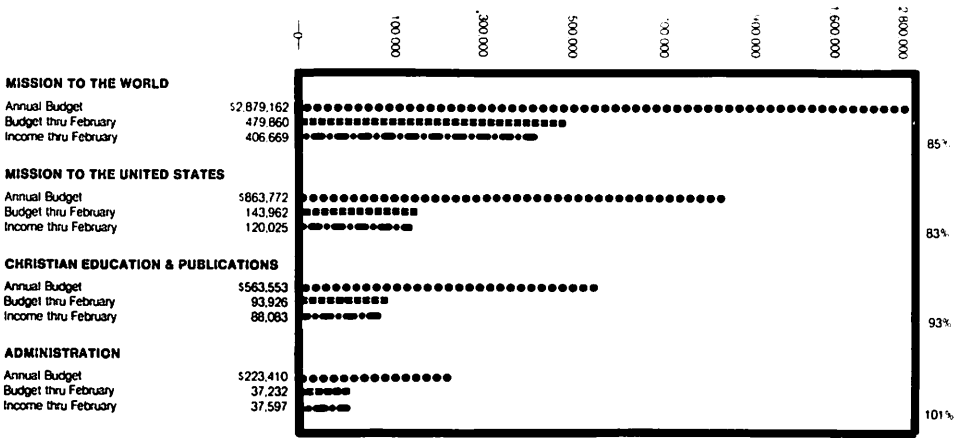
CHARLES L. WILSON, Charlotte, N.C., has been granted a medical leave of absence by Central Carolina Presbytery and his relationship with Alexander Mission has been dissolved.

CORRECTION:

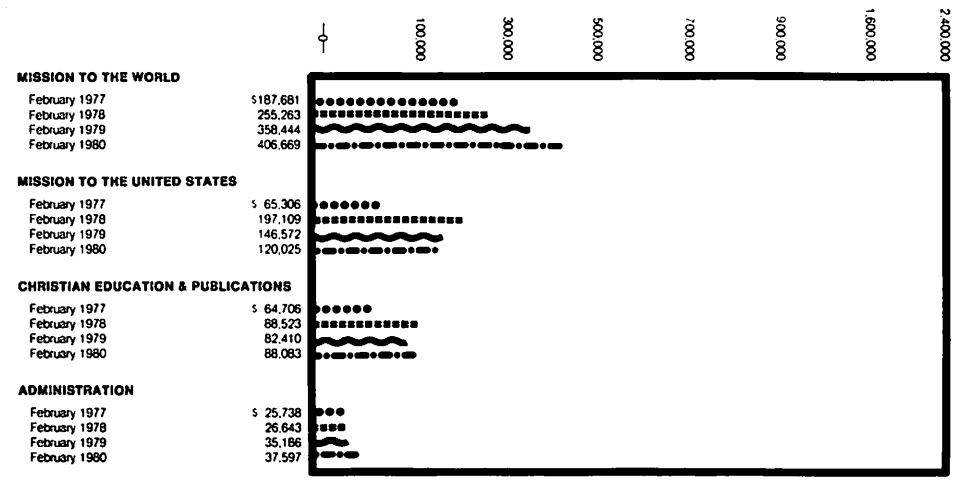
W.C. SMITH, Kingsport, Tenn., is continuing as pastor of the Harmony Church with a full-time call. His relationship with only the Arcadia Church *(reported here in March)* has been dissolved.

(Continued on page 12)

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date



INCOME COMPARISON



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Christian Education 11

THE PCA MESSENGER
April 1980 Vol. 4, No. 4

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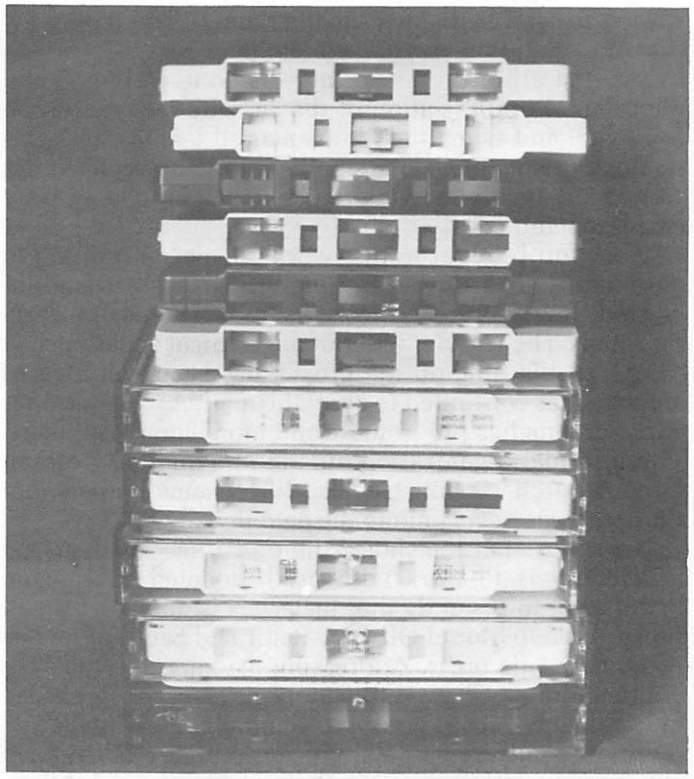
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LITTLE PACKAGE... BIG BARGAIN



You can't get much for 25 cents any more. A quarter won't buy a cup of coffee or even a "nickel candy bar" in many places.

One of the great remaining bargains for a quarter these days is offered by a little-known enterprise directed by a PCA ruling elder under the auspices of a PCA church in Mississippi. Considered the largest collection "in the Reformed camp" worldwide, the Mount Olive Tape Library will loan one of its thousands of tapes to anyone for a month for only 25 cents.

PCA pastors have been offered a special catalog of selected Mount Olive tapes through the denomination's Committee for Christian Education and Publications. The library's circulation is not limited to the PCA or to pastors, however. Missionaries scattered around the world are subscribers. Nationals in at least ten nations borrow from libraries either established by Mount Olive or stocked substantially from Mount Olive. Lay Christians from a variety of denominations are regular borrowers.

Among the master tapes stored in the 1,800-square-foot library building across from the Mount Olive Church are the recordings of every PCA general assembly, plus tapes of the 1973 convocation of sessions and advisory convention that preceded formal organization.

How did it all get started? Even though the library is just 10 years old, the story begins more than 30 years ago.

"In 1949 I was elected an elder," explained George Calhoun, the man behind the library. "In 1964 I realized it!"

Calhoun, a rural mail carrier out of the Bassfield (Miss.) post office, was a general assembly commissioner for the first time in 1964 (a Presbyterian US assembly in Montreat, North Carolina). He was assigned to share a room with a minister, a medical doctor, and an industrialist. He was amazed to discover that the minister did not share his views on Scripture and the Reformed faith and that the other two ruling elders were initially reluctant to disagree with that man of the cloth.

"We fought for the first three days," he recalls. The preacher refused to affirm a variety of truths which Calhoun considered basic to Christianity and he would not acknowledge that a Presbyterian elder needed to affirm them. The fact that ordination vows formally tied an ordained officer to the Bible and to the Confession of Faith and Catechisms seemed to make little difference.

The other ruling elders in the quartet voted with the minister those first three days of the assembly, Calhoun recalls. They listened to the debate but participated little. Then, he says, "They voted with me the last two days."

His experience as a commissioner to the highest court of that denomination convinced the Mississippian that "the preachers stole the church from us." He returned home "determined not to be ignorant any more" about the Bible and the doctrines to which he had subscribed at the time of ordination. However, he began delving deeply into what he calls the "ologies and isms." He also argued with almost anyone who would not agree with him. That period of "apologetics and polemics" lasted about three years "and nearly destroyed me," Calhoun confesses.

He finally realized that he was spending more time contending for his positions than he was in studying the Word on which those positions were supposed to be based. He also became convinced that many other non-clergymen could be built up in their faith by exposure to sound teaching (which many were not getting in their churches). He traveled up U. S. Highway 49 in search of some of that teaching at the then-young Reformed Theological Seminary in Jackson. A student tape-recorded the 1969 Winter Institute of the seminary, and Calhoun later obtained a copy so that he could hear the messages again and share them with others.

About that time he also discovered that tapes of messages from the Reformed perspective were available from the American office of the Banner of Truth Trust. These introduced him to other expositors of the Bible and teachers of Presbyterian doctrine that he had not known before.

Calhoun bought his first tape recorder before attending the summer Pensacola Theological Institute, sponsored by the McIlwain Memorial Church (now a PCA congregation). He recorded the institute messages of the famed British pulpiteer Martyn Lloyd-Jones. He loaned those tapes to friends. They found out that he had some other tapes, and they borrowed them.

"We never really started a library operation," he explains. "It just happened." He got a lot of encouragement to make it "happen" in those years from the McIlwain Church, from Reformed Seminary, and from the Banner of Truth. When the Banner's man in charge of tapes died, Calhoun was asked to take over that organization's collection. He taped the winter institutes at RTS and the summer institutes at Pensacola. The seminary sent some students to help him in the reproduction and circulation chores.

The work of copying and mailing the messages was

started in Mrs. Calhoun's sewing room. When it outgrew that, the operation was moved into their garage.

At first all of the recording was done on reel-to-reel recorders. Popularization of the cassette recorders soon followed, and when the library started loaning cassettes its business boomed. The smaller and handier machines were available to many more people, and the tapes were easier to handle.

Calhoun brought to this work no special training in electronics or recording techniques. His background included, however, some work as an office machines repairman so he was not without mechanical experience.

All of his time on the project has been volunteered since he has continued to carry the mail. As the work has expanded he has put in more and more late-night hours. The informal organization functioning under the Mount Olive Church session has also hired some helpers, but Calhoun was never among the paid personnel.

One way that the shoestring operation has managed financially is to work with used, donated equipment. Printing of forms and other materials is done on a small press given to Mount Olive by Reformed Seminary when it upgraded its press. Addressing machinery came from another donor. Tape duplicators have been purchased new, but instead of getting the more complicated (and more efficient) high speed types the library has bought slower ones with long-range stewardship in mind. After a few years of use the copiers are given to someone with a tape ministry, and their use is thus extended by a person able to operate the relatively simple machines. Another more up-to-date, but still inexpensive and slow speed, duplicator is then put into service at the library.

At one point an arrangement was worked out with the Christian Studies Center of Memphis for some support and sponsorship. During the time of the CSC relationship the current library building (with year-round climate control and fire protection) was acquired. The structure is still not paid for, however, and a part of every month's income goes to paying for it.

Otherwise, the library operates in the black. Disbursements last year amounted to about $32,000. A few tapes are sold, but most that leave the library are loaned. An average of 3,000 cassettes and 100 reels go in and out every month. The fees do not cover all the costs, so the balance is made up from contributions.

"We won't operate in the red," declared Calhoun, expressing appreciation for the gifts that have come from a variety of sources. He hears from people all around the world. He has never met many of those who send money regularly.

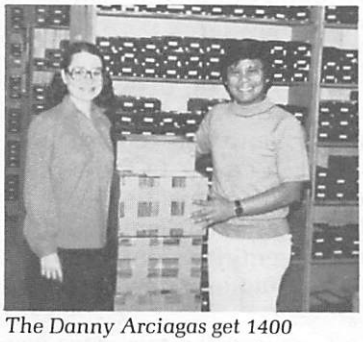
On the other hand, the elder-librarian has met some Christians from the other side of the world. They have heard of Mount Olive and have found their way to the little Mississippi town to see first hand the world's largest collection of Reformed material on tape. Among the recent visitors were an Anglican priest from Australia and an evangelical Presbyterian ruling elder from New Zealand.

"Most anyone that comes in from another country goes away with tapes," Calhoun explains. By that he means that he gives those with a serious interest in the ministry a quantity to take home to circulate in their nation. He estimates that over the 10 years more than 25,000 tapes have been sent overseas. In addition to the circulation to individual missionaries, Mount Olive has actually started libraries (with their own capacity for reproduction) in Korea, Japan, New Zealand, Australia, Singapore, South Africa, Ghana, and El Salvador. It has furnished substantial stock for collections in Canada, India, and Liberia. The foreign librarians are a varied lot, including not only ministers and missionaries but also scientists and engineers.

While most of the use within the United States has been by seminary students, ministers, and lay Christians who are seriously studying Scripture, the tapes have also been utilized in other ways. Some are provided to the handicapped and shut-ins. Some have been used in prison ministries. Among the borrowers are members of a variety of denominations. One is a leader of a predominantly black Baptist denomination. He orders 40 tapes at a time.

Growing out of his work at Mount Olive has been Calhoun's assignment at the PCA general assemblies. He attended the May 1973 convocation of sessions in Atlanta which was taped by someone else. He was sent the master for safe-keeping, however. Organizers of the advisory convention at Asheville that August asked him to record that historic meeting's official proceedings. Then he was asked to perform the same chore at the first general assembly in Birmingham in December. He has been to every one since then, assisted by a volunteer crew. His helpers, who work only for their expenses, have been other elders who know the machinery and are willing to use their skills in the work of the church. In addition to recording, the crew also handles the court's public address system.

Calhoun plans to "bow out" of the assembly responsibility this year, but he will be there to help the man who has been asked to take charge. And when it is all over he will take the master tape back to Mount Olive. A copy will be provided for the office of the stated clerk, and the sermons on it may be copied for others who request them. Above all, the record of the assembly will be kept safely until the denomination provides an appropriate archival facility. Pending that provision the tapes of PCA's historic early meetings will be among the more than 10,000 tapes on file in the Mount Olive Tape Library.



The Danny Arciagas get 1400 masters to start a Manila library.

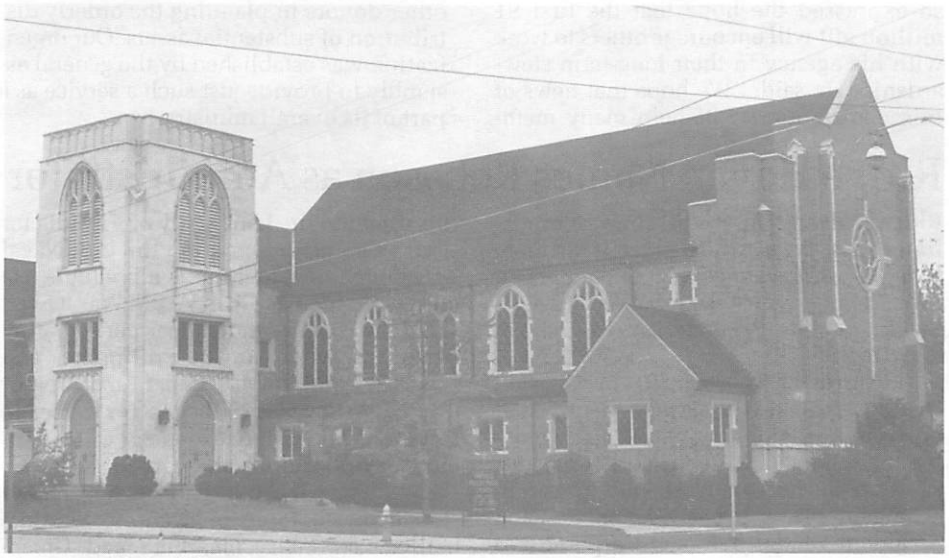


The library's equipment and supplies are housed here.



George Calhoun prepares another batch of tapes for borrowers.

PCA NEWS



The Vineville building won by the congregation in the celebrated case.

Vineville, Trinity Win Again at Top Court

Two of the nation's most closely watched church property cases have been settled in favor of the Presbyterian Church in America.

The U.S. Supreme Court for the second time has refused to give the property of the Vineville Church of Macon, Georgia, and the Trinity Church of Montgomery, Alabama, to the Presbyterian Church in the United States (PCUS). The two congregations joined PCA after leaving PCUS, and their former denomination claimed their buildings and other possessions on behalf of "loyal minorities" which voted against separation.

Last year the appeal process reached the Supreme Court for the first time, but the nation's top tribunal sent the cases back to the respective state courts for final settlement on the basis of the "neutral principles" doctrine of church property law. *(See October 1979 issue, page 3. — Ed.)*

When the state supreme courts again ruled in favor of the PCA congregations the PCUS appealed again to the U.S. Supreme Court. That body has now ruled that it will not hear the cases again.

The Vineville case drew national attention because "friend of the court" briefs were filed on the side of PCUS by a number of other denominations. The decision in Jones vs. Wolf (the legal title of the case) has "shaken a number of churches," according to William P. Thompson, stated clerk of the United Presbyterian Church USA. The UPUSA official, a lawyer, took special note of the court's action during his address to the recent Joint Conference of Religion and Press on First Amendment Concerns.

The "shaken" denominations to which Thompson referred were those which had relied on a century old Supreme Court decision (Watson vs. Jones) to support their claims to church property. This precedent had allowed churches with hierarchical forms of government to determine at the church's highest level who was the "loyal" faction and who was the "disloyal" when disputes arose.

Court decisions in two Georgia cases which reached the Supreme Court early in the last decade began to chip away at the Watson vs. Jones doctrine. The two Savannah churches (Eastern Heights and Hull Memorial) which later joined the PCA won their property after the nation's top court told Georgia to award it on the basis of "neutral principles" and without regard to theological questions.

In the Vineville case the PCUS and its supporters had tried to set aside or weaken the influence of the Hull decision.

Trinity, which was the largest church in the former East Alabama Presbytery of PCUS, was the main target of the attempt to take over property in that area. The PCUS court, however, claimed the holdings of all its former congregations that went to the PCA. Several awaited the outcome of the Trinity case before making the payments demanded of them by the PCUS presbytery. With the Trinity case settled the threat of legal action against the others has apparently disappeared.

4 of 6 Amendments Get Presbytery OK

Four of six amendments to the Book of Church Order proposed by the 1979 general assembly have received the affirmative votes of enough presbyteries to pass, but the other two have encountered significant opposition.

Two-thirds of the presbyteries must consent before a proposed amendment can go back to the assembly for a final vote. The denomination currently has 22 presbyteries, so at least 15 must favor a change in the constitution before the highest court can enact it.

The votes recorded in the stated clerk's office by the beginning of last month indicated that the question of whether ruling elders can "preach" is still undecided. The question was debated at the 1979 assembly during the consideration of the "number of offices" issue. The proposed amendments allow only teaching elders to "preach" and ruling elders to "exhort." The two items before the presbyteries which are not settled yet have received, respectively, nine affirmative votes and five negative (item 2) and ten affirmative votes and six negative (item 6).

Three amendments having to do with assembly personnel have received the necessary 15 or more votes. The fourth amendment with the required number is a part of the "number of offices" package but it is only a preliminary statement.

Foundation Seeking Retirement Project

Officers of the PCA Foundation are looking for a good place to invest some money. A recent gift to the foundation includes a request from the anonymous donor that a portion of it be used for a retirement home or a mission for the elderly.

M. E. Howland, director of the foundation, said the organization's executive committee determined that the $4,000 gift will go to a PCA church developing a retirement home. Those which are planning or building such facilities should contact Howland about the grant. Information regarding the status of the current plans or development will be required by the foundation executive committee before a decision is made. The address is: 1020 Monticello Court, Montgomery, Ala. 36117.

PCA Receives First $1 Million Donation

For the first time in its six-year life, the Presbyterian Church in America has received a contribution valued at more than $1 million. The gift was made by anonymous donors through the PCA Foundation, the denomination's deferred-giving agency. It is comprised of 34,000 shares of stock in a large firm and half interest in a commercial property mortgage.

The donors, members of a PCA congregation, have asked the foundation that they not be identified otherwise.

Trustees of the foundation will distribute the gift to PCA agencies between now and 1985 as the shares are sold and the mortgage is paid off.

As the proceeds are realized from liquidation of the assets, the trustees will determine the proportions to be received by the various denominational committees. However, a substantial part of the income is expected to go to Ridge Haven, the PCA conference center which is being developed in the North Carolina mountains. M. E. Howland, foundation director, explained that the donors were consulted and their ideas about division of the funds were solicited. They indicated a strong interest in the conference center project.

"The notification of the foundation's receipt of this gift and of the donor's expressed interest in Ridge Haven was a tremendous encouragement to the members of the conference center board," said Paul G. Settle, president of the Ridge Haven governing body. "We are just beginning to develop the site, and this contribution over the early years will give us a head start in many respects."

Howland said the trustees of the PCA Foundation also welcomed the contribution. "The board is very grateful for a gift of this magnitude so early in the history of our operations," he declared. "We appreciate the trust which it implies in the foundation's ability to handle large sums. It is our hope that it will encourage others to consider use of the services we offer."

Arrangements have already been worked out by the foundation to sell the stock to an interested buyer at favorable terms over a five-year period. The first payment is due next January. In addition to that income each January until 1985 there will also be a mortgage payment of around $350,000 in 1982.

Speaking of Ridge Haven's plans, Settle commented, "It is not easy to raise money for the planning and construction of such important elements as roads and utilities, but once these are in place it is easier to find funds for the more visible parts of the development. Therefore, we appreciate very much the way in which this significant gift will not only provide important improvements for the site but also for the way that we believe it will prompt contributions for other facilities. We look forward to putting these funds to work in the service of the Lord and His Church."

The foundation director, Howland, also expressed the hope that the first $1 million gift will encourage others to work with his agency in their long-term stewardship. He said, "We hope that news of this contribution will help many members of the PCA to realize that the foundation is prepared to offer information and expert assistance in the area of deferred giving, estate planning, and the proper handling of real and intangible assets. The foundation stands ready to assist other donors in planning the orderly distribution of substantial assets. Our organization was established by the general assembly to provide just such a service as a part of its overall ministry."

Ridge Haven Names Robeson as Administrator

Ridge Haven's first full-time administrator will be a ruling elder with more than 30 years management experience in industry and with a record of service at all levels of the Presbyterian Church in America.

Edward J. Robeson III of Chester, South Carolina, will assume the top staff position at the denomination's new conference center at Rosman, North Carolina, as soon as he can work out transition arrangements. Currently he is division president of the Schlegel Corporation's Carolina division, in charge of the multinational firm's Chester plant. That operation is the world's largest manufacturer of professional buffing and polishing pads.

Robeson, 59, was named to the conference center post at the Ridge Haven board's winter meeting. His acceptance of the call was announced by Paul G. Settle, president of the trustees.

Until Robeson can take over, Gordon K. Reed will continue as acting administrator. Reed, a minister, asked to be relieved at the board meeting "no later than the 1980 meeting of the general assembly" (this June). He reminded the trustees that he accepted the part-time appointment with the understanding that it would be a temporary one.

Widely known in the denomination, Robeson was elected to a term on the Committee for Christian Education and Publications at the second general assembly. He was chairman of that committee in 1976-77. He is chairman of the nominating committee for the 1980 assembly. Last year he was named one of three ruling elders on a special six-member ad interim committee to represent the PCA in talks with three other Reformed denominations. He also serves on the permanent sub-committee on interchurch relations and has been on the assembly's committees on administration and stewardship.

Robeson is currently serving on the session of Trinity Church in Chester. He has been an elder in several congregations, having been ordained to the eldership in 1950 in First Church, Augusta, Georgia.

A native of Newport News, Virginia, he attended the University of Virginia for two years before entering the U.S. Naval Academy, of which he is a graduate. He served in the Pacific in World War II as an LST flagship commander, participating in the invasions of the Philippines and Okinawa and in the occupation of Japan.

After the war he began his career in engineering and management at the Norfolk Shipbuilding and Drydock Co. He next managed a pest control firm in Augusta. From there he went to Martinsville, Va., Pensacola, Fla., and Greenwood, S.C. in positions with corporations in the chemical-textile industry. At Greenwood he was plant engineer for Monsanto, supervising the construction and operations of a new factory. A nationally-known Greenwood firm, the George W. Park Seed Co., then hired him as its general manager. He left Park for his current position as a Schlegel executive.

He and Mrs. Robeson are the parents of four daughters and two sons. Two of the daughters are married to PCA pastors (John D. Holmes and H. Wallace Tinsley Jr.). Another daughter is a teacher planning to be married next month, and the youngest is a senior in high school. The two sons are officers in the U.S. Marines.

Mrs. Robeson, a graduate of Columbia Bible College, is an organizer and teacher



Robeson

of women's Bible study groups. She is also adviser of the Trinity Church's senior high fellowship. Last summer the Robesons led a group of Chester young people visiting PCA missionaries in Mexico.

Before the formation of the PCA Robeson was active in the "continuing church" movement. He was a participant in the organizational meeting of Concerned Presbyterians and was chairman of that lay group's work in two different presbyteries.

He and his wife, he explained, had thought for many years that they would enter some kind of full time Christian service after they educated their children. Even though the youngest still has college ahead, the opportunity to serve at Ridge Haven caused them to act early on that plan, the administrator-elect noted.

"Ridge Haven has the potential of being the most significant thing in the PCA," Robeson said. "People leaving there with inspiration and knowledge from their study can literally have an impact worldwide."

The Robesons plan to build a home on property they own just across the highway from the conference center site.

In another action at the winter meeting the trustees named one of their number, Kenneth Keyes, to the volunteer position of director of development for the coming year.

Two board members who have been unable to attend meetings, George H. Gulley Jr. and Pat T. Williams, resigned. The trustees recommended to the assembly that their unexpired terms be filled by Royce Waites of Columbia, S.C. and by Gordon Reed (after his resignation as acting administrator becomes effective).

Georgia, Florida Loans Completed by 5-in-5

An additional $55,000 in completed loans to young PCA congregations has been announced by the denomination's 5-in-5 campaign.

Orangewood Church of Orlando, Florida, has received $30,000, and Covenant Church of Warner Robins, Georgia, got $25,000.

The loan to Orangewood Church is to assist in the purchase of five acres of prime land near a new interchange of Interstate 4 in the Winter Park area. The congregation anticipates selling a piece of gift property elsewhere soon so that it can repay $20,000 of the total.

Covenant Church requested its loan to help toward a financing package for construction of a first building on property it already owns. The site of nearly five acres is on a main artery leading to Robins Air Force Base.

Begun as a chapel of First Church, Macon, the Covenant Church was formally organized by Central Georgia Presbytery in October 1978. Its pastor is Robert L. Jarrett.

Orangewood was begun as a mission of Southern Florida Presbytery in 1976 and was formally organized in September 1977 by Central Florida Presbytery. The pastor is H. Charles Green Jr.

The 5-in-5 fund was established by the general assembly to help congregations get their first buildings.

Spring and Summer Work Planned at Center

Engineering work has begun on Ridge Haven's lake, roads, and utility systems following the denominational conference center board's winter meeting. In addition to authorizing these studies the trustees also empowered their executive committee to contract for construction of a second guest cottage on the Western North Carolina property.

These and other actions during the board sessions at Greenville, South Carolina, set the stage for a major phase of Ridge Haven's development. The actions were taken in anticipation of enough income this year to begin construction of the center's first large building, the projected "Phase One Lodge," by next year.

The conference center's master plan, approved by the 1978 PCA general assembly, indicated the general location of roads and major buildings. The board's winter action has put engineers to work drawing detailed plans for the primary road system. Power, water, and sewer lines will also be designed alongside the roads, with all of the utilities to be underground.

While this work is in progress the existing road from the main entrance to the site of the Phase One Lodge will be upgraded. Ridge Haven's acting administrator, Gordon Reed, was asked to get bids for this improvement, including widening and graveling.

Reed was also instructed to get another water well drilled on the property to augment the water supply for the guest cottage.

Also authorized were surveys and tests which will be needed before detailed plans can be drawn for the center's lake.

Architects for the Phase One Lodge were directed to develop working drawings. One major modification in the preliminary plans for the lodge was voted. Trustees decided to provide motel-style rooms instead of a dormitory arrangement. Board members also suggested separate spaces in the building for meeting and eating.

Plans for the second guest cottage were examined, and minor changes were authorized before the board agreed to go ahead with that building.

While the Greenville meeting was considered one of the busiest and most productive ever held by the Ridge Haven trustees, it was a disappointment in one respect. At one point the board had planned to conduct the sessions in the first guest cottage, but those plans were abandoned because of adverse weather. Had they met there the trustees would have been the first overnight guests in the new facility and their meeting would have been the first in a Ridge Haven building.

In another important action, the trustees took the final steps required to lease the first Ridge Haven lots to individual residential developers. Reed reported that 10 of the 20 available sites had been reserved. The board adopted a declaration of restrictive and protective covenants that will apply to all the residential development. The terms of the lease agreements were also approved.

The first house plan to be submitted for approval by a private developer passed the board. Mr. and Mrs. Edward Hoge of Miami, whose plans were approved, are expected to start construction of the dwelling this year.

Future lots will be offered on a different payment schedule, trustees decided. Initially, a $4,000 down payment was required, followed by annual payments of $200. Lessees of the first 20 home sites will now have the option of paying this way or paying $6,000 down and $1 per year thereafter. Those leasing other sites (those developed after the first 20) will be required to pay the full price plus the $1 annual fee.

While the emphasis was on long-range development at the winter meeting, the board also paid some attention to immediate use of the conference center. Reed reported a list of reservations for the first guest cottage. Several churches and other groups have scheduled retreats or work camps during the spring and summer.

Fees were established for cottage use. It will be offered, with linen service, for $5 per night per adult (12 and over). Reservations must be made through the administrator.

A family camping area is being developed, but Reed was authorized to book temporary spaces for trailers and campers elsewhere on the property this summer if the area is not ready then.

One of the events planned for the first conference season is an August retreat for "Friends of Ridge Haven." A key man is being selected in each presbytery to represent the cause of the conference center, and these "friends" will be invited to inspect the property and make plans for their future work at the summer gathering. The board hopes to have a "Friend of Ridge Haven" in each congregation.

A 1981 budget for conference center operations was approved for submission to the General Assembly. The total is $130,000, as compared to $85,830 for the current year. It was reported that 1979 revenues amounted to $99,975.

21 Overtures Make Varied Suggestions

A total of 21 overtures to the general assembly had been received by the stated clerk's office by the beginning of last month, just a few days before the deadline for printing the commissioner's handbook.

The assembly which will consider these requests along with all the reports and recommendations of the denomination's agencies is scheduled to meet the week of June 16 in Savannah, Georgia.

While most of the overtures are related to internal "housekeeping" matters, some seek to put the PCA on record about external concerns. In this category are requests from two presbyteries that want the assembly to invite other denominations to join the PCA.

Warrior Presbytery has the most inclusive suggestion, asking the assembly to extend "a most cordial and fraternal invitation" to the Orthodox Presbyterian Church, the Reformed Presbyterian Church of North America, and the Reformed Presbyterian Church, Evangelical Synod. Pacific Presbytery has passed two separate overtures on the subject, with one suggesting an invitation to OPC and another urging similar action in regard to RPCES.

Warrior has also asked the top court to reconsider the 1979 action declining an invitation to hold the 1982 assembly in Grand Rapids, Michigan. The other denominations of the North America Presbyterian and Reformed Council are planning to meet there. Included in NAPARC are the three denominations named in its "invitation" overture (OPC, RPNA and RPCES). An overture from a session has also asked such reconsideration.

Eastern Carolina Presbytery, which sent an overture on the subject of alcoholic beverages to the 1979 assembly, is asking the 1980 court to look at the subject of abstinence again.

Three presbyteries, Evangel, Grace, and Mississippi Valley, are asking more assembly action on the subject of abortions, with special reference to protection of a mother's life.

A proposal to divide Pacific Presbytery (the PCA's largest in area), turned down in 1979, is back in 1980. Last year it came primarily from the sessions of Arizona and New Mexico churches, but the new overture from the presbytery suggests that some of the problems cited by last year's assembly have been solved and that all of the churches would benefit from the division. The West Coast court also notes that the travel assistance directed by the last assembly "is inadequate" to cover the costs of traveling the long distances between the scattered churches.

Another boundary question has been raised on the other side of the nation. Central Florida Presbytery has asked that the assembly re-define its southern boundary, using more precise language than it did when it created the presbytery.

An overture which is likely to create considerable discussion has been offered by Mid-Atlantic Presbytery. It would amend the Book of Church Order to change the basis of ruling elder representation in presbytery to correct imbalances which exist when presbyteries have more teaching elders on their rolls than churches. The same presbytery is also proposing an amendment to the process of calling a pastor to make it simpler for a new congregation to call the organizing pastor (if he is a member of presbytery already). The effect of the amendment, if finally enacted, would also be to allow one commission of presbytery to organize the church and install the pastor at the same meeting.

A new church's petition for formal organization is the subject of an overture from Eastern Carolina Presbytery. The constitution currently carries no suggested wording and the presbytery suggests that the initial petitioners be required to subscribe to certain parts of the denomination's constitution.

While that overture is concerned with the method of getting into the PCA, one from Western Carolinas Presbytery (at the other end of North Carolina) raises questions about the procedures provided in the constitution for getting out. Its request would have the assembly to direct the judicial business committee to draft language for a constitutional amendment providing an orderly method for congregational separation from the denomination.

Western Carolinas is also asking the assembly to amend the Book of Church Order to change the conditions under which an alternate member of an assembly committee can vote. The proposal calls for an alternate to begin voting whenever any principal in his category (ruling or teaching elder) is absent. The current rule is more complicated and has perplexed some assembly committee members.

Another proposal from Western Carolinas would have the assembly to direct the Committee for Christian Education to "provide for the establishment of a theological library at Ridge Haven, and to receive donations for such."

The assembly's stated clerk would be instructed to prepare a digest of assembly actions, if an overture from Central Florida Presbytery is adopted.

The session of Westminster Church, Fort Walton Beach, Fla., has overturned the assembly on the subject of an assembly quorum. Such overtures are not received by the assembly unless they have first been declined by the session's presbytery. In this case, Gulf Coast Presbytery has declined the proposal. The session suggests an amendment that would make it more difficult to achieve a quorum and thus avoid an assembly "called by a special interest minority."

Wording Prepared for PCA's 'Invitation'

If the 1980 PCA general assembly wants to follow some of the suggestions which have come to it to "invite" other denominations to join it, the sub-committee on interchurch relations has a letter of invitation prepared for adoption.

The draft document, composed at the winter meeting of the committee in Atlanta, is addressed to the Orthodox Presbyterian Church, the Reformed Presbyterian Church of North America, and the Reformed Presbyterian Church, Evangelical Synod.

If adopted by the assembly the letter would suggest that the other denominations "act on this invitation by or in their 1981 meetings." Final action by all the parties is targeted for June 1982, when some of the top courts are scheduled to meet in simultaneous meetings in Grand Rapids. The PCA assembly is being asked by its Committee on Administration to give new consideration to the possibility of meeting on the Calvin College campus there. That idea was before the 1979 assembly but was not adopted.

The plan outlined in the letter is predicated upon a joint meeting in Grand Rapids. At that time, if the plan is adopted, the representatives from all of the denominations will be constituted as the Tenth General Assembly of the PCA.

The sub-committee which has drafted the letter of invitation is a permanent body charged with the overall matter of interchurch relations. At the 1979 assembly its suggestion about talks with other denominations was voted down. However, the assembly named a special ad interim body to discuss "areas of agreement, differences and difficulties" with the three other churches. The special panel was specifically instructed "not to develop any plan of union." It will report separately to the assembly on its discussions.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to STEPHANIE CAPPS, DEANA JERNIGAN, ROBIN JONES, WENDY JONES, and SANDRA WORTHAM of Antioch Church, Goldsboro, N.C. and to JOHNNY MARTIN of Progressive Church, Princeton, N.C.

Mission to the World

1st Appointments Made Under 'Reverse' Pacts

Mission to the World approved nine missionaries for overseas service at its winter meeting, including two couples who are the first to be named under a "reverse" cooperative agreement between MTW and another organization.

The two couples, members of other Presbyterian denominations, will serve with MTW's church-planting team in France under appointment by World Presbyterian Missions. WPM is the overseas arm of the Reformed Presbyterian Church, Evangelical Synod. From its earliest days MTW has appointed PCA personnel to serve under cooperative agreements with other organizations, but this is the first time it has acted as the receiving agency instead of the sender.

In addition to these two couples, the committee appointed one couple to go to Haiti, one to go to Portugal, and the fiancee of a man already under appointment to Portugal.

Going to France to work on the church renewal/church planting team under the MTW/WPM agreement are Mr. and Mrs. Leonard N. Stewart and Mr. and Mrs. Hugh S. G. Wessel. Stewart is a member of Mid-Atlantic Presbytery of the Orthodox Presbyterian Church and associate pastor of that denomination's Knox Church in Silver Spring, Maryland. Mrs. Stewart is a member of that congregation. He is a graduate of Wheaton College and Westminster Seminary.

Mr. and Mrs. Wessel are members of Christ Reformed Presbyterian Church, a congregation of the Reformed Presbyterian Church, Evangelical Synod, in Oreland, Pennsylvania. He completed requirements for Westminster Seminary's master of divinity course and was awarded a certificate. Philadelphia Presbytery of RPCES has licensed him to preach.

Under the "reverse" agreement, these appointees will be expected to raise their support through the WPM constituency and will not be itinerated in the PCA by the MTW office unless specific PCA churches request them. They will be allowed, however, to itinerate for projects on behalf of the team.

Approved for work on the MTW team in Portugal were Miss Mary Jo Miller and Mr. and Mrs. William Hermann.

Miss Miller, bride-elect of Paul Long of the Portugal team, is from Kalona, Iowa, and is a registered nurse. She has joined Perimeter Church, Atlanta, Ga. The wedding is scheduled in April.

Hermann, a graduate of Drake University and Reformed Seminary, has served since graduation as pastor of the Petal (Mississippi) Church in Grace Presbytery. His wife, a graduate of the University of Southern Mississippi, is a member there.

Going to Haiti under a cooperative agreement with Worldteam are Mr. and Mrs. Edward B. Miedema, members of Covenant Church, Little Rock, Arkansas. Both are graduates of Calvin College and he is also a graduate of the University of Michigan Medical School. They were appointed to a two-year term.


Stewart


Mrs. Stewart


Wessel


Mrs. Wessel


Miss Miller


Hermann


Mrs. Hermann


Miedema


Mrs. Miedema

Committee Proposes Short-Term Program

Establishment of an experimental short-term missions program by Mission to the World is being recommended to the PCA general assembly. It is designed to take advantage of what an MTW background paper described as "a great surge forward in a willingness of college students to be involved in world missions."

The MTW committee approved the concept of the new program at its last meeting and asked the denomination's highest court to give its stamp of approval at the June assembly.

Paul McKaughan, MTW coordinator, said the short-term enterprise is "potentially one of the most exciting programs a denomination can enter." The concept proposed to the assembly calls for two-year appointments of college graduates who would serve as "helpers" or "associates" of career missionaries already on the field. Many of those who complete the overseas service would be expected to apply for long-term work abroad after further preparation.

The MTW coordinator suggested that the program could be a "real people builder" in addition to the assistance that it might give to the overall cause of world evangelization. A key to its success, he noted, will be the pre-field training which is being planned. His studies have shown him that agencies which have tried short-term emphases with limited success have done very little to prepare the candidates before sending them to another country.

While the PCA's overseas arm has already sent out some workers for two- or three-year terms, the new proposal differs significantly in the handling of such appointments. All personnel, under the current manual, must be members of a PCA congregation or presbytery and must be interviewed and approved by the entire MTW committee before being commissioned. The proposal allows a subcommittee of the full MTW to give final approval to short-termers, and non-PCA applicants may be approved if they agree with the denomination's standards and are recommended by a PCA pastor.

Funding of short-terms will also be different from the current pattern. Except

for some initial administrative costs, financing of the proposed program is expected to be handled outside the MTW budget. Each appointee will be expected to raise 100 per cent of his assigned support quota before going abroad. The short-termers will not be paid salaries at the level determined for career missionaries. Instead, their quotas will be expected to cover bare room and board, transportation and other essential needs, plus a percentage for the program's administration. The usual itineration procedures of MTW are not to be followed, with each candidate responsible for finding his own sources of support.

The proposal approved by MTW noted that the associates will be placed "with organizations or fields which want and need our personnel." In addition to working on church-planting fields with PCA missionaries, some of the short-termers are expected to be placed with agencies with which MTW has cooperative agreements. A priority will be given to placing the appointees on the church-planting fields, according to Jayson D. Kyle, assistant to the coordinator. Kyle was named at the MTW meeting as coordinator of the short-term program. He will recruit a finance director and a secretary for the short-term office, operating it as a separate department of MTW.

During the committee's consideration of the proposal the training aspect prompted some debate. The staff suggested that MTW short-termers be required to complete the 13-week pre-field training offered by Campus Crusade for Christ to its "Agape" workers. This course, stressing cross-cultural evangelism and discipling, is based in inner-city Los Angeles. Campus Crusade officials were reported to be willing to train MTW appointees at no extra cost and to agree not to allow MTW personnel to join their overseas arm for an agreed time period. While not disapproving the Agape course, the committee suggested that the staff look into other possibilities before the assembly meets.

A goal of 20 associates was set for this year, with all their support raised in time for them to start training next January. Kyle has indications of interest from 30 who want to check into the possibilities immediately. Another 25 who have been in touch with him are considering short-term assignments later.

May 18 Prayer Day Materials Offered

The PCA's annual day of prayer for world missions will be observed on Sunday, May 18, this year. Pastors are being advised of plans for the day in a mailing planned for the first week of this month.

Bulletin inserts and posters are being offered in addition to the prayer boxes made available for the first time in 1979.

"The materials will be sent only to the churches that request them," said Kennedy Smartt, Mission to the World coordinator for church relations, "so sessions, missions committees, and those interested should stay in touch with their pastors to review the samples as soon as they arrive."

Smartt reported that the boxes, including prayer cards on each MTW missionary family, were "enthusiastically endorsed" by the congregations which used them. He added, however, that many congregations have not yet been introduced to the containers for the 3 x 5 file cards.

FUN for ALL

THE FIFTH ANNUAL PCA

FAMILY

CONFERENCE

SPEAKERS: DR. JAY ADAMS, DR. PALMER ROBERTSON, REV. TERRY GYGER

FELLOWSHIP

RECREATION

JULY 14-18/COVENANT COLLEGE
LOOKOUT MTN., TENNESSEE

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:

DR. LAMAR ARRINGTON
By: Mr. and Mrs. Ben Yandell

MR. MARTIN CARVALHO
By: Mrs. Nina Bishop
Mrs. Sally C. Townsend
Fulton P.C., Greer, S.C.

MRS. ELEANOR HODGES
By: W.I.C., Shenandoah P.C.
Miami, Fla.

MRS. P. J. MANSON
By: Mrs. D. F. Rentz

MR. RALPH MATTHEWS
By: Irene Karsten

J. D. McCULLOUGH
By: Mrs. Carlton G. Newton

MRS. SIM PENTON
By: Mr. and Mrs. Erastus Talbert

MRS. SHIRLEY REMINGTON
By: Mrs. D. F. Rentz

MISS RUBY SHERRILL
By: Margret and Loucile Peters

BRYANT STAFFORD
By: Mr. and Mrs. Frank Crowe

MISS JANIE STENNIS
By: Julian Stennis

Christian Education & Publications

Publications Unit Details Its Plans

Sales of materials produced by Great Commission Publications continue to climb, but the agency is cutting back on its operations because contributed income is not keeping up with the inflation rate.

That was the gist of an annual report delivered by GCP executive director Thomas R. Patete to the PCA's Committee for Christian Education and Publications. GCP is a joint venture of the PCA and the Orthodox Presbyterian Church.

Patete expressed appreciation for the support received from the committee in the past and for its stated intention to provide a $120,000 subsidy this year. The 1979 contribution was $100,000. Because the PCA's Christian education committee has not received its full budget in any year, its contribution to GCP has always been less than the total budgeted. The amount budgeted for 1979 was $175,000, and for 1980 $150,000.

Contributions from the OPC have dipped, the committee heard, because of that denomination's commitment to new projects inaugurated by its Christian education unit.

Income from sales, rising because of the use of GCP materials in more churches, surpassed the income from contributions in mid 1976. Since then the gap between the two types of income has continued to widen as the subsidies have gradually decreased. By the end of this fiscal year (June 30) sales are expected to bring GCP $322,400, Patete forecast. His projection for contributions for the year is $205,700.

Several major projects have put a severe strain on the two-denomination publishing agency's resources this year, the director explained. Included are a new edition of the Trinity Hymnal and completion of a new series of Vacation Bible School materials. Patete noted that while sales prices are designed to cover production costs, those costs are not recovered until after the entire inventory is sold. Until that point is reached (several years later in the case of some items) costs must be covered otherwise.

The denominational contributions are used primarily for planning, writing and editing new materials. Vacant staff positions are now being left vacant because of the shortage of funds.

Sales projections for next fiscal year (starting July 1) are even more optimistic than for the current period, with about $375,000 expected from that source. If this forecast is realized the year would end "almost in the black," the director said, in contrast to a $71,000 shortfall expected at the end of the 1979-80 accounting period.

Patete reported that, with the exception of one quarter's lessons, a new senior high curriculum will be complete by September. After that, GCP plans to produce at least one new item per quarter for adult use. A long-awaited pre-school curriculum is now scheduled to appear in the fall of 1981, he added.

Trinity Hymnal Reprinted Again

Great Commission Publications has completed a new printing of its popular Trinity Hymnal, and stocks are now sufficient to supply any congregation or institution needing a quantity of the books.

GCP, now a joint venture of the Presbyterian Church in America and the Orthodox Presbyterian Church, first published Trinity in 1961. While it was designed particularly to assist congregations in Reformed worship, it has been adopted by many groups seeking a hymnal faithful to Scripture. Some 130,000 copies are now in print.

The latest order of 17,500 copies is the "regular edition" (blue binding), different from the previous versions of that edition only in that the Shorter Catechism has been substituted for the distinctive forms of worship of the OPC. All of the other worship aids and hymns are the same as before.

In deciding to go ahead with this print order the trustees of GCP also decided to discontinue the "non-denominational edition" (green binding). The remaining stocks of that volume are being sold at reduced prices.

Along with the hymnal GCP is offering vinyl covers for churches that want added protection for the books or that want a color which matches their decor better. Several colors are available.

Two special editions of the hymnal are available. One, bound in black leather, is appropriate for the pulpit or for presentations. Another is spiral bound for the convenience of an organist or other accompanist.

Family Devotions

By Richard Harris — Part XXII
(The Shorter Catechism)

Q. How did Christ, being the Son of God, become man?
A. Christ, the Son of God, became man, by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of Virgin Mary, and born of her, yet without sin.

When we speak of "an act of God," we talk about something *only* God can do. There are certainly many things that man is unable to do that God is perfectly able to do.

One very important and wonderful act that God did is seen in this answer. Christ, the Son of God, became man. John 1:14a says, "The Word became a human being and lived among us." Man cannot become God, but God became man.

How did God do this? He chose a very natural procedure—the most natural procedure in the world—to be born of a woman. All men are born of women. Jesus Christ was born of a woman; He was born of Mary. Dr. Luke tells us in chapter 1, verses 28-35, of his gospel that the angel Gabriel came to Mary and said, "Peace be with you! The Lord is with you, and has greatly blessed you! . . . you will become pregnant and give birth to a son, and you will name Him Jesus . . . The Holy Spirit will come on you, and God's power will rest upon you. For this reason the holy child will be called the Son of God."

Jesus had a real body, just like yours and mine. He hungered; He thirsted; He felt pain; His body underwent growth and development just as our bodies do.

The Father of our Lord Jesus Christ was God in the form of the Holy Ghost. This had to be true. He could not have an earthly father because He must be born without sin, and we know that all natural descendents of Adam are sinful by inherent nature. Jesus Christ, therefore, could not be born with a sinful nature because of His inevitable death on the cross for the sins of others. By the power of the Holy Ghost, Jesus Christ was conceived and born without sin so that He could take upon Himself our sin.

There are many people who neither believe that Jesus was the Son of God, nor that He was born without sin. These people do not believe many other truths of Scripture for that matter. But that does not change one single fact of the Bible. These people are actually saying, "I do not believe God."

We that are His own believe. The word clearly states (Heb. 7:26) "Jesus, then, is the High Priest that meets our needs! He is holy; He has no fault or sin in Him; He has been set apart from sinful men and raised above the heavens."

Foundation and Authority for the Christian Faith

Chapter XVIII
Westminster Confession of Faith

Though it has been said that we are not living in a creed making age, we must refute such a statement with certain qualifications. It is true that the church is not generating healthy creeds today; nevertheless, creeds are being made. One specific creed of modern Christianity relates to the subject of assurance of grace and salvation.

We could call that creed or doctrine "easy believism." One needs only to read a book such as What's Gone Wrong With The Harvest by H. Wilbert Norton and James F. Engel or Contemporary Christian Communication, Its Theory and Practice by James F. Engel to see that a lot of the claims that are being made about people making "decisions for Christ" are only claims because the fruit of true discipleship is missing.

Jesus stated in Matthew 7, "Many will say to me in that day, Lord, Lord . . . and then will I profess unto them, I never knew you." There are two false impressions created by this modern creed of "easy believism" that are dangerous. First, one can understand it to imply that one can be a Christian, if he has "faith" in Jesus Christ regardless of his lifestyle. A second dangerous teaching is that if one does not have assurance of his salvation then he must not be saved. This is based on the false assumption that assurance is an essential ingredient to being saved.

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

This chapter (XVIII) masterfully draws us back to the biblical testimony that keeps down delusion, false hope or hopelessness. Let us briefly analyze this chapter.

First, it is stated that there are people who believe that they are saved. They have been baptized, catechized and brought into the communing roll of the church, but in reality they are hypocrites. They have deceived themselves and others by presuming to be a Christian.

The confession then goes on to state on the other hand, that a true believer who loves the Lord and lives a good Christian life may certainly possess the assurance of being in the state of grace. He will not deny the Lord nor be ashamed to profess the Christian faith.

Second, the confession carefully defines the basis of one's hope of assurance and of being in the state of grace. One can be outwardly convinced of his spirituality, only to be deluded; however, infallible assurance grows out of the truth of God's promise. A true believer will experience and demonstrate the working of God in his life. He will love the Lord in word and deed. His faith will generate fruit.

There will also be an inward working of the Holy Spirit that bears witness with the believer that he is a child of God. Hence, he will not fear that the Lord will say to him ". . . I never knew you." He will be "sealed to the day of redemption." He will know that God has begun a good work in him and will complete it.

You can see the importance of the confession's wording. In order to have true hope, there will be both the profession of faith in Christ and perseverance.

You have no doubt observed where this chapter comes in the confession. It follows "the Perseverance of the Saints" and precedes the "Law of God" section.

Third, paragraph III states that assurance of salvation is not an essential element of one's salvation. It is not biblical to state that every Christian will automatically know that he is "saved." For some true Christians it may take a long time to experience the peace and assurance that they are God's children. It is also true that it does not take an extraordinary revelation, such as a shipwreck or a bolt of lightning, to generate true assurance.

At this point let us keep several things in mind. There is a distinction between being saved and being assured of our salvation. Do not judge the reality of salvation in a person's life upon his assurance.

It is the duty of every Christian to make his calling and election sure, as Peter has instructed (II Peter 1:4-11). This means that if I am a Christian, rather than living any way I please, or living after the world's lawless fashion, I will love the law of God and follow it with all my might.

As Chapter XIX will teach, a Christian will not be an antinomian. That is, he will not be against the "law of God" (defined by the confession), lawless, loose, etc. He will obey the commands of the Lord and structure his life according to God's holy law. That becomes a real key to one's assurance of salvation, not that law keeping is the root of our salvation but rather the fruit of it. Genuine Christians are hearers and doers of God's Word.

Fourth, the last section of Chapter XVIII states that a believer can lose his assurance of salvation without losing salvation itself. However, there are times when a believer's faith may be so shaken, diminished and intermitted (as by neglecting to do what God says or by committing some specific sin, both of which offend God) that one's assurance may be lost.

God may allow a person to walk in darkness and have no light, a state that Spurgeon described as "the soul's dark night," yet never be utterly destitute of hope. Here is where Christians must be careful in their witness and counsel. Do not make assurance of salvation a ground of salvation, but explain that assurance of salvation is attainable by obedience to God. Also, be cautious in giving counsel to those living in unconfessed sin.

While the Scripture teaches that nothing can separate Christians from the love of God, the experience of that truth may be brighter or darker at any given time for a believer. Let us not attempt to have a metal mold into which we try to force everyone, as we witness for the Lord. Let us meet people where they are.

Knowledge, understanding and action upon the content of Chapter XVIII is vital for our day. Rehearse it, study it, learn it, as you work to make your calling and election sure.

ACROSS — *from page 2*

ASSEMBLY AGENDA:

Moderator's Conference, April 11.
Ridge Haven, Rosman, N.C., April 28.
Mission to the World, May 15-17.

MOVING MISSIONARIES:

EDWARD A. SMITH's relationship with Mission to the World has been terminated, but he is continuing to work in Haiti with another agency.

MR. AND MRS. S. RAY SMITH's relationship with Mission to the World has been terminated, but they are continuing to work in Haiti with another agency.

CHURCHES ADDED:

COVENANT CHURCH, Bakersfield, Calif., organized by Pacific Presbytery. Brent Bradley is pastor.

COVENANT CHURCH, Lincoln, Nebr., received by Texas Presbytery. David T. Myers is pastor.

FAITH CHURCH, Athens, Ga., organized by North Georgia Presbytery. Terry Mercer is pastor.

FIRST CHURCH, Sun City, Calif., organized by Pacific Presbytery. Lewis Mes-Kimen is pastor.

GARDEN GROVE KOREAN CHURCH, Garden Grove, Calif., organized by Pacific Presbytery.

GRACE COVENANT CHURCH, Brevard, N.C., organized by Western Carolinas Presbytery.

GRACE FELLOWSHIP CHURCH, Birmingham, Ala., organized by Evangel Presbytery.

HILLCREST CHURCH, Seattle, Wash., received by Pacific Presbytery. Robert B. Brown is pastor.

PEACE CHURCH, Cary, N.C., organized by Eastern Carolina Presbytery. James Workman is pastor.

PROVIDENCE CHURCH, Germantown, Tenn., organized by Covenant Presbytery.

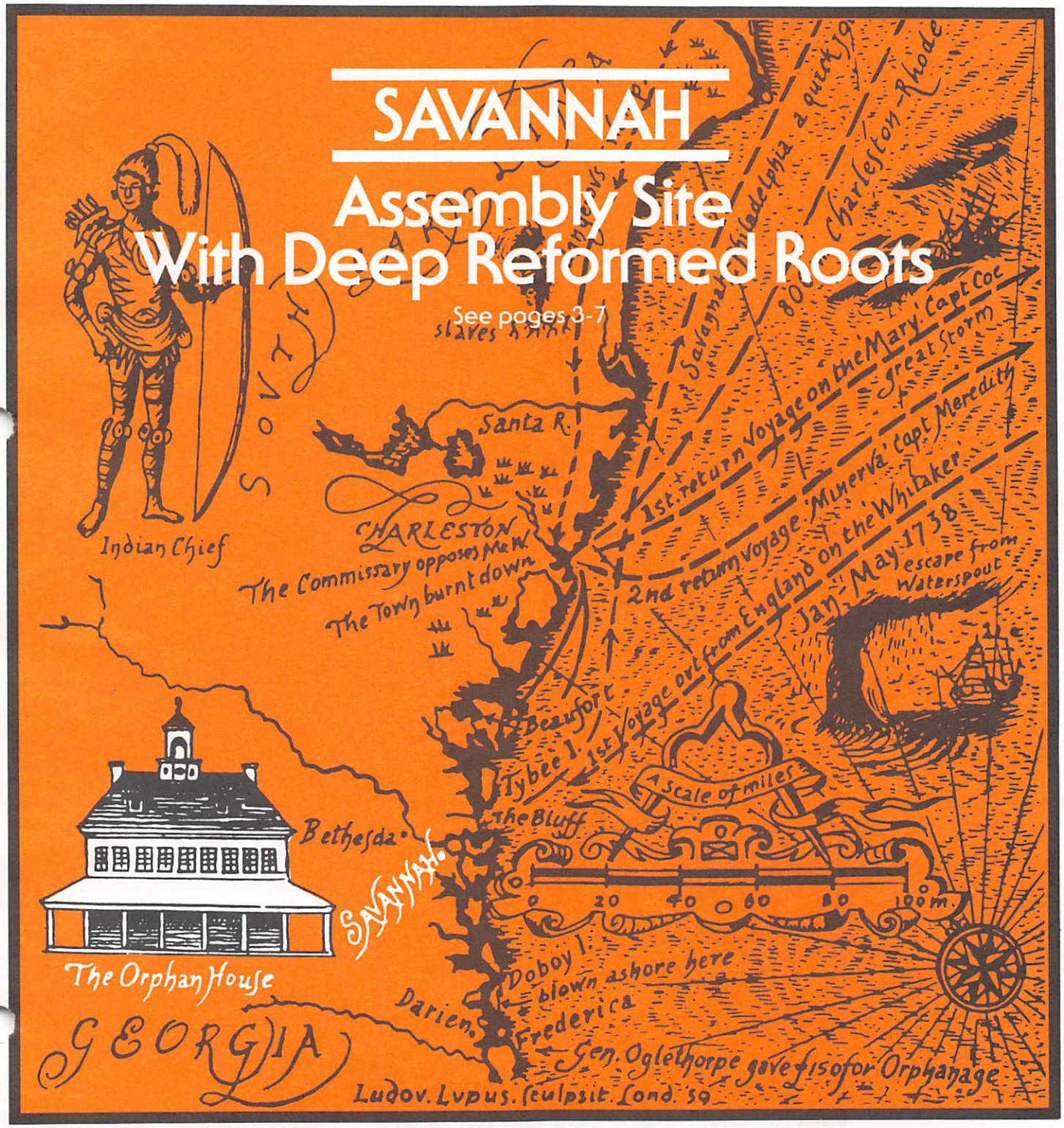
CHURCH DISSOLVED:

NORTH ATLANTA CHURCH, Atlanta, Ga. (North Georgia Presbytery).

12-21-81

May 1980
Volume 4, Number 5

The PCA Messenger





Across our Church

MOVING MINISTERS:

CHARLES D. BREWER has been received by Texas Presbytery as an evangelist in the Kansas City area.

JOHN W. BUSWELL has been received by Central Florida Presbytery as pastor of Seminole Church, Tampa, Fla.

JAMES M. HATCH JR., Columbia, S.C., has been honorably retired by Calvary Presbytery. He was formerly professor and dean of Columbia Bible College.

WILLIAM R. HERMANN, formerly pastor of Petal Church, Petal, Miss., has begun itineration as a Mission to the World missionary.

JAMES M. HOPE to Union Memorial Church, Winnsboro, S.C., as pastor.

DOUGLAS JASPER has been ordained by Pacific Presbytery as assistant pastor of Hillcrest Church, Seattle, Wash.

ALFRED E. LaVALLEY, West Springfield, Mass., formerly of Mississippi Valley Presbytery to Mid-Atlantic Presbytery.

WON DAE LEE has been received by Calvary Presbytery to labor outside the bounds of presbytery at the Korean Mission, Greenville, S.C.

HENRY J. MUELLER's pastoral relations with Pearl Church, Pearl, Miss., have been dissolved. He continues on the rolls of Mississippi Valley Presbytery without call.

DONALD H. POST JR. has been ordained by Calvary Presbytery as pastor of Philadelphia Church, Landrum, S.C.

HARRY T. SCHUTTE has been dismissed to the Associate Reformed Presbyterian Church.

RALPH W. SHIRK has been received by Texas Presbytery as associate pastor of John Knox Church, Dallas, Texas.

VERNON N. WEST's pastoral relations with Scherer Church, Clover, S.C., have been dissolved. He continues as pastor of Bethel Church, Clover, S.C.

DEATH

THOMAS LLEWELYN, 45, pastor of the Westminster Church, Jackson, Miss., died unexpectedly April 9.

CHURCHES ADDED:

MOUNTAIN VIEW CHURCH, Grand Terrace, Calif., has been organized by Pacific Presbytery. William F. Woodhall is pastor.

NEW COVENANT CHURCH, San Diego, Calif., has been organized by Pacific Presbytery. Warren E. Williams is pastor.

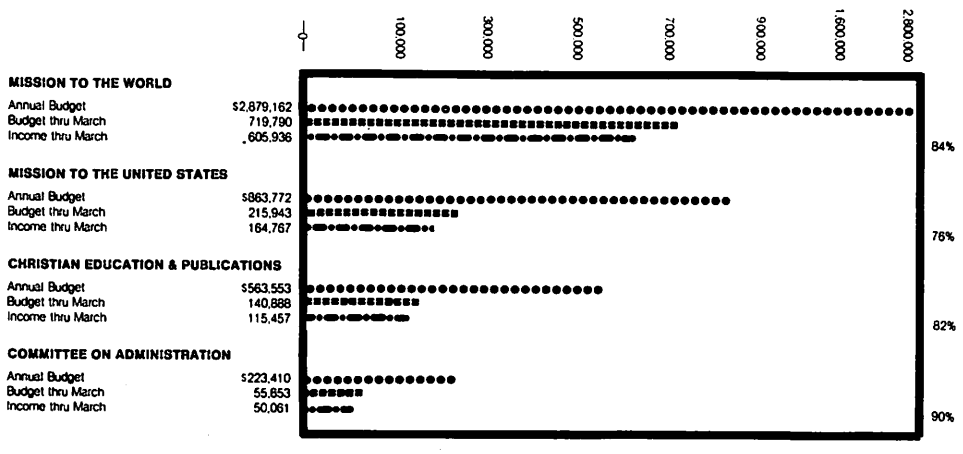
NORTHEAST CHURCH, Columbia, S.C., has been organized by Calvary Presbytery. George D. Crowe III is pastor.

ASSEMBLY AGENDA:

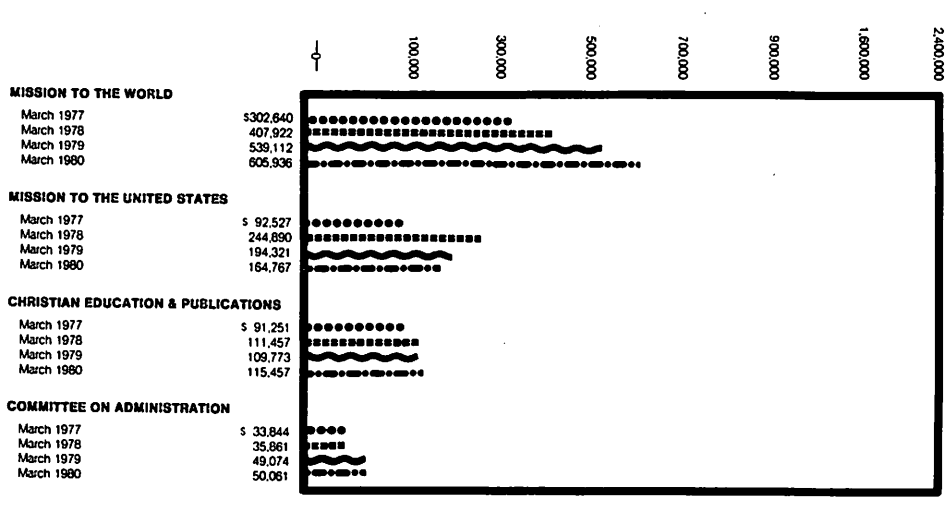
Mission to the World, May 15-17.

Sub-Committee for Stewardship Ministries, May 24.

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date



INCOME COMPARISON



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Photos: Map, p. 1, from Banner of Truth edition of George Whitefield's Journals; p. 3 photo, Savannah Civic Center; pp. 4, 5, 7, Savannah Area Convention and Visitors Bureau.

THE PCA MESSENGER
May 1980 Vol. 4, No. 5

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Savannah: the City 'Where It All Started'



Great Awakening evangelist George Whitefield's American work began in Savannah, where the 1980 PCA assembly will meet in the Civic Center (above).

When the Presbyterian Church in America General Assembly meets in Savannah, it will, in a sense, be going back to "where it all started."

Two of the host churches for the 1980 meeting of the denomination's top court were among the first to leave their former denomination because of its increasingly liberal positions and leadership. Eastern Heights and Hull Memorial churches of Savannah then faced a fight to keep their property, eventually winning landmark decisions from the U.S. Supreme Court. The churches voted to withdraw in April 1966, and by December of that year the Presbyterian Church US was in Chatham County courts claiming their property.

Not only was Savannah the site of these noted withdrawals from the PCUS and the following judicial proceedings, but the coastal city was also the location of the first meeting of PCA's first presbytery. Todd Allen, then pastor of Eastern Heights, was convenor and moderator of the September 1972 meeting of Vanguard Presbytery. The non-geographical body met at Eastern Heights, composed of ruling and teaching elders from seven states.

When the PCA was organized as a denomination in 1973 Vanguard was received as one of its presbyteries. It continued its existence until 1977, but by then most of the members had been received into the presbyteries whose geographical bounds had been established by the general assembly.

Savannah area churches now belong to Central Georgia Presbytery, the court which is the official host for the assembly. The local arrangements committee includes members from Eastern Heights, Hull, and Providence churches in Savannah, and members from Chapel in the Gardens in nearby Garden City, Liberty Church in Sylvania, and the presbytery's mission in Effingham County. Chairman of the arrangements committee is R. Marion Canfield, current pastor of Hull Memorial. Vice-chairman is A. Dale Umbreit, former pastor of Hull and now director of the International Seaman's House, a ministry supported by Central Georgia Presbytery.

When the two churches voted to leave the PCUS their resolutions reaffirmed their adherence to the Bible as the only infallible rule of faith and practice and to the Westminster Confession of Faith and Catechisms "as originally adopted by the Presbyterian Church in the United States." The 1966 documents went on to specify how the two congregations believed that their former denomination had departed in practice from its own formal theological commitments. Extensive press coverage focused attention on the action of the churches and then on the PCUS presbytery's attempts to retain control.

The month after the withdrawals the presbytery formally declared the pulpits vacant and withdrew from Allen and from then pastor Clifford Brewton of Hull "all authority to exercise office." The ministers had previously renounced the jurisdiction of Savannah Presbytery. Ruling elders of the two churches had also renounced the court's jurisdiction, and presbytery declared the sessions non-existent.

Trials of the combined cases drew more media coverage as both sides brought expert witnesses from other states. A Chatham County jury ruled in favor of Eastern Heights and Hull, and the Georgia Supreme Court affirmed the decision. The U.S. Supreme Court ruled in 1970 in favor of the congregations, thus chipping away at the century-old precedent in favor of the "implied trust" theory of church property ownership. The courts were told by the nation's highest tribunal that it would not decide religious issues but that the lower judicial bodies must decide such disputes on the basis of "neutral principles of law."

The celebrated "Savannah cases" have since been cited in a variety of suits in Georgia and other states. Most recently the precedent was used in the successful attempt of another PCA congregation, the Vineville Church of Macon, to retain its property.

With that matter settled, the Savannah churches moved on to consideration of ending their independent status and getting under a connectional system of government once again. At the initial Vanguard meeting the covenant was signed by six teaching elders and ten ruling elders.

Since PCA came into being, Central Georgia Presbytery has organized Providence Church in Savannah. It is still meeting in temporary quarters but has a building site on the south side of the city.

Hull Memorial has continued to occupy its property and will be the location of meetings of several committees of commissioners on the Saturday before the formal convening of the assembly.

Continued on page 7

'The Preacher's Joy'

"Our affairs are now carried on with decency and order," George Whitefield wrote, "and I believe, Savannah will yet become a joy of the earth."

Writing from Georgia's colonial capital in 1740, the evangelist of the Great Awakening continued, "An effectual door is opening in America, and I trust the time is coming when the earth shall be filled with the knowledge of the Lord, as the waters cover the sea . . . ."

Seeking to take advantage of the doors now open in America and abroad, commissioners to the PCA's Eighth General Assembly will try to conduct their business "decently and in order" in the city that still remembers the 18th Century's great Calvinistic preacher. The young denomination's top court is scheduled to meet the week of June 16 at the Civic Center in old Savannah's colorful Historic District. The assembly's members will talk, pray, and vote in an area with a rich religious heritage.

Towering above the other Christians in the city's history are Whitefield (usually pronounced wit-feeld) and John Wesley. They were fellow members of Oxford's "Holy Club," pastors to the early Georgia colonists, and later world-renowned evangelists. Church of England clergymen at first, they went their separate ways with Whitefield developing his Reformed views and Wesley advocating Arminian beliefs as the founder of the Methodist Church. Despite doctrinal differences, they corresponded, visited with each other, prayed for each other, and continued as good friends for more than 35 years until parted by death.

Savannah saw Wesley, an unconverted "High Church" priest, for only a year and nine months. Whitefield, however, crossed the Atlantic 13 times and considered Savannah his American home during the visits that spanned more than 30 years.

In the shadow of these giants, but also putting their imprint on coastal Georgia life were other Anglican, Presbyterian, Methodist, Moravian, Lutheran, Baptist, Catholic, and Jewish leaders. Originally founded as a southern defensive buffer and as a haven for the poor of England, the colony soon attracted settlers from such nations as Austria, Germany, Ireland, Italy, Portugal, Scotland, Spain, and Switzerland. Africans were brought in after 1749, when a prohibition against slavery was dropped.

The early days were not easy. The colony's English trustees provided a succession of Anglican chaplains, but there were long periods when no Anglican clergyman was on duty. Noting the "desultory and rather sad" early religious history of Georgia, Yale historian Sydney E. Ahlstrom wrote, "Of the long series of ministers who came and went, the predominant traits seem to have been extreme susceptibility to fatal disease, marked eccentricity, strong desires to serve elsewhere, or unusual faults of character . . . ."

John Wesley (who came to Georgia with his brother Charles) was one of those who endured the assignment for a short while and then gave up. He arrived in 1736, just three years after the colony was started, with a dream of converting the heathen Indians even though he was to admit later that he was not then converted himself. Ahlstrom said the Wesleys' ministry was to "rapidly shrinking congregations who soon denounced them as papistic and unreasonable."

Moravians in England and on board the trans-Atlantic ship with the Wesleys had questioned their relationship to Christ and had urged that they put their trust in Him. It was only after John's return to England that he had his famous Aldersgate conversion experience. Whitefield, on the other hand, was the only member to be converted while in Oxford's noted "Holy Club."

As Wesley was arriving back in England, Whitefield was leaving for Savannah. Wesley sent him a note warning him not to go. Whitefield went anyway, and, said Ahlstrom, "on his first brief visit to Georgia in 1738, he spoke to 'the most thronged congregation . . . ever seen' in the colony, and influenced many 'loose livers.'" The Savannah church experienced a new problem, according to the historian: "It could no longer contain the multitudes who thronged to hear one of the greatest preachers ever born."



The entrance to America's oldest orphanage, Bethesda, founded near Savannah in 1740 by George Whitefield.

Whitefield, only 23 when he arrived, immediately began an active ministry. In addition to preaching and teaching in Savannah he visited every settlement nearby. Within ten days of his landing he was praying at the bedside of a dying Indian chief. He defied the language barriers with the Indians and with immigrants from Continental Europe. Even when they could not speak to him he still visited, read Scripture, prayed, and attempted to instruct the children.

The plight of the colony's children caught the young parson's attention quickly. Few had any educational opportunities. Some were being abused or worked long hours. A few were genuine orphans already. Whitefield began planning for an orphanage. He returned to England to raise money for the institution and to be ordained as a Church of England priest.

Upon arriving back in his native land, he found the revival spreading. The Wesleys had been converted, along with other former colleagues from Oxford. But some of the pulpits in London and elsewhere which had welcomed Whitefield and his strong evangelistic messages previously were now closed to him. Some of the bishops and priests were afraid that this "awakening" would take people from their parishes. Whitefield was nevertheless ordained and was able to preach many times each week.

In between making plans to return to Georgia and taking up offerings for the orphanage he met with individuals and groups to discuss the new birth. He and his Oxford friends, described in his journal as "despised Methodists," met often for prayer. At that point the word

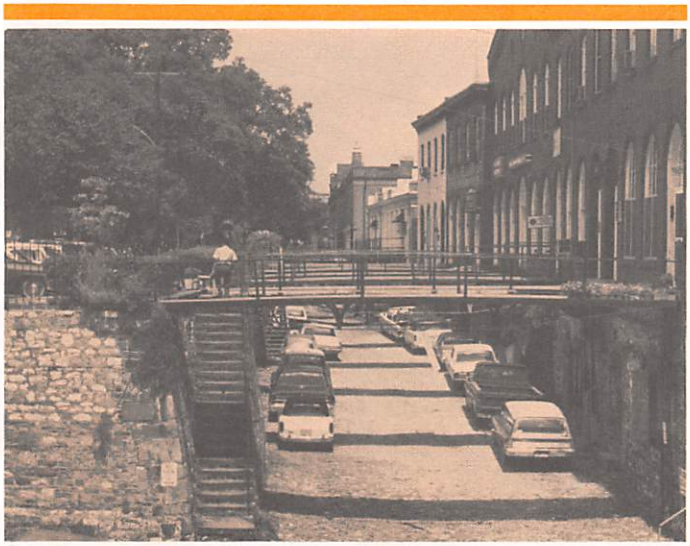
"Methodist" was applied to the devout group that had started at Oxford to study the university's "method" of education and personal discipline. More and more the young men turned to corporate devotional exercises and philanthropic projects. Later, under the leadership of the Wesleys, the movement took on its Arminian doctrinal position and eventually developed into a denomination named Methodist.

Just before he was to leave for the second voyage to America Whitefield heard that John Wesley was planning to preach a sermon denying predestination. He begged him not to do so and not to otherwise accentuate their differences. Wesley went ahead, and his theological blast was published after Whitefield returned to Georgia. A. Skevington Wood, a British evangelical historian and a Methodist, called the sermon "a declaration of war on the eternal decrees." Insult was added to injury in the publication when a Charles Wesley hymn of universal redemption was included with the message.

Much of Whitefield's famous correspondence with Wesley over the "Calvinistic controversy" was written from Savannah, where construction began on the orphanage in 1740. Early in the exchange Wesley accused Whitefield of getting too much of his theology from Calvin. Whitefield replied that at that point he had read nothing of Calvin but that he got his beliefs from the Bible. He wrote, "My doctrines I had from Jesus Christ and His apostles; I was taught them of God." Later he acknowledged, "I embrace the Calvinistic scheme, not because of Calvin, but Jesus Christ has taught me."

One of Whitefield's famous Savannah-written passages to Wesley is, "If possible, I am ten thousand more times convinced of the doctrine of election, and the final perseverance of those that are truly in Christ, than when I saw you last . . . ."

While the young preacher was very careful about keeping up with his correspondence, he also managed to carry on a remarkable schedule of work. Not only did he oversee the work of the orphanage, visit the sick and imprisoned, and administer the sacraments, but he preached as much as 40 to 60 hours per week. Huge crowds continued to attend his meetings, and he began to travel throughout the colonies as an evangelist. He encouraged believers in all denominations and accepted the encouragement that they offered him. Often he was shut out of Church of England pulpits, so he preached wherever he was invited. Increasingly, he held meetings in open fields, and sometimes as many as 20,000 heard him.



Cotton warehouses on Savannah's old waterfront are now shops in the restored Historic District dating to 1733.

This wide-ranging ministry led to Whitefield's replacement as minister of Christ Church, Savannah, in 1740. Ahlstrom wrote that he "gradually became estranged from the Church of England both in America and in the mother country." Even though the established church had problems with him, he took a position of leadership in American religion that was unparalleled in his day. The historian added, "Before he died, this 'grand itinerant' would put a more permanent mark on the Great Awakening and on American evangelical religion in general than any other single colonial figure . . . ."

Whitefield's "courtship" with an English noblewoman ended in disappointment, probably because he painted for her too bleak a picture of colonial life. He frankly told her that she would be alone for long periods while he was away preaching and that she would be expected to work at the orphanage "in the charge of a family, consisting perhaps of a hundred persons." That proposal of marriage to him and to his "family" was turned down.

He later married a widow, Elizabeth Burnell James, from Wales. She was ten years older than he, and, according to one commentator, "better adapted to serve as the house mother at Bethesda (the orphanage) than to adorn the aristocratic associations that Whitefield established in England." She stayed in Savannah about eight years. Their only child died at the age of four months.

While some area partisans have labeled Bethesda as the first such institution in America, Whitefield's own journals give contrary evidence. He found an orphanage in existence in the Lutheran community up the Savannah River when he first came to Georgia and decided then that another was needed in the port city. Even though Bethesda has had its difficulties at various periods and was inoperative during the Revolution and other crisis times, it is acknowledged as the oldest American orphanage now in operation. It continues as an independent institution.

Not only did Whitefield expend much of his energy in the work of the orphanage, but the evangelist expressed his Christian social concern by putting much of his own money into it. Over the 30 years he is estimated to have given the equivalent of $16,000 and to have raised four times that amount. He asked the colonial trustees for a grant of 500 acres as the initial site in lieu of his curate's salary.

Many of the donations that he collected were given by the poor and were the smallest coins of the day. But Whitefield also collected from the rich in America and England. One of his American friends was Benjamin Franklin, who went to a meeting determined not to give. But after the evangelist's appeal he emptied his pockets, including the gold.

Despite his intense interest in the orphanage and many other concerns, Whitefield never lost sight of his primary calling to preach the Gospel. At one point he wrote to Franklin, his principal publisher in America, "I find that you grow more and more famous in the learned world. As you have made a pretty considerable progress in the mysteries of electricity, I would now humbly recommend to your diligent unprejudiced pursuit and study the mystery of the new birth."

Presbyterian Church in America

OFFICE OF THE MODERATOR
Montgomery, Al.
April, 1980

To: All Members of the Presbyterian Church in America

Subject: Call to Prayer for the Eighth General Assembly

As the time draws near for the Eighth General Assembly, scheduled to convene in Savannah, Georgia, after lunch on Monday, June 16, we should be in earnest prayer, as congregations, officers and individual members of the Presbyterian Church in America, that the Lord will pour out upon us His wisdom, power, understanding, patience and love.

The commissioners and friends will be gathering at a time when there is great uncertainty as to the future of our nation as well as our denominations. If ever there was a time when we needed God's guidance, it is now!

Pray that we will meet the challenge of presenting the whole Gospel to a sin sick world, and that we will demonstrate the reality of God's power in our lives by the way we live. Pray that revival in our nation will start in our own hearts.

There will be many decisions made which will effect the future course of our denomination. Let us earnestly beseech the Lord that the Holy Spirit will guide each commissioner's decision so that what we do will be to the Glory of God. I realize there will be honest differences of opinion, but let us approach each question with a loving attitude that will bring honor to our Loving Savior.

Pray for the physical arrangements for the General Assembly and especially for those responsible for the many details.

Pray for traveling mercies for those attending the Assembly and protection for those loved ones at home.

May God's richest blessing fall upon the General Assembly and the Presbyterian Church in America.

Yours in the bonds of the Lord Jesus Christ,

W.F. Joseph, Jr.
Moderator, 1979 General Assembly

History on Every Hand

Commissioners to the Savannah Assembly may have little opportunity for seeing the city's many attractive sights because of the court's heavy docket, but family members who accompany them will find plenty to see and do in Georgia's colonial capital.

The host city is the oldest so far to entertain a PCA assembly. Proud of the history dating back to 1733, Savannah has been a pioneer in restoring and displaying its oldest neighborhoods. The tourist-oriented community offers tours by carriage, boat, van, or on foot. There are so many museums in the area that a Museum Association of Savannah has been organized—with 24 member institutions.

To help PCA women see some of the highlights, a full program is being offered by the assembly's committee on women's activities. A planning group has been meeting weekly since January to make souvenirs and to work out the details of the week for the visitors.

Details on the women's plans are included in a letter sent to all PCA churches along with other assembly materials. The wives of commissioners have been asked to register in advance for the activities in which they wish to participate.

To make it easier for mothers of young children to see Savannah, the local committee has arranged for a nursery at a nearby church. That facility will be available at a nominal cost when advance arrangements are made for children under six.

Opening the women's events will be a Tuesday (June 17) coffee, followed by prayers for the assembly and a devotional message by Sue Fowler, chairman of the PCA Women in the Church advisory sub-committee. A luncheon at the fabled Pirate's House will be followed by a bus tour of the historic district.

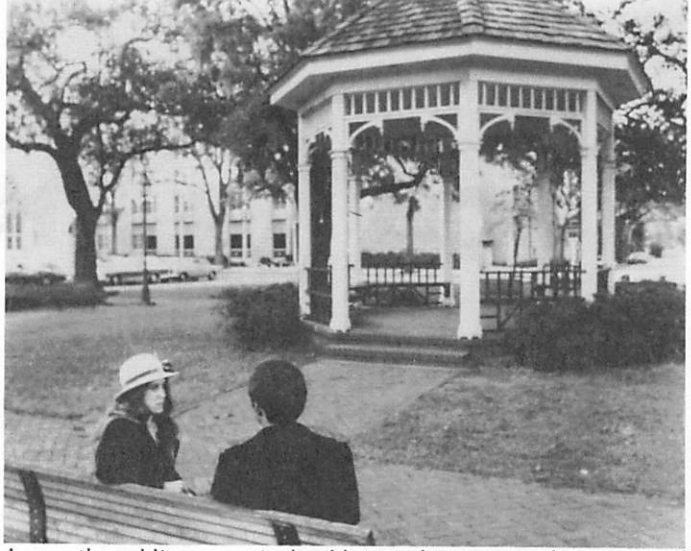
Wednesday's schedule begins with a continental breakfast in a restored antebellum home and a visit to the church next door. Next will be a boat tour with lunch on board. That afternoon will be free for shopping and independent sightseeing.

Thursday will feature a walking tour. Among the spots to be visited will be the Girl Scout National Center, the birthplace of Girl Scout founder Juliette Gordon Low. Coffee will be served there.

"Bring your camera and raincoat," local committee members advised visiting women. The assembly will meet during the season when Savannah expects almost daily showers. "Comfortable walking shoes" are also suggested.

Those who want to venture out on their own will find a variety of attractions in the area, from Savannah Beach on Tybee Island, to restored forts, to gardens and parks. Old cotton warehouses have been turned into shops and restaurants along the waterfront. Some of the streets in that area are still paved with cobblestones and other materials brought over from England as the ballast for early sailing ships. On the river side of the buildings is a new nine-block bricked pedestrian concourse that offers pleasant strolling.

Savannah was America's first "planned city," with the colony's founder, General James Oglethorpe, laying out the streets and public squares (including church sites) before he came ashore with the first settlers. A two-and-one-half square mile area has been designated as a Registered National Historic Landmark by the National Park Service, citing the downtown district as a site of "exceptional value in commemorating or illustrating the history of the United States." Adjacent to this is the city's Victorian District.



Among the public squares in the old city is this one named in memory of evangelist George Whitefield.

With appropriate civic zeal, assembly hosts are hoping that commissioners who do not get out of the Civic Center during the week will decide to stay over to enjoy the area after adjournment.

STARTED *from page 3*

Also hosting some of the committees of commissioners on Saturday will be the Eastern Heights Church, which relocated and moved into a new building this spring. The old structure involved in the suit has been sold to another church.

The Savannah area PCA ministers and churches cooperate in a variety of enterprises in addition to carrying on their own ministries and planning for an assembly. The PCA Ministerial Association of Chatham County (PCA MACC, but pronounced "pak mak" by the participants) is the forum for contact and cooperation. It promotes an annual joint missions conference among other projects.

With a PCA minister as its director, the interdenominational International Seaman's House is considered both a "foreign missions" and "home missions" project by many members of area PCA churches. Director Umbreit has recently been in correspondence with a Korean pastor who wants to come to Savannah to study the work so that he can have a similar ministry in Korea. Sailors from many nations use the facilities of the house downtown near the docks.

Among the local outreaches of the area churches is Bethany Chapel, a mission near a predominantly black housing project. Formerly a congregation of the United Presbyterian Church USA, the work was formally dissolved by that denomination. Determined members, including one retired nurse who is now 100 years old, kept the services going with the help of the minister, Paul Rowland, and members of Chapel in the Gardens. When the 1979 hurricane blew off most of Bethany's roof, Chapel in the Gardens volunteers pitched in and replaced it. In addition to providing for Sunday services at Bethany, Chapel in the Gardens also sends leadership for weekly Bible classes for children after school hours.

PCA NEWS

Dismantling of Stewardship Panel Is Urged

Complete reorganization of the Presbyterian Church in America stewardship and budgeting functions is being proposed to the general assembly by the PCA Foundation.

A report and recommendations prepared on behalf of the foundation's board by its executive committee asks the denomination's top court to eliminate the existing stewardship committee and to divide its work among three other agencies. The proposal, if adopted, would assign supervision of all assembly-level fund raising, including current expense, capital funds, and deferred giving, to the foundation. Currently, the foundation is responsible for the deferred giving emphasis in PCA.

Budget review would be put back into the hands of the Committee on Administration by the recommendation. COA had that responsibility before it was shifted by the 1979 assembly to the stewardship committee. COA would also be charged with "receiving, compiling and transmitting information relative to per capita giving."

The foundation proposal calls for the Committee for Christian Education and Publications to develop and distribute all stewardship materials which the denomination offers for local church use.

These changes are incorporated in a "plan of operation" for the foundation which the assembly is being asked to approve. Integral to the plan is the employment of a full-time director for the agency. Up until now the foundation has operated with a part-time director, shared with the stewardship committee. It had a full-time field representative until last September.

The document going to the denomination's top court proposes "that all fund raising come under the supervision of the foundation with the director responsible for coordinating the efforts carried on within and by each general assembly committee or any other arm of the church including Ridge Haven."

One of the recommendations of the foundation which has already received a mixed reception is its budget. It is asking for $89,000 for 1981, incuding a total compensation package of $40,200 for the director. In approving the spending proposal of the foundation the stewardship committee reduced the salary item to the same level as that of the stated clerk and the coordinators of the four permanent committees. The foundation board is appealing the stewardship committee's decision to the assembly, according to Tom Leopard, chairman of the board.

The job profile drawn up by the foundation executive committee calls for the director to have an undergraduate degree, preferably in business, and certification in a program such as CFP (certified financial planner) or CPA (certified public accountant). Also required would be "a minimum of three years of successful experience as a development officer or in a responsible position in a development office of a Christian or secular organization."

Foundation officials are proposing that the new foundation office be established in the Atlanta area, near the denomination's three program committees. Currently, the stewardship and foundation offices are in Montgomery, Ala.

Funding of the expanded foundation operation would be provided through allocations from each of the four major assembly committees (according to the assembly-determined formula for division of undesignated contributions). However, the plan of operation which is being proposed suggests that the full allocations may not be needed if direct gifts or other funds are received to cover the costs. Direct giving was expected to cover the costs in 1979, but the lack of income from this source forced the staff reduction.

Establishment of a new stewardship committee by the 1979 assembly was the result of recommendations from a special stewardship advisory group set up by the 1978 meeting of the court. The new panel of eight members includes two each from the four major committees, selected from among the active members of those committees.

Another major part of the 1979 assembly's action in this area was to make the stewardship committee responsible for raising the "committed" budget of the assembly agencies.

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:
DR. GEORGE COUSAR
By: Mrs. R. W. McLendon
MRS. SEVERA E. DOUGLAS
By: Rev. and Mrs. Vaughn Hathaway
Mr. and Mrs. G. C. Jensen
ROBERT AND CAROL GREEN
By: Mrs. Gordon A. Clements
REV. DAN McCOWN
By: Fifth Street P.C.
Tyler, Texas
MR. RICHARD ROBINSON
By: Mrs. Gilbert Wood

Proposal for Study Prompted by Growth

With only 40 churches to be added before the PCA has 500 congregations, the Committee on Administration is suggesting that it is time to reconsider changing the composition of the general assembly.

Since the denomination began, with 260 congregations, every session has been authorized to send at least one ruling elder commissioner to the annual assembly. In addition, each minister in the PCA is automatically eligible to attend as a voting commissioner.

In its report to the 1980 assembly, COA reminds the court of an action taken by the 1976 assembly on this subject. Commissioners in that year decided, "That there be no change of the structure of future assemblies until the denomination's membership of churches exceeds 500." Because it is likely that this number may be reached soon COA is recommending that this year's meeting of the court "consider reopening of the question of moving to a delegated assembly."

Most other presbyterian denominations have delegated assemblies, usually with commissioners elected by presbyteries. The number of commissioners from a presbytery is ordinarily in direct proportion to the communicant strength of the presbytery.

The COA recommendation simply suggests reopening the question. The committee did not suggest how the matter should be studied, nor did it suggest any formula for representation.

Proponents of delegated assemblies contend that they are not as "unwieldly" as the present PCA national meeting and that they represent the entire denomination more fairly.

Proponents of the "open" assembly argue that they afford better "grassroots" representation and that at this stage in the life of the denomination every congregation's leaders benefit from the annual meeting with others from throughout the church.

In a related matter at its last meeting, COA received a report on the membership of sister denominations with which the PCA is in correspondence. It was pointed out that merger with any of them (as some presbyteries have asked) would significantly increase the size of the assembly.

Schaeffer Counsels 'Alternative' Seekers

"We don't have long," Francis Schaeffer counseled.

"I can say to you with my state of health, we don't have long."

The author, lecturer and founder of the famous L'Abri Fellowship gave that advice at a PCA-sponsored Consultation on Presbyterian Alternatives in Pittsburgh. He took time out from a series of chemotherapy treatments at the Mayo Clinic, Rochester, Minnesota, to keep the March engagement.

The majority of his audience was made up of ruling and teaching elders from the United Presbyterian Church USA, many of whom are considering whether to seek other denominational affiliations. Participants also came from seven other denominational groups to the event hosted by PCA's Mission to the United States Committee.

"My own sicknesses brought me up short to the realization that you don't have forever," said Schaeffer, who has been fighting cancer for over a year. In his references to the short time available, the minister of the Reformed Presbyterian Church, Evangelical Synod, was speaking of the possibilities of reversing the deterioration in both church and society.

Even though he stated flatly that it is impossible to try a UPUSA minister for heresy, Schaeffer stopped short of advising every participant in the consultation to leave his denominational connection immediately. He was a part of the group that left the old Presbyterian Church USA (a predecessor of UPUSA) nearly 45 years ago, and his address reflected his involvement with those who withdrew.

"It would be a terrible mistake to say that because I've been led this way you must be," he said to a young pastor who asked about leaving the denomination even though his congregation is not yet ready to leave. Schaeffer advised the minister to take some time to prepare his flock—" perhaps a year."

"But," he reiterated, "you don't have forever. Forty years is a long time."

The L'Abri founder then suggested that if he had stayed in his old denomination 45 years, "fighting a rear-guard action, there would have been no L'Abri, no books, no films."

The consultation's featured speaker cautioned, "There are always those who say, 'wait,' in order not to break the ranks." He indicated that the danger in waiting too long in the old-line churches is that the "battle lines" keep moving back from biblical positions. Even though those who remain sometimes win offices in the denomination they seldom have any real effect on reversing the direction taken by the bureaucracies, Schaeffer warned.

He delivered an address and conducted two discussion periods during the consultations but apologized for not being present for the entire program. "I am in good shape," he explained, "but I must care for my strength."

Also delivering addresses at the three-day event were G. Aiken Taylor, moderator of the 1978 PCA general assembly; R.C. Sproul, member of PCA's Ascension Presbytery and director of the Ligonier Valley Study Center; Edmund Clowney, president of Westminster Seminary; and Donald J. MacNair, home missions executive for the Reformed Presbyterian Church, Evangelical Synod.

Coordinator J. Philip Clark of MUS told the participants that there was "no hidden agenda" for the meeting. Its purpose was to give an opportunity to discuss alternatives, including the PCA. No pressure was exerted to get anyone to leave their present connection or to join the PCA, he indicated.

Some who attended the meeting decided to leave their denominations, but others who came determined to leave decided while in Pittsburgh to stay with their churches or to slow the process of withdrawing, Clark said.

One luncheon presentation was devoted to explaining the PCA's denominational program. Moderating was Frank Barker, pastor of Birmingham's Briarwood Church and a member of the MUS committee. Included were presentations by executives of the four major committees.

Taylor's address was an overview of Presbyterianism in the nation. Sproul's topic was the theological situation. Clowney discussed the bases of biblical unity. MacNair's address was on effects of realignment on sheep and shepherd.

Barker spoke of the strong missionary orientation of the PCA in his luncheon presentation. He noted that the denomination wants to be truly national in its outreach. The Birmingham pastor added, "Together we could do a much better job reaching the nation."

Streamlining Is Asked in Assembly Elections

Nominating and electing members of the PCA's various committees should take less time at the 1980 assembly if that court accepts a recommendation from its permanent Committee on Administration.

Responding to complaints that the election process has taken too long at previous assemblies, COA is suggesting a suspension of the rules in order to try a more streamlined process. The proposal covers the choice of all the new classes on the permanent committees, but it does not cover election of the moderator, clerk or coordinators.

At some past assemblies several hours have been devoted to nominating and electing the personnel to fill the open slots on the committees.

Under COA's proposal the right of each commissioner to nominate people for the available posts is preserved, but those nominations must be made in writing. Formerly, they were made from the floor orally. These names suggested by individual commissioners would be in addition to those submitted earlier by the assembly's nominating committee.

A key provision of the COA proposal is that the individual commissioner's written nominations be filed with the stated clerk by the close of the afternoon session on the assembly's second day (Tuesday). On the following day the clerk would issue a list of these nominees as a supplement to the list furnished by the committee.

In addition to suggesting these changes in the nominating procedure, COA is also suggesting a change in the voting procedure. It is recommending that the elections be held by the "single transferrable vote method." If this idea is accepted by the assembly ballots will be provided for each post with all the nominees listed. Instead of checking just one name for a particular slot, the commissioner will be asked to mark his first, second, and other choices, in order. First choices will be tallied first, and if one nominee gets a clear majority he will be declared elected. If not, the ballots cast for the last-place candidate are distributed according to the voters' second choices. If repeated distribution of eliminated candidates' votes do not give a majority to the front runner, the names of the two leaders then go back to the assembly for a second vote.

The COA recommendation calls for a "trial run" on this procedure this year under a suspension of the rules instead of an amendment to the rules.

The assembly's nominating committee, charged with proposing names for each vacancy on the permanent committee rosters, is composed of 22 members—one elected by each of the PCA's presbyteries. It is limited to choosing from among names suggested for specific posts by the presbyteries.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to JIMMY CURRENCE of Bethel Church, Clover, S.C. and to JOEL DAVID HATHAWAY of Waynesboro Church, Waynesboro, Miss.



New Approaches Sought For Construction Aid

Skyrocketing inflation and other factors have raised questions about the ability of the PCA's 5-in-5 campaign to provide the funds needed to help new churches get the buildings they need. As a result, the permanent Committee on Mission to the United States is asking the assembly this year to authorize some new steps to help get those funds.

At its spring meeting the MUS committee decided to recommend that 5-in-5 be administered as an endowment to "help safeguard the value of funds contributed against great financial erosion."

The committee also asked its chairman to name a special task force to advise and assist MUS in raising the balance of the $5 million goal and to furnish an investment committee to help handle committee investments.

In another related action the MUS staff was asked to study the possibilities of creating a "building and loan type" fund that would provide major mortgage money to churches currently unable to borrow from commercial sources. A report is to be provided to the full committee when it meets at the general assembly in Savannah in June.

The committee took the actions after conferring with members of the 5-in-5 loan committee, its own sub-committee on 5-in-5, and its new 5-in-5 director-consultant, Allen Duble. The campaign was originally authorized by the assembly to raise $5 million in 5 years to help churches get their first buildings.

At the end of 1979 the pledges totalled $1,754,123, and receipts at the same time amounted to $454,874, the committee learned. Interest free loans have been made almost as quickly as the funds have been received. The maximum given to any one church has been $30,000.

Duble pointed out to the committee that when the 1977 assembly approved the concept of a revolving loan fund, the economy and the inflation factor were "much different" than they are now. If the $5 million had already been raised and if it were now all loaned at no interest, inflation of just 12 per cent would make it necessary to add a new $600,000 per year to maintain equivalent buying power, the MUS members were reminded.

If the assembly approves the idea of converting 5-in-5 to an endowment the contributions for this purpose would be invested. Interest from those investments would then be made available for loans to new churches. Currently, the principal is loaned to those churches, but no interest is realized.

In a related action MUS asked the 5-in-5 loan committee to "counsel with churches applying for loans" about the value of including denominational program committees in their giving.

The committee also waived the loan guidelines in the case of a request for assistance from the PCA's Atlanta inner-city mission work which is currently negotiating for property. The guidelines specify that loans may be approved only to organized churches. In this case, if the loan panel grants the request, title to the property will be held by the MUS committee until the congregation is organized.

Domestic Translators Get Missionary Status

Is there a need for translating the Bible within the United States? PCA's Committee on Mission to the United States agrees with Wycliffe Bible Translators that such a need exists. At its spring meeting the committee approved a cooperative agreement with WBT under which a Wycliffe couple would become MUS missionaries.

Mr. and Mrs. Claude Sharpe, Wycliffe workers among the Sea Island people along the coast of South Carolina and Georgia, were accepted for itineration by MUS. They are members of Spanish River Church, Boca Raton, Florida.

The Sharpes are assigned to reduce to writing the unwritten Creole language spoken by island dwellers known as the Gullah. The task also includes preparation of an alphabet, help in literacy, and supplying the written Scriptures.

MUS is not making a direct appropriation for the work, but the action of the committee makes it possible for PCA contributors to transmit funds for the Sharpes through MUS. They will be encouraged to itinerate in PCA congregations. The couple moved into the Creole project after working previously in Latin America.

The Sea Islanders along the coast of the southeastern United States are only a part of a much larger Creole group which Wycliffe has determined to need a written language. A recent linguistic survey concluded that there are several million Creole speakers in various Caribbean islands whose language is close enough to the Gullah that much of the work being done by the Sharpes can apply to their needs. Included are people in Jamaica, the Virgin Islands, Barbados and other areas where an English-based Creole is spoken.

Wycliffe's Creole studies are also concerned with French-based languages in other areas, including Louisiana.

PCA's Mission to the World Committee has had cooperative agreements with Wycliffe since its earliest days, but the agreement on the Sharpes is the first for MUS.

In addition to the new Wycliffe plan, MUS agreed to the appointment of more PCA personnel for work among the Navajo Indians in Arizona. Michael J. Gross, a member of Sangre de Christo Covenant Church of Los Alamos, New Mexico, was named to work on the staff of the interdenominational Navajo Mission's Hilltop Christian School as administrator. Kevin Carr, a ministerial member of Pacific Presbytery, was called as pastor of the Community Bible Church of Window Rock, Arizona, the congregation serving the Navajo mission with which PCA personnel are connected. Both Gross and Carr will be expected to itinerate to raise their support.

In another action under the MUS special ministries department, the committee decided for the first time to give partial support to a minister called as a student worker on a university campus. Westminster Presbytery's work at East Tennessee State University, Johnson City, was chosen for the initial grant of $5,000.

Northeast Presbytery Recommended by MUS

Churches and ministers in 27 counties of the Philadelphia trade area will be organized into a new PCA presbytery in September if the general assembly agrees. A recommendation to authorize formation of the new court was approved by the Mission to the United States committee at its spring meeting.

The 17 counties in Eastern Pennsylvania, 9 in Southern New Jersey and one in Delaware are now outside the bounds of any existing PCA presbytery.

Christian Education & Publications



3 Presbyteries Get OK On Plans for Training

The first three presbytery programs for ministerial training have been approved by the PCA's 22-member sub-committee on theological education. Documents submitted by another presbytery as a part of its application were also approved.

The votes in favor of these initial efforts to implement the denomination's new ministerial training plan were cast at the sub-committee's annual meeting in Birmingham in March. In the process of development for several years, the plan was first approved by the 1977 assembly. It emphasizes presbytery responsibility for overseeing the education of its ministerial candidates and includes a period of training under experienced ministers.

First to be approved are the plans from Western Carolinas, Central Florida, and Warrior presbyteries. Each establishes the committees responsible for monitoring the process in their courts, and each follows the "Three Plus One" model (three years in a seminary plus one year under the tutoring of a minister of presbytery).

Evangel Presbytery was not prepared to submit its final plan, but it asked for the sub-committee's review of preliminary documents, including the catalog of the Birmingham Extension Seminary which is integral to its "Two Plus Two" model. This requires two years of extension seminary classroom work and two years of tutorial training. The presbytery also has a "Three Plus One" model.

When a total of seven presbytery plans are accepted the 22-man sub-committee will be replaced by a certification panel representing each of the presbyteries with approved plans. The current group includes a representative of each presbytery in the assembly.

The Birmingham Extension Seminary is a seven-year-old institution using the facilities of Briarwood Church, Birmingham. Its board is independent of the church but is made up primarily of members of Evangel Presbytery.

2 Staff Posts Filled By Covenant College

Two Covenant College staff members have been promoted to new administrative positions, President Martin Essenburg has announced. Charles H. Donaldson, a member of the faculty since 1967, is overseeing the college's admissions counseling office as director of planning and enrollment development. Floyd E. Simmons is the business manager. He has been director of physical plant for eight years.

Simmons fills the position left vacant by the February resignation of John Barnes. The new business manager, a member of PCA's First Church, Chattanooga, is a graduate of Tabor College and Bethel Seminary.

Donaldson's position is new, but some of the duties were formerly handled by Allen Duble, who has resigned as the college development officer (effective July 1). Donaldson, a member of the Lookout Mountain Reformed Presbyterian Church, came to Covenant as a chemistry professor. He has also served as director of institutional research and assistant dean of faculty. He has a bachelor's degree from Wheaton College and a doctorate from the University of Pennsylvania.

In his new post, Donaldson will be the director of the career guidance program that Covenant is offering to PCA churches. Churches which have not yet enrolled their high school juniors and seniors in the program may do so by contacting him at the college.

The college is seeking a full-time director of development. Interested applicants should contact President Essenburg.

Covenant was founded by the Reformed Presbyterian Church, Evangelical Synod, but the PCA has taken a first step toward joint governance.

Family Devotions

By Richard Harris — Part XXIII
(The Shorter Catechism)

Q. What offices doth Christ execute as our redeemer?
A. Christ, as our redeemer, executeth the offices of a prophet, of a priest, and of a king, both in His estate of humiliation and exaltation.

When we say that Christ is our redeemer, we may also say that He is our mediator. The meaning is the same. He is the mediator between God the father and His children. Mediation refers to general functions or tasks. Our answer sets forth the three specific functions of Christ, our mediator, in the state of humiliation while He was here on earth and the state of exaltation as He reigns in Heaven.

We refer to these three functions as offices. An office must have an administrator who is called an officer. An officer functions through an authorized position of trust to perform a duty, a service, or a special task.

The three special offices are that of a prophet, a priest, and a king. Now these offices are very familiar ones to most people. There have been many prophets, many priests, and many kings, of all shapes, sizes and descriptions. But they all had one thing in common. They were imperfect. No matter how good they were, no matter how great they filled their office, they were not perfect. For the Bible says there is not one perfect, no not one. And then along comes Jesus, the perfect one. Jesus Christ fulfilled each office while here on earth in a perfect state and continues even now fulfilling these offices in a perfect state in Heaven.

There is a difference between the way He filled these offices on earth and the way He fills them in Heaven. While here on earth He filled them in a state of humiliation, but now that He is in Heaven again, He is filling them in a state of exaltation.

Now, a prophet is a teacher, a foreteller. A true prophet teaches the truth. Jesus Christ was *the* prophet. Whenever Jesus Christ spoke, and since He was also God, He could not lie but always told the truth. Moses foretold the coming of our Lord under the character of a prophet. In Acts 3:22, we read, "For Moses said: 'The Lord your God will send a prophet, just as he sent me, who will be of your own people. You must listen to everything that he tells you.'"

God's chosen people were given priests by God. Aaron was the first high priest. Once a year the high priest would go into the Holy of Holies and offer the blood of a lamb as a sacrifice for the sins of the people. Jesus Christ became the great and the final high priest Himself and continues to hold that office now in Heaven. In Hebrews 5:6 we read, "He (God) also said in another place, 'you will be a priest forever, in the priestly order of Melchizedek.'"

The Israelites wanted a king. They pleaded for a king to rule them since other nations were ruled by a king. God answered, "I am your king," but nevertheless, He gave them kings.

There was one king, David, that was a man after God's own heart, but even David was not a perfect king. God promised that one day He would send the perfect king. He did. He sent His only Son, Jesus Christ. John says in Revelation 19:16, "On His robe and on His leg was written the name: King of kings and Lord of lords."

Therefore, we see Jesus Christ: as a prophet, He is made of God and is unto us perfect wisdom; as a priest, He is perfect righteousness; as a king, He is sanctification and complete redemption.



Presbyterian Church in America

Living Memorials

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

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8M5

Foundation and Authority for the Christian Faith

Chapter XIX
Westminster Confession of Faith

Each chapter in the Westminster Confession of Faith displays a uniquely divine providence in the subjects dealt with. Though the Confession is a historical document of the 17th century, its topics continue to be those that confront today's church.

This subject on the law of God is vital not only to the church but to the world in general simply because all just and right law is a reflection of God's law. Without God's law as our ordering principle we are left with no absolutes, hence all is relative to the particular moment of time.

This chapter gives a confessional statement regarding God's law. It not only depicts the folly of antinomianism seen today in the "dispensational school of theology" which maintains that the law of God is not for the church because in their system law and grace are incompatible foes, but it also deals with the opposite problem of legalism which implies that the law is a means of one's justification before God.

The first two paragraphs rehearse the position of the law as a covenant of works which God gave to Adam. Prior to Adam's fall, he possessed the ability to desire to obey God's law. He was not forced to disobey God's law. Even though Adam chose to disobey God and was changed from a creature of righteousness to one of unrighteousness, the law did not change.

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

The law was spelled out in detail at Mt. Sinai in the ten commandments. In those ten laws God revealed our continuing duty toward God and to man. As the law was written upon man's heart in the beginning, it was revealed on the tablets of stone at Sinai. It was then summarized both in the Books of Moses and the gospels like this—that we are to love God with all our heart, soul, mind and strength and our neighbors as ourselves.

One would find particular benefit not only from this chapter but also from reading Shorter Catechism questions 39-41 and Larger Catechism questions 91-149. In these documents we are led to understand that the Bible speaks of the law of God in three ways. First, there is the moral law. Second, there is the ceremonial law, and third, there is the civil law. It is true in one sense that the law of God is one law. There is also diversity in God's law in revelation just as it is true that God is both one and many in His person.

Paragraph four explains that the moral law is always binding on both the righteous and unrighteous. Christ does not abrogate the law by the Gospel but rather by the Gospel enables the believer to love and obey His law.

Paragraph three states that "ceremonial laws are now abrogated under the New Testament." Why? Because Christ, the prefigured one in the ceremonial law, has come as the "once for all" sacrifice. His coming has superceded and forever done away with the ceremonial law, as A. A. Hodge has stated it.

As far as the civil law is concerned, paragraph four states, "To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other now, further than the general equity thereof may require." Paragraph three, four and five teach that the *ceremonial* law is abrogated under the New Testament; the civil law is expired, not obliging any other now, but the moral law is forever binding upon all."

The wisdom of the Westminster Divines is shown clearly in this chapter. A balanced perspective of God's law which is so clearly presented here, keeps one from saying that the law of God is not for the Church or from saying that the Church is bound to those aspects of the law that have been abrogated and have expired with the coming of the New Testament.

Paragraph four which states that though the civil law as the "body politic" expired with the Old Testament the general equity undergirding those laws is still valid; hence we can maintain that all true and valid law will stem from God who reveals Himself in His law. The Larger Catechism's questions 91-149 are particularly helpful in understanding this handling of God's law.

Paragraph seven reminds us that the law properly understood and applied is not contrary to grace, as some maintain; but rather that the law and the Gospel are inseparably joined in God's plan of redemption and restoration. Just as it is contrary to Scripture to teach that man is saved by his obedience to the law, so it is wrong for one to believe that the Christian has no further obligation to obey God's law.

There is a modern day tendency to set grace and law at irrevocable odds. There are some who would set law and love in deadly combat with each other. The Confession following precisely the biblical language keeps law and love, grace and law together. It states that moral laws of God provide the principles for men's "body politics" on civil affairs.

The conclusion is that God's law properly understood and applied is indispensable. Without God's law there is only chaos. With saving faith in Jesus Christ, the believer is able to live by the law of God as "a rule of life." Jesus said, "if ye love me, keep my commandments."

12-21-81

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The PCA Messenger

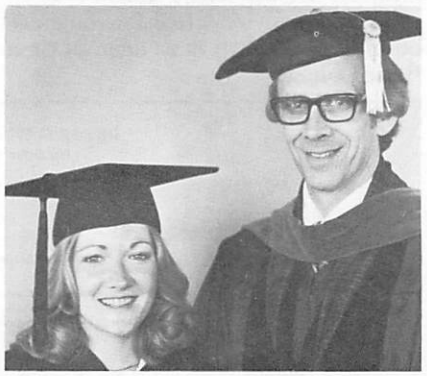


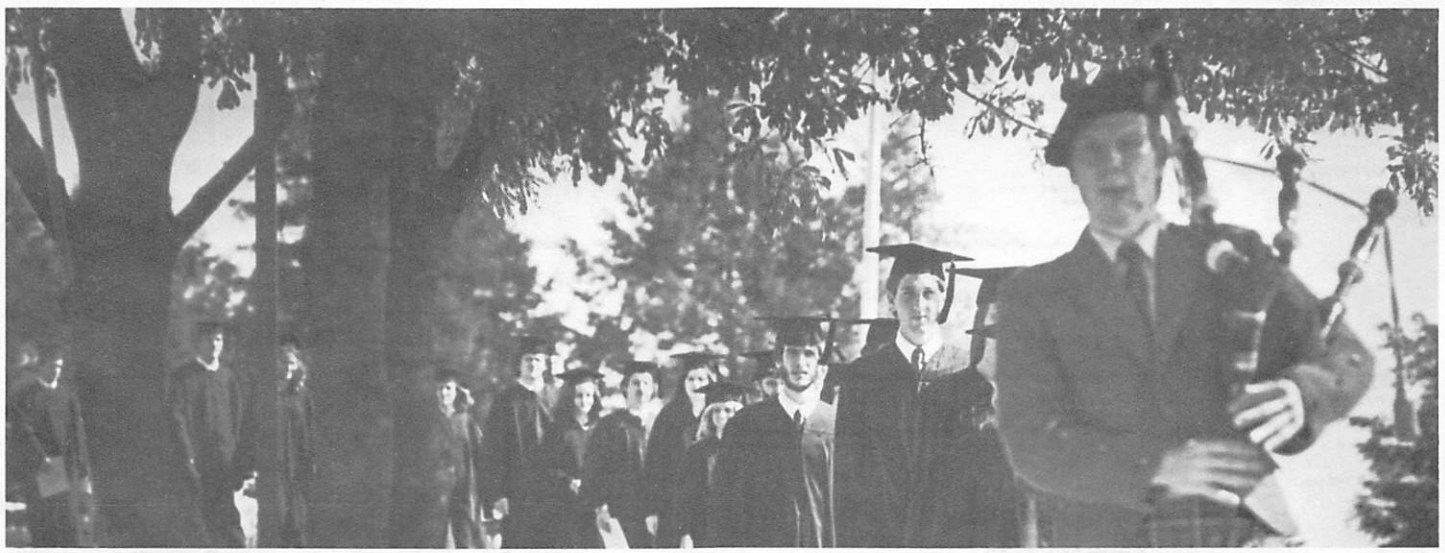
"In All Things . . . Christ Pre-eminent"

The president, faculty, staff and students
of Covenant College
request the honor of your presence
at a dinner, program and concert
celebrating the college's
twenty-fifth anniversary
on Friday, the ninth of May,
nineteen hundred and eighty
at five-thirty in the evening
Lookout Mountain, Tennessee

Twenty-Fifth Commencement Exercises
Saturday, May 10, 10:00 a.m.







COVENANT COLLEGE'S FIRST QUARTER CENTURY of service was commemorated in a series of events at the end of the 1979-80 academic year last month. On hand for graduation were (left photo): Robert Rayburn, first president of Covenant, and Marion Barnes, second president and now chancellor. A yearbook photo of the first graduating class (upper right) shows Clifford Brewton, now a PCA pastor in Atlanta, with President Rayburn and the other two graduates. Brewton (at left in the photo) was the first person to receive a Covenant diploma. First in line for a degree at the 1980 graduation was Alisa Allen of the Tabb Street PCA Church, Petersburg, Virginia, shown (at lower right) with President Martin Essenburg. Below, the commencement procession is led by a piper, in keeping with the college tradition pointing to its heritage. (See page 11.)



Across our Church

MOVING MINISTERS:

JAMES M. BAIRD to Granada Church, Coral Gables, Fla., as pastor.

JOHN A. BASIE, Sebring, Fla., has become church planter for the Mission to the United States Committee of Southern Florida Presbytery.

STEPHEN R. CHRISTIAN to Grace Church, Haines City, Fla., as pastor.

WILLIAM A. FITZHENRY has been dismissed to the Reformed Presbyterian Church, Evangelical Synod.

RAYMOND W. GOOD, Navy chaplain, stationed in Norfolk, Va., with the Atlantic Fleet Religious Support Activity.

FRANCIS NIGEL LEE, Bristol, Tenn., formerly of Gulf Coast Presbytery to Westminster Presbytery, to labor outside the bounds of presbytery as dean of Graham Bible College.

RICK MILLS has been ordained by Evangel Presbytery as assistant minister to youth of Briarwood Church, Birmingham, Ala.

SAMUEL D. PARK has been received by Ascension Presbytery to labor outside the bounds of presbytery as pastor of Logos Central Church, Chicago, Ill.

SAMUEL J. SERIO has been ordained by Ascension Presbytery to labor outside the bounds of presbytery as director of Koinonia Christian Fellowship, Clarion, Pa.

JAMES H. STEWART, formerly pastor of Perry Church, Perry, Ga., has begun itineration as a Mission to the World missionary.

MICHAEL R. WILLIAMS to Grace Fellowship Church, Birmingham, Ala., as stated supply.

JOE YORK, Huntsville, Ala., formerly of Mississippi Valley Presbytery, to Evangel Presbytery.

DEATH:

LEON F. HENDRICK, 85, moderator of the Third General Assembly (1975) of the PCA and a ruling elder in First Church, Jackson, Miss., died April 30 after a long illness. Active in the movement which led to formation of the PCA, he was chairman of the judicial business committee at the 1973 advisory convention which called the First General Assembly.

CHURCHES ADDED:

FRIENDSHIP CHURCH, Princeton, W.Va., has been organized by New River Presbytery.

OLD CUTLER CHURCH, Miami, Fla., has been received by Southern Florida Presbytery. Robert R. Davis is pastor and Paul M. Rose is associate pastor.

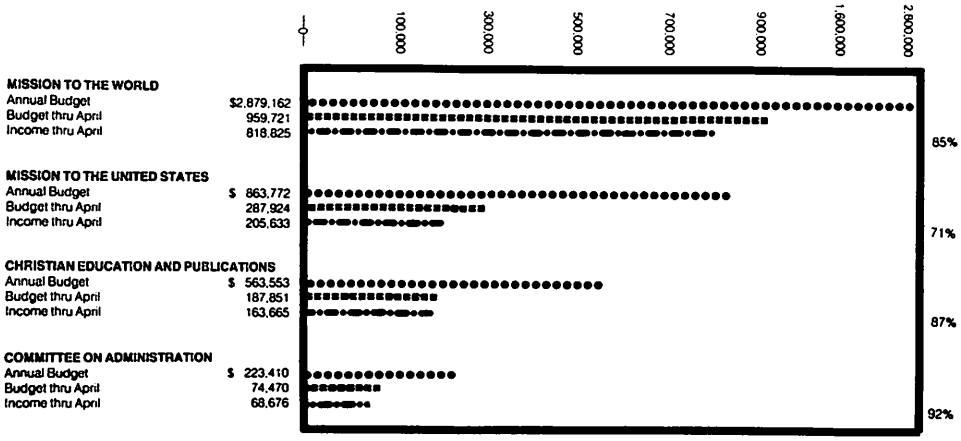
CHURCHES DISMISSED:

SOUTH RUFFNER CHURCH, Charleston, W.Va., formerly of New River Presbytery, has withdrawn from the PCA.

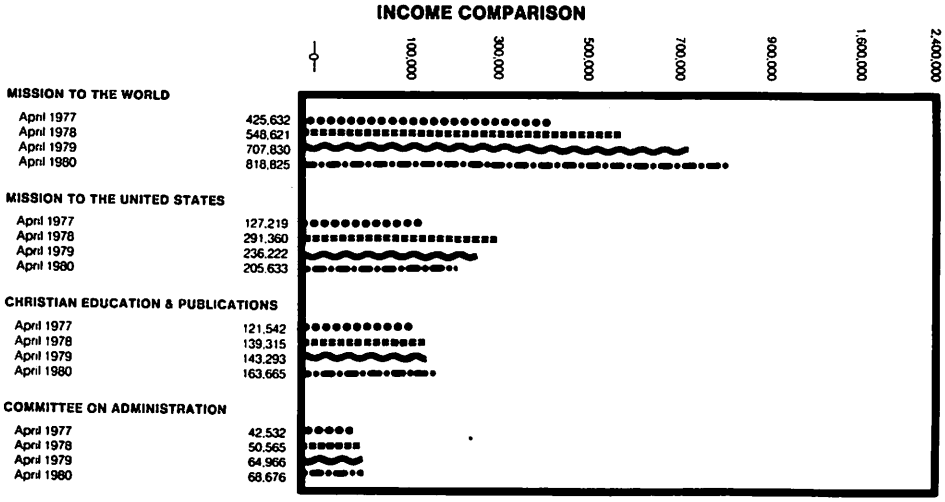
WESTMINSTER CHURCH, Tyler, Texas, formerly of Texas Presbytery, has withdrawn from the PCA.

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PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date



INCOME COMPARISON



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THE PCA MESSENGER
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(Editor's Note: Francis A. Schaeffer, best known as the founder of the L'Abri Fellowship in Switzerland, has been a friend of the Presbyterian Church in America since the days before the denomination was formally organized. He was the featured speaker at the Second General Assembly. The author of 21 books and principal in the "How Should We Then Live?" and "Whatever Happened to the Human Race?" film-seminar series took time out from chemotherapy treatments in March to speak twice at the Pittsburgh "Consultation on Presbyterian Alternatives" sponsored by the PCA. He is scheduled to lead a June 14-22 "L'Abri Conference" in Rochester, Minnesota, while there for more chemotherapy treatments. Following is a condensed version of his Pittsburgh message.)

We Don't Have Forever



Francis Schaeffer and his son Franky, producer of the two movie series, at work on a project.

Two biblical principles must be practiced simultaneously, at each step of the way, if we are to be really Bible-believing Christians. One is the principle of the practice of the purity of the visible church. The other is the principle of an observable love among all true Christians.

Those of us who left the old Presbyterian Church USA (the "Northern" Church) 44 years ago made mistakes which marked the movement for years to come. The second principle often was not practiced. In particular we often failed to manifest an observable love for the fellow believers who stayed in that denomination when others of us left.

Things were said which are very difficult to forget even more than 40 years later. The periodicals of those who left tended to spend more time attacking the real Christians who stayed in the old denomination than in dealing with the liberals. Those who came out at times refused to pray with those who had not come out. Many who left totally broke off all forms of fellowship with true brothers in Christ who did not come out.

What was destroyed was Christ's command to love each other. And what was left was often a turning inward, a self-righteousness, a hardness, and, too often, a feeling that withdrawal had made those who came out so right that anything they did could be excused.

Further, having learned these bad habits, they later treated each other badly when the new groups had minor differences among themselves.

We cannot stress both of the principles simultaneously in the flesh. Sometimes we stress purity without love. Or we can stress love without purity. In order to stress both simultaneously we must look moment to moment to the work of Christ and to the work of the Holy Spirit. Without this, a stress on purity becomes hard, proud, and legalistic. Without this, a stress on love becomes compromise. Spirituality begins to have real meaning in our lives as we begin to exhibit (and the emphasis here is on *exhibit*, not just talk) simultaneously the holiness of God and the love of God. Without our exhibition of both, our marvelous God and Lord is not set forth. Rather, a caricature is set forth and He is dishonored.

We paid a terrible price for what happened in those early days. As some of you now come out of your denominations, please do learn from our mistakes. Each pastor, each congregation must be led by the Holy Spirit. If some disappoint you, do not turn bitter.

One of the joys of my life occurred at the Lausanne Congress (the 1974 International Congress on World Evangelization in Lausanne, Switzerland). Some men from the newly formed Presbyterian Church in America asked me to attend a meeting they and others had called there. When I arrived I found that it was made up of Southern men who had just left the Presbyterian Church US to form the PCA and some Christians who were still in the PCUS. Someone from each side spoke. Both said to me that the meeting was possible because of my voice and especially my little book, The Church Before the Watching World (published by InterVarsity Press). I must say I could have wept, and perhaps I did. It *is* possible for us to do better than we would naturally do. It is not possible if we ignore the fleshly dangers and fail to look to our living Lord for his strength and grace.

Those of us who left our old denomination in the Thirties had another great problem, as I see it. It was confusion over where to place the basic chasm which marks off who we are. Does that chasm mark us as those who are building Bible-believing churches and that on this side of the chasm we hold the distinctives of being Presbyterian and Reformed? Or is the primary chasm that we are Presbyterian and Reformed and that we are divided from all who are not? The answer makes a great deal of difference.

When we go to a town to start a church, are we going there with the primary motivation to build a church which is loyal to Presbyterians and the Reformed faith, or are we going there to build a church which will preach the Gospel which historic, Bible-believing Christianity holds, and then on this side of that chasm teach that which we believe is true to the Bible in regard to church government and doctrine? The difference makes a difference to our mentality, to our motivation, and to the breadth of our outreach. I must say, to me one view is

catholic, biblical and gives good promise of success; the other is introverted and self-limiting, yes, and sectarian. I spoke of a good promise of success. I mean on two levels: First in church growth and a healthy outlook among those we reach; second, in providing leadership in the whole church of Christ.

We alone do not face this problem of putting the chasm at the wrong place, of course. A too zealous mentality on the Lutheran view of the sacraments is the same. A too sectarian mentality in regard to the mode of baptism is another. The zeal of the Plymouth Brethren for an unpaid ministry is often the same. No, it is not just our problem. But it *is* our problem. To put the chasm in the wrong place is to fail to fulfill our calling, and I am convinced that when we do so we displease our Lord.

Those who remain in the old-line churches have their own set of problems. In contrast to the problem of hardness to which those who withdraw are prone, those who remain are likely to develop a general latitudinarianism. One who accepts ecclesiastical latitudinarianism easily steps into a cooperative latitudinarianism which can become a doctrinal latitudinarianism and especially a letdown on a clear view of Scripture.

This is what happened in certain segments of what I would call the evangelical establishment. Out of the evangelical latitudinarianism of the Thirties and Forties grew the letdown in regard to the Scripture in certain areas of the evangelical structure in the Seventies. Large sections of evangelicalism today put all they can into acting as though it makes no real difference as to whether we hold the historic view of Scripture or the existential view. The existential methodology says that the Bible is authoritative when it teaches "religious" things but not when it touches that which is historic, scientific, or such things as the male/female relationship.

Not all who have stayed in the liberal denominations have done this, by any means, but it is hard to escape. I don't see how those who have chosen to stay in (no matter what occurs) can escape a latitudinarian mentality which will struggle to paper over the differences on Scripture in order to keep an external veneer of unity. That veneer in fact obscures a real lack of unity on the crucial point of Scripture. And when the doctrinal latitudinarianism sets in we can be sure from all of church history and from observation in our own period of church history that in just a generation or two the line between evangelical and liberal will be lost.

This is already observable in that the liberals largely have shifted to the existential methodology and have expressed great approval that the "moderate evangelicals" have done so. The trend will surely continue. Unless we see the new liberalism with its existential methodology as a whole, and reject it as a whole, we will, to the extent to which we tolerate it, be confused in our thinking. Failure to reject it will also involve us in the general relativism of our day and compromising in our actions.

The second major problem of those who stay in the liberally controlled denominations is the natural tendency to constantly move back the line at which the final stand will be taken. For example, can you imagine Clarence Macartney, Donald Grey Barnhouse or T. Roland Phillips being in a denomination in which the battle line was the ordination of women? Can you imagine these great evangelical preachers of the Twenties and Thirties (who stayed in the Presbyterian Church USA) now being in a denomination which refuses to ordain a young man whose only fault was that while he said he would not preach against the ordination of women yet he would not say he had changed his mind that it was unbiblical? Can you imagine that these leaders of the conservative cause in an earlier era would have considered it a victory to have stalled the ordination of practicing homosexuals and practicing lesbians? What do you think Macartney, Barnhouse, and Phillips would have said about these recent developments? Such a situation in their denomination would never have been in their minds as in the realm of conceivable.

The line does move back. In what presbytery of the Northern Presbyterian Church can you bring an ordained man under biblical discipline for holding false views of doctrine and expect him to be disciplined?

Beware of false victories. Even if a conservative man is elected moderator of the general assembly (as Macartney was in 1924), it would amount to absolutely nothing. Despite the jubilation among conservatives at Macartney's election, the bureaucracy simply rolled on, and not too many years later conservative leader J. Gresham Machen could be unfrocked. Nelson Bell was elected moderator of the Southern Church later (in 1972), and nothing changed. The power centers of the bureaucracy and the liberally-controlled seminaries were unmoved.

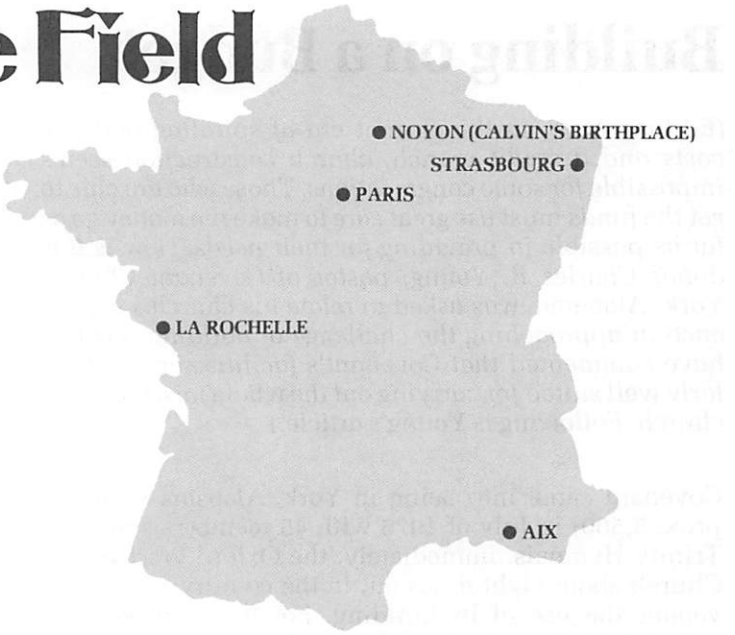
There are always those who say, "don't break up our ranks. . . wait a while longer . . . wait for this . . . wait for that." It is always wait. Never act. But 40 years is a long time to wait when things are always and consistently getting worse. And (with my present health problem) I tell you soberly, we do not have forever to take that courageous and costly stand for Christ that we sometimes talk about. We do not have forever for that. We hear many coaxing words, but watch for the power structure to strike out when it is threatened. If the liberals' power is really in danger or if they fear the loss of property, watch out!

What of the future? We live in a day that is fast-moving. The United States is moving at great speed toward totally humanistic orientation in society and state. Do you think this will leave our own little projects, our own church, and our own lives untouched? Don't be silly. The warnings are on every side. When a San Francisco Orthodox Presbyterian congregation can be dragged into court for breaking the law of discrimination because it dismissed an avowed, practicing homosexual as an organist, can we be so blind as to not hear all the warning bells go off? When by a ruling of a federal court the will of Congress can be overturned concerning the limitation on the willful killing of unborn children—should not the warning bells go off as to the kind of pressures ahead of us?

Who supports these things? The liberal denominations do, publicly, formally, and financially. And it puts into a vise those of us who stand for biblical morality, let alone doctrine. Beyond the denominations, it is their councils of churches that support not only these things but also terrorist groups. They give moral support and money. Should we support this by our denominational affiliation? We may seem isolated from the results for a time but that is only because we are too blind to see.

I don't think we have a lot of time. The hour is very late, but I don't think it is too late in this country. This is not a day of retreat and despair. In America it is still possible to turn things around. But we don't have forever.

FRANCE: Fertile Field



(Editor's note: Mission to the World, the PCA's overseas arm, now has missionaries at work in 22 foreign countries. One of the nations to which it has assigned a church planting and renewal team is France, often considered one of the world's most developed nations. Why does the PCA send missionaries to France, with its high cost of living and its advanced culture? Questions such as this are often asked, and the following article gives an explanation of why Mission to the World considers it important to this field. It was written by William Edgar, a minister of Ascension Presbytery who joined the MTW team in France last year. He is professor of apologetics at the seminary at Aix-en-Provence.)

While many people have warm thoughts about this beautiful country, few people think of it in terms of missions. In fact, sending missionaries to France appears to many to be a contradiction in terms. Yet none of the objections I have heard really stands up to scrutiny.

● The first serious objection to missions in France goes something like this: France has had her chance, and it is now time to concentrate our resources and personnel on more responsive soil. Looking at French history does give one the impression that the Gospel was roundly rejected by this people in ways that speak loudly of her other commitments, secularism, anti-clericalism, hedonistic living, and authoritarian bureaucracy. These forces are evident to the casual tourist on a first visit as well as to the long term resident. Visitors are often shocked by the pornographic ads and posters, the nude beaches, the utterly selfish drivers, and the emphasis on good eating. Long term residents, especially those with children, may be more concerned by such things as pressure groups organized to keep religion out of schools, the crushing bureaucracy at every level of existence, and the pervasive pessimism characteristic of the average Frenchman's attitude toward life. Why, then, pour money and energy into trying to evangelize under these circumstances? Certain recent "scientific" studies of growth potential would discourage investing in a ministry here where the soil lacks fertility.

This objection fails to deal with a number of factors, however. The first and most obvious one is that it is just these kinds of negative culture traits that the Gospel can change. The Gospel is the power of God unto salvation not because certain cultures are more responsive to it but because God can change even the sin of unresponsiveness. Also, how do we know whether a country has "had her chance," or whether it will have many more chances in God's providence, while it is still day? We can be glad that in the United States after the Great Awakening God did not say, in effect, "now they are less open than they were, I shall begin to work somewhere else."

While some people believe missions in France is casting pearls before swine, it must not be forgotten that France has a glorious history of evangelical fervor, beginning very early in the history of the church. After all, John Calvin was a Frenchman. During the period of the greatest influence of the Protestant church here (1536-1685) thousands of Reformed churches were founded, and Protestants made up a significant percentage of the population. Later, the martyrs of the French church were innumerable and their sufferings unspeakable. During the period known as "le desert" ("the wilderness," 1685-1787) over a million Huguenots were martyred or exiled. It may be true that evangelical faith has been on the decline for various reasons since then, but how can we honestly turn our backs on the memory of those who gave their lives for the Lord, on the lame theory that their home soil is no longer responsive?

It was the Roman Catholic clergymen Godin and Daniel who coined the phrase "France, a mission field," in a best-seller by that title just after the Second World War. Unfortunately most Protestants here still have not caught on. Given the inertia of the local churches it does seem hopeless at times. Yet it is precisely in these "hopeless" situations that the Lord likes to work.

● Another objection to missions in France is similar, but focusses on more measurable quantities: because our funds are limited, and with the cost of living so extremely high in Europe, it is better to invest our money elsewhere. This is a plausible objection. Inflation is strong in France. Our family pays twice as much rent as it did in the States, three times as much for food and clothing, and nearly four times as much for gas. My last phone bill was astronomical, and I am a tyrant about its proper use! Would it not be better to send us to Africa or Korea, where things are more reasonable? Mission to the World could send two families somewhere else for the cost of one in France.

Indeed, responsible stewardship requires a good look at the cost of things before making investments with the Lord's money. Yet one thing we have learned from living in a different culture is that Americans tend to look at life too much in terms of cost equivalents alone. This is a problem in itself, but added to it is the difficulty of really measuring the true cost of missions work. It is even harder to measure the net gains, since the fruit is spiritual. As it

Continued on page 7

Building on a Budget

(Editor's Note: In the current era of spiraling building costs and a credit crunch, church construction seems impossible for some congregations. Those who are able to get the funds must use great care to make the money go as far as possible in providing for their needs. How is this done? Charles R. Young, pastor of Covenant Church, York, Alabama, was asked to relate his church's experience in approaching the challenge of building. Visitors have commented that Covenant's facilities are particularly well suited for carrying out the whole mission of the church. Following is Young's article.)

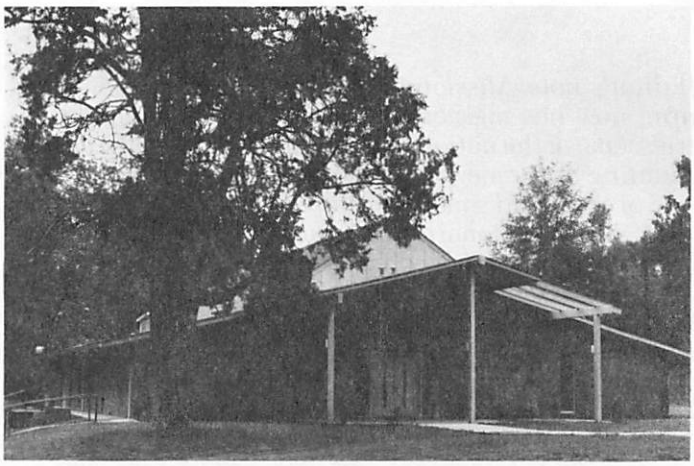
Covenant came into being in York, Alabama (pop. approx. 3,500) in July of 1976 with 45 members and some Trinity Hymnals. Immediately, the Oxford Presbyterian Church about eight miles out in the country gave to Covenant the use of its building. For over one year we enjoyed the hospitality of this small congregation while we planned our move back into town. For almost two years, we have been worshipping in our own building in York. Our membership has grown to 48. Sunday morning worship numbers about 50. Visitors are regularly in attendance. Though our aim in building was to establish a place for Christian worship and training for ministry, this article does not deal with our goal, but with our building as a means to that end.

In all church building projects there are basically four areas of practical concern: *financing, site, design,* and *construction.* To get a handle on these matters a building committee should be chosen that represents a cross section of the congregation and yet contains sound leadership in fiscal responsibility. The Lord blessed Covenant with such a committee. However, the committee felt free to call on other individuals in the congregation for advice and services when needed, not believing that all the wisdom was pooled on the committee.

The committee should go over generally what is required by the congregation and set financial goals or budgets for the building. In our case, apart from land and furnishings, we set a budget for the building of $125,000. The committee believed that our congregation, without any growth, could raise that amount and maintain our general church budget at the same time. An architect can be of some assistance in advising costs at this stage, but his major services cover the other three areas.

Choice of the site requires consideration of placement in the community and the land itself. A building should be placed among the people to whom the church plans to extend its ministry. Whether the community is growing and developing or deteriorating and changing in its character, the church must be aiming to minister to the local people and build with that aim. Otherwise, we build monuments and not centers of *local* worship and training. Covenant is situated in a stable part of a small southern town with easy access to the whole community.

Besides the site placement, the land itself has certain requirements. Is the terrain suitable? Is the land stable? Is there enough property for present and future building and parking? Adequate off street parking should always be provided. Room should also be allowed for future expansion. An architect can help a great deal in choosing the site and then master planning the site. Covenant purchased four acres on a hillside that falls away from the street. Our initial building and parking have been designed and placed on the lot for the highest aesthetic and functional advantage. The building does not face the street for that reason. This needs to be seen to appreciate how well it works.



Covenant in York: "Contemporary, but reverent."

The building committee with our architect studied the size of our congregation, expected and desired growth, worship and teaching requirements, along with other planned activities to determine the amounts of floor space required. When space requirements and the master plan for the site had been worked out, we proceeded to the design itself. One design offered was quite modern and did not fit either the congregation or the community. The design chosen is contemporary, but reverent.

Our 5,020 sq. ft. building is designed to accommodate a congregation of 150 in worship, 60 in the fellowship hall, and approximately 100 in the classrooms. We have plenty of room to grow in the near future.

Construction is a "whole new ball game." In writing this article, I recognize there have been many changes in the building industry over the last two years. But please remember that the Lord is still in control. We let out our plans for bids and were quoted from $230,000 down to $191,600. Our budget limit of $125,000 had been far exceeded. Negotiations with the lowest bidder failed to bring the price into range. Our building committee chairman began looking for and found a nearby builder who had experience in building churches. He studied our plans and made suggestions on how to cut the cost to the point that he would contract to build it for approximately $100,000. Our architect studied the proposals and advised us to give him the contract. We did.

We lost the high ceiling with exposed beams and woodwork for scissor trusses and sheet rock. We lost the natural wood exterior and gained a permanent brick exterior over an extra inch of foam insulation. An involved heating and cooling system was simplified and reduced. Adequate insulation was placed in the walls and over the ceiling. We have three heating and cooling zones with the offices and conference/classroom on one small system. Ours is a conventionally built building into which we moved after only five months of construction.

Then came some surprises. Comfortable fully padded pews cost less than the all wood type which had to be hand finished. In fact, quality furnishings do not have to be overly expensive. Pews to seat 150, pulpit furniture,

tables, chairs, and office furniture for two offices cost less than $9,000. You do have to search and call around, but such furnishings are available. A very large surprise came after we moved into our building. Our utility bills over the last year have averaged only $70 per month. We had budgeted $150 per month.

Our financial goals helped us in many ways. Setting a budget figure for the building and sticking to it when all were saying we could not forced us to be creative in site, design, and construction decisions. Deciding on a figure which the committee and officers believed our members could be expected to raise in less than six years has established a local reputation for sound fiscal responsibility, and Christ is honored. Most of the finances were raised before we finished construction. Borrowed money was limited to five years, a good biblical practice. By July of this year we will have been in our building almost two years and we will only owe about $7,000. Our cost on the building came to approximately:

Four acres of land	$ 16,400
Design and construction	114,000
Furnishings	8,500
	$138,900

The Lord received the thanks and praise for granting Covenant vision, for giving the ability, and hearts to tithe and to give sacrificially of self and resources. Continuing throughout our first three years has been a full program of worship and ministry which included benevolences to presbytery, general assembly, and local causes. Covenant has led Warrior Presbytery in per capita giving to Mission to the World. Over these three years we have seen giving to the other permanent committees of the PCA increase across the board. In the Lord's grace the unbroken stride He has given Covenant will grow as we labor for the coming of His kingdom.

Perhaps the attitude of Covenant is best read in these words from a needlepoint hanging in the vestibule of the church building.

O Lord Our God
all this store that we
have prepared to build
thee a house for thine
holy Name cometh of
thine hand, and is all
thine own.
I Chronicles 29:16

FRANCE — *from page 5*

happens, many of God's people in the States feel a strong responsibility toward Europe, perhaps because of their roots, perhaps because they have been touched by reading Calvin, or perhaps for many other reasons.

Another difficulty with the cost-equivalency objection is that while one place may be expensive today, another might become expensive tomorrow. For some strange reason, despite international tensions, the U.S. dollar gained steadily during the spring. Then it dropped again. We just do not know what direction things could take. It is best to take our Lord's injunction to "Seek first the kingdom of God, and his righteousness" rather literally.

- A third objection takes a different tack: the French so often despise anyone who is not French, especially Americans, that it is better to leave French missions to the French people. This objection has some emotional bite to it. While America is busily absorbing certain elements of European culture for the first time, smaller cars, government fingers in every pie, more women at work, and so on, France was "Americanized" some time ago. Yet many of the French continue to want Americans to "go home." Fast food joints, blue jeans, television westerns, are coupled with American business techniques, and, in the church, evangelism with the full fare of mass media and success-story testimonies. This invasion has resulted in a love-hate reaction on the part of many French people to the American way of life. While they cannot deny the appeal and the advantages of our way of doing things, they tend to blame all their problems on us as well. We are admired and resented at the same time. This is true in academic circles as well. At faculty meetings I never know whether an idea is going to be rejected because it is "anglo-saxonne" or not.

But again, there are problems with this objection. Things are not so simple, first of all. There is a much greater receptivity to the Gospel on the part of many people here, especially Roman Catholics, than there was ten yeas ago. Also, without trying to sound chauvinistic, it is clear to me that this is precisely the right time for American influence in missions. Not, indeed, because we want to colonize or export mere techniques, but because there are certain blessings which we have experienced and we want to share them with our neighbors here. For example, we have seen many cases of good theology and successful church growth going together in the States. This is virtually unknown in France. A sound theology of the covenant is practically non-existent in the preaching here. There is almost no nouthetic (biblically based) counseling. Youth work is underdeveloped. The idea of applying Christian principles to all spheres of life is also quite revolutionary.

While we Americans have lots to learn from our European brethren, God is using some of our experiences to help Europeans in their present need. The Mission to the World team is awfully small, compared to the size of the problems. But we are seeing some fruit in our varied ministries. We also have a vision for the future. During the years ahead, the Lord willing, we shall be concentrating more and more on the founding of new churches, especially in urban areas. (Incidentally, an article recently published in this magazine by Luder Whitlock stressed the same thing.) Many people are now disillusioned with the Reformed Church of France, and are willing to "risk" the adventures of planting new churches. Our missionaries will be heavily involved in this vital work.

The seminary at Aix-en-Provence will continue to train young men and women for positions of responsibility in the church. The seminary also functions as a center of activity for the spread of the Reformed faith not only in France, but in French-speaking Africa, and in the Latin countries such as Italy, Spain, and Portugal. We are expanding our publishing ministry through "Editions Kerygma," a publishing house that plans to put out solid Christian literature aimed both at pastors and lay people. We want to develop the area of Christian education soon as well.

Pray for us as we draw alongside our French brethren and as we seek to develop a strong ministry to the church and to reach the many people who are hungry for the message of salvation in Jesus Christ.

The Savannah Schedule

Commissioners to the PCA's Eighth General Assembly received their handbooks last month, promising them a full week of work in Savannah, Georgia. The annual meeting of the church's top court convenes officially at 1 p.m., Monday, June 16, in the port city's Civic Center, but an advance guard will arrive the previous Friday.

Convenors of the committees of commissioners are scheduled to get a briefing on their duties on Friday night at 7:30 o'clock at Hull Memorial Church. Most of the committees will be called to order Saturday at 8:30 a.m. to begin sifting through the reports and recommendations from the denomination's permanent committees. Some of the panels with lighter workloads will not convene until Monday morning. Since the Civic Center will not be available until Monday, the Saturday committee gatherings are scheduled at Hull Memorial Church and at Eastern Heights Church.

All of the business reaching the assembly floor will be handled by one of the 12 committees of commissioners. Each of the panels will be made up of members chosen by the denomination's presbyteries. Calling the committees to order will be convenors appointed by William F. Joseph, moderator of the Seventh General Assembly.

The retiring moderator has asked the following to serve as convenors:

Committee on Administration, Edward H. Williford, ruling elder (of Jackson, Miss.), Mississippi Valley Presbytery.

Bills and Overtures, Thurston Futch, ruling elder (of Macon, Ga.), Central Georgia.

Christian Education and Publications, William Maynor, teaching elder (of Eutaw, Ala.), Warrior.

Insurance and Annuities, H. Charles Green Jr., teaching elder (of Orlando, Fla.), Central Florida.

Interchurch Relations, William A. Stevenson, ruling elder (of Smyrna, Ga.), North Georgia.

Judicial Business, H. R. Patteson, teaching elder (of Columbia, S.C.), Calvary.

Mission to the United States, Kenneth Ryskamp, ruling elder (of Miami), Southern Florida.

Mission to the World, Oliver Smith, ruling elder (of Knoxville, Tenn.), Tennessee Valley.

PCA Foundation, L. Roy Taylor, teaching elder (of Jackson, Miss.), Evangel.

Review and Control, John Hall, teaching elder (of Cedar Bluff, Va.), Westminster.

Ridge Haven, Joe Woodfield, ruling elder (of Roanoke, Va.), New River.

Stewardship Ministries, Robert E. Hays, teaching elder (of Clarendon, Ark.), Covenant.

After they are convened the committees will elect their own chairmen and clerks. The business they will consider will range from inspecting routine statistical reports and audits to proposals for new denominational programs and a proposal for merger with other denominations. Most of the reports and recommendations from the permanent committees were included in the handbook mailed to commissioners last month, but some additional information and late overtures were to be published in a supplement.

Plenary sessions of the assembly are to be held in the Civic Center's Johnny Mercer Theater, a 2,500 seat facility named in memory of the Savannah song writer who wrote "Moon River" and other popular lyrics. Noon meals will be available Tuesday through Friday in the Civic Center for those who buy tickets in advance of the assembly.

The opening session will feature a message by the retiring moderator and the observance of the Lord's Supper. Following the initial worship service the commissioners will elect the 1980 moderator.

Monday's docket, as proposed by the Committee on Administration, includes a 7 p.m. public worship service in the theater, planned by the local arrangements committee. The scheduled preacher for that event is John E. Richards, one of the fathers of the Presbyterian Church in America. He is a member of the assembly's host presbytery, Central Georgia, and is the retired pastor of Macon's First Church. Richards was the chief executive of the Presbyterian Churchmen United organization, one of the groups which paved the way for formation of the PCA. He also was the preacher for the first meeting of Vanguard Presbytery in Savannah in 1972.

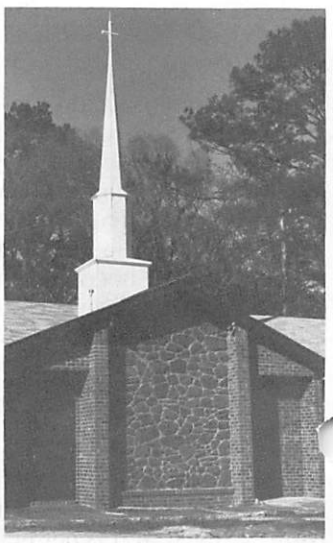
A full schedule of activities has been planned by the local arrangements committee for the wives of commissioners. In addition to the events reported previously (May issue, page 7), a meeting for ministers' wives only is being offered. It is scheduled for 7:30 p.m. Tuesday, June 17, in the Civic Center ballroom.



Hull Memorial Church: Committee meeting site



John E. Richards, speaker



New Eastern Heights building

PCA NEWS

New England Study Includes 'Summer Blitz'

If America is to have a third "great awakening," will it, like the first two, start in New England? J. Philip Clark, coordinator of PCA's Mission to the United States, thinks that it may and that PCA may be a part of it.

The coordinator has proposed that New England be a special target area for MUS church-planting efforts, and in a letter to MUS supporters last month he suggested designated giving for work in the region.

At its spring meeting the MUS committee took under advisement staff proposals regarding New England church development and asked for further recommendations. Meanwhile, the committee reserved $2,000 per month from its ministries budget to help in the implementation of any plan that might be approved later. A meeting of the full committee is scheduled in Savannah during the general assembly this month, and Ministries in New England (MINE) will be one of the items on the docket.

Pending the committee's action, Clark has explored possibilities of working in cooperation with agencies which share his concern for the area. Among them is the interdenominational Evangelistic Association of New England (EANE) which has invited PCA participation in a survey of the area's spiritual needs. That organization has developed a survey form, and it is seeking 12 seminary graduates or students to gather information this summer. The results are to be computerized, and each of the workers is also to write a narrative report about his findings.

Four young men who are PCA members or who are in process of joining the denomination and coming under care of one of its presbyteries have volunteered for the summer work. Funds have been located to support three of them, Clark said. An application has been made to a foundation for money to send nine more into the region for the summer project.

So far, PCA has only one formally organized congregation in New England. It is in West Springfield, Massachusetts. Mission works have been begun in Nashua, New Hampshire, and Stamford, Connecticut, and core groups are meeting there. Partial support for a summer intern to work with the pastor of the West Springfield church was voted at the last MUS meeting.

Among those interested in promoting interest in PCA work in the area is a fellowship of students at Reformed Theological Seminary. PCA members of the student body at Gordon-Conwell Seminary have also expressed an interest in church extension work in the six northeastern states.

In his letter to MUS supporters, Clark described the proposed survey as "a summer blitz that will test the spiritual climate of all New England."

Ridge Haven Seeks Borrowing Authority

Ridge Haven, the PCA's conference center in the North Carolina mountains, will be authorized to borrow construction funds if the general assembly approves a board request.

In its spring meeting at Ridge Haven the board decided to ask the assembly to allow the PCA Foundation to borrow up to $400,000 for immediate development of the property. The loan would be secured by the $800,000 in stock and a commercial mortgage recently given to the Foundation.

Board members met for the first time in the guest cottage, the first of the facilities for public use completed on the property. Participating in the meeting for the first time as Ridge Haven's administrator was Ed Robeson. He officially assumed his duties May 1.

Robeson was given a list of priority projects by the trustees. As funds become available, he is to contract for the following: Engineering for water and sewerage; road construction; water tank; dam and lake construction; family camping area; office-maintenance-warehouse building; working drawings for Phase I Lodge; construction of a second guest cottage. This priority list supersedes one approved earlier.

While development will proceed as funds become available, the operating costs are covered in a budget approved by the general assembly. The board is asking that the figure previously approved for 1980 be changed to $116,330 and that the 1981 authorization be $134,130. Included in the figures are an administrator's compensation package comparable to those of the coordinators of the four permanent committees.

In another action the Ridge Haven board said it would "look with favor upon the request of the Administration Committee that space be provided for the archives of the general assembly assuming that any extra construction costs be borne by the Administration Committee."

5-in-5 Loans Granted In Georgia and Texas

An additional $40,000 has been loaned from the proceeds of PCA's 5-in-5 Campaign to help young congregations get into their first buildings.

The latest loans to be announced are $30,000 to inner-city Atlanta's New Covenant Fellowship and a second $10,000 to the PCA Church of Colleyville, Texas.

New Covenant borrowed from 5-in-5 to help in the purchase of a facility formerly used by a church which is moving to another location. The property, including more than two acres, is located near the Federal Penitentiary in Atlanta. Purchase price was $134,000.

Since New Covenant is not yet formally organized as a PCA congregation, the rule requiring that loans be made only to such groups was waived by the permanent Committee on Mission to the United States. Until the church is organized by North Georgia Presbytery, title to the property will be held by the MUS committee.

The inner-city work began in 1975 when David Clowney came to Atlanta, commissioned to work as an evangelist in that area. Worship services began in his home in 1977 and have been held in various locations since then. Mitchell Hall became a member of the ministry team and is now the MUS organizing pastor. Clowney has left the community to accept a teaching position at Westminster Seminary.

New Covenant Fellowship has had a strong ministry to neighborhood children, emphasizing Sunday School, summer camp, and vacation Bible school. Even greater opportunities for community outreach are expected in the new property. The number of committed adults is just over 20.

The $10,000 loaned to the Colleyville Church is to help in construction of the congregation's first building. Last year the church borrowed $10,000 from 5-in-5 to help buy a four acre site near the Dallas-Fort Worth International Airport. Members are donating much of the labor for the structure, and most of the money is being used to purchase materials.

Dale Smith is pastor of the Colleyville Church (formerly the Irving Church), which now has more than 45 communicant members and an average attendance of 85.

Don't Delay!
Register
by June 10
for the

PCA Family Conference

July 14-18
at Covenant College
Featuring



Counselor-Author
Jay Adams
Each Evening

Morning Messages by



Palmer
Robertson



Terry
Gyger

Additional information and registration forms are available from: Christian Education and Publications (Attn: Registrar), P.O. Box 39, Decatur, Ga. 30031

Presbytery Asks Curb On Judicial Opinions

No opinions or interpretations of church law would be given by the PCA's subcommittee on judicial business if an overture going to the 1980 assembly is approved.

Southern Florida Presbytery's request to the denomination's top court is that the sub-committee "handle only those cases which come properly by way of appeal...." The petition also asks the assembly to instruct churches and individuals with grievances to go first to the court of original jurisdiction (sessions in the case of lay members and presbyteries in the case of ministers).

While the judicial panel has a role in proposing assembly action on cases of process that come on appeal from the lower courts, it has also given advice and interpretations on constitutional matters. The overture from Southern Florida indicates that such opinions have sometimes been given to inquirers who did not seek it first from the courts of original jurisdiction.

Elected by the assembly, the judicial group is composed of eight members. The overture points out that in some instances the assembly has not agreed with the opinion of the sub-committee.

Another overture from Southern Florida seeks further assembly clarification on the procedure for election of local church officers. It asks that the responsibility for determining eligibility for office be left with the session. At issue is the term "active" in the constitutional requirements for election. The presbytery contends that only the session should determine whether a man is "active" enough to be considered for election as an elder or deacon.

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. GEORGE W. ASKEW
By: Westminster P.C., Meridian, Miss.
MRS. HELEN D. BRACKMAN
By: Col. & Mrs. O. W. Brackman
R. W. FLEMING
By: Mrs. John Hay
GOLDIE HERRING
By: Mrs. John Hay
MRS. MAYE IRWIN
By: Dr. & Mrs. D. F. Rentz
MRS. JAMES H. LEWIS
By: Mrs. Kolie T. Clayton
Mrs. Gordon Clements
Mr. & Mrs. Ewell Green
Mrs. Eltryn Chalker
MR. RUFUS S. MASON
By: Mr. & Mrs. D. W. Sanders
Mr. Bob Hudgins
MRS. FLORENCE S. MATTHEWS
By: Dr. & Mrs. D. F. Rentz
MRS. CHAD McARTHUR SINCLAIR
By: Col. & Mrs. O. W. Brackman
MRS. EFFIE VAN ANDEL
By: Dr. & Mrs. D. F. Rentz
MR. JESS YARBOROUGH
By: Dr. & Mrs. D. F. Rentz

World Consultation Includes 6 PCA Men

Six members of the Presbyterian Church in America will be among the 650 participants in the Consultation on World Evangelization in Thailand this month.

The international gathering is a follow-up to the 1974 International Congress on World Evangelization, held in Lausanne, Switzerland. It is sponsored by the continuation committee of that congress. Committee chairman Leighton Ford said that those invited to the June 16-27 event in Pattaya, Thailand, "are an army of veteran strategists, not a group of theorists."

PCA members scheduled to attend are: Clayton Berg of Miami, president of Latin America Mission; R. Allen Hatch, Mission to the World missionary in Ecuador with HCJB, the Christian broadcasting station; John Kyle, missions director of Inter-Varsity Christian Fellowship; Paul McKaughan, coordinator of Mission to the World; Archie Parrish, member of the pastoral staff of Coral Ridge Church, Fort Lauderdale, and executive director of Evangelism Explosion International; and Donald B. Patterson, pastor of First Church, Jackson, Miss., and vice-president of World Relief Corporation.

Elsewhere in PCA . . .

The Presbyterian Evangelistic Fellowship will sponsor its evangelism conference at Appalachian State University in Boone, North Carolina, again this year. The dates are July 26-31. Among the speakers will be John Oliver, pastor of PCA's First Church, Augusta, Georgia.

"Revival, Reformation, and Reconstruction in the 80's" is the theme for this year's Reformed Youth Movement Conference, with PCA pastor Michael Schneider of St. Paul Church, Jackson, Mississippi, as the evening speaker. The event is scheduled July 7-12 on the campus of Maryville College, Maryville, Tennessee.

Dates for this year's Pensacola Theological Institute are August 3-10. The 198[illegible] edition is the 24th of the popular summer events sponsored by the PCA's McIlwain Church. Among this year's faculty is British scholar J. I. Packer, now on the faculty of Regent College in Vancouver.

Covenant College, 25, Graduates 15 from PCA

When Covenant College awarded its first degrees, there were three in the graduating class. The first of the three to receive a diploma was a young veteran of the Korean war who was later to become a Presbyterian Church in America pastor.

The college is 25 years old this year, and the first to get a diploma at this graduation was the daughter of a PCA pastor.

First graduate of the college was Clifford Brewton, now the minister at Emmanuel Church, Atlanta, Ga. In Korea, he had been the assistant to Chaplain Robert Rayburn. After their return from overseas Rayburn became the president of Highland College in Pasadena, and his assistant enrolled as a student. Covenant was organized after Brewton's junior year with his ex-chaplain as president, and Brewton was in the first senior class.

After the 1956 graduation Covenant College and Covenant Seminary (governed then by a single board and with Rayburn as president of both) moved to a new campus in St. Louis. Later the college relocated to Lookout Mountain, overlooking Chattanooga. Separate boards were established, and a new president was named for the college but Rayburn continued as seminary president.

This year's graduating class totals 81, of whom 15 are PCA members. The first in line for diplomas was Alisa Allen of Petersburg, Virginia. Her father, James C. Allen, is pastor of Tabb Street Church.

In 1978 the PCA assembly took the first step toward joint governance of the college with the Reformed Presbyterian Church, Evangelical Synod. Another vote is scheduled at the assembly this month.

The college listed the following as the PCA members of the 25th anniversary year graduating class (in addition to Miss Allen):

Becky Barker, Chattanooga; Debbie Brown, Glendale, Calif.; Tim Browning, Chattanooga; Patti Burton, York, South Carolina; Bob Butterfield, Orlando, Fla.; Beth Canfield, Chattanooga; Billy Cross, Greenville, S.C.; John Gildernew, Chattanooga; Sarah Hamilton, Quito, Ecuador; Mary Vicki Mattern, Panama City, Fla.; Phil Ray, Abbeville, S.C.; Robin Springer, Ocala, Fla.; Kay Turner, Prescott, Ariz.; and Bobby Joe York, Huntsville, Ala.

On hand for the graduation were Covenant's first, second, and third presidents: Rayburn, Marion Barnes, and Martin Essenburg.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to MICHAEL KELLEY, AMY LUMPKIN, and SCOTT WATKINS of Alta Woods Church, Jackson, Miss.

Christian Education & Publications

Family Devotions

By Richard Harris — Part XXIV
(The Shorter Catechism)

Q. How doth Christ execute the office of a prophet?
A. Christ executeth the office of a prophet, in revealing to us, by His Word and Spirit, the will of God for our salvation.

A prophet is a teacher, a revealer. He reveals to us things we do not know. He uncovers and proclaims statements of facts. To have confidence in any teacher, we must first know he speaks the truth and does not speak with a forked tongue.

A teacher does not teach himself. He teaches what he knows to others. What did Jesus Christ teach? He taught the world's greatest truths. He was the world's greatest teacher. Even those men who deny Him as Saviour and Lord are quick to see His role as a teacher. He was much more than just an ordinary teacher; Jesus Christ was the Word itself. He was the revealer to the Old Testament prophets. When He took the form of man, He spoke directly to the apostles. He gave them the word directly from the Father, having been *with* the Father and *being* the word of truth itself. He said in John 15:15, "I do not call you servants any longer, because a servant does not know what his master is doing. Instead, I call you friends, because I have told you everything I heard from my Father."

We have a Bible because of the Lord Jesus Christ. We read in John 1:1, "Before the world was created, the Word already existed; He was with God, and He was the same as God."

What was the method used by Jesus to reveal the word of God? The Holy Spirit is the immediate agent who reveals the word to the minds and hearts of men. Peter says in II Peter 1:21, "For no prophetic message ever came just from the will of man, but men carried along by the Holy Spirit as they spoke the message that came from God."

The word of the Lord has been spoken an endless number of times down through the centuries and has reached the ears of countless millions of people with no effect whatsoever in the lives of the listeners. However, on many other occasions that same word was carried along in the power of the Holy Spirit, and when that happened, men and women were converted; their lives were changed. They were as dead people, born alive into everlasting life.

Our answer says that it was not enough that it was to go forth in the power of the Holy Spirit, but that it was to go forth to accomplish the will of God, our salvation. John says it so well in his gospel (20:31), "These have been written that you may believe that Jesus is the Messiah, the Son of God, and that through this faith you may have life in His name." That's what it's all about . . . life, that is.

Foundation and Authority for the Christian Faith

Chapter XX
Westminster Confession of Faith

There is a tendency to define freedom as the right to do whatever one chooses to do. This develops into a hedonism that teaches that man is free to do whatever brings him the greatest amount of pleasure.

If we follow through with this idea then we come to Ayn Rand's philosophy of the virtue of selfishness. In emphasizing the idea of individual freedom, her philosophy underscores that the one thing that counts the most is one's individual freedom or choice above all else.

In the realm of religion there is an idea abroad today called "liberation theology." This idea is that freedom in Christ implies social, economic and political freedom as well as religious freedom.

Often "freedom" is tossed around so carelessly that one forgets that before freedom can be discussed and properly observed the idea of one's master has to be acknowledged. Men have many masters. They are only free to serve their master whatever that master may be.

In the Christian context, we must begin by acknowledging that the Lord God of the Bible is our master. With this being true, freedom means freedom to serve Him; therefore, we begin with the assumption that freedom has to be defined in light of obedience to our master. Chapter XX of the Westminster Confession of Faith is helpful in underscoring this biblical concept of freedom.

A proper understanding and application of this chapter of the Confession of Faith also helps us to discover a proper definition of Christian liberty. Some have advocated that Christian liberty means the right and freedom to do whatever one pleases because Christians are no longer obligated to obey the law of God.

Notice the arrangement of this subject of Christian liberty within the Con-

fession. It follows the chapter on the law of God and precedes the chapter dealing with worship. It contains four sections. Section one tells us what Christian liberty is and where it comes from. Section two spells out Christian liberty in its broadest sense. Section three underscores that Christian liberty is not a license to sin. Section four explains the Christian's relation to church and civil censures. Let us look at each section briefly.

First, what is Christian liberty and where do we find it? Christian liberty is a reference to spiritual freedom. It refers to deliverance from the guilt of sin, the condemning wrath of God and the curse of the moral law. It also has reference to the deliverance from the evil world, bondage to Satan and the dominion of sin, but it also reminds us that the believer has free access to God.

In the Old Testament times the believer was bound to perform certain ceremonial laws. However, in the New Testament because of the person and work of Christ, the Christian is freed from the ceremonial law's demand. Hence, believers today enjoy a greater boldness before the throne of God and a fuller communication of the free Spirit of God.

This liberty is brought to us by Jesus Christ who purchased our freedom. John said, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). One of the biblical terms used to refer to Jesus Christ is that of Deliverer. Jesus Christ delivered us from all the above by His death. He purchased for us in that death the liberty to come before Him and His throne of grace.

The freedom and liberty that we have in Christ is a spiritual freedom which means that regardless of one's political, economic or social status, Christian liberty can be present within one's heart because where Christ is there is freedom.

Second, what is Christian liberty in connection with one's own conscience? Christians are not bound to any other master but the Lord God. This means two things. It means that our conscience is not bound by the teachings of men particularly when men teach something contrary to God. There is only one Lord of the conscience. Man is not bound before Him either by the old Pharisee's emphasis on the necessity of man's obedience to certain laws and teachings of men or by modern fundamentalism's legalistic tendency.

When someone insists that we are bound by things not specified in the Word of God, they are violating our Christian liberty. Man cannot demand obedience to things contrary to God's Word nor can man add more to God's Word and require more spiritual obedience than is written in Scripture.

Jesus said, "But in vain do they worship me teaching for doctrines the commandments of men" (Matt. 15:9). This has been a tendency throughout church history but all that such does is violate a Christian's liberty of conscience.

Those churches today that require things on the part of its members that are either contrary to or over and beyond the Word of God are in no better situation than the Pharisees which Jesus denounced.

The second thing that this points to is that Christian liberty must not be interpreted to mean the license to do whatever one chooses to do. Section three of Chapter 20 elaborates on this. Those Christians who pretend to use their liberty as an occasion to "practice any sin or cherish any lust, do thereby destroy the end of Christian liberty...."

Though the origin of one's Christian liberty is found in the work of Jesus Christ, the preservation of that liberty is closely linked to one's obedience to God and His law. It is hard for people of a legalistic orientation to understand that Christian liberty is not Christian license. Freedom in Christ properly understood

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

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simply means that we can now obey the law of God and that by faithful obedience to God we maintain our Christian liberty.

The Christian is obligated to obey God and do His will. His will is summarily expressed in the ten commandments. Because Jesus Christ is our new master (having liberated us from the old master, Satan), we are now free to obey His will. We are no longer slaves to sin. As section one has underscored, our freedom is not from God and His law, but from sin's bondage.

One of the beauties of our Presbyterian and Reformed heritage once again shines through clearly in this balanced view of Christian liberty. The Reformed faith properly understood and applied will encourage Christian liberty in the same sense as did the Jerusalem council in Acts 15. It will also remind us that Christian liberty is not a license to sin.

Section four completes the subject by explaining the Christian's relation to church censures. Christians are members of the Church of the Lord Jesus Christ and citizens of a certain commonwealth. Power has been given to both the church and the civil authorities to uphold and enforce the law of God. Because the Christian is not yet perfect, he needs the policing from both areas in order to preserve his Christian liberty. Freedom necessitates obedience and discipline. God has ordained powers to superintend the believers. Romans 13:1 says, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." No state government nor church judicatory can bind a person's conscience by demanding things contrary to or over and above God's law, but they can and must insist that God's law be obeyed.

Christians cannot oppose the law of God and maintain their Christian liberty at the same time. Believers cannot retain their liberty by themselves. Not only is God's help needed but so is the mutual assistance of others needed in this area. As long as church leaders and civil authorities rule in accordance with God's Word, Christians must honor their leadership even if it brings censure or discipline to them.

A Christian's conscience is not bound by ecclesiastical or civil pronouncements that are contrary to the law of God. His conscience is only bound by the Word of God. However, careful respect should be demonstrated by Christians toward their leaders because they are ordained by God. Christians should obey the laws of the state unless they are contrary to God's law. Christians should respect the rulings, decisions and actions of church leaders on the same basis.

Christian liberty is spiritual freedom from sin's bondage. It was purchased for us by Jesus Christ and preserved by our allegiance to Him. It is a privilege that calls for a mutual working together within God's kingdom in order to keep it. It is not a license to sin but a freedom to serve.

Christian liberty is not a thing to be feared by Christians. It does not necessitate the developing of manmade rules and regulations in order to preserve it, such as some have done in various areas. Christian liberty is the privilege of living in the light of the Word of God and experiencing a freedom because slavery to sin has passed away. Because of this the Christian can "serve the Lord without fear, in holiness and righteousness before Him, all the days of our life."

ACROSS — *from page 2*

MOVING MISSIONARIES:

MR. AND MRS. DAVID HAMILTON to the States in July for furlough from Ecuador.

ELIZABETH HIPPLE to the States in June for furlough from Taiwan.

JULIE McLEAN to the States in July for furlough from Taiwan.

MR. AND MRS. SAMUEL MATEER have begun language study in Mexico in preparation for service in Ecuador.

DOUGLAS H. MILLER to the States in April for furlough (with Mrs. Miller and the children arriving in July).

MR. AND MRS. ROBERT SCHORR to the States in July for furlough from Taiwan.

MR. AND MRS. LEE TRINKLE to the States in July for furlough from Taiwan.

ASSEMBLY AGENDA:

The Eighth General Assembly, Savannah, Ga., June 16-20. (Several permanent committees also are planning meetings in Savannah prior to or during the week of the General Assembly.)

12-21-81

July-August 1980
Volume 4, Number 7

The PCA Messenger

Presbyterian Church in America Opens Assembly

By ANN MARSHALL DANIELS
Staff Writer

With Stated Clerk Morton H. Smith of Atlan- in charge, the 8th annual General Assembly the Presbyterian Church in America (PCA) as to open at 1 p.m. today at the Savannah ivic Center with a service of holy communion.

Business matters to come before the 600 to 0 commissioners, or delegates, this afternoon ill include the election of a new moderator, rgely an honorary leadership post, the setting p of convention committee reports.

Another worship service at 7 p.m. will fea- re the Rev. John E. Richards, one of the de- mination's founders, who se[illegible] of First Presbyterian Chur[illegible] Presbyterian Church of [illegible] ated with the Presbyteri[illegible] ed States (PCUS).

Richards is a gradu[illegible] and Columbia Theologi[illegible] ceived an honorary doct[illegible] an College. During Worl[illegible] my Air Corps chaplain, [illegible] es in Waynesboro, and [illegible] sippi.

[illegible] Foundation.

The Rev. David Bry[illegible] nah's newest PCA con[illegible] ch, [illegible]

Presbyterians Urge Merger Of Groups

SAVANNAH (AP) — The Presbyterian Church in America General Assembly on Wednesday invited three smaller Presbyterian groups to consider merging with the 77,500-member denomination.

The three groups, all older [illegible] formed Presbyterian Church-Evangelical Synod, the Ortho- [illegible] byterian Church and [illegible]

assembly's action constitutes an invitation to formal merger.

The initiative for what the spokesman called the "invitation process" was taken last year by representatives of the three groups in a meeting [illegible] leaders.

Ordinarily, church unions are hammered out by denominational negotiating teams

MAKING NEWS IN SAVANNAH

South Ca[illegible]

he Rev. Paul G. Settle, pastor of Second Presbyteria in Greenville, S.C., was elect[illegible] byterian Church in Ameri[illegible] h is meeting in Savannah thro[illegible]

[illegible] Mission [illegible] Funded

[illegible] winning 273 v[illegible] [illegible] Ass[illegible] [illegible] [illegible] [



Across our Church

MOVING MINISTERS:

WARREN H. BALL has been received by Mid-Atlantic Presbytery to labor outside the bounds of presbytery as pastor of the Presbyterian Church of Coatesville, Pa.

KENNETH L. BARNES, Blair, S.C., has been honorably retired by Calvary Presbytery. He was formerly pastor of Salem Church, Blair, S.C.

LEWIS E. BULKELEY, Tyler, Texas, formerly of Providence Church, Houston, Texas, continues on the rolls of Texas Presbytery without call.

DANA W. CASEY has been ordained by Mississippi Valley Presbytery as pastor of Old Madison Church, Canton, Miss.

WALTER H. CATHEY, Jackson, Miss., has begun itineration as a Mission to the World missionary.

KENNETH D. COUNTS has been ordained by Louisiana Presbytery as pastor of John Knox Church, Ruston, La.

JOHANNES G. DeKOCK, formerly of Lakewood Church, Dallas, Texas, continues on the rolls of Texas Presbytery without call.

GEORGE C. FELTON to Mt. Olive, Miss. as pastor of Hopewell and Mt. Olive Churches.

HARRY E. GRIMES has been ordained by Mid-Atlantic Presbytery as pastor of Pilgrim Church, Martinsburg, W. Va.

JOHN RAGLAND has been received by Grace Presbytery as pastor of Bay Street Church, Hattiesburg, Miss.

JACK S. ROSS, Brookhaven, Miss., has become president of Whitworth Bible College.

WILLIAM E. RUFUS to Andrews Church, Andrews, S.C., as pastor.

GRADY E. SIMPSON JR. to Evangel Church, Alabaster, Ala., as organizing pastor.

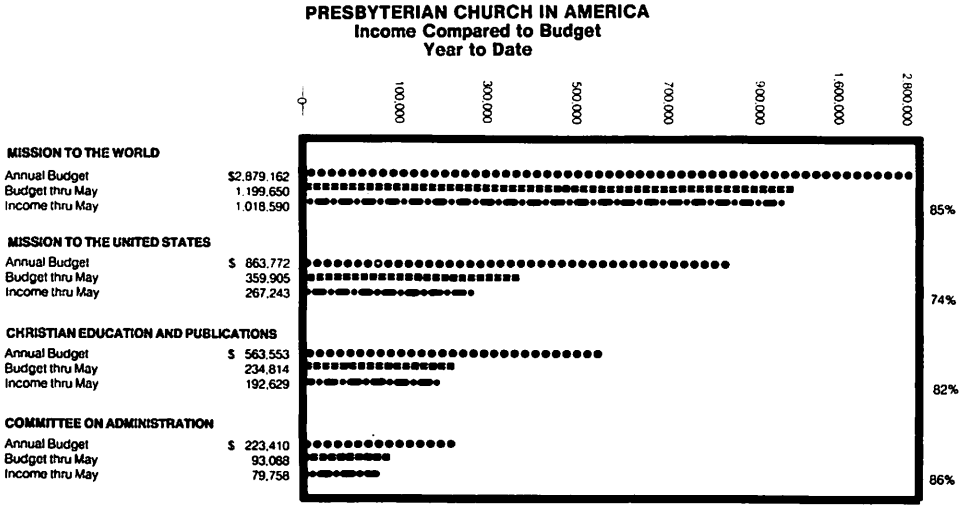
FRANK J. SMITH, Mahopac, N.Y., has been ordained by Mid-Atlantic Presbytery as evangelist, Westchester Mission Church.

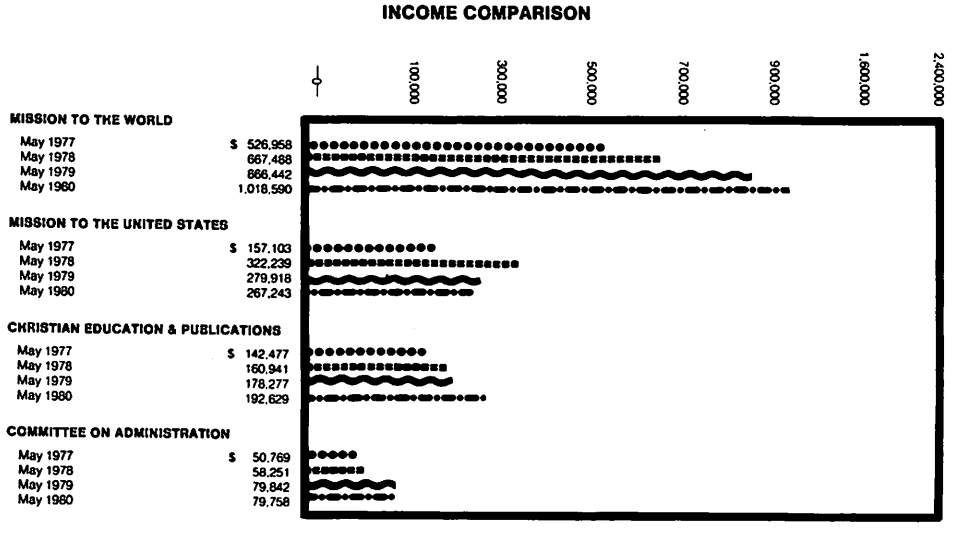
W.C. SMITH's pastoral relations with Harmony Church, Kingsport, Tenn., have been dissolved. He continues on the rolls of Westminster Presbytery without call.

CARL J. T. STRAUB, honorably retired, Renton, Wash., has been received by Pacific Presbytery.

MINISTER REMOVED:

DAVID L. HADDEN, State College, Pa., has been deposed and excommunicated by Ascension Presbytery.





This special issue of the Messenger, combined for July and August, reports the Eighth General Assembly of the Presbyterian Church in America. Additional details about many of the actions mentioned in the page 3 initial article will be found in the following pages. Regular features omitted from this issue will be resumed in September.

Photos: P. 3, lower right, Andrew Belz; all others, CE/P staff.

THE PCA MESSENGER
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Historic Assembly in Historic Savannah

"Historic" was the word that kept coming up at the Eighth General Assembly of the Presbyterian Church in America. And the reference was not so much to the venerable surroundings in the host city, Savannah, as it was to the momentous actions of the assembly itself.

The young denomination's highest court took bold steps in June—steps that may be remembered in future years as crucial ones in the life of the church. For many, the most important assembly action was the decision to invite three other denominations to consider joining the PCA. It took more time (more than five hours) for the commissioners to reach a consensus on this issue than on any other, but the final vote to issue the invitation was one of the most lopsided of the meeting (525 to 38).

Lopsided votes came very early. The 1980 moderator was elected on the first ballot even though four other veteran churchmen were also nominated. Paul G. Settle, an important figure in the PCA's early days, easily won over the other four.

Under Settle's guidance from the chair, the court moved through many rounds of recommendations. A key one reconciles and clarifies previous actions on abortion. The new document distinguishes between intentional killing of the baby and premature delivery intended to save the life of both mother and child. The denomination's opposition to abortion stands, but the position now in the records expresses compassion for those in difficult pregnancies and suggests tangible ways to assist them.

Another touchy issue, alcohol, got a definitive answer from the assembly this year. The 1979 meeting of the court had turned aside a request for a deliverance on the subject of abstinence, but commissioners in Savannah responded with a statement about the sin of intemperate use of God's creation.

A significant action affecting the denominational program was the court's approval of Mission to the World's proposal for a short-term missionary program. It was seen as a way to capture some of the current wave of student interest in missions, possibly setting the pace for a new "student volunteer movement." The young people who enlist will be expected to serve overseas for two years at subsistence levels, having previously raised their own support. MTW was authorized to operate the program under certain exceptions from its manual, a notable one being that the volunteers would not be required to be members of the PCA.

A budget was approved for the short-term proposal, separate and apart from budgets for MTW and all the other committees of the denomination. Otherwise, the assembly stuck by the stewardship and budget plan it adopted in 1979. A recommendation that the deferred-giving agency, the PCA Foundation, be beefed up and given overall responsibility for capital campaigns and certain other stewardship functions was referred to a spe-









The PCA's Eighth General Assembly made news—and history— during a week of work in Savannah, Georgia's colonial capital. Commissioner Palmer Robertson (left) participates in debate with well-worn constitution in hand. Moderator Paul Settle (at left in photo at upper center) accepts gavel from 1979 moderator, William F. Joseph. Conferring on preparation of reports are (upper right photo), Henry Thigpen, secretary of the committee on review and control of presbyteries, and Richard Curnow, chairman of the committee on Ridge Haven. By Friday the crowd had thinned, but business continued and the official tape kept rolling (bottom).







Assembly news attracted the attention of the electronic media as well as the print media. After the court's action clarifying its position on abortion, three television stations interviewed Will Thompson to get the anti-abortion authority's interpretation. In the lower photo the interviewer also talks with Joseph Pipa who helped frame the recommendation sent to the floor by the bills and overtures committee.

cial committee for study between now and the 1981 assembly.

Long-delayed constitutional amendments regarding the preparation of ministerial candidates were sent to the presbyteries for a vote. A key part of denominational plan to insure that its future pastors have proper academic *and* practical training, the amendments require a period of internship before ordination. The word "probation" was in the original proposal, but commissioners decided to substitute "internship" after proponents likened the required period to that which medical doctors undergo before they are allowed to practice on their own.

Other items which had occasioned debate in earlier assemblies passed this one with little notice. An amended constitution for the three-denomination Armed Forces chaplaincy commission was approved. Going back to Grand Rapids for the 1982 assembly was decided with none of the discussion that the issue sparked in 1979. Nominations and elections to denominational committees went much more smoothly than in previous years. A second vote in favor of joining the Reformed Presbyterian Church—Evangelical Synod in governance of Covenant College was taken easily.

In addition to handling its legislative and executive functions, the assembly also sat as the highest court of the church, deciding some judicial matters that came up from the presbyteries. Two cases were handed over to commissions for hearings between this assembly and the next.

Scores of volunteers from Savannah area PCA churches provided countless cups of coffee, transportation, duplication of papers, food service, and all the other kinds of assistance needed for a week-long meeting that attracts nearly a thousand out-of-towners. The modern Savannah Civic Center, conveniently located in the port city's historic district, was more than adequate. Some commissioners said it was the PCA's most comfortable meeting place yet.

Physical arrangements were just a part of the preparation for a productive assembly. As usual, a service of prayer and praise, including observance of the Lord's supper, opened the meeting. Later on the first day, a public service of worship helped set the assembly's tone. Thereafter, before noon each day all business stopped for a time of worship. On several other occasions there were pauses in the proceedings for special prayer. Music played an important part, with the assembly singing for the first time from its own supply of the Trinity Hymnal (new edition). Singing tunes composed a few blocks away by Lowell Mason in the last century and words written by the Wesleys after their Savannah sojourn gave commissioners a sense of history.

On opening day, retiring moderator William F. Joseph had acknowledged that the young denomination still may be perceived as an adolescent, and he counseled against satisfaction with the status quo. In his message at the first worship service the Alabama ruling elder emphasized the New Testament command that Christians love one another.

Suggesting that the commissioners heard and heeded the biblical directive, moderator Paul Settle said at adjournment that it was "a genuine delight and joy to share this time with you." As the meeting ended still others spoke of the assembly as one in which the Holy Spirit moved.

3 Denominations 'Invited' To Join PCA

"We invite into ecclesiastical fellowship all who maintain our principles of faith and order."

That declaration by the PCA's First General Assembly was reaffirmed and made specific by the Eighth General Assembly.

After intense debate, the PCA's top court asked three sister denominations to join it. The final vote, counted for the record, was an overwhelming 525 to 38.

Asked to consider joining the PCA—on the terms of its existing faith and order—were the Orthodox Presbyterian Church (OPC), the Reformed Presbyterian Church—Evangelical Synod (RPCES), and the Reformed Presbyterian Church of North America (RPNA, or "Covenanters").

It took more than five hours of discussion, including an unusual "committee of the whole" meeting, and numerous amendments before the commissioners agreed to the final, simple wording of the invitation. At the heart of the letter dispatched to the other three groups was a sentence in which the PCA assembly "invites you to come with us for the purpose of effecting and perfecting one church among us." The document specifies that merger would be on the basis of the PCA's Book of Church Order, together with the principles of "inerrancy of Scripture, the system of doctrine contained in the Westminster Confession of Faith and Catechisms, and the doctrine of the purity of the visible church."

While the letter represented an assembly consensus, it was not a constitutional action. A paragraph was added specifying that before any denomination could be received the PCA would have to submit the question for the necessary votes in assemblies and presbyteries. Therefore, no union could be effected before 1982 (approval by the 1981 assembly and then by three-fourths of the presbyteries before the 1982 assembly).

If the invitation is accepted and if the necessary constitutional action is taken, the feat would be considered an unprecedented one in American church history. Many mergers have taken place before, but they came after long negotiations in which merging denominations agreed on a plan of union. The "plan of union" in this case would be the PCA's existing constitution, organization, and programs.

This unusual procedure was suggested by some of the leaders of the other denominations last September when they met with an ad interim committee of the PCA. That ad interim panel was created by the 1979 assembly, not to frame a plan, but to discuss "areas of agreement, differences and difficulties" with the other three churches. The idea was then picked up by the PCA's permanent sub-committee on interchurch relations, which proposed the invitation to the assembly.

However, a detailed schedule of events leading up to a 1982 merger proposed by the permanent committee was not adopted by the assembly. Instead, the court went along with the idea of a simple letter. Thus, a response will be required from one or more of the denominations before the PCA goes ahead with any constitutional action.

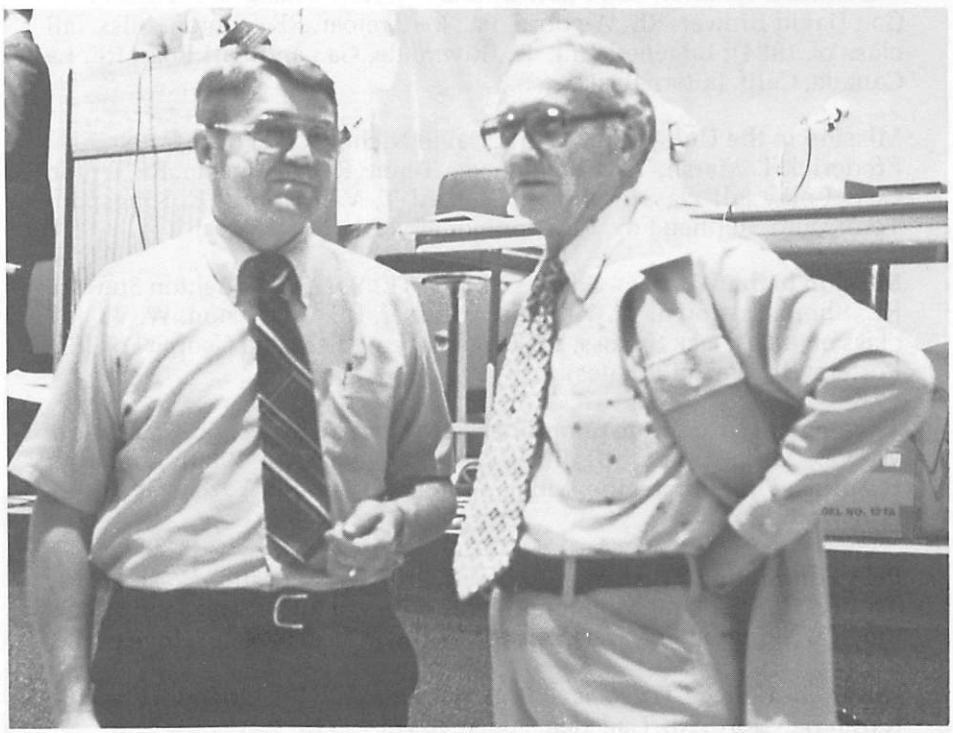
A key element in the invitation brought to the floor by the committee of commissioners on interchurch relations was continuation of the ad interim committee of six elected at the 1979 assembly. It was directed to "welcome, receive and study" any approaches from the other three denominations, to draw up a statement on the compatibility of the churches, and to inform the PCA of its findings. The ad interim group was instructed specifically to send a letter "to all ministers and clerks of session no later than February 1, 1981" summarizing the situation.

Chairman of the "blue ribbon" committee named in 1979 and continued this year is Paul Settle, who was also elected moderator of the 1980 assembly. Other members are W. Jack Williamson, moderator of the First General Assembly; Ed Robeson, Ridge Haven administrator; Robert Cannada Sr., ruling elder at First Church, Jackson, Miss.; Carl Bogue, pastor in Akron, Ohio; and William Stanway, professor at Reformed Theological Seminary.

The invitation issue was brought to the floor of the assembly by the committee of commissioners on interchurch relations, which had elected Navy Chaplain Don Clements as its chairman. During its meetings that panel had heard from representatives of the other denominations as well as from the permanent and ad interim committees and from other proponents and opponents of merger. Also before the group were several overtures requesting a bid to the other denominations. All of the recommendations from the committee of commissioners were reported as unanimous votes.

In declining to bring to the floor the detailed schedule of events proposed in the draft letter of the permanent subcommittee on interchurch relations, the committee of commissioners noted that the "substance" of that draft "may have been inappropriate in view of the actions of the Seventh General Assembly." That meeting (1979) had considered a merger proposal from the permanent committee, but the matter did not pass for lack of a three-fourths vote. After the 1979 meeting of the court turned down the proposal it then created the ad interim committee to carry on discussions with the other three denominations.

If all three of the churches accept the invitation and finally join the PCA, the denomination's total communicant mem-



Waiting together for a vote count are Chaplain Don Clements (left), who was chairman of the committee of commissioners on interchurch relations, which brought the "invitation" proposal to the floor, and G. Aiken Taylor, chairman of the permanent sub-committee on interchurch relations.

Vacant Assembly Agency Slots Filled

Vacancies on all PCA assembly committees were filled during a new election process at Savannah. 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 in writing 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 — John P. Sartelle, TE, Memphis, Tenn.; Thomas Meyer, TE, Monticello, Miss.; Michael Hodgkinson, RE, Ocala, Fla. (all class of 1984); George C. Fuller, TE, Berwyn, Pa.; and Charles Lowry, RE, Bristol, Va. (alternates).

Insurance and Annuity Fund Trustees — Tom Leopard, RE, Birmingham, Ala.; and Tom Lowe, RE, Bluff City, Tenn. (class of 1985).

Sub-Committee on Interchurch Relations — John E. Kyle, TE, Madison, Wis.; Don Boerema, RE, Miami, Fla. (class of 1983); Carl W. Bogue, TE, Akron, Ohio; and Henry Dekker, RE, Dunwoody, Ga. (alternates).

Sub-Committee on Judicial Business — Vaughn E. Hathaway Jr., TE, Waynesboro, Miss.; William Buiten, RE, Coral Gables, Fla. (class of 1984); Edwin A. Steele, TE, Indianapolis, Ind.; and Stanley Wells, RE, Shawnee Mission, Kansas (alternates).

Christian Education and Publications — J. Harris Langford, TE, Macon, Ga.; David Brewer, RE, Wexford, Pa.; Joe Treloar, RE, Clinton, Miss. (all class of 1984); Eugene Hunt, TE, Riverdale, Ga.; and Earl Ross, RE, La Canada, Calif. (alternates).

Mission to the United States — P. David Nicholas, TE, Boca Raton, Fla.; Frederick T. Marsh, TE, Chattanooga, Tenn.; Robert Vinson, RE, Union City, Calif. (all class of 1984); Leonard T. Van Horn, TE, Kingsport, Tenn.; and Stephen Fox, RE, Montgomery, Ala. (alternates).

Mission to the World — Charles Young, TE, York, Ala.; Ashton Stewart, RE, Shepherdstown, W. Va.; Harry Musser, RE, Charleston, W. Va. (all class of 1984); Jack S. Ross, TE, Brookhaven, Miss.; and George Fox, RE, Portersville, Pa. (alternates).

Theological Examining Committee — R. Norman Evans, TE, Charleston, W. Va.; Millard Tate, RE, Burlington, N.C. (class of 1983); Ronald C. Harding, TE, Luthersville, Md.; and Robert Cato, RE, Yazoo City, Miss. (alternates).

PCA Foundation Trustees — Robert B. Brown, TE, Seattle, Wash.; Andy Trotter, RE, Lookout Mountain, Tenn. (class of 1984); and John Albritton, RE, Montgomery, Ala. (class of 1983).

Covenant College Trustees — Robert Butterfield, RE, Orlando, Fla.; and Ralph Langford, RE, Gadsden, Ala. (class of 1983).

bership would be increased by about 50 per cent. The combined membership of the three bodies is more than 35,000. At the end of 1979 the PCA had 77,676 (including ministers).

Fraternal delegates addressing the assembly on behalf of the other churches expressed an interest in the proposal. Some spoke directly to the invitation and said they hoped it would pass. Even the fraternal delegate from the Christian Reformed Church, whose denomination is a member of the North American Presbyterian and Reformed Council but not mentioned in the proposal, spoke in favor of it.

Only the OPC assembly had met this year before the PCA assembly. The OPC commissioners, aware of the recommendation which would come to the PCA, discussed the possibilities of joining the PCA. They dispatched a letter to the other three churches, suggesting further talks. It was in response to the OPC action, in part, that the committee of commissioners suggested continuation of the ad interim committee.

The first of the bodies scheduled to meet after issuance of the invitation was the RPCES. Its annual meeting for 1980 was planned in Seattle, starting July 4. Also, its 1981 meeting is scheduled prior to the 1981 PCA assembly. Anticipating a PCA invitation, an RPCES committee has urged acceptance.

The RPNA yearly synod is planned in August.

All three of the other churches are older than the PCA. The oldest is RPNA, which has a continuous existence dating back to the "covenanting" days of the Scottish Reformation. OPC, as a denomination, dates to 1936. RPCES, itself the result of a 1965 merger, has most of its roots in separations from the old Presbyterian Church USA in the Thirties.

Among the arguments presented on the assembly floor in favor of having the other churches join the PCA was one emphasizing the geographical spread which such union would give a combined denomination. While the PCA is strongest in the South, the other groups have their greatest strength in the North and West.

RPCES RESPONDS

Meeting in Seattle less than three weeks after the PCA assembly issued its invitation, the general synod of the Reformed Presbyterian Church—Evangelical Synod acted very much as the PCA did. The invitation idea was discussed for hours, and a strong consensus emerged. However, no constitutional action was taken since the RPCES body will meet again — next May — before the 1981 PCA assembly. The court did vote 157 to 4 to encourage its committees and presbyteries to move toward acceptance of the bid.

Settle Is Moderator on 1st Ballot

"God used Paul Settle," the 1980 General Assembly moderator's nominator declared, "more than any other individual to bring the Presbyterian Church in America into being."

Making that claim, James Baird put into nomination the name of a pastor who is probably known personally by as many PCA people as any other member of the denomination. But by the time Baird gained the floor, two other respected pastors had already been nominated, and before it was all over a total of five "fathers" of the PCA were listed on the ballot.

The choice did not appear to be an easy one, but commissioners chose Settle over the other four on the first ballot. He got 273 votes, while all others netted a combined 182.

Also nominated were Todd Allen, B. I. Anderson, Donald C. Graham, and Palmer Robertson.

"You've honored me," the eighth assembly's moderator said as he accepted the gavel, "and you've given me great responsibility."

Responsibility is not new for Settle, the pastor of Second Church, Greenville, South Carolina. In addition to Second Church, he has served in three of the denomination's other well-known congregations: Trinity of Montgomery, Coral Ridge of Fort Lauderdale, and Northside of Burlington, North Carolina. At Trinity and Coral Ridge he was minister of education; at Northside he was the pastor. All of these were in the Presbyterian Church US before PCA was organized.

Settle left Northside to accept a responsibility that led directly to the formation of the denomination. He was executive secretary of Presbyterian Churchmen United from 1971 to 1973. It was this organization that mobilized the evangelical and conservative ministers in the Presbyterian Church US and helped many of them to decide it was time to form a new denomination. From the PCU office in Montgomery, Settle traveled over the general assembly, organizing meetings, and visiting personally with pastors and sometimes with their sessions. He kept in touch with hundreds of teaching and ruling elders by letter and phone.

PCU was one of the four independent organizations that called for formation of a new denomination and contributed members to the original steering committee. When the steering committee decided early in 1973 to go ahead with steps toward calling a general assembly, it asked Settle to be the executive secretary of the "Continuing Presbyterian Church." It was from his office that the call went out for representation at the "convocation of sessions" that laid the groundwork for the organizing assembly.

After PCA came into being officially Settle was called to become the first coordinator of the denomination's Committee for Christian Education and Publications. In that role, he set up the first office, recruited the first staff, and conducted the first leadership training programs. Under his administration the joint venture, Great Commission Publications, began with the Orthodox Presbyterian Church. The denomination's Women in the Church work was established.

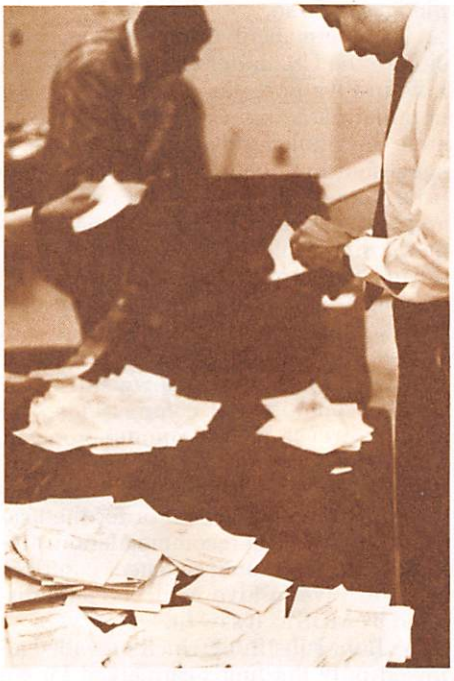
Since leaving the coordinator's post and returning to the pastorate, Settle has continued to carry responsibility at the assembly level. He is currently serving a term on the Committee on Administration. He has served on the sub-committee on stewardship ministries and was its vice-chairman last year. He is president of the board of trustees of Ridge Haven, the PCA conference center. When the 1979 assembly decided to elect an ad interim committee to discuss "areas of agreement, differences, and difficulties" with three sister denominations, he was put on it. That "blue ribbon" panel then elected him its chairman, and the 1980 assembly continued the committee's life.

In addition to these responsibilities in official denominational life, Settle also serves as a member of the board of Westminster Theological Seminary in Philadelphia.

Settle, now 45, was ordained in 1959 after his graduation from Columbia Theological Seminary. He and his wife, Georgia, are the parents of a son and a daughter.

The new moderator was listed in the first edition of "Who's Who in Religion in America" when it was published in 1976.

In the nominating speech Baird said that aside from all of Settle's offices, honors, and accomplishments, he was qualified to serve because of his gentle, irenic spirit. The assembly agreed, both on the opening day (by electing him) and while approving the final committee of thanks report (by applauding him), at adjournment.



Tellers stack ballots in piles in the assembly's first use of the "single transferrable vote method" to elect members of permanent committees. The rules were set aside this year to try the method in an attempt to save floor time.

Western Michigan Site Chosen Again

For the first time in 1982, the PCA general assembly will return to a former assembly site. With no debate the 1980 meeting of the denomination's highest court agreed to schedule the 1982 sessions at Grand Rapids, Michigan.

Other denominations in the North American Presbyterian and Reformed Council (NAPARC) are planning to meet there concurrently, as they did in 1978. Facilities of Calvin College, an institution of the Christian Reformed Church, will be used again.

When NAPARC's suggestion for another five-denomination gathering at Grand Rapids came up at the 1979 assembly, it generated considerable debate. The Committee on Administration, which is in charge of assembly arrangements, was directed to look for some site other than Calvin College. Over the past year COA investigated several possible sites and then returned this year with the recommendation that Grand Rapids be reconsidered. The permanent committee said the matter should be reopened "in view of new developments that appear to be taking place in the relationship" between NAPARC member denominations.

At Savannah, the committee of commissioners on COA proposed a 1982 Michigan meeting "to facilitate fraternal relations with other members of NAPARC." Before the recommendations on COA got to the floor the assembly had voted to invite three of the other NAPARC denominations to join PCA. They are the Reformed Presbyterian Church—Evangelical Synod, the Orthodox Presbyterian Church, and the Reformed Presbyterian Church of North America.

In addition to the recommendation from the permanent committee and a parallel suggestion from the sub-committee on interchurch relations, the assembly also responded to three overtures asking for a Grand Rapids meeting.

The 1982 meeting is expected to be in June, but no specific dates were set in the assembly action. Dates were set for 1981 when the denomination's highest court is scheduled to meet June 15-19 in facilities of the PCA's largest congregation, Coral Ridge Church of Fort Lauderdale, Florida. The official host is Southern Florida Presbytery.

Foundation Study Directed by GA

The PCA Foundation is still in business, and it will operate until the 1981 general assembly very much as it has operated since late 1979. What the deferred-giving agency does next year will depend on the recommendations of a special committee authorized by the 1980 assembly in Savannah.

Foundation board recommendations for a better funded 1981 operation were withdrawn at the assembly, as were recommendations from a minority of the board that had not participated in the decisions. The committee of commissioners reviewing foundation matters then recommended creation of a study panel to review all aspects of the agency's work.

Under plans approved at the 1979 assembly and reaffirmed this year, funding for the foundation will be provided starting next January by the four permanent committees. However, the amount approved is only for a part-time director. Currently the director's time is being shared with the committee on stewardship ministries, which pays all of his salary. The total 1981 budget approved at this assembly for the foundation was $20,500, including $6,000 toward the compensation of the director.

The board had asked for an $89,000 1981 budget, including a director's pay package larger than those approved for coordinators of the major committees. The committee on stewardship ministries had reduced the asking by an amount that would have brought the director's pay down to the coordinators' level.

In accepting the committee of commissioners' recommendations, the assembly reduced the budget still further. However, the amount approved for next year is substantially more than the total on which the foundation has been operating since October 1979 when its sources of voluntary funding dried up. During the remainder of this year the four committees will provide only $500 each to help pay minimal office expenses.

In accordance with the recommendations approved by the commissioners, moderator Paul Settle appointed 12 men to the study committee. Including one ruling elder and one teaching elder from the membership of each of six assembly agencies, the committeemen are: Committee on Administration—John Culver, Pensacola, Fla., and James Lipscomb, Ruston, La.; Christian Education/Publications—William Huffman, Burlington, N.C., and Paul Kooistra, Jackson, Miss.; Foundation—S. A. White, Mebane, N.C., and Laurie Jones, Marks, Miss.; Mission to the US—Logan Porter, High Point, N.C., and Robert Cannada Jr., Little Rock, Ark.; Mission to the World—Harry Musser, Charleston, W. Va., and Joseph Morecraft, Dunwoody, Ga.; Stewardship—Gerald Sovereign, Gulf Breeze, Fla., and Stuart Perrin, Butler, Pa.

An auditor's report to the assembly showed that the foundation received nearly $1.25 million in 1979. Some of the funds were distributed almost immediately upon receipt, but much of the revenue was invested for later distribution. Most of the gifts were earmarked for PCA causes.

The new committee is to discuss whether the foundation should only receive contributions or whether it should also have an agressive program of soliciting gifts and bequests. The relationship of the foundation to the other stewardship activities of the assembly's agencies is also to be studied.

A key question before the study panel will be whether the deferred-gift agency should have a full-time director, and, if so, what his qualifications and duties should be. The group will also look at by-laws and other documents.

Endowment Option Added to 5-in-5

Continued backing of the PCA's Five-in-Five program to raise money for new church buildings was voted by the Eighth General Assembly. One refinement of the program was approved. It will allow donors to designate their contributions to go into an endowment fund instead of directly into the revolving loan fund. All undesignated gifts will continue to go to the loan fund.

The assembly reaffirmed the goal of raising $5 million in 5 years to help congregations get their first buildings. It also asked churches that have not made pledges to do so.

The permanent Committee on Mission to the US, under whose supervision Five-in-Five operates, had asked the denominations's highest court to let it operate the whole fund as an endowment. It suggested that loans could still be made from the interest paid on the investment and that this procedure would "help safeguard the value of funds contributed" during the current inflationary spiral. It was also pointed out that some prospective donors were unwilling to give to Five-in-Five as constituted but had said they would give to an endowment.

The committee of commissioners on MUS, however, made a counter proposal. That panel recommended to the assembly that donors could designate contributions for either the endowment or for the loan fund directly. The recommendation stipulated that all undesignated contributions to Five-in-Five could be administered by MUS as it saw fit.

A floor substitute which prevailed allowed only the funds earmarked for endowment to be handled that way.

A vote of thanks was recorded for Donald C. Graham, director of Five-in-Five until last December.

'First Vote' Approves $6.5 Million Budgets

"You're going to vote twice," Gerald Sovereign advised the assembly.

The chairman of the permanent Committee on Stewardship Ministries emphasized his point before the denomination's top court approved the 1981 budgets: "You're going to vote here *and* back home."

Sovereign's committee was given a pat on the back for the work it has done since it was established in its present form by the 1979 assembly, and other committees were instructed to work with it even more closely.

Budgets approved for various programs for 1981 total more than $6.5 million, including $854,000 for the new short-term missions program. The regular budgets for "committed" work of the four permanent committees total just over $4 million, up only slightly from the amount approved for 1980. The stewardship panel is expected to help raise this sum, but as its chairman noted in Savannah, the crucial ratifying votes are taken in local churches as officers draft benevolence budgets and conduct their own stewardship programs.

Reports presented to the assembly indicated that the work "back home" since the 1979 meeting is paying off. Giving is increasing at a much higher rate than the membership is growing. Committee figures indicated that per capita contributions to all causes were up 15.3 per cent last year (up to $505), and contributions to assembly causes were up 17.4 per cent (to $51.64). Overall benevolence giving was up, including the reported giving to non-PCA causes.

Not only did the assembly's permanent committees receive the largest total amount ever in 1979, but the stewardship committee reported that 1980 acceptance of "askings" for denominational programs is considerably ahead of last year at this time. Commissioners approved a recommendation urging each congregation to report what portion of the assembly budget it expects to provide.

In another action the court commended the stewardship panel "for its work in promoting giving toward general assembly's permanent committee budgets, for . . . educating and promoting of Christian stewardship . . . (and) coordination of budgets within the general assembly."

The budget for the short-term missions program, which had not been cleared before the assembly with the permanent committee, encountered some resistance on the floor. Representatives of Mission to the World explained that the new department was designed to "pay its own way" and not affect the regular MTW budget.

One of the committee recommenda-

tions accepted by the assembly directed all the agencies to submit to the stewardship committee "for evaluation" and not just as information any budget which must be approved by the assembly.

Fund raising methods approved for the short-term program are different from those currently authorized for raising the support for regular MTW missionaries. The volunteers will be assigned a quota which will include not only their subsistence salaries and preparation costs but also a percentage to cover administrative costs for MTW. The individuals will be responsible for obtaining the amount on their own before they are trained for assignments abroad.

In answer to a commissioner's question, MTW staff member Kennedy Smartt responded that the short-term volunteers "will be arm twisters . . . like some from the independent groups that come to your churches."

A motion was passed requiring MTW to report how much of the short-term income is sent through PCA churches and how much comes from other sources.

Missionary Quotas Upped by Increment

Contributions to cover Mission to the World administrative costs are not keeping pace with other MTW revenues, so the general assembly authorized the denomination's overseas arm to tap a new source.

The policy change, adopted on a close vote after sharp debate, allows MTW to add an "administrative increment" to the support requirements of missionaries and then to transfer funds from the support account to the general fund.

In answer to a question from the floor, MTW Coordinator Paul McKaughan said the increment initially will be figured on the basis of 10 per cent of the salary portion of a missionary's account.

Under MTW policy a missionary's entire support requirement must be raised or pledged before that person is allowed to go to his field overseas. The change approved at the assembly means that a still larger amount must be obligated before departure. Even before this action, the missionaries were faced with increased support requirements because of inflation and the fluctuating value of the dollar against foreign currencies. An individual's quota includes not only salary, but also transportation, education, outfitting, work budget and other expenses.

One attempt from the floor to amend the recommendation came close to passage, recording a vote of 232 to 269. The committee of commissioners proposal finally passed on a tally of 287 to 213.

Also debated before being authorized was the MTW proposal for a new program of short-term missions. To be known as Servants in Missions Abroad (SIMA), the effort is aimed at capturing some of the current wave of student interest in overseas Christian service. MTW's plan calls for two year terms at subsistence pay for college graduates. Candidates need not be members of PCA but must be in sympathy with its doctrinal standards and must be approved by a sub-committee of MTW. After acceptance they will get a week's orientation from MTW and then a fourteen week period of training in cross cultural evangelism from Agape, the overseas arm of Campus Crusade.

Jayson Kyle, who has been named by MTW to coordinate SIMA, hopes to have 20 in the first class of recruits this fall and to have 80 in the program next year. He said the program has as its priority the recruitment of young people interested in working alongside MTW church planters. However, some of the SIMA personnel may be assigned to other organizations with which MTW has cooperative agreements.

On recommendation of the committee of commissioners on MTW, the assembly gave MTW authority to operate SIMA for two years under certain exceptions from its current manual.

Commissioners also debated a committee of commissioners recommendation that the permanent committee review its cooperative agreement with O. C. Ministries (formerly Overseas Crusades). While the recommendation did not ask disapproval of the agreement, some members of the assembly wanted future agreements approved by the denomination's highest court before MTW officially signed them. That view did not prevail, however, and MTW was asked only to take a new look at two articles in OC's doctrinal statement which some speakers believed are not in keeping with PCA doctrinal standards.

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. DELORES J. BROHN
By: Maj. & Mrs. Michael E. Koch

MRS. HORNSBY J. FOWLER
By: Margret & Loucile Peters

MRS. D. HUGH FRAZER
By: Mr. & Mrs. Don Ashworth

JUDGE LEON F. HENDRICK
By: Mr. & Mrs. Hugh Love

A. A. JAMISON
By: Rev. & Mrs. John W. Jamison

GENE KOLLER
By: New Philadelphia P. C.
Quincy, Fla.

JOHN D. KRAMER
By: Westminster P. C.
Milton, Fla.

REV. THOMAS LLEWELYN
By: Rev. & Mrs. John E. Kyle

MRS. MARGURITE BRENNAN LYTLE
By: Preston P. Thomas
Mrs. Lida Thomas Duncan

Assembly Authorizes 2 New Presbyteries

Two new presbyteries will be created as a result of the 1980 general assembly's action. The increase will bring to 24 the total number of intermediate courts in the PCA.

One of the new districts will be comprised of the churches and ministers in the states of New Mexico and Arizona. The other will be in the Philadelphia area, including certain counties in Eastern Pennsylvania, Southern New Jersey and Delaware.

The committee of commissioners which recommended the actions did so in response to what it called the "overwhelming approval" of the overtures from existing presbyteries which requested creation of the new courts. The committee commented that the assembly "should respect this unanimity as from the Lord."

Pacific Presbytery requested that Arizona and New Mexico be carved from its current territory. It cited a similar overture which was turned down in 1979 but said that growth and other developments since the last assembly made the possibilities of two viable presbyteries in the West more realistic. Still in Pacific's territory will be Washington, Oregon, California, and Hawaii. The new presbytery was authorized to organize upon adjournment of the assembly.

Mid-Atlantic Presbytery requested creation of the new court in the Philadelphia area. Most of the churches and ministers to be included are currently affiliated with Mid-Atlantic but located outside its bounds. Organization is scheduled September 19 at Fairton, New Jersey, where the Fairfield Church will be celebrating the 300th anniversary of its founding.

The assembly turned down an overture from a session that New River Presbytery be dissolved. Cited as grounds for refusal were Book of Church Order provisions that a presbytery must consent to its own division or dissolution. New River had refused the session's overture.

Addition of the new courts will affect the process of amending the denomination's constitution. Matters needing the approval of two-thirds of the presbyteries will now require affirmative votes from 16 of them. Matters requiring three-fourths will now need the nod from 18.

The last time the assembly increased the number of the intermediate courts was in 1978 when it split the former Carolina Presbytery into Central Carolina and Eastern Carolina.

In another action on boundaries this year, the assembly responded favorably to a Central Florida overture. Its southern border was described more precisely, but the alignment of churches was unchanged.

Court Deliberates, Clarifies Abortion Stand

Sometimes a deliberative assembly needs plenty of deliberation to come to its considered opinion on a sticky subject. Three PCA assemblies in a row, for instance, have grappled with the abortion issue. The documents produced in 1978 and 1979 left a number of commissioners dissatisfied, so the matter came up again this year.

The stand taken by the 1980 assembly appeared to represent a more mature position that was acceptable to nearly all commissioners. It was passed by voice vote with only a few audible nays. The committee of commissioners recommended it unanimously, so there was no minority report. No members of the court registered formal protests or requested to have their negative votes recorded.

What the assembly did this year was to clarify and reconcile the stands taken by the previous assemblies. Opposition to abortion was reaffirmed.

Behind the new statement, though not explicitly stated in the text of it, was an understanding that every effort to terminate a crisis pregnancy is not abortion. The assembly's position allows, in rare circumstances, attempts to deliver the baby early when it is believed that such premature removal will save the life of both mother and child.

"Abortion is the intentional killing of an unborn child, the assembly was told by physician Will Thompson of Yazoo City, Mississippi. The document passed by the court does not sanction such killing, but instead, recognizes that both mother and child may be saved if appropriate measures are taken at the proper time.

Thompson, who spoke at the 1978 assembly for the absolute anti-abortion position, urged the 1980 assembly to approve the clarification with the understanding that the procedures mentioned in the document are not abortion. The doctor-commissioner is widely known for his views on the subject, partly because he confronted President Carter about it at a 1977 "town meeting" conducted in Mississippi. He also contributed to the slide-tape abortion presentation ordered by the 1978 assembly.

After the court took its vote, Thompson was interviewed by Savannah's three network-affiliated television stations and by two radio news organizations.

With slight amendment, the committee of commissioners accepted an overture from Evangel Presbytery as the vehicle to express the assembly's position. Three other overtures were also received but were answered with the stand taken on Evangel's. After reaffirming opposition to abortion, the document says:

"An exception is not made even in the extremely rare case in which in the judgment of competent authorities, the unborn child's continuing presence inside the mother's body will necessarily lead to the mother's death. In such a case, the premature removal of the unborn child may be justified, provided that all medical wisdom, judgment, and skill are used to preserve the life of the child as well as the life of the mother. This premature removal of the unborn child shall be at that juncture of time where the greatest possibility for recovery is indicated for both mother and child. If life is lost in such a case, and the death occurs not out of criminal negligence, but merely out of the limitations of human knowledge and skill, all had been done morally that could have been done. If we cannot save both lives, we are nevertheless morally bound to save the life we can."

The companion action calling churches to provide aid to those in crisis pregnancies and to oppose abortion was seen as an important complementary move indicating the PCA's concern for the larger problem.

Resolution: History Plus a Pronouncement

What goes into an action of the PCA's general assembly? In most cases, a lot of work, prayer, deliberation, discussion and written words do.

The record of the assembly, officially published by the stated clerk in the Minutes, contains every word of every formal action. A substantial book is the result every year. In 1979 just the daily journal part of the Minutes ran 130 pages. The total number of pages, including directories, appendices, and indices, was 306. In 1978 the daily journal was not quite so long, with 115 pages of recommendations, resolutions, and the narrative to tie them together.

News reports of the assembly generally give the key elements of a document from the "therefore, be it resolved" portion. The "whereas" paragraphs are usually omitted by reporters. Following is a 1980 assembly resolution, including all the "whereas" language that will get into the Minutes:

"WHEREAS, the Sixth and Seventh General Assemblies of the Presbyterian Church in America affirmed in faithful obedience to our Lord and Sovereign Saviour Jesus Christ, the prohibition of the Sixth Commandment against abortion on demand, which, as presently practiced in this country, has resulted in the loss of more than 6,000,000 human lives in the past decade; and

"WHEREAS, our Constitutional Standards clearly state that God's commandments specify what God's people are to do as well as not to do; and

"WHEREAS, the Larger Catechism question 135 ('What are the duties required in the Sixth Commandment?') states, among other things, 'The duties required in the Sixth Commandment are, all careful studies and lawful endeavors, to preserve the life of ourselves and others by . . . comforting and succouring the distressed, and protecting and defending the innocent.'

"WHEREAS, the Report of the Ad-Interim Committee on Abortion to the Sixth General Assembly recommends that all Christians be reminded of their duty to show compassionate love and understanding to families in distress as a result of pregnancies, and to offer to those families sympathetic counsel and help for physical needs where required such duty being especially incumbent upon us as we minister to the person contemplating abortion.

"THEREFORE, BE IT RESOLVED, that Eighth General Assembly of the Presbyterian Church in America recommends its churches to make a concerted effort in their opposition to abortion and to develop positive ministries to those considering abortions such as evangelism, Christian nurturing, Christian counseling, and provision of financial and material needs to the mother and her baby, aid with obtaining medical service, aid with adoption when indicated, and Christian homes (homes for unwed mothers and homes of Christian families who are willing to share their homes with a pregnant woman in need of a place to live away from her immediate family).

"AND THAT IT BE FURTHER RESOLVED, that this resolution be placed in the P.C.A. Messenger, and sent in a letter to the churches of the P.C.A. (13-0)."

This document was introduced by two commissioners as a personal resolution. It was a companion action to that taken by the assembly reaffirming opposition to abortion.

In addition to compiling the Minutes every year, the stated clerk also compiles the statistical report of the denomination in a Yearbook. The Yearbook appears in the spring, while the Minutes appear later in the summer.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to LEE GALLOWAY, MATT HARRISON, SHENELLE McINNIS and SHELLY WHITE of Brandon Church, Brandon, Miss., HILDA YATES SARTIN of Calvary Church, Raleigh, N. C., and to JONATHAN BAHNSEN of St. Paul Church, Jackson, Miss.

Intemperance Scored, but 'Liberty' Upheld



Commissioners recording their votes on the temperance overture, led by Charles McNutt of Eastern Carolina Presbytery (left), sign at the platform.

To abstain or not to abstain was the question before the PCA's 1980 general assembly.

The question, which came up in an overture from Eastern Carolina Presbytery, was related to beverage alcohol. The answer from the assembly broadened the area of concern to all of creation.

In its response the assembly said it "recognizes the problem of the abuse of alcoholic beverages in our society," but it stopped short of making the requested deliverance that total abstinence is the denomination's official position.

The response encouraged local churches to "teach and counsel as to the intemperate or escapist use of any part of creation" and "to teach and counsel the kind of love and wisdom which may lead to individual decisions to curb or refrain from the use of a particular aspect of the creation."

Also, the assembly urged congregations to "proclaim and embody the reality of the work of the Holy Spirit in the bond of vital fellowship within the body of Christ which is the biblical antidote to the intemperance and escapism of our day."

The response proposed by the committee of commissioners on bills and overtures brought on some of the most heated debate of the entire meeting. It was the second time in two years that Eastern Carolina had overtured the court for such a deliverance, and last year in Charlotte the assembly declined to take a stand.

Attempts on the floor to amend the committee's recommendations were unsuccessful. Twice, the commissioners voted down a proposal that they "commend as praiseworthy" those who choose total abstinence from beverage control. On the only counted vote on the amendment, the tally was 169 to 230.

After the committee's proposed response carried the day, opponents lined up at the platform to register their names in the minutes. Some signed in favor of the unsuccessful "commend as praiseworthy" amendment, and others indicated that they were against the negative answer to Eastern Carolina. Some registered their votes both ways (against the response and for the amendment) for the record.

In its report, the committee said that to give the overture a positive response would be to "go beyond the requirements of Scripture." The committee majority (the reported vote was 11 to 2) also said Chapter 20 of the Westminster Confession of Faith "forbids the binding of the conscience by the commands of men."

Even though some commissioners declared that it would be better to say nothing than to accept the committee recommendation, the court voted 305 to 144 for the temperance statement.

Assembly Invited To 300th Event

It was an unusual communication to the PCA's Eighth General Assembly — unusual in that it did not request the denomination's top court to make a pronouncement or take some other action. It was designated as "Communication 1" by the stated clerk, who noted, "Ordinarily communications are not received directly from congregations, but due to the special nature of this letter it is being printed for the information of the General Assembly."

The assembly gladly responded to the announcement from one of its newest congregations, which is also one of the nation's oldest churches. Fairfield Church of Fairton, New Jersey, simply asked the denomination to join in its tricentennial celebration. Those unable to attend were urged to join in prayers of thanksgiving.

Founded by New England Puritans in 1680, the church will formally observe its 300th anniversary September 21. A part of the program will be held in a building erected by the congregation in 1780. After leaving the United Presbyterian Church USA, Fairfield joined the PCA in 1979.

Conference Center Gets Borrowing OK

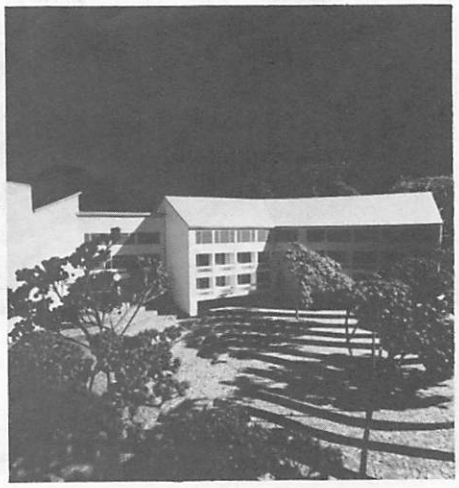
Commissioners to the general assembly gave the go-ahead to Ridge Haven to begin major construction at the church's North Carolina conference center.

The court elected Ed Robeson as the center's first full time administrator and authorized borrowing against securities in order to start building. Loans of up to $400,000 were approved if the board needs them to contract for construction of the Phase One Lodge.

An architect's model of the lodge was on display at the assembly. It will be a combination lodging, eating, and meeting place for large groups.

The recommendation that the board be allowed to borrow against some stocks and mortgages owned by the denomination ran into opposition on the floor. Responding to the citation of Bible passages on borrowing, Kenneth Keyes of the Ridge Haven board suggested that most commissioners had borrowed without conflict with Scripture. He said it was the board's conviction that it would be better stewardship to go ahead and build now before construction prices rise any more. "Thousands and thousands of dollars of the Lord's money" can be saved by building now with the loaned funds, he indicated.

The assembly expressed its "great appreciation" to Gordon Reed, who served as part-time administrator of Ridge Haven until Robeson was called.



On display at the assembly for the first time is a model of Ridge Haven's proposed "Phase One Lodge."

Covenant College Gets Second Vote

Continued official interest in Covenant College was expressed by the Presbyterian Church in America at its general assembly in Savannah.

Commissioners took the second vote on moving toward joining governance of the college with the founding denomination, the Reformed Presbyterian Church — Evangelical Synod. (The first was taken in 1978.)

The liberal arts institution, located on Lookout Mountain overlooking Chattanooga, is 25 years old this year. It has about 500 students.

In accordance with the agreement with RPCES, the PCA elected two more of its members as trustees of the college this year, replacing two whose terms expired. A total of six PCA representatives serve on the board.

When the PCA supplies a larger ratio of students or finances it will provide a larger ratio of board members. This year's assembly action commended Covenant to PCA members for "support in prayer, students, and finances."

Churches were urged to "continue to encourage their young people to participate in the career planning program sponsored by Covenant College."

In another matter coming to the floor through the committee of commissioners on Christian Education and Publications, the assembly gave its approval to publication of the denomination's doctrinal standards with full text of Scripture proofs. King James Version passages are to be used in the official publication since "the language of the confession reflects this version."

The denomination's governing body also encouraged churches to take advantage of the increasing number of seminars being offered by the committee on Christian Education and Publications staff.

CE/P was named as the recipient of the 1981 Love Gift of the Women in the Church. A recommendation was approved designating the offering for development of audio-visual services. The major committees of the PCA alternate as the recipients of the Love Gift.

Upon recommendation of the permanent committee, which earlier was assigned overall responsibility for diaconal ministries, the assembly divided the responsibility for disaster relief work by PCA. Mission to the United States was instructed to oversee such work within the 50 states of the USA, and Mission to the World was assigned the work outside those states.

3 Directory Chapters Sent to Presbyteries

Three chapters in the denomination's Directory for Worship will be before the PCA's 24 presbyteries for a formal vote of approval during the coming year. The Third General Assembly had prefaced the whole directory with a "temporary statement" identifying it as "an approved guide ... (to) be taken seriously as the mind of the church ... (but without) the force of law ...."

If two thirds of the presbyteries and a majority of a subsequent assembly approve, the Book of Church Order chapters regarding the admission of communicant members, baptism, and the Lord's Supper (57, 58, and 59) will become obligatory.

A simple deletion of the Third Assembly's prefactory statement had been recommended by the permanent subcommittee on judicial business, but the committee of commissioners at the Savannah assembly proposed that the entire directory be sent back to that permanent group for study. A successful amendment from the floor had the effect of sending the three key chapters to the presbyteries immediately. The remainder of the directory was referred to the permanent sub-committee for study, re-working and a recommendation to the 1981 meeting of the court.

Included in the material sent to the presbyteries for a vote are the questions asked of prospective members as well as the questions asked of parents when they present their children for baptism. Directions for the communion service are also in the text which the assembly forwarded.

Also sent for a vote was a proposed amendment to the Book of Church Order (Chapter 15) regarding members of assembly committees who fail to attend meetings. If it is enacted, committees which note that a member has missed more than half its meetings may ask the assembly to replace that member.

In a directive to the permanent subcommittee on judicial business, the assembly instructed that panel not to respond to inquiries from individuals. Such requests for opinions are to be referred to the appropriate church courts. They, in turn, may address the sub-committee.



Mrs. Paul Rowland (left) of the local committee presents a "goody bag" of Savannah souvenirs to Mrs. James Baird, who admires a hand-made plaque. A record number of wives participated in the assembly women's program.

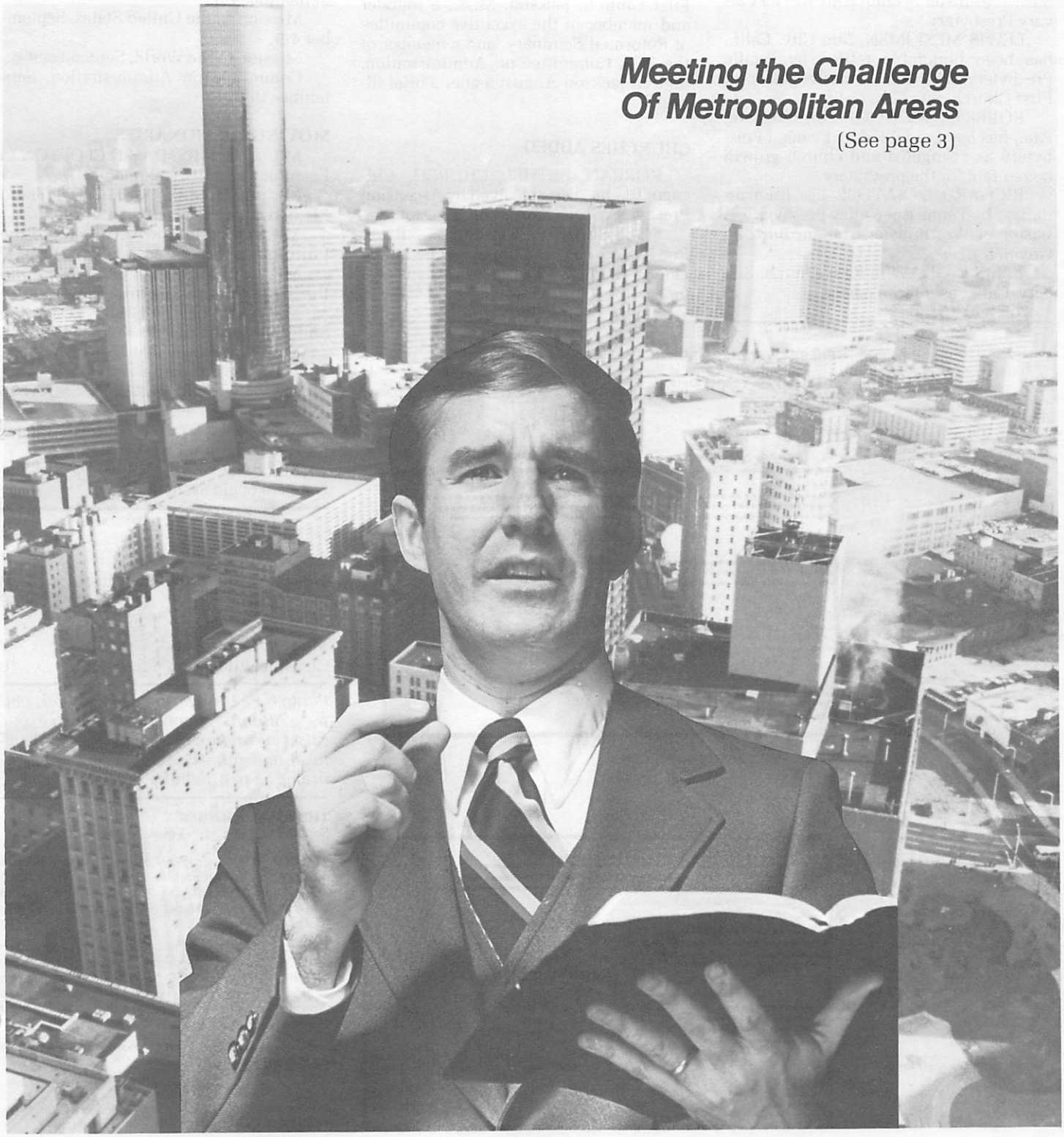


An assembly offering of over $1,800 is presented by Moderator Paul Settle to James Baird, representing Mission to the United States, for the purchase of a building for inner-city Atlanta's New Covenant Fellowship.

12-21-81

September 1980
Volume 4, Number 8

The PCA Messenger



Meeting the Challenge Of Metropolitan Areas

(See page 3)



Across our Church

MOVING MINISTERS:

W. HENRY BENCHOFF to Greenville, S.C., as minister of church growth for Calvary Presbytery.

LEWIS MESKIMEN, Sun City, Calif., has been honorably retired by Pacific Presbytery. He was formerly pastor of First Church, Sun City, Calif.

ROBERT MUHLIG, Birmingham, Ala., has been ordained by Evangel Presbytery as evangelist and church growth consultant for the presbytery.

RICHARD L. SAYLOR has been ordained by Tennessee Valley Presbytery as pastor of Westminster Church, Bowling Green, Ky.

ELLIS R. SHAW to First Church, Sun City, Calif., as interim pastor.

DEATH:

H. S. WILLIFORD, 76, ruling elder in First Church, Jackson, Miss., a founder and member of the executive committee of Reformed Seminary, and a member of the PCA Committee on Administration, died in Jackson August 5 after a brief illness.

CHURCHES ADDED:

KOREAN BETHEL CHURCH, Chicago, Ill., has been received by Ascension Presbytery. Taek Kwon Lim is pastor.

SOUTHEAST CHURCH, Baton Rouge, La., has been organized by Louisiana Presbytery. Gary K. Edwards is pastor.

ASSEMBLY AGENDA:

Christian Education & Publications, September 4-5.

Mission to the United States, September 4-5.

Mission to the World, September 4-6.

Committee on Administration, September 19-20.

MOVING MISSIONARIES:

MR. AND MRS. DAVID CLOPTON to Ecuador to begin assignment.

MR. AND MRS. RICHARD DYE to Mexico after a brief summer furlough.

MR. AND MRS. MARC KYLE to the Philippines to begin assignment.

MR. AND MRS. DAVID LINTON to the States for furlough from Korea.

MR. AND MRS. HUGH LINTON to the States for furlough from Korea.

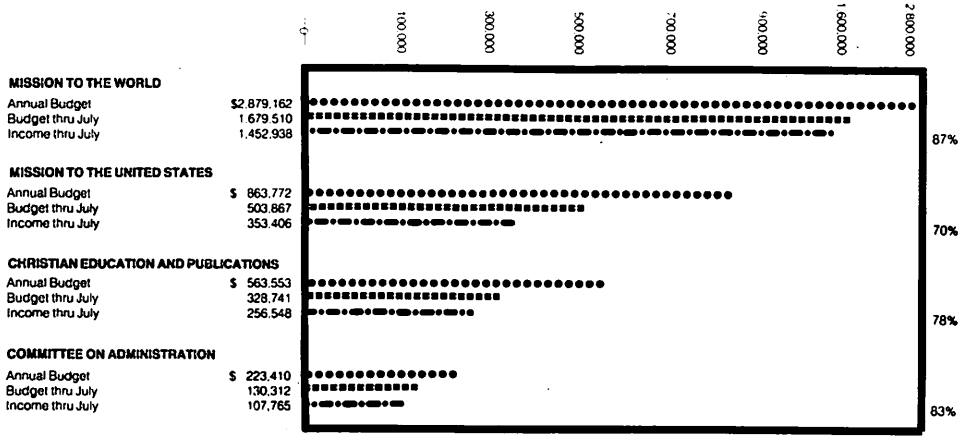
MR. AND MRS. TIM McKEON to Ecuador to begin assignment.

MR. AND MRS. CALVIN SMITH to Taiwan to begin assignment.

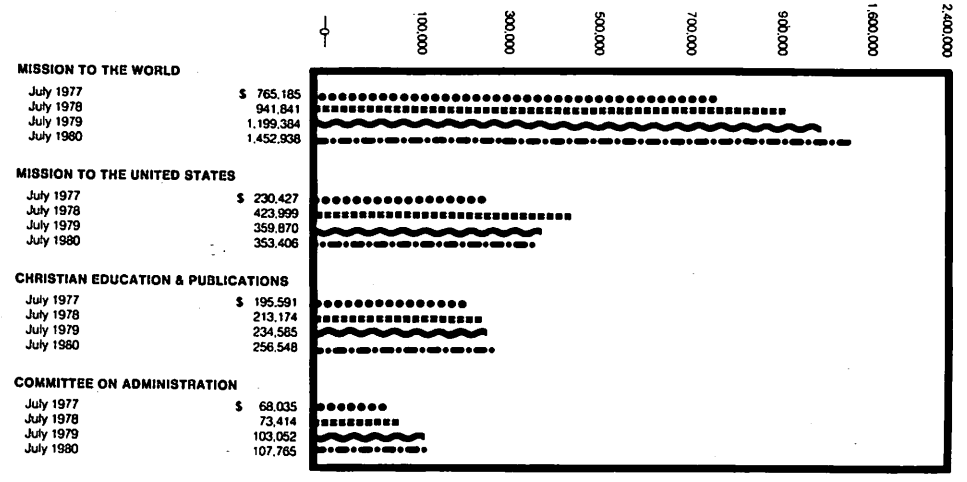
MISS MICKEY STOUT to the States for furlough from Brazil.

MR. AND MRS. STEVE THRASHER to Korea to begin assignment.

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date



INCOME COMPARISON



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Photos: P. 1 (cityscape background) and p. 3, Atlanta Chamber of Commerce; p. 1 (inset of organizing pastor Philip Douglass) and pp. 4-5, Rudy Vetter, Alexandria, Va.; p. 7, J. Philip Clark.

THE PCA MESSENGER
September 1980 Vol. 4, No. 8

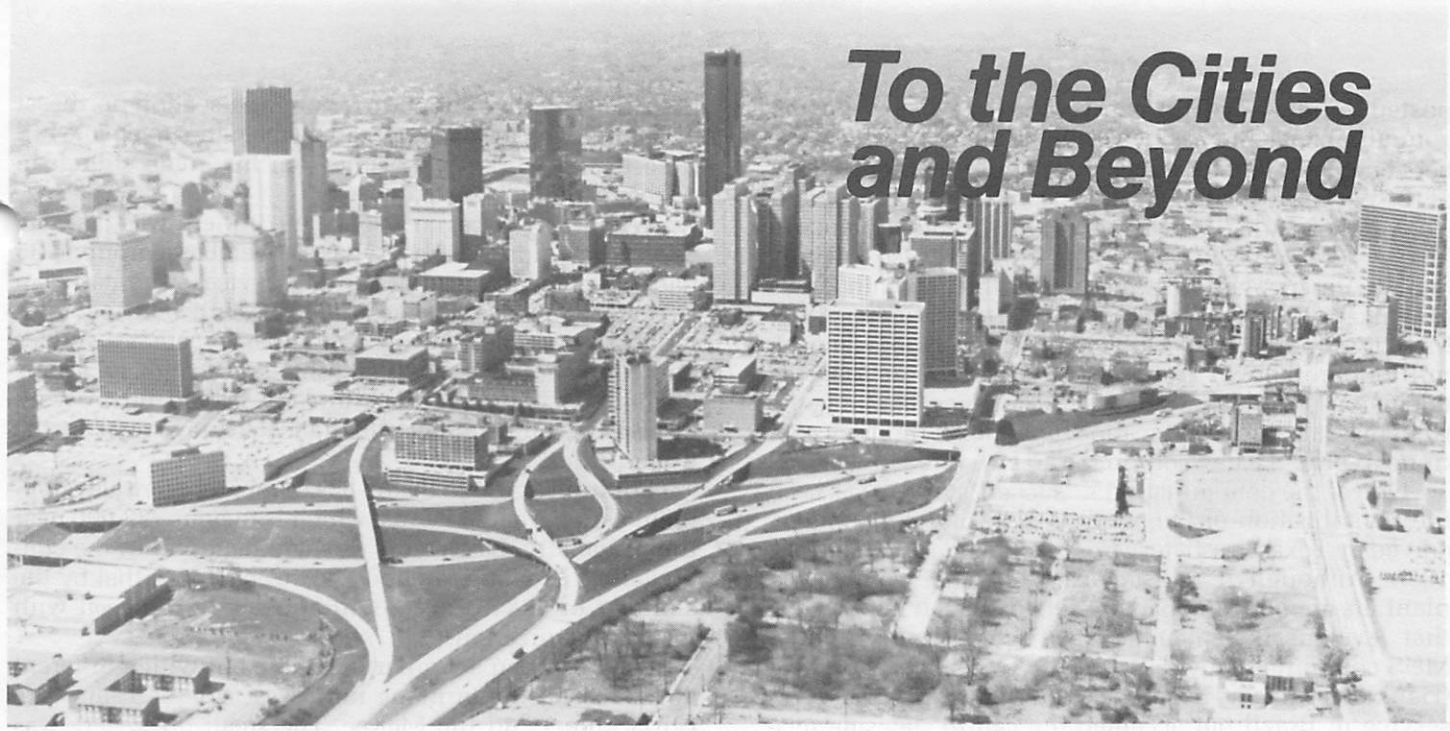
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To the Cities and Beyond

Mayors are threatening lawsuits. Members of Congress are demanding a recount. County officials are up in arms.

All the fuss is over the preliminary census figures which have been released for their areas. The final and official 1980 population count is not expected to be ready before the end of the year, but the politicians are agitated because plenty is at stake for them. If the new census shows more people in their area, they may get more legislative representation or more federal funds for pet projects. If the tally shows a population decline, they stand to lose legislative seats and dollars from Washington.

Politicians are not the only people keeping a close eye on the 1980 count of heads and houses in the United States. So are some alert presbyters of the Presbyterian Church in America. In particular, the Mission to the United States committee of the general assembly will be watching, as will MUS leaders in the presbyteries. For them, it is primarily an interest in locating areas for potential church growth.

PCA's domestic missions leaders have a special interest in the growing metropolitan areas, in contrast to the more limited concern of some mayors about population totals inside their city limits. The assembly's MUS committee is formally committed to a strategy of developing presbyteries, particularly in the growing metropolitan complexes. Even though the municipality at the center of a sprawling area is registering a net loss, its suburbs may be growing at a rapid rate. New communities mean uprooted people who need church homes.

While the official 1980 totals may give PCA MUS committees new impetus and some new targets, the presbyters have not been holding up their church planting efforts awaiting the new figures. Other indicators of growth have been available to point to burgeoning areas and new church planting fields. School enrollment figures, building permits, utility company projections, and other statistical data have been watched closely. The Census Bureau itself does not wait for the comprehensive once-in-ten-year counts to issue figures. It produces a variety of interim reports, including revised population estimates each year, and the MUS office has a collection of these documents.

Ten metropolitan areas were identified in one recent study as the nation's fastest-growing. Indicating that the PCA is abreast of the development, the denomination has work in nine of those areas. Another report projected growth trends for the Eighties and identified the metropolitan areas that will gain the most by 1990. Of the 14 listed, the PCA is at work in nine and not in five.

Much of the population increase is in the "sun belt," an area in which the PCA has the greatest strength. California, Arizona, Texas, Georgia, and Florida are among the states whose metropolitan clusters show up on nearly every growth list.

In concentrating (though not exclusively) on the growing urban and suburban populations, PCA church planters believe they are following a pattern set by the Apostle Paul in his missionary work. He determined to evangelize the centers of culture and commerce which in turn influenced society in the surrounding countryside.

One example of the PCA's attention to a strategically important and growing metropolitan area is Houston, Texas. It has a population estimated at over 2.5 million. It is one of the world's energy capitals, but it is also a mecca for medical specialists, an international trade and shipping center, a gateway to Latin America, and the nerve center for space exploration.

When the PCA was organized in 1973, it had little strength in Texas. There was only one PCA congregation in all of metropolitan Houston. Now there are five.

Among the congregations organized by PCA is Westminster Church, on the south side close by the facilities of the National Aeronautics and Space Administration. On the growing west side is Covenant Church. Latest to be organized, with support from the assembly's MUS committee, is the Spring-Cypress Church on the north side.

Spring-Cypress started early in 1979 with some seed members from Covenant. An organizing pastor with experience in California, Kent Hinkson, was provided by the assembly's MUS committee. He arrived in March, and the first Sunday services were conducted in May. From nine adults committed to the work at the beginning, the number grew to 32 at the end of September. In October the church was formally organized.

Despite difficulties in getting good meeting places and in finding property for building, Spring-Cypress has

posted solid growth in every category. It now has 53 communicants. Increasing giving on the part of the members enabled MUS to reduce the amount sent for support of the pastor by the time he had been there only a year.

Another undisputed center of growth and influence in Texas is the Dallas-Fort Worth metroplex. It also had only one PCA congregation at the time of the denomination's organization. Now there are four. The two cities and their thriving suburbs, with a total population of more than 2.5 million, are known around the globe for more than the television programs filmed there. Airlines, banking, agribusiness, fashions, education, and the oil industry continue to produce new jobs in the area.

One of the denomination's "success stories" has been the revitalization of the North Dallas Church. It was received by Texas Presbytery from independency in August 1978. Although it had an excellent and well-located plant, its membership had dwindled to 33. It remained at that level until September 1979 when the assembly's MUS committee provided support for a new pastor, H.R. (Hank) Gundlach. He had been preparing for missionary service in Brazil but accepted the call to stateside missionary work after it appeared that it would be impossible to get a Brazilian visa.

Within eight months the roll of communicants grew to 61, with parallel growth in stewardship. By May of this year the North Dallas Church not only released MUS from the subsidy obligation, but it also had conducted its first missions conference with members making commitments to give $6,000 over and above their other church contributions. Through the long hot summer Sunday morning worship attendance has been about 70, but there have been more than 100 on a couple of occasions. Many of the new members are young couples who have moved into the area's attractive job market.

With around 1.5 million inhabitants, the Tampa-St. Petersburg metroplex turns up on nearly every list of the areas which have experienced significant gains in the last decade and which are expected to continue those gains in the decade ahead. Some predictions for the Tampa Bay area run as high as 40 per cent growth by 1990.

Two different "from scratch" church planting efforts are underway in Tampa under the supervision of Central Florida Presbytery's MUS committee. On a call from the presbytery's committee, James Saxon went directly after his seminary graduation to a booming section northeast of Tampa. The terms of the call enabled him to devote full time to the work. A subsidy from his home church in Alabama helped pay expenses.

When Saxon began in July 1979 there was just one contact, an elderly lady. By last November a group of 35 had gathered, and regular Sunday services were started in a theater. The meeting site is near the University of South Florida, and many of those who participate are singles and young couples. Their mobility rate is high, and some 20 of the "regulars" have already moved on to work elsewhere, but Sunday attendance still averages in the upper fifties.

For future growth Saxon has his eye on a new development called Tampa Palms, which is to house 32,000 near the university. Leadership development within the congregation is another challenge, but he hopes that by the summer of 1981 officers will be ready to proceed with formal organization.

Operating on a similar timetable but with a different approach on the growing northwest side of Tampa are Chris Ehlers and Jim McKee. The small presbytery was unable to provide financial support when they came from seminary in the summer of 1979. But the two men convinced the court that they were sincere in their belief that a team ministry would be effective in church planting, and they were ordained and authorized to be "tent maker" evangelists. They got jobs in the construction industry at first and then both took teaching posts. By this April enough support had been provided for McKee to work full-time in the ministry. Ehlers has been devoting full time during the summer, but he expects to teach again this fall.

The pair began by devoting their personal tithes to preparation of an attractive two-color brochure to distribute to prospects. Meetings were begun in a home this February, and about 50 are now attending Sunday services. Because the area is so new, there are few public facilities for meetings. Thus, it has been difficult to find alternate sites for worship services. However, in one recent ten-day period the group got what Ehlers described as a "double answer to prayer." A lease was signed for storefront space which will be available later in the year, and permission was received to meet on the Sundays until then in a day care center.









A growing PCA congregation in a strategic metropolitan area is the Gainesville, Va., Church.

"Tent making is not for everybody," Ehlers acknowledged, but he added that he and his partner are "very much encouraged" with the progress of the northwest Tampa mission. The target area had a population of about 5,000 five years ago, 30,000 now, and a projected 90,000 by 1990. Construction in the last two years includes eight banks, three shopping centers, and about 20,000 homes. The young congregation includes many new Christians, but the ministry team is looking foward to the possibility of an organized church in the next year.

Another area on which many in the PCA have set their sights is the metropolis which has grown up around the nation's capital. While the District of Columbia has shown a loss in population, many Maryland and Virginia counties around Washington have gained. Some of the powerful federal agencies are now actually headquartered in one of the communities outside the district. The PCA's newest church in the area was organized this May in one of the fastest growing of those counties, Prince William. The Gainesville Church was formally constituted just one year after services were started.

Gainesville was a case of much encouragement, prayer and moral support from other churches, with little outside financial help. It was also a "grandchild" development in that its nucleus and early leadership came from the Harvester Church closer to Washington (in Springfield, Va.). The Harvester had started "from scratch" when seminary graduate Ronald Bossom moved onto the field with a call from Mid-Atlantic Presbytery in 1975. He was partially supported by a monthly stipend from the First Presbyterian Church of Prattville, Alabama, where he had worked as an intern. The church in Washington's Virginia suburbs was formally organized as a self-supporting congregation in July 1977. A family from the Gainesville area began visiting in 1978, and a Bible study in their community was begun by the Harvester early in 1979.

Bossom had been working with the Gainesville group several months when an unexpected visitor walked into his study to learn about his church planting experience. The visitor, Philip Douglass, was then on the staff of another church closer to the district. He was put in touch with the Gainesville people, the presbytery, and the assembly's MUS office. A call was issued, with a guarantee of a monthly stipend from the assembly's committee. Two checks were actually sent by MUS, but the funds were returned to MUS. The Gainesville church developed so rapidly that it was able to pay all its bills from the first. (The church Douglass left did continue his salary for a few months, however, considering his outreach something of a missionary effort of its own even though it was not a PCA congregation.)

With a missionary vision from the beginning, the Gainesville Church has provided partial support for a Mission to the World family overseas, and it has started a Bible study (and potential church) in another Prince William County community. Its officers, together with those of the Harvester and of the presbytery MUS committee, have their eyes on a number of potential church planting sites around the capital area.

As a center of power and influence, Washington may be rivaled only by New York City. Despite some population loss, "Gotham on the Hudson" remains the nation's largest city and the trend setter in culture, communications, and commerce. The PCA is in Manhattan, with its first congregation in that city and in the state of New York organized this June. Wayne Jamison went there in 1976 on a call from the assembly's MUS committee, having worked in the city before and knowing that plenty of patience and persistence would be required to start a work.

Services were started in May 1977, but the emphasis was on building a fellowship in a very mobile population. The community grew very gradually, but by this June there were 32 committed members. The Manhattan Presbyterian Church was organized with three ruling elders. Stewardship has grown gradually with the group, but it is not yet self-supporting. It has no building, and meetings have been held in a variety of places. Jamison's apartment (on which the rent was recently doubled) has been the "switchboard" for the fellowship. Jamison and the church's other leaders hope to be able to find some building that can be used for a variety of functions, including housing some of the members.

After four years as a PCA church planter in New York, Jamison believes the work is "growing very well."

Whether the denomination as a whole grows "very well" is a matter that is being watched closely around the country. How the PCA responds to opportunities in vital metropolitan areas will determine the answer.



In a booming suburb of the nation's capital, the Gainesville church ministers to all ages.

PCA NEWS

Panel Asks Agencies For Merger Studies

Permanent committees of the PCA will be asked at their fall meetings to study the transition procedures that might be recommended in the event of merger with parallel agencies of the Reformed Presbyterian Church—Evangelical Synod (RPCES). The request to conduct the studies is coming from the PCA's ad interim committee discussing areas of agreement and differences with the three denominations which were invited to join the PCA by the 1980 general assembly.

The ad interim panel, meeting via conference telephone call for the first time since the Savannah assembly, learned of the positive response to the invitation by the RPCES general synod. Paul Settle, chairman of the ad interim group and moderator of the 1980 assembly, reported on contacts made with him by representatives of the RPCES.

Settle's committee decided to meet at the end of October to hear reports on a number of matters that individual members are studying. Several hours will be docketed for joint sessions with RPCES counterparts.

RPNA: 'Not Now'

In its 1980 general synod, the Reformed Presbyterian Church of North America declined the PCA assembly's invitation to discuss merger. The court did express its appreciation for the bid and for the opportunity to continue talks on areas of agreement and disagreement.

Orthodox Presbyterian Church (OPC) representatives are also to be invited to part of the meeting as a response to the communication which the OPC assembly sent to the PCA assembly. The OPC met this year before the PCA and thus had not received the invitation at the time of its assembly, but it indicated an interest in conducting talks among the four denominations.

Settle has announced 3 p.m., October 30 as the time when the next session of his committee will convene. Covenant College will be the site. The meetings are to continue through Saturday morning, November 1. The chairman indicated that observers will be welcome but that anyone wishing to make a presentation should contact him before October 20.

By common consent, the committee continued the terms of its officers. Settle, the chairman, is pastor of Second Church, Greenville, South Carolina. The secretary, W. J. Stanway, is a professor at Reformed Seminary, Jackson, Mississippi.

Interchurch Unit Re-elects Taylor

In a telephone conference call meeting, the PCA's sub-committee on interchurch relations elected officers for the next year and appointed a delegation to represent the denomination at the 1980 meeting of the North American Presbyterian and Reformed Council (NAPARC).

G. Aiken Taylor of Asheville, N.C., who became chairman earlier this year upon the death of Thomas Llewelyn, was re-elected to that post. He is a member of Western Carolinas Presbytery and a former moderator of the general assembly.

Vice-chairman is a ruling elder in Central Florida Presbytery, Charles Ambler of Wauchula. Secretary is John C. Neville, pastor of Covenant Church, Hendersonville, N.C.

Named to attend the annual NAPARC meeting were Taylor, stated clerk Morton H. Smith, and two ruling elders on the committee: Donald Boerema of Miami, Fla., and Henry Dekker of Dunwoody, Ga. The sessions are scheduled October 24-25. PCA is one of five members of the council.

The permanent committee discussed its relationship to the ad interim committee named by the assembly to handle the matter of the invitation to three other denominations. The permanent body asked the ad interim group to keep it advised of actions and also offered to assist when requested.

1981 Asking of $61 Going to Churches

Beginning this month churches throughout the PCA will be approached to determine what their plans are in relation to financing the 1981 work of the assembly's agencies. Officers of each church will be reminded by assembly stewardship representatives of the "askings" determined by the denomination's highest court.

For 1981, each communicant is being asked to provide $61.30 to support the church's programs at the national level.

Included in that total are $41.07 for Mission to the World, $9.81 for Mission to the United States, $7.36 for Christian Education and Publications, and $3.06 for Administration.

No "head tax" is assessed in the PCA, and all ecclesiastical expenses as well as mission programs are financed by voluntary contributions. Since the 1978 assembly the sub-committee on stewardship ministries has been charged by the assembly with reminding churches of their "fair share" of the cost of the denomination's work. It has enlisted "stewardship key men" from each presbytery to help with the task.

Another phase of the stewardship panel's work is providing seminars on current and deferred giving. Stewardship seminars are scheduled September 5-6 at West End Church, Hopewell, Virginia, and September 21 at Covenant Church, Columbia, South Carolina. Wills seminars are planned September 22 at Covenant Church, Columbia, and September 28 at Calvary Church, also in Columbia.

Other seminar dates are being booked in the fall and winter by the stewardship office (1020 Monticello Court, Montgomery, Ala. 36117).

The office, directed by M. E. Howland, also books speaking engagements for leading PCA elders who have made themselves available to discuss stewardship in the denomination's churches.

Ridge Haven Building Second Guest Cottage

Construction of the second guest cottage at Ridge Haven, the PCA conference center, has begun. Similar to the first cottage but with some modifications, the building will provide accommodations for more than 40 persons.

When the second facility is completed, space will be available in the buildings for about 80 overnight guests for conferences and retreats.

Final working drawings are being prepared, meanwhile, for the large multipurpose building, the "Phase One Lodge." The Ridge Haven board scheduled a meeting at the end of August to review the architect's plans.

Ridge Haven recorded the busiest month of its brief history in July. A total of 530 guest days were logged for the guest cottage, and there were 125 users of the picnic area. In June, a total of 260 guest days were logged for the cottage. Among the group activities during the summer were week-long youth conferences conducted by Warrior and Calvary presbyteries.

Reservations for use of the Western North Carolina mountain facilities may be made through the administrator's office. The phone number for the new administrator, Edward Robeson, is 704-862-3916. The mailing address is: P.O. Box 565, Rosman, N.C. 28772.

N'west, S'west Get Extension Workers



Putting a priority on expansion of PCA work in the West, the assembly's Mission to the United States committee has appointed two veteran churchmen as ministers at large for two areas of high growth potential.

Robert B. Brown, until recently pastor of Seattle's Hillcrest Church, has become minister at large for the Pacific Northwest, with special responsibility for developing work in the Puget Sound region. William R. Read, formerly a missionary in Brazil and more recently a staff member of Bear Creek Presbyterian Church, Denver, will be minister at large for the Southwest, with special responsibility for developing work in Arizona and New Mexico.

Brown, 67, came into the PCA last year with his 700 member congregation. Hillcrest, independent since 1968, joined Pacific Presbytery after considering four possible affiliations. Brown pastored the church during the period when it was involved in litigation with the United Presbyterian Church USA over its property. The name of the church was kept, but the property was lost. The church then built a 38,000 square foot facility that is valued at over $1 million.

A graduate of Hastings College in Nebraska and Westminster Seminary, Brown was ordained in the denomination that is now known as the Orthodox Presbyterian Church. He had church extension assignments in that denomination's early life in Maine and New York. He was organizing pastor in Omaha, where a church was built, before going to Los Angeles to lead in a building project for a young congregation. He next served a congregation of the old United Presbyterian Church of North America in Everett, Washington. After that denomination was absorbed by the United Presbyterian Church USA in 1958 the congregation left to join the Reformed Presbyterian Church—Evangelical Synod.

Read, 57, was received by the PCA's new Presbytery of the Southwest at its initial meeting in July. He has earned degrees from Rockmont College of Denver, Louisville Presbyterian Seminary, and Fuller Seminary. After ordination by Denver Presbytery of the Presbyterian Church USA in 1952 he went to Brazil as an evangelistic missionary under that denomination's foreign missions board (later the Commission on Ecumenical Mission and Relations—COEMAR). With COEMAR until 1970, his work in Brazil included organization of churches and a presbytery which was turned over to the Presbyterian Church of Brazil, a pastorate in the coastal city of Salvador, leading a church organizing team in the southern city of Porto Alegre, and directing a lay training institute. While on one study leave from Brazil at Fuller he directed a foundation research project on Protestant church growth in Latin America. From 1970 to 1973 he managed the "Brazil 1980" project of World Vision, the first large scale use of computer science in the field of missions to analyze religious data for a country such as Brazil.

J. Philip Clark, MUS coordinator, announced the appointments of Brown and Read. He pointed out that earlier in its life MUS had area representatives, but they were dropped during the agency's financial "crunch" two years ago. In addition to the two new men in the West, MUS is searching for a qualified minister at large for New England.

The coordinator indicated that a priority has been given to the Pacific Northwest and the Southwest because of the opportunities for church extension there and the relative isolation of the PCA congregations already in those areas. There are currently only two churches of the denomination in the state of Washington. The new presbytery authorized by the 1980 assembly and encompassing Arizona and New Mexico includes only four organized congregations and one organizing pastor. MUS last year decided to emphasize a strategy of building presbyteries instead of isolated congregations.

In a related development, Clark has been invited to a September meeting organized by five Upper Midwest churches which are leaving their denomination with the intention of forming a provisional presbytery. Existing PCA churches in the Missouri River valley have been invited to send representatives also.

New Southwest Presbytery Begins Operations

"Presbytery of the Southwest" is the name chosen for the newest intermediate court of the Presbyterian Church in America. Comprising the PCA's churches and ministers in Arizona and New Mexico, the presbytery was organized in Scottsdale a month after the general assembly authorized its formation.

The first moderator of the court was Charles Turner, pastor of Prescott Church. Elected stated clerk was Wayne Buchtel, pastor of Sangre de Cristo Covenant Church, Los Alamos.

Southwest plans to meet on the fourth Friday of each January, April, and September.

Pacific Presbytery, of which Arizona and New Mexico were formerly a part, is scheduled to hold its first meeting since the assembly's action September 25 in Orange, California.



The PCA's newest presbytery is organized with Wayne Buctel (left) as stated clerk and Charles Turner as moderator.

Loans for Property Listed in 3 States

Building loans for three additional congregations have been announced by Mission to the United States.

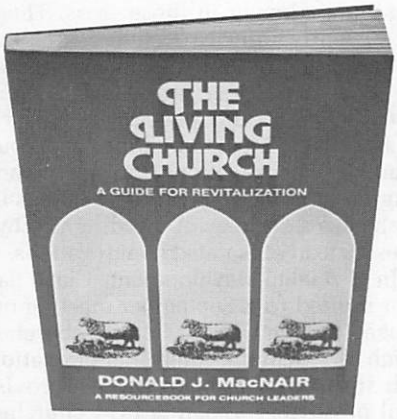
Included in the latest group to be reported through the Messenger is an unusual short-term financing arrangement for inner-city Atlanta's New Covenant

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Fellowship. Earlier, the mission work received a 5-in-5 loan for $30,000 (*June issue, page 9*) to help it buy an existing church property. Since then MUS has agreed to provide additional funds until New Covenant either arranges long-term financing or realizes sufficient proceeds from current fund raising efforts.

New Covenant needed an extra $79,000 to complete its transaction with the former owner of its property. MUS authorized it to borrow up to that amount for six months, with the loan guaranteed in part by the signatures of 28 ministers and members of North Georgia Presbytery churches. Each of the signers pledged to provide up to $2,000 if other funds did not become available. The first increment of the loan, $25,000, was sent to New Covenant at the end of July.

The short-term arrangement was handled directly from the MUS office and was not processed by the 5-in-5 loan committee.

Not previously reported, but approved by the 5-in-5 committee, was a $7,000 loan to the Eastern Heights Church of Savannah, Ga. The congregation is an older one with a long history (a charter member of the PCA) and property of its own. Ordinarily it would be ineligible for 5-in-5 help under the criteria established by the general assembly, but the loan committee determined that it was "an extraordinary situation" deserving assistance. Among the factors considered was its relocation from one area of the city to another and the designation of a contribution to 5-in-5 by a church in a neighboring state.

The old Eastern Heights structure, in which the first meeting of Vanguard Presbytery was held, had been built in 1926 to house a mission Sunday School. Eastern Heights was formally organized in 1930. The old property was sold to another congregation about a year before Eastern Heights was able to move into its new facilities. In the meantime, it rented a hall for services. Robert Craggs is pastor.

Another loan completed by 5-in-5 has helped the New Life Church of Monroe, Louisiana, move into its first building. The $20,000 was borrowed by New Life to assist in the financing of a residence which it bought and remodeled for use as a church. It is located a block from the campus of Northeast Louisiana State University, and the congregation has already started Bible studies in the large university community.

Meetings of a Monroe PCA group began early in 1974, using facilities of homes, an insurance office, and an accounting office. Services were begun on a regular basis in May 1975 in a Seventh Day Adventist structure, and Charles Kukal came as organizing pastor in March 1976. In September of that year Louisiana Presbytery constituted the church with 24 members. It now has 60. Since June 1978 the group had been meeting in a school.

New Life's new building was scheduled to be used for the first time late last month.

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. J. M. BELL
By: W.I.C., Shenandoah P.C. Miami, Fla.

MRS. LILLIAN BILLINGS
By: Dr. & Mrs. D. F. Rentz

MALCOLM BOWDOIN
By: Mr. & Mrs. Milton Williams and Family

REV. ADRIAN DeYOUNG
By: Rev. & Mrs. Steve Wallace

Continued Help Asked For Cuban Refugees

"The needs are still great" in the new Cuban refugee community, according to Manuel F. Salabarria, pastor of El Redentor Church, the PCA Spanish-speaking congregation in Miami.

The pastor reported that there has been a "warm response" to his report on the situation at the general assembly and his mailed appeal to the PCA for help.

"It has been an inspiration to receive a great many letters of encouragement and spiritual support as well as contributions toward this specific purpose," Salabarria said of the relief effort. "And because many cared, we have been able at El Redentor to reach many people in need of guidance, shelter and food to nurture their bodies and souls."

Three other Miami area PCA congregations have assisted by sponsoring refugees for resettlement. They are Granada, Immanuel, and Kendall.

Cash contributions from PCA churches in the first three months of the Cuban refugee program exceeded $2,500, and El Redentor added about $700 of its own funds. So far, personal assistance of one kind or another has been given by the congregation to 62 of the newcomers. Included have been orientation, spiritual counseling, clothes, household goods, lodging, furniture, and assistance in getting relocation, jobs, and transportation. Spanish Bibles, New Testaments, and tracts have been provided to the Cubans. A continuing priority need is for additional sponsorships outside the Miami area.

Salabarria indicated that while his church was doing its part to help with the influx of Cubans it cannot meet all their needs. He appealed to other PCA congregations to "continue praying for us as we seek God's guidance to be His instrument at this time of need in the place where He has placed us to be His servants."

Mission to the World

New Appointees Going To Three Continents

Four candidates for overseas service were approved by Mission to the World and began itineration during the summer.

Included in the four are a couple that will serve in Asia, a woman who will serve in Europe, and another woman who will go to Africa. All will work under cooperative agreements between MTW and other missionary organizations.

Named to serve in Austria under a cooperative agreement with Greater Europe Mission was Mariana Helen Dooley, a member of First Church, Plantation, Florida. She has already worked in Austria as a GEM missionary, but she will return under her new MTW long-term appointment with new support arrangements. Her assignment will be in women's evangelism and discipleship.

She is a graduate of Columbia Bible College and holds a master's degree from Eastern Michigan University.

Dorrie Joy Poland, appointed for short-term service in Nigeria, is also a Columbia Bible College graduate. She is a member of the Eau Claire Church, Columbia, South Carolina.

She is going to Africa under a cooperative agreement with the Sudan Interior Mission. She will be one of the teachers supplied by SIM to the government schools which have asked for personnel to help carry out the mandate to teach religion.

Mr. and Mrs. Stephen W. Thrasher, appointed for long-term service under a cooperative agreement with Wycliffe Bible Translators, will go initially to Korea. Later they are expected to work in another Asian nation. They are members of Fairfield Church, Pensacola, Florida.

Thrasher is a graduate of the University of Florida and has earned master's degrees from both the University of Texas at Arlington and Dallas Theological Seminary. Mrs. Thrasher is a graduate of Dallas Baptist College.

Thrasher's parents are also MTW-WBT missionaries.



Miss Dooley



Miss Poland



Thrasher



Mrs. Thrasher

Carl Wilhelm Named MTW Administrator

Carl L. Wilhelm, a missionary with World Radio Missionary Fellowship for the past 12 years, will join the staff of Mission to the World this month in the newly created position of administrative director.

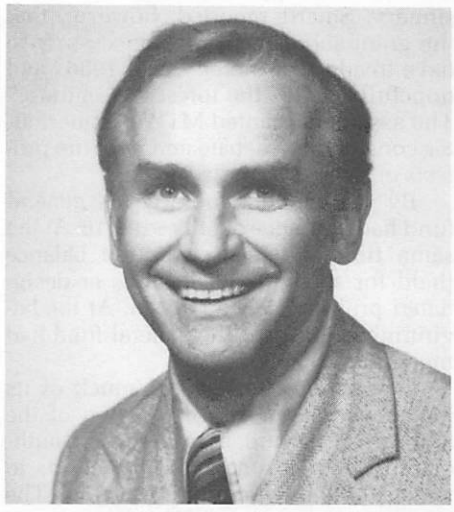
In the new post Wilhelm will be responsible to MTW coordinator Paul McKaughan for all "home office" functions except church relations, which are handled by Kennedy Smartt, coordinator of church relations. He will supervise staff members handling recruiting, personnel, medical, financial, and business matters. The shifting of responsibilities is designed to free McKaughan to give priority attention to mission strategy and field operations.

WRMF, with which Wilhelm has served since 1968, is one of the organizations with which MTW has cooperative agreements. That mission's best known ministry is radio station HCJB in Quito, Ecuador. The new MTW staff member is a communicant of Granada Presbyterian Church, a PCA congregation in Coral Gables, Florida, and has worked closely with the MTW church planting team in Ecuador, but he has not been an MTW missionary under the cooperative agreement with WRMF.

Wilhelm, 39, has handled a variety of business responsibilities with the Florida-based WRMF. Since 1977 he has directed the medical division of HCJB. McKaughan said the new administrator's experience "in various aspects of missions uniquely qualifies him" for the MTW post.

A Canadian, Wilhelm is a graduate of Ontario Bible College. Before going to that institution to prepare for missionary service he took accounting courses at the University of Toronto and earned a diploma at a business college. He worked four years in the accounting office of a food manufacturer before entering Ontario Bible College. While at this school he was part-time office manager of the WRMF Canadian office.

In his first overseas assignment Wilhelm studied Spanish in Costa Rica (1968-69), was business manager of the WRMF Ecuador field (1969-71) and was



Wilhelm

the director of the HCJB medical division (1971-74). From 1974 to 1977 he was personnel director of WRMF at its Miami headquarters. He returned to Quito in 1977 to direct the medical division again.

The division he has directed during the past three years is the largest and fastest growing ministry of WRMF. It includes two hospitals, five community development projects and two rural caravan programs. Of the staff of approximately 200, about 30 per cent are missionaries and 70 per cent are Ecuadorian. The annual budget for the medical division is approximately $1.25 million.

MTW, with an annual budget of over $3 million, has personnel serving in 22 nations overseas.

Wilhelm and his wife, the former Sharon Dempster, are the parents of two sons and two daughters.

Foundation To Match General Fund Gifts

A foundation challenge to match up to $50,000 in contributions to Mission to the World has been announced by Kennedy Smartt, MTW's coordinator of church relations.

Smartt said any gifts received between now and the end of this year by MTW and designated for administration (instead of for the support of specific missionaries or projects) will be matched dollar for dollar

by the anonymous donor. The grant is designed to help MTW meet its general fund crisis and to help generate other monies for that cause.

"This is a tremendous lift," Smartt declared. "It makes every special contribution to administrative funds worth twice as much and also makes the foundation gift worth twice as much. It's a great investment!"

As a part of the response to the dwindling of its administration fund, MTW sought the permission of the 1980 general assembly to add an administrative increment to the support quota of each missionary. Smartt reported, however, that the grant should make it unnecessary to have to add that increment in 1980 "and hopefully not in the foreseeable future." The assembly granted MTW's request after considerable debate and over the protests of several commissioners.

By the end of June, MTW's general fund had a balance of only $19,516. At the same time the restricted fund balance (held for specific missionaries or designated projects) was $315,245. At the beginning of the year the general fund had more than $36,000.

The committee devoted much of its May meeting time to discussion of the administrative budget situation and authorized Smartt to make special efforts to raise $100,000 for administration. The committee also urged the solicitation of annual pledges for this fund.

Six Begin Work On New Program

Two Georgia ruling elders who serve on the assembly's Mission to the World committee and four other presbyters in close proximity to MTW's Decatur headquarters will make up the sub-committee supervising the new short-term missions program.

At its first meeting the group chose Donald Comer chairman and decided on the name, "Servants in Missions Abroad" (SIMA), for the program.

Comer, an MTW member, is a ruling elder in First Church, Macon. The other MTW member on the sub-committee, Lloyd Strickland, is a ruling elder in North Georgia's Chestnut Mountain Church.

Three pastors are on the panel: Robert Fitler of Chestnut Mountain, Terry Mercer of Athens, and Randall Pope of Atlanta's Perimeter Church. Completing the panel is ruling elder Ray Williams of the Smyrna Church.

The first group of short-term candidates is scheduled to be interviewed by the panel September 4.

In its initial meeting the panel ratified the appointment of Jayson Kyle as the SIMA coordinator. It also named Mercer chairman of its candidate sub-committee and Strickland chairman of its finance and operations sub-committee.

Christian Education & Publications

Five Adult Studies Scheduled by GCP

Plans to publish five new adult study helps have been announced by Great Commission Publications, the joint venture of the PCA and the Orthodox Presbyterian Church. All five are projected for local church use by the fall of 1981.

Two of the new titles are study guides to books already in print. The other three are new student texts.

The first to appear will be The Living Church, a Guide for Revitalization, by Donald J. MacNair. It is scheduled for publication this month as a $4.50 paperback.

MacNair is executive director of National Presbyterian Missions, the church extension agency of the Reformed Presbyterian Church—Evangelical Synod. The book is his third on the work of the local church, the previous two dealing with church planting and growth. The new volume deals with renewal.

Included are 12 chapters with discussion materials. Like the other GCP adult studies, the book is designed for use as an elective course for Sunday School or for some other group meeting weekly.

MacNair's book is one of 24 for adults which GCP plans to produce during the next three years.

Others scheduled during the coming year are:

—Prophets of Doom in the Age of Optimism (a study of Amos, Hosea, and Joel). Publication date is January. The author is Kerry Inman, dean of students at Pinebrook Junior College in Pennsylvania and a doctoral candidate at Dropsie University.

—David the King (a study of selections in Samuel and Kings). Publication is planned late next spring. The author is Daniel M. Doriani, who is pursuing a master's degree at Yale and a doctorate at Westminster Seminary.

—Leader's Guide for John R. W. Stott's Men Made New. Publication is scheduled next summer. Author is Paul G. Settle, pastor of Second Church, Greenville, S.C., and moderator of the 1980 PCA general assembly. The Stott book, published by InterVarsity, is a study in Romans.

—Leader's Guide for Michael Wilcox's I Saw Heaven Open. This book is also planned during the summer of 1981. Author of the guide is Allen Curry, director of educational services of GCP and a minister of the Orthodox Presbyterian Church. The Wilcox book, a study of the book of Revelation, is also an InterVarsity product.

GCP's adult materials already in print include original texts as well as study guides for books from other publishers.

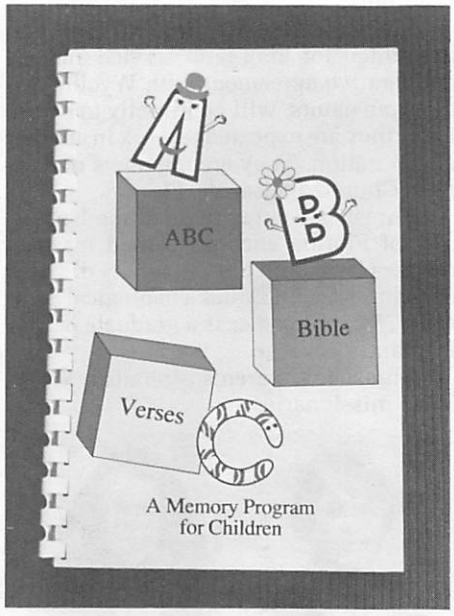
Child's Memory Helps Offered to Churches

Bill and Missy have gone to work across the Presbyterian Church in America.

The fictional children in a new PCA publication are expected to help teach thousands of children some of the truths of the Bible as they learn their alphabets. They are featured in ABC Bible Verses for Children, published during the summer by the PCA Committee for Christian Education.

Author of the new teaching guide is Susan M. Hunt, assistant to the coordinator of the committee. She named the book's principal characters for a real Bill and Missy who were once her pupils.

The new publication is designed for use with pre-schoolers in kindergartens, day schools, evening programs at church,



and in other teaching opportunities. Each of the 26 lessons features a story about Bill and Missy learning a verse of Scripture.

The teacher's kit, which is offered for $5, includes the book of stories and instructions for the teacher, as well as a packet of patterns for puppets used in the program. Student worksheets are available for $2 per packet.

Orders for the new materials may be sent to CE/P at P.O. Box 39, Decatur, Ga. 30031.

Team Is Announced For Pre-school Units

Appointment of a team of writers and editors who will produce Great Commission Publications' first pre-school curriculum has been announced.

Eight quarters (two years) of Sunday School lesson materials for four and five year olds are projected in the new series. The target date for the first quarter is September 1981.

Susan M. (Mrs. R. E.) Hunt, assistant to the coordinator of the PCA Committee for Christian Education and Publications, is writing the first quarter's lessons. She is the wife of a PCA pastor, as is another member of the writing team, Katherine (Mrs. Thomas) Cheely of Manning, South Carolina.

Also assigned to writing the pre-school materials is Mary Ellen Godfrey, a member of the GCP staff in Philadelphia.

The editor in charge of the new curriculum is Dorothy Anderson of the GCP staff.

GCP is a joint venture of the education agencies of the PCA and the Orthodox Presbyterian Church. Charles Dunahoo, coordinator of the PCA Committee for Christian Education and Publications, said the new course is designed with a strong Bible emphasis. Each lesson will include memory work from Scripture and as much of the Catechism for Younger Children as is pertinent to the subject being covered. Related handwork will also be suggested. Parent follow-up will be suggested for each lesson.

Two quarters are planned on the life of Christ and one each on the teachings of Christ, miracles of Christ, creation, heroes of the Old Testament, heroes of the New Testament, and Moses and the exodus.

While this material will be the first published by GCP for pre-schoolers, the agency has a full Sunday School curriculum for grades 1-12.

Four New Members Join College Staff

Covenant College has begun its new academic year with four new faculty members and with financing assured that will complete the first phase of its main building renovation by next spring.

The opening convocation of the liberal arts college atop Lookout Mountain was scheduled August 29. The institution was founded 25 years ago by the Reformed Presbyterian Church—Evangelical Synod, and the Presbyterian Church in America now shares in its governance.

Prior to the opening of the fall term President Martin Essenburg announced the receipt of two grants totaling $400,000 for completion of Carter Hall's first renovation phase. Total cost of the work is estimated at $1.8 million.

Two remaining phases of overhaul for the 50-year-old "castle in the clouds" are yet to be underwritten.

The college has also claimed a special $250,000 challenge grant which was offered during the 25th anniversary year. It qualified by meeting two goals: receiving $510,000 for regular operating needs, and increasing the endowment by $250,000. Donors of the challenge grant and the renovation funds were anonymous.

Total donations during the last fiscal year (ending June 30, 1980) exceeded $2.25 million. Included were funds designated for operations, capital, endowment, scholarships, and other causes.

Added to the faculty this term were two teachers in the expanding business administration area, one in chemistry, and one in physical education.

Donna R. Moore, a Birmingham certified public accountant, is one of the new business faculty members. She is a graduate of Samford University and holds a master of arts degree from the University of Alabama.

Also joining the business faculty is Hadley T. Mitchell of Philadelphia, a graduate of Houghton College and Westminster Seminary. He also holds a master of business administration degree from the University of Colorado at Boulder.

Elsbeth S. Codington, a 1978 graduate of Covenant, with experience as an industrial chemist, will teach chemistry.

Joining the physical education department faculty is David C. Fortosis, who will also be Covenant's athletic director and head soccer coach. He is a graduate of Wheaton College and holds a master's degree from Northeastern University, Boston.

The college has been on its mountaintop campus since 1964.

FAMILY DEVOTIONS

By Richard Harris—Part XXV
(The Shorter Catechism)

Q. How doth Christ execute the office of a priest?
A. Christ executeth the office of a priest, in His once offering up of Himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.

A priest is a man, being first called of God, to be His servant, and a public person, who, on behalf of the people goes before an offended God, for reconciliation by sacrifice, which he offers to God upon an altar.

In the Old Testament we read that Aaron was to be the first high priest. Once a year a lamb without blemish would be slain before the altar of the Lord, and then the high priest would take the blood of the lamb, sprinkle some on the altar and then go into the Holy of Holies. He would then sprinkle the lamb's blood upon the mercy seat for the sins of himself and the people.

In all of this, the legal high priest was nothing more than a forerunner, a type of Christ, yet to come. God had promised His people that one day He would furnish the lamb to be slain, but that it would be in human form, a man. Further, that He would not be just a mere man, but that he would be His own Jesus Christ, the true High Priest; of the invisible church of the world.

John the Baptist called Jesus the lamb of God. Jesus Christ was not only the true High Priest, but He was also the perfect sacrifice. Hebrews 9:12, "Since this is true, how much more is accomplished by the blood of Christ! Through the eternal Spirit He offered himself as a perfect sacrifice to God."

Being the perfect sacrifice, it was only necessary that He give His life once. As Jesus went to the cross, He went as our great High Priest. As He was hanging there, He was in the presence of Almighty God in the Holiest of Holies, and as His own precious blood was shed, it was shed before God for the sins of the world. Hebrews 9:28a says, "Christ also was offered in sacrifice once to take away the sins of many."

Jesus Christ made one offering once and for all, but He ever lives on as our High Priest of God in Heaven, making intercession for us. The writer of Hebrews in 7:25 says, "And so He is able, now and always, to save those who come to God through Him, because He lives for ever to plead with God for them."

For sin pays its wage—death; Jesus paid the debt by offering His life and His blood as the sacrifice, therefore fully satisfying God's justice. We are then reconciled to God, and Jesus stands on the throne actively awaiting our presence there to abide eternally.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to BRIAN KIRKPATRICK of Brandon Church, Brandon, Miss., to CHRISTIAN MUTERSPAW of Faith Church, Birmingham, Ala., to GARY WOO of First Church, Belzoni, Miss., and to ROGER ANTHONY and DAVID GLENN of Westminster Church, Butler, Pa.

Foundation and Authority for the Christian Faith

Chapter XXI
Westminster Confession of Faith

The Scriptures are given to us by our Triune God to instruct us in all things pertaining to our holy faith. While there are areas of God's reality that move towards a broader perspective than set out in Scripture, there is no area that can stand except upon the Scriptures' foundation. One example is the area of mathematics. The

Scripture does not give us an algebraic formula. It does give us the principles of order and number upon which all true mathematics must stand.

There are other areas where the Scripture tells us precisely what the will of God is. An example of this comes in Chapter XXI of the Westminster Confession of Faith, *Of Religious Worship and The Sabbath Day*.

There are some that believe that worship is such an individual matter that it is left to the person to decide how and when to worship God. The church has debated this down through the centuries.

What is our position within the Presbyterian Church in America? It is this. God has revealed Himself in such a manner that it is obvious that He is to be "feared, loved, praised, called upon, trusted in, and served with all the heart, and with all the soul, and with all the might" (paragraph one).

But the same paragraph specifies that God can only be truly worshipped according to the Scripture. Our position is that God has not left worship to our imagination. We are to worship Him according to knowledge, and we receive that knowledge in Scripture alone.

You may recognize this as the focus of the historic debate between the Lutheran and Reformed members of the Protestant family. The Lutheran position affirms that one can use anything in worship not specifically forbidden by Scripture; whereas, our position is that we are only free to use those elements in worship instituted by God.

Holding to this does not mean that we are forced to say, as some groups have maintained, that there can be no choir nor musical instruments in worship. Nor does it require exclusive Psalm singing in worship. We are not simply New Testament or Old Testament Christians; our faith is the Biblical faith—Old and New Testaments.

Do you recall two Old Testament incidents when God was worshipped contrary to His will and became angry? One was in Genesis 4 with the Cain and Abel episode. The other was in Deuteronomy 9 and the golden calf incident. Their worship was contrary to God's way. God reacted in judgment both times.

This chapter of the Confession underscores that we are worshipping the Triune God alone. No angel worship. No ancestry worship. No creature worship of any kind. We worship the Father, the Son and the Holy Ghost and because of our sinfulness our worship must be through the mediator Jesus Christ. He is our way to God. There is no other. See John 14:6, II Tim. 2:5.

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

What is acceptable worship of God? Whatever we decide? No! Only what God sets forth in His Word.

As you study the development of Christian doctrine, you may come across this phrase *regulative principle of worship*. Simply put, that means that the parts of our worship of God are regulated by His Word written.

The Confession singles out those elements commanded and authorized by the Scripture. Read paragraphs three, four, five and six for details. By way of summary, the first is *prayer*. Prayer is regulated by the Word of God. But while it is good at times to recite the prayers of the Bible, God does not hold us to that in all praying. Yet even in verbalizing our prayers, the Word of God in Scripture must be our guide. There are some things lawful which should be prayed for. There are some things that are unlawful.

There is a right way and a wrong way to pray. The Bible guides us in the right way. It helps us to pray in accordance with God's will. It helps us and helps others to pray freely with us in worship; therefore, we are to pray in a "known tongue" (paragraph three). There is nothing hidden, esoteric, superstitiously mystical about our prayers. They are communicating with God in accordance with His revealed will.

We are to pray for His will to be done, for sinners to be converted except those who have "sinned unto death." We do not pray for them (I John 5:16).

In true worship there is contained "the reading of Scriptures with godly fear." The Scriptures, according to chapter one, are to be in the language of the people but the reading should be from a faithful translation and this element is not to be replaced with the reading of someone's paraphrase of the Scripture. There may be a place for that but not to replace the reading of Scripture.

The Word is to be soundly preached. A proper exposition from the Word is essential to true worship. It cannot be replaced with concerts, programs and films. There is a place for those things in the life of the church, but when they replace the sound preaching, they destroy true worship. Any discourse that is not faithful to the Scripture undermines true worship.

This means that those Christians in churches that have substituted for sound preaching, liberal humanism, dialogues and other forms of worship, need to look carefully at what the true worship of God really involves.

The people must listen to the Word of God, read and preached, with the intention to hear, understand and obey. This generates reverence, understanding and faith. If our intention in worship is not to hear and obey God's Word, then we jeopardize an acceptable worship before God.

The sacraments of baptism and the Lord's Supper are to be rightly administered and received in a worthy manner. The church cannot make the sacraments optional nor can the church administer them in any other manner than that prescribed in Scripture. You will recall that the proper administration of the sacraments was one of the rediscovered true marks of the church during the Protestant Reformation.

The Confession speaks of other exercises and other occasions for worship in paragraph five. We merely call them to your attention.

As to the time and place of worship, paragraphs six, seven and eight have some instructions that are helpful. Particularly do we call attention to paragraph eight. While there is to be freedom in worship and we should worship the Lord every day, the Christian Sabbath calls our attention to the necessity of regular public worship. God's law states "Remember the Sabbath Day, to keep it holy." That's the Christian's day of public worship together.

Properly observed, the Christian Sabbath is our delight. It is not our burden. It crystalizes and epitomizes all true worship of God. Examine your worship of God. Is it consistent with His Word? What are you omitting? Are there things that you do and call worship that are not set forth in Scripture? How do you pray? What do you pray for? What do you neglect? Is the Christian Sabbath your special day of covenant family worship, fellowship and rest?

You would benefit both from a study of Chapter XXI and the book, Discovering the Fullness of Worship by Paul Engle, a Great Commission Publications study. They will help you to understand and practice true Scriptural worship.

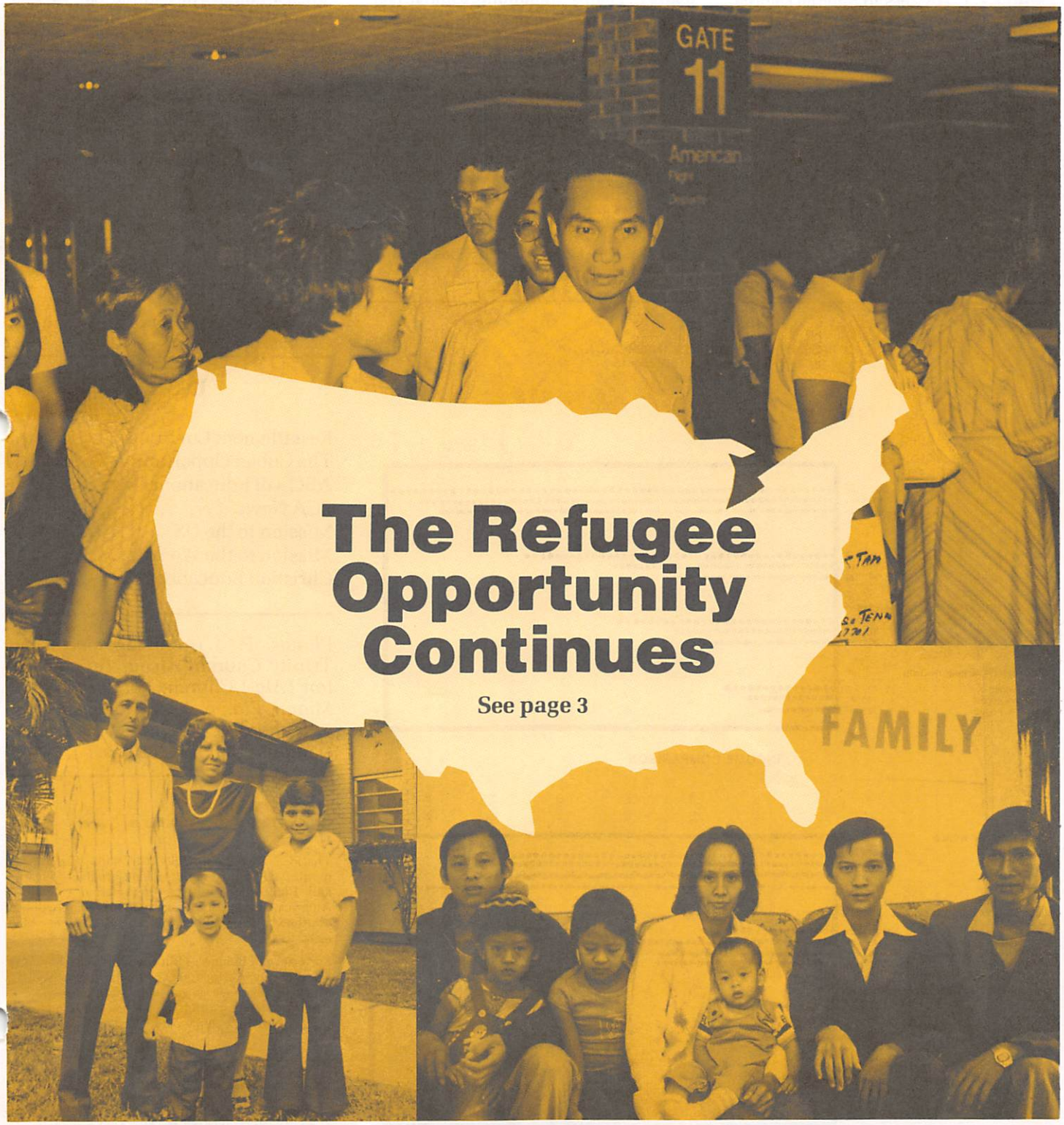
Maybe We're Wrong

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!

12-21-81

October 1980
Volume 4, Number 9

The PCA Messenger



The Refugee Opportunity Continues

See page 3



Across our Church

MOVING MINISTERS:

STEVEN T. BRADFORD to Wildwood Church, Tallahassee, Fla., as pastor.

BILLY T. DAVIES to Smyrna Church, Smyrna, Ga., as assistant pastor to serve as organizing pastor in North Cobb County.

DONALD A. DUNKERLEY, Pensacola, Fla., to the Presbyterian Evangelistic Fellowship as evangelist.

RICHARD A. FRASER, Ballwin, Mo., to Covenant Seminary as business manager.

ROBERT S. HORNICK to Warrington Church, Tallahassee, Fla., as pastor.

TOMMY L. IRBY to Linden Church, Linden, Ala., as pastor.

WILLIAM F. JOSEPH JR. has been ordained by Warrior Presbytery as campus minister at the University of Alabama, Tuscaloosa, Ala.

JOHN KAPPLE, Olathe, Kansas, formerly of Olathe Community Church, continues on the rolls of Texas Presbytery without call.

J. AL LaCOUR III to Westminster Church, College Station, Texas, as pastor.

HENRY J. MUELLER to Trinity Church, Mobile, Ala., as pastor.

J. GAYNOR PHILLIPS' relationship with Reedy River Church, Greenville, S.C., has been dissolved. He is laboring outside the bounds of presbytery on the staff of the Associated National Federation of the Blind.

BILL READ, Mesa, Ariz., has been received by Southwest Presbytery.

GORDON K. REED to First Church, Macon, Ga., as pastor.

THOMAS A. ROBERTS to Jackson Street Church, Alexandria, La., as associate pastor.

JAMES E. WATSON has been received by Gulf Coast Presbytery as pastor of Westminster Church, Tallahassee, Fla.

JOHN WHITNER to Sandlick Church, Haysi, Va., as pastor.

DEATH:

EUGENE L. KOLLER, 53, died May 2, at Panama City, Fla.

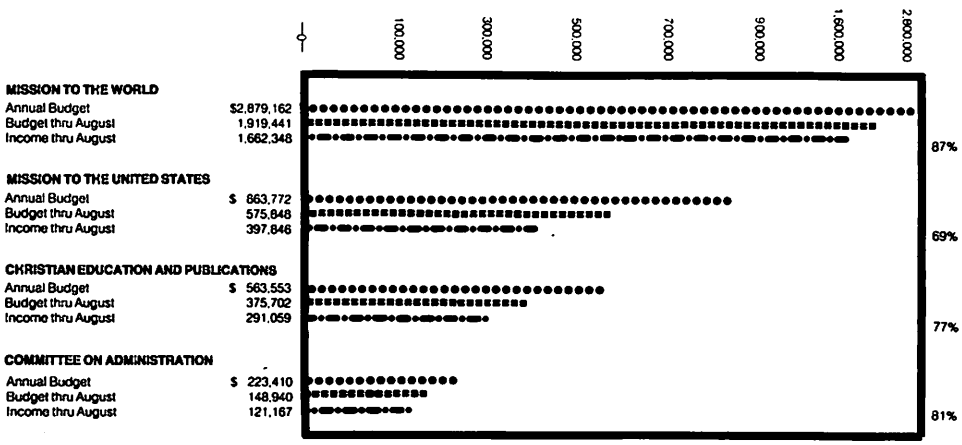
ASSEMBLY AGENDA:

Ad Hoc Committee on the PCA Foundation, October 17-18.

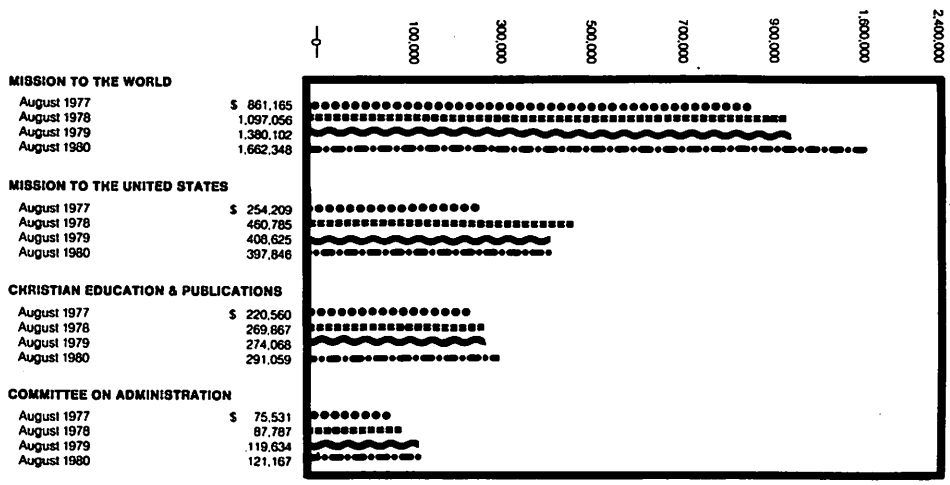
Ad Interim Committee on Merger, at Covenant College, October 30, 31, and November 1.

Trustees of Insurance and Annuities, October 10.

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date



INCOME COMPARISON



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Christian Education 11

Photos: P. 1 (from top clockwise): Trinity Church, Alcoa, Tenn.; Clayton (Ala.) Church; Kendall Church, Miami, Fla.; p. 3, Clayton Church; p. 5, Kendall Church; pp. 6-7, Great Commission Publications.

THE PCA MESSENGER
October 1980 Vol. 4, No. 9

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Unlikely Blessings



Marsha Moorehead introduces two members of the Hong household to the ways of American supermarket shopping.

Sponsoring refugees is not as popular as it once was. In the Fifties and Sixties, the people and institutions who took the trouble to help resettle newcomers in America were supported and even praised by their neighbors. The appreciation lasted into the middle of the Seventies until after South Viet Nam fell.

The current wave of "boat people" — from Cuba, Haiti, and Indochina — is discovering a less hospitable United States. Some communities barely tolerate new immigrants. Others are downright antagonistic and have made life very uncomfortable for refugees. Thousands of displaced persons await sponsorship in camps that sometimes erupt in violence. Waiting, for some refugees, takes place in actual prisons even though they have never been convicted of crimes.

The unpopularity of the cause has not deterred PCA efforts to help some of these homeless people. Congregations across the denomination continue to report blessings from their work on behalf of the aliens in their midst.

Perhaps the last place that some critics would expect to find open arms for Vietnamese would be the Alabama town in which George Wallace got his start in politics. Clayton, a county seat in the southeast section of the state, is where the former standard-bearer for segregation practiced law, became a judge, and launched a career that drew national and international attention. But since the spring of this year the 40-member PCA congregation in town has provided the leadership in resettling a Vietnamese family. Clayton Presbyterians are not the only people providing hospitality, however. Language training has been provided by Baptist women. The two young men in the family have been involved in the youth fellowship at the Methodist church.(The Presbyterians have no organized youth work.) Officials in the local offices of various government agencies have helped with social services and jobs. Sponsorship of the refugees has, in fact, been assumed informally by many Clayton residents.

Capturing the heart of many in the community have been the eight-year-old girl and four-year-old boy. Not too many Sundays after arriving they demonstrated that they were picking up English faster than their elders. As Xuan and Lam stood with others in front of the Presbyterian Church awaiting the start of a Sunday worship service the two (with a little coaching from their Sunday School teacher) sang, "Jesus loves me. This I know for the Bible tells me so."

Last summer Lam took in Bible school at two of Clayton's churches. Xuan went to one, but she also was welcomed at a weekly youth meeting conducted by Baptists.

The household also includes the mother of Lam and Xuan; their little brother Vinh, who was only eight months old when they arrived in the States in April; Mrs. Hong's 18-year-old brother De; and her 16-year-old cousin Lac. Another of her brothers was with them when they arrived in Clayton, but he has since gone to live with a cousin in California.

Because Mrs. Hong's husband served in the army of the ousted regime in South Viet Nam, he has been in and out of prison and was not allowed by the new "people's republic" to leave with his family. There has been only a little censored correspondence between members of the Hong family in Clayton and in Viet Nam.

Mrs. Hong and her charges left their native land with about 440 others on a boat that was less than 12 feet wide and 75 feet long. Before it reached Malaysia it was pirated repeatedly. Malaysian authorities sent the refugees on to Indonesia after only two weeks. They shared barracks life with other families for a year there before coming to Clayton. The baby was born in Indonesia.

This displaced family of nominal Buddhist background now occupies the PCA manse in Clayton. (Pastor James Dobson lives elsewhere in town in an apartment.) The family next door has probably seen more of them than any others. Mr. and Mrs. Jimmy Whittington have been more than just neighbors, according to the pastor. In the early days a part of the family enjoyed the Whittington hospitality every evening. "Second home" for the older boys, when they are not in class or at work, is "Mr. Jimmy's" hardware store.

"A very small minority" of the Clayton population is indifferent or opposed to the refugee family's settlement there, according to the Presbyterian pastor. Otherwise, he

explained, "most of the people are very friendly" to them.

"The ones who have worked closest with the family have enjoyed them the most," Dodson said. "Those who have worked with them consider their relationship with the family a blessing indeed."

A similar report has come from upper East Tennessee, where the Trinity Church of Alcoa resettled a family a year ago. The Hinh family, of Chinese origin and professing no religion, came from Viet Nam via refugee processing in Hong Kong.

"We have received many blessings as a church in ministering to the needs of the Hinh family," reported pastor William H. Bell. "Possibly the greatest blessing is, by God's grace, fulfilling to a small degree Matthew 25:35–40" ("Inasmuch as ye have done it to one of the least . . .").

For the older members of the family in Alcoa, the attempt to make a new life in a new country is their second. They fled China when that nation was taken over by Communists 30 years ago. Then they established themselves in Viet Nam, where the father operated a radio shop for 15 years. Another Commmunist takeover meant another move, but this time there were two teenagers to go along for a better life elsewhere.

The effort to help the Hinhs settle into a new life in America has brought out the gifts and talents of many members of the Trinity congregation, according to Bell.

"The joy of knowing that we can participate in doing God's will is a great blessing," the pastor said. "Closely related to these blessings is the blessing of being a witness for the Lord Jesus Christ. . . . We continue to pray for each of them, that they may soon come to know Christ as saviour and lord. We have striven to meet the needs of the whole man — body and soul. They have attended morning worship services and a Friday evening Bible study (in Chinese) in nearby Knoxville.

Still another benefit for the people of Trinity has been getting to know how people of another culture live. From time to time the Hinhs have treated members of the host congregation to authentic Chinese cooking at their home.

The Alcoa Christians have also watched with interest as "their family" has reached out to help still other refugees, helping a nephew and niece come to Alcoa. They were located by World Relief Refugee Services in a camp in Thailand.

A similar concern has developed in Tuscaloosa, Alabama, where Warrior Presbytery, through the Riverwood Church, sponsored three families *(see September 1979 issue, p. 4)*. Those families, on their own, sponsored another. Now, two more large families are scheduled to arrive in the community. John Robertson, Riverwood's pastor, reported that resettlement has gone well for the 35 individuals who have arrived.

Many needs still exist. WRSS still has long lists of people in Thailand and elsewhere who need sponsors — churches and individuals who will give them an opportunity to start a new life.

"It is only natural to want to share your Christian heritage and hope with newly-arrived refugees. . . . When approaching refugees, it is imperative that you be cautious rather than zealous. Some Indochinese are now Christians, but the majority of them are Buddhists. . . . If you feel your refugee wants to accept Christianity, share your own experiences of faith. Be absolutely certain they understand and are converting because of their own deep, personal convictions. Do not argue theological doctrine, and don't hesitate to pray with them." — From a booklet on resettlement compiled by the Christian Reformed World Relief Committee.

Kendall: Why Wait?

(Editor's note: Newest opportunity on the refugee front for the PCA is the influx of Cubans. Through El Redentor Church in Miami the denomination has provided assistance to some of these displaced persons, and other congregations have stepped forward to resettle some of them. First to do so was Kendall Church of Miami, whose experience is related here by a member, Sue (Mrs. Michael) Duffy.)

Just eight months before 11,000 Cubans stormed the unguarded gates of the Peruvian Embassy in Havana, before 122,000 Cubans later risked their lives fleeing Fidel through the Straits of Florida, before the Kendall Presbyterian Church of Miami ever conceived of its role in the refugee crisis, a lone woman from Miami ventured to Havana on a mission of peace and love. Her single determination was to bring Christ into the lives of her family still struggling under Castro's communist regime.

Mrs. Giarmina Merino's mission was a success. Renee and Aurora Ferrer, Mrs. Merino's niece and her husband, committed their lives to Christ with little hope of openly worshipping Him. Those who reject party doctrine by praising a God communism denies are labeled subversive, a stigma which diminishes job opportunity, housing, education, and life in general. Those who gather in groups without official permission are often imprisoned.

The economy itself has imprisoned all hope for a better life. Unemployment, food shortages, and rationing are severe. And any attempt to purchase even a gallon of milk on the black market is countered with harsh prison terms. Nearly 15,000 refugees are former political prisoners.

It was on April 4, 1980, however, that the fear and dread of so many Cubans suddenly turned to hope. The incredible chain of events ignited by the desperate escape

behind Peruvian Embassy walls is now chronicled history. But for Renee, 40, and Aurora, 31, who seized the moment to leave Cuba with their two sons it was an answer to prayer and a new beginning.

Before anyone ever heard of Mariel Harbor, the members of Kendall Presbyterian Church inadvertently laid the groundwork for their involvement in the refugee situation. In January 1980, KPC and its pastor, James Bland, extended fellowship to El Redentor Church of Miami, the only Spanish-speaking PCA church, and its vigorously dedicated pastor, Manuel F. Salabarria. Through the international language of music, a spiritual alliance was formed with this sizable congregation so strategically placed at the center of Cuban affairs. The appearance of El Redentor's engaging youth choir and band before the KPC congregation prompted a chain of events so exemplary of divine intervention it warrants chronological reporting:

January 27. By invitation, KPC's men's chorus sang in concert before the El Redentor congregation, extending the outreach into the Cuban community, now numbering 450,000 in Dade County.

April. A mass exodus of Cuban refugees inundated the harbors of Key West. More than 56,000 eventually settled into the Miami area. Of that number 80 per cent are unemployed. Approximately 700 refugees without relatives or friends to sponsor them reside in a hastily erected tent city sprawled on the asphalt beneath a major expressway. From 20,000 to 30,000 refugees are school age children. The need is almost insurmountable. Bland, however, calls the situation "an opportunity, not a problem."

May. An urgent letter of appeal from Salabarria of El Redentor was sent to all PCA churches in the United States. In his letter, Salabarria beseeched PCA support saying, "Instead of building walls we want to build bridges. Because in the midst of all this tragedy thousands of hands are begging for help, and as the Church of Jesus Christ we cannot be absent from this moment."

June 3. Bland met privately with the impassioned Cuban minister, and was told the greatest need was sponsors of refugee families. Sponsors would provide employment, housing, clothing, and all furnishings for the family.

Wednesday, June 11. Bland presented the options of refugee relief to the KPC session with the expectation of learning more at the General Assembly (June 16) and implementing our relief plans afterwards. "Why wait?" was the session's response. "Let's sponsor a family right now."

Thursday, June 12. Mrs. Giarmina Merino, a member of El Redentor, and Salabarria placed Renee and Aurora Ferrer and their two sons Javier, 3, and Ariel, 8, under the sponsorship of KPC.

Friday, June 13. Employment for both Renee and his wife was obtained. Deacon Bob Poppino offered Renee a job with his construction crew, and Aurora accepted a secretarial position from Elder David Ecklebarger and the Spanish House, publishers of Spanish religious books.

Sunday, June 15. The Ferrers were introduced to the KPC congregation and although their membership is with El Redentor, they worship with us occasionally.

Monday, June 16. Both Renee and Aurora reported to their new jobs and have been diligently working ever since.

A clothing and furniture drive organized by KPC member, Mrs. Audrey Turner, and a special fund set up for donations to the family have completely equipped the Ferrers and their new home. They are living with their aunt, Mrs. Merino, in her small three bedroom trailer. Mrs. Merino had been sharing the trailer with an elderly woman whose four year request for public housing was granted just as the Ferrers arrived in need of housing. They are now renting from Mrs. Merino.

Through the interpretation of Mrs. Merino, Aurora Ferrer had this to say about her recent conversion: "Before Jesus Christ, my life was empty with no hope. Now I am so happy I cannot explain. The Holy Spirit fills me, and maybe He can work in my life now." Renee adds, "Before I received Christ I had lost myself. Now I have been blessed. I have tranquility. I am trusting. God really exists. I never knew it before. I thought man could do everything."

The Ferrers, like most of the refugees, are overwhelmed with the freedom they've found here. But they've also encountered the realism of a recessed American economy. Salabarria explains the situation by drawing a distinction between the first wave of Cuban refugees in 1960, and the present one. Professionals and highly skilled technicians escaped to America when Castro came to power in 1959. They came for the two greatest privileges America has to offer, freedom and opportunity. They took swift advantage of both, and successfully established themselves and their careers within our community.

The latest refugee influx, Salabarria points out, is blue-collar laborers who must now compete against our black and Haitian population. They're free, yes, but opportunity is less visible to them than it was to their established compatriots.

Their need for livelihoods is great, and we can help. But more than material provisions, these people need a relationship with Christ and the spiritual support of other Christians. KPC continues to fellowship with El Redentor's ballooning congregation initiating plans for a combined Christmas music program. Plans to sponsor additional refugees are also being considered.

Employment may be scarce, but the visibility of Christ and His Church is ever present. Bland sees tremendous opportunity to bring these refugees even closer to the freedom found in Jesus Christ.



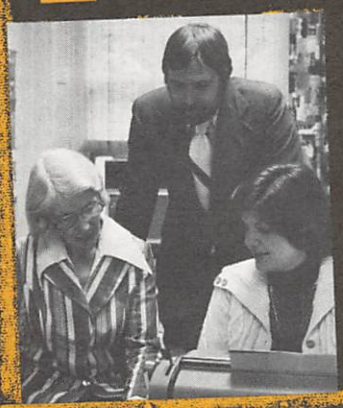
Audrey Turner makes friends with Javier, the youngest of the Ferrer family, as his parents look on.

ABC's of Producing a Christian Ed

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8



ducation Text



When a group of any age gets together for study in the local church, it usually has some kind of printed guide as well as a teacher or leader on the scene. Books or materials of some description are there to help, whether the gathering be for Sunday School, a Sunday night class, a weekday study, or Vacation Bible School.

The church mails or phones an order to a supplier, and the materials are delivered. But how do they originate? Who is responsible for the ideas and how they are put into print?

Materials provided to any congregation by Great Commission Publications get into a student's hands only after a process that insures careful handling all along the way. GCP is owned and operated jointly by the Presbyterian Church in America and the Orthodox Presbyterian Church. Selected representatives from the education committees of both denominations together form the governing board of GCP. This body hears the requests for materials, determines priorities, employs staff, and oversees the entire operation.

Before the GCP package arrives and the study begins, staff members in the Philadelphia office are involved in at least six different operations. Following is a description of the "pilgrimage of a manuscript" before it gets to its intended destination.

1 ***The process of producing a new study begins when the staff meets, working from board-determined priorities. Overall plans are made, determining what Scripture texts, themes, outlines, formats, and teaching methods should be used to serve the particular need. Assignments are made for individual research, writing, and production duties. Deadlines are discussed.***

2 ***Individual writers then go to work. They are either from the GCP staff, or they are free lance writers who are chosen to handle particular topics. Often two or three writers work together as a team. Each lesson is designed to be a part of a master plan. Members of this writing team are (left to right) Dorothy Anderson, Joey Pipa, and Mary Ellen Godfrey.***

3 ***A project editor is named to work with writers on each manuscript. Here, Michael Smith, managing editor, reviews a draft. His job is to be sure that the material is developed properly and on time. He is responsible for seeing that in its final form the book meets all the criteria established by the board and staff.***

4 ***Drafts approved by the project editor go on to an editorial assistant who checks carefully for clarity and accuracy. Dottie Cilley examines copy here to make certain that it is ready to be set into type.***

5 ***Physical production of all materials is supervised by the art department. Here, John Tolsma, the art director, and Kathy Vail, assistant art director, go over an illustration to accompany a lesson. They handle overall design, select paper and type faces, provide the illustrations, and lay out the pages.***

6 ***Actual typesetting and printing are contracted to outside professional firms. These are the only steps not handled in-house by GCP. Here, a part of a job comes from a press.***

7 ***Materials delivered to GCP from the printer are then ready for distribution to the churches and other users. GCP staff members here take orders, and handle all billing and shipping chores.***

8 ***The ultimate goal of the whole process is to provide publications that will nurture God's people — both adults and youth — and build up His Kingdom. It is at this point that the investment in energy, time and dollars is expected to pay off. Users of GCP materials are invited to stop by for a firsthand look at the office when they are in the Philadelphia area.***

PCA NEWS

Smartt To Counsel Churches for MUS

Kennedy Smartt, coordinator of church relations for Mission to the World since 1977, will divide his time between that assignment and a similar one for Mission to the United States during the six months beginning in November.

Both the MTW and MUS committees approved the arrangement at their September meetings. It will be reviewed next May at meetings of the respective committees.

During the six month period Smartt will continue working under his full-time call from MTW, with his compensation provided by that agency. While handling MUS assignments he will simply be on loan from MTW, with MUS paying any expenses directly related to the assignment.

His duties at MUS will include representing PCA to churches which are considering affiliation with the denomination and helping to orient those who have decided to join. He will also serve as a consultant to organizing pastors and to the sessions of new churches, helping the newly affiliated or recently organized churches to become a functioning part of the PCA.

In the proposal for time sharing, MTW coordinator Paul McKaughan said that the agreement would be "the formalization of functions which Ken has already been exercising informally." It was estimated that he will spend about 25 per cent of his time on MUS assignments.

Smartt, a member of North Georgia Presbytery, was pastor of West End Church, Hopewell, Virginia, for 15 years before coming to MTW. Prior to that he held two pastorates in Georgia.

Foundation Names 3 New Officers

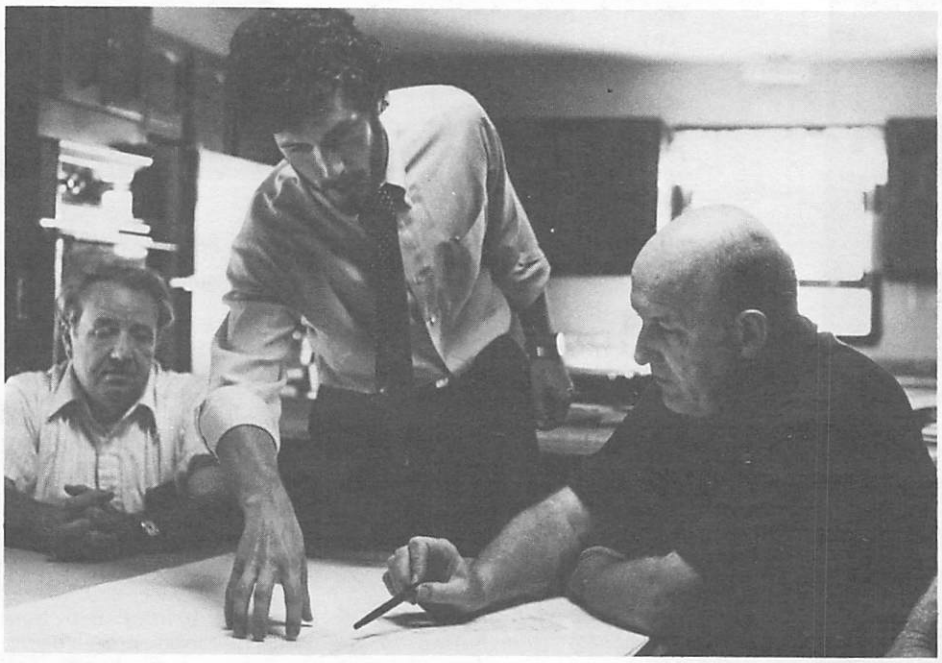
John N. Albritton of Montgomery, Alabama, is the new chairman of the directors of the PCA Foundation. He was elected by the board at its first meeting following the general assembly. Albritton, a lawyer in private practice, has extensive experience in estate planning and working with nonprofit organizations. For ten years he was a bank trust officer. He is a ruling elder in Trinity Church, Montgomery.

Vice-chairman is S.A. White, a ruling elder in Northside Church, Burlington, North Carolina, and a furniture manufacturing executive. Secretary is Robert Baxter, pastor of Olathe Community Church in Kansas.

M. E. Howland was continued as managing director of the deferred giving organization. He maintains the foundation office in Montgomery alongside that of the denominational Stewardship Committee, of which he is also the director.

At the meeting the directors formally adopted the articles of incorporation and bylaws which had been reviewed by the 1980 assembly. The foundation has been incorporated in Georgia, with its Atlanta law firm serving as the registered agents.

The agency conducts wills seminars and provides educational materials on estate planning and deferred giving. It also writes gift annuity plans and assists in the handling of large gifts to the PCA and other Christian causes.



Two members of the development committee, Charles Wolf of Macon, Ga., (right) and H. R. King of Greenville, S.C. (left) assist as project architect Mike Keeshen of the firm of Craig, Gaulden, and Davis explains to Ridge Haven board members the working drawings for the next major building planned for the conference center. After approving the plans and ordering that some of the foundation work be begun this fall, the directors named the structure Ridge Haven Inn. (Early literature referred to it as the Phase One Lodge.) At the same meeting the board decided to hold an October 18 dedication service for the entire facility as well as for the first guest quarters, which will be dedicated to the memory of Daniel Iverson. Principal speaker at the afternoon event will be Paul Settle, board president and moderator of the 1980 general assembly.

Extra Life Coverage Offered to Employees

The cost of insurance keeps going up with the cost of nearly everything else, but the PCA's insurance and annuity trustees believe they are offering one of the best available packages for an employee group of the PCA's size.

Premiums for the denomination's basic health coverage were increased in August, but the approximately 775 covered employees this month will be able to add significant life insurance to their policies without physical examinations and at a small additional cost.

Pacific Mutual, the carrier of the PCA plan, has declared October a period of open enrollment for supplemental term life insurance. By applying to the denomination's insurance office covered personnel can either get the supplemental coverage for the first time or they can increase their coverage.

Four different plans are available to members of the PCA group. People in the youngest age category can pay $2 per month for an additional $10,000 life insurance or up to $7.80 for $40,000. The table of premiums and coverages for various age groups is included in a letter sent to covered employees last month.

The trustees elected Robert G. Sweet as their new chairman. The pastor of Trinity Church, Asheville, North Carolina, was in the insurance business before going into the ministry.

J. Edmund Johnston, a banker in Jackson, Mississippi, and a ruling elder in First Church, Jackson, was elected secretary.

Disaster Aid Fund Of $50,000 Planned

Taking up a responsibility assigned to it by the 1981 general assembly, the Mission to the United States committee adopted a plan of operation for disaster relief at its fall meeting. The Savannah assembly gave MUS the task of responding to disasters within the United States, while it assigned relief work outside the country to Mission to the World.

MUS decided that its assistant coordinator will supervise diaconal work arising from disasters as part of his special ministries portfolio. He will report through the sub-committee on special ministries.

To prepare for future emergencies, the committee authorized the raising of a $50,000 fund. In the event of hurricanes, earthquakes, or other devastating events disbursements could be made from this special account to meet the needs of victims. Money will be released when the MUS chairman, coordinator, and assistant coordinator agree, or, if one of them is unavailable when the remaining two agree.

A key to the new disaster plan is the involvement of boards of deacons or (in the case of unorganized churches) steering committees. The MUS staff will work through them to raise the necessary funds to disburse relief. Each local board is expected to appoint one person as a contact for MUS in relief matters.

Any funds raised above the $50,000 emergency reserve are to be disbursed on application from the diaconal contact persons in local churches. Their applications will be required to include clear descriptions of the need to be met, reports of financial and other assistance provided by the local group to meet the need, indications of whether the project is to help those "of the household of faith," and plans for the use of the grants.

Baird Is Re-elected Committee Chairman

Mission to the United States committee members re-elected James Baird as their chairman at their September meeting. He is pastor of the Granada Church, Coral Gables, Florida.

Stuart Perrin, pastor of the Westminster Church, Butler, Pennsylvania, was named vice-chairman, and Fred Marsh, pastor of the St. Elmo Church, Chattanooga, Tennessee, was named secretary.

An MUS executive committee will consist of the three officers and two ruling elders, Fred Archer of the Colleyville, Texas church, and Steve Fox of Trinity Church, Montgomery, Alabama.

Fox, who was elected an alternate member of the committee by the 1980 assembly, became a principal at his first meeting. He was seated in the class of 1982 chair formerly occupied by E.L. Luttrell of Texas, who indicated that he would be unable to attend committee meetings if all are conducted in the future on the type of schedule that MUS has followed in the past. (None of the meetings is on a Saturday, so employed laymen must take two or more vacation days to attend each meeting — usually four per year.) The committee scheduled three future meetings, all Thursday-Friday dates.

Returned to the denomination's Stewardship Committee to represent MUS for another year were Perrin and Logan Porter, a ruling elder in High Point, North Carolina.

Members began a study of a newly revised policy manual and instructed a sub-committee to come back at the next meeting with recommendations for alteration and adoption.



PCA Terms Assigned On Chaplaincy Unit

Three PCA representatives on the Reformed Committee on Chaplains and Military Personnel have been reappointed by the denomination's Mission to the United States Committee. They were also assigned to classes on the committee so that the term of each will expire in a different year.

Thomas G. Birr, a ruling elder in the First Church of Valparaiso, Florida, and an active Air Force officer, was named to the class of 1981. Navy Chaplain Donald K. Clements was assigned to the class of 1982. The 1983 slot was assigned to James C. Pakala, a seminary staff member who serves as a National Guard unit's chaplain.

Included on the committee, in addition to the PCA men, are representatives of the Orthodox Presbyterian Church and the Reformed Presbyterian Church — Evangelical Synod. The trilateral body was established in 1978 to represent the member denominations in relations with the Pentagon, particularly in endorsement of applicants for the chaplaincy.

5-in-5 Loan Total Now Over $500,000

With the recent completion of three new loans, the total amount borrowed by PCA congregations from the 5-in-5 fund now exceeds $500,000. The no-interest loans have been made now to 26 groups from California to Massachusetts, for a total outstanding of $532,050 as of August 31.

Latest to get 5-in-5 money are the Southeast Church of Baton Rouge, Louisiana; the Peace Church, Cary, North Carolina; and the Grace Covenant Church, Brevard, North Carolina. The denomination-wide 5-in-5 campaign is designed to raise $5 million in 5 years to help PCA congregations get into facilities of their own. The three churches getting the new loans were formally organized this year,

In addition, the Mission to the United States office has now completed a $71,500 transaction with Atlanta's inner-city mission, the New Covenant Fellowship *(reported in the September issue, p. 7)*. This short-term financing is in addition to a longer-term 5-in-5 loan of $30,000 to New Covenant.

Southeast Church of Baton Rouge received $11,700 to help in the financing of a double-wide mobile home sanctuary which it is now using. Earlier, the congregation had made a down payment on a 4.3 acre tract in the growing southeast area of Baton Rouge near the highway to New Orleans. It included a building that provides space for an office, nursery, and other facilities. The double-wide building, formerly used by another organizing church, was moved to the lot to provide space for worship services. With the receipt of the loan, the only funds owed by Southeast are for the balance on the land.

The Southeast work was begun when Gary K. Edwards was called there by the assembly and presbytery MUS committees in 1976. It was formally organized by Louisiana Presbytery this May and now

Continued on page 12

Mission to the World

First 'Servants in Missions Abroad' Accepted



First appointees under Mission to the World's "Servants in Missions Abroad" (SIMA) short-term program look at their orientation materials. They are (left to right): Jay Kyle, SIMA coordinator, Claire Birmingham, Sandy Smith, Randy Smith, David Cook, Mary Helen Snapp, Karen Cook.

Four women and two men comprise the first class of appointees under Mission to the World's new short term program known as Servants in Missions Abroad (SIMA). After a week of orientation the six have begun raising support for their two-year overseas assignments.

Even though the SIMA guidelines permit appointment of members of denominations other than the Presbyterian Church in America, the first six appointees are all PCA members. They were approved for service by a special subcommittee named by MTW, but the first class was also introduced to the entire MTW committee at its September meeting.

Two of the short-termers are assigned to Taiwan, two to Papua New Guinea, one to Ecuador, and one to France.

Headed for Taiwan are Claire Birmingham of Coral Ridge Church, Fort Lauderdale, Fla., and Mary Helen Snapp of the Faith Church, Athens, Ga. Both are assigned to the MTW church-planting team in Taiwan.

Appointed to serve in Papua New Guinea is the only married couple in the group, David and Karen Cook of First Church, Jackson, Mississippi. They will serve under MTW's cooperative agreement with Wycliffe Bible Translators.

Randy Smith of First Church, Chattanooga, was named to serve with the MTW church planters in Quito, Ecuador.

Sandy Smith, a member of the Harvester Church, Springfield, Virginia, was assigned to Marseille, France, to work with the church-planting team there.

Additional pre-field training under the direction of Campus Crusade's Agape Movement is scheduled for the six beginning in January in Los Angeles. After successful completion of this preparation they will go to their overseas posts.

Long Terms Overseas Approved for Twelve

Five couples and two single women were appointed for long-term service overseas at the September meeting of Mission to the World. Except for one of the couples assigned to an MTW church-planting team, all will work under cooperative agreements with other missionary groups.

Two of the couples were named to Muslim evangelization with the North Africa Mission. They were Mr. and Mrs. James W. Young and Mr. and Mrs. Randy Quin Smith. Both of the men are 1980 graduates of Gordon-Conwell Seminary.

Mr. and Mrs. Smith are members of First Church, Augusta, Georgia. He worked four years there as a youth director after graduation from Moody Bible Institute. She is a graduate of Wheaton College.

Mr. and Mrs. Young are members of Perimeter Church, Atlanta. He is a graduate of the University of Cincinnati and a former Young Life staff member.

Appointed for service with a yet-to-be-determined MTW church planting team were Mr. and Mrs. Thomas D. Hudson. He is associate pastor of Immanuel Presbyterian Church, West Chester, Pennsylvania. As such, his membership has been in Mid-Atlantic Presbytery until formation of a new presbytery in the Philadelphia area last month. He is a graduate



Depue



Mrs. Depue



Hudson



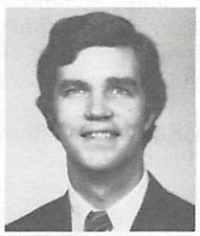
Mrs. Hudson



Miss Huth



Miss Monroe



Smith



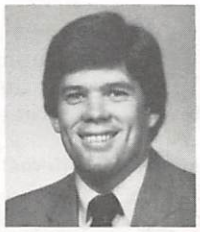
Mrs. Smith



Valentine



Mrs. Valentine



Young



Mrs. Young

of Florida Atlantic University and Westminster Seminary. Mrs. Hudson is a member of Immanuel Church.

Named to work in Ecuador under the cooperative agreement with World Radio Missionary Fellowship (HCJB) were Mr. and Mrs. Graydon A. Depue, members of Coral Ridge Church, Fort Lauderdale. Both are graduates of Florida Atlantic University, and Mrs. Depue also earned a master's degree there.

Mr. and Mrs. Steven S. Valentine were appointed to serve under the cooperative agreement with South America Mission. They are members of First Church, Jackson, Mississippi. Both are graduates of the University of Mississippi, and Mrs. Valentine has also earned a master's degree there. They expect to be based in Bolivia.

Also named to serve with South America Mission, but in Peru, was Ann Marie Monroe, a member of Coral Ridge Church, Fort Lauderdale. She is a graduate of Columbia Bible College.

Marcia Lynn Huth, another member of the Coral Ridge Church, was appointed to serve under the cooperative agreement with World Radio Missionary Fellowship in Quito, Ecuador. She is a registered nurse.

Patterson Serving As Chairman Again

Donald B. Patterson, pastor of First Church, Jackson, Mississippi, was named chairman of the Mission to the World committee at its September meeting. He also served in that role in a previous term on the committee.

William J. Stanway, a professor at Reformed Seminary in Jackson and a teaching elder in Grace Presbytery, was named vice-chairman. Secretary for another year is R. Thomas Cheely, pastor of New Covenant Church, Manning, South Carolina.

Returned as an MTW representative on the PCA Stewardship Committee was Gerald Sovereign, a ruling elder in the Concord Church, Gulf Breeze, Florida. The teaching elder representing MTW will be Jack Ross of Grace Presbytery, president of Whitworth Bible College.

Clarification by OC Recorded in Minutes

A general assembly-directed review of Mission to the World's cooperative agreement with O.C. Ministries (formerly Overseas Crusades) has been conducted, and the MTW committee has accepted a clarification of the agency's doctrinal statement by its president.

Clyde Cook, the O.C. Ministries president, sent MTW an explanation of the two items in the doctrinal statement which were questioned at the Savannah assembly. The committee accepted the explanation and ordered that it be included in its minutes.

Christian Education & Publications

Committee Re-elects Spencer as Chairman

John Spencer, a ruling elder in Briarwood Church of Birmingham, was re-elected chairman of the PCA Committee for Christian Education and Publications at its fall meeting.

Other officers named to serve with him during the coming year were Daniel F. Barr, pastor of Eastern Heights Church, Bristol, Tenn., vice-chairman, and James D. Hatch, pastor of Oak Park Church, Montgomery, Ala., secretary.

Chosen to represent the committee on the board of Great Commission Publications were Donald R. Kimsey, a ruling elder in Seminole Church of Tampa, and David Bryson, pastor of Providence Church of Savannah. Their terms are for three years.

Serving on the PCA Stewardship Committee during the coming year as representatives of CE/P will be William Huffman, ruling elder in Northside Church, Burlington, N.C., and Paul Kooistra, professor at Reformed Seminary and a teaching elder in Warrior Presbytery.

At the meeting, the committee organized its work under five sub-committees: Training, publications, curriculum, administration, and coordination.

Family Devotions

By Richard Harris — Part XXVI
(The Shorter Catechism)

Q. How doth Christ execute the office of a king?
A. Christ executeth the office of a king, in subduing us to Himself, in ruling and defending us, and in restraining and conquering all His enemies and our enemies.

In order for anyone to be a king, he must receive the appointment or he must be the heir to the throne. Before the foundation of the world the Lord Jesus Christ was heir to the throne of God and received that appointment from the Father. He was king of Zion. He left His throne in glory and took the form of man. At His baptism He was annointed king. In Matthew 3:17 it is stated that God spoke from Heaven and said, "This is my own dear Son, with whom I am well pleased."

At the time of His resurrection and ascension He ascended His throne at the right hand of God, the Father. This throne is an awesome sight to all those who gaze upon it. It is now a throne of grace but at the consumation of all things, it shall appear in the heavens above: it shall be set as a throne of judgment for angels and men, and they shall stand before it, to receive from Christ the award of life or eternal death.

How does Jesus Christ, as king, subdue us to Himself? Not by force — but by love. All His subjects, each one of us, by nature has rebelled against the rule of the king. We have all gone astray; we are all deserving of the wrath and curse of the king. But instead we see many delivered from death unto life by the instrumentality of His word, applied by the power of His Spirit. The psalmist in Psalm 110:3 says, "Thy people offer themselves willingly in the day of Thy power." Every man, woman, and child that I have ever seen come to Jesus Christ, the King, in faith, has done so willingly after first hearing His word of salvation applied by the Holy Spirit.

As King, Jesus rules over us. How does He do this? By laws — moral laws — Christ rules us as a loving king and calls for love in return. He summed up the law by saying that we are to love God with all our heart, all our mind, and all our strength, and to love our neighbor as ourselves.

Christ rules in the hearts of His people by helping them keep His moral law. We can see in this relationship between Christ, the king and the Christian as the child of God, the essence of obedience. He knows what He wants us to do. Isaiah said in 33:22, "For Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king; He will save us."

Christ as King defends us. What King of kings would He be if He did not? It is the responsibility of a king to defend all that is his against his enemies and against the enemies of his people. The greatest enemy is Satan himself. Christ has defeated him and will defeat him utterly in the end. All power is given unto Christ, and He will reign victorious. Paul says in I Corinthians 15:25, "For Christ must rule until God defeats all enemies and puts them under His feet."

There are many people and many things which we may classify as enemies. It is often said that we ourselves are our own worst enemy. Jesus defends us even against ourselves. He knows what is best for us and will see to it that we will persevere. Christ has overcome the world, and He will, therefore, not let it overcome us. The last enemy to be defeated in our life will be death. Christ *is* the victor.

Foundation and Authority for the Christian Faith

Chapter XXII
Westminster Confession of Faith

Christians, above all people, should have the reputation of possessing the fullest integrity. Our word should be our bond. As followers of the true God, we are to be known as people who represent truth. Unfortunately, such is not always the case.

The tongue can be and often is a deadly enemy within the Christian community. We speak when we should be listening. Or we forget to guard carefully against the danger that our presuppositions are so present that we often color things and distort them. Or we pride ourselves in speaking the truth but it is not spoken in love. Or we speak for the wrong reasons at the wrong time. We do much damage.

This chapter in the Westminster Confession of Faith, *Of Lawful Oaths and Vows*, could easily be labelled the chapter on the tongue. Its content reflects once again that the Confession does not deal with mere abstracts but real concrete life situations. It answers questions that are frequently raised. "Should I take an oath? Do I really have to swear?"

True, there are false or minced oaths — perversions of the true oath. True, that in heaven we will have no need of oaths; but until then let us understand what the Scripture says about this matter. First, we are told that "a lawful oath is part of religious worship, wherein upon just occasion, the person swearing solemnly calleth God to witness what he answereth or promiseth, and to judge him according to the truth or falsehood of what he sweareth."

We read in Deuteronomy 10:20 that Moses was instructed to swear in the name of the Lord. This idea is also present in the New Testament. Paul called upon God for a witness (II Cor. 1:23).

But what about Matthew 5:33-37? Doesn't it teach us not to swear or make an oath? Such a reading reflects a removal of that passage from the context. Christ is underscoring the importance of speaking the truth and the deadliness of speaking lies. Christians should let their yea be yea and their nay, nay. They should never give anyone any reason to question their integrity. They should speak the truth without having to swear by an oath.

It was the flippant oath to which Jesus referred. That is the kind that is not necessary. That kind of oath becomes profanity which has no place in the Christian's life.

When we make an assertion or a promise, it should be in the name of God which indicated that what we have said is true. God is my witness. No other person or thing, real or imaginary, counts. Only the name of God. It has to be in His name though it may be imposed on us by lawful authorities or at our own initiative.

All through the Bible we find God's warning to those who perjure themselves or swear deceitfully. God warns against saying one thing and meaning another. For example: a person who takes certain vows; a minister who vows to hold to certain beliefs but does not really do so; a church officer who is required to hold to a certain doctrine and discipline but does not do so intentionally.

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

Oath taking is a serious matter. Remember this when you are called to take vows, whether it be as a minister, officer, father, husband, wife, etc. We who fall into the above categories have in fact taken vows. God is our witness to our integrity. Nothing can be hid from God.

The Confession warns against taking oaths which are not good and just. It encourages taking an oath on anything that is good and just, when imposed by lawful authorities. The reference is obviously to civil matters and church membership. It also has implications for the home structure.

We should not hesitate or equivocate when asked to take an oath, even if it is before unbelievers. Paragraph four deals with this aspect. It states cases where we must perform our deeds even though it may hurt our own person. That is how serious a man's word is to be taken.

That is also why paragraph five gives the warning that we ought to make our oaths and vows with religious care. We have to do what we vow to do. If it is promissory oaths, we must do it. If it is an assertion, it must be true.

Be careful, warns the Confession, about taking vows that are not in keeping with Scripture. The last paragraph gives a few examples of vows that are not Scriptural. Keeping in mind the historical context of the Confession in stating the Protestant views over against those of Roman Catholicism, Rome required monastic vows of a perpetual single life, professed poverty, and regular obedience. Stay away from all religious vows that attempt to bind your conscience with an oath, when those vows are not biblically founded.

The Roman Catholic Church is not the only religious group that uses the name of Christ for things that are not scriptural. Some 20th century cults and sects are also as deadly in such requirements. The Confession echoing the voice of Scripture clearly states that no Christian should ever take a vow or make an oath lightly.

Gordon Clark uses this example: "One may vow to walk around the block five times for the next five days as an expression of thanksgiving to God for the gift of good health. Such a vow when taken, should be observed with scrupulous care; but there are better ways to thank God for health. If one forms a habit of making foolish vows, it is more likely that spiritual decay will set in" (What Do Presbyterians Believe, page 205).

Let your yea be yea and your nay, nay. Do not place yourself under the unbiblical practices of any religious group. When you make an oath or take a vow, keep it.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to DAVID NICHOLAS HOLT of Calvary Church, Raleigh, N.C., and to CHRISTY FLIERMANS, AMY GATES, LAWTON JORDAN, RYAN LUTZ, WILL OLIVER, BETH PERROW and JAMES STAFFORD of First Church, Augusta, Ga.

LOANS — *from page 9*

has 28 communicant members. Average attendance at worship services has been 45.

The Peace Church of Cary received $8,000 to help it purchase three acres on the main North-South artery in Cary, a community on the southwestern edge of the North Carolina capital city of Raleigh. The tract is close to heavily-traveled U.S. Highway 1 and in a growing area.

Peace was formally organized in January by Eastern Carolina Presbytery, with James K. Workman as pastor. The church began as a mission of Raleigh's Calvary Church, where Workman was the assistant pastor. Assistance has been provided by presbytery and assembly MUS committees, and Cary Sunday services began in May 1979. Communicant membership is now 52.

A $15,000 loan was made to Grace Covenant Church of Brevard, North Carolina. The funds are to be used toward purchase of a 3.4 acre tract west of Brevard. A two-bedroom house is already on the property, but the church also has plans to erect a two-story building there.

Grace Covenant was organized this January by Western Carolinas Presbytery. Meetings started in Brevard a year earlier when the development of Ridge Haven and the opening of the assembly stated clerk's office brought PCA families to Transylvania County. So far, no pastor has been called. There are 37 members.

LIVING MEMORIALS

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

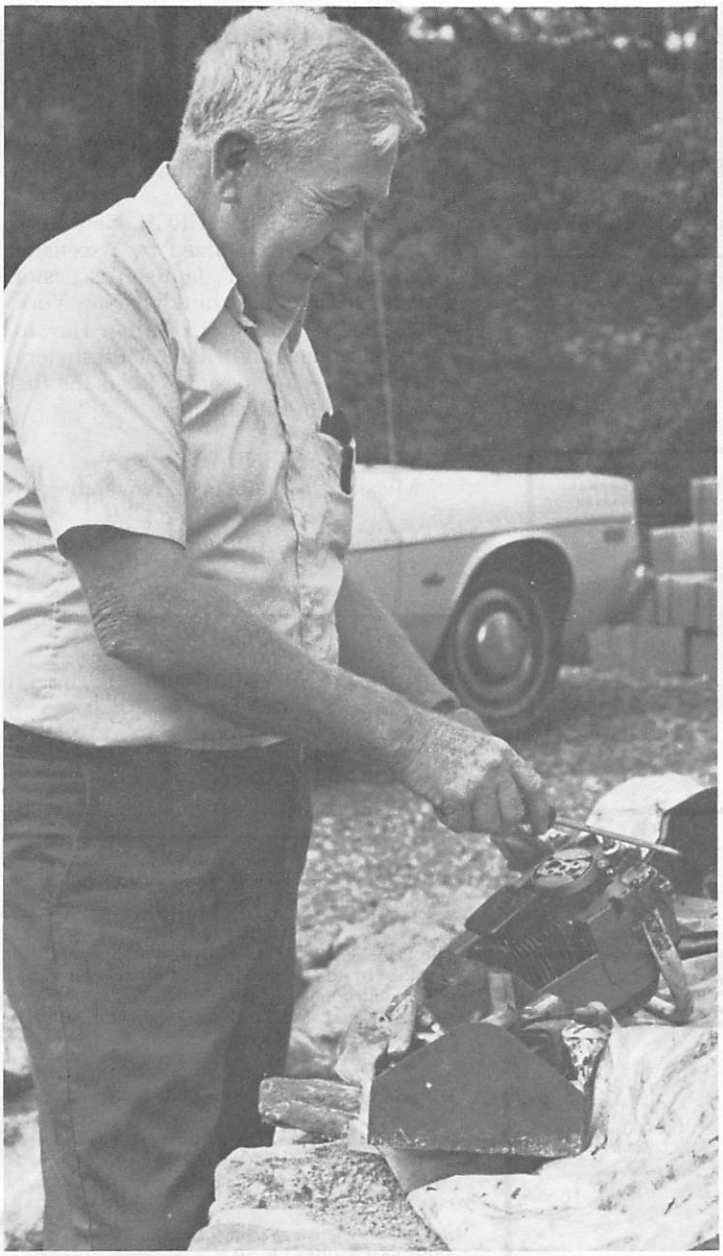
IN MEMORY OF:
MS. SARA ADAMS
By: Reedy River P.C.
Greenville, S.C.
MR. TINE DAVIS
By: Mrs. Gordon A. Clements
Mr. & Mrs. Ewell Green

12-21-81

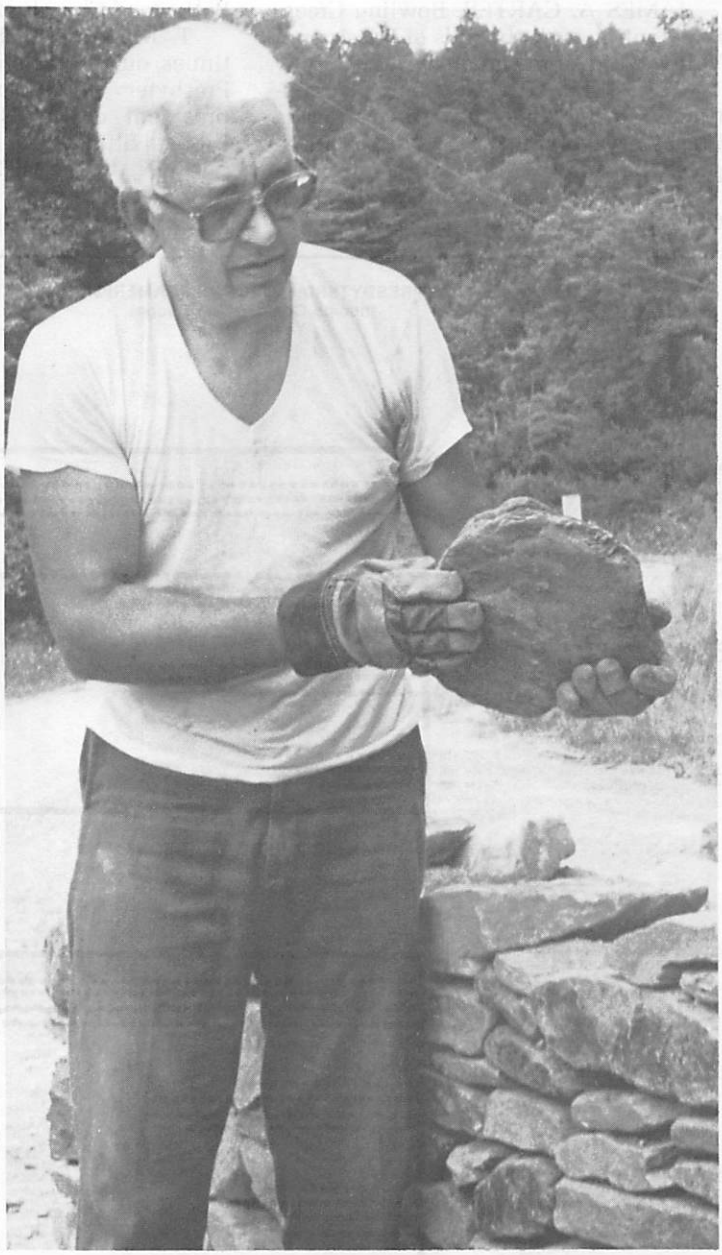
November 1980
Volume 4, Number 10

The PCA Messenger

Voluntarism Thriving In the PCA



Newton Brooks is retired, but he worked for more than three months at Ridge Haven, doing whatever needed doing, including the repair of chain saws.



Stuart Patterson is a chemistry professor, but he spends most of his weekends and holidays as Ridge Haven's volunteer builder of rock walls. *(See page 3.)*



Across our Church

MOVING MINISTERS:

JOEL E. BEEZLEY, continues on the rolls of Mississippi Valley as a graduate student at Reformed Seminary.

WILLIAM J. BIVANS JR. has been received by Calvary Presbytery as assistant pastor of Covenant Church, Columbia, S.C.

HAROLD BORCHERT to New Bethel Church, Hampton, Va., as pastor.

JAMES A. CARTER, Bowling Green, Ky., continues on the rolls of Mississippi Valley while doing graduate study.

TERRELL L. GYGER, Miami, Fla., continues on the rolls of Southern Florida Presbytery working outside the bounds of presbytery.

RICHARD L. JENNINGS, to First Church, Louisville, Ky., as pastor.

F. RANDALL JOHOVICH to Grace Church, Indianapolis, Ind., as pastor.

TAEK KWON LIM, Menlo Park, Calif., continues on the rolls of Ascension Presbytery without call.

JOHN LOVE, Woodruff, S.C., has been received by Calvary Presbytery without charge.

WILLIAM D. McCOLLEY has been received by Pacific Presbytery as pastor of Bellewood Church, Bellevue, Wash.

T. M. MOORE, Pompano, Fla., continues on the rolls of Southern Florida Presbytery working outside the bounds as president of the National Institute of Biblical Studies.

RONALD E. MUSSELMAN, Jackson, Miss., continues on the rolls of Mississippi Valley Presbytery without call.

DAVID M. O'DOWD has been ordained by Southern Florida Presbytery as assistant pastor of Key Biscayne Church, Miami, Fla.

BRUCE W. REYNOLDS has been ordained by Southern Florida Presbytery as assistant pastor of Old Cutler Church, Miami, Fla.

EDWARD A. STEELE III, Indianapolis, Ind., continues on the rolls of Ascension Presbytery without call.

LAURIS G. VIDAL to West Hills Church, Harriman, Tenn., as pastor.

CHURCHES ADDED:

COVENANT CHURCH, Forest, Miss., has been organized by Mississippi Valley Presbytery.

MANHATTAN CHURCH, New York, N.Y., has been organized by Ascension Presbytery. Wayne F. Jamison is pastor. This is the first PCA church in New York.

TRINITY CHURCH, Kailua, Hawaii, has been organized by Pacific Presbytery. Peter Anderson is pastor. This is the first PCA church in Hawaii.

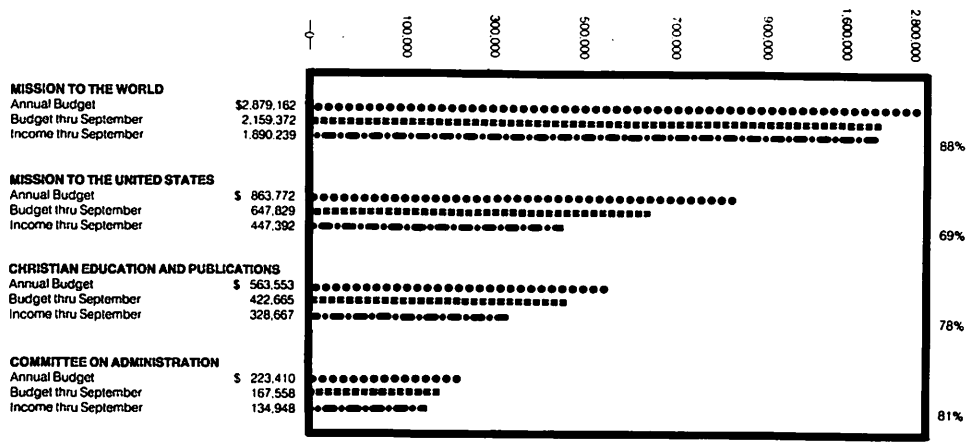
ASSEMBLY AGENDA:

Mission to the World, November 13-15.

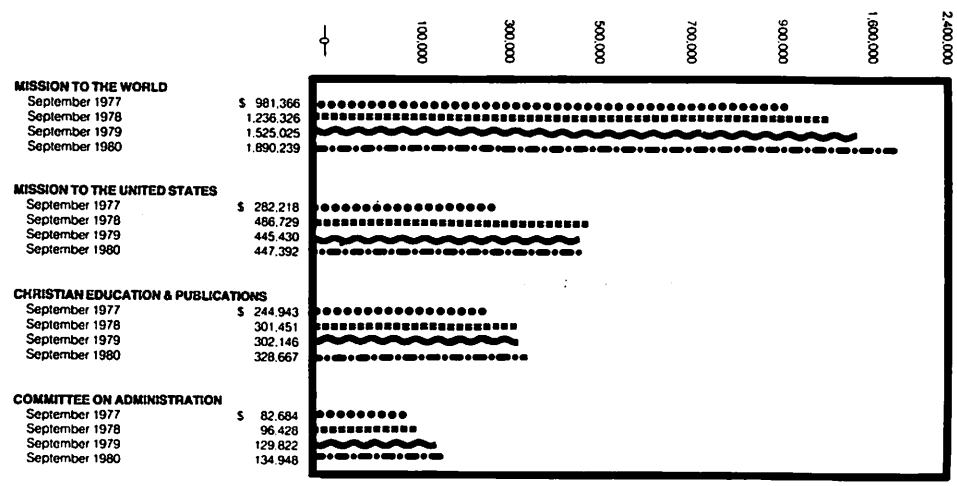
Moderator's Conference, November 21-22.

(Continued on page 11)

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date



INCOME COMPARISON



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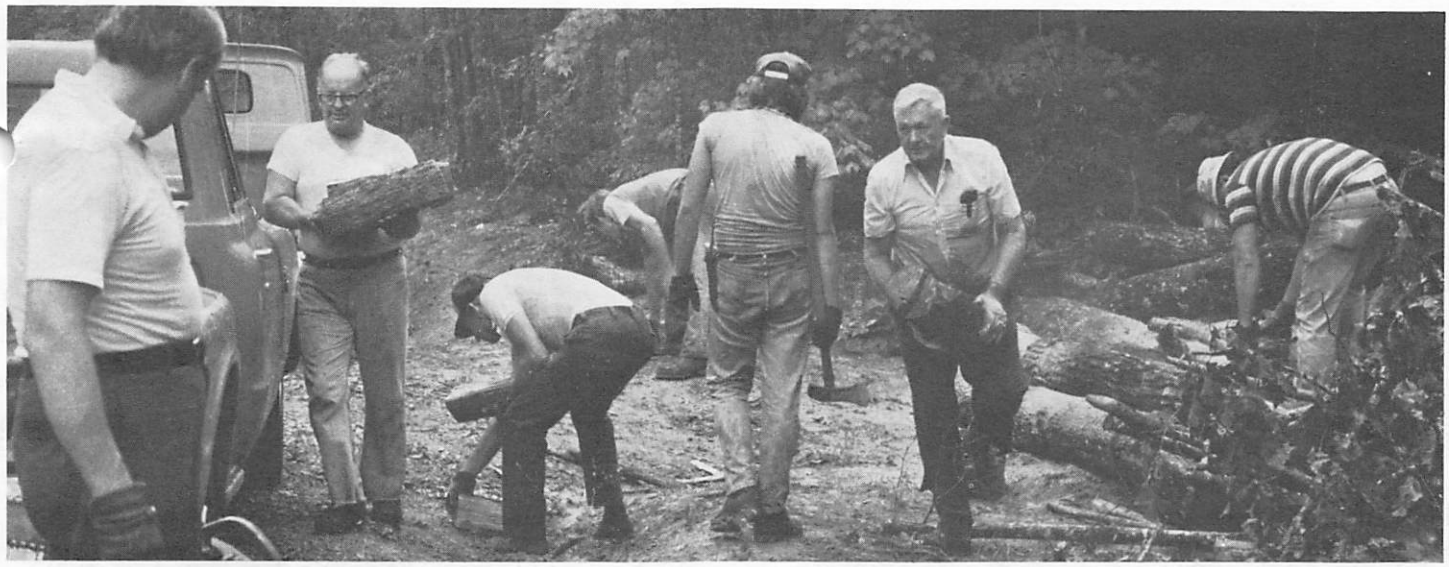
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Voluntary Ventures



A weekend clearing crew from Second Church, Greenville, S.C., volunteers the hard labor required to fell trees, cut them up, haul them off, and burn the brush. The site of the conference center's major structure, Ridge Haven Inn, was prepared by the Second Church workers.

America is famous around the world for its spirit of voluntarism. People will do all sorts of jobs without pay and without expectation of any kind of personal profit. The nation has been known for this spirit since its earliest days, and the most famous observation by Alexis de Tocqueville about the young nation concerned its voluntary associations.

"Americans of all ages, all stations in life, and all types of disposition are forever forming associations," the French visitor wrote in 1835. He went on to explain that all manner of charitable, religious, educational and other work was done by Americans who gave their services (as well as their money and moral support) to further some cause.

While citizens of the United States still have a worldwide reputation for their generosity, they cannot claim to have started the whole idea. It is a biblical concept, of course. From the earliest days of Christianity believers have been giving selflessly of their time, talent, and treasure.

"First they gave themselves," Paul wrote to the Corinthians about the Macedonian Christians (II Corinthians 8:5).

Without this spirit the church would grow little and would have little effect on the society around it. Throughout the centuries the Christian community has flourished as its rank and file members have done a variety of tasks. Clergy and other professionals have furnished important leadership, but they have been unable to do much leading when there were no willing troops ready to follow.

In its young life the Presbyterian Church in America has learned the great value of volunteers. An army of volunteers has been necessary to stage each meeting of the general assembly. Some talented individuals have returned to work at more than one meeting of the denomination's highest court.

Many of the PCA's congregations have been organized or have gone through re-organizations in becoming a part of the denomination. Many have been involved in building projects. All of this has called for the skills and labor of plenty of helpers.

Some of the established churches have reached out to



Every rock in this new planter at Ridge Haven's main entrance was chosen by Stuart Patterson, who assembled it in his spare time.

help struggling new missions by offering teachers, construction workers, and a variety of other volunteers.

A few of the PCA's presbytery programs (such as camps and conferences) have benefited from the assistance provided by willing, unpaid workers.

At the general assembly level, however, the agencies so far have not been able to take much advantage of voluntarism (except in the case of the assembly meeting itself). The programs of the committees are themselves so young that there has not been staff enough to plan and supervise the work of volunteers.

In the case of Mission to the World, for instance, many individuals have contacted the committee and its staff to seek opportunities to serve abroad for two weeks, a month, or a summer. With so much of the missionary force involved in language study and not yet established in permanent assignments, it has been impossible to encourage these volunteers. There are hopes that there may be programs later when their talents can be enlisted and used to supplement the work of the missionaries. Meanwhile, the closest MTW comes to using volunteers is the new two-year Servants in Missions Abroad (SIMA) program, in which college graduates sign up to work two years at subsistence levels.

One assembly agency that is currently enlisting unpaid workers is the denominational conference center, Ridge Haven. The enlistment program is low-key, to be sure, but it is paying off for the 700 acre development in the Western North Carolina mountains.

Ed Robeson, Ridge Haven's administrator, credits volunteers with doing thousands of dollars worth of work and being responsible for major improvements already. Some work for only a day or so. Others work regularly at long-term projects. One family came in early July and stayed into October.

The most likely prospects for enlistment in Robeson's small corps of helpers are people who are willing to do anything. Much of the work now being done is "hard labor," requiring a strong back primarily. Roads, trails, and building sites are being cleared. Trees have to be cut and brush hauled away or burned.

Some prospects have approached the Ridge Haven administrator looking for supervisory positions or paying jobs. With a twinkle in his eye, Robeson notes that not many such are available. Those applicants have generally gone away disappointed, but Robeson has usually found something to do for those who are prepared to put on a pair of gloves and do battle with the limbs of a tree which has just been cut.

So far, there is no motel or hotel in which such volunteer workers can stay, either. Part of the job is to prepare a site for the Ridge Haven Inn, the first major construction project. If funds become available it will be built next year.

A crew drove up to the conference center near Rosman, N.C., one weekend early in the fall from Greenville, S.C., to clear the land for the inn. The laborers came from Second Church of Greenville, a congregation which has exhibited great interest in Ridge Haven's development. The pastor, Paul Settle, has given much of his own time to the project as president of the board.

Among the members of the grubbing crew was a Second Church member who has helped in more than one way. Renato Moncini earlier set up his easel and used his talent as an artist to assist Ridge Haven. He painted several watercolors of waterfalls and other scenes on the property which were used in the conference center's promotional materials. The framed originals are now hanging in the first guest lodge.

A ruling elder at Second Church who is a chemistry professor at Furman University has been donating his time and skill from almost the first day that the PCA took possession of the property. Stuart Patterson has spent weekends and vacation times at Ridge Haven building rock walls. The latest project of the self-taught stone mason is a large planter at the main entrance to the center. Patterson also did much of the early work in laying out trails and building bridges across the mountain creeks.

Another example of welcome volunteers has been the Newton Brooks family. Just retired from government service in Florida, they brought their own mobile home, parked it on the property, and announced that they were ready to work. The members of the Chattahoochee (Florida) Church arrived in July. With only brief interruptions, they have been on the job ever since. According to Robeson, Brooks has been a most versatile worker, pitching in wherever he is needed. "He can handle almost any tool and handle it well," the administrator noted. Beyond that, the volunteer from Florida is an expert repairman for almost any mechanical device.

Mrs. Brooks has done her share of work for Ridge Haven also. Among the jobs has been serving as hostess and tour guide.

With many more roads, trails, and buildings to complete, Robeson is looking forward to many more hours of volunteer labor. When prospective helpers contact him in advance he can prepare better for their help, he advised.

PCA NEWS

Finding Out Why the Elders Stay at Home

Nearly one-third of the PCA's congregations were not represented at the last general assembly by ruling elder commissioners, and the denomination's Committee on Administration wants to know why.

The 143 churches who did not send ruling elders to the Savannah meeting of the denomination's top court recently got letters from Stated Clerk Morton H. Smith. In the communication he explained that COA has been assigned "the task of seeking to work toward better representation of ruling elders at the general assembly." As a part of this assignment, he wrote, the committee asked him to contact each unrepresented church "to inquire as to the reason for this absence."

Reply cards were enclosed with each of the letters. Sessions receiving them were asked to respond with the reasons why their lay representatives did not go to Savannah.

"Your response to this letter will be of great help to the Committee on Administration in trying to assess the question of how to get better elder participation at the assembly," the clerk wrote.

Currently, each PCA session is entitled to send one or more ruling elders to the assembly, according to the communicant strength of the church. Also, each ordained minister in the denomination is entitled to attend as a voting commissioner. From time to time concern has been expressed over the actual attendance, which reflects a higher degree of teaching elder participation.

One of the assignments given to COA by the 1980 assembly grew out of an overture sent to the 1979 assembly by Southern Florida Presbytery. That communication reported that "some ruling elders are discouraged over the imbalance between ruling and teaching elder representatives to the presbytery and the general assembly," and it requested a study of the imbalance with recommendations "in line with the Presbyterian Church in America's doctrine of the parity of elders." The overture was referred to COA in 1979, but its response was not accepted by the 1980 meeting of the assembly. COA had reported that no "legislation designed to perfect parity" is necessary now. Instead of accepting this judgment the court simply referred the matter back to COA for another report next year.

In addition, the Savannah assembly asked COA to look again at the possibility of a delegated assembly. Used by most Presbyterian and Reformed bodies, the delegated approach provides parity automatically in that presbyteries elect equal numbers of ruling and teaching elders to represent them at the higher court.

Earlier attempts to move toward a delegated top court in the PCA were answered by an agreement to reopen the question when the denomination had 500 congregations. The number was 460 at the end of 1979. The denomination began with 260 in 1973, and at that time it was determined that its "grass roots" assembly would include representation from each congregation.

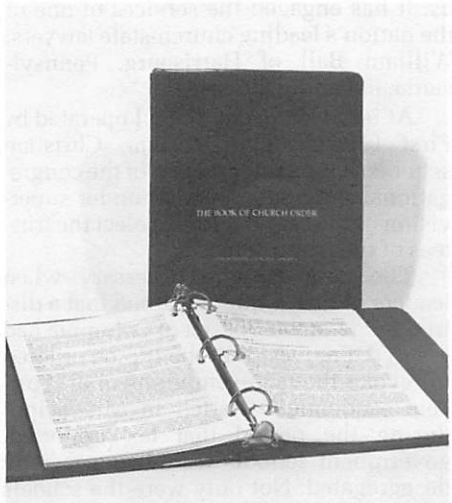
In his letter Smith pointed out that under the current constitutional provisions it is "not only a privilege" but "the duty of each congregation to be represented at the church courts."

Format Is Changed For Book of Order

A new edition of the PCA's Book of Church Order has been published in a new format and all church officers are being urged to obtain a copy.

All amendments enacted by the 1980 general assembly are included in the loose-leaf edition, and many sections are re-numbered as directed by the assembly.

Copies of the new printing, with a vinyl three-ring binder, may be purchased for $5. Without the binder the pages cost $4.



The new BOCO binder

Stated Clerk Morton H. Smith explained the decision to change to the loose-leaf format: "Since the Book of Church Order is being amended frequently, it has been decided to publish this new edition in a loose-leaf format. Thus, when amendments are enacted in the future it will not be necessary to publish an entirely new book. Instead, only the necessary pages will be printed. Both the denomination and the individual users should realize a financial savings. An order form will be provided with each new set of pages. It should be retained until sent in for a new set of amendments."

Among the factors behind production of the new edition this year was the assembly's action in re-numbering a large part of the constitution. Chapters 8 and 9 were combined, and all paragraphs following Chapter 8 were re-numbered. "This means," Smith added, "that everyone who desires to make proper reference to the Book of Church Order needs to obtain the new edition."

Pages in the new book are the same size as in the earlier bound copies, 6 x 9 inches. The vinyl binders available with the new edition identify the contents on the spine as well as on the front cover. Orders may be sent to the Committee for Christian Education and Publications.

Publication of the Minutes of the Eighth General Assembly (Savannah) has also been completed, the clerk announced. Copies of the book were shipped last month to the following: All ministers on the rolls of the denomination, clerks of each PCA session, stated clerks of each presbytery, all missionaries of the denomination, and all members of assembly committees.

Additional copies are available to PCA members for $7 per copy. The book may be bought by non-members for $10.

Earlier in the year the 1979 yearbook was published, including directories and statistics as of the end of last year. It sells for $5 per copy to members and $7.50 to others.

Additional volumes may be ordered from the Committee for Christian Education and Publications.

Stewardship Panel Seeks Budget Data

Requests for 1982 budgets by the PCA's permanent committees will include a new element not incorporated into previous budget requests. The Committee on Stewardship Ministries, which supervises preparation of the assembly spending proposals, voted at its fall meeting to ask each of the agencies to include "performance reports" on what has been accomplished with funds provided through the 1980 budget.

The stewardship panel is comprised

of one ruling elder and one teaching elder from each of the four major committees.

Initial proposals for 1982 spending are due in the stewardship office in January. In setting up the schedule for considering the 1982 budget, the committee instructed the agencies to keep their requests within a total projected from figures approved for 1981 by the 1980 assembly. The 1981 figures were determined by adding a growth factor based on the previous rate of income growth.

Re-elected chairman of the panel was Gerald Sovereign, a ruling elder from Gulf Breeze, Florida. Stuart Perrin, a pastor in Butler, Pennsylvania, was named vice-chairman, and Logan Porter, a ruling elder in High Point, North Carolina, was elected secretary.

The committee also asked three of its members to prepare papers on stewardship philosophy for its January 23-24 meeting. They are Perrin, Paul Kooistra of Jackson, Miss., and Jack Ross of Brookhaven, Miss.

M. E. Howland, stewardship director, was asked to propose guidelines for the stewardship sub-committees of the permanent agencies.

Pay Study Continues; '82 Boost Proposed

A preliminary report on salary administration by PCA assembly agencies was received at the fall meeting of the Committee on Administration, but further work will be done.

While a sub-committee works on recommendations regarding compensation philosophy, the full committee is going ahead with planning for its 1982 budget. As a part of that process it approved the figure that it will recommend to the 1981 assembly for the 1982 pay of coordinators.

The recommendation for 1982 is an 8 per cent increase over the package (all salary and allowances) previously approved for 1981.

A consultant meeting with the committee cautioned against accepting the federal government's national Consumer Price Index (CPI) as the sole factor in figuring cost of living adjustments. Sometimes it can be too little and sometimes too much, depending on the employee's location, his taxes, the organization's salary philosophy, and other variables, he noted.

The difficulty in deciding an appropriate adjustment 15 months before it is to take effect was also discussed. PCA practice has been for the Committee on Administration to agree on its coordinator salary recommendation about 15 months before the beginning of the year in which it takes effect. The figure is then worked into the budgets proposed by the permanent committees, with the totals going before the assembly for approval in June.

Keeping the Right Distance from Uncle Sam

How close, or how far, should the church and the government be to or from each other?

Debate over that question has reached fever pitch in some circles in the presidential election year of 1980, but it is not just a theoretical question for the Presbyterian Church in America. For the denomination and for some of its congregations it is a practical, close-to-home question.

Specifically, the relations of the PCA to the federal government's Internal Revenue Service has become an issue of great importance to some PCA people. At the fall meeting of the denomination's Committee on Administration members considered a request that COA apply for an IRS letter of "group exemption" for the entire denomination. If such a letter were received, a proponent explained, it would exempt from taxation all PCA congregations and subsidiary units as well as the general assembly agencies.

Legal advice had been sought in advance of the meeting, and COA members had received written opinions from committee counsel as well as from a lawyer active in obtaining the denomination's civil charter. It was pointed out that the assembly already has a "letter of determination" from IRS exempting its civil corporation from taxation. Such a letter is considered a permanent document, but the proposed "group exemption" letter is more temporary in that it comes up for review periodically after certain reports are filed with IRS, the discussion revealed.

When all the arguments for and against the application were heard the committee voted against seeking it. The prevailing opinion was that the existing "letter of determination" is sufficient and that the assembly needs no more contact with IRS than is absolutely necessary.

Meanwhile, First Church of Jackson, Mississippi, has gone into federal district court to try to protect its tax exempt status. It has engaged the services of one of the nation's leading church-state lawyers, William Ball of Harrisburg, Pennsylvania, to handle the case.

At issue is the day school operated by First Church. Unlike some Christian schools, it is an integral part of the congregational program, operated under supervision of the session. Elders elect the trustees of the institution.

The case became necessary when leaders of First Church learned that a district judge in the District of Columbia had granted a request that the IRS be ordered to revoke the tax exemptions of all "private academies" started in Mississippi during the period that tax-supported, government schools were being racially desegregated. Not only were the schools affected but also the organizations which operate them (in this case the church).

However, neither the church nor the school was a party to the litigation. No papers were ever served; no opportunity for defense was given; no opportunity was afforded to demonstrate that the policies of the school warranted exemption.

With help from an association to which it belongs, the Jackson school went into court in Washington to show that the order should not apply to it. The district judge hearing the case decided that the First Church representatives could not intervene (even though affected by the order). The next step was to appeal the judge's ruling to the court of appeals. The church was awaiting that tribunal's decision last month.

An elder close to the case explained that many others wanted to join in the intervention, but the lawyer advised Jackson to go ahead at this stage with only the help of its association to save valuable time. If further appeals are necessary others may join in the litigation.

The First Church school, with some 600 students now, was organized after the Supreme Court ruled prayer and Bible reading out of the public schools. Its leaders have stated repeatedly that it was established "for spiritual reasons, not for the purpose of avoiding integration." Black students have attended, and no black applicants have ever been turned down, according to a sessional spokesman.

In this case, however, the church and its school are presumed guilty of racial discrimination. The current battle in court is to get an opportunity to demonstrate innocence.

Presbytery Chooses 'Philadelphia' Name

Commissioners to the first meeting of the PCA's 24th presbytery chose "Presbytery of Philadelphia" as the name of the new court. Meeting at Fairton, New Jersey, in conjunction with the 300th anniversary of the Fairfield Church, the body selected "Philadelphia" over three other proposed names.

First moderator of the court was Stuart Sacks, pastor of the Berith Church of Bryn Mawr, Pennsylvania. Elected stated clerk was Harry N. Miller, pastor of Trinity Church of Harrisburg, Pennsylvania.

The bounds of the presbytery, as prescribed by the last general assembly, include counties in Eastern Pennsylvania, Southern New Jersey, and Delaware. Initially, eight churches (including one outside the bounds in Massachusetts) are members. Also, several mission congregations whose organizing pastors are PCA ministers are affiliated. A total of 27 teaching elders were enrolled.

Most of those joining the new court

transferred from Mid-Atlantic Presbytery, which had petitioned the assembly for formation of the additional body in the Philadelphia area. Mid-Atlantic's northern boundary coincides with much of the northern boundary of Maryland.

Thomas R. Patete was convenor of the meeting. The opening worship service included a sermon by Raymond B. Dillard, a PCA minister on the Westminster Seminary faculty, and music by host pastor Larry Roff and Bob Gramp, an Orthodox Presbyterian Church pastor in the area.

Presbyteries Begin Vote on Amendments

Voting has begun in the PCA's 24 presbyteries on constitutional amendments sent down by the 1980 general assembly. Each of the intermediate courts is being asked to vote on six different issues. If two-thirds of the bodies approve the proposed changes they will be before the next assembly for a final enactment vote.

The text of the amendments which was sent to the presbyteries by the assembly's stated clerk takes up seven pages of small print. About half of the content, however, is a reprint of three chapters from the Directory for Worship. Chapters 56, 57, and 58 are being sent for a constitutional vote since some question has been raised about the status of the directory. Included are the sections on administration of baptism and the Lord's Supper. All of the directory chapters are to be voted on together as one item.

Of the other five items, only one is longer than a few lines. It includes material on licensure and internship of candidates for the ministry. If enacted, this provision would require candidates to serve year-long supervised internships before ordination to the ministry. The amendment was proposed as a part of the overall program to improve preparation of the new pastors in the denomination. Proponents see it as the necessary constitutional "teeth" for the "Three Plus One" and "Two Plus Two" system of presbytery-supervised theological education.

Other items on the amendment ballot are:

1. A provision that would allow a new congregation to call a pastor at the same meeting at which it is formally organized.

2. A provision that would permit each session to send at least two ruling elder representatives to presbytery when that court has 50 per cent more teaching elders on its roll than it has churches.

3. A provision to allow alternate members of general assembly permanent committees to vote when they are filling a vacancy caused by the absence of any regular member. (Currently alternates fill a voting slot only when necessary to constitute a quorum of the committee.)

4. A provision to replace members of permanent committees when they are absent from more than half of the meetings in a year.

Talks Are Planned On Joint Facilities

Leases expire in 1981 for the separate spaces now rented for offices of the PCA's three major program committees. Whether anything can be done before the expiration dates to get a better arrangement is a question that the Mission to the United States committee wants explored.

MUS, at its September meeting, asked the denomination's Committee of Administration to convene a meeting of agency representatives to consider "possible joint use of space and equipment for the financial benefit of the assembly and possible agreement on the standards and pay scales for office personnel."

Administration, responding to the request at a subsequent meeting, instructed its administrator to invite personnel from the other committees to discuss the questions raised by MUS. Initial talks are scheduled November 21.

Currently, MUS, Mission to the World, and Christian Education and Publications are housed in commercial office space (but in different buildings) in Decatur, Georgia. All moved into their present quarters in 1978.

Assembly policy thus far has been to allow each committee to determine the location of its offices. MUS and CE/P moved from other cities in 1978 to the Atlanta area. The Committee on Administration offices (along with denominational insurance and annuities offices) are in Columbus, Georgia. The stated clerk's headquarters is in Brevard, North Carolina. The PCA Foundation and Stewardship Committee maintain offices in Montgomery, Alabama.

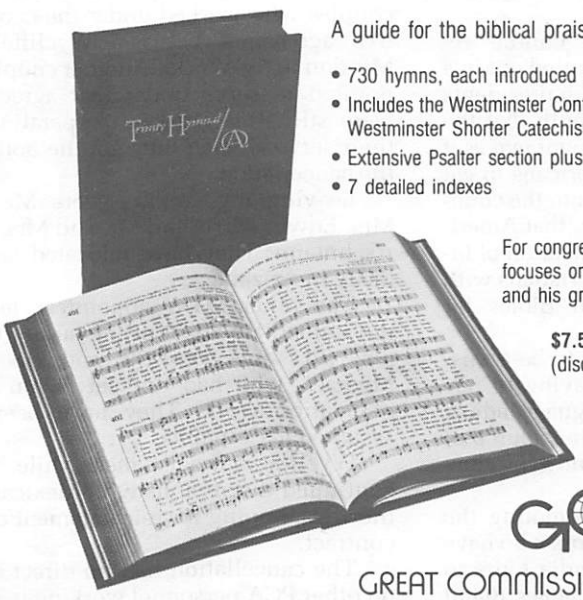
An attempt by Gulf Coast Presbytery to get an assembly study of the feasibility of buying a denominational headquarters building was turned down by the 1979 assembly. The current proposal from MUS does not mention buying.

The 1979 assembly also declined to tell any of the committees that they must work together in the use of equipment. Since then MUS has bought a computer which the other assembly committees are beginning to use. It has now been determined that it does not have enough capacity to serve the needs of all the committees. Each of the committees also has its own pay scale for office personnel, thus putting the neighboring organizations in competition for available workers.

Dan Moore, the top executive of the Committee on Administration, asked at the COA meeting if the consideration of joint facilities might not represent "changing directions" for the PCA.

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Mission to the World

'Bibles for India' Seeks PCA Support

Mission to the World has launched a project to raise money for work in India, where it has no missionaries. Members of the denomination who participate in the project will study and pray about the needs of India for a month and donate $31 (a dollar per day) to "Bibles for India."

Money realized from the effort will be given to the interdenominational Bibles for India organization headquartered in Grand Rapids, Michigan, and a spinoff of the World Home Bible League. Its programs on the Asian sub-continent are directed by the India Bible League, Madras.

If the goal of 4,000 PCA participants is reached, the members of the denomination would be responsible for providing assistance to a translation team as well as publication and distribution of 20,000 introductory Bible study courses, 20,000 New Testaments, 20,000 complete Bibles and 20,000 "Great Bible Truths" compilations. Bibles for India hopes to distribute 60 million Bibles or Testaments and 60 million lesson books during the coming decade.

The course used in the program is the "Project Philip" plan developed in the United States by World Home Bible League and adapted for India. Materials are being produced in the 16 major languages of the sub-continent.

MTW's coordinator of church relations, Kennedy Smartt, pointed out in a letter to Women in the Church presidents and MTW chairmen last month that the policy of the Indian government makes it "almost impossible for Americans to get an evangelistic missionary into the country." He suggested, however, that Americans can help in the evangelization of India by providing national Christians with tools and training through Bibles for India.

"This is a fantastic way to be a missionary to India without having to pay travel costs, learn a new language, adjust to a new culture, or leave the source of income in which we are most productive," Smartt wrote.

A tabloid newspaper promoting the project quotes two PCA pastors who have participated in Bibles for India tours to the sub-continent. They are James Bland of Kendall Church, Miami, and Dwight Noe of Friendship Church, Laurens, S.C.

MTW sent a missionary couple to India in 1979, but they have since been relocated. The Robert Youngbloods were assigned to the country initially because it was the headquarters of the theological commission of the World Evangelical Fellowship, of which he is an administrator. Their primary work was not with Indians but with leaders of theological education from around the world. That WEF office has since been moved to the Netherlands.

"Thirty-One Days for India" is being suggested by MTW to WIC general organizations and circles as well as to youth groups and entire congregations. Requests for additional information and materials should be addressed to Smartt at the MTW office, P.O. Box 1744, Decatur, Ga. 30031.

Translation Team Ousted by Mexico

Personnel of Wycliffe Bible Translators have worked in Mexico for 28 years under a contract between the Mexican Ministry of Education and Wycliffe-related Summer Institute of Linguistics.

That contract has now been cancelled by the Mexican government, and SIL personnel from abroad without permanent residence papers have had to leave on or before the expiration date of their visas. Among those who have left are two PCA couples who worked under the cooperative agreement between Wycliffe and Mission to the World. Another couple appointed to serve under that agreement were still itinerating in preparation for their service when they got the notice of the cancellation.

Leaving the country were Mr. and Mrs. Edwin Farris and Mr. and Mrs. Rick Aschmann. They have relocated temporarily in Arizona.

The other MTW appointees feeling the immediate effect of the failure to renew SIL visas were Mr. and Mrs. Ron Michael, who had not yet begun their translation work. They have been reassigned to Colombia.

Wycliffe officials, meanwhile, have continued discussions with Mexican authorities, hoping for reinstatement of the contract.

The cancellation had no direct effect on other PCA personnel working in Mexico. Generally, however, they also operate on short-term visas.

Coordinators Gather From Around World

Mission to the World field coordinators from six nations will gather in Atlanta this month for a three-part conference that will include interchange with the staff and committee, training, and planning.

The meeting will be the first of this scope ever held by MTW since some of the fields have only recently been established. Most of the personnel assigned to the church planting work are still in language study.

Participants in the conference will be: David Hamilton, Ecuador; Eugene Boyer, France; Hugh Linton, Korea; Dick Dye and Andy Toth, Mexico; Glenn Camenisch, Portugal; and David White, Taiwan.

Scheduled to lead Bible studies during the coordinators' week together is Luder Whitlock, president of Reformed Seminary. Also on the program is a study of the principles of Christian leadership, led by Albert S. McMillan of the Management Dynamics consulting organization in Atlanta.

The coordinators and the MTW staff will meet during the first phase of the program. The second phase will include the sessions for the field coordinators and chairmen of MTW field operations subcommittees and the MTW chairman. The final part will include the whole MTW committee along with presbytery MTW chairmen. During the section when the large group is present reports from each field will be presented by the respective coordinators.

Information from the field men is also expected to be incorporated in the reports to the full committee from the subcommittees supervising their work.

Challenge Fund Goal More Than Half Met

Mission to the World has come more than half the way toward claiming a $50,000 challenge grant from an anonymous foundation. By the first of October the PCA's overseas agency had received $27,149 designated for MTW's general fund.

The foundation has promised to match, dollar for dollar, any such designated contribution received by the end of the year — up to $50,000. Kennedy Smartt, MTW's coordinator of church relations, said that if the entire $100,000 is received the MTW committee's administrative budget will be met without having to draw on missionaries' accounts.

"The shortfall in administration funds is a result of the churches' increasing interest in individual missionaries and a resulting designation of more and more funds to the support of particular individuals," Smartt explained. "This has provided significantly more total funds for MTW but less and less for administrative costs."

New England Focus Of Day of Prayer

Opportunities for the evangelization of New England will be in the spotlight this month as the denomination receives promotional materials from MUS for the Thanksgiving season. The general assembly set aside Sunday, November 23, as a day of prayer and thanksgiving for the ministries of the MUS committee. It also ordered a special offering during the season "to go toward the work of our ministries in New England."

Congregations have been offered posters and bulletin inserts for the day of prayer and also a slide-tape presentation of the needs of New England. All of the materials for the season are available through the MUS office.

The poster and bulletin recall the Great Awakening that began in New England in the 18th Century and spread throughout the land.

"Now," the poster says of the people in the northeastern states, "they need a reawakening." Suggestions for specific prayer are listed.

The slide-tape program features pictures of Old World and New World sites related to the Pilgrim fathers as well as their spiritual descendents in later New England history. The pioneering work of Jonathan Edwards, David Brainerd, and George Whitefield is represented. Effects on later student generations of the ministries of Timothy Dwight and Samuel J. Mills are also recalled. After noting the defections from the Reformed faith and the inroads of Unitarianism and Congregationalism, the narration points to opportunities in the region today.

The program, including 80 slides and the narration, was prepared by MUS Coordinator J. Philip Clark.



Thanksgiving poster



'Bad Illustrations' Turn Into Examples

When MUS Coordinator J. Philip Clark has tried to illustrate the "worst possible development strategy" for the PCA, he has mentioned the possibility of starting a congregation in the Dakotas before trying to plant churches in Phoenix, Houston, or other growing "sun belt" cities. He has also spoken of the wisdom of working in clusters of communities so that viable presbyteries can be formed, instead of working for the establishment of isolated churches.

After making such speeches around the denomination for several months, there were some new developments.

"God then gave us a lesson to the effect that He does not work by man's formulas," Clark acknowledged. "He established almost overnight a new self-supporting church in King City, Missouri, a church of spiritually 'excited' young couples in a very small farming community. It was a town with a declining population. The church should be formally organized by the first of next year. Its growth parallels the growth of churches in several 'sun belt' cities, although it will reach its upper limit much more quickly."

King City was the first lesson. Dakota was next:

"Again, to my surprise," Clark continued, "God has brought the Dakotas into the whole scheme of PCA growth. A caller from Sioux Falls, South Dakota, spoke for several Presbyterian churches that wanted to consider a home in the PCA. They had their historic roots in the Synod of the West, formerly a synod of German speaking Presbyterian churches. Because of a slight cultural isolation, theological liberalism had not affected them."

In September the MUS coordinator was invited to a meeting at which he addressed 55 ruling and teaching elders from 16 congregations, including three churches already in the PCA. They stretch from Kansas to Minnesota, and some of the others have already left former affiliations. Now they are discussing the possibility of two provisional presbyteries.

The pastor who was Clark's host for the meeting has since had his ordination "set aside" by the presbytery of his denomination without judicial process. Others are being pressured not to participate in any talks which might lead their congregations into the PCA.

"Someone has said of people like this," Clark noted, "that they are 'disgruntled.' But I have seen the crisis of conscience, the search of the soul as these men have struggled to balance 10 to 30 years of ministry against the compelling conviction that they must be free from bondage to the liberal establishment. They are broken hearted but surely not disgruntled."

The MUS executive urged "all our members and friends to pray for those who seek God's will for their future, and for MUS as it expresses the love and fellowship of our church to these dear people."

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Westminster Shorter Catechism to SUSAN COMBS of First Church, Picayune, Miss., RICHIE HUNT of Covenant Church, Riverdale, Ga., TERESA ANN NORRIS of First Church, Prattville, Ala., and to DONNA LYNN REEVES of First Church, Montgomery, Ala.

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to MARY FONVILLE and AVA MARIE NORRIS of First Church, Prattville, Ala., and to SANDI JOHNSTON, LORI LONG, ED LOTTERHOS and CAROL McKEY of Mount Salus Church, Clinton, Miss.

Christian Education & Publications

Seminar Introduced For Church Leaders

"Church Building Through Christian Education" is the name of a new seminar being offered for the first time this year to local church leaders by the PCA's Committee for Christian Education and Publications. It is one of several seminars being scheduled in the denomination for this fall and next spring. All available dates through January have been booked already, and some spring weekends have been reserved, according to Charles H. Dunahoo, CE/P coordinator.

Elders, deacons, and other congregational leaders are being urged to attend the "church building" seminar, a three-hour program. It offers practical help in the areas of leadership, discipleship, planning and church growth.

The CE/P seminars are led by staff members of the committee, often with help from other trained personnel. Study materials developed by the committee are used extensively, but other resources are also recommended. Workshops are offered on children's work, youth work, educational principles, and adult education.

Area and regional scheduling is being stressed, with preference being given to seminars sponsored by presbytery committees for an entire presbytery. In September seminars were conducted in Georgia, Louisiana, and North Carolina. October events were scheduled in Florida, Illinois, and New Mexico. In November the staff members are planning to be in Alabama, Georgia, and Virginia workshops.

Officer Slate Picked By Great Commission

Board members of Great Commission Publications have re-elected two of their officers and named two others to lead them during the coming year. PCA pastors hold two of the posts.

Donald M. Poundstone, Orthodox Presbyterian Church pastor in Portland, Oregon, is the new president. GCP is a joint venture of the OPC and the PCA. In the presidency Poundstone succeeds John Spencer of Birmingham, a PCA ruling elder who served during the past year.

David H. Bryson, pastor of Providence Church of Savannah, Georgia, a PCA congregation, was named vice-president.

Re-elected secretary of the board was John K. Reeves, another PCA representative on the GCP governing body. He is pastor of the Moss Point (Mississippi) Church.

An OPC ruling elder, Peyton H. Gardner of Wilmington, Delaware, was re-elected treasurer.

Continuing as executive director is Thomas R. Patete, a PCA minister who moved to that position in 1978. GCP maintains offices in Philadelphia.

The board includes six members each from the PCA and OPC committees on education.

Percentage from PCA Climbing at Covenant

Covenant College is continuing to register an upswing in the number of students from Presbyterian Church in America congregations. The fall enrollment of 522 includes 15 per cent from the PCA.

The college, on Lookout Mountain overlooking Chattanooga, has six PCA representatives on its board of thirty. The denomination is moving toward joint governance with the Reformed Presbyterian Church — Evangelical Synod, which started the institution.

The PCA component of the student body is the second largest denominational group. RPCES students make up 30 per cent.

Of the newcomers at Covenant this fall, freshmen and transfers, 16 per cent are from the PCA.

A total of 159 freshmen enrolled this year. The total student population is up 26 from the fall of 1979. Over 40 states are represented, as well as several nations overseas.

The college first listed PCA students in 1974, when they made up 5.6 per cent of the enrollment. By 1977 the percentage was up to 13. This year's 15 percent is the highest yet.

Corresponding to the upward trend for PCA is a decline in the percentage of students from the Presbyterian Church in the United States (PCUS). College spokesmen said the decline can be attributed, at least in part, to the number of congregations which have changed denominational affiliation over the past seven years. While many of the same churches are sending students to Covenant, they have boosted the PCA percentage in the enrollment when they join the young denomination.

Missionary Family Meets College Costs

With the cost of Christian education increasing yearly, it seems to some nearly impossible to afford. But David and Marilyn Hamilton have found a way to send four daughters to a Christian college.

As missionaries to Ecuador under Mission to the World, the overseas arm of the PCA, the Hamiltons have faced their share of financial challenges. Registration day this year at Covenant College brought another challenge with the arrival of Jill, the youngest daughter, on campus for her freshman year.

It's been another step of faith for the Hamiltons. Jill reported, "At one time there were three girls here in the same year. Their total tuition exceeded their parents' total yearly income." But each girl was able to afford Covenant through a combination of several different financial aid programs which included federal Basic Educational Opportunity Grant (BEOG), Supplemental Educational Opportunity Grant (SEOG), work-study programs and academic scholarships.

Coming to Covenant this year was a step of faith for Jill alone. When she arrived at Covenant in late August her financial needs had not yet been met. She put it "in the Lord's hands," and told herself, "If He wants me to go to school here He'll supply the money."

He has done just that. Jill will be able to afford her first year at Covenant through the BEOG, SEOG, the work-study program and a sports scholarship.

Jill isn't firmly decided on her future. She has a keen interest in sports and physical education. As a "missionary kid" she attended Alliance Academy in Quito, Ecuador. The school is traditionally for children of missionaries but now also serves other English-speaking students. While there she realized the great need for a good physical education program in schools. She is seriously considering getting her degree in physical education and



Jill Hamilton

returning to teach physical education in an "MK" school on the mission field.

Beth, Jill's oldest sister, graduated from Covenant in 1978. She is currently helping her husband, Dal Stanton, a Covenant graduate, through Reformed Theological Seminary in Jackson, Mississippi.

The second Hamilton to come to Covenant was Becky. She attended Covenant for three years. She and husband Philip Vierling, also a Covenant graduate, live in St. Petersburg, Florida, where they both work in a store that sells prosthetic devices and medical equipment for the physically handicapped.

Sarah Hamilton graduated from Covenant last spring and is back at Covenant this fall getting her teaching certificate. In the spring she hopes to teach at Alliance Academy in Quito.

In her short time at Covenant, younger sister Jill has found many things that impressed her. She is pleased with the closeness of the Christian community, a closeness shared by both teachers and students.

She has also found the solution for the financial challenges of higher education.

Trends in Education Consultation Focus

Thirteen leaders interested in the educational work of American Presbyterian denominations participated in a fall "Consultation on Christian Education in the Eighties" in Philadelphia. It was sponsored by Great Commission Publications and included five staff members of GCP plus invited participants from several other educational agencies, institutions, and publications.

PCA's Christian Education and Publications committee was represented by its coordinator, Charles H. Dunahoo, and a member of the committee, Paul Kooistra, who teaches in the education faculty at Reformed Theological Seminary.

No formal proposals or strategies were offered, but "each of us benefited from ideas which we can incorporate in our respective ministries," reported Thomas R. Patete, executive director of GCP.

College Challenged For $250,000 Again

Covenant College, which claimed a $250,000 challenge grant last school year by raising more than $510,000, has now been offered another $250,000 challenge for 1980-81.

President Martin Essenburg told the board of trustees at its fall meeting that the funds will be available if Covenant raises $520,000 in gifts and grants by next June 30. The annual operating budget, including student tuition and fees, exceeds $3.5 million.

1981 Women's Study Is 'When You Pray'

"When You Pray" is the title of the 1981 Women in the Church study guide, published last month by the Committee for Christian Education and Publications. Allen and Isabel Fleece are the authors.

The paperback is the eighth in the series of Bible studies provided for the women in PCA's WIC circles. While the book can be used for individual study, it was designed with a chapter for each month's meeting of the WIC groups. One basic truth about prayer is covered in each section.

Price of the books is again $1.50. A leader's guide is being offered for 50 cents.

Advance copies of the new study were sent to presidents of the WIC presbytery organizations and to members of the assembly advisory sub-committee on WIC work.

Dr. and Mrs. Fleece, who live in Macon, Georgia, are widely known throughout the PCA and elsewhere in evangelical circles as authors and speakers. Dr. Fleece formally retired from the pastorate earlier this year, but his active relationship as a staff member of First Church, Macon, was recently re-established. He is a member of the Mission to the World committee of the denomination.

The twelve lessons are based on two passages in Matthew where Christ taught principles of prayer, in the Sermon on the Mount and in Gethsemane.

Copies of the study book and the leader's guide may be ordered from the Committee for Christian Education and Publications, P.O. Box 39, Decatur, Ga. 30031.

Family Devotions

By Richard Harris — Part XXVII
(The Shorter Catechism)

Q. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in His being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried and continuing under the power of death for a time.

No one likes to be humiliated. We deserve to be many times, but we do not like to be laughed at. We do not like to be scoffed at. It's just not our nature. Basically, we do not want to be put in a lower condition than what we think we deserve. If anything, we want to be elevated to a higher condition. We want other people to think well of us in every way. That's just natural, isn't it?

What about Jesus Christ? We have just considered the fact that He is the King of kings and the Lord of lords. He left His throne in Heaven and came to earth. How did He deserve to come? Why, in majesty, in glory, in splendor and in triumph. But He chose first to come in humility because of His love, so that He could fulfill the plan of God for our salvation. One day He will come again, and at that time it will be in glory. But it was necessary, and He did it willingly, that He be born of a woman in the full form of a man wrapped in swaddling clothes and laid in an animal's stable. The one child above all others in the whole world who deserved to be born in a palace was born in a stable.

Paul says (Gal. 4:4), "God sent His own Son." He came as the son of a human mother and lived under the Jewish law. This was something He volunteered to do, and, therefore, He obeyed the law's every command. It is not easy to keep the law of God. In fact, for mere man it is impossible.

God, from the time He gave the law to Moses, never intended for anyone except His very own Son to ever keep the law perfectly. Christ endured all the sufferings, and the miseries of this life under the law of God for His own people. Isaiah says (53:3), "He was despised, and rejected of men, a man of sorrows, and acquainted with grief."

The Bible says that if anyone keeps the law perfectly, the reward is life everlasting but, on the other hand, if anyone fails in just one small part of keeping the law, the penalty is death. The most astounding event in all history is the fact that Jesus Christ kept the law perfectly, yet by dying a horrible death on the cross, He bore the full brunt of the wrath of God, for the sin of not keeping the law. He who knew no sin was made sin for us that we might be made the righteousness of God in Him.

Just before dying on the cross, He said, "It is finished," John 19:30. The Greek word for finish is "tetelestai." It is a commercial term used in the market place, and it means the debt is paid.

Jesus paid the debt for the sins of the world, Paul says in Philippians 2:8, "He was humble and walked in the path of obedience to death — His death on the cross." He was then buried, just as all other dead men were buried, for there was no life in Him. It was gone out of Him, and He continued under the power of death for a time.

ACROSS — *from page 2*

MOVING MISSIONARIES:

MISS MARI DOOLEY to Austria to begin assignment.

DR. AND MRS. PETER JONES returning to France after furlough.

REV. AND MRS. DOUG MILLER returning to France after furlough.

MISS DORRIE POLAND to Nigeria to begin assignment.

REV. AND MRS. HUGH POWLISON to the States for furlough from Guatemala.

MR. AND MRS. JOHN STEKETEE have begun language study in France in preparation for service in West Africa.

Foundation and Authority for the Christian Faith

Chapter XXIII
Westminster Confession of Faith

Who would say, after careful reading, that the Westminster Confession of Faith does not deal with real life issues? Chapter XXIII deals with one of the most contemporary problems that confront Christians. The role of the state (civil authorities) and the responsibility of Christians in the political arena are two of the most talked about topics. Christians, religious leaders, politicians, and organizations such as the American Civil Liberties Union are frequently debating this issue.

Political activity of the 1980's, both within the church and beyond to the civil realm, forces Christians once again to deal with the role of the civil magistrate and the responsibility of Christians.

This is an election year. This month citizens of the United States will be voting. Is there a Christian view of politics set forth in the Scripture that Christians should reflect?

This chapter is outstandingly practical in its teaching. This is one area where the American edition of the Confession differs with the original 1647 edition. Here is what our Confession states:

1. Civil magistrates are ordained by God. He has given to them the power of the sword. He has not given them sovereign power. That belongs only to God. Their power is derived from Him. It is a ministerial power.

Paragraph one reads like a paraphrase of Romans 13:1-7, and that it is: Civil authorities are ordained by God and armed with limited authority.

They exist for the glory of God and the good of the people. They have been given authority (symbolized by the sword) to defend and encourage those that are good but they have the God-given mandate to punish evil-doers.

God set up the positions and job descriptions for the civil authorities. He did it for His glory and our good. He did not develop a specific form of government, except that all government should be theocratic, i.e. ruled by God. Wherever we find ourselves on earth, the powers that be are ordained by God.

Though some forms of government may be better than others, a representative type government seems to be more closely aligned with Scripture (elected leaders who represent God and the people in the area of defense and justice).

2. Paragraph two answers questions that are often asked. Can and should Christians be involved in politics? Can Christians hold political office and still be Christian? "It is lawful for Christians to accept and execute the office of a magistrate (civil authority). It is a calling similar to that within the church realm."

When Christians are called to political office, it is incumbent upon them "to maintain piety, justice and peace, according to the wholesome laws of each commonwealth." As citizens we live in two realms. We do not resign our political responsibilities just because we are Christians.

Christians should seek public office in order to promote the very things spelled out in paragraph two. Paragraphs one and two state two very important points: The state can and must punish evil-doers, and the state can and must wage just war.

The modern emphasis that says that criminals should not be punished and wars should not be waged are at odds with biblical teaching. God's Word demands that evil-doers be punished. It also gives examples of just wars.

Our young people especially need instruction in this area of the Confession and the biblical teaching from which the Confession was written. So much needs to be said about these points. For now, we simply underscore the right and responsibility of the civil authorities in the area of crime and war.

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

3. The third paragraph makes that all important distinction in the area of rendering unto Caesar the things that are Caesar's and unto God, the things that are God's. It is one of the best statements in the English language on the issue of church and state separation. What it says is this:

The state must not usurp the duties of the church, i.e. preaching the gospel and administering the sacraments. It must not interfere with any matters of faith.

What about legal disputes between two Christians? Paul says in I Corinthians 6:1-6 that Christians should not go to law with Christians.

However, the state is responsible to protect all of God's ordained institutions and the church is one of these. The state must protect the church, "as nursing fathers" protect their children, as the Confession teaches. But, the state must not give preference to one denomination above others.

If and when it does, it has overstepped its boundaries and charges could be made against it. Such action would violate the freedom of individuals to follow their own consciences. Notice that the wording does not prohibit assistance to *religion*, for America was founded to be a Christian nation, but it does prohibit favored treatment of a *denomination*. We are to have no state church. Civil authorities must see to it that we do not.

The state authorities also must protect the rights of individuals to meet in ecclesiastical assemblies without "molestation and disturbance."

The responsibility of the state is twofold: One, to protect the church as an institution from civil persecution; two, to protect individuals and see that they have the right to freedom of assembly where church life is concerned.

4. What are the duties of Christian people to the civil authorities? Paragraph four spells out several: One, we are duty bound to pray for the leaders (I Tim. 2:1,2); two, we are to pay them tribute and other dues (I Pet. 2:17, and Rom. 13:6,7); three, we are to obey their lawful commands and be subject to their authority for conscience sake (Rom. 13:5, Titus 3:1). Notice the use of the word *lawful* commands. Obviously, our first allegiance is to God. The state cannot command our conscience, but God can. If there is ever a choice (God forbid), our allegiance is to God, for then the state forfeits its right of our Christian duties regarding that institution.

When the state begins to ban the Christian religion from state supported and established institutions it treads on dangerous grounds. It may forfeit the right of the people's prayers, honor, tribute and submission.

But what if a non-Christian is elected to office? What if the office holder is an adherent of another religion or even denies any religious profession? We are still to give him his honor, due and our prayers. Remember that Paul wrote his instruction to Christians living under pagan Roman authority.

Is this not a timely subject? In too many instances now our national, state and local leaders have taken from us the freedom guaranteed in our Constitution of the United States.

Christians must know the issues. They must be able to give a reason for their position and set forth their case. We cannot allow our nation to serve Caesar with unlimited power. We must not put men into office that represent anything less than what is set forth in Chapter XXIII.

Have you developed a political philosophy that is in keeping with the Scripture and this doctrine? Will it be reflected in your rights and privilege as voting citizens of this commonwealth?

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:
CAROL SUE GENTRY
By: Mr. & Mrs. Roy Gamble
LUCILLE SMOAK McDONALD
By: Dr. & Mrs. D. F. Rentz
MRS. HARRIETT RICHARDSON
By: Mr. & Mrs. David Johnston Jr.
VIRGINIA ROLAND
By: Dr. & Mrs. D. F. Rentz

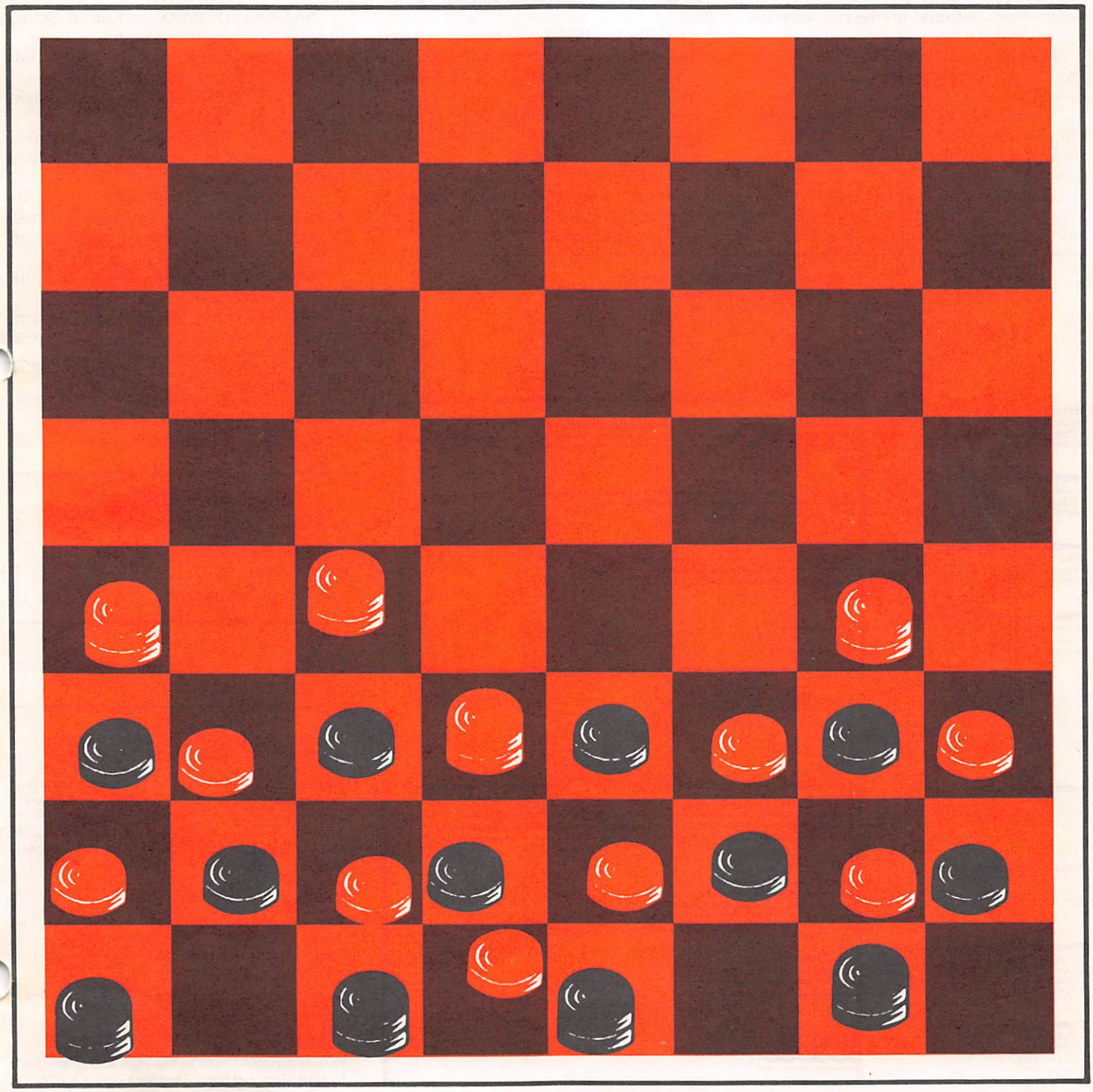
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December 1980
Volume 4, Number 11

The PCA Messenger

All the Checkers Slide to our Side

Special Ministries Update *See p. 4*





Across our Church

MOVING MINISTERS:

ANDREW H. BOSWELL JR., ordained by North Georgia Presbytery, to Coral Ridge Church, Fort Lauderdale, Fla., as minister of counseling.

DAVID RICHARD BREWER, Wexford, Pa., has been ordained by Ascension Presbytery and continues on the rolls of presbytery without call.

DAVID W. CLOWNEY, Philadelphia, Pa., to Westminster Seminary as professor.

RODNEY CULBERTSON, Gainesville, Fla., has been ordained by Central Florida Presbytery as University of Florida campus minister.

EDWIN E. CUNNINGHAM JR., Stone Mountain, Ga., continues on the rolls of North Georgia Presbytery without call.

JOHN DODD, Charleston, W.Va., has been given permission by New River Presbytery to work outside the bounds as an evangelist.

LAWRENCE E. EDISON has been ordained by Ascension Presbytery as assistant pastor of Westminster Church, Butler, Pa.

JAMES L. FISHEL has been given permission by New River Presbytery to work outside the bounds in Christian Publications, State College, Pa.

DONALD R. HENDRICKS, Jackson, Miss., to Belhaven College and Whitworth Bible College as a teacher.

HENRY JOHNSON has been ordained by Westminster Presbytery as associate pastor of Covenant Church, Cedar Bluff, Va. (Tazewell Mission).

FRANCIS NIGEL LEE has been dismissed to the Presbytery of Brisbane, Continuing Presbyterian Church of Australia, effective December 31.

CHARLES W. McNUTT to Kanawha Salines Church, Charleston, W.Va., as pastor.

SAMUEL D. PARK to Korean Bethel Church, Chicago, Ill., as pastor.

PAUL POYNER to First Church, Edwards, Miss., as pastor.

KENNETH E. RIBELIN to Petal Church, Petal, Miss., as pastor.

DEWEY ROBERTS to Beaumont, Texas, as organizing pastor for the Mission to the U.S. Committee.

MICHAEL A. ROGERS, Williamsville, N.Y., has been received by Ascension Presbytery as organizing pastor for the Mission to the U.S. Committee.

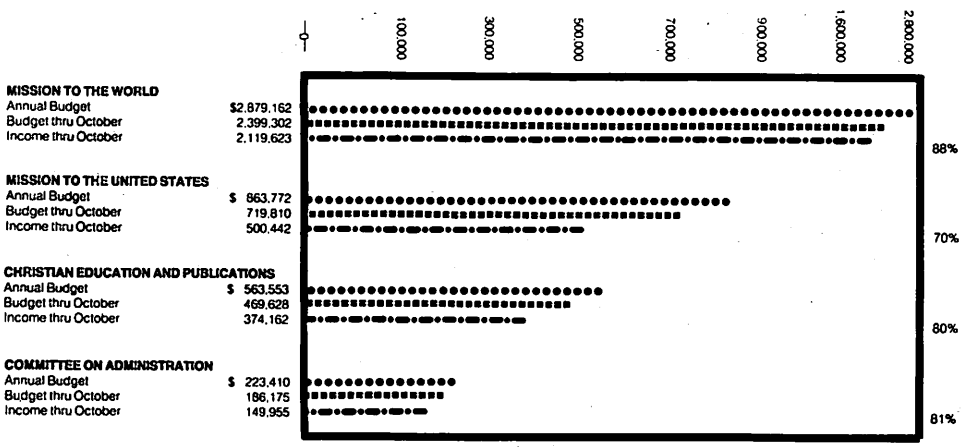
SHELTON P. SANFORD III to Faith Church, Brookhaven, Miss., as pastor.

EDWARD SOLOMON, Middletown, N.Y., has been received by Philadelphia Presbytery and called by the presbytery as an organizing pastor.

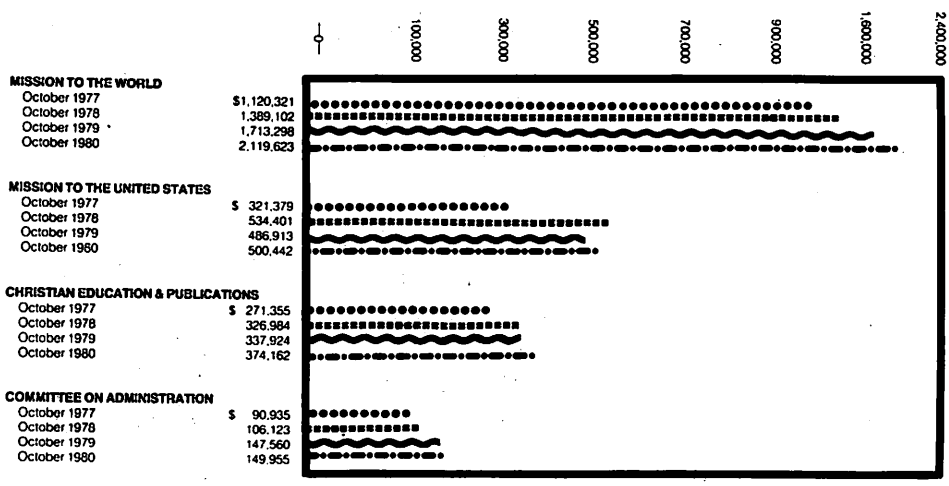
STEVE WALLACE to Mount Hermon Church, Madison, Miss., as pastor.

(Continued on page 12)

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date



INCOME COMPARISON



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Photo: P. 5: Mitchell Hall (New Covenant building).

THE PCA MESSENGER
December 1980 Vol. 4, No. 11

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Living Christmas



Even though it all started with the babe in Bethlehem, Christmas is especially for children. They need to grow a bit to appreciate the carols, the decorations, gift giving, special foods, family gatherings, and the story of the first advent.

Infants are not quite capable of understanding all of that. But some never get to grow enough to enjoy the season. Some never get to be children.

Somewhere this Christmas, though, is a little one who is getting big enough to sing simple songs, to savor the special flavors of Christmas, to return some of the love of family members. Now walking and talking, Joey (not the real name) will delight in the celebration and bring joy to family and friends.

That child has grown enough to begin enjoying the season, but at one point Joey's life was in jeopardy. At one point there was no thought of future Christmases. It was only a question of life or death. It even took a while for the mother to get her thoughts into focus and to realize that it was a matter of life or death.

She was a student at the University of Southern Mississippi, Hattiesburg, when all of this came into focus. She was pregnant. She was not married. She was not planning to marry. Like so many others of her generation, she planned to get an abortion. She was confused about the meaning of this. She was a senior, and graduation from the university was her immediate goal.

New Orleans was only about 100 miles away, and its well advertised abortion clinics attracted many girls from that section of the state. The man who fathered the child agreed to take her to New Orleans. Some friends on the USM campus heard of the proposed trip. Two very special friends heard of it almost too late. They had been in a Bible study which was attended occasionally by the pregnant student. The night before she was to go to New Orleans they learned of her plans.

Alarmed at the prospect of an abortion, the two young men went to Bill (William H.) Smith, USM campus minister for Reformed University Ministries. (Three PCA presbyteries, Covenant, Grace, and Mississippi Valley, cooperate in this venture.) The late-night visitors to Smith's home told him that the young woman who had been involved in his ministry from time to time was planning to go to the abortion clinic early the next morning. Could he do anything?

It was a delicate matter, but time was short. She was not from a PCA church. Smith knew her pastor, however, and he called him. The pastor (in another town) encouraged Smith to minister to the student in whatever way that he could in the brief time available.

With the prayer support of the young men, Smith immediately went to the young woman's residence. He walked into a tense situation. The man who fathered the child and who was cooperating in plans for its death was there to prepare for the trip. After a few uncomfortable minutes in the presence of the preacher he left, however.

Smith then talked and prayed with the mother-to-be. It took a while for her to face the facts. It was indeed a baby, a real human being, that she was carrying but about to abort. It was a question of life or death, she realized, and not just a "clinical procedure." The campus minister asked if she believed killing the child was God's will.

Before that long night was over she agreed that it was not God's will. She cancelled her trip to New Orleans. She let the baby grow.

This change of direction abruptly changed Smith's plans for the next day. It also provided unplanned opportunities for ministry in the months ahead for him, for the campus fellowship, and for some churches in the area.

As soon as the pregnant student made her decision, Smith began to work on plans for supporting her in it. He immediately called one of her friends who was no longer on campus but in another city. That Christian friend dropped everything and was in Hattiesburg the next morning. After her arrival, she and Smith accompanied the mother on a trip that would be no less emotionally difficult than the one she had cancelled. They went to her home town.

First they visited the pastor of the student's home church. He was supportive. Then the most difficult call of all was made. They went to her home. The parents were something less than happy about the development. Her father, in fact, turned hostile and adamantly refused to help with any of the expenses associated with the child. He would have preferred an abortion.

The three drove back to Hattiesburg after the confrontation. It was decided that the senior would stay in school as long as possible. She would meet once a week with Smith privately for spiritual support and growth.

The campus minister also set up a meeting at his home for her and a group of the Christian students who knew

(Continued on page 6)

Special Ministries: 'Checkers'

(Editor's note: From the beginning of the PCA, there has been a concern about opportunities to minister to urban, poor, minority, and other special populations. The 1978 general assembly directed the Mission to the United States committee to create a sub-committee and to put a priority on ministry to such groups. When MUS named Dwight Linton assistant coordinator early this year, it gave him special ministries as his principal assignment. In the following interview the MUS official gives a status report on that work.)

Question You've been on the job nearly a year now. What is happening in special ministries?

Answer The biggest thing that is happening, probably, is the education of the assistant coordinator! I have spent a great deal of time researching what is being done by the PCA and investigating what can and should be done. Some new ministries have been started, but much of our effort has gone toward those which were already in operation when I came to MUS.

Q What kind of projects did you find when you began?

A Work was being done and certain funds committed to inner-city work in Atlanta (New Covenant Fellowship) and in the Newark area (Community Church of the Oranges and the mission in Millburn). Under a cooperative agreement, we had personnel assisting in a Navajo mission in Arizona. At that point the Manhattan Church was not yet organized and still considered one of the "special ministry" projects. There was also a good bit of contact and encouragement for El Redentor Church in Miami even though MUS was not providing financial support for any Spanish language work.

Q What has been added in the months since you began?

A We have started a church planting work among the Chinese in the Queens section of New York City. MUS has also entered into a cooperative agreement with Wycliffe Bible Translators along the East Coast, where a couple is attempting to reduce the Gullah language to writing, eventually producing some of the Scriptures for the Sea Islanders. We have also been involved with the growing population of Koreans in America, assisting some of their pastors. A sudden influx of Cuban refugees this year brought special challenges to the Miami area, and we provided a bridge between the rest of the PCA and the El Redentor Church which had many opportunities for witness and service in this crisis.

Q And what should be done over and above what we are already doing?

A At the assembly level the PCA has done very little to assist and encourage work among that part of our population on college and university campuses. The denomination is represented on the Presbyterian and Reformed Chaplains Committee, but so much more could be done with opportunities in prisons and other institutions as well as in the military. We are still searching for the key to church planting among blacks, whether in the inner city or elsewhere. One of the largest challenges is in the very rapidly growing population of Spanish speakers (from Mexico, Puerto Rico, Cuba, and elsewhere).

Q You seem to have plenty of opportunities.

A Actually, the mission field has come to us. A good bit of my life has been spent in missionary work overseas, but these months have convinced me that sometimes God brings to our very doorstep opportunities for what some would consider "foreign missions" work. What I've discovered in these months has reminded me sometimes of an experience I had as a boy playing checkers. We were sitting on a bed instead of at a table, and the game board was balanced somewhat precariously between us. We had all the checkers in their proper places and were going through the moves. Everything was in order until the player opposite me shifted slightly. The board became unbalanced, and all of the checkers slid right into my lap. It has been amazing to see a similar thing happening in this country since I have been at work in MUS. The "board" seems to have been tilted our way, and the opportunities for evangelization and church planting among special groups are close at hand.

Q Are the Koreans an example of this?

A Yes, they are. Koreans continue to come to the United States in a steady stream. Latest estimates indicate that about 650,000 now live here. Many who come are Christians, but the majority are not. Of the Christians, most have Presbyterian backgrounds. They are generally evangelical and conservative in their convictions, so this gives the PCA a unique opportunity.

Q Don't they establish their own churches?

A Korean congregations are being organized at a phenomenal rate across the nation, but many of them have expressed a desire for help of various kinds.

Q Aren't they self-supporting?

A Usually they are able to support themselves financially, especially in the larger cities where substantial numbers of Koreans congregate. In some smaller cities or in places where new work is being started, they need some seed money. In the case of the Koreans, the greatest need may be other than financial.

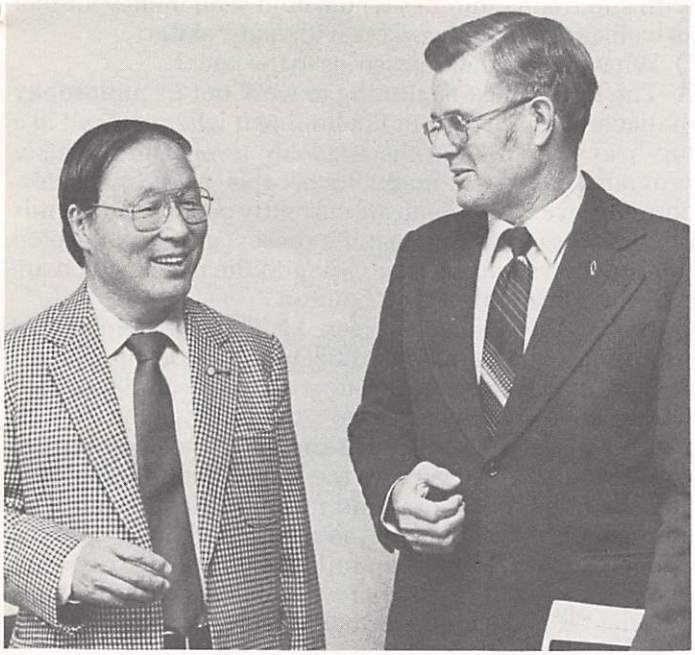
Q For instance?

A Encouragement, fellowship in the Gospel, a denominational connection, and channels of communication with each other are needs that have been expressed by some of the brethren. They have not asked us to appoint evangelistic missionaries or to subsidize their work financially as much as they have asked for help in putting Koreans in touch with one another and with our denominational system. They will evangelize, and they are evangelizing among Koreans in the United States, but they acknowledge that they need a strong church base to make a lasting impact. We can assist them in getting over the cultural barriers and in understanding the differences in the way that Presbyterian churches operate in their home country and in America.

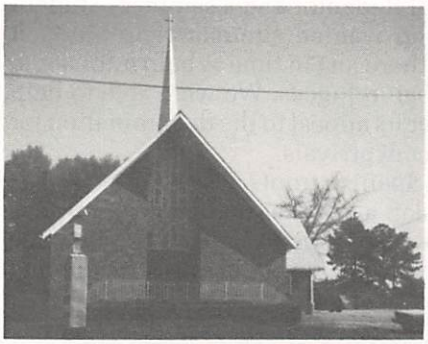
Q What has your role been in all of this?

A Simply because of my years in Korea and my ability to speak the language, I have had more opportunities to work with these brethren than I might have with other groups. Much of it, however, has involved helping them to work with each other and serving as a catalyst. At the

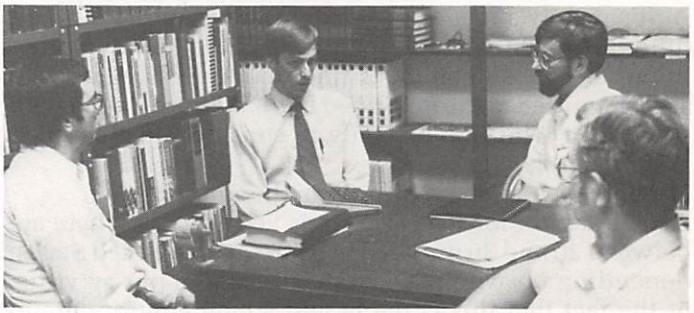
Are Sliding Onto Our Doorstep



Jong Sik Kim, an evangelist in Korea supported by PCA's Warrior Presbytery, gets some translation help from Dwight Linton while on an American tour. In addition to reporting to Warrior churches the evangelist also preached to Korean congregations in the U.S.



From the beginning, inner-city work has been a priority matter for MUS special ministries. This is the building acquired this year for the use of Atlanta's New Covenant Fellowship.



As a part of his orientation to his new work supervising MUS special ministries, Dwight Linton (right) meets in Hattiesburg with (left to right) Mark Lowrey, James Elkins, and William H. Smith, to get a review of their combined 10 years of campus ministry at the University of Southern Mississippi.

1980 general assembly we set up a meeting of the Koreans present, and it turned into a time of very constructive information sharing and fellowship. Not only did some of the men meet each other for the first time, but they also had an opportunity to speak to some of us from general assembly offices in the context of needs of the Korean community.

Q Were they specific about those needs?

A Yes. They want educational materials, particularly Sunday School literature. In fact, some of them have an idea of translating good Reformed material here and distributing it among the churches in Korea. Some commitments about funds and publication have already been made, and we were asked primarily to help work out details of getting permission to translate and reproduce the copyrighted material. We have been happy to work with the Committee for Christian Education and Publications toward this end.

Q What else?

A Our Book of Church Order is a document that they want very badly. It has now been translated into Korean, and plans are being made to publish it. This interest is encouraging to me, because in Korea the practical workings of the church's organization are quite different than they are in America. They realize this, and they want to be able to understand our constitution and our polity and to work within that framework.

Q Do you see any particular problems ahead as more Koreans come into the PCA?

A As long as the immigration continues in substantial numbers, there will be some tension between new immigrants and the Koreans who have been here longer. We have already run into the situation where Sunday School teachers know little English, but their young pupils are quite familiar with it. An English-speaking leadership certainly can't be imposed on a church of Koreans, so some thought is being given to publishing bilingual materials to help both generations. Also, consideration is being given to the possibility of some sort of structure which might be recommended to provide at least certain functions of presbytery among the Koreans scattered across the country.

Q What are you doing with other language groups?

A The new Chinese work in New York, which was mentioned at the beginning, seems to be getting off to a good start. It has great potential. A good bit of our time has gone into researching the possibilities of ministries among the rapidly increasing Hispanic population. This is the fastest growing group in the country, and in many places it seems quite open to evangelism.

Q What shape has that research taken?

A It has been a combination of field investigations and consultations, along with study of much of the available literature from Christian organizations. We have discovered, for example, that some of our own congregations with significant Hispanic populations at their doorsteps want help in understanding that culture and in learning ways to witness. Approaches that may be appropriate in Houston or the Rio Grande Valley may not be helpful in Miami or New York. There have been many changes in the political and ecclesiastical structures of the countries from which these Spanish-speaking people have come to the United States, and we need to be sensitive to the effects these rapid changes have had on them. They are looking for something solid.

Q Have you been able to go beyond studying the Hispanic challenge?

A To a limited degree, we have. Some seeds have been planted with pastors and presbyteries about the oppor-

tunities around them. We have also been able to give some assistance to El Redentor Church in Miami, acting mostly as a bridge between the congregation's leaders and others in the PCA. For instance, we helped to establish contact between El Redentor and a seminary student of Cuban ancestry who wanted summer field work. It turned out that he got there just in time to help minister to the latest wave of Cuban refugees. We were able to help the church put together its appeal to the denomination for assistance with the recent arrivals.

Q What's next on the Spanish front?

A Early in 1981 we plan a seminar on the opportunities among Hispanics. We also hope to be able to put some workers into the field next year to begin ministries among the Spanish speaking.

Q Why are you waiting?

A It's mostly a matter of money, and we must wait until funds are made available for this particular field. Another important consideration is finding trained leaders who are committed to the Reformed faith. We are in touch with some men who will be ready to consider such an MUS assignment later.

Q Why do you have a priority in this area?

A The reason for that priority is very simple. There are between 20 and 30 million Hispanics in the United States, depending on whose figures you use. Simply by virtue of the fact that this is the largest single minority group in the country and by virtue of the fact that we have learned of some men who are willing to minister among them, the Lord seems to be opening the door to this ministry.

Q You see this as an important part of the population that will continue to grow?

A There's no question about it. The Mexicans are continuing to come across the border at a rapid rate. In addition to the legal immigrants, there is the very large but unknown number of undocumented aliens. One government estimate put the number of those who came in illegally last year at 3 million!

Q Moving on from language work to the mandate to minister to the poor, what's happening in this area?

A We have a start in the inner-city. This has been a difficult work historically. My feeling is that one reason for this is that it has been viewed too often as charity. Some of the congregations started as inner-city ministries to the poor have struggled for years, living mostly on the benevolence of those elsewhere. Instead of this, I would like to see us emphasize the planting of churches which are viable and self-supporting. It will take longer than it would in the suburbs to get such a church going, because the people we are dealing with are poor people. I'm convinced that the congregation should be self-supporting, but some of the neighborhood diaconal ministries could be operated separately.

Q How do you mean that they would be separate?

A An inner-city church, surrounded by poor people, can see unlimited opportunities for diaconal work. It is in a position to perform many acts of mercy, but it cannot put all of its resources and attention on this phase of the ministry. At the same time, members of suburban churches have fewer cases of such need around them, and they need to have an outlet for genuinely helping poor people. If funds are sent in indefinitely, the inner-city congregation will be subsidized and dependent indefinitely. This is not healthy for either the sending or receiving church. But the inner-city group could see the possibility of self-support and work toward that goal if it did not have to carry the whole load of the diaconal program. The ministry of mercy could be carried out in cooperation with suburban churches who would send money for that as well as volunteer workers with many skills.

Q What about other ministries to the poor?

A The PCA is just beginning to work out its philosophy of diaconal ministry, but I'm hoping it will not result in a top-heavy program at the assembly level. The assembly program, however, ought to be able to help the few churches we have which are currently outside the bounds of presbyteries. I hope that the presbyteries will develop their own systems of responding to the needs which are close at home within their bounds.

Q Hasn't the assembly given MUS the assignment of coordinating PCA disaster relief within this country?

A Yes, and we are trying to work out techniques that would enable us to react very rapidly to some kind of natural disaster like a hurricane or earthquake. We are conferring with Mission to the World about guidelines, and we hope to build a fund for immediate response to emergencies at home or abroad. There will also be appeals for funds after the full extent of some particular need is known. We hope to work closely with the presbyteries on plans for the actual relief work in their areas.

JOEY — *from page 3*

her best. The case was explained, sin was acknowledged, her repentance was expressed, and the group agreed to help take care of her needs.

Another problem then surfaced. Where could she find nurture and support within the context of a local congregation? The campus minister spoke with the pastor and ruling elders of a PCA church about her needs, and they agreed to offer spiritual oversight. The congregation responded with acceptance, love, and continuing encouragement.

Next came the material needs. Without help from home she would need money from other sources for medical expenses, clothes, and the baby's initial outfit. Funds came from all three PCA churches in Hattiesburg, from the Christian students in the campus ministry, and from some out-of-town sources. There was enough to provide for everything.

She also needed counsel. The local committee that supervises Smith's work met with him and prayed about the matter. Should she put the baby up for adoption or keep it? He spoke with her about the options and helped her to think through them. She decided to keep the child and not to accept the offered assistance in finding adoptive parents.

Finally, Joey arrived. After a couple of weeks out of school the mother returned to classes. Some reconciliation with her parents was effected. After graduation she returned home. She got a job and later married. The family is active in an evangelical church.

Joey, whose life was once threatened, continues to grow. Joey is big enough now to enjoy Christmas.

And Joey's mother, and Bill Smith, and others who were involved in protecting Joey's life will enjoy Christmas more because he has grown as much as he has. They remember that the babe at Bethlehem grew up to teach that His followers should be concerned with all of life.

PCA NEWS

Largest 5-in-5 Loan — $100,000 — Goes to Hawaii

Approval of the largest loan in the 5-in-5 fund's history — $100,000 for the PCA's first church in Hawaii — has been announced along with loans to new churches in growing Georgia and Texas cities.

Until the $100,000 check was sent last month to Trinity Church on the island of Oahu, the largest previous loan was for $30,000. The fund, which has not yet reached its $5 million goal, was designed to help congregations acquire their first buildings. Loans from 5-in-5 do not cover the total cost of projects but usually provide churches enough to enable them to enter the commercial money market to complete their financing.

In voting the large amount for Trinity, the loan committee noted "the peculiar nature of real estate in Hawaii" and the church's distance from the mainland and other churches of the PCA. The cost of living in Hawaii is higher than in any other state in the nation except Alaska, and property costs are escalating rapidly. The average price of a small home on a 7,500 square foot lot was $167,000 in mid-1979, and by mid-1980 the same three-bedroom house on Oahu was selling for $195,000.

Trinity Church is paying $380,000 for slightly over one acre in Kailua, a major community on the windward (north) side of Oahu. A large house, which is being renovated for use as a sanctuary, and a cottage are located on the property.

The original commitment by the loan committee for the $100,000 was made in June, pending several developments. Because of the large amount and the unusual nature of the situation, the committee sought and received from the parent Committee on Mission to the United States agreement on the terms. Trinity Church was required to raise a larger building fund than it had in June as a condition for receiving the loan. Legal documents were executed to protect the MUS interest in the property until the borrowed funds are repaid.

In keeping with 5-in-5 guidelines, the June commitment could not be kept until the formal organization of the church. This was accomplished in July. Speaker at the organizational service was Larry Mills, former coordinator of the assembly's MUS committee and also an organizing pastor in Hawaii. Peter W. Anderson, who has worked for three years as organizing pastor, is the minister. He took the two ruling elders to their first meeting of Pacific Presbytery in September. The church has about 35 members.

The Trinity congregation has been meeting in an elementary school building, but that facility has been available only for Sunday use.

Also receiving loans recently were Northgate Church of Albany, Georgia, and Spring-Cypress Church, Spring, Texas. Northgate got $25,000, and Spring-Cypress got $10,000.

Northgate, the only PCA congregation in Albany, was formally organized in October. The work in the Southwest Georgia city began in June 1979 when Wayne Curles went there under the joint sponsorship of the MUS committees of the general assembly and Central Georgia Presbytery. By last October worship services began in the rented facilities of a Young Men's Christian Association building. Beginning from no core group and only a few contacts, Northgate grew to a charter membership of 48.

The latest census showed a population of 100,000 for metropolitan Albany, and it has continued to grow because of industrial expansion. Northgate has bought a 12 acre improved site, including a house that is being adapted for educational and meeting space. An initial sanctuary, to be attached to the house, is planned. Cost of the property was $111,000, and the additions and modifications are expected to cost $90,000.

Spring-Cypress Church, which borrowed $10,000 to help purchase acreage, serves a booming residential area in northwest suburban Houston. Its core group was four families who had been worshipping at Covenant Church of Houston, which was nearly 30 miles away. They began Sunday evening Bible studies in May 1977. In March 1979 Kent Hinkson arrived as an MUS organizing pastor. Worship services began in May in a community clubhouse, and formal organization was accomplished last October. Communicant membership exceeds 50.

Explosive growth of the Houston area has been fueled by the growth of energy-related industries headquartered in the area and also by the general trend of movement toward "sun belt" centers. The Spring-Cypress area of Greater Houston has been growing for 10 years.

Relief Appeal Asks Help with Inflation

An appeal to help the church's retired servants fight inflation is featured in materials prepared for the 1980 Christmas Gift drive in the PCA.

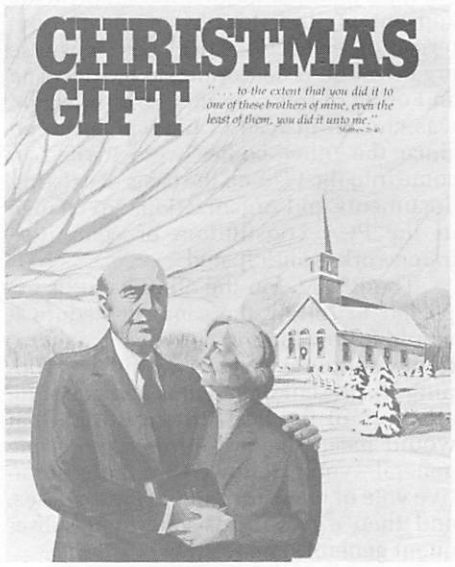
The annual appeal during the holiday season seeks to raise a fund to supplement the usually small and usually fixed incomes of retired ministers and church employees. Posters, bulletin inserts, and special envelopes are being sent to each congregation by the Trustees of the Insurance and Annuity Funds.

"The retired person's dollar just won't stretch far enough," the bulletin notes. "That's why we supplement inadequate retirement incomes! It would be a disaster if sickness occurs . . . that's why we pay health insurance for our retirees."

Last year's appeal brought $77,046 into the relief fund, or only about $1 per communicant member. The figure represents receipts from October 1979 through September 1980.

Income supplements have been paid to four families this year, and health insurance premiums were paid for 77 families. Under a policy adopted by the trustees, a single retiree's income is supplemented as much as necessary to bring total income up to $5,700 per year. The current minimum for couples is $7,500. In addition, emergency grants are sometimes made by the trustees.

In their last report to the general assembly the trustees explained why it is necessary to continue promoting the relief offering: ". . . The expenses of this fund involve not only cash today but also promises of cash to those who will be retiring in the future. Each year of service for each minister and employee creates a liability which will one day come due. It is essential to build reserves so that the money will be in hand when the current employees retire. It is much better to have cash in hand to fulfill promises made than to disturb the denomination. . . ."



'No Obstacles' Seen in Reception of RPCES

Several new understandings and no obstacles to further progress emerged from the first formal meetings of representatives of the Presbyterian Church in America and the Reformed Presbyterian Church — Evangelical Synod. Committees of the two denominations met together for the first time since the RPCES decided last July to accept, in principle, the PCA's invitation to join it as a denomination.

The gathering at Covenant College was to be followed by a meeting of the PCA's ad interim committee with representatives of the Orthodox Presbyterian Church. The OPC assembly has not met since the PCA formally extended the invitation, but its committee on interchurch matters has expressed an interest in starting preliminary talks with the same PCA committee that is meeting with the RPCES.

"No apparent major obstacles to further discussions and progress emerged," the representatives of the two denominations meeting at Covenant said after their two days together. The meeting was only the first in a series, however. The next PCA-RPCES sessions are scheduled January 29-31. Members of the two committees were assigned to write papers and gather other materials to be presented to their respective constituencies.

Representatives of the denominations will collaborate on framing the formal recommendations which will be presented to their churches' highest courts next spring. Tentative findings at the initial meeting indicated that different procedures will be used in the PCA and the RPCES to bring the matter to constitutional conclusion.

The PCA committee expects to recommend that the assembly receive the denominations which respond affirmatively to the invitation under Book of Church Order section 14.6 (formerly 15.6). This provision allows the assembly "to receive under its jurisdiction, with the consent of three-fourths of the presbyteries, other ecclesiastical bodies whose organization is conformed to the doctrine and order of this church." This provision was chosen instead of the one on union since the other bodies were invited to come into the PCA on the basis of existing documents and organization. No change in the PCA constitution or committee framework is anticipated.

The RPCES, on the other hand, is expected to follow the same procedure it would follow for union or major constitutional adoption since it would be dropping its present documents and adopting all those of the PCA. In the RPCES that would mean the two-thirds vote of one general synod, followed by the affirmative vote of two-thirds of the presbyteries, and then a two-thirds vote by a subsequent general synod.

Participants in the joint meeting discussed the methods that would be involved in receiving RPCES presbyteries (with their ministers and churches), RPCES boards and agencies, and RPCES institutions.

The committees expect to recommend that all existing RPCES presbyteries be received by the PCA as they are presently constituted. The presbyteries would be urged to work with PCA presbyteries where boundaries overlap, and they would be urged to realign (with the consent of the existing presbyteries and the general assembly) as soon as possible to eliminate overlapping.

The committees expect to recommend that those boards and agencies of the RPCES with PCA parallels be received intact, becoming sub-committees of counterpart PCA committees. Members of these sub-committees would serve until existing terms expire. When all terms have expired the sub-committees would be discontinued unless the permanent committees under which they serve or the general assembly decide otherwise.

Covenant College and Covenant Seminary, RPCES institutions for which there are no PCA counterparts, would be treated under the proposed recommendation as the PCA now treats its conference center, Ridge Haven, and the PCA Foundation. They would retain separate civil corporate status and autonomy, but their trustees would be elected by the general assembly.

The meeting was chaired by Paul G. Settle, moderator of the 1980 general assembly of the PCA and chairman of the special ad interim committee. He and Donald J. MacNair, chairman of the RPCES Fraternal Relations Committee, characterized the gathering as one in which a spirit of optimism prevailed.

Fund Trustees Warn: Pay Dues on Manse

Preachers won't get the pensions they and their people may believe they deserve if they are not careful to pay proper dues to the annuity fund during active years in the ministry.

That's the message of a letter sent last month to all pastors, clerks of session, and chairmen of diaconates in the PCA.

Sam H. Chester Jr., a Chattanooga insurance executive who serves as chairman of the annuity plans sub-committee of the PCA's Insurance and Annuity Fund, wrote the warning letter because "it has come to our attention recently that some pastors are not paying dues on their full salary."

The chief culprit is the matter of housing allowance or the value of the manse. This part of the minister's compensation is often overlooked when treasurers are computing the percentage of pay to be sent to the trustees of the annuity fund.

"Any manse or rent allowance that is allowed to the minister," Chester wrote, "is to be added to the minister's salary and then 12 per cent of that figure is paid into the annuity fund." Some pastors and churches have believed erroneously that inclusion of the housing amount is optional, but the rules of the fund specify that it must be included in the computation.

The trustee pointed out in his letter that some allowances other than the one for housing are optional. The parties to a minister's call may or may not include in the computation allowances for utilities, automobile operation, and other expenses. "The more you include," Chester noted, "the higher the annuity for the minister will be."

He pointed out that failure to include the housing total sharply reduces the total amount of pension money at retirement.

"After retirement," the trustee cautioned, "money is always tight, and we would like to see the PCA ministers have as easy a time as possible after they have served our church during their working years. This pension will be a major part (if not all) of the income our pastors will have in retirement . . . A little bit each month now figured on the highest figure available will prevent some of the monetary problems that ministers have upon retirement."

Approximately 500 ministers are now enrolled in the PCA annuity plan. In its report to the 1980 general assembly the board of trustees said, "The benefits of this program continue to be the best buy available to our ministers. By actual test, it has been shown that ministers buying their annuities from commercial firms are getting less for their money."

Operating alongside the ministers' annuity fund is a program for lay employees of the denomination and its congregations. Only about 40 members are enrolled. Included in this number are the employees of two large PCA churches, which, the trustees reported, "faced their responsibilities, researched the problem carefully" and enrolled their personnel early this year.

The board told the assembly, "Many congregations have lay employees and are making no provisions for their retirement. The trustees encourage and invite all commissioners to review the participation of their own congregations and consider their responsibilities to their own employees."

Challenge Total Near

Mission to the World came closer last month to getting the full $50,000 challenge fund which it had been offered. By November 3 the contributions designated for MTW's administrative budget came to a total of $42,705.

Ridge Haven Opening 115 Acres for Lots

Another 115 acres is being opened for residential development at Ridge Haven, the denomination's conference center in the mountains of Western North Carolina. The decision to offer more lots was made by the board after it learned of the response to the first offering of 20 homesites.

Surveyors were called back to Ridge Haven last month to lay out the additional land, and the first of the lots are expected to be reserved in February.

Ed Robeson, the conference center administrator, said that each of the new sites would be a minimum of one acre. All PCA churches will be notified of details of the new development, he indicated.

Board members have decided, in the interest of fairness, not to lease the property on a "first come, first served" basis. Instead, a drawing will be held to determine the order of choices. The date for that drawing is expected to be in February.

Robeson said that the amount of interest expressed in the lots has exceeded expectations. People have come from all over the country to see about the possibility of building a retirement or holiday home, he noted. Most have been from the PCA, but some of the inquirers have come from other denominations. Many missionaries on furlough have stopped by to see the conference center and to check into the possibility of getting homesites, he added.

Early Cutoff Date Listed for Reports

Some of the PCA's 24 presbyteries may not have their 1980 year-end statistics reported in the denomination's yearbook if their stated clerks fail to meet a deadline established by the Committee on Administration.

The assembly's stated clerk, Morton H. Smith, reminded the presbytery officials of the COA action in a schedule of "final dates" he has provided.

All presbytery directories and statistical reports for the 1980 yearbook are to be received in Smith's office by next January 31, according to the schedule. In past years the publication of the yearbook has been delayed because presbytery reports were late, but COA has instructed Smith not to receive any of the data after February 1.

The annual listing of all of the denomination's churches and ministers, along with the statistical reports of the congregations, is designed to reflect the situation as of December 31. The delays have meant that the yearbook did not appear some years until nearly six months later.

First items due from the presbyteries on the new schedule are to be in the clerk's hands December 15. By that date he is to be informed of the name of each presbytery's member of the assembly's nominating committee and also of the nominations to assembly committees and boards from the presbyteries.

Next in line is the January 5 deadline, when presbytery rolls are due. Following that is the January 31 date when the statistics and directories are needed.

In preparation for the 1981 assembly commissioner's handbook, agency reports and initial overtures are due March 15. The next deadline, April 15, is for all matters needing reference to the Sub-Committee on Judicial Business (including constitutional amendment proposals) and any other matters to be included in the supplement to the handbook.

Perrin Chairs Panel Studying Foundation

Stuart H. Perrin, pastor of Westminster Church, Butler, Pennsylvania, has been named chairman of the assembly's ad hoc committee studying the future of the PCA Foundation.

He was elected at the panel's first fact finding meeting. Another session is scheduled December 5 and 6 in Atlanta.

Donald Comer, a ruling elder from Macon, Georgia, and a member of the Mission to the World committee, was chosen secretary of the committee.

The 12 member group was established by the 1980 assembly and is to report to the 1981 meeting of the denomination's highest court. Appointed by the moderator, it includes a ruling elder and a teaching elder from each of the four permanent committees, plus one each from the Foundation board and the Committee on Stewardship Ministries.

It is charged with studying the whole range of activities carried on by the deferred giving agency, along with the Foundation's relation to the four permanent committees and the overall stewardship program of the denomination. The report is to include recommendations about future operations.

At the initial meeting, members heard that some of the permanent committees want the work of the Foundation to operate under the same committee that supervises Stewardship Ministries. Additional input from the committees was to be solicited for the December meeting.

Mission to the World earlier went on record with some definite convictions about PCA stewardship efforts. The overseas agency instructed its two representatives on the ad hoc group to keep in mind that MTW is "not in favor of an aggressive fund raising effort by high pressure tactics," but that it does favor "providing information and mechanisms by which large gifts, deferred gifts, bequests, etc., can be received and invested."

In the same action the committee indicated that it considered "inappropriate" the assignment of the task of increasing benevolence support for assembly agencies to any entity other than the present Stewardship Committee. MTW cited the 1979 assembly's action in giving new fund-raising tasks to the reconstituted Stewardship Committee. Until it is "determined whether this approach is successful," other shifts should not be made, according to the MTW action.

The committee also urged that the "key man approach" currently in use by stewardship "not be displaced" at this time.

In a separate action, MTW expressed its concern that only the Stewardship Committee be charged with raising funds at the assembly level, instead of two or more organizations. Earlier in the meeting MTW turned down a proposal similar to the one that went to the 1980 assembly from the PCA Foundation board. That proposal, in effect, called for dismantling of the Stewardship Committee, with its functions reassigned to other organizations.

College in Taiwan Ups Christian Ratio

An unusually high percentage of the freshman class at Christ's College in Taiwan is Christian, but that didn't happen without some struggle in the institution. The faculty and staff, which includes some PCA missionaries, has long sought for ways to strengthen its Christian influence.

The composition of the student body itself has been of some concern. Making a profession of faith in Christ is not a requirement for admission, so the number of believers in entering classes has not always been high. When plans for this year's admissions were being made it was suggested that the entrance examinations should include some questions on Bible knowledge. The idea got a mixed reception, but the decision was made finally to include the Bible on the exams. Christians connected with the college prayed.

Word of the inclusion of biblical material in the exam got out. Some bright non-Christian students who were expected to take the test and do well on non-biblical parts of it failed to show up. The number of applicants dropped during one crucial period. Eventually, a relatively large number completed the test. The number of freshmen admitted was 219, slightly below average. Of that number, 29 per cent were Christians, above the average.

Overall enrollment at the institution this year is 534. Following the pattern set in previous years, a larger proportion of upper classmen profess Christianity than do lower classmen. Of this year's seniors, 72 per cent are professing Christians.

The college is hoping for an enrollment of 600 next year.

Christian Education & Publications

WIC Gift To Supply Educational Media

Plans for the 1981 Women in the Church Love Gift have been announced by the Committee for Christian Education and Publications, which will be the recipient of the annual special offering. A program to explain the 1981 objective will be available to local WIC groups next month.

Funds received from next year's Love Gift will be designated for development of the PCA's first audio-visual program. So far, the denomination has had no equipment or facilities for producing audio-visual materials, and it has had to depend on outside organizations to supply what it has used.

A 15 minute slide-tape presentation is being offered to churches for January (and later) scheduling, to explain the need and the plans for the new program.

David H. Bryson, chairman of the CE/P sub-committee responsible for Women in the Church programs, said the gift will enable the CE/P committee and staff to do several things to launch denominational audio-visual work.

"First," the Savannah pastor explained, "it will assist in underwriting the audio-visual presentation of the Christian Education seminars. This will help local churches gain the instruction and help from the assembly's CE/P staff without the heavy burden of cost generated from staff travel. It will also enable the staff to reach more churches.

"Second, the gift will help the committee acquire some good equipment for taping and tape processing which in turn will benefit the local churches through this method of tape ministry.

"Third, the gift will also be used as seed money to develop further seminars in audio-visual form for local church use."

Each year the Love Gift is designated for a different project. On a rotating basis it goes to the various major committees of the denomination. This year the objective is to provide a kitchen for the proposed Ridge Haven Inn. By the first of November approximately $35,000 had been received for that cause, according to Robert B. Logan, CE/P administrative manager.

The last time that Love Gift was designated for a CE/P project was in 1977. The funds raised that year helped to develop the Youth Ministries Manual. A copy of the manual was sent to each PCA church, compliments of the Women in the Church.

Each year's objective is suggested by the committee whose turn it is to be the recipient and then approved by the WIC advisory sub-committee and the general assembly.

The slide-tape presentation on the 1981 Love Gift can be booked through CE/P, 4319-F Memorial Drive, Decatur, Ga. 30032.

Arthur Klem Takes Development Post

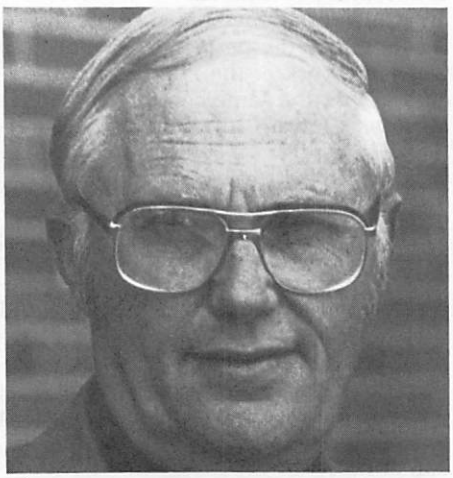
Arthur Klem is the new vice-president for development at Covenant College. He was named to the post by the college board which includes representatives of the Presbyterian Church in America and the Reformed Presbyterian Church — Evangelical Synod.

Klem, who came to Covenant from Oakton Community College, Morton Grove, Illinois, assumed his new duties last month. He succeeds E. Allen Duble, who resigned last July and has since assumed a similar position at Covenant Theological Seminary in St. Louis.

The new vice-president has been director of development and information at the Illinois community college since 1973. Earlier he served on the staffs of Wheaton College and Trinity College, both also in Illinois.

Klem earned bachelor's and master's degrees from Wheaton College and is a graduate of Gordon Divinity School (now Gordon-Conwell Seminary). He also earned a Ph.D. degree at Northwestern University. He has been an active layman in the Evangelical Free Church of America.

He and his wife have two children.



Klem

Management Theme At Pastors' Event

Church management will be the theme of the 1981 continuing education conference for PCA ministers. The annual event is scheduled March 9-11 at Grace Church, Stone Mountain, Georgia. It is under the direction of the denomination's Committee for Christian Education and Publications.

The 1981 conference will be limited to 100 pastors, with registrations being accepted on a first come, first served basis.

Scheduled to speak are Donald J. MacNair, author of The Living Church and other widely acclaimed books on church growth and development; Albert S. MacMillan, president of the Atlanta consulting group, MacMillan Associates, which is currently working with the PCA's three program committees and other Christian groups; and Charles H. Dunahoo, coordinator of CE/P.

Principles and practices of effective time management, planning and goal setting, personal development and team building will be among the topics covered. The aim, according to Dunahoo, is to help pastors turn the theory about these subjects into practical strategies for implementation.

In addition to travel, food, and lodging, the cost of the conference will be $35 for each registrant.

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. ERLING AYRES
By: W.I.C., Shenandoah P.C.
Miami, Fla.

HOLLY CARPENTER
By: W.I.C., Chattahoochee P.C.
Chattahoochee, Fla.

MR. L. D. CAUSEY
By: Mr. & Mrs. Dewitt Smylie

MR. FRED EASLEY
By: Mr. & Mrs. Dewitt Smylie

JUDGE L. F. HENDRICK
By: Capt. James H. Campbell

MR. WILLIE PEACOCK
By: W.I.C., Chattahoochee P.C.
Chattahoochee, Fla.

JOHN H. SHARPE
By: Reedy River P.C.
Greenville, S.C.

MRS. MINNIE SHARRETT
By: Capt. James H. Campbell

MR. LEMMIE WILLIAMS
By: Mr. & Mrs. Dewitt Smylie

MR. H. S. WILLIFORD
By: Capt. James H. Campbell

MRS. TEBE WOMACK
By: W.I.C., Chattahoochee P.C.
Chattahoochee, Fla.

2 Ministers' Wives Join Advisory Group

Election of two PCA minister's wives to new terms on the Women in the Church advisory sub-committee has been announced.

Georgia (Mrs. Paul) Settle of Greenville, South Carolina, was named to replace Emily (Mrs. J. T.) Russell, whose term expired.

Mary Ellen (Mrs. Preston O.) Sartelle of Bristol, Tennessee, was named to replace Sue (Mrs. Fred) Fowler, whose term also expired.

They were elected to three year terms on the six member advisory body by the Committee for Christian Education and Publications. The choices were announced by CE/P coordinator Charles Dunahoo.

Mrs. Settle has been actively involved in WIC work since the beginning of the denomination. She was formerly a women's work consultant on the CE/P staff.

Mrs. Sartelle is also a veteran WIC leader in both local and presbytery organizations. Most recently, she was president of the WIC of Westminster Presbytery.

Members of the sub-committee, chosen from different geographical areas of the assembly, assist the CE/P committee in its responsibility of coordinating the WIC work in the denomination.

Continuing their terms on the panel are Emalyn Spencer, Birmingham, Alabama; Ginger Blaylock, Ruston, Louisiana; Bea Annis, Boynton Beach, Florida; and Iola Magee, Monticello, Mississippi.

Family Devotions

By Richard Harris — Part XXVIII
(The Shorter Catechism)

Q. Wherein consisteth Christ's exaltation?
A. Christ's exaltation consisteth in His rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

We serve a risen Saviour. Jesus Christ is not dead. He lives. His persecuters had only the power to take His life, not to keep it. In Matthew 17:23, Jesus taught His disciples, "The Son of Man is about to be handed over to men, who will kill Him; on the third day He will be raised to life." Later in I Corinthians 15:3,4 Paul was to write, "I passed on to you what I received, which is of the greatest importance; that Christ died for our sins, as written in the Scriptures, that He was buried and raised to life on the third day, as written in the Scriptures."

Our Redeemer was put to death on a Friday afternoon and rose from the dead early Sunday morning, three days later, which we now call the Lord's day. This is the greatest fact in all of history. It is the fact that proves beyond a shadow of a doubt that Jesus Christ was God with us, and it is based on both the testimony of men and angels. Such a cloud of witnesses! Christ appeared to many — why, to over 500 at one time. I could never imagine that 500 people could all tell the same lie continuously.

When Jesus died on Friday, it was for our sins. He paid our debt, but not only that, He rose from the dead in righteousness and ascended into Heaven, opening the gate for our resurrection, so that all who have faith in Jesus will be raised up as He was.

It is to Heaven that Jesus went. We read in Ephesians 1:19,20, "how very great was His power at work in us who believe. This power in us is the same as the mighty strength which He used when He raised Christ from death and seated Him at His right side in the heavenly world.

He came from the Father and has returned to the Father. He shares the glory of the throne in ultimate power and promises to the invisible church of which He is the head,"lo, I am with you always, even unto the end of the world" (KJV, Matt. 28:20).

One day He will come again in the awesome power of that throne to judge the world. And judge it right, He will!

We read in Acts 17:31, "For He has fixed a day in which He will judge the whole world with justice, by means of a man He has chosen. He has given proof of this to everyone by raising that man from death!"

In the meanwhile He sits at the right hand of the Majesty on high, as head of the church. There, as her glorious King, as her divine Mediator, He will continue to rule till He has gathered all His own people to Himself and made His foes His footstool.

We that have placed our trust in Jesus Christ as Saviour and Lord say — "come Lord Jesus — even now, come."

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to HOLLY EADES of Covenant Church, St. Albans, W.Va., to LINDA STARK of New Life Church, Munford, Tenn., to CHRISTY JOHNSON CAMPBELL, ELLEN ELIZABETH CHILCUTT, WILLIAM CALVIN KELLY JR., ANNA SUSAN CAROL LAUTZENHISER, ELIZABETH HEATHER PENNY, VICTORIA JOY PENNY, CATHERINE HENDERSON SANDERS, CLAUDIA LEE SANDERS, JANIE LENORE SWEDENBERG, and SUSAN ELIZABETH WRIGHT of the Presbyterian Church of Columbus, Miss., and to BRIAN LeMASTERS and ALBERT McCAIN of St. Paul Church, Jackson, Miss.

Foundation and Authority for the Christian Faith

Chapter XXIV
Westminster Confession of Faith

Just as the Confession's Chapter XXIII (discussed here last month) dealt with a very contemporary subject, the political realm, so Chapter XXIV deals with a topic of considerable current interest. It is about marriage and divorce, which are so often misunderstood and misapplied in today's society.

Many people's lives have been wrecked not only by marriage and divorce but also by misunderstanding God's will in this area. Some have gone to the extreme of saying that there are no rules at all: "anything goes." Others have gone in the opposite direction and maintained that the rules are so fixed that marriage (or divorce) is not allowed.

Aware of one extreme or another, some people literally are living under a load of guilt. It may or may not have a biblical basis. It may be false guilt instead of real guilt. We need to know the difference from the Bible since Scripture, properly interpreted, is the final authority in all religious matters (Chapter I, Paragraph 10).

This chapter of the Confession deals with six major aspects of marriage and divorce.

First, marriage is monogamous. A man should not have more than one wife or vice versa "at the same time." Though polygamy was practiced in the Old Testament and though some cultures practice it today, God's purpose in marriage was clearly monogamy: one husband and one wife. The phrase "at the same time" in the first paragraph is significant. Remarriage is possible for Christians and in most cases desirable when biblical conditions are met.

Second, we learn in Genesis 2:18-25 that God ordained the marriage institution. He established marriage. "It is not good that the man should be alone; I will make him a help meet for him" (Gen. 2:18).

Jay Adams uses a term that expresses both the unity and diversity of marriage. The unifying concept is that it is a covenant of companionship ("for the mutual help of husband and wife"). This is the basic reason for marriage.

Growing out of that covenant, marriage meets a diversity of needs. A husband and wife need to enjoy an intimate relation with each other. Such a relation has physical and spiritual ramifications, inner belonging and sexual satisfaction.

Another need met by the institution of marriage is to provide for children. This does not suggest that there can be no proper marriage without children, and we know that many children are born to unwed parents. Yet, God's way is through marriage. Children are to be born within that institution. The wording of the second



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

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

8M12

paragraph underscores the importance of children, not only to the marriage institution but also to the church. Replenishing the earth was one of God's original creation ordinances.

Third, the Confession deals with the subject of eligibility for marriage. "It is lawful for all sorts of people to marry. . . ." Marriage is a legal institution for all kinds of people. It is not reserved for one race or blood.

However, the Confession, following Scripture, does set down some specifications. What are they? The main one is that each man and woman must be "able with judgment to give their consent." The implication is that it is a voluntary covenant, but once made it carries many stipulations and requirements.

As far as Christians are concerned, they are "only to marry in the Lord. Therefore,

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

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such as profess the true reformed religion should not marry with infidels, papists, and other idolators: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies."

Believers in the Lord should only marry believers in the Lord. Elsewhere, the Bible has something to say about the marriage of two unbelievers where one is converted later and what those requirements are.

Fourth, another stipulation is that one cannot marry within the same blood line relationship. In the original version of the Confession there is also an added statement prohibiting a man's marriage with any of his wife's close kin and vice versa. (See Lev. 18.) Without giving a detailed explanation here, this difference in the original version and the PCA version is noted. Most other American editions drop that statement also.

Fifth, the last two paragraphs deal with divorce and related matters. The text underscores on the one hand that God does hate divorce (Mal. 2:16). His will for marriage is that it is a "till death do us part" covenant. However, as He had to do with Israel because of her sin (Jer. 3:8), so does He set up the criteria for divorce.

The Bible and the Confession take engagement very seriously and establish one ground for breaking an engagement contract. It is adultery or sexual immorality before consummation of the marriage.

Marriage is dissolved by death, but until then there are only two biblical grounds for divorce. They are adultery or "such wilful desertion as can no way be remedied by the church or civil magistrate. . . ." The Confession carefully follows Scripture at this point, and so must we. Today there are those who claim there are no biblical grounds for divorce while others claim there are no limitations at all.

God, who established marriage, is also the one who revealed His will regarding divorce. This chapter's fifth and sixth paragraphs are excellent summaries of the teaching of God's Word on this subject. We need this material in the Confession because positions contrary to the Bible are held so often and because nearly any discussion of marriage, divorce, and remarriage carries many emotional overtones.

We Christians need to be sensitive to those who have had their lives scarred and marred by broken marriages. We need to exercise deep sensitivity and a Christlike attitude as we seek to give counsel to such people.

Limited space does not permit a full discussion of such a complex matter. However, two excellent books are available which deal with it from the perspective of the Confession of Faith. One is Divorce, by John Murray. The other, Marriage and Divorce, by Jay Adams, is new and in our judgment the best. Both should be read, but especially the latter.

ACROSS — *from page 2*

WILLIAM F. WOODHALL to First Church, Sun City, Calif., as pastor; he remains as pastor at Mountain View Church, Grand Terrace, Calif., also.

WILLIAM M. YOUNT, Brookhaven, Miss., has been received by Grace Presbytery as a professor, Whitworth Bible College.

CHURCHES ADDED:

CROSS CREEK CHURCH, Fayetteville, N.C., has been organized by Central Carolina Presbytery. Robert Wilson is pastor.

J. R. MILLER MEMORIAL CHURCH, Upper Darby, Pa., has been received by Philadelphia Presbytery. Leo Karlberg is pastor.

NORTHGATE CHURCH, Albany, Ga., has been organized by Central Georgia Presbytery. W. Wayne Curles is pastor.

POMPANO CHURCH, Pompano Beach, Fla., has been organized by Southern Florida Presbytery. William C. Carlson is pastor.

ASSEMBLY AGENDA:

Ad Interim Committee (with Orthodox Presbyterian Church representatives), December 3.

Mission to the U.S., December 4-5.

Ad Hoc Committee on the PCA Foundation, December 5-6.

Ridge Haven, December 5-6, at Ridge Haven.

MILESTONES:

FIRST CHURCH, Osceola, Arkansas, a member of PCA since 1976, celebrated the 125th anniversary of its organization October 19. William P. Shows is pastor.

SEVEN MILE FORD CHURCH, Seven Mile Ford, Virginia, celebrated the 100th anniversary of its founding September 21. Its first 99 years were spent in another denomination. Thomas B. Sullivan Jr. is pastor.