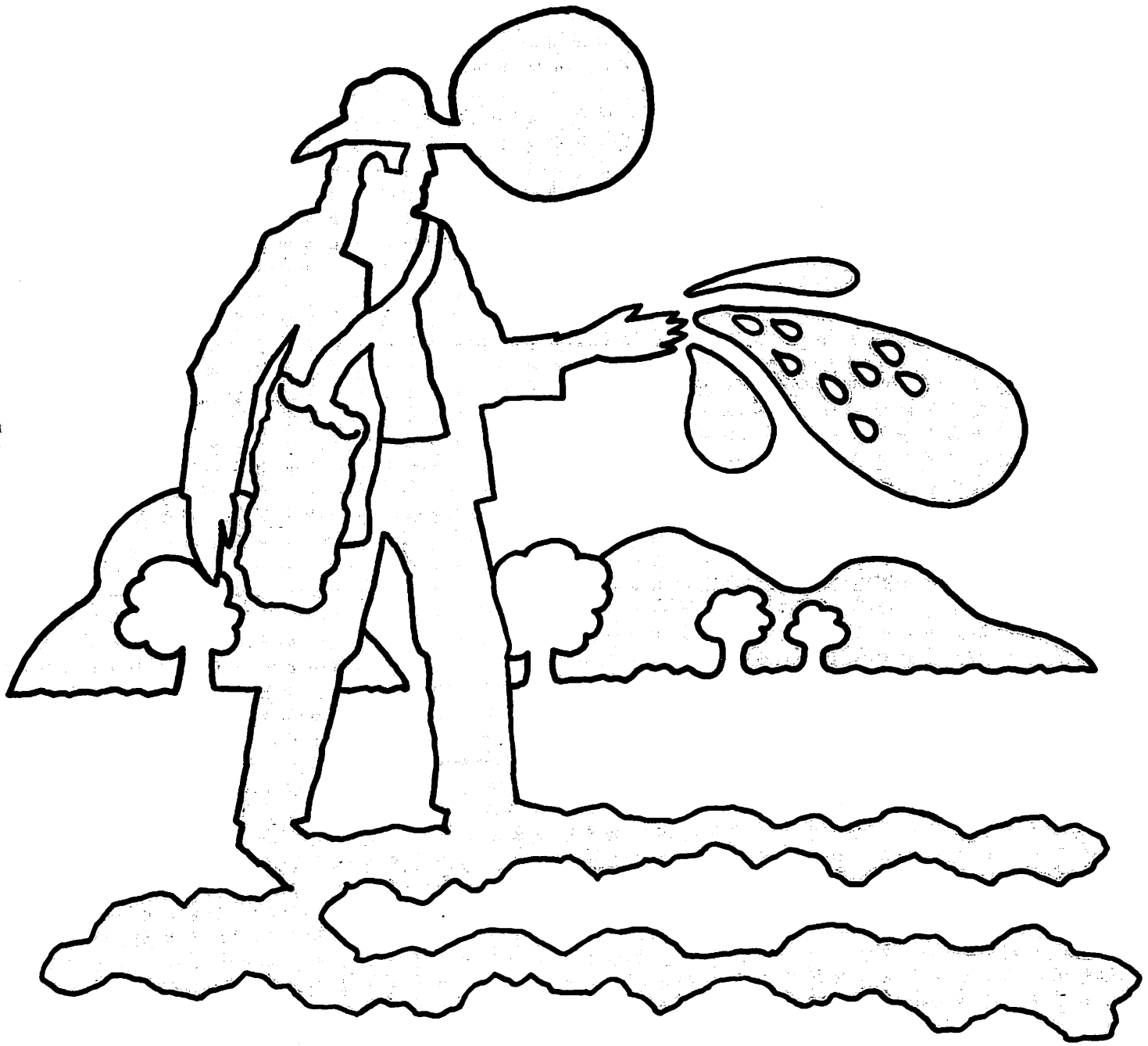
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January 1981
Volume 5, Number 1

The PCA Messenger



Sowing the Word

A Unique PCA Contribution to Lay Study Reaches the Halfway Point (See page 3)



Across our Church

MOVING MINISTERS:

HERBERT BOWSHER has been ordained by Evangel Presbytery and has permission to labor outside the bounds of presbytery at Reformed Heritage Church, Birmingham, Ala.

GREG BROOKINS has been ordained by Evangel Presbytery as associate pastor of Faith Church, Birmingham, Ala.

ALEXANDER K. DAVIDSON, honorably retired, Hamler, Ohio, has been received by Ascension Presbytery.

CLAUDE D. GAMBLE JR. has been dismissed to the Presbyterian Church U.S.

WILLIAM GIDDENS JR. has been honorably retired by Evangel Presbytery, but he will continue as stated supply for Lafayette Church, Lafayette, Ala. and for New Harmony Church, Waverly, Ala.

WILLIAM B. GRESHAM, Opelika, Ala., to Auburn University as campus worker for Evangel Presbytery.

JOSEPH R. HARRELL to Friendship Church, Eufaula, Ala., as pastor.

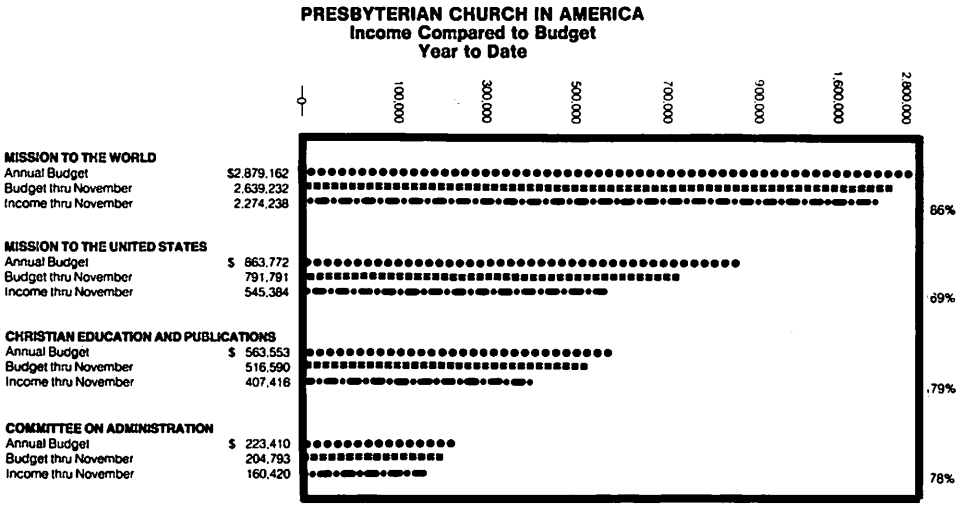
I. HENRY KOH has been received by Philadelphia Presbytery as pastor of Korean United Church of Philadelphia (unaffiliated).

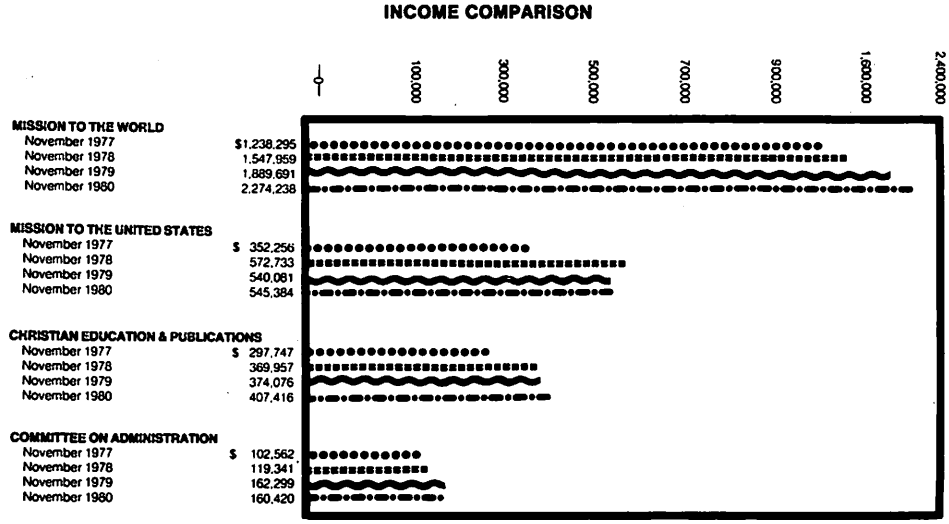
JOHN W. LONG to Altadena Valley Church, Birmingham, Ala., as pastor.

RALPH B. McAULEY has been received by Ascension Presbytery as pastor of First Evangelical Church, E. Liverpool, Ohio (unaffiliated).

DAVID T. MYERS to Trinity Mission, Omaha, Neb., as organizing pastor.

KENNETH ORR has been received by Pacific Presbytery as pastor of Calvary Church, Glendale, Calif.





WILLIAM C. SMITH JR., Columbus, Ga., has permission from Evangel Presbytery to labor outside the bounds of presbytery with the New Life Ministry.

RAY SUTTON, Tyler, Texas, continues on the rolls of Texas Presbytery without call.

F. ALLAN STORY JR. to the Woodland Church, Notasulga, Ala., and the Calebee Church, Shorter, Ala., as pastor.

HENRY THIGPEN, Tucker, Ga., has permission from Evangel Presbytery to labor outside the bounds of presbytery with the Presbyterian Evangelistic Fellowship.

CHURCHES ADDED:

ERIE CHURCH, Erie, Pa., has been organized by Ascension Presbytery. Paul M. Doriani is pastor.

LAWNDALE CHURCH, Tupelo, Miss., has been received by Covenant Presbytery. Charles S. Carroll is pastor.

ASSEMBLY AGENDA:

Trustees of Insurance and Annuities, January 6-7.

Committee on Administration, January 9-10.

Ad Interim Committee, January 15 and January 29-31.

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Sowing the Word

Adult Old Testament Studies Complete; Work Starts on the New Testament



Scott

(Editor's note: The Presbyterian Church in America is making a distinctive contribution in the field of adult Christian education through the publication of a 26-volume series of biblical studies. The ambitious project is designed to cover the entire Bible. During 1981 the last book in the Old Testament section of the series will be published. The Messenger interviewed the adult curriculum's writer, Jack B. Scott, about his work when he finished that part of his assignment and began work on the New Testament volumes. Currently a member of the staff of the PCA's Committee for Christian Education and Publications, he was professor of Old Testament at Reformed Theological Seminary from 1966 to 1977, was in the pastorate from 1958 to 1966, and was a missionary in Korea from 1952 to 1957. He holds degrees from Davidson College, Columbia Theological Seminary and Dropsie University. He also studied at Hebrew Union College and is widely recognized as an Old Testament scholar. He was on one of the translation teams involved in production of the New International Version of the Bible.)

Question How did this all get started?

Answer My interest in adult biblical education came into focus when I began teaching at Reformed Theological Seminary. Some of the wives of students came to me, inquiring about the possibility of learning more about the Old Testament. (That was my field of specialization, and their husbands were in my Hebrew Old Testament courses.) As they watched their husbands study and get interested in these things, they wanted to know more. In response to those enquiries I began a weekly class. It was open not only to the wives but to anyone who wanted to come. At first we made no effort to publicize it, but little by little it did gain recognition in the community. People from beyond the seminary community came to those two hour evening classes, and ultimately we had as many as 120 attending.

Q Was this at the seminary?

A Yes, the class was conducted on the campus and under the sponsorship of the seminary, but it was definitely a course for lay people. It was through the response to that teaching that I became increasingly aware of the needs of the laity. The experience also helped me to learn how I might best teach them.

Q What plan did you follow in the night class?

A At the first we covered more or less at random a few books of the Bible for which there had been requests. But after a while students began to suggest, "Let's start at the beginning." After that we actually went through the entire Old Testament three times in three years.

Q You did some writing for lay readers then, didn't you?

A At the same time I was writing the weekly lessons (based on the "uniform series" outline) for the Presbyterian Journal. This brought a good many letters from readers expressing a desire for some kind of systematic study of the Bible. They felt a need for it. This reinforced my conviction that lay Christians were quite willing to do serious study and wanted some help.

Q You also wrote a book?

A Yes. One of the seminary's publications took note of the evening class, and an editor at one of the evangelical publishing houses saw it. He followed up with an enquiry about the possibility of a book for laymen reflecting my teaching. We talked about the need for such an ordered approach to the Old Testament, and I was convinced that it should be done. However, I was unable to give the necessary time right away since I was in the midst of working on my doctorate at Dropsie University. By the time the degree was awarded and I was able to get back to the book, that editor had resigned. The publishing house was no longer interested in printing it, but my wife and I prayed about it and decided to go ahead and publish the book on our own. "God's Plan Unfolded" had an initial printing of 6,000. The seminary distributed it to many of its friends, and the response was encouraging. The supply was exhausted soon. Tyndale House then requested permission to publish it, and their edition gave the book even wider distribution.

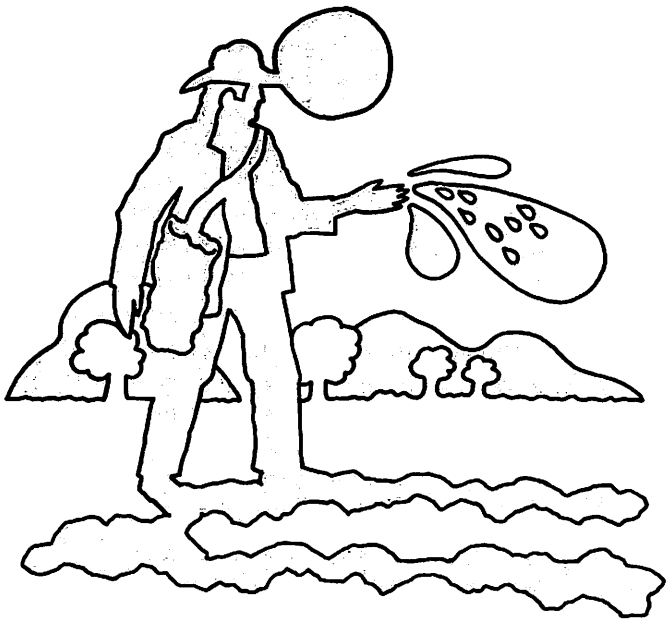
Q Did the response to "God's Plan Unfolded" offer any more evidence that lay people were serious about studying the Bible?

A The response was quite good. Many letters came back indicating a desire for systematic study of both Old and New Testaments. There were lots of requests that I go ahead and do a similar survey of the New Testament.

Q Did you?

A Not immediately. About that time I was serving as a member of the Committee for Christian Education and Publications of the PCA. After Charles Dunahoo had been selected to become the committee's coordinator but before he took office he talked with me about the possibility of my developing an adult curriculum that would be a

systematic study through both the Old and New Testaments. Without working out too many of the details, I accepted the assignment. I had become increasingly convinced that there was very little to which laymen could be referred. I knew of no systematic study of Scripture that was Reformed and which not only taught the content but also challenged the student to make applications to all of life.



Cover art for the series of quarterlies shows the progression of a theme. Designed by artist Mike Poole of Montgomery, Ala., the illustrations depict the sower at various stages of husbandry. First is planting of the seed.

Q So you decided to do a series of books instead of just one more?
A That has been the result. One of the most pressing needs in the PCA, we believed, was sound biblical materials for adult use, particularly in Sunday School. Therefore, we decided to prepare a series of 13-lesson quarterlies. There would be a total of 26 books. The first was a brief Old Testament survey and introduction; the second was a similar volume on the New Testament; and then there would be 12 studying the Old Testament in depth and 12 on the New Testament.
Q Many Bible study courses and programs begin with the New Testament and may eventually get to the Old in some way or another, but you are beginning with the Old. Why?
A First of all, because that's where the Lord started. We believe that a knowledge of the Old is a tremendous asset for a study of the New. It is foundational. Many people have neglected it, and this has affected adversely their understanding of the New. We're trying to remedy that. We do intend in the development of the New Testament material to make continual reference to what we have learned in the Old Testament studies. It is necessary to keep in mind that the Bible of Jesus and the apostles was the Old Testament. They assumed a knowledge of the Old; they drew from it freely; they built their further doctrines on it. Those who neglect the Old Testament are neglecting three-fourths of God's total revelation. I believe their whole spiritual life will be affected proportionately. It will be affected in terms of their spiritual development, their knowledge of the Word of God, and their ability to know and do God's will.

Q Are there other reasons why you are giving such attention to the Old Testament in this series?
A Our denomination's doctrinal standards certainly teach its importance. The Westminster Confession of Faith gives testimony to the unity of the whole of Scripture. It emphasizes the "whole counsel of God," and it specifies that Scripture is its own best interpreter. Therefore, if we have ignored large sections of the Bible we have denied ourselves a part of God's counsel. Some of the people who have commented about the value of their study of this curriculum have made a point of saying that it has helped them to understand the unity of the whole. They said they never realized that there was a connection between certain parts of Scripture with other parts.
Q With this systematic approach are you trying to emphasize certain Reformed doctrines? Would this be considered by someone outside our denomination to be a sectarian study?
A It is first of all a study of the Bible and its teachings. When the text points to a particular doctrine, we mention it. On occasion we have cited the Confession of Faith or one of the catechisms. But instead of teaching a particular theological system we have sought to teach the Scriptures. It has been possible to show that the doctrines of our church were derived from the Bible, but the material is not organized in such a way that it teaches all of our creeds in neat packages.
Q How do you see this study fitting in with the other teaching and preaching available to an individual Christian through his church and in his personal study?
A For the serious-minded student with a hunger and thirst for the Word of God this curriculum provides an opportunity to get an overall view and to tie the teachings of Scripture together. It is about the Bible, and it is an aid to studying the Bible, but it does not leave him with the Bible alone. Too many sincere people have started to study the Bible through only to get bogged down after a few chapters or books. They lose their way because they



Second in the series of cover designs is a picture of the sower nurturing the tender plant, carefully watering it. The growing twig reflects the lesson that the righteous are like a tree planted by the water (Psalm 1:3).



Further growth is depicted in the third illustration, with the husbandman waiting patiently for fruit (James 5:7). Each quarterly has a different second color used in its cover art to distinguish it from others in the series.

don't have the historical background, or they don't know what comes next, or they don't have any idea how the various parts of Scripture are related. This series gives the help, the tools, that we believe will assist the righteous child of God to have this delight in the Word that Psalm 1 promises.

Q Can an individual, studying independently, use the series?

A Yes, we understand that some people have found it useful that way. That is only one of the ways in which we think this curriculum can function. Eventually, we may be able to develop some kind of correspondence course for those who want to take it as individuals. Some who are in churches that are not using the series are studying it privately. Others who have been in classes which have used it go back later with their books and review the material privately, digging for more of the content and more personal application. The collection of books may serve as a set of commentaries though they were not written to be commentaries. There is discussion of nearly every passage of Scripture. Not every verse is covered, but the discussion of the content involves nearly every verse. For instance, in the Psalms, we look at every single Psalm. The content, the purpose, and as far as we can ascertain, the motivation of the psalmist is mentioned.

Q What are some other uses you see?

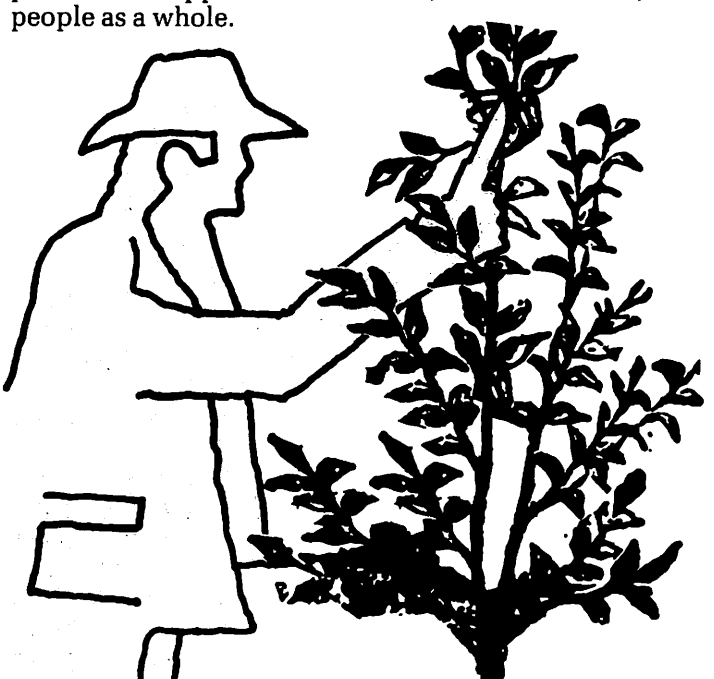
A It could be adapted for use in neighborhood Bible studies. Some small church groups that have had only Sunday morning supply preachers but no pastor have studied it together on Sunday evenings. Some churches with more extensive programs have offered it as one of several adult electives in week night or Sunday evening family fellowship hours.

Q Are the lessons designed for the lecture method or for discussion, or both?

A Both, but we intend that both teacher and student read and study privately before the class meets. The material cannot all be covered in an hour's session. Nor can it be absorbed adequately with only a little Saturday night preparation. Some of the assigned Bible passages are many chapters long. They should be read and meditated upon as background for the study of the particular texts that are highlighted in the lesson. We do assume that each class has a teacher, and there is a separate edition of the quarterly that includes additional materials for the teacher. We do suggest that at least the first part of the lesson be devoted to the teacher's drawing together certain principles derived from what the students have been studying. But some class participation is encouraged even though the teacher's method may be primarily lecturing.

Q What if the discussion method is preferred?

A A discussion approach can be very valuable if there is good preparation. A leader would still be necessary to keep the conversation on track and to pull together the principles. In doing their homework before class, the individual members are expected to read the passages of Scripture and the lesson material and then to meditate personally on the questions which we have provided. They should consider how to apply the truths in their individual lives. Then, when they meet as a group they can review the content and also talk about how the principles can be applied to that class, or their church, the people as a whole.



Pruning of the nearly mature plant is featured in the fourth design, the last in the Old Testament books. The reference is to John 15:1-2 and its teaching about pruning to prepare for harvest. The New Testament books will continue the theme.

Q Does it actually work? Have you taught the course yourself to a group?

A Yes, I taught one adult class this curriculum for two years. In the process I learned a great deal that helped me in developing subsequent quarterlies. In addition I have had opportunities (and, incidentally, I welcome such opportunities) to visit churches where the adults are using this material. Sometimes it has been possible to spend two or three Sunday mornings with them to observe its use and to teach a lesson or two to demonstrate how the curriculum can be developed. In addition to helping the teachers, this has often helped the students get a better idea of what they should do to make their study more valuable.

Capitalizing on History

Does any PCA congregation have a Sunday School that is more than 163 years old? The Tabb Street Church of Petersburg, Virginia, believes that it may have the oldest in the denomination, and it capitalized on that history during 1980, when the 200th anniversary of the modern Sunday School movement was observed.

Tabb Street, which traces its school's history to 1817, used the anniversary as the occasion for a witness and outreach program in a city that is very conscious of its history. Petersburg annually conducts a city-wide "Nostalgiafest" celebration. The 1980 Nostalgiafest agenda included a variety of musical events, tours, arts and crafts exhibits, and other entertainment features. The only programs with a religious orientation were one service at a historic Episcopal church and the two-day Sunday School anniversary observance at Tabb Street Church.

The Presbyterian church building, a downtown landmark in a city full of famous sites, was constructed in 1844. It is considered an outstanding example of Greek Revival architecture, with a Doric exterior and Corinthian interior features. During the 1864-65 Siege of Petersburg it was struck by shells, but a space below the portico was used as a refuge from shelling by a number of soldiers and civilians.

During Nostalgiafest the building was opened for tours. One reason, explained a member, was to combat the misunderstanding that the old structure is "a federal building and not a church." Many of the 80,000 who participated in the festival saw some of the anniversary program outside or came into the building. Inside were exhibits of early Sunday School photographs and other historic items.

Outside, on the portico, puppet shows were staged as a method of presenting the Gospel to the crowds. A thousand helium filled balloons were given away to children. A giant cake was cut for the "birthday."

The church used the occasion to launch a series of films on historic figures in the growth of Protestantism.

Among the visitors to Tabb Street Church during Nostalgiafest was a tour group from Germany. The church expects to be able to explain its present outreach as well as its history to more visitors this spring when it is one of the sites on the itinerary of the Garden Club of Virginia tour.

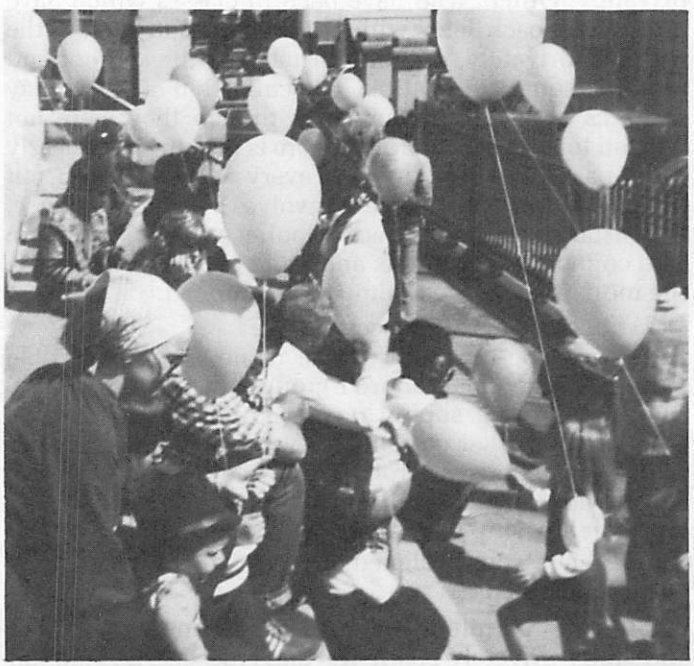
Local records indicate that 29 children attended the 1817 school conducted in the first building constructed by the Presbyterians. It was an interdenominational program at first, sponsored by four churches. An account of the 1824 visit by Lafayette indicated that the Tabb Street Sunday School had an official part in welcoming the hero of the Revolution to the city.



Showing Tabb Street's historic bell in the "sheltering tunnel" under the portico are three women who have attended the church's Sunday School all their lives (left to right): Mrs. Sue Rainey and Mrs. Margaret Kirkland, descendants of one of the founders, and Mrs. Jeanie Halliday Partin, who was brought to Petersburg from her native Scotland at the age of two.



Children and their parents wait in front of the historic building for the start of a puppet program presenting the Gospel.



Youngsters gather on the steps of the downtown church to get the free balloons, imprinted with a reminder of the Sunday School anniversary.

PCA NEWS

Caution Sounded Over Unseen 'Obstacles'

Participants in the semi-annual Moderator's Conference of the PCA cautioned that there may be more obstacles in the way of receiving other denominations than are apparent at first glance. The conference was the first of two planned by 1980 assembly moderator Paul Settle, who is also chairman of the special ad interim committee talking with representatives of the churches which were invited to join the PCA.

The ad interim group had reported (December Messenger, page 8) that there were "no apparent major obstacles" to progress toward getting together the PCA and the Reformed Presbyterian Church — Evangelical Synod. (At that point the panel had not met with counterparts from the Orthodox Presbyterian Church. The invitation to join was declined by the Reformed Presbyterian Church of North America.)

While the obstacles may not be major, the participants in the Moderator's Conference indicated that differences in emphasis and practice should be understood fully before binding votes are taken. The informal meeting in Atlanta included representatives of all denominational committees. Most of the individuals who spoke at the conference indicated that they were not against receiving the RPCES or the OPC, but they expressed concern that the members of the other denominations get a clear understanding of the PCA system — especially where it differs from their own.

Among the differences brought up in the discussion were:

— PCA organization of assembly programs along the Thornwell (committee) lines in contrast to the Hodge (board) concept.

— The RPCES practice of dividing the entire continental United States into presbytery territories (with some very small presbyteries resulting in thinly populated areas) in contrast to PCA's practice of leaving some territory outside the bounds of existing presbyteries, thus emphasizing the building of viable church courts.

— More of a congregational approach to benevolence giving, with the RPCES more "unbalanced" than the PCA in its support of overseas missions.

— Program boards in the RPCES are generally larger than the counterpart committees of PCA, with a higher percentage of presbyters therefore serving in the decision-making process.

— Pension arrangements for RPCES ministers and church employees are different than those in the PCA, and a larger proportion of the RPCES older ministers may be dependent on denominational relief when they reach retirement age.

— Diaconal ministries are developed more fully in the other denominations than in the PCA.

— The other denominations have some veteran missionaries overseas, but their boards have not developed the cooperative agreements with independent agencies or other churches to the extent that PCA has.

Settle, as chairman of the ad interim committee, expressed appreciation for the expressions of concern and pledged to convey them to his panel.

When a question was raised about whether to hold another such Moderator's Conference in the spring, participants indicated that it would be particularly helpful to do so. They cited the need for continued communication among the agencies about the discussions with the other denominations. Settle announced April 3-4 as the tentative dates for the next gathering.

Reports of the work of the various committees were heard, along with the projections for the months ahead.

2 Groups To Join Talks in January

Discussions with two of the denominations invited to join the PCA are going forward, with the next round of talks scheduled in Atlanta January 29-31.

The PCA's special ad interim committee met for a day last month with representatives of the Orthodox Presbyterian Church. Earlier, the PCA panel had met with a group from the Reformed Presbyterian Church — Evangelical Synod. Both committees have been invited to meet with the PCA men at the end of this month.

After the December PCA-OPC gathering, a statement was issued indicating that "the discussions were cordial and a good beginning for future talks." The joint assessment was made by Paul G. Settle, chairman of the PCA ad interim panel, and John P. Galbraith, chairman of the OPC's Committee on Ecumenicity and Interchurch Relations.

During their meeting the representatives of the two denominations reviewed actions of the 1980 assemblies and discussed possible next steps. They also exchanged information about organization and practices of the two denominations.

The 1980 assembly of OPC met in May before the PCA assembly in June issued the invitation to three denominations to join it. However, knowing of a proposal for such an invitation, the OPC assembly took an action that its committee considers warrant enough to talk with PCA counterparts. The matter will be before the OPC officially at the 1981 meeting of its top court in May.

None of the denominations has yet taken a constitutionally binding vote.

Planning Need Seen For Administration

A drafting committee has begun writing the recommendations which the ad hoc committee studying the PCA Foundation will send to the denomination's 1981 general assembly. Members of the special panel last month reached a consensus on main points of the report which will emphasize a need for more coordination and planning at the assembly level.

Improved stewardship in both the long term and the short term, the panel decided, will depend in large part on the assembly's determination to set long-range strategies for its "one work." The study group will propose that such strategies be proposed to the denomination's top court by the same body that proposes the budgets for the various committees.

If the study group's recommendations are adopted, the assembly will re-name the current Stewardship committee and give it the added charge. Suggestions that an additional body be created for planning assembly programs were rejected. Currently, the Stewardship committee is composed of eight members, with two appointed by each of the major committees from their own membership.

The ad hoc committee conducting the study was appointed by Paul Settle, moderator of the 1980 assembly, and includes two members from each of the four permanent committees plus two each from the Foundation board and from the Stewardship committee.

A continuation of the deferred giving work now being carried on by the Foundation will be included in the recommendations going to the assembly. It would be carried on by the re-named planning and stewardship body, and the foundation trustee chairman would be an advisory (non-voting) member of that body.

In regard to staffing of the Foundation



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the ad hoc group decided to suggest that a person be named director for whom this would be the "primary assignment." Under the reorganization the directorship would not necessarily be a full-time assignment initially, however. The size of the task and the size of the (Foundation's) income would determine the amount of time devoted by the staff member. A controversial staffing proposal at the 1980 assembly was one of the factors that led to the creation of the study panel.

The ad hoc group's decisions were made after members analyzed responses from denominational committee chairmen and coordinators to a questionnaire. The panel also learned that the Foundation has distributed $565,000 in the past three years and that it has on file the terms of wills that will bring it income of about $750,000. It is currently managing more than $1 million in large gifts to the denomination.

Conference Center Sets Feb. 14 Draw

Ridge Haven, the PCA's conference center in the Western North Carolina mountains, will hold a drawing February 14 for the new residential lots it is opening on nearly 115 acres of mountain land. Edward Robeson, administrator, explained that interested persons will draw for priority of selection of the available lots and not actually for specific parcels.

Opening of the new tract, announced in last month's Messenger, follows the leasing of other nearby acreage. All of the lots will be leased for 99 years at rates determined by the Ridge Haven board. The most desirable homesites will cost $12,000. Size and location of the lots will determine the price. There will be a discount from the established price for ministers and other full-time Christian workers who qualify.

More than 60 separate parcels have been designated in the new tract, with some including nearly three acres.

Additional details on the property and the drawing are available from Robeson. His address is P.O. Box 565, Rosman, N.C. 28772.

In another development, construction was begun last month at the conference center on a maintenance building. It will include administrative offices, a garage for vehicles and equipment, repair facilities, and storage space for construction materials.

Robeson noted that the metal building is going up with some help from two non-PCA friends of the conference center. A Methodist donated the materials for the exterior shell, and a Lutheran has provided some architectural and engineering services. It is located between the home of the superintendent of buildings and grounds and the two guest lodges.

Larger Role Seen For Administration

Until someone in the PCA decides or is directed by the general assembly to "bite the bullet," the denomination will continue to have an uncoordinated program and inefficient operations.

That opinion was expressed by some of the participants at a meeting of representatives of denominational committees considering the possible joint use of facilities. Data presented at the conference about computers, office space, and salaries will be forwarded to the various committees, but all are free to accept or reject the findings.

Currently the three program committees of PCA (Christian Education and Publications, Mission to the United States, and Mission to the World) are in separate leased office spaces in Decatur, Georgia, and other assembly offices are in Brevard, North Carolina; Columbus, Georgia; and Montgomery, Alabama.

If the respective committees follow one of the suggestions made at the meeting, they will advise the Committee on Administration this year of their space requirements with the view that COA might be able to find office facilities that can be shared more economically. It was pointed out that joint use might cut the cost of such budget items as telephones, copying machines, and receptionists. There was also the suggestion that being under one roof could improve teamwork among the assembly agencies.

The possibility of buying a building was discussed briefly, but there was general agreement that the current financial condition of the committees would not permit them to make such an investment unless they receive designated gifts large enough to cover the costs.

On the computer question, the conferees heard that the hardware purchased last year by Mission to the United States is now being used by MUS and the other committees to its capacity. There is no room for expansion without additional investment. There was agreement that a consultant should be hired to advise the denomination before additional hardware is purchased. There was also agreement that MUS should not be expected to provide computer service to the other committees and that eventually Administration should take over this function. Meanwhile, each committee was asked to provide a monthly payment to MUS for the service now being provided.

Conferees received as information a study of secretarial salaries in the Atlanta area, along with recommendations for a PCA scale. They also requested more data on technical personnel and salaries for other positions. It was also suggested that Administration conduct an annual survey of the compensation of denominational employees and their counterparts in the labor market.

MUS Asks '82 Budget Of $1 Million Plus

A budget of more than $1 million for 1982 will be sought by the assembly's Committee on Mission to the United States. The total being requested, $1,218,000, includes $294,000 in the "growth" category.

Total budgets approved earlier for 1980 and 1981, respectively, were $863,772 and $981,041. In the PCA the budgets are considered spending ceilings. In 1979 actual receipts for the budgeted program of MUS were $625,000. During the first 11 months of 1980 the receipts were $593,000.

In the discussion preceding the vote the need for more organizing pastors was highlighted. One of the draft budgets considered by the committee included $260,000 for this item, in contrast to $300,000 in 1980 and $331,500 approved for 1981. Proponents of "realistic budgeting" argued that the assembly would be more likely to accept the lower figure, but those seeking a higher spending ceiling persuaded the full committee to designate $364,000 for organizing pastors as a part of the committed program. In addition, $174,000 was earmarked for organizing pastors in the "growth" category.

The requests will go this month to the Sub-Committee on Stewardship Ministries, which reviews all the proposals before they go to the general assembly. Under a procedure adopted by the assembly in 1979 the proposals are divided into "committed" and "growth" categories, with the latter to indicate where additional work could be started if additional funds were available. So far, the 1979 "committed" portion has not been funded for MUS, so nothing has been done under the $150,000 allowance for growth.

In addition to the $294,000 asked for growth in 1982, MUS is requesting $610,000 for committed program, $58,000 for assembly-directed assessments, and $255,000 for operations. The committee is also seeking approval of $58,600 to continue the work of the 5-in-5 campaign.

In considering its current financial status, the committee heard that the fund balance at the end of November, $53,959, was the lowest it has registered in the last four years. That balance has been declining month by month throughout 1980. By the end of the eleventh month, $61,000 more than budgeted for that period had been spent.

For its future development plans, the committee agreed to the guidelines for hiring a staff member in the area of interpretation and fund raising. (The title was not decided.) In addition to supervising strategies for obtaining financial support for MUS, the officer will also supervise communication functions of the committee.

One strategy adopted at the meeting to relate existing churches to new MUS work was a "sister church program."Under the concept, older and well established congregations will agree to certain links with missions or young churches that are not self-supporting. Included, in addition to certain financial support, will be regular prayer, visitation, and counsel from the elders.



Winter Conferences Scheduled by MUS

Two major conferences are planned early this year by the Mission to the United States committee.

Organizing pastors supported by the assembly committee will be brought to Atlanta in January. Arrangements are also being worked out for some other mission church pastors to attend at the expense of the presbyteries or churches which support them.

In February, chairmen of presbytery MUS committees will assemble in Atlanta. This meeting is designed to brief the chairmen on the work of the assembly's MUS committee and to give them an opportunity to interact with the assembly committee's leaders about presbytery extension programs.

MUS Commits Funds For Special Fields

Additional tentative steps into work among college students and Hispanics were taken by the Mission to the United States committee at its December meeting.

To implement an assembly directive that MUS supervise campus ministries, the committee earlier this year put this work into the portfolio of its special ministries (formerly urban, poor, and minorities) sub-committee. The full committee determined at the final meeting of the year to adopt financial guidelines for putting "seed money" into strategic university situations where a presbytery or presbyteries need some assistance to start work.

In adopting the guidelines, MUS rejected a motion that, in effect, would have left it with no substantial role in student ministry. The motion called for all financing of campus work to be done by presbyteries. The prevailing view was that presbyteries sometimes need encouragement from the assembly to get started.

A part of the plan which was adopted by the committee provides the services of a campus ministries consultant to the assistant coordinator in charge of special ministries. Budgeting for that post was also approved, but the funds are not expected to become available until next summer.

The committee also authorized seed money for two major campuses, the University of Alabama and University of Florida, but funding is not to start until previously existing commitments are met and new money is available.

On the Hispanic front, the committee agreed to a plan to help a Houston church equip its pastor for cross-cultural ministry. Oaklawn Church, the PCA's first in Houston, is located in a community which is now described as 90 per cent Hispanic. Its session and congregation have agreed to the plan which is also being submitted to the Presbytery of Texas. If implemented, the plan provides for pastor David Moran to go to two semesters of intensive language training. While he is away studying (and living in a Spanish-speaking community on the Mexican border), supply pastors will be provided for the church.

The intention is to enable him to work in both languages, continuing regular services and other ministry in English to the shrinking Anglo congregation while having an outreach to the Spanish-speaking and developing a separate schedule of services.

Oaklawn's session, according to a statement presented at the congregational meeting, "has for a long while seen the necessity of a bilingual ministry at our church."

Mission to the World

Missionary's Fund-raising Role Proposed

This year's general assembly will be asked by the Committee on Mission to the World to agree to a manual amendment which will specify that missionaries are expected to help raise their own financial support.

Until now (except in the new short-term program) MTW policy had been to say that it and the home church were responsible for providing the support package. The language of the proposed amendment was not worked out at the committee's fall meeting, but the principle of having the missionary to share in the fund-raising was approved after a floor debate. The text is expected to be approved at the next MTW meeting in February.

Requesting the manual change of the assembly was one part of a package voted by the committee to help reduce the growing deficits in the accounts of individual MTW missionaries and candidates. A special committee appointed by chairman Donald B. Patterson recommended the package. The chairman explained that at the time of the meeting in November MTW was carrying $153,000 in deficit accounts.

In a statement seeking to clarify the committee's action, Patterson said, "At the outset of MTW we knew the value of the person-to-person contact of the candidate with the people in the PCA. We knew that he could be our best 'public relations' man, but we kept assuring the candidate that we would 'raise your support.' We have sincerely worked at doing that, and our staff is to be commended for what they have done. Our program, humanly speaking, could not have grown as it has without their faithful follow-up.

"As we have grown, however, we have had to face some facts. As a result, we want it clarified that to do the job properly, there must be a spirit of cooperation and a genuine sharing of concern between the staff, the committee, and the individual concerned. We believe that it is biblical to ask for help in God's work, and if we follow the example of the Apostle Paul (Romans 15:24), we know that he asked for personal support for himself."

Opponents of the change challenged the claim that there was biblical warrant for a missionary's asking money for himself.

Another of the items in the report on the deficit shores up the committee's policy on requiring that all support for a missionary be pledged before he goes overseas. The status of pledges for MTW work is also to be given another look by committee members and staff.

Another likely result of the adoption of the special committee's report will be that candidates will not be put on the MTW payroll as soon as formerly. Some will be urged to continue in the present jobs longer or to begin "tent making" work while they begin itineration.

Cooperative Appointments Approved for 6

Six new missionaries are planning overseas work as a result of action taken at the Mission to the World committee's fall meeting. All will serve abroad under cooperative agreements between MTW and other missionary organizations. Two of the agreements are new.

The new pacts are with Campus Crusade for Christ International and Daystar Communications. The Daystar agreement was approved tentatively and will be signed by committee officers after some language in the document is clarified.

Named to be the first MTW-Campus Crusade missionaries were Mr. and Mrs. Robert F. Cunningham, members of First Church, Macon, Georgia. Their appointment is for long term service in Korea, where Cunningham will be an administrator in the international organization's Asian offices. Campus Crusade, organized in 1951, operates evangelism and discipleship programs in 131 nations or protectorates. Cunningham, who has had a business career for more than 25 years, is a University of Georgia graduate. He and his wife have three grown children.

The first missionary candidate under the MTW-Daystar pact is Sarah A. Cox, a member of First Church, Jackson, Mississippi. Her long term appointment is for leadership training in Christian education. She has served as a missionary in Kenya and expects to return under the joint MTW-Daystar sponsorship. She is a graduate of Belhaven College. Daystar, organized in 1966, operates primarily in Africa in the training of Christian communicators and in research and evaluation of evangelistic programs of churches and missions.

Also appointed to work in Kenya was Leoma G. Gilley, a member of First Church, Macon. She will serve under Wycliffe Bible Translators as a translator. Hers is a long term appointment. She is a graduate of the University of Tennessee.

Mr. and Mrs. Garry Douglas Chambers, members of First Church, Plantation, Florida, were appointed for long term service in Haiti under MTW's cooperative agreement with Worldteam. He is working on a college degree and will be assigned in Haiti as a technical support worker. She is a graduate of LeTourneau College and will work as a nurse.



Chambers



Mrs. Chambers



Miss Cox



Mrs. Gilley



Cunningham



Mrs. Cunningham

Missions 'Uniform' Not a Pith Helmet

Not every foreign missionary wears the pith helmet usually seen in cartoons. Some wear high heels.

A Mission to the World missionary in the largely unevangelized but highly sophisticated city of Vienna, Austria, is one who dresses up for dinner as a part of her assignment. For two years now Mari Dooley has been leading an outreach to Austrian women following the pattern of the Christian Women's Club. The guests are invited to an evening of music and meal, with the program including a special feature of interest to women and a personal testimony of Christ's involvement in daily life.

Miss Dooley, who works in the Vienna

area under a cooperative agreement between MTW and Greater Europe Mission, started the dinner program late in 1978 with a small group of women in the suburb of Wiener-Neustadt. One local woman told her then, "It just won't work; Austrians won't come."

After the first try that same woman exclaimed, "It does work!" She added, "My non-Christian friends are still talking about it."

While 93 per cent of Austrians are registered officially as members of one of two state churches, some evangelicals estimate that 99 per cent of the country's residents have no relationship to Christ.

One Catholic who attended a dinner reported, "My mother always told me to avoid Protestants, but I've never seen such caring people. I want to come again." A nun who later accepted Christ asked the leader, "Please tell me what has happened in your life. I've served in the church for years, but you have something different."

$3.77 Million Asked For MTW in 1982

Mission to the World will seek a 1982 budget of $3.77 million, or about $170,000 more than the general assembly has approved for 1981. The total is intended to support an overseas missionary force of about 220.

The proposal will go to the PCA's subcommittee on stewardship ministries for review before it is sent to the general assembly for final approval.

The 1982 spending plan includes only $280,000 in the "growth" category, as contrasted with $645,500 for 1981. While the request for "growth" funds is down, the amount specified for committed program is up for 1982.

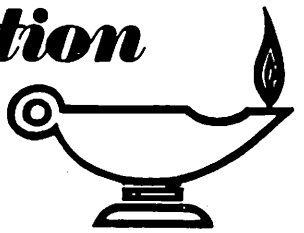
At the fall meeting of the committee only broad outlines of the 1982 request were approved. Details were to be supplied by the staff before the final proposal is sent to the budget review meeting of the stewardship committee.

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:
CHRISTINA BAIRD
By: Dr. & Mrs. D. F. Rentz
MR. JAMES CARSON
By: Mr. & Mrs. Clyde Scott
MRS. ANNIE B. COWEN
By: W.I.C., Chattahoochee P.C. Chattahoochee, Fla.
MR. LLOYD GRANBURG
By: Mr. & Mrs. Clyde Scott
MR. EDGAR JONES
By: Dr. & Mrs. D. F. Rentz
MR. WILLIE PEACOCK
By: Mr. & Mrs. Joe Sheehy

Christian Education & Publications



CE, WIC Leaders Plan Joint Meet

Presidents of Women in the Church organizations in all PCA presbyteries are being invited to Atlanta for their annual meeting which this year will coincide with a meeting of chairmen of Christian Education and Publications from the presbyteries.

The WIC leaders are scheduled to meet March 23-25, and the CE/P chairmen will begin their sessions the day that the women's presidents adjourn. One joint session of the two groups is planned during the last half of the morning of the 25th.

CE/P is responsible for the WIC program in the PCA, and assembly's CE/P coordinator Charles H. Dunahoo said the overlapping meetings were scheduled to help presbytery education chairmen in their work with the women. Also on the agenda at the separate meeting of presbytery CE/P leaders is a look at present and projected programs of the assembly's CE/P committee.

Whole Congregation Goes Off to College

Nearly everyone has heard of prospective students visiting a campus during a "college for a day" program. But has anyone ever heard of an entire church going to visit a campus for a day — especially for a Sunday?

That's what Ebenezer Church of Knoxville, Tennessee, has done. The PCA congregation made the two-hour trip to Lookout Mountain to become better acquainted with Covenant College. Oliver Smith, a ruling elder on Ebenezer's session and a PCA representative on the college board, arranged the event.

A busload of church members from Knoxville joined the members of the Reformed Presbyterian Church of Lookout Mountain in a worship service in the college chapel. David G. K. Howe, the PCA pastor, preached. Robert Milliken, pastor of the RP church adjacent to the campus, presided. Special music was provided by the Covenant College Chorale.

Before returning home the Ebenezer members joined members of the college family for Sunday dinner.

The PCA elects six of the college's 30 board members.

Family Devotions

By Richard Harris — Part XXIX
(The Shorter Catechism)

Q. How are we made partakers of the redemption purchased by Christ?
A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by His Holy Spirit.

Purely and simply, redemption is salvation as it is revealed to us in the gospel of Jesus Christ. Each of us, every man and woman born into the world since Adam and Eve, is in a state of bondage and slavery to sin. Jesus Christ was not, for He was born of God, the Son of God.

We need to be redeemed. We cannot redeem ourselves; we are in slavery. The only one who can redeem us is the Lord Himself. Jesus said that He came to give His life a ransom for man. We all know that a ransom is a price paid for the liberty of a captive or a slave. What does the Bible say is the ransom price for sin? Very clearly it says, death. Jesus Christ paid the ransom price with His life. He purchased our redemption (salvation) with His life.

No one can change this fact in history. It has already happened. But how does it apply to you and to me? We have to be made partakers of redemption. We were born in slavery to sin, and it is our natural tendency to remain there; therefore, we must be made to accept the redemption purchased by Christ. That sounds strange, doesn't it? We would think anyone would want to get out of slavery. Yes, he would, if he knew his condition. But a sinner does not know. The Bible says we are dead in our trespasses and sins. How can a dead man know anything? He can't; so, we have to be made partakers by God.

What manner and method does God use to make us partakers of the redemption purchased by Christ? By the effectual application of it to us by His Holy Spirit. This redemption is applied. How? Effectually. So that it works. It never fails. God cannot fail. It is the work of God; therefore, it is perfect. You might say — "oh no, I've seen it fail in a person's life. Once he was saved, but now he is not." No, my friend, the answer is that he was never saved to start with. God does not make mistakes. No, not one. The work of the Holy Spirit is the effectual application of Christ's redemption.

Jesus said in John 3:5, 6, "I tell you the

truth . . . that no one can enter the Kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, and Spirit gives birth to spirit."

When Paul was writing to Titus (3:5, 6), he said Jesus "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."

Foundation and Authority for the Christian Faith

Chapter XXV (Part I)
Westminster Confession of Faith

If ever there were a deficient view of the church it is the view widely held today. In the Bible the word "church" is not a fuzzy term, but it is something definite and concrete. The deficiency is seen in both extremes of liberal and fundamentalist Christianity.

There is an obvious misunderstanding in people's minds today regarding what the church of Jesus Christ is and what relation Christians have with the church. Though Chapter XXV is not an exhaustive treatise on the doctrine of the church, it does deal with several aspects that are essential for our understanding.

We shall consider this chapter in two parts. This summary will contain part one. It will deal with the church as God sees it and relates to it.

First, the historic Apostle's Creed which comes to us from the early church has a phrase "we believe in the holy catholic church." Paragraph one of Chapter XXV begins with the terminology, "the catholic church or universal church." The term "catholic church" often confuses contemporary ears. It sounds like the Roman Catholic Church, but they are not the same. The Confession's use of the word catholic is qualified by the word universal. The church of the Lord Jesus Christ is the universal church. It is not confined to one people nor one place. It is a worldwide entity.

Second, the Confession states that the universal church is invisible. In paragraph two we shall also observe that it is described as the visible church. You may have read about the church militant and the church triumphant or the church as an organism and an organization. At this time in history ("HIS-STORY") the church is both visible and invisible. Being invisible certainly is not a reference to God's inability to see the church. He sees all things. It must have reference to man who is a creature of time and space.

The word invisible draws our attention to the fact that the church is a spiritual organism in her essence and cannot be seen with the physical eye. Humanly we cannot clearly know who is and isn't a true part of that organism. Only God knows. In that respect the church is invisible. She is also invisible in the sense that she is universal, and we cannot see the whole church. She is a worldwide spiritual organism.

Third, the church consists "of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof." Again this phrase describes those who comprise the invisible church of Jesus Christ. Chapter three of the Confession has dealt extensively with statements defining the elect.

Fourth, the church is "the spouse, the body, the fulness of Him that filleth all in all." This is good New Testament terminology. The church is the bride of Christ. The church is the body of Christ.

Such descriptive terminology immediately reminds us of the close organic relation that the church has with the Lord. Obviously these words suggest the closest and the most personal relationship.

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

Fifth, the church is also visible. It "consists of all throughout the world that profess the true religion; and of their children." Keep in mind that the invisible aspect of the church combines those true believers now on earth and those presently in heaven. The visible church refers to those on earth now, with their children, who profess the true religion.

Here is where we must take a serious look at our understanding of the church and our relation to it. This has been distorted and perverted down through the years. For example: Roman Catholicism tends to emphasize that the church is essential unto salvation. This seems to equate joining the church (visible) with "being saved." Some fundamentalist groups today do the same thing and indicate that unless you belong to their particular church you cannot be saved. There is no biblical validity to such a position.

On the other hand, there is an equally dangerous position abroad that maintains that one can be a good Christian, saved and sanctified and not belong to the visible church. Some modern parachurch movements are guilty of such direction. Often it is not overt in their emphasis but it is there.

Many professing Christians have no relation to the visible church today; and yet, they feel that they are honoring God. The Confession concludes paragraph two with wording that reflects the Bible's emphasis most clearly. It states that ordinarily there is no salvation outside the visible church. What does that mean and why such wording? The words "ordinary possibility of salvation" refer to the way a person is normally saved. The church preaches the Word and people are saved and are joined to the visible church, if not already related.

The visible church is defined as those who profess true faith with their children.

However, "ordinary possibility of salvation" also keeps before us the danger of Romanism's error. There are undoubtedly some rare exceptions where one has been converted and could not join the visible church: the penitent thief on the cross, a deathbed conversion, and the like.

Normally, one cannot be a faithful Christian and remain invisible or out of the body. Becoming a Christian and professing the true religion identifies one with the spiritual organism and physical organization called the church.

In the next article we shall observe which visible church we should join, but each Christian does not have the option of belonging or not belonging to the visible church though we do have the freedom to choose which church we shall belong to.

The sacraments belong to the church. Christians are to receive the sacraments. They are to be administered, not privately, but by the visible church. The Confession also describes the visible church in graphic terms: "and is the kingdom of the Lord Jesus Christ, the house and family of God."

Notice that the Presbyterian Church in America has chosen to stay with the original wording at this point rather than add to it as some American editions have done.

In the next issue we shall consider the remaining paragraphs of Chapter XXV. Because the church is the bride of Christ and His body we who profess to be Christians must maintain a high and holy view of the church. It must not be thought of as any optional relationship. John Calvin once wrote that he who has God for his father will have the church for his mother.

Understanding this truth will keep you from the extremes of saying that church membership saves but also from maintaining that the church is optional for true Christians.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to JOHN PRENTISS of Leakesville Church, Leakesville, Miss.; and TRIXY RINEHART of the Covenant Church, Riverdale, Ga.

ACROSS - *from page 2*

Christian Education and Publications, January 16-17.

Stewardship Committee (Budget Review), January 23-24.

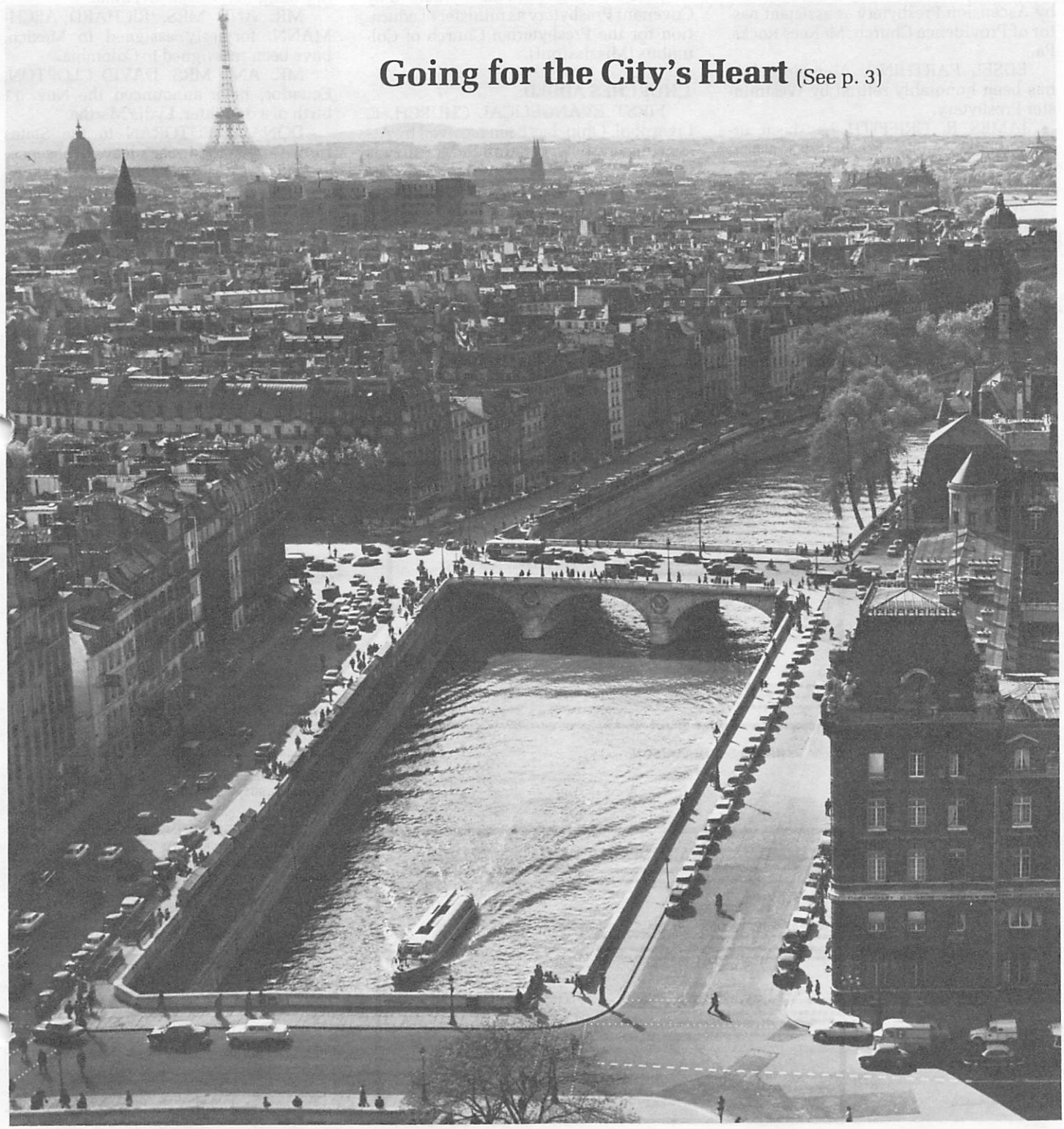
Sub-Committee on Judicial Business, January 23-24.

MILESTONES:

ALTA WOODS CHURCH, Jackson, Mississippi, has marked the 25th anniversary of the installation of its pastor, B.I. Anderson.

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The PCA Messenger



Going for the City's Heart (See p. 3)



Across our Church

MOVING MINISTERS:

CHARLES E. CHAMPION to Mount Calvary Church, Roebuck, S.C., as pastor.

DARYL R. DAVIS has been ordained by Ascension Presbytery as assistant pastor of Providence Church, McKees Rocks, Pa.

EDSEL FARTHING, Abingdon, Va., has been honorably retired by Westminster Presbytery.

JAMES R. GRIFFITH has been ordained by Ascension Presbytery as assistant pastor of Sovereign Grace Church, Monroeville, Pa.

WAYNE ROGERS, Swannanoa, N.C., is laboring outside the bounds of presbytery leading a new group which is considering organization as a particular church.

LARRY STALLARD has been ordained by Westminster Presbytery as pastor of Arcadia Church, Kingsport, Tenn.

H. WALLACE TINSLEY to Filbert Church, York, S.C., as pastor.

JOHN TUCKER has been ordained by Covenant Presbytery as minister of education for the Presbyterian Church of Columbus (Mississippi).

CHURCHES ADDED:

FIRST EVANGELICAL CHURCH, E. Liverpool, Ohio, has been received by Ascension Presbytery. Ralph B. McAuley is pastor.

KOREAN UNITED CHURCH OF PHILADELPHIA, (Pa.), has been received by Philadelphia Presbytery.

ASSEMBLY AGENDA:

Ridge Haven, February 13-14.

Mission to the World, February 26-28.

MOVING MISSIONARIES:

MR. AND MRS. SIDNEY ANDERSON, Nigeria, have announced the Dec. 2 birth of a daughter, Elizabeth Anne.

MR. AND MRS. RICHARD ASCHMANN, formerly assigned to Mexico, have been reassigned to Colombia.

MR. AND MRS. DAVID CLOPTON, Ecuador, have announced the Nov. 11 birth of a daughter, Lydia Martha.

DONALD FUTORAN to the States from Taiwan for a year's leave of absence.

MR. AND MRS. DONALD GAHAGEN, formerly in Bolivia with South America Mission, have been reassigned to Missionary Aviation Fellowship, working out of South Florida.

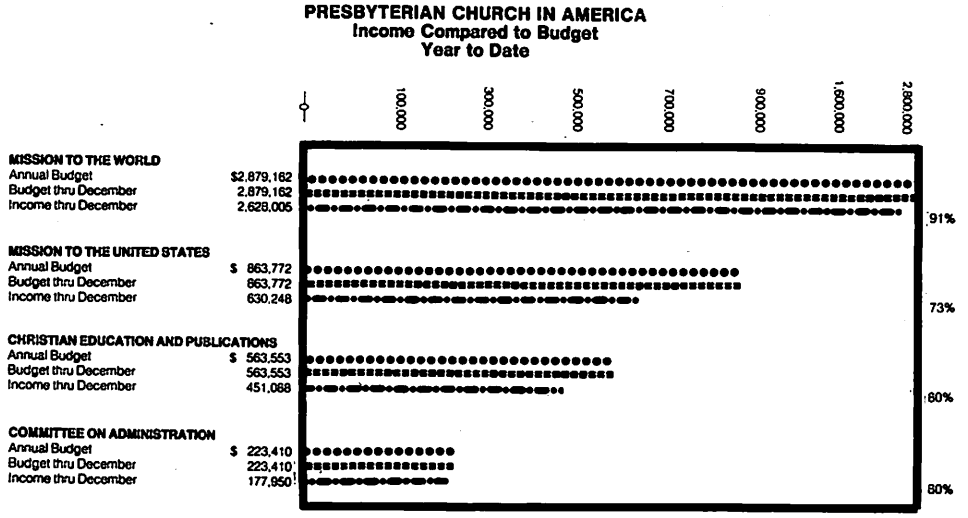
MISS KATHY KOREN, Taiwan, has resigned from MTW to marry.

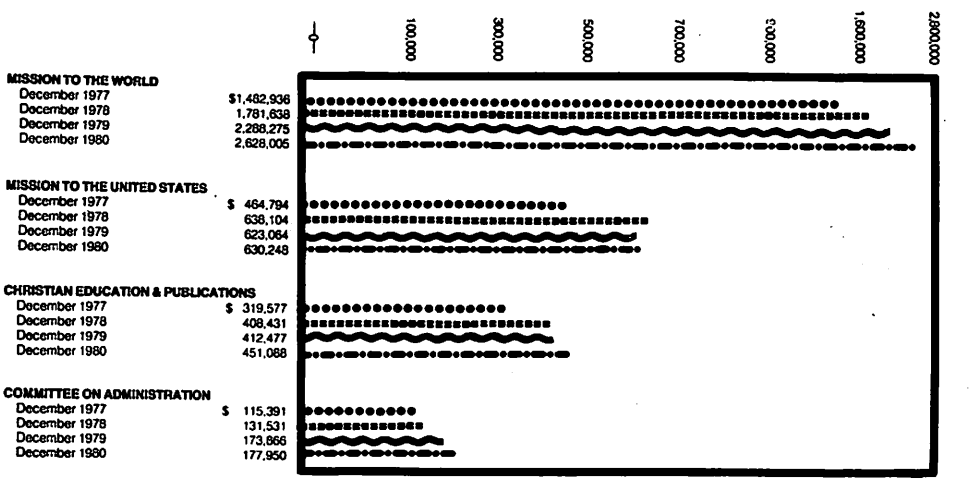
MISS MAYETTA LEE to Ecuador to begin assignment upon completion of language training in Costa Rica.

CHARLES SLEDGE to the States for furlough from Taiwan.

MR. AND MRS. LEE TRINKLE, Taiwan, have resigned from MTW and will return to the pastorate in the States.

MISS DIANE WEISENBORN, Taiwan, has completed her short-term service and returned to the States.





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Christian Education 11

Photos: P. 1 and 9: Russ Busby; p. 6: John Wade Long Jr.

THE PCA MESSENGER
February 1981 Vol. 5, No. 2

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Mission to People, Not to Geography

Paul McKaughan, Mission to the World coordinator, explains the PCA's priority on urban evangelization



It's a big world (seen here from space), but MTW has set priorities on working to harvest as well as to sow in a few of the strategic cities.

(Editor's note: Next month Paul McKaughan will complete his fourth year as coordinator of Mission to the World, PCA's overseas arm. Thus, he has held the position more than half of the total life of the pioneering young missionary organization. Under his leadership MTW has attracted attention throughout evangelical Christianity. Prior to accepting the MTW call in 1977 McKaughan served as a consultant to the agency, on loan from Overseas Crusades, with which he worked as a missionary in Brazil. In the following interview he discusses PCA's place in the foreign missions enterprise.)

Question Is there a distinctive niche in which the PCA is fitting into a world-wide strategy of evangelization and church building?

Answer Yes, there is a definite niche. In fact, in recent conversations with my counterparts in the Orthodox Presbyterian Church (OPC) and the Reformed Presbyterian Church — Evangelical Synod (RPCES), I came to a fresh realization that PCA has a very definite commitment to a particular strategy in church planting. We are really committed to a "people" approach. This means that we are trying to reach groups who see themselves as groups, who live in an urban context, and who are basically responsive but unreached. There aren't many missionary organizations that are really trying to develop an area of expertise in church planting, and very few are specializing in it. In fact, I don't know of another one that is trying to specialize in urban church planting.

Q Does this mean that your primary target area is specific cities instead of nations?

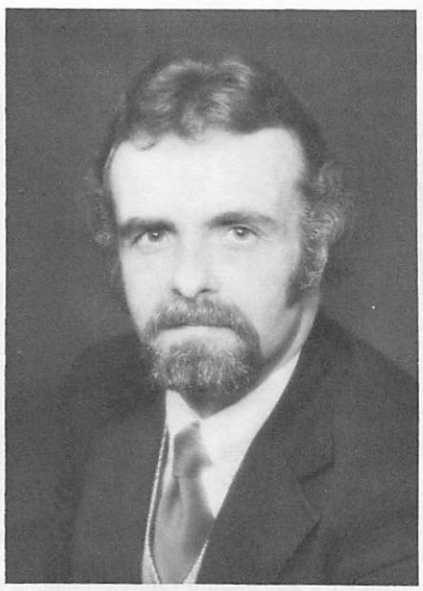
A In the past, the tendency was to view missions as occupying geography. The comity agreements between the various missionary organizations were geographical arrangements. One group would take the upper half of a country and the other the lower half. Or the territory would stretch from a certain river to a certain political boundary. Even if a particular tribe (a "people group") lived on both sides of the river or the border, the mission would work only with that part that lived in the territory assigned under the comity agreement. Generally, the missionaries assigned to work south of the river would not go across the water to work on the other side even though the people living there were in the same "people group" as those on his side.

In our strategy we are not so much interested in occupying a large geographic area as we are in reaching particular "people groups." As we carve out for ourselves a strategy we are interested in the largely neglected urbanites, basically the middle-class people who have had no exposure to the Gospel and with whom no one else is working.

Q Do the OPC and RPCES overseas agencies share this concept?

A No, not really, but there are logical reasons why they emphasize other strategies. Their missions were formed in the "geographic" era. There was very little discussion of "people groups" then. In some cases they are working with such groups now, but the origin of that work was an

'. . . Many Presbyterian missions have founded churches that tend to be more congregational than presbyterian. . . . if we concentrate our team in a relatively small geographic area and produce a number of churches, a strong presbytery can result' — Paul McKaughan.



outreach to a certain ethno-linguistic people, not necessarily to a socio-economic group. As we talk in MTW, we're interested in socio-economic groups as well as ethnic. We began focusing on this type of "people" approach about the time that Christian leaders were beginning to talk about "unreached people" in a major way.

Q Are you saying that the PCA has this emphasis because it came into being as a denomination at the same time that the science of missiology reached a certain point?

A To a certain extent that is true. In addition to that God brought us along at a point in time to the position where we were free to move into new and different areas. We were not carrying a lot of traditional baggage with us. As we studied and looked at the world it just seemed very natural that God brought together all these influences in a neat way. I think it's very exciting.

Q Do you consider working with the urbanites the first priority for MTW, or do you intend to work exclusively in the cities eventually?

A It is our top priority and the point of focus for the ministry. Even though we emphasize urban church planting, we will continue other types of strategic work also. We are really just in the initial phases of the church planting work now, and little has been seen of the missionaries. As a mission we probably have more people in language study than anywhere else. That's just because we are so young as a denomination. We didn't really begin actively trying to bring on line the church planters until about four, possibly five, years ago. You must figure a lag time in missions of about five years from the time you begin talking with a person about committing his life to missions (when he's about a middler in seminary) until he can become effective. He has another year or year and a half in school, then a year or more in raising support, then up to two years in language study and then he's getting ready for furlough. Since the denomination is only seven years old, we are only beginning to see these people get off the ground, but the prognosis is excellent.

Q How do you decide which cities to enter?

A There are several determinants. We begin with a general profile of a people group and urban population. Are they being reached with the Gospel? We don't want to go into an area that already has a strong national church or where another mission is working effectively. There may be a weak church there, but it gives little evidence of having the potential of reaching that people group. This often means that the evangelical population within the group is less than three per cent. In most areas in which we are working now it would be only one or two per cent.

We also look for responsiveness. This does not mean that we are not interested in seed sowing, because we are involved in that as well, but we are concerned about the harvest. We seek to determine responsiveness in several general ways. If the community is static, then there is often resistance to evangelization. Are they satisfied with their religious life, their economic situation, with their lives in general? Are they looking for any new answers? If there is a Christian presence of any kind, is it growing? In a responsive area, if there is any witness at all, you will see some kind of growth even though it may not be blossoming out into a big group or full-blown program. Responsiveness can be gauged by keeping abreast of what other people are doing in seed sowing. For instance, the results of an evangelistic crusade may be way out of proportion to what might be expected in terms of the small percentage of evangelicals working there.

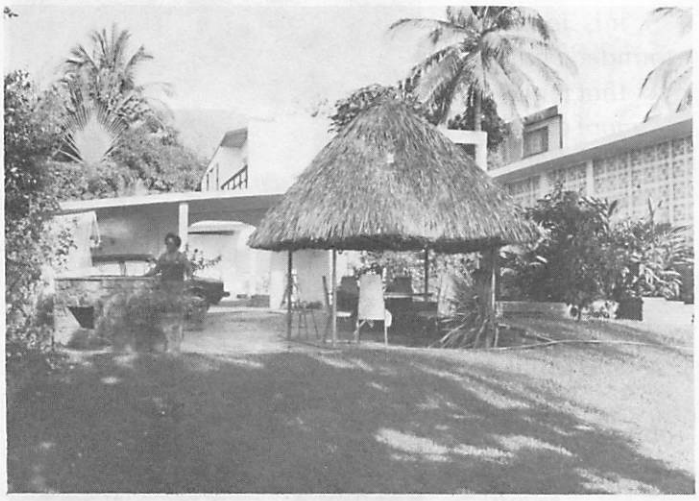
If we have reason to believe that there is a responsive population, then we put some people there and do some testing. They may use questionnaires. They try different ways of approaching people in evangelism to find out what God chooses to bless.

Q After you decide to go into an area, how do you determine whether you stay?

A Evaluation is a distinctive part of MTW's program. We constantly evaluate in light of our stated goals, and sometimes that evaluation may tell us it is time to stop a particular work.

Q Would you move out of a city where there has been some success in church planting?

A Definitely. We plan to emphasize "closure." By that I mean that we will move on when we get a job done or accomplish a particular task. Every mission I've known in church planting has said, "We're working ourselves out of a job," but many of them have been there 40, 50 or 60





Acapulco's Maranatha Church, *founded by PCA missionaries, is an example of a congregation of urbanites that is reaching self support and expected to reproduce itself many times. It moved into its own building (shown here in "before" and "after" renovation photos) late last year. The property, only four blocks from Acapulco's famous beach drive and six blocks from the convention center, cost $75,000 including initial*

years. They have just worked themselves through a number of jobs but don't really envision the time when their missionaries will not be there. Unlike these missions, we're going into areas stating as we go that we plan to be there for a specific period, after which we will move out and into another area. A rule of thumb is that we ought to see a presbytery formed in 10 years in a responsive area. If we were working with an illiterate people it would take longer for training, and a lot of spade work would be required. But when you're working with the middle class (many of them professionals), your leadership development is not as severe a problem. Also the economic potential is there with the middle class, and new believers can assume a major share of the financial responsibility almost immediately.

In Acapulco, for example, the church is only about two years old but the members raised about $30,000 toward the cost of a building. But in the interior of Mexico, that would be unthinkable for a rural church so young. There's no way they could come up with the funds. The Acapulco elders are men of education, in business or professions, and they are already giving good leadership. They can reproduce themselves and can reach *down* culturally and work in a poor area of the city. It would be much more difficult to start in a poor area and expect a new church there to reach *up* to the middle class. Attempts to do this in the past have failed. Millions moving from the country have been reached in the past as they have come into the city. In the process of accepting a new culture they have also accepted the Gospel. They are vibrant Christians, and their churches are growing, but they have not been very effective in reaching city dwellers who were there before them and who are very comfortable and very much people of the city. They can reach the country man living in the urban area but often can't touch the real urbanites.

Q So you see the middle class people being the key to starting presbyteries?

A Yes. It's interesting that many Presbyterian missions have founded churches that tend to be more congregational than presbyterian in their polity. Too often there has been a little congregation here and another one there with a lot of geography between them and not really much interaction. We feel that if we concentrate our team efforts in a relatively small geographic area and produce a number of churches a strong presbytery can result. It should have unity and strength, both economically and socially. Such a presbytery can reproduce itself.

Q What kind of reproduction are you talking about?

A Continued growth within that metropolitan area is the first kind. We're also emphasizing from the beginning that the new churches should be involved in sending missionaries to other places. In fact, a Mexican is working with our team in Acapulco now preparing to go to the Dominican Republic as a missionary. He is currently supported one-third by his home church in Mexico, one-third by the Acapulco church, and one-third from the MTW team's work budget. By the time he is ready to leave the country in a year or so we expect the indigenous church to support him entirely.

Q Are you also thinking of these new presbyteries helping to start others in other urban centers in their own nation?

A That's certainly possible, and we have discussed with the team in Acapulco some other Mexican cities or perhaps a district of Mexico City that might have been neglected by the churches for one reason or another. At this point we have not located another site similar to Acapulco, where there were only 2,000 evangelicals in a population of 600,000 when we began there.

Q Is there a plan to link presbyteries or to start denominations or national churches?

A In many minds there is an implication that "national church" means one Presbyterian denomination in the country. Others think that we should relate to only one of several which exist. It may be neat to have only one per nation, but that's not the way it is in real life. In the earlier years of the missionary endeavor this was possible. The question we face now is whether to form still another denomination or whether to encourage the presbytery we form to align itself with one of the existing churches. We are opting for the latter. Using the Acapulco illustration again, our people there have strong personal ties with the National Presbyterian Church of Mexico. We have no



improvements. About half of the sum came from the 1979 Love Offering of the PCA Women in the Church, about $7,000 from other North American friends of the work, and more than $30,000 from the infant congre-



gation. A roof was put over the patio to provide a large space for the sanctuary and weekday meetings.

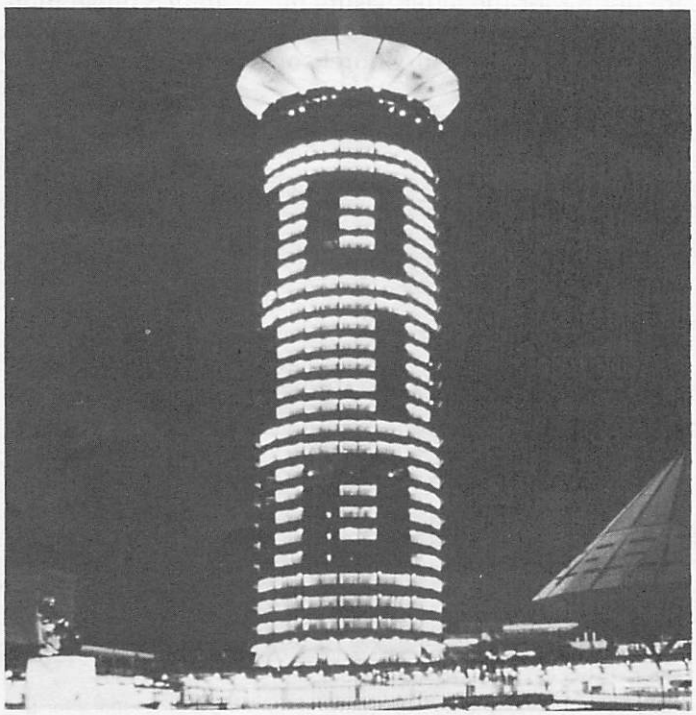
desire to form a "PCA denomination" in that country. If the presbytery we hope to start in Acapulco aligns itself with the National Presbyterian Church of Mexico, there would be little dislocation. But there may be good reason by that time for them to join the Independent Presbyterian Church of Mexico. Perhaps one or the other of these denominations will make significant doctrinal changes in the next five years or experience some kind of division. Such a development could be attractive to the new presbytery. Projecting five years ahead in the life of a denomination in a Third World nation is a hazardous occupation. That's one reason we have opted as a mission not to establish formal and binding relationships with national churches before the need for such a decision. Such relationships tend to limit your options as well as the options of the church which is in the process of being formed.

Q MTW has many missionaries who are not on the church planting teams and not in urban areas. How do they fit into the strategy?

A In some places they fit in well and easily. The best example would be in Ecuador where we have a number of people working with HCJB (the World Radio Missionary Fellowship) either in its broadcast program or in its medical ministry. The technician working for HCJB in his 40 hour week also works with the members of the church planting team, helping with Bible studies, personal evangelism, and other activities. There has been a really neat symbiotic relationship in Quito. So far this is the only city where we are working where there are missionary institutions that use a significant number of technical personnel.

The last time I was in Taiwan we talked at length about using more Christ College personnel in church planting, but they are somewhat outside the pale of the city of Taipei. The faculty and staff people have been involved to a certain extent with the church planting team, and we want to see more of it.

Q What about the folks who are assigned to distinctly rural areas?



Will an African city be next for PCA's church planting efforts? Shown here is the modern conference center in Nairobi, Kenya.

A The one exception to the whole strategy I've been talking about is in Korea. Strategy is determined by a number of things, and one of the principal ones is resources. There must be interplay between resources, opportunities, and needs in the formulation of strategy. In Korea the PCA has an outstanding resource in the Lintons. This family has had many years of experience both in church planting and in working with the Korean church, as well as a program and strategy for completing the job of evangelization of Korea in the rural areas.

In the major cities of Korea the percentage of Protestants in the population may go as high as 15, but in certain rural areas it might be one or two. An interesting phenomenon has been that many times the Christians have been the first to move from the country to the city. They have been industrious and highly mobile. They have been motivated, for instance, to go into the urban areas to get good educations for their children. Evangelicals by the thousands have gone into the urban areas. Hugh and Betty Linton have stayed in the country, working with the more traditional model because it fits the goals and objectives they are trying to reach. They're trying to establish an evangelical (in the highest sense of that word) presence in all the villages of Korea, represented by a worshipping community and a church building. When that is accomplished, the missionary job of the evangelization of Korea will be completed.

Q You also have individuals serving under cooperative agreements in a variety of rural places. How do they fit in?

A Through our cooperative agreements the Lord has brought us some very unusual people who are playing strategic roles. Al Hatch in Ecuador, for example, is with HCJB. His primary assignment is with an organization called Puente ("bridge" in Spanish) that coordinates communications between national churches in the Andean countries and their North American mission counterparts. He has had real impact in helping them move through the tensions of the mother-daughter stage into the mutual respect of adulthood.

In Korea the Steve Thrashers are working at the East-West Center, training Koreans, Indians, and other Asians in linguistics, preparing them for service and thus encouraging the missionary outreach of Third World churches.

In difficult areas such as Irian Jaya we have people working as pilots, flying other missionaries and national church leaders over mountains, saving them much valuable time and multiplying their effectiveness.

Q How is their work related to MTW's overall strategy?

A From the First General Assembly the PCA has had two thrusts in its mission program. One is church planting, and the second is the work of the technical people who can make a contribution to the church in its wider sense (the church universal). The people in the second category are making this contribution, and it also results in church growth.

Q Where are we now in the matter of total impact and reaching the goal of 250 missionaries by the end of 1982 which was approved by the 1978 assembly?

A I'm not sure at this point that we will make it. Currently there are about 175, and the budget we are requesting for 1982 covers 220. If the SIMA program (Servants in Missions Abroad, the short-term program) gets off the ground and is fully funded under its separate budget, we could meet or exceed the 1982 goal.

PCA NEWS

Delegated Assembly Formula Under Study

When the PCA's Committee on Administration meets next month, one of the top agenda items will be consideration of a plan to reduce the number of commissioners at the general assembly while making that court more representative.

"Even if we start now," a subcommittee preparing the plan reported in January, "the earliest that such a plan could be implemented is for the 1983 general assembly. With the possible prospect of the reception of other denominations into the PCA, the urgency for action now is more apparent."

Implementation of the proposal is at least two years away since it could not be accomplished without amendment of the Book of Church Order. Such changes must be approved by one assembly, then by the presbyteries, and finally by a subsequent assembly.

Possible reception of any of the denominations invited to join the PCA was not given as the main reason for the change, however. Even without the growth from that source the assembly is getting too big, the report noted. Each of the last six annual meetings has been attended by more than 500 commissioners, and three of the last four have registered more than 600 men with the privilege of both voice and vote.

While the total number attending the church's highest court has been growing, a gap has been developing between the number of ruling elders and teaching elders who go to the meetings. The trend has been for the number of ruling elder commissioners to remain about the same while the number of teaching elders has increased.

The report was submitted to COA by a sub-committee appointed to consider the question of delegated assemblies and also the concern that many churches are not sending commissioners under the present rules. One ruling elder (1979 assembly moderator William Joseph of Montgomery, Alabama) and one teaching elder (assembly stated clerk Morton Smith) made the study.

"It is time for us to face the issue," the panel advised, "and settle on the most satisfactory plan of having delegated assemblies. . . . We should go to a true representative system, with the presbyteries electing both the ruling and teaching elder delegates."

The proposal made by the subcommittee would assure numerical lay-clergy balance, with each presbytery delegation equally divided between the two types of elders. A specific formula will be proposed at the March COA meeting, but at the January meeting there was a general consensus in favor of the idea of establishing the size of a minimum delegation for each presbytery, plus additional commissioners for each 1,000 communicants above a certain minimum.

Members of the sub-committee advocated election of all representatives by the presbyteries over other methods of selection which have been suggested. One of those methods would cut down on the size of the assembly simply by allowing only half the congregations to send ruling elders each year (with the presbytery selecting an equal number of teaching elders to go). Smith and Joseph pointed out that this would continue "a weakness of our present system" — that of representation from congregations instead of presbyteries. They also expressed doubt that this method would achieve numerical lay-clergy balance.

In deciding the formula for representation, the sub-committee suggested, a decision must first be made on the optimum size for an assembly. The initial number mentioned for an optimum was 300.

Another recommendation from the study panel was assembly payment of commissioners' expenses. Currently, congregations directly bear most of the costs of those who represent them. As a result, churches at a great distance from the meeting site pay a disproportionate share of the expense, and small churches often are not represented at all.

"If the number were set around 300," the report noted, "then the assembly could pay the expenses of all delegates, without (the total) becoming an astronomical figure."

Results of a survey conducted by the sub-committee indicated that finance was a problem for at least 23 of the churches which did not send ruling elder commissioners to the 1980 assembly. Of the 79 sessions responding, 60 said no elder was available to go to the meeting of the church's top court. Nine indicated "lack of interest" in the assembly was the reason they were not represented. (Some sessions gave more than one reason for not sending a commissioner.)

The questionnaire was sent to 142 churches that did not enroll ruling elder commissioners at the 1980 assembly in Savannah. The total enrollment was 412 teaching elders and 247 ruling elders.

"As the church spreads across the whole country," Joseph and Smith reported, "the situation is likely to deteriorate, instead of improving or even holding the present level."

Almost 500 Now

A preliminary count at the beginning of 1981 indicated that the annual statistical report will show the Presbyterian Church in America did not quite reach the 500 church level by December 31, 1980. Instead, the total reported informally by the presbyteries added up to 491.

Official reports on membership were not due in the office of the assembly's stated clerk (and chief statistician) until the last day of January.

The tentative survey indicated that the denomination experienced a net gain of 31 congregations in 1980, including 43 added and 12 lost. At the end of 1979 the official total was 460.

Currently, each congregation is entitled to send at least one ruling elder to each general assembly meeting. The assembly is on record, however, in favor of taking another look at the "delegated assembly" issue when the number of congregations passes 500.

Major Committees Get 10% More in '80

Members of the Presbyterian Church in America gave 10.8 per cent more to their denominational programs in 1980 than they did in 1979, according to unaudited year-end reports from the four major committees of the general assembly.

The receipts of the four committees in 1980 added up to $3,887,290, or 85.8 per cent of the total budgets approved for the denominational agencies. In 1979 the combined income was $3,506,826, or 90.8 per cent.

Mission to the World, with the largest of the committee budgets ($2.88 million) also got the largest share of its budget (91.27 per cent). This compared, however, to a 99 per cent income in 1979. The 1980 income total for the overseas agency was $2,628,005.

Mission to the United States, with the next largest amount, got $630,247 last year, or 73 per cent of its budget.

Christian Education and Publications received $451,088, or 80 per cent of its budget.

Also getting 80 per cent was the Com-

mittee on Administration, whose total income was $177,950.

All of the percentages were figured against total approved budgets, including "committed" and "growth" categories. However, only Mission to the World received any of the "growth" money since the receipts of the other committees did not come up to the totals approved for "committed" programs.

First Presbyteries Get Worship Roles

The first four PCA presbyteries organized in 1973 will be in charge of planning worship services for four mornings of the 1981 general assembly at Fort Lauderdale.

Warrior Presbytery, formed February 13, 1973, will handle the court's Tuesday (June 16) worship. Gulf Coast (April 10) has Wednesday; Westminster (April 10) has Thursday; and Central Georgia (May 30) has Friday.

The assignments were made in accordance with an action of the 1980 assembly, which decided to put the presbyteries in charge instead of the four major committees. If the practice is followed in future years the responsibility will be rotated through the remaining presbyteries in order of formation. The next four are North Georgia, Southern Florida, Covenant, and Calvary.

While the first general assembly did not meet until December 1973, a total of 14 presbyteries came into being prior to that, looking to formation of the denomination. The first was Vanguard, but it has since been dissolved, with much of its membership being received into Tennessee Valley in 1977.

The daily worship services, generally scheduled as an "order of the day" just prior to noon, give commissioners an opportunity to set aside their business for united prayer, praise, and proclamation. In addition, services on the opening day, Monday, are planned by the assembly arrangements committee to begin the work of the court on a worshipful note.

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 N. BLOODWORTH
By: Norma L. Chandler
FLOYD M. DAVIS JR.
By: Mr. and Mrs. Clifton Harper
ESTELLE S. GAVIN
By: Mr. and Mrs. William G. Adams
J. GLENN HOUSTON
By: Mr. and Mrs. Clinton Douglas
WILLIAM BODIE WHITNEY
By: James B. Attaway

WIC, Dean Gifts Up Building Fund

Efforts to get special year-end gifts for the development of Ridge Haven, the PCA's mountain conference center, were climaxed with the receipt of a $75,000 contribution from a Texas couple.

Administrator Edward Robeson, announcing the gift last month, said that the $75,000, together with $45,995 raised in 1980 by the Women in the Church, will be applied to construction projects planned this year. The WIC "Love Gift" was designated to help build and equip the kitchen for Ridge Haven Inn. The conference center board hopes that other financing can be provided in time to start construction of the major building this spring.

Donating the $75,000 were Mr. and Mrs. David P. Dean of Fort Worth. They have long been interested in projects related to the "continuing church" movement and the PCA. He was a trustee of the Concerned Presbyterians organization in Texas prior to formation of the denomination. The Reformed Seminary Christian education center, completed in 1979, is named for the Deans.

Women throughout the denomination gave to the annual special offering called the "Love Gift." Each year it is designated for a different project, and in 1980 it was collected to help build Ridge Haven. The proposed Inn will be the major multipurpose facility, providing sleeping, feeding, and meeting space under one roof.

5 of 6 Amendments Passing Presbyteries

Only four of the PCA's 24 presbyteries reported to the assembly's stated clerk that they voted on proposed constitutional amendments at their fall meetings, but the early returns indicate that at least one of the six proposals is not being welcomed by the church's intermediate courts.

Three of the four presbyteries reporting fall decisions voted against the proposed Book of Church Order amendment on licensing of ministerial candidates. They were Covenant, New River, and Philadelphia. The fourth, Mississippi Valley, postponed a decision on this particular item even though it went ahead and voted on the others on the ballot.

Many of the other presbyteries were planning to take up the proposals at January or February meetings. Any one of the amendments can be enacted by a majority vote at the next assembly if it receives the affirmative vote of two-thirds of the presbyteries.

The one item which had received no presbytery approval by January affects chapters 18 and 19 of the Book of Church Order. It would require a year's internship before a candidate for the ministry can be ordained.

With one exception, all the other proposals on the ballot got majority votes in their favor from all the presbyteries which voted on them. The one exception was item 2, an amendment to chapter 13 of BCO. If enacted, it would increase ruling elder representation in certain presbyteries which have large numbers of teaching elders on the rolls.

Archivist Requests Papers of Founders

Historical materials of the Presbyterian Church in America are continuing to accumulate slowly, but the denominational archivist is appealing for immediate transfer of certain key documents.

Morton H. Smith, stated clerk of the general assembly, who is in charge of the historical collection, is asking members of the two committees who worked to form the PCA to send him original correspondence related to their work. The clerk's office is attempting to make personal contact with each member of the 12-man steering committee appointed in 1971 and the 40-man committee which laid the groundwork for the first assembly in 1973.

Smith said the papers of these early leaders of the denomination are an irreplaceable resource which should be put into safekeeping without delay. He urged that the committee members or their families provide the correspondence to the clerk's office as soon as possible.

In addition to attempting to collect the historical documents, a program of collecting oral histories has also been started. Taped interviews with early leaders of the movement which led to formation of the PCA will supplement the correspondence and other papers.

The clerk said 1980 was the best year yet for acquisitions for the PCA archives. The shelves now include binders for the histories of 179 congregations. Files have also been established for keeping the bulletins which are sent regularly by 37 churches and for the newsletters sent by 36. Sample bulletins or newsletters have also been received from a number of other congregations.

Until other facilities are provided, the historical collection is housed in the clerk's office in Brevard, North Carolina.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to LAURA LYNN HUFFSTETLER and DAVIS TILLMAN REDDEN of Millbrook Church, Millbrook, Ala., and to PAM McNICOLL of Westminster Church, Webster, Texas.

Mission to the World

Part of MTW Team Assigned to Paris

Another of the world's great cities has become the site of PCA missionary efforts with the relocation to Paris of Mr. and Mrs. Eugene Boyer and Miss Sue Harville.

Upon their return from a brief visit to the United States just after Christmas the Boyers began work in the French capital. Miss Harville, who had worked with them at Aix-en-Provence in southern France, moved there a few weeks earlier. Boyer has accepted a call to pastor an Evangelical Reformed congregation in the 13th district of Paris.

Other members of the Mission to the World team in France are remaining in the southern part of the country, concentrating their efforts in the Marseille-Aix area.

The congregation of about 25 members which issued a call to Boyer in October meets in a rented hall in the midst of towering government and private apartment buildings. Two blocks away is the "Cite Universitaire" which provides housing for thousands of international and French students who attend the famous University of Paris.

Along with the expectation that the calling congregation will reach its immediate neighborhood and the student population, the MTW team members envision that the church will serve as a base for evangelism and church planting among the 10 million people in greater Paris. They hope, in turn, that from the metropolitan area there will be an outreach to the estimated one-half of the French population that lives in the northern quarter of the nation. It is expected that pastors trained in the Reformed seminary at Aix will be available to serve in these new areas.

Miss Harville will be helping in the organization of teaching ministries in local churches, in teacher training, and in literature and curriculum development.



Paris (See p. 1 and related article, p. 3)

Kyle Again Leads Urbana Program

PCA minister John E. Kyle will serve as program director of Urbana '81, the biennial missions conference of Inter-Varsity Christian Fellowship. He handled similar duties at the last such event, Urbana '79.

The conference at the end of this year on the campus of the University of Illinois at Urbana will be the first to be held only two years after its predecessor. Formerly the week-long meetings, which attract thousands of collegians and others interested in overseas service, were held every three years.

"Let every tongue confess that Jesus Christ is Lord" is the overall theme which Kyle has announced for the 13th in the series of conventions. Daily themes include: Christ's message, Christ's world, Christ's missionary, and Christ's lordship.

Dates for the event are December 27-31.

Method of Giving Suggested in Film

A program to encourage "over and above" giving for overseas work was introduced by Mission to the World in Southern Florida Presbytery last month with assistance from officials of the independent Bibles for India project.

"Save Without Sacrifice," a ten minute slide-tape presentation, was shown at the winter meeting of the court and booked for showings in various churches of the presbytery. If the pilot project gets a good response in Southern Florida, the method will be used in other PCA presbyteries.

The program tells the story of an Indian mother who found a way to save money for Christian work without significantly altering her already meager and austere lifestyle. The same method is suggested for more affluent Christians who want to increase their giving to the work of the church.

Kennedy Smartt, coordinator of church relations for MTW, said of the program: "I would strongly encourage every church to use the slides or film strip in connection with the Bibles for India project, a project that can enlist and meaningfully involve every family and every age group in the church. I think the result of doing that will be a spiritual experience of commitment that will carry over into every other area of the congregation's ministry."

MTW Claims Grant; May Refund Deducts

Mission to the World last month claimed the $50,000 challenge fund it was offered last year. In response to the challenge to get special gifts designated for the MTW general fund, a total of $61,408 was received before the end of December.

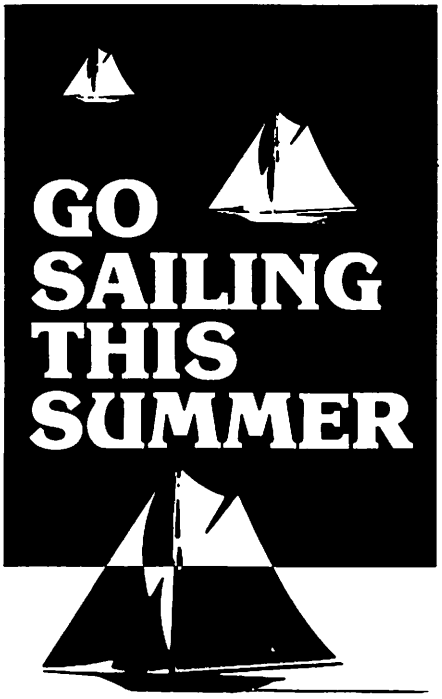
At its winter meeting this month MTW will decide whether the boost in income for its administrative expenses will enable it to refund any of the money transferred in 1980 from missionary accounts to the general fund. Such transfers were authorized at the 1980 general assembly to meet the overall needs of the PCA's overseas agency.

A total of $54,686 was transferred during the last half of 1980 from missionary accounts to the general fund. The general fund budget for the year averaged $48,979 monthly. A percentage of missionary income was shifted in four monthly increments, but no transfers were required in two of the last half's months. The rates varied from 4 per cent in September to 17.5 per cent in November.

The challenge grant and the campaign to raise funds to match it were designed to reduce or entirely remove the need to support administrative expenses from the support accounts of individual overseas workers. The $50,000, from a Florida foundation, came to the committee through Granada Church of Coral Gables.

Contributions sent to MTW to meet the challenge ranged from the $2.93 sent by an Atlanta child to the largest checks, each for $5,000 from an individual and a church. An MTW spokesman said that roughly half of the matching sum came through churches and half directly from individuals.

In any month that MTW receives insufficient undesignated funds it is authorized to assess a percentage of missionary income that month to make up the difference.



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2 MUS Members Try 'Dial for Dollars'

In what is believed to be an unprecedented action in the PCA, two members of the Mission to the United States committee made direct-dial telephone calls to about 125 churches just before the end of 1980 to make sure that those churches knew about the financial needs of MUS.

Stuart Perrin of Butler, Pennsylvania, the committee's vice-chairman, flew to Charlotte, where he met Robert Wilcox, chairman of the MUS sub-committee on special ministries. They divided the roll of congregations and then spent about 15 hours each telephoning the pastors or others at the churches.

Staff members of the various committees have made series of calls before, and occasionally committee members have placed calls to a few selected individuals on behalf of their committees, but the December Perrin-Wilcox effort was thought to be the first time that such a sustained and systematic approach was undertaken by members. They attempted to reach each PCA church with 200 or more members, and they also were able to contact a few of the smaller churches.

Overall, reported Wilcox, the response was very positive. He said many of the pastors expressed appreciation that members of the committee had taken the trouble to call and to explain the work of MUS.

The two men asked, in each conversation, if the pastors had received a letter sent to them earlier by James Baird, committee chairman, in which the work of MUS from 1973 to 1980 was reviewed. The chairman had pointed out the PCA's good experience on its "investment" in church planting.

CORRECTION

An error appeared last month in the Messenger article on the Mission to the United States budget proposal (January issue, page 9, first column). The last sentence in the sixth paragraph should have read: "By the end of the eleventh month, $61,000 less than budgeted for that period had been spent." By the end of November expenditures of MUS had reached a total of $593,282, against an 11-month budget of $654,219. However, contributions were $47,898 under expenditures, with only $545,384 received by Nov. 30. By the end of December the expenditures were $48,814 over receipts but $34,710 under budget.

WIC's 2nd Chapel Placed in Raleigh

Selection of a second mission project to receive a mobile chapel from the PCA's Women in the Church was announced last month by Mission to the United States. MUS was recipient of the 1978 WIC Love Gift, which raised funds to assist MUS in the purchase of two such temporary buildings.

The new chapel will be located northeast of Raleigh, North Carolina, where Raleigh's Calvary Church is starting its second daughter congregation. A 3.5 acre tract in a new "mini-city" has been donated to the church. With 27 families from Calvary plus visitors, the new group held its first formal meeting during the week after Christmas. Sunday evening services were started in January.

Granting of the $20,569 remaining in the 1978 Love Gift fund to Raleigh means that both of the chapels are located in North Carolina cities. The first grant went toward purchase of one for the Alexander Mission near Charlotte, now known as Christ Covenant Church. The latter work is in Central Carolina Presbytery while Raleigh is in Eastern Carolina Presbytery.

Originally, MUS had anticipated placing the second chapel in the West or at least in some different section of the nation from the area in which the first was placed. However, various applicants for the grant were unable to get appropriately-zoned land or were unable to qualify otherwise.

Christian Education & Publications

Program Scheduled On 1981 Love Gift

Women in the Church this month are beginning to present "Equipping the Saints," a program explaining the 1981 WIC Love Gift.

The slide-tape program describes the growth of the Presbyterian Church in America and the opportunities this growth has presented to its Committee for Christian Education and Publications. CE/P is the recipient of the 1981 special offering from the WIC. Each year it is designated for a different committee.

Money given through the WIC Love Gift this year will purchase equipment to begin an audio-visual department for CE/P. The new machinery will help the committee to reach more churches with materials for training their leaders and with direct teaching materials.

The PCA's growth in numbers since 1973, "coupled with the spiraling cost of travel, has placed a heavy burden on both the committee and our churches," explains a brochure available for use with the slide-tape presentation. "Our Committee on Christian Education must extend its reach to match our PCA denomination's growth."

Putting onto tape the seminars and other training sessions already available will make those programs available to many churches which CE/P staff members have been unable to visit. Seminars are now booked many months in advance.

The slide-tape program can be reserved through the CE/P office.

Family Devotions

By Richard Harris — Part XXX
(The Shorter Catechism)

Q. How doth the Spirit apply to us the redemption purchased by Christ?
A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

One of the most beautiful verses in all of the Bible is found at Ephesians 2:8, "For it is by God's grace that you have been saved, through faith. It is not the result of your own efforts, but God's gift." An interesting acrostic of God's grace is, God's Riches At Christ's Expense (GRACE). And that's exactly what grace is — the riches of God: joy, love, peace, happiness — all because God loved His children so much that He wanted them to share these things with Him.

The Holy Spirit applies redemption to us by working faith in us. We were at one time alienated from God. We were apart from Him, going our own way. We must be united to God. This uniting is done through faith. Faith is the bond that seals us to the Lord. Someone has said that faith is the hand of a beggar that lies open to receive the gift of a king.

Once the Holy Spirit has worked in our life by faith, we are then united to Christ in our effectual calling.

It is so important to understand that the Bible teaches that there are two kinds of faith. One is called "intellectual faith" and the other is called "saving faith."

Intellectual faith is a belief of the mind. We believe many things, but we do not put our trust in man for those things, and there is the big difference. For example: I believe the small airplane will fly. I have seen it fly; it has taken off and landed safely again. I truly believe that; however, I am still standing over to the side and am not trusting the airplane to carry me into the air. I will only trust the airplane to take me up into the sky and back again when I get into it and rest all of my weight in one of its seats. That is an example of believing with my mind in the first instance and trusting with my heart in the next.

Many people believe that Jesus Christ paid a ransom for sin, but they only believe this fact with their intellect. It is only as the Holy Spirit applies this trust of the love of God by saving faith to a man that he is enabled to believe with his heart and, therefore, be redeemed.

Foundation and Authority for the Christian Faith

Chapter XXV (Part II)
Westminster Confession of Faith

The role of the church in the building of God's Kingdom is indispensable. The Westminster Confession of Faith, Chapter XXV, helps in understanding what the church is and what mission she has been given by the King and Head of the church, Jesus Christ.

Paragraphs one and two (discussed here last month) deal with the nature and scope of the church. By summary, it is the body of God's elect throughout the world. Belonging to the church — God's family — is extremely important, as paragraph two states. Paragraph three explains why.

"Unto this catholic visible church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world. . .." In Ephesians 4:12 Paul says that the primary mission of the church is to equip the saints for the building of His body.

The church is the cradle that holds the Word and the sacraments. She is the mother that nourishes her children with those ingredients. She is the holder of the keys to God's Kingdom.

The church has the responsibility of distributing the Word and the sacraments. She cannot make them effectual but she must distribute them. To this end God has given His presence and Spirit to make that ministry effectual. Let's think of the church like this: God's people, gathered around His Word and sacraments with God in the midst to bless and to make disciples through the ministry of those elements.

Throughout the history of God's people from the Garden of Eden to this day, there has always been the church. But at times the church has been more visible than at other times (paragraph four). You can trace this throughout history. There were periods in the Old Testament when the body of believers was not as visible as at other times. Prior to the coming of Christ was one of those less visible periods.

Prior to the Reformation and during the Dark Ages the visible church was hardly seen, at least the visible biblical church. She had ceased to be a faithful dispenser of the Word and sacraments; yet the church was not extinguished. When God builds His church the gates of hell cannot prevail against her, as Jesus reminded the disciples.

At times particular churches (locally and denominationally) are less pure and do not properly minister the Word and the sacraments. Public worship has also at times been perverted and hurt the church's witness — such as the historic examples of the church at Corinth in Paul's day and the Roman Church of the Dark Ages. Though the examples are different, they do reflect adverse consequences for the church's ministry when she does not fulfill her God given mission.

Yet, God used Paul to deal with Corinth. He used Luther, Calvin and others to bring about a reformation within His church. The Protestant Reformation was a movement that brought new visibility to God's church. It was out of this backdrop that our own Presbyterian Church in America was formed. The P.C.A. was formed by men who felt that the marks of a true church were not as visible in their mother church as God would have them be. Dr. Morton Smith's book, How Is The

Gold Become Dim, was written to address this point.

Paragraph five reminds us that even the "purest churches under heaven are subject both to mixture and error; and some have so degenerated, as to become no churches of Christ, but synagogues of Satan." Several things distinguish the church as a faithful church. The Reformers singled out three marks of a true church: true biblical preaching, proper observance of church discipline, and correct administration of the sacraments.

Read the last sentence in paragraph five. A word of encouragement is always helpful. What happens when a church loses her marks and God removes His candlestick from that church (locally or denominationally)? "There shall be always a church on earth, to worship God according to His will." Though one church defaults and loses its true marks, there will always be a remnant, a visible church on earth. You see this in the cyclical flow of church history from Eden to this day. There is a remnant. God is never left without witness; neither is God's people left without the church, even in such hard times as 1st century Egypt and Rome, 16th century Europe and modern America.

These words remind us of several great hymns used in worship. For example, a stanza in Martin Luther's "A Mighty Fortress Is Our God" affirms, "And though this world with devils filled, should threaten to undo us, we will not fear, for God hath willed His truth to triumph through us."

The Confession both reminds us and encourages us that there will always be a church on earth.

Last, the sixth paragraph was worded to speak to a particular issue of the era

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

when the Confession was framed, but the principle is true for all times. The Pope of the Church of Rome at that time was both claiming to be and given the honor of being the head of the church. The Reformers even referred to him as the anti-Christ and certainly as he or any other would usurp Christ's place, he was the embodiment of the anti-Christ principle.

Therefore, the text includes these words: "There is no other head of the church but the Lord Jesus Christ. Nor can the Pope of Rome, in any sense, be head thereof."

No one has the right to take Christ's place in His church. The vicar of Rome dishonors the Lord when he allows himself to be revered as the head of the church.

The modern cult leaders who also claim a similar role are to be immediately recognized and exposed as those embodying the anti-Christ principle. There is only one true head of the church, Jesus Christ.

It is most appropriate that in the P.C.A. Book of Church Order (government) include the early statement affirming Christ's headship and the church's responsibility to carry out His will. We must work and pray to keep His church as pure as we can by carrying out our mission of equipping the saints, then moving into the world with the Gospel message.

We must also denounce any attempt to pervert the church's ministry and dethrone Christ's authority. We must also be equipped to know how to deal with the 20th century phenomenon that implies that membership in the visible church is optional.

Last, we must self-consciously involve ourselves in the ministry of the Lord Jesus Christ in building up His body, the church. This is to be done within the context of the visible church whose mission is to dispense the ministry, oracles and ordinances of God.

THIS IS THE PLACE...

Now is the time for you to plan to be a part of the PCA family on this mountaintop during this summer's PCA Family Conference. People from all over the PCA will be gathering on the Covenant College campus atop Lookout Mountain that week for fellowship and fun, inspiration and instruction. Covenant's "Castle" has an attractive new exterior. Other campus improvements make this site overlooking Chattanooga a better place than ever for this annual PCA event. The complete program includes activities for every member of the family of every age.



Reserve the week now. Consider pooling travel with others in your congregation or your area. Use the coupon below to get details.

TO: Christian Education and Publications
4319-F Memorial Drive
Decatur, Ga. 30032

Please send me brochures on the 1981 PCA Family Conference.

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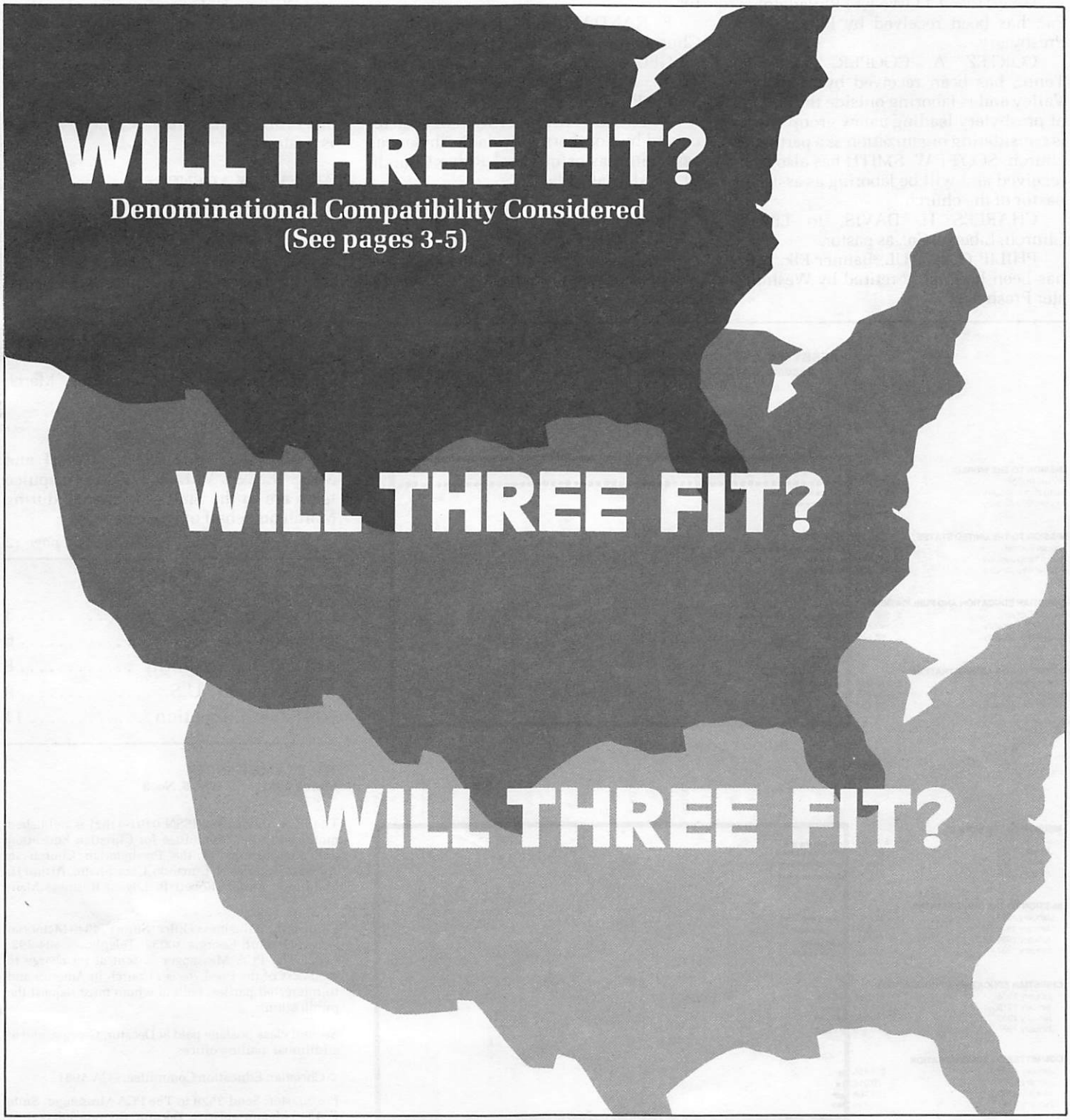
State _____ Zip _____

July 6-10 are the dates

12-22-81

March 1981
Volume 5, Number 3

The PCA Messenger





Across our Church

MOVING MINISTERS:

DON K. CLEMENTS, Norfolk, Va., Navy Chaplain, has been received by Mid-Atlantic Presbytery.

DAVID W. CLOWNEY, Philadelphia, Pa., has been received by Philadelphia Presbytery.

CORTEZ A. COOPER, Nashville, Tenn., has been received by Tennessee Valley and is laboring outside the bounds of presbytery leading a new group which is considering organization as a particular church. SCOTT W. SMITH has also been received and will be laboring as assistant pastor of the church.

CHARLES H. DAVIS, to Liberty Church, Liberty, Ga., as pastor.

PHILIP O. EVAUL, Banner Elk, N.C., has been honorably retired by Westminster Presbytery.

NEIL M. GILMOUR to Immanuel Church, Miami, Fla., as pastor.

DONALD C. GRAHAM to McIlwain Memorial Church, Pensacola, Fla., as pastor.

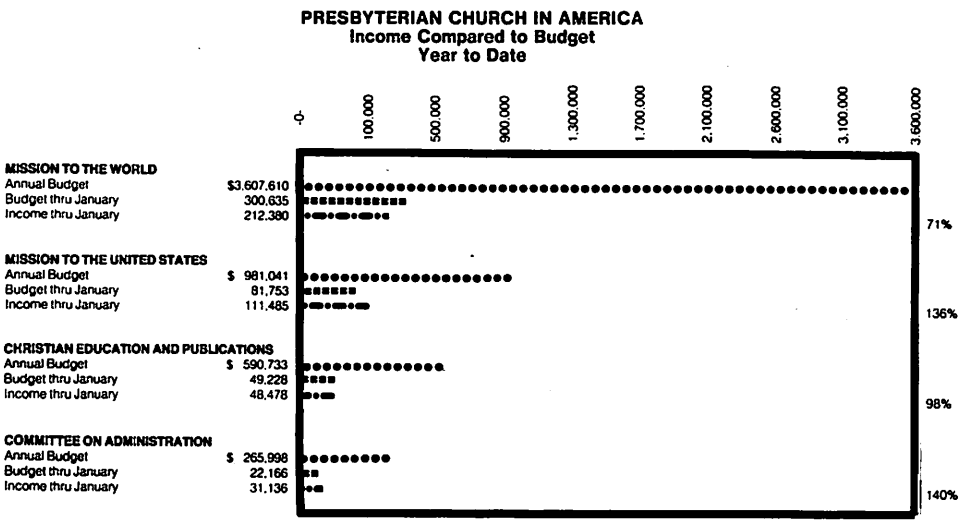
F. RANDALL JOHOVICH to Grace Church, Indianapolis, Ind., as pastor.

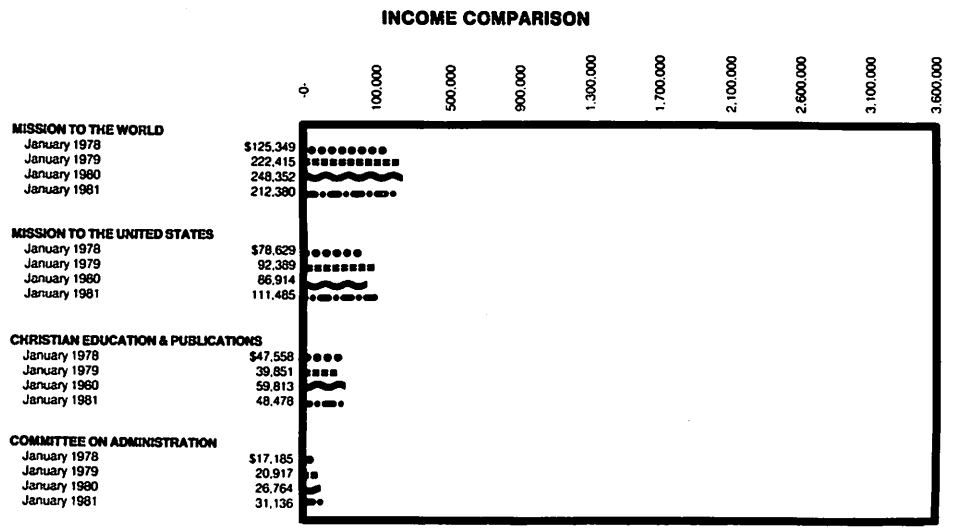
GEORGE A. KESSLER, Nashville, Tenn., has been received by Tennessee Valley Presbytery without call.

RONALD T. KILPATRICK has been received by Southern Florida Presbytery as associate pastor of Coral Ridge Church, Ft. Lauderdale, Fla.

E. LEE TRINKLE III to Covenant Church, Panama City, Fla., as pastor.

COLLINS D. WEEBER has been received by Southern Florida Presbytery as assistant pastor of Coral Ridge Church, Ft. Lauderdale, Fla.





CHURCHES ADDED:

COVENANT CHURCH, Winter Haven, Fla., has been received by Central Florida Presbytery. Leonard H. Bullock is pastor and William H. Faires is assistant pastor.

GRACE CHURCH, Starkville, Miss., has been organized by Covenant Presbytery. George L. Coxhead Jr. is pastor.

WESTMINSTER CHURCH, Fort Myers, Fla., has been organized by Southern Florida Presbytery. Kenneth W. Reid is pastor.

ASSEMBLY AGENDA:

Ad Interim Committee, March 5-7.

Ad Hoc Committee on the PCA Foundation, March 6-7.

Mission to the U.S., March 12-13.

Committee on Administration, March 13-14.

Insurance and Annuities, March 20.

Christian Education and Publications, March 20-21.

Stewardship Sub-Committee, March 27-28.

MOVING MISSIONARIES:

MR. AND MRS. JOE CREECH and MISS JENNIE WILSON of the Acapulco team are in the States to itinerate during March on behalf of the team.

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THE PCA MESSENGER
March 1981 Vol. 5, No. 3

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WHO WE INVITED

(Editor's note: Two denominations which are considering acceptance of the Presbyterian Church in America's invitation to join it have histories somewhat longer than the PCA's. Committees representing the Orthodox Presbyterian Church and the Reformed Presbyterian Church—Evangelical Synod in talks with the PCA provided historical statements for mailing to PCA ministers and clerks of session last month. In abridged form, here are those statements.)

The Orthodox Presbyterian Church came into being organizationally on June 11, 1936, when 34 ministers, 17 ruling elders, and 79 "laity" stood up at the New Century Club in Philadelphia to show their desire to affiliate with what was then called the Presbyterian Church of America. The First General Assembly convened immediately from that gathering, and J. Gresham Machen was elected moderator. Paul Woolley became clerk of the assembly. Dr. Machen's deposition by the Presbytery of New Brunswick of the Presbyterian Church, U.S.A. had just been upheld by the General Assembly of that body, thereby exhausting his final appeal on charges associated with his refusal to resign from the Independent Board for Presbyterian Foreign Missions.

Although that was the ostensible issue, the deeper issue was doctrinal declension in the church, whose ordained ministers and elders had publicly subscribed to the Westminster Confession of Faith and Catechisms, but great numbers of whom either repudiated the clear teaching of the Confession or refused to act against those who did. Machen's deposition capped a series of losses by those concerned to uphold the church's confessional standards, extending back to the early 1920s. These events are set forth in books by the late Ned B. Stonehouse, "J. Gresham Machen, a biography"; John P. Galbraith, "Why the Orthodox Presbyterian Church?"; and Paul Woolley, "The Significance of J. Gresham Machen Today." A civil court suit instituted by the parent church resulted in the new church being required to change its name, and the present name was chosen in 1939.

Perhaps none of those earlier events reveals the theological climate in the old church more clearly than the so-called Auburn Affirmation of 1924. In that document some 1300 ministers of the Presbyterian Church had declared that it was unnecessary, in order to remain true to one's ordination vows, to believe in the inerrancy of Scriptures, or in our Lord's virgin birth, miracles, substitutionary atonement, or bodily resurrection. Those truths they regarded only as "theories." By 1936 men of that persuasion, or those who tolerated them, had taken over Princeton Seminary and were fully in control of the church.

The new church adopted as its standards the Westminster Confession of Faith and Catechisms, without the compromising amendments that had been added in 1903, and they have remained its standards to the present day without further amendment.

A Committee on the Constitution was erected at the First General Assembly, resulting in the adoption of a

Continued on page 4

On April 6, 1965, the Reformed Presbyterian Church — Evangelical Synod, came into existence from a merger of the Evangelical Presbyterian Church and the Reformed Presbyterian Church of North America, General Synod.

The RPCES affirms the Westminster Confession of Faith and Catechisms as the subordinate standards of the church. A Form of Government, Book of Discipline and Directory of Worship complement the standards for purposes of church order. There are 17 presbyteries, covering the U.S.A., Canada and British West Indies. Saharanpur Presbytery in India became an independent church in 1977.

The church today enjoys a modest membership of 27,170 including 6,139 baptized covenant children and 416 ordained ministers (December 1979), which represents a growth of 61.8 per cent in the past decade. Total receipts reported through our churches in 1979 was $11,172,680 representing a $542 per capita giving of the total membership. The relatively large number of ministers as compared to almost 200 churches (164 particular churches and 26 missions) reflects the impact on evangelistic and educational outreach. Seventy-nine per cent of the ordained teaching elders are involved as pastors (238), missionaries (45), chaplains and evangelists (20) and college and seminary professors (32). The remainder are serving Christ's kingdom as agency administrators, counselors, in secular work (often in a "tent-making" situation), or are honorably retired.

The Evangelical Presbyterian Church had its historical roots in the modernist-fundamentalist controversy within the Presbyterian Church, U.S.A. (Northern). Starting with the heresy trials of Charles A. Briggs in 1893 through several general assemblies when the "fundamentals" of the Christian faith were reaffirmed (1909, 1916, 1923), the rigorous defense of the faith by conservative leaders like Francis L. Patton and B. B. Warfield of Princeton Seminary held the day.

However, in 1924, the infamous Auburn Affirmation was signed by approximately 10 per cent of the ministers. The next twelve years marked the struggles under the leadership of J. Gresham Machen and others against modernism in the church, resulting in the formation of Westminster Theological Seminary (1929) and the Independent Board for Presbyterian Foreign Missions (1933). The General Assembly, 1934, ordered the men on the IBPFM to "cease and desist," or else be liable to censure. This proposal was rejected, resulting in 1936 in trials of Machen and others.

With Machen's premature death in January 1937, the

Continued on page 5

OPC — *from page 3*

Form of Government (1937), a Directory for the Public Worship of God (1939), and a Book of Discipline (1940). The Form of Government was thoroughly revised over a period of 29 years, culminating in 1978. The revision process included a study of the Forms of Government of the PCA, RPCES, CRC, and several others. Its aims were two: to express more fully and clearly the Scriptural concepts of church government than were found in previous forms of government, and to make it useful by pastors and sessions as a handbook.

The new church also moved immediately to elect committees on home missions, foreign missions, and Christian education. It is significant, considering the difficulties its founders had with the boards of the old church, that the OPC found no inconsistency in these actions. It is also a minor commentary on their experience that they are still called committees, probably to emphasize their direct answerability to the general assembly.

The OPC does not operate any educational institutions (schools, colleges, or seminaries). Although Westminster Theological Seminary has mistakenly been thought, by some, to be an OPC institution, it was, in fact, founded seven years before the OPC independent of any ecclesiastical control, and has remained so ever since. Most OPC ministers have, historically, been graduates of Westminster, but in recent years some have come from other seminaries also, such as, Covenant and Reformed.

The record of the OPC since 1936 is statistically unremarkable. The earliest figures on membership appear in the Minutes of the Fourth General Assembly (1938). They show 4,225 communicant members, 99 ministers, and 60 congregations in 16 states. Only one congregation (Portland, Maine) was able to retain its property from the old church. The corresponding figures for the year ending December 31, 1979, are 11,306 communicant members and 4,964 non-communicants (16,526 total, up 2.2 per cent from the year before); 146 congregations, 28 chapels, and 11 presbyteries, in 33 states; and 256 ministers.

Although the OPC was born through separation from another denomination, it has sought to recognize the oneness of the body of Christ. It has therefore been in the forefront in seeking to advance a biblical ecumenism and has been active in the Reformed Ecumenical Synod since 1949. It was a founding member — with the PCA, RPCES, CRC, and RPCNA — of the North American Presbyterian and Reformed Council, and has taken initiative to explore the possibility of Reformed churches affiliating in a fellowship of evangelical churches.

Compatible Partners?

(Editor's note: Under orders from the 1980 assembly to get some information into the hands of church leaders this February, the ad interim committee talking with the denominations which were invited to join the PCA mailed a package of materials to ministers and clerks of session last month. Included was a 14-page document comparing the positions and practices of the PCA with those of the other bodies

ISSUES	PCA	OPC
Westminster Standards	Officially committed to the Standards as basic doctrinal position.	Committed.
Eschatology	Westminster Standards.	Westminster Standards.
Charismatic Gifts	*BOCO*, 7-1, affirms cessation of "extraordinary gifts" related to new revelation, 1974 report to the GA (74 Minutes pp. 43-44, 170-175) is clear on the cessation of revelatory gifts and less clear on other extraordinary gifts.	FOG, V-1, states re: prophets, who spoke revelation, "When their testimony was completed . . . the powers and signs that endued and sealed their ministry ceased." Non-constitutional report to GA, "Baptism of the Holy Spirit" (75 Minutes, pp. 133-135) affirms cessation of all miraculous gifts.
Christian Liberty (regarding alcoholic beverages)	Declined adoption of total abstinence, but some with strong sympathy for such a position.	Refused to adopt statements (in general, as well as here), but practice has been to see use of alcoholic beverages as permitted by Scripture.
Permanent Membership on Committees	*BOCO*, 14-12, mandates at least one year off after serving a term (or part term of 2 years or more) on a Permanent Committee or Subcommittee before eligible to be re-elected to an Assembly Committee.	No mandatory time off to be eligible for re-election. OPC values the experience and wisdom on committees, and in addition, they feel this prevents executives and staff from exercising control which is properly the committee's.

RPCES — *from page 3*

fledgling Presbyterian Church of America suffered the loss of a most important leader, and factions emerged. The Bible Presbyterian Church was formed in 1937, keeping control of the IBPFM and organizing Faith Theological Seminary. The issues for disruption were questions of Christian liberty relating to the beverage use of alcohol and eschatological liberty relating to millennial views.

The Bible Presbyterian Church, through the leadership of Carl McIntire, was involved in the formation of the International Council of Christian Churches and the American Council of Christian Churches in the late 1940's. However, questionable statistics being used to promote the ACCC led to the withdrawal of the BPC from that council in 1954, resulting in Carl McIntire's forming the Bible Presbyterian Church, Collingswood Synod in 1956.

In order to avoid the confusion of almost identical names, the Bible Presbyterian Synod, Inc., changed its name to Evangelical Presbyterian Church, in 1961. The church, meanwhile, organized Covenant College and Theological Seminary in St. Louis, Missouri, in 1955 and 1956, taking advantage of the well-trained faculty from Faith Seminary, Shelton College and Highland College who had been dismissed by McIntire-controlled boards. Also, World Presbyterian Missions was organized as the foreign missions agency, National Missions Committee was reorganized as National Presbyterian Missions as a church extension agency, and the Christian Education Committee was reorganized as Christian Training, Inc.

The very rich heritage from the RPCNA, GS, goes back to the time of the second reformation in Scotland when the Covenanting Presbyterians were resisting the tyranny of the Stuart kings in England and Scotland. The non-indulged covenanters would have none other than King Jesus as head of His church, resulting in persecution, execution and exile during the end of the 17th century.

A large number of these persecuted Presbyterians migrated to the American colonies, settling in eastern Pennsylvania, the first congregation being organized in 1743 near Octorora. By 1774 there were three pastors, who then organized the first presbytery of the Reformed Presbyterian Church in Paxtang, Dauphin County. By 1798 the Reformed Presbytery of the United States of North America was formally constituted in Philadelphia, thereby loosing its ties with Scotland. Then in 1809 the first synod was organized, meeting only once every other year through most of the 19th century.

With the war of 1812, the Reformed Presbyterians

Continued on page 10

on a variety of issues. Below is only a sampling, listing some of the committee's findings and comments. Even though the Reformed Presbyterian Church of North America — RPCNA — has declined the invitation, it is included in the chart because the committee's mandate was to report on all three of the churches which were invited. Abbreviations include: BOCO=Book of Church Order; FOG=Form of Government; GA=General Assembly; OPC=Orthodox Presbyterian Church; and RPCES=Reformed Presbyterian Church — Evangelical Synod.)

RPCES	RPCNA	COMPATIBILITY
Committed.	Committed (use of original version of chapters 23 and 31). In addition to Westminster Standards is the Testimony, a contemporary application of Scripture and the Confession to the present situation.	Agreement on commitment to doctrines and set forth in Confession and Catechisms. Constitutional status of Testimony unique to RPCNA.
The RPCES has changed its confessional statement on eschatology from the form which was held in the Bible Presbyterian Synod's version of the Larger Catechism so that the statement now does not commit the church to any particular millennial position.	Westminster Standards.	Emphasis historically and de facto may vary in different denominations, but practice is one of millennial neutrality.
FOG V-1, states that "special gifts of demonstrative miracles . . . are not given to the church in all ages." For further elaboration compare 74 Minutes, pp. 113-131.	Testimony, pp. 8, 16, applying the Westminster Confession 1-6 and 2-3, is against "continuing revelation and the normativeness of special gifts" such as those of "tongues and of healing."	Positions appear similar, though occasional PCA and RPCES practice may be more tolerant of charismatic tendencies.
Practice historically has been strongly in favor of total abstinence. 77 Minutes, pp. 126-141, 171, placed alcoholic beverages in the area of liberty, but advocated total abstinence as a matter of prudence.	Historic stand of total abstinence. In revised Testimony, p. 90, prudence rather than absolute prohibition is stressed. "It is altogether wise and proper that Christians refrain from the use, sale, and manufacture of alcoholic beverages."	None now make abstinence a constitutional mandate, though RPCES and RPCNA recommend abstinence.
No mandatory time off to be eligible for re-election. Standing Rules of Synod (as amended through 1979), XIV-2 (Service Committees): "Members shall not serve more than two full terms consecutively except by a 2/3 vote of Synod."	Required rotation of membership on committees except college board.	Similar concerns are manifested differently. Institution's boards may be considered in a different category from other committees.

PCA NEWS

$5.8 Million 1982 Budget Asked; Up 6.6 Pct.

Combined budgets of the four PCA permanent committees will be only 6.6 per cent higher in 1982 than they are in 1981 if the next general assembly approves proposals passed by the committee on stewardship ministries. However, the $5.8 million total is nearly 50 per cent greater than the 1980 receipts of those committees ($3.88 million).

At its winter meeting the committee went over the 1982 spending proposals of all the denominational agencies and decided on the $5.8 million recommendation in addition to nearly $1.5 million for auxiliary agencies whose funds are not included directly in the "askings" sent by the assembly to the churches. The $5.8 million includes both "committed" and "growth" portions of the budget.

Requests of the four major agencies amounted to $5.9 million, so the committee trimmed only about $100,000 in its review process. The major cut was in the proposal of Mission to the United States, which wanted a substantial increase in the number of organizing pastors for 1982. Noting that the church extension agency received only 73 per cent of its total 1980 budget, the stewardship panel decided to recommend a more modest increase than the MUS committee requested.

MUS will be authorized to spend $1,112,676 under the proposal going to the assembly. The figure approved for 1981 was $981,041. The 1982 figure represents a 76 per cent increase over 1980 MUS receipts of $630,248.

While the stewardship committee cut the MUS dollar total, it singled out MUS for special commendation and thanked it for the supporting evidence presented with the request. In the discussion of the proposal it was noted that the 5-in-5 church building fund administered by MUS is attracting some contributions that might otherwise go to the ongoing home missions program. A separate 5-in-5 administrative budget of $58,626 is among the auxiliary budgets being forwarded to the assembly.

M. E. Howland, stewardship director, took special note of the fund raising problems of MUS in his report to the committee. He noted: "Many presbyteries now have their own church planting programs. We find that these presbyteries are planning a priority on giving to their own home mission program instead of actively supporting the general assembly committee."

Others at the meeting questioned whether presbyteries were, in fact, putting much money into church planting efforts.

Continuing a pattern started at the beginning of the PCA, the committee recommended that the largest share of the assembly budget be designated for Mission to the World. The 1982 proposal is for a total of $3,775,885, or 65 per cent of the total recommended for the four major committees. The figure is up only slightly, however, from the $3.6 million approved for 1981 by last year's assembly. The 1982 proposal is up about 43 per cent from the actual 1980 receipts of the overseas agency.

The request from MTW was approved by stewardship in nearly every detail as submitted.

In addition, a 1982 budget for MTW's short-term Servants in Missions Abroad program was approved. It calls for 1982 spending authorization of $1,033,009, compared to $854,124 approved for 1981 (since scaled down by MTW to $503,207).

For the 1982 program of the Committee for Christian Education and Publications, a recommendation of $649,981 was passed, compared to the 1981 figure of $590,733.

Recommended for the Committee on Administration was $265,668, virtually the same as its 1981 authorization.

Other budgets endorsed by the stewardship panel were: PCA Foundation, $24,750; and Stewardship Ministries, $133,131.

Received after the meeting for forwarding to the assembly was the 1982 proposed operating budget of Ridge Haven in the amount of $196,061.

Plans for stepped-up activity by the stewardship office in 1981 were reviewed. The committee hopes to get between 80 and 85 per cent of the churches to accept assembly askings in 1981 (compared to 78 per cent in 1980). It also has a goal of increasing total giving in the denomination between 10 and 15 per cent.

2nd Talks Slated By 3 Denominations

Members of PCA's ad interim committee discussing the possible reception of two other denominations will conduct their second meeting with representatives of both denominations March 5-7 in Atlanta. The gathering is expected to be the final one for the three groups before general assemblies of the churches meet this year.

Earlier separate meetings were conducted by the PCA panel with committees of the Orthodox Presbyterian Church and the Reformed Presbyterian Church — Evangelical Synod, but a joint session of all three groups was conducted for the first time at the end of January. At that time a variety of issues came up for discussion, and the PCA participants invited comments from the members of the other two denominations on the documents which were to be distributed in February to PCA churches. *(See related feature on page 3.)*

One of the papers included in the PCA mailing is a page quoting the motion passed earlier by the ad interim committee on the subject of the constitutional method to be employed in voting for reception of the two denominations. Involved in the method is reception of the OPC and RPCES presbyteries intact. Since some questions have been raised about how the new presbyteries can be integrated into the PCA program, a note has been added to the page indicating that the matter is still under study.

The RPCES committee on fraternal relations submitted one proposal for working out the questions of overlapping presbyteries. The PCA committee, in the note included with the mailing, said it may decide to propose boundary changes before the final votes to "join and receive" are taken.

Members of the OPC and RPCES delegations requested, and received, permission from the PCA panel to reproduce and distribute to their constituencies some of the documents which are being sent to PCA churches.

Panel of 24 Named As GA Nominators

Presbytery nominations for new members of the various assembly committees were to be considered by the denomination's nominating committee at its first 1981 meeting February 27. Convenor of the meeting was Fred Marsh, a pastor in Chattanooga and teaching elder representative of Tennessee Valley Presbytery on the committee.

Other teaching elders on the panel are: James Moss, Calvary; Dewey Murphy, Central Carolina; Charles Green, Central Florida; Henry Hope, Central Georgia;

William Hay, Evangel; Norman Bagby, Grace; George Bringle, Mid-Atlantic; Joe Gardner, North Georgia; Brent Bradley, Pacific; Victor A. Jones Jr., Texas; and Leo Karlberg, Philadelphia.

Ruling elder representatives of the presbyteries are: Charles E. LeSuer, Ascension; Lewis Graeber, Covenant; Gene Parks, Eastern Carolina; Thomas Birr, Gulf Coast; Richard Ayres, Louisiana; Joe H. Treloar, Mississippi Valley; Robert Kresge, New River; James R. Harding, Southern Florida; Merle Messer, Southwest; Charles Miller Jr., Warrior; J. T. Russell, Western Carolinas; and Ivan Ward, Westminster.

Presbyteries have been asked to submit nominations for each vacant position, along with biographical material on the nominees. The nominating committee must choose from among the names submitted by the presbyteries.

Ridge Haven Sets Lodge Use Rates

With construction of Ridge Haven's second lodge scheduled for completion early this month, the PCA conference center board has announced a schedule of fees for use of the lodges. When fully furnished the two buildings will include sleeping, eating and meeting facilities for a total of 100.

One of the lodges (accommodating 50) may be rented for a day for $125. The new fee schedule, which went into effect in January, also provides for rental of one bedroom for $15 per night or a bunk in the dormitory section for $2.50 per night per person.

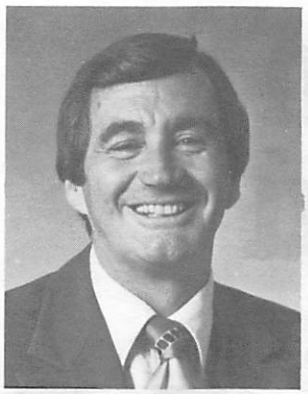
Administrator Edward J. Robeson said that half the rental fee should be paid in advance at the time that reservations are made. PCA groups are given preference in use of the facilities, he noted, but other Christian organizations may confirm reservations one month in advance when space is available.

While Iverson Lodge is fully furnished and being used regularly, the second lodge cannot be used to its capacity until kitchen fixtures and furniture for the lounge and dormitory areas are provided. The items will be purchased as funds are made available, Robeson explained. So far, only the furniture for the six upstairs bedrooms of the second unit has been provided.

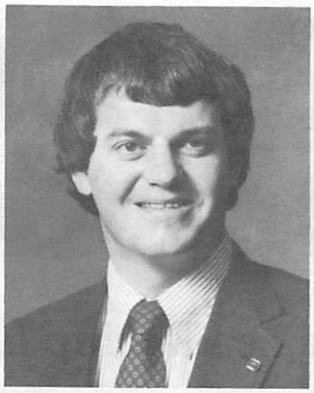
Explorations were continuing last month on ways of financing construction of Ridge Haven Inn, the large hotel type facility which the board hopes to start this year. The general assembly has granted the conference center governing body limited borrowing authority to help get the project started. The construction site for the inn has already been cleared.

The 700 acre denominational conference center is located in Western North Carolina's Transylvania County.

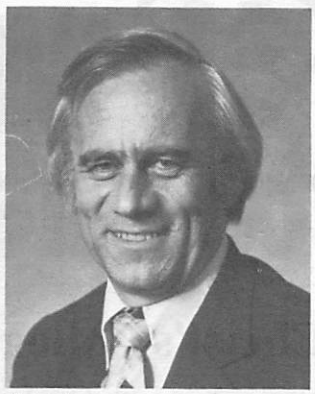
Evangelism Seminar To Precede Assembly



Kennedy



Colclasure



Parrish

For the first time this year commissioners to a PCA general assembly will be given the opportunity to participate in a pre-assembly evangelism seminar. The denomination's committee on Mission to the United States is sponsoring the two-day event in cooperation with Evangelism Explosion International (EEI).

The seminar will begin at 2 p.m. Friday, June 12 at Coral Ridge Church, host church for the assembly and known around the world as the congregation in which the Evangelism Explosion concepts were developed. Host pastor D. James Kennedy will be one of the leaders of the program, which will continue until supper on Saturday.

Additional information and registration forms are included in a commissioner's packet being mailed to all PCA churches by the Committee on Administration later this month.

Friday afternoon and Saturday morning and afternoon sessions will be included in the program, as well as a Friday dinner meeting at a nearby restaurant and a Saturday snack supper at the church. The cost per person for the meals and materials is $15. Registrations should be sent in advance to the MUS office.

"We hope that a great number of our ruling and teaching elders will attend this seminar," said J. Philip Clark, MUS coordinator. In keeping with its practice, EEI has suggested that ruling elders be accompanied by their pastors. Wives of elders may register also.

The seminar will be an introduction to the EEI program, but it is not to be confused with the regular week-long Evangelism Explosion clinic. The intensive program will not include evangelistic visiting in the community.

Coral Ridge Church, only 20 years old last fall, has more than 5,000 members and is thus the PCA's largest congregation. Its evangelism program has been studied by leaders of many denominations from many nations. Kennedy has been invited to speak on the church's work in a variety of national and international forums. EEI was organized to help share the church's approach to evangelism. Its international director is Archie Parrish, who, with Kennedy and the church, came into the PCA in 1978.

Parrish will assist with the seminar, as will C. M. Colclasure of the church staff.

Annuity Fund Trustees Ask for Changes

Church lay employees as well as ministers will find participation in the PCA's annuity funds more attractive if the 1981 general assembly approves recommendations from the trustees of the funds.

The board is recommending that disability benefits be liberalized to make possible more pay for more of the church's workers.

In another major proposal the trustees are asking that the lay participants achieve "vesting" of their pension funds as soon as ministers do. Currently a minister is able to leave the annuity plan after only two years and keep the pension contributions in the fund, but lay employees may not do so until after five years of payments. If the proposal passes, lay employees can also achieve vesting after two years.

On the disability question, the trustees are recommending that disability be re-defined in the policy. If the new language is approved, the annuitant would be eligible for disability pay if he is found to be unable to work at his church occupation.

Participants who are found to be disabled would be able to get 80 per cent of their former compensation under the recommendation, instead of the 60 per cent now allowed. Income from any other work would offset any benefits for which he is eligible. The current dollar ceiling on the payments would also be removed.

In other action at their winter meeting, the trustees decided that ministers leaving other denominations to join the PCA may be enrolled in the group insurance plan upon termination of their previous insurance and upon written application to a PCA presbytery for membership.

Mission to the World

Christ's College Leadership Is Shifted

Mission to the World, which has been sending missionaries to Christ's College in Taiwan since 1974, has now assumed control of the institution officially. The Bible college near Taipei was offered to the PCA at the Second General Assembly (1974) by its founder, James P. Graham, a PCA minister, but working out the details took until early this year.

Involved in the changeover are realignment of two boards (one in the United States and one in Taiwan) and installation of a new administrator. Graham, who will be 83 this month, has named MTW missionary David C. White as his successor.

The college was started in 1959 by Graham, who has spent nearly all of his life among the Chinese. His parents were missionaries on the mainland, and he served there himself as a missionary beginning in 1921. Christ's College is the second institution of higher learning he founded in Taiwan, the first one having been virtually taken over by the government because of its ties to the national Ministry of Education. In order to enable the second one to maintain a distinctly Christian testimony it was established as a religious institution with permission of the Ministry of the Interior. Its recognition by this branch of government has allowed it certain freedoms unavailable otherwise.

One of the attractions of Christ's College for students is its emphasis on the learning of English language and literature. Most of the teachers who have been assigned by MTW have taught English. In addition, there is also a strong emphasis on Bible teaching and preparation for Christian service. More than 500 students are enrolled. The faculty and staff include 11 MTW missionaries, 4 other Western staff members not supported through MTW, and about 30 Chinese full- or part-time instructors.



White



Graham

Commenting on the current transition period in the college's life, MTW Coordinator Paul McKaughan indicated that the PCA's overseas agency is committed to moving toward Chinese leadership in the administration of the institution. He listed three goals: To aid the college in becoming a greater contributor to church growth in the Chinese world, to increase the college's contribution to Reformed church planting in Taiwan, and to insure that the ministry which the college has had in the past is continued.

"We are committed to accomplishing these goals within the framework of Christ's College being self-supporting from Taiwanese sources with the exception of the personnel which MTW supplies," the coordinator added. "Mission to the World recognizes that change is the one constant in the Chinese-Taiwanese framework."

A key negotiator in working out the transfer has been W. Jack Williamson, moderator of the PCA's First General Assembly and a former member of the MTW committee. He is one of the MTW representatives on the five-member college board in Taiwan and on the seven-member board of the California corporation (the Free China Christian College Association) which has nominated members of the Taiwan body and controlled the property. MTW already has majority representation on the Taiwan board and will soon get a fourth seat on the California entity to assure a majority there, McKaughan explained.

White has moved up to the top administration position from the vice-presidency of the college. He said he is committed to upgrading the Chinese staff, and, with MTW, committed to moving toward the development of Chinese administrative leadership.

White is a PCA minister and has taught Bible at Christ's College in addition to assisting with the day to day management of the institution. He is a graduate of Davidson College. After two years at Westminster Seminary he graduated from Columbia Seminary. He had pastorates in North Carolina and Virginia before becoming the first administrative secretary of Mission to the World and its predecessor organization. He is a member of North Georgia Presbytery. He and his wife and three children went to Taiwan in 1975.

Graham's retirement from the active leadership of the college was scheduled to be recognized at special services February 21. Included among the guests were government and civic leaders as well as missionary colleagues. At that time an installation ceremony for White was planned, along with conferring of the title of president emeritus on Graham.

After an extended vacation in the United States Mr. and Mrs. Graham expect to return to Taiwan to live in retirement.

Christ's College has a scenic location north of Taipei, with views of mountains and of a river flowing into the ocean.



Christ's College chapel

Student Newsletter On Missions Begun

Missions leaders on college and seminary campuses are the target audience for a new publishing project of Mission to the World. "Campus Mission Information Service" newsletters are planned three times yearly under the editorship of MTW's personnel director, James L. Hughes.

The first four-page issue, mailed last fall, is being followed by a winter issue with greater circulation. Hughes said mention of the first newsletter in Missionary News Service brought requests from missions professors and others to have names added to the mailing list. John Kyle, former MTW coordinator and now missions director for Inter-Varsity Christian Fellowship, asked that it be distributed to about 500 IVCF staff members across the nation. About 700 copies of the winter issue were circulated.

"CMIS is born out of a perceived need for campus missions leaders to know where to find information, what is happening on other campuses, who is available to speak at conferences, resources available to promote missions, etc.," explained an introductory article in the first issue. The initial newsletter introduced MTW and its short-term (SIMA) program. It also listed missions with summer opportunities, graduate schools with one-year certificate programs, and publications available from the Missions Advanced Research and Communications Center (MARC) of World Vision International.

SIMA Appoints 3; 3 Begin Training

Three more candidates for short-term service have been accepted under Mission to the World's Servants in Missions Abroad program. MTW's SIMA sub-committee accepted the married couple and the single man within days after three of the first candidates accepted last fall began their intensive training in California.

The new SIMA appointees are Avery Smith, a member of Calvary Church, Raleigh, North Carolina; and Mr. and Mrs. David Brooks, members of First Church, Chattanooga, Tennessee. All are assigned to Ecuador. Smith is to work with the church planting team in Quito, and the Brooks (who were formerly short-term missionaries there) with Wycliffe Bible Translators.

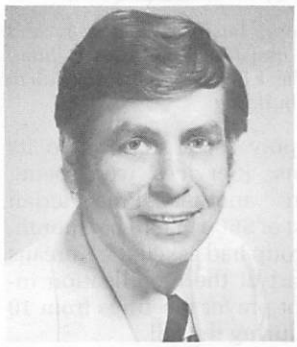
In training now in Los Angeles are the following three of the original SIMA recruits: Mr. and Mrs. David Cook and Miss Sandra Smith. They are scheduled to complete the course in mid-April and then head for their overseas assignments.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to TONYA RINEHART of Covenant Church, Riverdale, Ga., to LIBBY CASE of Faith Church, Brookhaven, Miss., and to MISSY HERRINGTON, MARSHA MAGEE, and TIFFANY MAGEE of Prentiss Church, Prentiss, Miss.



MUS Appoints Third Minister at Large



West



Read



Brown

A Boston native and veteran of New England ministry has been named New England minister at large for the PCA's Mission to the United States committee. He is Warren W. West, currently pastor of Gulf Coast Presbytery's Fairfield Church, Pensacola, Florida.

He is to begin his New England assignment for MUS April 1. West is the third minister at large named by the committee to oversee church extension work in a particular region. Last year Robert B. Brown accepted a call to serve in that capacity in the Puget Sound area of Washington, and William R. Read took a similar position in the Arizona-New Mexico region.

West is a graduate of Gordon College and Gordon Divinity School (now Gordon-Conwell Seminary), both in Massachusetts. He is a World War II veteran and was ordained to the ministry in 1950. Before coming to Fairfield and the PCA he held Baptist pastorates in Massachusetts, New Hampshire, New Jersey, and Oregon. In his previous service in New England he was active as a church planter and in work with new congregations.

The wife of the new minister at large, Mary, is the daughter of the late Mr. and Mrs. Floyd E. Hamilton, long-time Presbyterian missionaries in Korea. The Wests have four grown children.

Currently, the only organized PCA congregation in New England is in West Springfield, Mass. In addition, organizing pastors have been assigned in Connecticut and New Hampshire. Last summer MUS participated in a survey of the region with the Evangelistic Association of New England. The assembly's annual day of prayer and thanksgiving for the work of MUS last November focused attention on New England opportunities.

Hispanic Work Is Topic of Seminar

The Presbytery of Southern Florida, in cooperation with the assembly's Mission to the United States committee, will sponsor a two-part seminar on "Church Planting in the Hispanic Community." The first part is scheduled March 3 at the Granada Church of Coral Gables.

Moderating the 10 a.m. to 3 p.m. session will be Terry Gyger, a member of the presbytery and former chairman of the assembly's MUS committee. Todd Allen, immediate past chairman of the presbytery's MUS committee, is assisting with arrangements and publicity.

The agenda includes three major presentations. One is by T. Dwight Linton, assistant coordinator of the assembly's committee. His topic is "What Is Culture?"

Hurbert O. Hurt, an executive with the Southern Baptist Home Missions Board,

will speak on "The Dynamics of Culture in Church Planting." Scheduled to respond to his address is Manuel Salabarria, pastor of El Redentor Church of Miami, the PCA's first Spanish speaking congregation.

Another Miami pastor, Daniel Rodriguez, a Baptist, will speak on "The Realities of Church Planting in the Hispanic Community." Clayton L. Berg Jr., a PCA ruling elder and president of the Latin America Mission, is slated to respond.

The event is the first of its kind sponsored by the PCA to consider the opportunities for ministry among America's rapidly growing Hispanic population.

Building Help Goes To Korean Church

For the first time since the PCA started its 5-in-5 fund to help congregations get their first property, a loan has gone to one of the denomination's churches that ministers primarily in a language other than English.

Atlanta's First Korean Presbyterian Church last month purchased an existing building with the help of a $30,000 5-in-5 loan. Bought from a Baptist congregation which is moving on to larger facilities, the property includes a sanctuary, educational annex and sufficient land for future expansion. It is located in suburban DeKalb county within sight of Interstate 285 (the Atlanta perimeter highway) and thus easily accessible by car from anywhere in the metropolitan area.

The interest-free money from 5-in-5 has been added to more than $60,000 raised in the congregation to make the down payment on the quarter million dollar property. The transaction climaxes months of negotiations with potential sellers and a period in which the church was mobilized to pray for a solution to its space problems. (Services were being conducted in another Presbyterian Church at a cost of $600 in rent per month, and the host group had asked the Koreans to leave.) A part of the mobilization included all night prayer meetings from 10 p.m. to 6 a.m. during the fall.



Andrew P. Moore, business manager, and Dwight Linton, assistant coordinator, hand over the 5-in-5 check to Pastor Sam Jung Suh in front of the new building.

Organized in April 1977, the self-supporting congregation lists more than 260 members (communicants and non-communicants). Its pastor is Sam Jung Suh, who was a pastor in Seoul and a chaplain in the Korean Navy before accepting the call to organize the Atlanta work in 1976.

Korean First Church was scheduled to move into the new facilities during the last week of February.

Korean Pastors Ask Expansion of Work

A program of aggressive expansion by Koreans in the PCA was plotted at an organizational meeting on Korean ministries attended by seven pastors. Three officers and three committee chairmen were named to oversee the expanding work.

The denomination now includes congregations of Korean Presbyterians in the Philadelphia, Chicago, Atlanta and Los Angeles areas, and preaching points are maintained elsewhere. The possibility of a provisional presbytery is being discussed, and the question is expected to be on the docket of the March meeting of the Mission to the United States committee. Among the decisions of the pastors meeting at Arrowhead Springs, Calif., was to promote home missions work in America.

Aware of the presence of an estimated 1.5 million Koreans in Northeast China (near Manchuria) and of some contacts among them, the PCA pastors voted to encourage the denomination's Mission to the World Committee to begin work in that area.

Elected to serve as the initial officers of the Korean Presbyterian Ministers Council were: Taek Kwon Lim of San Jose, Calif., chairman; Sam Jung Suh of Atlanta, secretary; and Young O. Kim of Garden Grove, Calif., treasurer.

Committee chairmen are: David D. Kim, Fountain Valley, Calif., Mission to the U.S.; I. Henry Koh, Philadelphia, Mission to the World; and Samuel Park, Chicago, Christian Education and Publications.

The winter meeting of the pastors, attended by Dwight Linton representing the assembly's MUS committee, was a follow-up to a get-acquainted meeting held during the Savannah assembly last June.

RPCES — *from page 5*

were prepared to fight for their country, in essence pledging their allegiance and cooperation to a civil government for the first time in more than a century. However, in 1821 a question arose over the issue of participating in juries of civil courts. The issue was finally confronted in 1832, with the disastrous results of a division in 1833 when members of the Eastern Subordinate Synod withdrew from the General Synod. The name "Covenanter" and "Old Light" stuck to the new group, while the General Synod was now nicknamed the "New Light" for favoring participation in governmental affairs.

During the century that followed, there was vigorous growth in church planting, education, social concerns and foreign missionary endeavors. However, the church dwindled to just a handful of churches by 1957 when the possibility of merger with the Bible (later Evangelical) Presbyterian Synod was broached, being successfully consummated in 1965.

Following the merger in 1965 of the Evangelical Presbyterian Church and the Reformed Presbyterian Church of North America General Synod, the RPCES has enjoyed a fruitful ministry.



Chairmen of the committees of the three denominations check over the report of progress at their first joint meeting. From left to right: Donald MacNair, RPCES; Paul Settle, PCA; and John Galbraith, OPC. See related article, p. 6.

Christian Education & Publications

Sanderson, Baird, Knight To Speak

Three featured platform speakers have been announced for the 1981 PCA Family Conference at Covenant College. Charles Dunahoo, director of the July 6-10 event and coordinator of the sponsoring Committee for Christian Education and Publications, urged early registration for the gathering of the PCA family atop Lookout Mountain.

Keynote speaker and evening preacher will be John W. Sanderson Jr., professor of theology at Covenant Seminary, St. Louis, and author of the study book used in many PCA churches, "Fruit of the Spirit." His topic will be "The Congregation."

One of the PCA's best-known preachers, James M. Baird Jr., will lead the morning Bible hour. He is pastor of the Granada Church of Coral Gables, Florida, and before going there last year was pastor of First Church, Macon, Georgia. He has spoken in many conferences across the denomination and is currently chairman of the assembly's Mission to the United States committee.

Teamed with Baird on the morning program will be George W. Knight III, professor of New Testament at Covenant Seminary. Knight, a popular conference speaker, will address the topic, "The Biblical Family in Contemporary Setting," each day.

Registration forms are available from the Christian Education and Publications office in Decatur, Ga.

Curriculum Panel Slates March Meet

What may be the last meeting of the PCA's theological curriculum sub-committee is scheduled in Atlanta March 11. Chairman Dan Barr has asked members to convene at 1:30 p.m., after the conclusion of the annual ministers' continuing education conference.

It will be the panel's last meeting only if enough presbyteries submit plans for ministerial training and get them approved at this time. When seven of the twenty-four presbyteries get their plans certified the committee will be phased out and succeeded by an accreditation group representing those courts which have already been accepted. Currently, all the presbyteries are eligible to be represented on the committee.

Barr has asked the members to urge the appropriate chairmen in their presbyteries to submit plans at this meeting. Each of the courts has been asked by the general assembly to work out a way of implementing the "two plus two" or "three plus one" system of ministerial preparation for approval by the committee. The system emphasizes the intermediate court's responsibility for supervising the training of candidates and includes at least one year of practical work under a senior pastor.

The meeting will be held at suburban Stone Mountain's Grace Church, which is also the site of the ministers' conference March 9-11.

Family Devotions

By Richard Harris — Part XXXI
(The Shorter Catechism)

Q. What is effectual calling?
A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel.

There is one great inward work that must take place in the heart if a person is ever to enter the Kingdom of Heaven; that is the effectual calling of God's Spirit — not just a calling, but an effectual calling. There is an outward and an inward calling.

Outward calling is the hearing of the Gospel of Jesus Christ. Does everyone who is called outwardly, who hears the Gospel of Jesus Christ, respond? Certainly not, the Bible says that many are called, but few are chosen. There are some people who hear the Gospel outwardly time and time again but are never effectually called inwardly; but then some are. Jesus said (John 6:44,45), "No one can come to me unless the Father who sent me draws him to me; and I will raise him to life on the last day. The prophets wrote, 'everyone will be taught by God.' Anyone who hears the Father and learns from him comes to me." It is so important, at the very outset as we consider God's calling, to understand that this work is not the work of man but the work of the Holy Spirit.

The first act of the Holy Spirit is to convince us of our sin and misery. There are very few people who will acknowledge the fact that they are sinners. They do not rob banks nor murder people; there, they feel that they do not sin. But, as we examine the law of God and His requirements more closely, we see that we sin many, many times each day in many ways, and as the Holy Spirit convinces us of these sins, we experience a sense of guilt and misery so much so that we loath ourselves and abhor our sin. Accordingly, this brings a sinner to the same place as those in Acts 2:37, "When the people heard this, they were deeply troubled, and said to Peter and the other apostles, 'What shall we do, brothers?' "

As the Holy Spirit opens the sinner's eyes and turns them from the darkness to light from the power of Satan to God, He enlightens his mind in the knowledge of Christ. In a word we might say, the sinner sees the need of a saviour. And he sees that saviour can only be the one that God provided, His only Son, the Lord Jesus Christ.

At that time the Bible says (Ezekiel 11:19), "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh." The will of man is renewed. He has a new will now. His new will is a desire to please God. The sinner still has the old will in him, the desire to please himself, but now he has a new will put there by God, and it is the will to please God that will grow by His grace.

Through this work of the Holy Spirit the sinner is persuaded and enabled to embrace Jesus Christ freely as He is offered to us in the Gospel. How? By the mighty work of the Holy Spirit through faith.

Foundation and Authority for the Christian Faith

Chapter XXVI
Westminster Confession of Faith

This chapter of the Westminster Confession of Faith strikes at the very heart of an issue that continues to plague the church today in many areas. That is the misunderstanding of what being a Christian really is.

What is the misunderstanding? Isn't it simple enough to say that a Christian is a person who is related to God through Christ on a one to one basis? Actually, such a statement is too simplistic and has the ring of misconception if that is all that is said.

The whole truth from Scripture would lead us to say that a Christian is a person who is personally related to God through Christ but who is also in real union with other believers. Is that what the Scriptures really teach?

Absolutely! To be joined to Christ by faith is also to be joined to His body. Re-

member in the previous chapter on the church how the writers were careful to maintain that ordinarily salvation is not possible outside the church, the body?

Say it like this: Christianity is both individualistic and covenantal. It is not either/or; it is both/and. You cannot have Christ the Lord as your Saviour apart from the body of which He is the head.

When we say, as many do each Sunday in reciting the Apostle's Creed, that we believe in the "communion of the saints," do we really understand what we are saying? Chapter XXVI is a good precise commentary on that point. Let's examine it:

First, "All saints that are joined to Jesus Christ their head, by His spirit, and by faith, have fellowship with Him in His graces, sufferings, death, resurrection and glory." Any edition of the Confession with Scriptural texts will give you a number of citations that deal with this.

By faith we are joined to Him in fellowship. But as paragraph three underscores, this does not mean that we have become partakers in His diety or incommunicable attributes. This union does not make us equal with Christ in any respect. It is a spiritual union experienced and appropriated by faith.

He is and also remains the creator God. We are always His creation. We never rise above that status. Even as saints (believers) we are still creatures of His hand.

We are not of the same stuff as God. To maintain that we are or that we are somehow equal with God is both impious and blasphemous (paragraph three).

He is the vine, we are the branches (John 15:1-5). He is the head; we are the body (Col. 1:18). This is a mystical union brought about by God's grace through faith.

Second, once we are joined to Christ by faith as the vine or head, we are joined to one another in love and have communion with each other's gifts and graces (paragraph one).

If we have a living relationship with the Lord, there grows out of that relation a living union with all who are "in Christ." I Corinthians 12-14, Ephesians 4, Colossians 1:18 are a few passages to underscore both the horizontal and vertical aspects of union with God and one another. Neither the horizontal nor the vertical is optional. Both are vital, and ordinarily neither can be separated from the other.

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

What this implies is that we are not independent of God nor of one another. While we could say that God the Head could exist apart from the body because He is self-sufficient, we of the body are not alive apart from Him and are in bad trouble if we try to deny our relation to the body. We are not self-sufficient.

The Confession makes it clear that just as union with God involves privileges and responsibilities, so does our union with others have the same requirements. But how far do we take this? Do I forfeit all my rights?

No! Paragraph three makes clear that this union with other believers does not destroy our right to titles and property, that is, goods and possessions. Though there have been times from Acts 2:44 until this day when certain Christians have pooled all their goods, such is not required nor commanded.

Then what does it mean? We have a responsibility both in private and public to perform those acts that are conducive to their mutual good, both in the inward and outward man.

As one reads the second paragraph, this instruction is fairly obvious. Communion involves our duties to attend church and worship together. It involves joint praise, prayer and stewardship: meeting the needs of one another physically and spiritually according to our several abilities and necessities.

The Confession also refers to an attitude of giving and receiving. Christians should both know how to give and how to receive, how to share a burden and how to bear a burden. We cannot ignore the duty to serve one another.

Often God's way of ministering to us is through fellow Christians. All through the Bible we find believers being built up by the ministry and concern of others.

This is a responsibility and privilege for all believers who call upon the name of the Lord Jesus. We are not merely members of the local church to which we belong. We are part of a connectional body that includes members all over the world as well as those who have finished their course and gone on before us. That is how vast and wide our communion of the saints is.

Communion begins with the Lord Jesus Christ. We are united with Him. Communion also extends to all those who love the Lord. Our relationships with them have to grow out of our relationship to Him or else those relationships are hollow and empty.

The benefits are manifold. Not only do we get all the graces of Christ and fellowship with Him but also all the mutual sharing of gifts and fellowship with fellow Christians. Also, we have the right to pray for and with each other, the right to weep and rejoice together, and the right to unite to the work of service in building Christ's body, the church as we believers make our vital contribution to the work of ministry.

The duties are obvious. We cannot be isolated from Christ nor from other believers. They are as important to us as we are to them. They need us as we need them. We must not let anything come in and disrupt our communion with Christ or one another whether it be grudges, misunderstandings, insensitivity, coldness, or anything else.

We are responsible for one another. Let us underscore this biblical truth as we proclaim the gospel. Salvation is not merely an individualistic proposition. It does not happen apart from the covenant family. We need the Lord but we also need each other. We need to cultivate a new sense of unity and community, if we are to be the church that is described in the Scripture.

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. NELL BOEREMA
By: Dr. & Mrs. D. F. Rentz
MRS. VERNA BRICKER
By: Mr. & Mrs. Gary Green
MRS. DELLA CRUISE
By: Dr. & Mrs. Dewitt Smylie
MRS. EMERSON COKE
By: Dr. & Mrs. Dewitt Smylie
MR. GEORGE D. FLEMING
By: Mrs. William L. Berger
Mrs. C. Robert Burns
Mrs. Loretta B. Ewry
Mr. & Mrs. Max Naas
MR. HUFF GARIG
By: Dr. & Mrs. Dewitt Smylie
RUTH BOWEN HELMICK
By: Mr. and Mrs. Darwin Jordan
MR. TERRY McADAMS III
By: Dr. & Mrs. Dewitt Smylie
MRS. LOUISE McCARTY SANSOM
By: Mrs. Gordon Clements
Mr. & Mrs. Ewell Green
MRS. OLIVER SMITH SR.
By: Mrs. George T. Peters
Margret & Loucile Peters
MR. EDGAR TYNES
By: Dr. & Mrs. Dewitt Smylie
MRS. WILLIAM G. WARD
By: Dr. & Mrs. D. F. Rentz
MR. ED WILLIAMS
By: Mrs. S. M. Neill

ACROSS — *from page 2*

MR. AND MRS. DAVID HAMILTON to Ecuador after a furlough in the States.

MRS. ELIZABETH HIPPLE to Taiwan after furlough in the States.

MISS JULIE McLEAN to Taiwan after furlough in the States.

MR. AND MRS. ROBERT SCHORR to Taiwan after furlough in the States.

MR. AND MRS. HOWARD SHELDEN to Papua New Guinea for a four month assignment, upon completion of which they will work in Indonesia.

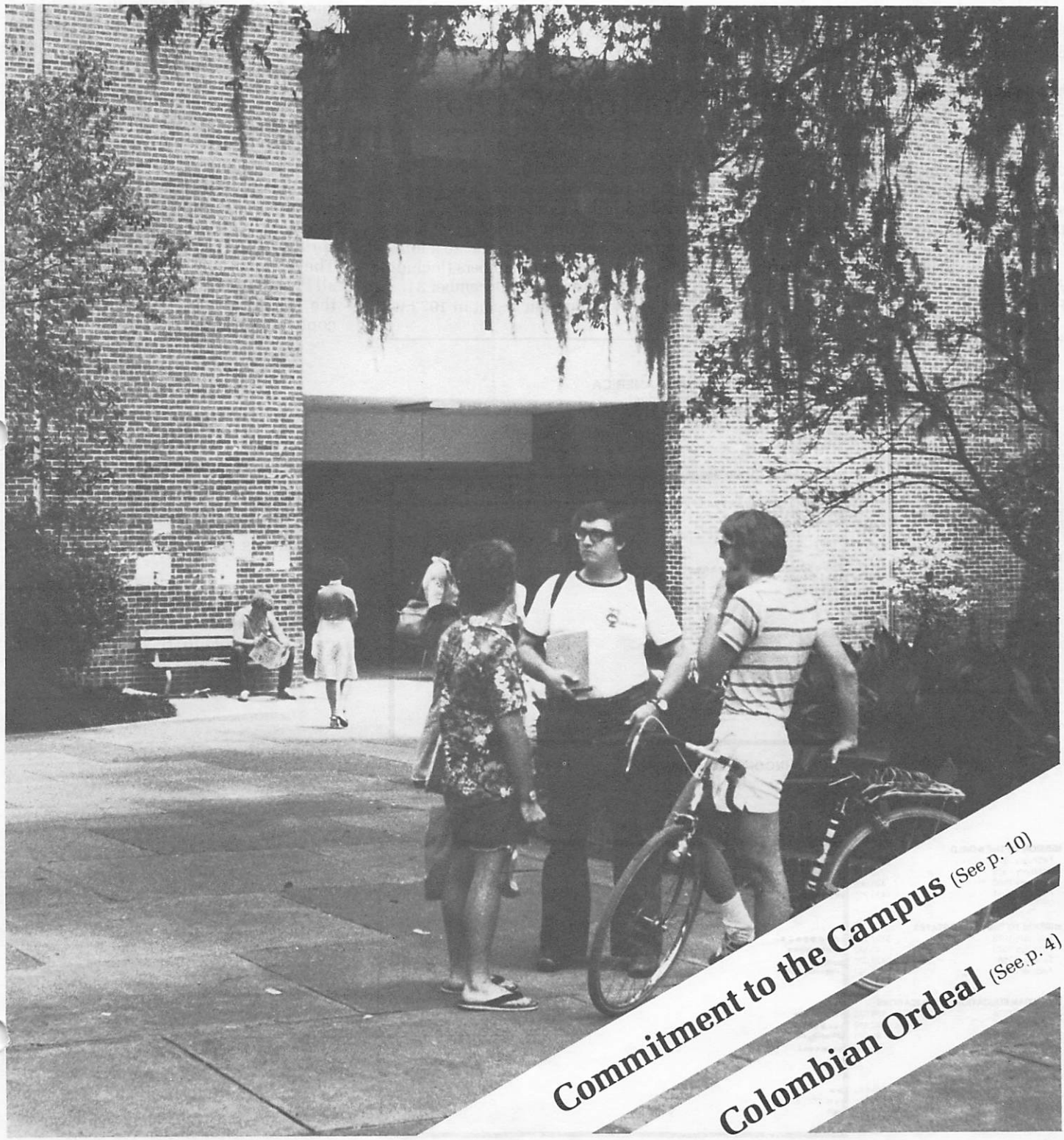
MRS. MARY JANE WILBURN to the States from Italy for furlough.

MR. AND MRS. JAMES W. YOUNG, candidates, have announced the Jan. 20 birth of a son, Peter Colin.

12-22-81

April 1981
Volume 5, Number 4

The PCA Messenger



Commitment to the Campus (See p. 10)

Colombian Ordeal (See p. 4)



Across our Church

MOVING MINISTERS:

ROBERT G. HOLLINGSWORTH JR., Jackson, Miss., continues on the rolls of Evangel Presbytery without call.

CHARLES S. OLIM, High Point, N.C., has been removed from the roll of Eastern Carolina Presbytery in accord with BOCO 38-4.

DAVID D. PRESCOTT has been ordained by Philadelphia Presbytery and has been given permission to labor outside the bounds of presbytery as assistant pastor of First Church, Schenectady, N.Y. (independent).

JAMES B. SHERWOOD, Montgomery, Ala., continues on the rolls of Evangel Presbytery without call.

ASSEMBLY AGENDA:

Moderator's Conference, April 3-4.

More than 80,000 Now on PCA Rolls

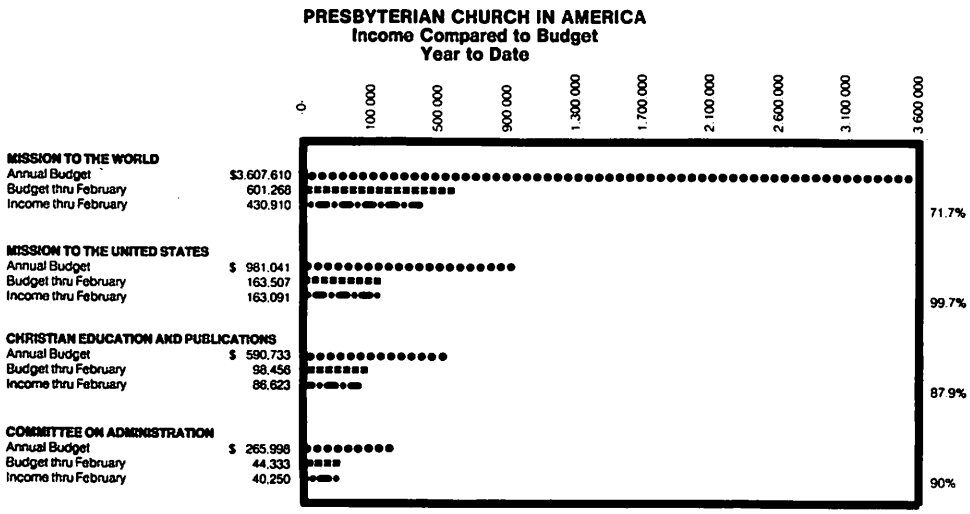
Membership in the Presbyterian Church in America passed the 80,000 mark in 1980, the general assembly's stated clerk, Morton Smith, has announced.

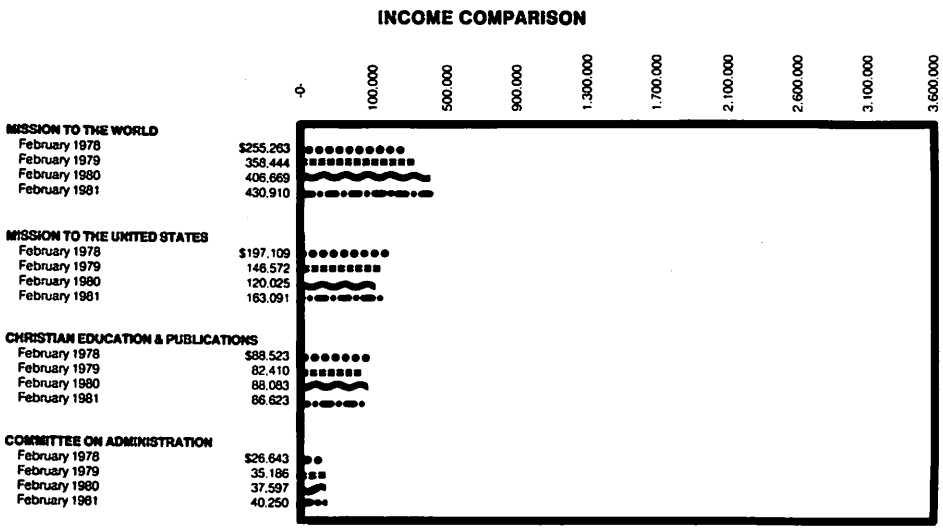
His preliminary tallies of statistical data from the churches indicate a total of 80,995 communicant members (including 729 ministers) as of last December 31.

The denomination began in 1973 with just over 41,000 members in 260 congregations. At the end of 1980 the number of congregations was 487, the clerk's revised statistics show. All of the figures are subject to further revision as final checking is done on reports from the church and presbyteries.

In addition to the 80,995 communicants, the PCA recorded 10,772 non-communicant members last year.

Final figures, based on reports from clerks of session and stated clerks of presbyteries, will be published later this spring in the denominational yearbook. The volume includes information about all PCA churches and ministers, as well as the statistical data on membership and contributions from each presbytery.





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PCA News 8

Photos: Page 1, campus scene, University of Florida; p. 3, J. Philip Clark; p. 9, Ed Robeson.

THE PCA MESSENGER
April 1981 Vol. 5, No. 4

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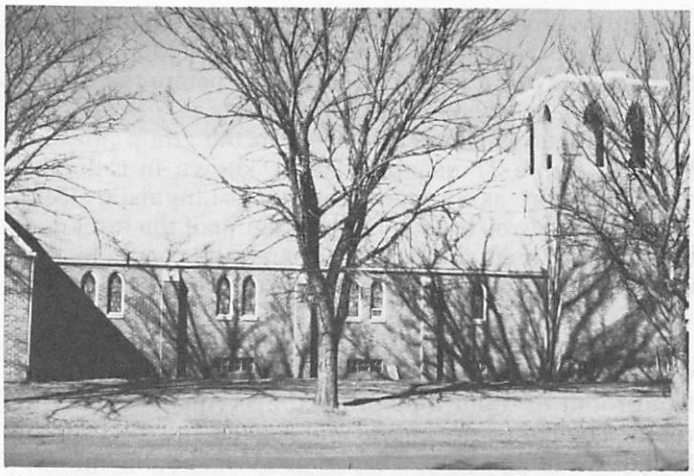
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Answering Hard Questions About PCA



One of the churches seeking affiliation with the PCA built this building 25 years ago in Pollock, South Dakota, when the town was moved because of construction of a dam. Both the town and the church are named in memory of a ruling elder who settled nearby and started the congregation in 1885.

(Editor's note: Churches looking for denominational homes are turning to the PCA increasingly. On the "front line" for the PCA, and often the first person contacted, is J. Philip Clark, coordinator of the Mission to the United States committee. In the following interview he explains who is looking at the denomination and why, and the MUS role.)

Question You have been in touch with a number of people across the country who are interested in the PCA even though they are still in other denominations or recently have left former denominations. Why are they interested?

Answer First of all, they are frustrated with their present situations, particularly those who are in the United Presbyterian Church USA (the "Northern" Church). There is a very great concern over the fact that their assembly seems to have given official sanction to the denial of the divinity of Christ. Many of the UPUSA evangelicals have been awaiting the decision of the judicial commission in the Kaseman case (from National Capital Union Presbytery). They are in turmoil about this. Many of them are now deciding whether to remain and continue the battle or whether to leave. If they want to leave they must try to do so before the next general assembly, it would seem.

Q Why is there a deadline at that point?

A The UPUSA presbyteries have been voting to approve a constitutional amendment that will tie up their property. If enacted, as it is expected to be at the May assembly, the amendment would specify that congregational property is held in trust for the denomination. There would then be no way that a church could walk away from the UPUSA and take the property along.

Q What are some of the other concerns that you are hearing?

A There are many different concerns, and that is one of the frustrations. Some, for instance, have a concern because the denomination has required them to ordain women and add them to their sessions. Ordination of women as ministers has been allowed for years, of course, but no congregation was compelled to call them. Now congregations are being required to put women on their sessions. This has created a lot of heartache for those who have Scriptural reasons for not ordaining women. Their consciences are being violated.

Others who do not have scruples against ordination of women are nevertheless uncomfortable with the fact that churches are being told who to include on their sessions.

Some have local problems, particularly with presbyteries that do not appreciate the conservative congregations. For some the property matter is more important, and for others the doctrinal issues are crucial. But the catalyst of late has been largely the requirement for women elders.

Q How have these people learned about the PCA and how have they been put in touch with MUS?

A They have been looking, first of all, for points of contact with all three of the widely known Presbyterian bodies that are considered to be evangelical, that is, the Orthodox Presbyterian Church, the Reformed Presbyterian Church — Evangelical Synod, and the PCA. In their search they naturally turn to denominational offices simply because they do not know our presbytery boundaries or who to contact in the presbyteries. Usually they can find the address of the stated clerk or of one of the committees. So far, the other offices of the assembly have sent us all the contacts, believing it was the responsibility of MUS to carry through.

We also held a meeting in Pittsburgh, Pennsylvania, last year, to which we invited United Presbyterian and Presbyterian US pastors whom we knew to be searching for another denomination. We did not use it as a means of proselytizing but tried simply to help them think through their problems sympathetically so they could decide what they ought to do. In 1980, as in some past years, we ran advertisements pointing to the PCA as an alternative. That has been misunderstood somewhat, but we felt that we needed to let those who were searching know how to get in touch with us.

Q What kind of response has there been?

A In nearly a year since the Pittsburgh consultation we know of 52 UPUSA congregations that have left that denomination. We have been in touch with all of these, and we know of another 30 that are talking about a walkout now.

We have been invited to visit and speak with sessions, churches, committees searching for a denomination, and with some area fellowships of churches. Almost invariably we have visited only after these particular groups have already decided to leave their former connection. I

Continued on page 6

Bogota Blasts

Exclusive account: PCA people amidst attacks in Colombia

The sprawling city of Bogota, the capital of Colombia, lay quiet in the Sabanah Valley of the Andes Mountains in the early dawn of January 19, the day before the United States hostages were released from Iran.

Missionaries were still asleep in the group house of Wycliffe Bible Translators (WBT), known in Colombia and elsewhere as Summer Institute of Linguistics (SIL). The stillness was broken by the ringing of the front door bell. Elena, the maid, peered through the peephole. Seeing a man in police garb, she unlocked the bolts to let him in.

To her surprise and horror, five hooded men and one woman, heavily armed, pushed their way past her. Going from room to room they ordered everyone to the living room. The men were bound and gagged and forced to lie face down on the floor. The women were bound but were allowed to sit on chairs with their small children and babies.

The invaders thoroughly searched the house. They took all radios, cameras, tape recorders, and other valuables. They found and confiscated the file containing the names and addresses of all Wycliffe personnel in the country. They also grabbed the bags containing incoming and outgoing mail. Wires leading into the house were cut.

Then came the final blow! They wanted WBT's Bogota director, but in his absence they seized as a hostage Chet Bitterman. The young translator, only 28, was the husband of Brenda and the father of two little girls, Anna Ruth, 3, and Esther, 1.

Fellow members pled with the militants to spare Chet. He was a sick man, scheduled for surgery three days later. One friend offered to take his place. They refused.

Brenda, in tears, attempted to give him his Bible. They denied it. His wife and friends watched helplessly as he was taken away with no change of clothes and no other possessions. With guns aimed at the missionaries, the M-19 force fled. They were no amateurs playing games. They claimed to be Marxists.

Chet and Brenda Bitterman went to Colombia two years ago to be translators. They knew Spanish well and were about to begin learning still another language. Only recently they had been assigned to the Carijona tribe, south of Bogota in the jungle. It is a tribe untouched by civilization as we know it and completely illiterate. It has no written language. The Bittermans were to have been the first to enter this tribe with the motive of first learning the language and then reducing it to a written form. They were to prepare an alphabet, followed by reading and writing materials, and finally by a translation of the Bible. It would take 15 to 25 years of patient, loving work.

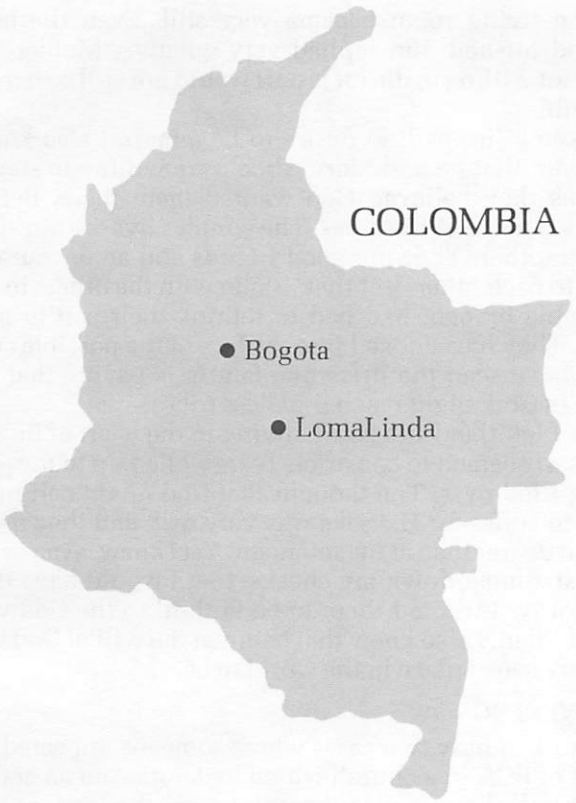
Chet's abduction hit home to our PCA families in the Colombia branch in a special way. Bob Whitesides works out of the downtown Bogota office of SIL in the field of public relations. During the first six months of 1980 he had worked closely with the missionary assigned as the Bogota buyer, Chet. They prayed together weekly. Early this year my son, Jim, was assigned to be the buyer, purchasing all supplies and equipment needed by SIL personnel in the tribes and at the LomaLinda center.

I flew from Jackson to Bogota last December 28 to spend almost seven weeks with Jim and Mary Alice and their daughter, Betsy. I spent my first night in Colombia in the group house that was later to be the scene of the terrorist raid. The next morning I flew on Wycliffe's DC-3 to LomaLinda. It took only a little over an hour at 16,000 feet over the beautiful Andes. By road it takes 12 hours.



The Jim Pattersons, with his mother holding their daughter.

(Editor's note: Terrorism against missionaries has come "close to home" for the Presbyterian Church in America this year. A radical militant organization calling itself M-19 kidnapped Wycliffe Bible Translators missionary Chester Bitterman in January and murdered him in March. In WBT's Colombia branch he was a friend and colleague of two PCA couples who work there under Mission to the World's cooperative agreement with WBT. They are Bob and Becky Whitesides and Jim and Mary Alice Patterson. At the time of the kidnapping the Pattersons were living at LomaLinda, Wycliffe's rural base of operations, but they were preparing to move to the capital city, Bogota, for a new assignment. The Whitesides were already in Bogota. Patterson's mother, Jeanne, visited her son, daughter-in-law, and infant granddaughter in January and February. She was in LomaLinda for the biennial conference of Wycliffe's Colombia branch the first two weeks of the year and was there when news came from Bogota that Bitterman had been taken at gun point from a Wycliffe house. She was asked to describe the events for Messenger readers. This report was prepared before Bitterman was killed and before guerrillas exploded a bomb at the front of her son's residence in Bogota in the early morning hours of February 26. He and his family were uninjured, but he was knocked down by the explosion. The writer is the wife of Donald B. Patterson, pastor of First Church of Jackson, Mississippi, and chairman of the Mission to the World committee.)



Our children were living in one of the nearly 100 homes at LomaLinda. This completely self-contained community also includes an air strip, five airplanes, a school, print shop, radio tower, commissary, maintenance department, as well as its own water, electrical, and telephone systems. The center serves as a place where missionaries renew body, mind, and spirit after months in the jungle's debilitating heat and difficult living conditions.

Upon conclusion of the biennial branch conference, the Bittermans left LomaLinda at the recommendation of the missionary doctor. Chet was sent to a Bogota surgeon for consultation, and his surgery for gall bladder removal was scheduled January 22. They moved into the group house for their stay in the capital city hoping to be out in the tribe as soon as possible.

News of the January 19 attack and kidnapping at the Bogota group house was received with shock and disbelief at LomaLinda. Within three hours a meeting was called. All personnel were expected to attend. Will Kindberg, director of the Colombia branch, related the facts as best he knew them at that time. There were many questions. Many of them were unanswered since no one knew the answers. The missionaries prayed together, interceding for the Bitterman family and for Chet in particular. A prayer sheet was posted, with places to sign up for 15 minute periods for the next 24 hours. It was filled in almost immediately.



The Bob Whitesides and their two children.

Work continued as usual at the center, but there were serious faces and the conversations were different. School continued, but the children and teenagers found it difficult to concentrate. Husbands and wives had many questions to answer within the family units. The Hondas still operated around the center on those dry, dusty roads. (It's either walk or ride on the motorcycles, so even this grandmother would rather ride in the heat of 100 degrees plus!) Always there was that deep concern and love which showed on every face. In every conversation it surfaced. It seemed too bizarre to be real. For people who had come in love and service to Christ, it seemed inconceivable.

Brenda remained in Bogota at the group house, wanting to be as close to Chet as possible. Also, she wanted to be available there should any word be heard from the abductors.

In the days which followed we all prayed earnestly, but no communication was received from the M-19. No one heard anything from Chet. The government of Colombia and the police could give no concrete answers. They did provide a 24-hour bodyguard for the branch's Bogota director.

On the morning of January 23 the newspaper El Tiempo printed a picture of Chet with three masked, armed gunmen behind him. He was seated and tied. Accompanying the picture was the ultimatum which M-19 had sent to the paper. In essence, the militants stated that Chet would be executed February 19 unless all Wycliffe people left the country by 6 p.m. of that day. They demanded all of Wycliffe's assets. This meant all property, airplanes, and resources of any kind. M-19 also demanded that their manifesto be printed in all the major papers in the world, especially the Washington Post and the New York Times. The same demands were included in a letter to be sent to President Reagan.

Shutting down the Colombia branch would be contrary to a policy adopted by Wycliffe in Mexico City in 1976. WBT would not negotiate with terrorists in any of the 30 countries in which it works. Only a year after the policy was adopted a woman translator was captured in the Philippines by guerrilla forces. She was held for three weeks. Prayer ascended, and after their directives were ignored for three weeks the guerrillas released their captive unharmed.

Those of us living at LomaLinda during those days after the attack on the Bogota group house had little knowledge of what the outside world knew. We wondered if our loved ones in the United States had heard. The news that we heard on the Voice of America and Armed Forces Radio was filled with the inauguration in Washington and the return of the hostages from Iran. There was little or nothing about this new situation in Colombia. The days were long. There were many times of prayer. A day of prayer and fasting was scheduled. Notes

of encouragement and love were sent to Brenda. Wycliffe in Colombia became more united than ever. It is a "family" organization, brothers and sisters in Christ. Our little granddaughter, Betsy, was wearing hand-me-downs from Esther and Anna Ruth Bitterman at the time.

Perhaps the one thing which I, as a mother, had to face was the reaction of the family I had come to help. We moved by air February 6 from LomaLinda to Bogota so that Jim could take over his new position as the branch buyer. Living in the city of 4 million people where the nightmare had occurred, visiting the group house again, looking into Brenda's grief-stricken eyes, and talking with her mother all made its mark on my life.

Even though I have visited quite a few mission fields with my husband, I had never before been exposed to a situation like that in Colombia. The missionaries were dealing with life and death. All the WBT people were told they were free to leave. A few families did. The majority were not considering it.

The night before I was to return to the United States, February 12, I had to ask our son a question: "Jim, before you were born, about 30 years ago, your father and I gave you to the Lord, asking him to use you, hopefully in His service somewhere in the world. Though this hurts to ask, if it were you who were captured, if you were taken from your precious family because of your faith in Jesus Christ, and it was deny your Lord and live or remain true resulting in death, what would your decision be?"

The living room became very still. Even the baby seemed hushed. Jim replied very quietly, "Mother, if I were not willing to die for Jesus I would not still be here in Colombia."

I knew Jim had no desire to be a hero. I also knew however, that he and Mary Alice were willing to stay as long as they believed God wanted them there. Beside them stood the Whitesides. The couples live within sight of each other. They are good friends and an encouragement to each other. But they, along with the others in the Colombia branch, had had to rethink their call to missions. They have looked into the face of the possible cost. They have seen the price one family is paying that the Word of God might reach Bibleless tribes.

As I left that little family living in the heart of Bogota my heart seemed to constrict. Tears welled up in my eyes and spilled over. The thought that God might call upon them to suffer for His sake was very real, and they never looked dearer than at that moment. Yet I knew, even as the tears streamed down my cheeks, that I would have it no other way. I wanted them to be faithful to the God who called them. I also knew that being in the will of God was the very safest place in the world to be.

(Editor's note: When the Mission to the World committee met in Atlanta at the end of February it was shocked with the news of a bombing at the home of one of its own missionaries. The following message was issued by the committee in response.)

That the Assembly's Mission to the World committee communicate to Mr. and Mrs. James Patterson and Mr. and Mrs. Robert Whitesides its deep concern over the experience of the Pattersons on February 26, 1981, in Bogota, Colombia.

The word of terrorists detonating the bomb which devastated the dwelling the Pattersons were occupying, and which narrowly missed inflicting fatal wounds, was initially received with shock and dismay. At the same time the Committee expresses reverent joy that in God's sovereign providence the Pattersons were spared and their discipleship singularly validated.

In the spirit of Acts 5:41, the Committee commends anew the Pattersons, the Whitesides, and their coworkers in the gospel, to the care of Almighty God who had led them to and in their work. The members, individually and as a committee and staff, commend themselves and their churches across the Assembly to a deliberately deeper ministry of intercession on behalf of Jim and Mary Alice, Bob and Becky, and all the PCA missionary family. We particularly want them to know that the home church stands with them in this trial and is ready to devote its resources to their comfort and safety.

(PRESS TIME POSTSCRIPT: Bob Whitesides emerged during the hostage crisis as SIL's most highly visible Bogota representative. It was his duty, on the night before Bitterman's death, to be the spokesman for the mission, reiterating the policy that Wycliffe would not leave under terrorist threats. In the light of developments, a decision was made to evacuate his wife and children late last month.)

ANSWERING — *From page 3*

can think of only two cases where someone appeared on behalf of PCA in a church which had not taken an actual vote to withdraw. And in those two cases the sessions had invited us to send representatives.

Q Of the 52 congregations that you know have withdrawn from the UPUSA in the past year, how many have come to the point of formally joining the PCA?

A I can recall only two that have actually joined PCA presbyteries: the Korean United Presbyterian Church of Philadelphia and the congregation now known as the Evangelical Presbyterian Church of East Liverpool, Ohio. Other pastors have been examined and received by PCA presbyteries, and their churches are in the process of voting on whether to join the denomination. All of the ministers that I have been in touch with have expressed a real pastoral concern for their people. They have not wanted to decide the issue for the congregations, but, instead, to bring them along carefully and patiently to a proper decision. The churches have been doing a lot of searching among the denominations to find the right home. Two or three with whom we had a good bit of contact have decided to join the Reformed Presbyterian Church — Evangelical Synod.

A commission named by MUS has just been in South Dakota to talk with the three churches there which had already determined to join the PCA. They have not been received or formed into a provisional presbytery, but the process has begun. The commission also met with pastors of four other United Presbyterian congregations that are deciding to join some evangelical group, perhaps the PCA. If they all join, that would give us seven new churches in the South Dakota-Iowa region plus two others that are already in the denomination, for a total of nine in a new provisional presbytery.

Q What is the procedure for forming a provisional presbytery?

A The possibility of getting a group of churches in a region all at once is new to many people, and the procedure is still a matter of debate. There is nothing explicit in the Book of Church Order about it. There is precedent, however. In the first year of the PCA's life a committee

was set up by MUS to go to California to form a provisional presbytery. That presbytery was presented at the Second General Assembly for reception and by vote of the assembly received into the PCA.

Since that time in the various minutes of the committee the provisional presbytery idea has been rather taken for granted. The concept is included in the manual which MUS is asking the 1981 assembly to approve. The provisional presbytery includes ministers and sessions who have already been examined and approved by a committee of the assembly. They are already organized as a presbytery and ready for work, with whatever manual and rules they need. Philadelphia and Central Florida were brought into the assembly this way. The presbytery we are talking about now is completely outside the bounds of any existing presbytery, so it is being presented by the MUS committee.

Q Is it correct that the examination of these prospective PCA presbyters is conducted by a committee and not by a presbytery?

A Yes, a committee has been named by MUS, but it is not composed only of MUS members. It was representative of the broad spectrum of the PCA. The group that went to South Dakota was composed of the moderator and stated clerk of the assembly, plus two ruling elders and myself. The five men came from five different presbyteries, and I'm satisfied that it is as good a committee as any one of our presbyteries would have fielded to examine sessions or ministers. This committee's recommendations will go to the full MUS committee, and then MUS will make a recommendation to the assembly.

Q Many of the people you meet are, in effect, examining the PCA. What are they asking?

A The questions are many and varied, and sometimes they are sticky! At a meeting of representatives of twelve UP churches in Michigan a ruling elder asked from the floor why we would not allow them to have women elders if they joined PCA. He argued that his church had decided that the Scriptures did not prohibit women on the session and that joining the PCA would deprive them of the liberty of using them as elders, just as UP membership had deprived them of other liberties. He failed to see our corporate conscience on this matter. We often encounter people who want to violate our corporate conscience in order to have their liberty in one area or another. They're unwilling to give up some liberties in order to help create a united church of true evangelicals. There are about 25 congregations who may form a new denomination on the basis of their demands for the utmost in local liberty "to do their own thing."

Q What are some other sticky points?

A The teaching of dispensationalism, in Sunday School if not from the pulpit, is sometimes encountered in congregations with a broadly evangelical theological position. Whether this is a legitimate matter for division has been questioned.

Q What about the different understandings of the office of deacon and trustee?

A Some churches that do not believe in women elders have women deacons and wonder why we would not allow them the freedom to keep them. Tenth Church of Philadelphia wrestled with this issue but agreed when they joined the RPCES to set aside their women deacons. We have had to point to the question asked of the congregation when they join or when the deacons are ordained in which members are asked to submit to the authority of the deacons. That submission is not in the Northern Presbyterian tradition. The office of trustee is stronger in that tradition, and trustees there have more responsibility for the business operations of the congregation.

Q Have other problems surfaced, such as the PCA having an undeserved reputation in some area?

A Some of the people in the North, in other denominations as well as in the UPUSA, misread us completely and consider that since many of us are Southerners the church is racist. That charge is totally undeserved, and I have not found anyone yet that has any basis for it. It is simply an assumption, and I think it is rather easily put at rest.

There are some who have heard that we are "TR," meaning "too Reformed" or hyper-Calvinistic. They judge the entire denomination by that reputation. They can usually be shown that it is an unfair assumption to paint us all with any brush. We haven't found that these assumptions, once dealt with, have been detriments to the discussions.

Q While there appears to be some restraint involved in the process you are following in contact with these people, how do you respond to the charge that we are "sheep stealing," or raiding other denominations?

A We don't look upon ourselves as "sheep stealing." First of all, we have to determine who is the great Shepherd, who are the sheep, and what is the role of each of us in the entire shepherding process. We believe that the PCA has a responsibility to the whole Presbyterian family, particularly in this country. We must express the love and the concern of the Good Shepherd of the sheep for His own. This is the broad picture.

We have guarded ourselves from wantonly going into churches before they have decided what they are going to do, as I have said before. That's our general policy. We may not stick by it in every case, but even when exceptions are made we go in because of the invitation of responsible leaders.

One UPUSA presbytery in Iowa has been alarmed by some of the recent developments and has charged us with distributing a particular pamphlet. It has also been charged that I personally live in Iowa and have nothing else to do except serve the PCA by stealing their churches in Iowa. They are running so scared that they have called a meeting of presbytery for every ten days throughout the entire spring period, so that they can always stay ahead of any action of a congregation voting out. The charges are rather wild. The pamphlet, for instance, was put out long before the PCA was formed, and it is not ours. We are not ever going to win with some of these particular people who consider us sheep stealers. We must go on because we do have an obligation to be Christian brethren to our true brethren in these circumstances.

Q Do you consider that this continued contact is in keeping with the concept that we are building a national church?

A Yes. When the denomination was formed it first chose the name National Presbyterian Church to express a national image. When the name was changed to Presbyterian Church in America there was a re-expression of that effort. The MUS committee has felt that it has a responsibility and a mandate from the assembly to seek to reach all of America and to be a Christian brother all across America. In particular, we want to help provide a church home to those who want a truly evangelical and Reformed denomination.

PCA NEWS

Denominational Planning Is Recommended

Planning and evaluation will become functions of the PCA's stewardship committee if the general assembly approves the wide-ranging report and recommendations of a special study panel named at last year's assembly.

The recommendations of the ad hoc group appointed by the 1980 moderator are aimed at achieving better support of the denominational program and eliminating some of the competition and duplication of work by the PCA agencies.

"The responsibility for raising funds within the PCA is the central issue," according to the draft report of the Ad Hoc Committee to Study the PCA Foundation. "From its inception the PCA recognized the one mission of the whole church. However, it assigned the fulfillment of this one mission to four permanent committees which were to develop their separate segments of the mission, prepare their separate budgets, and raise their own funds, reporting annually to the general assembly for approval. General assembly established no clearly defined plan to coordinate these separate initiatives in their day-to-day work. Inevitably, each committee was thrust into an unintended position of competing with the other committees for the loyalty and funds of our local congregations. Now we must resolve this problem by creating the necessary method of coordinating the one mission of the church."

In contrast to a recommendation from the PCA Foundation last year, which would have eliminated the stewardship committee and strengthened the foundation's role, the ad hoc committee is urging extended responsibilities for the stewardship agency, with the deferred giving arm (the foundation) serving as a sub-committee of stewardship. A "plan of operation" proposed last year and referred to the ad hoc committee recommended that the foundation also take over all capital fund projects in the denomination, but the study group chose instead a "service" instead of a fund-raising philosophy for the foundation.

The foundation would continue in operation, however. The recommendations provide for a full-time managing director, "eventually," working at a salary no higher than approved by the assembly for committee coordinators. One of the points in the 1980 "plan of operation" which drew criticism was a proposal for a director's salary higher than those of other denominational executives.

"We believe the PCA Foundation has great and growing potential as a servant of the PCA and of individual members and friends," the ad hoc committee will report. Actions of previous assemblies in limiting the agency to "receiving, accumulating, managing, investing, and disbursing funds" were wise in the panel's view, and the role should not be expanded to soliciting contributions if that means anything other than "informing, educating, and assisting" the constituency. The recommendations rule out "direct asking for funds."

Membership of the foundation board would remain unchanged under the proposal, with the assembly electing new trustees each year as terms expire. Voting membership on the stewardship panel would also remain unchanged, with each of the four permanent committees naming two of their active members to serve. The report does propose the addition of advisory members (without vote), including the assembly's moderator and stated clerk and the foundation's managing director.

Also recommended is a change in the funding of the operations for the stewardship committee and the foundation. Both would get their funds from the Committee on Administration. Currently they are supported by appropriations from all four of the permanent committees. This shift, however, would double COA's budget and "presents an immediate major crisis" for COA, the ad hoc group noted. To handle the transition, it is recommended that in 1982 and 1983 COA get a larger share of the undesignated funds sent to the assembly. The share would be 25 per cent in those two years instead of the 10 per cent now received. (Each of the three program agencies gets 30 per cent under the present formula.)

To reflect the expanded functions, the panel is recommending that a new name, "Coordinating, Planning, and Stewardship Committee," be given to the stewardship agency. Goals for the assembly are to be proposed to the assembly by the committee, which will recommend budgets for the separate agencies in view of their relationship to those assembly-established goals. After the budgets are approved, the committee will then promote acceptance of the assembly's "askings."

EVANGELICAL COUNCIL FOR FINANCIAL ACCOUNTABILITY
ECFA
MEMBER

Mission to the World is now authorized to display this seal, having been accepted for membership in the Evangelical Council for Financial Accountability. ECFA found MTW in compliance with its seven standards.

Amendment Asked On Member Rules

Expansion of the Book of Church Order chapter on membership is being proposed to the general assembly this year by the denomination's sub-committee on judicial business. A key feature of the increase, from 4 paragraphs to 28, is inclusion of inactive members in a non-communing roll.

The PCA constitution currently has no provision for inactive members. If the amendment is enacted as suggested, those who want to be put in the non-communing category may request it of their session. The session's action under this provision would leave some record of affiliation with the church, but the non-communicants would not be entitled to vote in congregational meetings.

One of the paragraphs in the recommendation requires the session, before granting non-communicant status, "to make a careful and deliberate inquiry to determine that the request does not spring from temporary doubt or special temptation."

The proposal also goes into more detail than the present chapter does on associate membership and on sessional responsibility for members who move to other communities.

Another of the recommendations from the sub-committee will add to the constitution simple directions for congregations which wish to vote themselves independent of the PCA. While the current wording of the Book of Church Order guarantees a church the right to leave, it does not spell out the procedure for leaving. The short amendment would stipulate that a simple majority vote at a regularly called congregational meeting, "properly announced for this purpose," will effect the separation.

Committees Urge Votes in Three Churches

Another step toward reception of two other denominations into the PCA was taken last month when committees of all three churches voted to recommend the formal actions that will lead to constitutional votes in the respective bodies. In their last scheduled meeting before the top national assemblies of the PCA, the Orthodox Presbyterian Church, and the Reformed Presbyterian Church — Evangelical Synod, committees representing the three affirmed "that unity of faith and practice which our churches have through the grace of God."

The recommendation was passed unanimously by the six-member PCA Ad Interim Committee which was directed by the 1980 assembly to talk with the representatives of the denominations invited to join the PCA. Included in the document is a joint statement approved simultaneously by the OPC and RPCES committees.

"With joy and thankfulness to the Lord of the Church," says the statement, "we recognize that our churches have a common and sincere commitment to the inerrant Word of God and to the Westminster standards as faithfully expressing the system of truth taught in Holy Scripture." The paper also acknowledges "our weaknesses and failures but we are one in our commitment to obey the Lord Jesus Christ in his rule over us through His Word and Spirit."

Stipulated in the joint statement is the fact that the churches which join the PCA "would be called upon to follow the faith and order of the church that they enter." In receiving the other denominations, the PCA "would further strengthen its life and witness by welcoming the insights and experiences represented by the entering churches and seeking to profit from differences in striving for a more perfect biblical faith and practice."

Both the OPC and the RPCES national governing bodies will meet at the end of May, prior to the PCA's June assembly. The PCA committee prepared one set of recommendations for its assembly to begin the constitutional process of receiving the OPC and another for receiving the RPCES. Both would be submitted if both churches vote to begin their constitutional processes to join the PCA. Only one would be submitted if one of the churches declines the invitation.

At the final joint meeting of the three committees there were numerous observers from the OPC and the RPCES, including some opponents of the joining and receiving. RPCES observer attendance has been high at each of the three meetings with the PCA committee. That denomination has encouraged each presbytery and each agency to send representatives to join committee meetings. The turnout of OPC observers at the March meeting was the largest yet.

The PCA panel reaffirmed at the meeting that it will recommend to the assembly that the other bodies be received under Book of Church Order section 14-6 (formerly 15-6), a provision for taking in another church intact with one vote of the assembly, followed by the affirmative vote of three-fourths of the presbyteries. The recommendations also provide for the establishment of some new presbytery boundaries, and "PCA presbyteries whose boundaries are affected by these changes shall take separate action regarding their consent." Currently the assembly does not have the authority to alter presbytery boundaries without the consent of the courts whose territory is affected. If the assembly approves the plan it will provide an ecclesiastical commission to negotiate any difficulties arising from the drawing of the new lines.

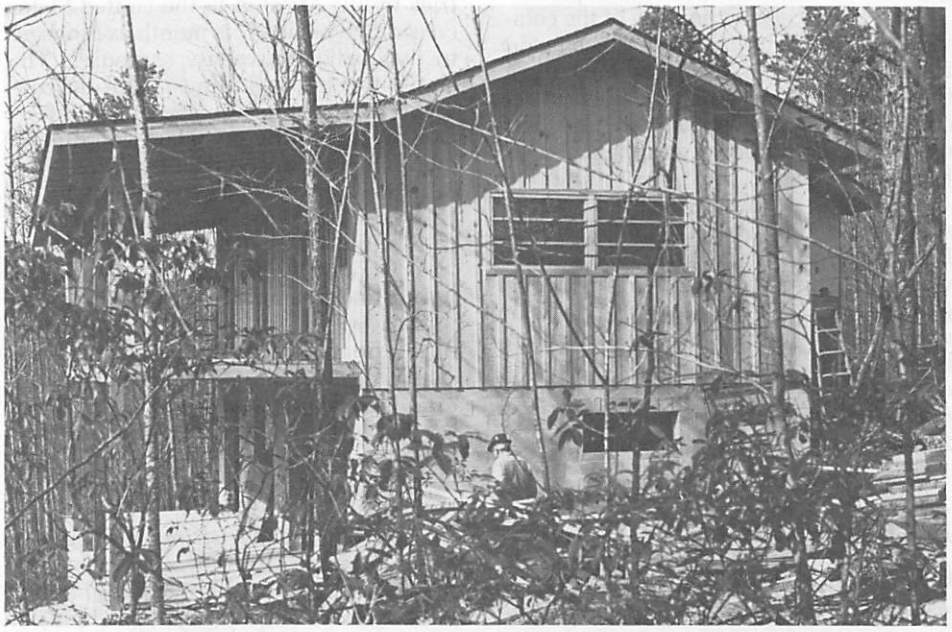
Members of the ad interim committee plan to submit three different boundary proposals: one to be implemented if both denominations join, one if only the OPC joins, and one if only the RPCES joins. The different versions would take into account different degrees of strength in various areas of the country.

Even though the OPC and RPCES would be received with their presbyteries under the recommendation (with no examinations required of their officers), their vote for reception would indicate their acceptance of the new boundaries and reassignment to new PCA presbyteries. Committee members deemed this provision necessary to avoid overlapping presbytery jurisdiction.

If all members of both churches come into the PCA, the augmented church would have well over 100,000 communicant members.

The committee recommendations also provide for continuation of ministries of the two churches by PCA committees until they are reviewed by the augmented assembly, creation of advisory committees from the joining churches for each of the major PCA committees during a two-year transition period, continuation of the employment of certain OPC and RPCES executives during a transition period, and provisions for handling any judicial cases that are in process at the time of reception.

First Home on Ridge Haven Lots Readied



Workmen put the final touches on the Hoge home.

Owners of the first private home built on lots leased by Ridge Haven expect to have the dwelling ready for occupancy next month. It was built by Mr. and Mrs. Ed Hoge of Miami at the PCA conference center near Rosman, North Carolina.

Hoge, a senior project engineer at Eastern Air Lines' Miami headquarters, designed the rustic house to blend in with the mountain surroundings. The exterior is finished in unpainted board and batten. Porches extend the width of both upstairs and downstairs levels, commanding views of the distant ridges and valleys, as well as most of the Ridge Haven property. Inside, the family room features a cathedral ceiling with exposed wooden beams and a fireplace and chimney faced with native rock.

When walkways are completed, the new residence will be within a half mile's walk of all major conference facilities.

A total of 80 lots have been set aside by the Ridge Haven board for residential construction. The Hoge lot is one of 7 already reserved in the initial tract of 18. Reservations have been made for 10 of the 62 sites in the second tract. In the Febru-

ary drawing for selection of lots in the second tract every person seeking a particular site got his first choice.

Ed Robeson, the center's administrator, said that leasing the lots will now be handled on a "first come, first served" basis. Prices vary according to size, terrain, suitability of the building site, and view.

Before any of the leases were signed the board revised the restrictive covenants governing use of the property. The documents are intended to control the development and use, assuring owners of a natural setting, a Christian atmosphere in the community, and preservation of the property value.

Young Churches Get Loans from 5-in-5

Growing young churches in Ascension and North Georgia Presbyteries have received loans from the PCA's 5-in-5 fund to help them get their first facilities.

Announced last month were loans of $40,000 to Trinity Church of Johnstown, Pennsylvania, and $30,000 to Perimeter Church of Atlanta, Georgia.

Trinity, which began in 1975 with seven committed people, was formally organized in 1978. Late in 1979 it acquired a 14 acre site in a growing area of the community, and that purchase has been paid in full. The current loan is to help build a first multi-purpose unit, designed to accommodate 250. The church now has over 75 communicant members. David Karlberg is pastor.

Perimeter Church started "from scratch" in 1977 with organizing pastor Randall Pope and his wife. The church was self supporting and formally organized the next year. It has bought a manse despite giving half of its income to benevolences. The 5-in-5 loan was requested to help buy a 9 acre tract of land northeast of Atlanta. The church reported 288 communicant members at the end of 1980.

Exchange of Data On Missions Urged

Two-thirds of a million dollars is budgeted by PCA presbyteries this year for their church planting and related "home mission" work. That figure came into focus during a winter meeting of Mission to the US chairmen of the denomination's presbyteries at which mutual concerns were discussed with representatives of the assembly's MUS committee.

Better communication between the assembly and presbytery MUS leaders was urged at the meeting. The presbytery representatives decided to ask their respective committees to prepare goals statements which would then be submitted to their presbyteries. When approved, these will be sent to the assembly's committee to consider as it plans its work. The assembly's committee was asked to provide standardized forms on which the presbytery's MUS work can be reported.

The assembly's MUS office offered to assist the presbytery committees in whatever way it can even though it does not exercise oversight over their work. To assist in fund-raising for the denominational committee, the presbytery chairmen suggested itineration of the organizing pastors who are supported by that committee. Encouragement was also expressed for showing a slide presentation of the 5-in-5 campaign, with presbytery committees handling the scheduling.

Representatives of the intermediate courts agreed to the following definition for a PCA mission church: "A mission exists when the goal of organizing a particular church is being pursued under the oversight and support of either General Assembly's Mission to the United States, presbytery's MUS, a mother church, or a combination of the above."

MUS Ups Funding Of Campus Work

Stepped up support for campus ministries by the Mission to the United States committee begins this month as funds go to two major university campuses. The committee is also adding a part-time consultant on campus ministry to its staff.

Dwight Linton, assistant coordinator of MUS with responsibility for special ministries, said committee grants to the University of Alabama and the University of Florida PCA work are being made as "seed money" to help get new ministries on a sound financial basis. Each is getting $5,000 in the first year to supplement funds from supporting presbyteries and other contributors. As the programs are established and become effective, more of the support is expected to be provided by churches in the cooperating presbyteries, by parents of students, and by others close to the work.

Both of these ministries were begun in 1980 under the direction of MUS committees in the presbyteries where they are located. Working as the campus minister on the Alabama campus at Tuscaloosa is William F. Joseph. At the University of Florida in Gainesville is Rodney Culbertson.

Linton is encouraging support of the ministries from neighboring presbyteries, particularly those that provide substantial numbers of students to the state universities.

Named to assist Linton in the oversight of campus work was Mark Lowrey Jr., coordinator of Reformed University Ministries. The former campus worker at the University of Southern Mississippi has supervised the RUM ministries, supported by three presbyteries, since 1977. Covenant, Grace, and Mississippi Valley cooperate in the work that covers colleges and universities across Mississippi. In addition to Lowrey, RUM employs three full-time ministers and several part-time workers.

The general assembly approved a manual for campus work in 1979 and gave MUS the responsibility for handling it at the assembly level. Funds have been included in the budget previously, and one grant was made. The appropriations beginning this month mark a major commitment by MUS in the field, however.

Four Appointments Approved by MTW

Four additional missionaries were appointed by Mission to the World at its winter meeting. A couple was named to the Taiwan church planting team, and the other candidates were assigned to cooperative work in Ecuador and the Philippines.

Mr. and Mrs. William H. Faires were appointed as long-term missionaries to Taiwan. He is a graduate of King College and Reformed Seminary. He is associate pastor of Covenant Church of Winter Haven and a member of Central Florida Presbytery.

Mrs. Faires, the former Martha Jones, has already served a term as an MTW missionary in Taiwan. She taught at Christ's College two years prior to her marriage. She earned degrees at Bryan College and Clemson University. She is a member of Covenant Church, Winter Haven.

Judith Ann Johnston, a member of McIlwain Church of Pensacola, was appointed a long-term missionary under MTW's cooperative agreement with Wycliffe Bible Translators. She is a graduate of Troy State College and will be returning to the Philippines where she has previously served as a teacher of missionaries' children.

Glenn C. Lafitte, a member of First Church, Augusta, Georgia, was appointed to long-term service under MTW's cooperative agreement with the World Radio



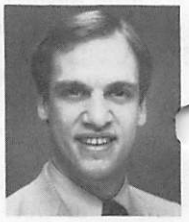
Faires



Mrs. Faires



Miss Johnston



Lafitte

Missionary Fellowship, operators of the HCJB ministries in Ecuador. He is a graduate of the Medical College of Georgia's physicians' assistants program and will work in the HCJB health programs.

The committee also reassigned Mr. and Mrs. Paul Nasekos from the North African Mission to African Bible Colleges, with which a cooperative agreement is expected to be signed.

Mr. and Mrs. Michael Wilson, originally assigned to work in Brazil, are being reassigned to Germany by MTW and Overseas Crusades.

Program Leaders Listed for July

The addition of a musician and a children's worker to the leadership of this summer's PCA Family Conference has been announced.

The special musical guest for the July 6-10 event at Covenant College will be George Miladin, a former nightclub performer who is now pastor of the Point Loma Orthodox Presbyterian Church, San Diego, California.

Henry ("Uncle Hank") Schum will assist with the program for pre-teen children. He is on the staff of First Church, Macon, Georgia, and is widely known for his televised ministry for children.

In charge of the children's program at the conference again this year will be Mr. and Mrs. Eugene Hunt. He is pastor of Covenant Church, Riverdale, Georgia, and she is assistant to the coordinator of the PCA's Committee for Christian Education and Publications. In addition to Schum, they will be assisted by trained workers with each age group.

The conference includes activities for all ages so that parents can be free to participate in events of their own while their children are in their own programs. Babysitting for infants and toddlers will be available at a nominal fee.

Details and registration forms are available from the CE/P office, Post Office Box 39, Decatur, Ga. 30031. Registration, which costs $25 per family or $12.50 for singles, should be completed by May 15.

The conference will begin at noon Monday (July 6) and end with the Friday noon meal. Room and board charges will be $21 per day for adults plus a linen charge, and less for children.

Miladin, who is featured on a recently-released album, is a pianist and singer. Among his presentations at the conference will be his own "pilgrim's progress." Before going to his present pastorate he was pastor of the Lookout Mountain Reformed Presbyterian Church adjacent to the Covenant College campus.

Schum, who uses drawings and puppets in his work with children, has been on television in the United States and abroad for years. Before going to Macon he worked as a full time evangelist and prior to that in pastorates in Kentucky, Tennessee, and North Carolina.

Covenant College, the conference site, is atop Lookout Mountain. The week's schedule will permit families to leave the campus to visit other scenic and historic attractions in the Chattanooga area.

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:
JUDGE JAMES N. BLOODWORTH
By: Mr. & Mrs. Ewell Green
MRS. NELL BOEREMA
By: Mrs. Helen J. Crosswell
MR. GEORGE D. FLEMING
By: Mrs. James Abromson
Miss Helen Walpole
MR. SAMUEL BROWNE HOYT
By: Mr. & Mrs. John R. Hawley
MRS. JOHN C. (HELEN) LYBRAND
By: Mr. & Mrs. James E. Darby

College Announces Discount in Rates

Children of PCA ministers will be able to get a tuition discount for the first time next fall at Covenant College. The board of the college approved a sliding scale of fee reductions at its winter meeting. As PCA involvement in the institution increases, the percentage of the discount will increase.

For the 1981-82 academic year, the grant will be 6.25 per cent off the tuition. This will mean a savings of $235 per year for the sons and daughters of PCA ministers.

When the PCA moves to step 2 of its joint governance agreement with the Reformed Presbyterian Church — Evangelical Synod (which founded Covenant), the percentage will increase to 10.71. On the basis of the tuition established for next year, that would be a $403 saving. The four-step process requires increasing PCA student enrollment and increasing PCA financial support of the college. The PCA gets a larger ratio of trustees on the board as it moves toward joint governance, and the scale of discounts is tied to the ratio of PCA members on the board. When step 4 is reached, the children of PCA and RPCES ministers will get the same discounts.

The whole plan will be thrown out, however, if the RPCES joins the PCA under proposals to be considered by the top courts of both denominations this year. In that event, the college said, a study committee will be set up to determine what the new discount rate, if any, will be. The joining and receiving could not take place, however, before mid 1982, and this plan will be effective until it does.

Family Devotions

By Richard Harris — Part XXXII
(The Shorter Catechism)

Q. What benefits do they that are effectually called partake of in this life?
A. They that are effectually called do in this life partake of justification, adoption, sanctification, and the several benefits which, in this life, do either accompany or flow from them.

It naturally follows that those sinners who are effectually called will benefit in this life, and those who are not will not benefit. This may not seem fair to you in your thinking, but may I remind you that all have deserved eternal separation from God because of their sin. There is not one righteous, deserving person. But out of love, mercy, and grace of God He did choose some undeserving people who will benefit in certain ways.

Jesus Christ left His throne in glory and came to earth, taking the form of man so that He might become our saviour. He died on the cross for the sins of God's elect. He rose again from the dead — a living Lord — and sits on the right hand of God the Father.

The Father and the Son sent forth the Holy Spirit to unite us to Himself. From this great act of grace we receive great and precious blessings.

As we read and study the Bible, we see that some of these blessings come at once. Some are long and spread out over our lifetime.

We find that we are justified, put right with God, by His Holy Spirit (Romans 8:30), "And so God called those who he had set apart; not only did he call them, but he also put them right with himself; not only did he put them right with himself, but he also shared his glory with them."

We are also adopted by the Father (Ephesians 1:5), "God had already decided that through Jesus Christ he would make us sons — this was his pleasure and purpose."

Not only are we adopted as sons, but we became God's sanctified — His own. I Corinthians 1:30 says, "But God has brought you into union with Christ Jesus and God has made Christ to be our wisdom. By him we are put right with God; we become God's own people, and are set free."

Foundation and Authority for the Christian Faith

Chapter XXVII
Westminster Confession of Faith

The Christian faith is a mystical faith in the sense that we walk by faith, not by sight. But how common a thing for us in our sinful condition to want signs. We want to see and believe.

There was a time when signs in the miraculous sense accompanied the preaching of the prophets and apostles. They demonstrated the power, presence and truth of God in what was being proclaimed. The historic Christian position maintains that these truth conveying signs ceased with the last apostle, simply because God has set forth His truth in the Holy Scripture and given His Holy Spirit to enlighten and illumine our understanding of the Scripture.

Does that mean that there are now no signs to which we can point to give some visible objectivity to our faith? Does that mean that signs are "off limits" to us? Of course not, if we follow God's order.

He has now established signs and seals as demonstrated means of setting forth the Christian faith. Those signs are now referred to categorically as sacraments. In this restricted use of signs, the church in both Old and New Testament periods have had two.

Let's look at this section with that in mind. Starting with paragraphs four and five of chapter XXVII, we are reminded that there are two sacraments only — baptism and the Lord's Supper — which are to be carefully administered by only those lawfully ordained to dispense them.

Point one is important, especially with today's loose approach to so many things. There are only two sacraments, not three as some modernists proclaim, nor seven as Catholicism advocates. Baptism and the Supper of the Lord are the only two. They are to be administered by men called and ordained to that purpose. This is contrary to some fundamentalist and some Roman Catholic emphases which allow unordained men or women (in extreme cases) to administer one or more of their sacraments.

This also has implications in some Reformed circles where attempts are made to license laymen to preach the Word and administer sacraments. This position of paragraph four does have biblical warrant. For example, Matthew 28:19, I Corinthians 11:20, 23.

Point two: Paragraph five of this chapter clearly maintains that the things signified in the Old Testament counterparts, circumcision and the passover meal, are the same as those in the New. The difference of course is that Christ is now the One-for-all sacrifice. No more blood is to be shed. He finished that task. Hence, the New Testament forms have to be "non-blood" forms while reminding us of the blood atonement.

There is continuity in the Old and New Testament signs as you would expect because the church in both periods is a continuous ongoing of the same body of Christ for whom He died.

Point three: Paragraph one explains why God gave sacraments to His church and why they are really important. They were instituted by God's command, not by man's invention. Visibly, the sacraments represent Christ and His benefits. They express our interest in Him, and they are marks that distinguish believers from the nonbelievers. They are brands of identification.

That is a good point to remember in case you are confronted with those who believe that the sacraments can be privately or secretly observed. They lose their significance and meaning in private practice. They represent a visible difference between the church and world; hence, there is no need for us to disfigure our faces or paint them to set us apart. The sacraments do that. They are like an engagement ring on a young girl's finger. She is engaged to be bethrothed. So it is with each believer. The sacraments are signs of our engagement to be the Lord's.

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

The word engage is used in paragraph one, but not the word guarantee. There are those who believe that the sacraments are absolutely essential for salvation. There are those who believe that receiving the sacraments is an indisputable mark of redemption. They are called sacerdotalists. Receiving the sacraments is no guarantee that the recipient will be saved. Only Christ can save.

Point four: Baptism has no saving power; neither does the Lord's Supper. "There is in every sacrament a spiritual relation or sacramental union, between the sign and the thing signified."

Baptism is a water application that signifies cleansing. It doesn't cleanse. It points to cleansing in the blood of Christ. It is spoken of as a washing in Titus 3:5. Our cleansing may or may not be tied to the moment of water application. We have no guarantee either way. The timing belongs to God. But baptism signifies cleansing.

The Lord's Supper containing bread and wine are merely symbols of Christ's body and blood. They do not become His body and blood. The Supper is not bloody; it is a sign of His shed blood. "Whence attributed to the other."

Point five: There is no saving power in the sacraments. The recipient of either sacrament does not receive saving grace by the sacraments. Simply trusting in baptism or the Lord's Supper will not bring salvation. There are people in hell today who received both sacraments. Judas Iscariot is only an example. Esau would be another who received circumcision.

Roman Catholicism affirms that when the sacraments are properly administered the individual receives grace. Not so according to the Westminster standards' understanding of Scripture.

Another important point that we must remember, especially in light of paragraph four, is that the meaning of the sacraments and the blessings which they bring are not dependent on him who administers the sacraments. While some would make the minister the key, our standards rightly direct our attention to the Holy Spirit and His work. The sacraments are signs that need spiritual discernment; therefore, our attention must be focused on the Holy Spirit and the Word of institution.

"The Word of institution . . . " is an important phrase which reminds us why we say the Word and the sacraments. The sacraments are not to be privately administered nor secretly interpreted. The Scripture explains the meaning of the sacraments. Without the Scripture and the Holy Spirit, the sacraments are empty and meaningless.

When the sacraments are used in light of the Scripture, in dependence upon the Holy Spirit, when those who partake do so from a worthy position, there is promised benefit. Why? Because of the relation between the sign and the thing signified.

So the Christian faith has its signs. Sacramentally, there are two, baptism and the Lord's Supper. Actually, we could say there are three visible signs — the signs of baptism and the Lord's Supper plus the Scriptures of the Old and New Testaments. Those three give tangible evidence of the reality of the Christian faith.

The following two chapters of the Westminster Confession concentrate specifically on each sacrament. Each sacrament is important and should not be neglected. But, they have no saving power to convey in themselves. God does intend for His children to be marked as His and to receive all His benefits. Let us therefore use the sacraments to that end.

CATECHISM RECITALS

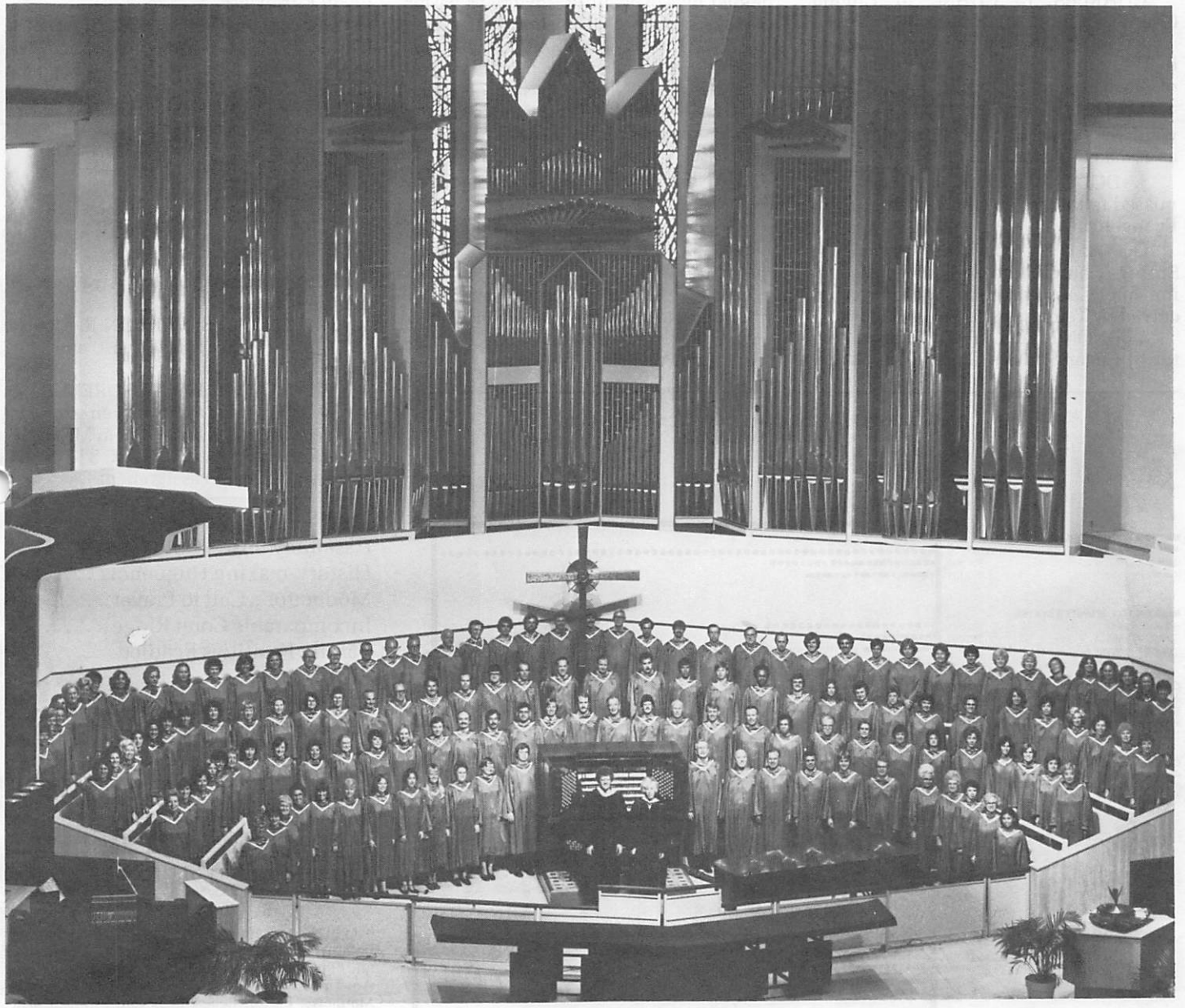
Congratulations and a Certificate of Achievement for reciting the Child's Catechism to DEBORAH LYNN FRANKIE and JESSICA ANN FRANKIE of Calvary Church, Raleigh, N.C., STEPHANIE OATES, SAM RIDDLE, SCOTT RIDDLE and LISA WELDEN of Covenant Church, Hendersonville, N.C., REBEKA WHITEFIELD of Faith Church, Birmingham, Ala., KIM WEAVER of Faith Church, Brookhaven, Miss., GARY MIDKIFF and ALLYSON VAN FLEET of Grace Church, Ocala, Fla., and KARLA ELAINE WHITWER of Pear Orchard Church, Jackson, Miss.

POSTAGE RATES ARE UP again, and they apply to the Messenger as well as to the first class letter. Save the church some money by notifying the Messenger of your new address before you move. If duplicate copies of the magazine are being delivered return the label of the address to be discontinued.

12-22-81

May 1981
Volume 5, Number 5

The PCA Messenger



Southern Florida Presbytery, Coral Ridge Church Ready To Welcome PCA's Ninth General Assembly

See pages 3, 7, 9

Florida's 'First Presbyterians' . . . A Special Feature

See page 4



Across our Church

MOVING MINISTERS:

FRED CARR to Fort Sill, Okla., to become an army chaplain.

CHARLES L. CHASE to Clinton Church, Clinton, Miss., as pastor.

ROY DAVENPORT has been received by Western Carolinas Presbytery as pastor of Grace Covenant Church, Brevard, N.C.

MALCOLM M. GRIFFITH to McIlwain Memorial Church, Pensacola, Fla., as assistant pastor.

J. DOUGLAS HECK has been dismissed to the Fellowship of Independent Evangelicals.

DONALD E. HOKE, pastor of Cedar Springs Church, Knoxville, Tenn. (applying for PCA membership), has been received by Tennessee Valley Presbytery.

VERNON F. HOLSTAD, associate pastor of Cedar Springs Church, Knoxville, Tenn., has been received by Tennessee Valley Presbytery.

PAUL HONOMICHL has been ordained by Covenant Presbytery as pastor of Houston Church, Houston, Miss.

THOMAS E. RAMSAY to Hillcrest Church, Seattle, Wash., as pastor.

PAUL A. SNIDER, pastor of Grace Church, Nashville, Tenn. (applying for PCA membership), has been received by Tennessee Valley Presbytery.

DANIEL D. SULC to the Swannanoa (N.C.) Valley Church as pastor.

GEORGE H. TAYLOR JR., Opelousas, La., has been honorably retired by Louisiana Presbytery.

JAMES A. THOMSON, called by the presbytery to organize a church in Cincinnati, Ohio, has been received by Tennessee Valley Presbytery.

CHURCHES ADDED:

HICKORY WITHE CHURCH, Hickory Withe, Tenn., has been received by Covenant Presbytery.

CASA LINDA CHURCH, Dallas, Texas, has been received by Texas Presbytery. Brian I. Johnston is pastor and Jon K. Crow is associate pastor.

ASSEMBLY AGENDA:

Mission to the World, May 14-16.

MOVING MISSIONARIES:

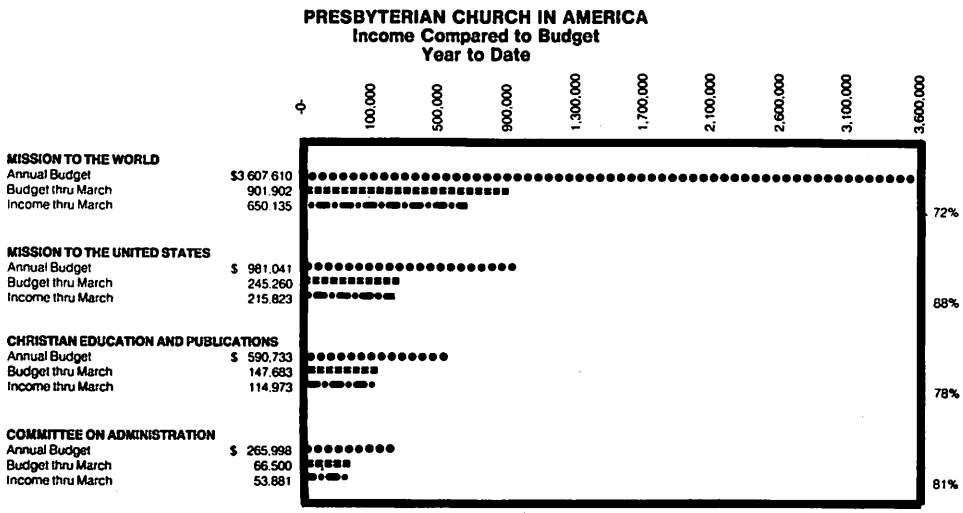
MR. AND MRS. GLENN D. CAMENISCH have announced the Feb. 6 birth of a daughter, Sara Marie.

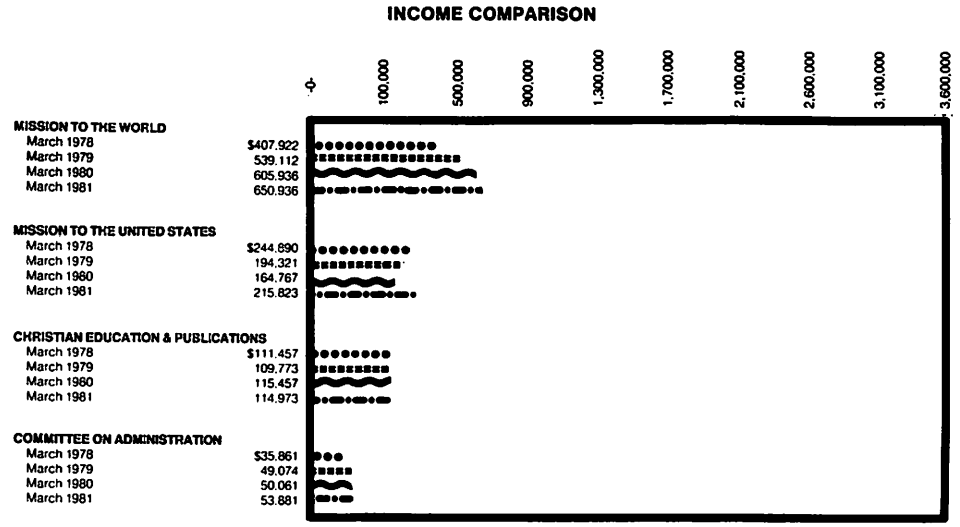
MISS SARAH COX to Kenya to begin assignment.

MR. AND MRS. VERNON R. FRANK returning to the Ivory Coast after furlough.

MR. AND MRS. LAURENCE C. McCARTY, Ecuador, have been granted a one year leave-of-absence from MTW.

MR. AND MRS. JAMES H. STEWART to Taiwan to begin assignment.





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Photos: Page 3, Ft. Lauderdale/Broward County Chamber of Commerce; 5, National Park Service; 9, Ft. Lauderdale/Broward County Chamber of Commerce; 10 (top left), National Park Service, (lower left) Ft. Lauderdale/Broward County Chamber of Commerce.

THE PCA MESSENGER
May 1981 Vol. 5, No. 5

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Assembly's Hosts Serve Attractive Area



General assembly commissioners who decide to come to Ft. Lauderdale in a boat instead of in a car or plane would hardly cause a ripple in a city that boasts of 165 miles of waterways. It is nothing unusual for visitors to dock right at the door of their hotels.

Early explorers searched for gold and a mysterious fountain of youth in Florida. Today the hunt for precious metal and for rejuvenating waters has given way to other pursuits. With an aggressive spirit, people seeking economic opportunity, sun and fun flock to the heavily populated southeastern coastal strip of three counties (Dade, Broward, and Palm Beach) and call it the Gold Coast.

When 11 churches and 11 ministers met in that area six months before the First General Assembly of the PCA to form a "continuing church" presbytery, they called it Gold Coast Presbytery. The name was changed later to Southern Florida Presbytery to reflect its mission to a broader area and the aggressive spirit needed to take advantage of the opportunities for growth. The number of congregations belonging to the court has now doubled, and the communicant membership total is larger than that of any PCA presbytery.

Challenges to further evangelistic activity and church planting abound in Southern Florida. Metropolitan areas in the region were among the fastest growing in the last decade. Figures from the 1980 census showed the state as a whole grew 43 percent in the preceding 10 years, and most of that increase was in the southern tip of Florida. Only the western states of Arizona and Nevada grew at a more rapid rate.

Real estate is a big business in the area. Even though the construction industry experienced some of the slowdown which affected the whole nation in recent months, Southern Florida housing sales continue at a brisk pace. One Sunday in February the real estate section of the Ft. Lauderdale News ran more than 120 pages of articles and display ads (before the classified ads!).

New subdivisions and condominium developments continue to appear. Tighter money and higher prices for the new properties have brought with them special problems for the presbytery and others seeking to plant churches. Earl Mizell, Southern Florida's stated clerk and a church extension executive for Everglades Presbytery (Presbyterian Church US) before the PCA was formed, recalled that developers once begged denominational bodies to establish congregations on their property. They often gave the land or sold it at greatly reduced prices in order to have churches located in the subdivision. Rarely do the developers seek out churches any more. When sites are available, they must be purchased at prevailing rates.

The experience of First Church of Coral Springs provides an illustration of how prices have escalated. Ross Bair moved there in 1967 after completing seminary. He was called to the staff of Coral Ridge Church in Ft. Lauderdale, specifically assigned to organize a daughter congregation in the new town. When Bair and his family moved to Coral Springs in August it had 135 residents. Now it has about 30,000. The going rate for property then was $8,500 per acre, and nearly 6 acres were bought with the developer making a significant contribution toward the purchase. Three years ago the congregation bought an additional 3 acres at $30,000 per acre. Now it is worth more than $40,000 per acre.

The Coral Springs congregation was organized in 1969 and now has more than 500 members. It has a 500 student school on its property, operating under control of the session. Thankful for the early investments that were made, Bair wonders if expenditures on a comparable scale can be expected in today's economy. Getting a new

Continued on page 10

Florida's 'First Presbyterians'

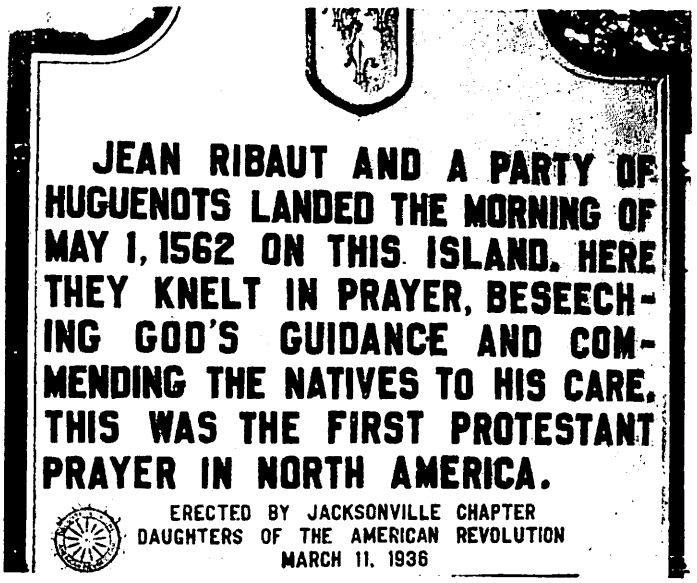
Commissioners going to Florida in June for the PCA's first general assembly in that state should expect warm welcomes and abundant hospitality. For Reformed believers it hasn't always been that hospitable, however.

Tourist guides and popular histories seldom mention it, but the territory that is now the "Sunshine State" saw Protestants before any other area of the United States did. French Calvinists put ashore near present-day Jacksonville on the first day of May in 1562. They knelt for the first Protestant prayer on North American soil, giving thanks for a safe voyage and commending the area's Indian inhabitants to Christ.

Those Huguenot sailors also claimed the land for France, leaving a pillar on a bluff overlooking the river that is now named St. Johns. From the mouth of the St. Johns they sailed north to what is now Parris Island, South Carolina. They put up another pillar there, staking their country's claim to all the territory between the two markers.

Leading that French expedition 419 years ago was Jean Ribault, hand picked for the post by Admiral Gaspard de Coligny, the "grand old man" of French Protestantism. Second in command was Rene de Laudonniere. Both were from Dieppe. Both were Huguenots.

John Calvin was still living, in Geneva. He was training pastors for the persecuted French church. By correspondence he was encouraging Coligny and other leaders of the Huguenots. It was largely Calvin's missionary vision that had prompted the French Protestants to attempt a 1555 settlement in Northeast Brazil. When the Reformed Church of France formally came into being at the 1559 national synod, a form of government suggested by Calvin (and thereafter known as the presbyterian form) was adopted. The 1562 venture was seen as a natural outgrowth of the world view he had been teaching.



North America's first Protestant prayer meeting took place in Florida in the 16th Century, as noted by this marker on Florida Highway A1A at Ft. George northeast of Jacksonville.

Coligny was able to mount the expedition because of his influence in the royal household. He had the ear of Catherine de Medici, who in 1560 assumed the regency when her ten-year-old son, Charles IX, became king. She wanted to keep peace between the Protestants and Catholics. Coligny convinced her that it would help France internally and externally to let the Huguenots start some New World colonies.

Even the French Catholics were unhappy with the idea that the pope had the right to parcel out to only Spain and Portugal the lands on the other side of the Atlantic Ocean. (Citizens of the Netherlands and England objected to the idea also.) Therefore, putting some Protestants to sea to display the French flag in America was not as difficult as it might have been otherwise.

Spain had already claimed all of the present state of Florida and much more territory to the north and west. It had not been able to establish a settlement, however. Spanish colonies had been planted in Mexico, the Caribbean, Central and South America, but the king decreeded in 1561 after a disastrous attempt at Pensacola that there would be no more expenditure of resources in Florida colonization. He had a problem with cost effectiveness. If there was little gold or silver there, why waste people or money on it?

The French were interested in finding precious metals also, but more was at stake. After the exploratory voyage Ribault wrote a proposal that a large group go back to the River of May (as he called the St. Johns) and to Parris Island to start permanent settlements. The Indians could be evangelized. New crops could be raised. Trading could be conducted. And the Huguenots could worship as they wished.

Nothing much could be done about Ribault's grand plan when he returned to France, however. Hostilities had broken out again between Catholics and Protestants. Ribault turned to the English queen for help, but she imprisoned him.

By 1564, the year that Calvin died in Geneva, Coligny was confident that Catherine, the king's mother, was ready to proceed with a serious colonization attempt. He outfitted three ships and appointed the "very religious" Laudonniere to take charge. Unlike some of the other expeditionary forces of the day, this one was prepared for permanent and peaceful settlement. Some of the men took their wives. Many religious books were loaded on the ships. Agricultural implements, seeds, sheep and chickens were put aboard.

Three hundred people sailed from Harve-de-Grace April 22, and they spotted the St. Johns River June 24.

Paid in Blood for Their Faith

Laudonniere picked a site on the south shore of the river for their first settlement. Fort Caroline was started, named for the young King Charles. Trumpets called the colonists together June 30 for an assembly to thank God for the success of the effort. It was reported that they sang a psalm of thanksgiving and asked God's blessing for "our enterprise that all might turn to His glory."

Even though there was no pastor in the first contingent of settlers, services were held regularly. Some accounts suggest that there was corporate worship daily. One of the lay preachers was an old carpenter named Nicholas LeChalleux. A minister was among the reinforcements that came from France later in 1564.

The eager colonists made friends with the Indians (something that the Spanish had seldom been able to do), built dwellings, erected the fort, and began working at their various trades. Limited planting was done because the season was already so advanced, and plenty of food seemed available. Shortages were to develop later, and this was only one of the problems of the young colony. Few of the people had known much luxury in 16th Century Europe, but the privations of this wilderness were almost unbearable by comparison to their European backgrounds. Discipline was too strict for some of the settlers. There were desertions and attempted mutinies.

Most hazardous to the health of the colony, however, was the Spanish presence on the nearby ocean. The ambitious king of Spain had learned through various sources of the French expedition, and he was determined to stamp out the colony. Complications of European politics and the relations of royal families dictated that a direct frontal attack would be inappropriate, however.

Fort Caroline was attacked finally on the morning of September 20, 1565. The Spanish Catholic troops came after the Huguenots as heretics, not as Frenchmen, they said. At that early date in the Reformation the Spanish paid little attention to the distinctives within Protestantism, so to them all who did not follow the pope were "Lutherans." Thus, a sign over the gallows where some of the Fort Caroline defenders were hanged said, "I do this, not as to Frenchmen, but as to Lutherans." The Spanish reports boasted that a large number of "heretical Bibles" and religious books were confiscated and burned in the raid. More than 140 people were killed.

Shortly before the attack Ribault had returned with more supplies and people from France, but he had taken ships down the coast to establish defenses against the Spanish fleet. A hurricane altered his plans, and survivors of his force ended up on the beach south of what was to become St. Augustine. The Spanish commander, Don Pedro Menendez, was waiting as the Frenchmen started their trek northward toward Ft. Caroline. The shipwrecked group of 150 encountered the Spanish at the inlet later to become known as Matanzas (Spanish for slaughters), and the Frenchmen were given the opportunity to identify themselves as Catholics. Those who did were taken to St. Augustine (along with the musicians in the group). The rest were ferried across the inlet 10 at a time and then run through with pike, sword, or dagger.

Ribault was in the group slaughtered last. A Spanish scribe at the scene recorded that he was asked if the remaining ones were Catholic or Lutheran. He replied that all who were there were "of the new religion." He then began to recite Psalm 132 as the dagger was thrust into his body.

A few people, including Laudonniere, the old carpenter-preacher LeChalleux, and Ribault's son Jacques were not captured at Fort Caroline, and they eventually got back to France.

The French colony lasted but 15 months, with the survivors escaping September 25, 1564. Writing an account of the escape later, LeChalleux told of attempting to persuade six men not to surrender: "I pointed out . . . we should be cowards to trust in men rather than in God, who gives life to his own in the midst of death, and gives ordinarily his assistance when the hopes of men entirely fail. I also brought to their minds examples from Scripture . . . Do you not recollect, said I, the flight of the Israelites before Pharaoh? What hope had that people of escaping from the hands of that powerful tyrant? He had them, as it were, under his heel. Before them they had the sea, on either side inaccessible mountains.

"What then? He who opened the sea to make a path for his people and made it afterwards to swallow up his

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This column on the south side of the St. Johns River, near the site of the 1564-65 Huguenot settlement, marks the spot where Reformed believer Jean Ribault staked France's claim.

Presbyterian Church in America

OFFICE OF THE MODERATOR

Greenville, S.C.
May, 1981

To: All members of the Presbyterian Church in America

Subject: Call to prayer for the Ninth General Assembly

Every year the retiring moderator issues a call to the people of the denomination to pray for the upcoming general assembly. Since this year's meeting of the church's highest court will be the ninth, perhaps some PCA people will be tempted to think that the call has become just a matter of routine and that it really is not important. Such is not the case in 1981!

If it were possible for this moderator to speak in every presbytery and in every congregation of the PCA to encourage intercession for the assembly by every member of the church, he would do so. It is my devout wish and prayer that we will have a denomination united in prayer for the meeting at Fort Lauderdale, Florida. I would encourage every believer in our communion to join in asking God's leadership and blessing for the pre-assembly seminar on evangelism beginning June 12, the committees of commissioners beginning their meetings June 13, and the sessions of the assembly itself beginning June 15.

Important business is handled by this court of Christ's church every year, of course, but in 1981 we are being called upon to decide an extraordinary combination of issues. The way these matters are resolved will determine the shape of this young denomination for years to come. We need extraordinary wisdom.

Please pray for the assembly individually and privately, in families, in classes and small groups, and in congregational worship services. Pray for well-prepared commissioners, for efficient helpers, for safe travel and good health, for wholesome fellowship, for wise counsel and clear thinking, for effective testimony, but most of all for openness to God's guidance in all that we do.

Yours in His service,

Paul G. Settle

Paul G. Settle
Moderator, 1980 General Assembly

Coral Ridge

Assembly Facilities Will Be Furnished By a Church Known Around The World

"Any description of the facilities and activities must contain a succession of 'onlys.'"

That sentence near the beginning of a long feature in the Miami Herald last year paints a quick picture of the Coral Ridge Church, which is being "turned over" to the PCA's general assembly June 15-19.

No two congregations, no two church buildings, are exactly alike, but Coral Ridge stands out from all others in nearly every category. Of the nearly 500 congregations in the PCA, it is certainly the best known. Because of its pioneering Evangelism Explosion clinics, its radio and television ministries, and the speaking and writing of senior pastor D. James Kennedy, it may be the best known of all Presbyterian churches in the world.

In the PCA, it is far and away the largest church. At the end of 1980 its clerk of session reported a total of 5,412 communicant members. Contributions received during the last year amounted to a total of $6.8 million.

Kennedy heads a staff that includes ten other ministers. In addition there are also dozens of administrative and technical personnel, plus musicians and other specialists.

Attendance at Sunday morning services often exceeds 6,000, especially during the winter tourist season. Often there are long lines of people waiting to get into the sanctuary, especially for the 11 a.m. service. The seating capacity is about 2,600.

Seating in the sanctuary is arranged in such a way that commissioners to the assembly, or Sunday morning worship participants, are not "lost" in the huge building. Even though it bears some of the classic lines of a cathedral outside, it has a "church-in-the-round" appearance inside. This design was worked out over months of consultation between Coral Ridge representatives and architect Harold E. Wagoner.

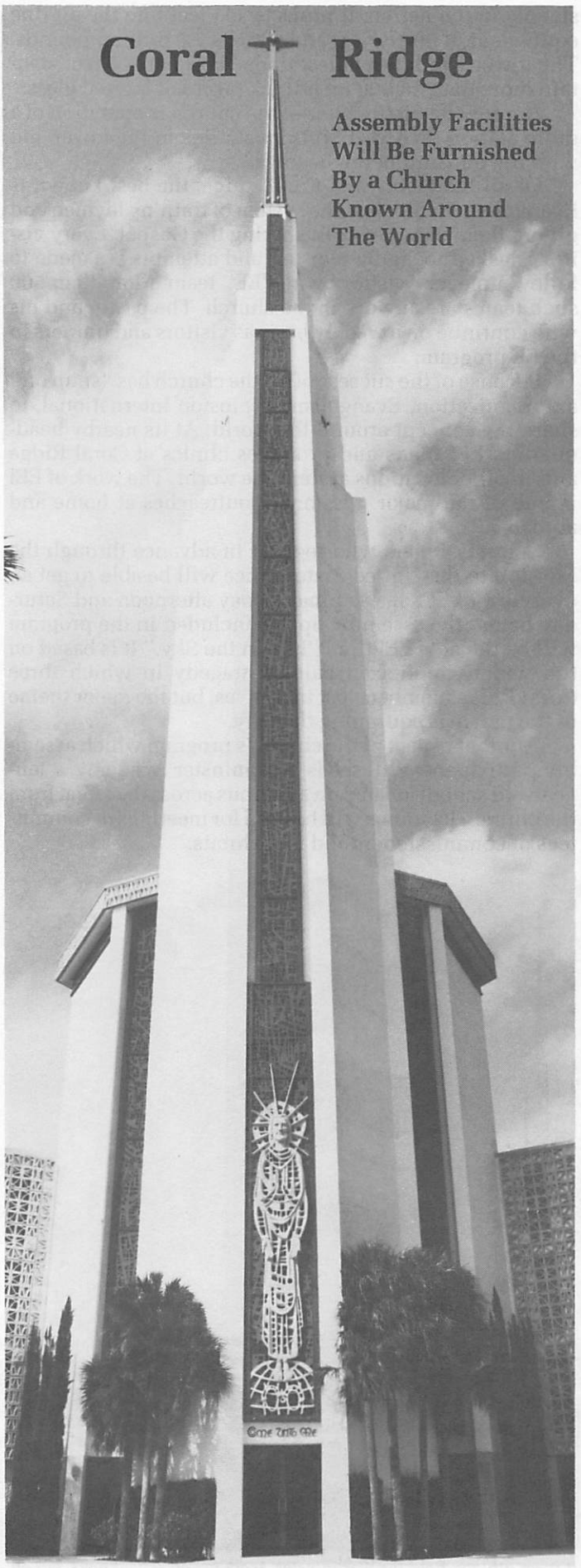
The Philadelphia architect is considered one of the nation's leaders in church design. Among his noted projects are the chapel at Covenant College and the National Presbyterian Church in Washington. The building was completed in 1973.

Commissioners to the assembly will be seated on the main floor of the sanctuary, and the 600 to 700 who are expected can be handled comfortably in that area with plenty of room for all of their notebooks and papers. Visitors and observers will find more than enough space, with good views, from one or more of the eight balconies.

Built in to the facility are all the technical facilities needed for a meeting of the denomination's highest court. Only a few floor microphones will be added to the equipment usually available for church services and programs.

Catching the eye (and perhaps the ear) of anyone going into the building is the huge organ, the largest European built organ in America. The 117 rank Ruffatti instrument was designed by Coral Ridge organist Diane Bish with Pierro Ruffatti of Padua, Italy. An array of pipes at the front of the sanctuary will be seen immediately, but all of the nearly 7,000 pipes are not there. In the back of the room are the pipes of the antiphonal division, including an eight-foot English state trumpet. One reason that the instrument attracts such attention is that it is unlike most American organs, whose pipes are concealed. The Ruffatti pipes are housed in an organ case, both to enhance the sound and to create an effect of visual beauty.

Perhaps the most easily recognized architectural feature of Coral Ridge is its tower, believed to be the tallest



Coral Ridge Church's 303 foot tower can be seen miles away.

steeple in the nation. It projects 303 feet into the air (the equivalent of 30 stories) and weighs 7.8 million pounds. The tower windows, tallest in the world at 200 feet, contain more than 18,000 inch-thick pieces of faceted glass.

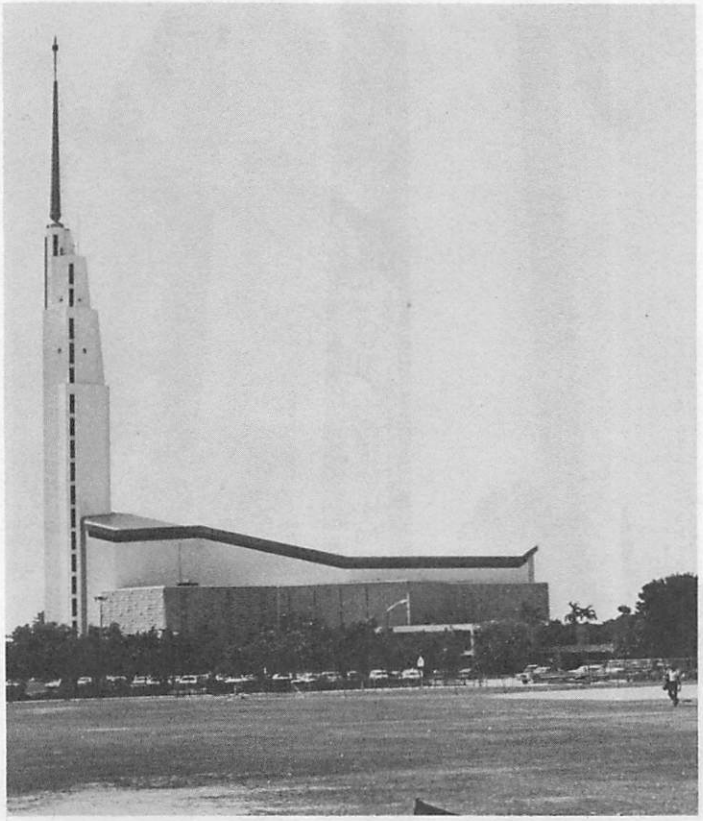
Among the distinctives of the church is operation of a radio station (WAFG-FM) from studios in the tower and with the transmitter on the tower.

Of all the features of Coral Ridge, the best known is Evangelism Explosion, the system of training laymen and giving them experience in sharing the Gospel. Every visitor is asked to sign a register, and attempts are made to follow up every visitor by an "EE" team. More than 500 such teams are at work in the church. The pastor and his wife continue on a weekly basis as visitors and trainers in the EE program.

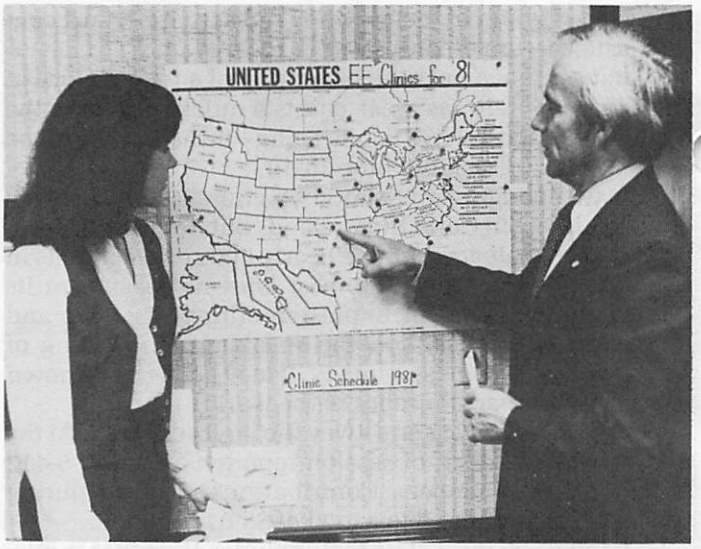
Because of the success of EE the church has "spun off" an organization, Evangelism Explosion International, to share the concept around the world. At its nearby headquarters EEI plans and promotes clinics at Coral Ridge and in other locations around the world. The work of EEI is one of the major missionary outreaches at home and abroad.

Commissioners who register in advance through the Mission to the United States office will be able to get an overview of EEI at a seminar Friday afternoon and Saturday before the assembly opens. Included in the program will be the new EEI film, "Fire in the Sky." It is based on the widely-publicized balloon tragedy in which three Coral Ridge members lost their lives, but the major theme of the movie is equipping the laity.

Another aspect of the church's program which assembly participants will see is Westminster Academy, a ten-year-old school located on a campus across the street from the church. Its rooms will be used for meetings of committees of commissioners and for exhibits.



It is an athletic field for Westminster Academy on school days, but on Sunday mornings this land becomes a parking lot for hundreds of cars.



Checking out the locations and schedules of Evangelism Explosion International clinics are staff members Lois Mowday and Archie Parrish. EEI, an outgrowth of the Coral Ridge Church ministry, now works in many denominations and throughout the United States as well as in other nations. Mrs. Mowday, whose story is told in the new EEI movie, will be one of the speakers at the Tuesday women's meeting (see p. 9).

Packets Provide Details

Where to stay? Where to eat? How to get from the airport?

Commissioners to the PCA's Ninth General Assembly wondering about such practical matters as these will get their questions answered in a packet prepared in the Committee on Administration office. The materials were scheduled to be mailed to each minister and clerk of session in Mid-April.

Included in the packet is a list of motels near Coral Ridge Church, site of the assembly. Each commissioner is expected to make his own housing reservations, selecting a motel from the list provided. Addresses, phone numbers, and contact persons are shown with each motel. Also with the materials is a directory of area campgrounds for those who prefer to enjoy more of the outdoors while in Florida.

Only the noon meal during assembly week will be catered. A reservation form is included in the packet for those who want to go with commissioners to a cafeteria for lunch. The cost of bus transportation is included in the ticket price. No meals will be served at the church.

Commissioners arriving at the Ft. Lauderdale-Hollywood International Airport can get transportation assistance on request. A form indicating arrival and departure times and flight numbers is enclosed in the packet.

Members of the local arrangements committee have requested that people coming to the assembly return the appropriate reservation forms as soon as possible. In several cases the caterers or contractors have offered special prices only until specified cutoff dates.

For the first time this year the Committee on Administration is suggesting that commissioners consider group travel through a designated travel agent. A brochure from the agent is included in the packet, and the agent's toll-free phone number is listed. If enough commissioners utilize the service some savings may be realized.

Southern Florida Plans for Women, Youth, Toddlers

Families are being encouraged to take the trip to Ft. Lauderdale with commissioners to the general assembly, but once there the wives and children may not want to sit in the balcony all of the long hours of the meeting. With many crucial issues on the docket, commissioners are expected to have little time for recreation or sightseeing.

The long hours begin at 9 p.m., Friday, June 12 for conveners of committees of commissioners. Their briefing that night will pave the way for meetings of most of those committees at 8:30 a.m. Saturday. Additional committee meetings are scheduled Monday morning, beginning at 8:30 a.m. The opening session of the assembly is scheduled at 1 p.m. Monday, and adjournment is not expected until Friday night.

While plenary sessions of the assembly are going on, activities will be available elsewhere for wives and children of commissioners. For the first time this year an organized youth program is being offered in addition to a ladies' program and baby-sitting for small children.

Westminster Academy, affiliated with Coral Ridge Church, will provide its summer day camp program for children over 4 if as many as 20 per day pre-register. The cost will be $16 per child per day, including lunch and a variety of recreational activities.

Baby-sitting for children up to 5 will be available at a central location at a nominal fee to cover the cost of lunch. A service will also be offered to families that want to hire sitters to look after children at their motels.

Southern Florida Presbytery's Women in the Church organization has put together a hospitality package that will give visiting ladies opportunities for worship, fellowship, noon meals, shopping, and sightseeing together. Tuesday through Friday of assembly week the program will begin at 9:30 a.m. each day. For several parts of the program reservations must be made at least a week in advance. (Details and instructions are included in a packet mailed to wives of commissioners.)

Starting the women's activities on Tuesday morning will be a showing of the new Evangelism Explosion International movie, "Fire in the Sky." It is based on the true story of three Coral Ridge Church members who lost their lives while riding in a hot air balloon. After the movie the women will hear the testimonies of the widows of the two men who were married. They are Gail Berg and Lois Mowday.

Lunch will be available Tuesday on board the Paddle Queen for those who board at 12:30 o'clock. After an afternoon ride through some of Ft. Lauderdale's 165 miles of waterways, the boat is scheduled to return to dock at 4:30 p.m.

Hostess for a Tuesday night meeting for ministers' wives only is Mrs. James Baird, wife of the pastor of Granada Church, Coral Gables.

Beginning the Wednesday women's program will be a devotional message by Mrs. Ed Robeson, wife of the administrator of Ridge Haven. At 12 noon there will be a luncheon at Patricia Murphy's Candlelight Restaurant. At 2 p.m. the women will go to Ocean World to see the afternoon porpoise show.

Thursday morning the women will tour the Greenhouse, a Christian home for new converts. Mrs. Rene Schmidt, its director, will lead the morning devotions there. Coffee will be served, and the visitors will be given the opportunity to observe a class. From there, the ladies will be taken to one of the area's newest shopping centers, Town Center Mall in Boca Raton, where lunch will be available.



Members of commissioner's families are expected to find Broward County beaches a principal recreational site during the assembly.

The devotional speaker Friday will be Mrs. Paul Settle, wife of the assembly's retiring moderator and a member of the WIC advisory sub-committee. No group activities are planned following that final meeting since it is the last day of the assembly. However, women of the presbytery will be available with cars to provide transportation for additional sightseeing or beach visits for those who request it.

Families who are able to take some time for sightseeing before or after the assembly will find a wide variety of other attractions available to them in the immediate area of Ft. Lauderdale as well as elsewhere in Florida. Miami is less than an hour's drive away. Orlando is just over three hours north by car.

HUGUENOTS — *From page 5*

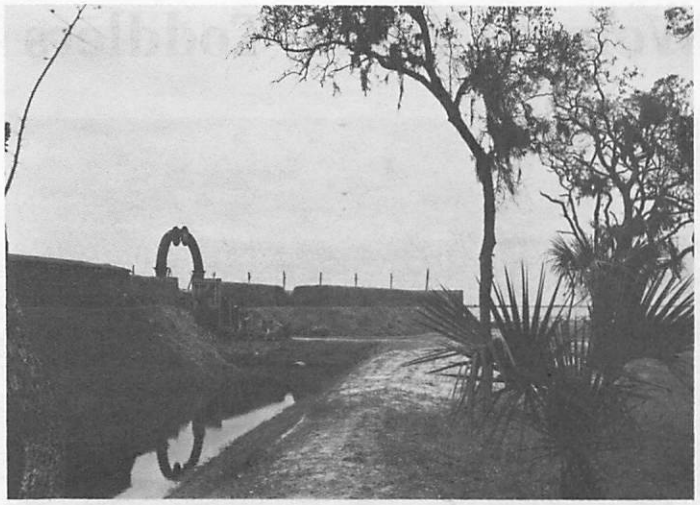
enemies, cannot he conduct us by the forest places of this strange country?"

The six in LeChalleux's group did surrender and were killed. A total of about 60 managed to reach two small ships that returned to Europe after difficult voyages.

Even though the colony did not last as a French outpost in the New World, it left its mark. Indians in the region were found years later singing Christian hymns which the Huguenots had taught them. The idea of religious freedom had been planted in North America. The very existence of Fort Caroline as a European settlement spurred the Spanish to establish St. Augustine in 1565, and it has survived as the oldest city in what is now the United States.

Laudonniere "thus, in fact, began the permanent settlement of our country," concluded Charles E. Bennett in his preface to "Fort Caroline and Its Leader" (University Presses of Florida, 1976, an excerpt from "Laudonniere and Fort Caroline: History and Documents," 1964).

Bennett, who has been a prime supporter of the Fort



Fort Caroline has been reconstructed by the National Park Service as it existed in 1564-65, including the Huguenot leader Coligny's coat of arms.

Caroline National Memorial, adds in his preface: "Furthermore, Laudonniere was the first man to lead peculiarly dedicated men and women to North America — colonists searching for a place where they could worship God according to the dictates of their conscience."

HOSTS — *From page 3*

church up to the point of self-support and into a building of its own on an adequate site could easily cost more than $2 million, the way he figures it.

Despite the high price tag, Southern Florida has continued to plant new churches. Several of them are daughter churches of particular congregations (as Coral Springs was), but others are projects of the presbytery as a whole through its committee on Mission to the United States. One of the newest of the presbytery's organized congregations is its first on the Gulf Coast side of the peninsula, at Fort Myers.

Much of the example for aggressive outreach and church planting of the present PCA churches in Southern Florida has come from the "mother church" of conservative and evangelical Presbyterianism in the area, Shenandoah Church of Miami. It was started in a dance hall in 1927 by the late Daniel Iverson. Most of the presbytery's member congregations began either as missions of Shenandoah or as missions of those missions.

Shenandoah is now one of the Miami churches which is having to evaluate its role in a changing city. Cuban immigrants have turned the neighborhood around Shenandoah into "Little Havana." Numerous strategies have been attempted to minister to the Spanish-speaking population, but there has been little notable success. The presbytery includes one Spanish-speaking congregation, El Redentor, and a seminar on outreach to Hispanics was conducted by the MUS committee this year.

The Cubans are only one of the several special populations of Southern Florida that give the churches special opportunities. There are also concentrations of Haitian immigrants, Jewish people, retirees, and the constant flow of tourists.

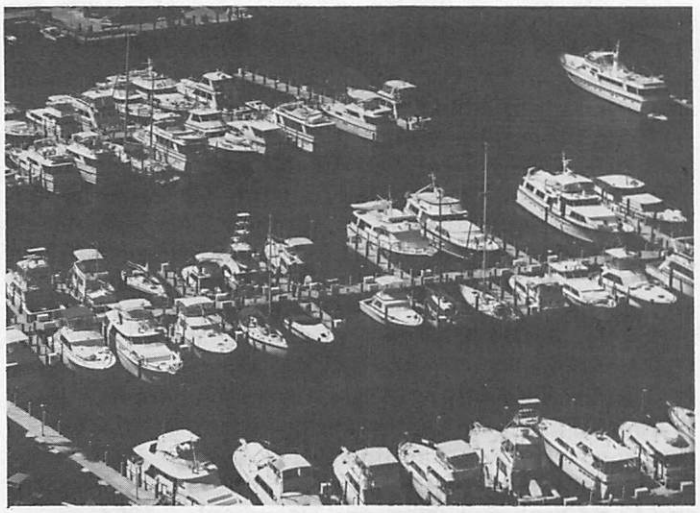
Tourism is the number one factor in the economy of Broward County, where Ft. Lauderdale is located. Port Everglades is the deepest Atlantic seaport south of Norfolk and a leading port for cruise ships. Despite the closeness of a huge airport at Miami and another major terminal at Palm Beach, the Ft. Lauderdale airport is among the country's busiest, served by most of the nation's trunk carrier airlines and by several regional carriers.



Assembly arrangements committee chairman Ralph Mittendorf (left), a ruling elder at Coral Ridge Church, checks out plans with vice-chairman Ross Bair, pastor of the First Church, Coral Springs.

Much of the recreational activity in the resort community is tied to water, with people boating on it, fishing in it, swimming in it, or lounging near it. But there are also 288 parks in Broward County offering other leisure time activities from bird watching to rugby. In Ft. Lauderdale (one of 29 municipalities in the county) there are more than 550 tennis courts. Area golf courses total more than 50.

The primary attraction is the sun. People come to the Gold Coast for a golden tan. The tourism promoters claim that the sun shines more in the Broward County area than anywhere else in the continental United States — more than 3,000 hours per year. Commissioners and those accompanying them to the assembly should bring rain gear, however. June is one of the rainiest months in Ft. Lauderdale. The Chamber of Commerce provides this description of the summer showers: "The sky often has billowy patches of snow-white clouds caused by small, localized rainstorms that may last no longer than an hour." The precipitation also may not fall while commissioners are going to and from their meals or otherwise taking breaks from a busy week's work.



Most Ft. Lauderdale leisure time activities are tied to the water, either on the ocean or on the intracoastal canal.

PCA NEWS

Assembly of 300 Commissioners Proposed

A general assembly made up of 150 ruling elders and 150 teaching elders will be more representative and less unwieldy than the present PCA assembly that includes more than 600 commissioners.

With that conviction the Committee on Administration will recommend that the denomination's Book of Church Order be amended to provide for a top court attended by 300 commissioners, equally divided between laymen and ministers. If approved by the assembly this year, the proposal would then have to receive an affirmative vote from two-thirds of the presbyteries and the next general assembly before it could go into effect in 1983.

The 300 would be chosen, under the recommendation, by the presbyteries, each of which would be represented in proportion to its size. Each year the top court would decide on the apportionment for the next year.

If the formula under consideration is adopted and the amendment enacted, the 300 member assembly would include one ruling elder and one teaching elder from the smallest presbytery (Southwest, with 368 communicant members) and 20 ruling elders and 20 teaching elders from the largest (Southern Florida, with more than 14,000 communicants).

In its report to the assembly, COA suggests that the plan will "provide for equality of teaching and ruling elder representation." It will also reduce the overall cost and provide for better participation by those who attend.

In explaining the choice of the number (300) that it is proposing as the maximum size, COA notes that the U.S. House of Representatives, often considered an unwieldy body, has 435 members. All of the PCA's assemblies except the first have had larger enrollments than that, and three of the last four have had more than 600. None of the state legislatures has more than 150 members, the report adds.

Currently, all ministers in the PCA are eligible to attend, and ruling elder commissioners are elected by each session. The total number eligible is over 1,000. In addition to producing a large turnout this "grass roots" approach also produces another problem, according to COA: "This is not really true to the genius of Presbyterianism, which is a representative system. . . . The presbyteries should be the bodies that elect their representatives. . . ."

In another significant recommendation the committee is asking the assembly to include in its permanent rules a method of electing committee members which was tried last year on an experimental basis. It requires that nominations from the floor be made on standard forms in writing, including biographical data about and consent from the person nominated.

Another major proposal from COA asks for authority "in consultation with each permanent committee of the general assembly" to study the organizational structure of the denomination and to suggest appropriate revisions at the 1982 assembly.

Investment Return Up on Pension Fund

Pension funds for PCA preachers and other personnel are doing better in the marketplace this year than last, the trustees will report to the 1981 general assembly.

Overall investment return in 1980 was 21 percent, the board of the insurance and annuity funds disclosed in the summary of last year's work. Early last year three independent investment managers were given approximately two-thirds of the funds to manage.

"Our investment committee has closely monitored the progress of these funds," the trustees said, "and we are pleased to report significant increases in return under these new managers." The amount of the gain varies from one company to the next, with each using slightly different strategies. The change in managers came after a number of participants in the annuity program complained about the low rate of return under earlier arrangements.

The board is also reporting an increase in the number of participants in all the insurance and annuity programs it operates. All of the ministers, and, in particular a large number of lay employees are still not enrolled in annuity programs, so the board is again asking the assembly to encourage such enrollment by all congregations.

In another part of its report the board tells the assembly that it sees "no insurmountable problems" in receiving ministers and other eligible employees from the Reformed Presbyterian Church — Evangelical Synod into the PCA insurance and annuity programs if the assembly acts on the invitation to that denomination. At the time of the writing of the report, the trustees said, they had not progressed far enough in their study of the programs of the Orthodox Presbyterian Church to make a similar determination.

On the RPCES, however, the trustees cautioned that "there are problems in the relief areas which must be dealt with." The board believes that a large number of RPCES ministers have not made adequate provisions for pensions and would be eligible, if received, for receipts from the PCA "Christmas Gift" relief fund. Since that relief account had been built up gradually in only a few years there is some doubt that it has enough resources to provide for the needs of a large number of new recipients.

May 17 Prayer Day For Missions Set

Bulletin inserts and posters are being provided to all PCA churches this month to encourage their members to participate in the May 17 Day of Prayer for World Missions and for Mission to the World in particular.

MTW is also offering its "prayer boxes" again, with cards included to represent each of the missionaries serving under MTW. New cards with updated pictures and information have been sent to all who previously signed up for the file cardboxes. Each card lists a separate missionary family, and PCA members have been urged to use the cards to pray for the individuals by name.

In its materials for the 1981 Day of Prayer MTW requests four specific objects of intercession: Recruitment of church planting teams, the work of missionaries serving under cooperative agreements with other agencies, recruitment of more volunteers for the short-term program (Servants in Missions Abroad), and "the spiritual nourishment, physical health and safety of all our 175 missionaries."

MTW has recommended that each church work out a plan to observe the day "that best fits the local situation and normal operating procedure." If the designated date is not convenient, sessions are asked to pick another for the observance. Materials are not dated.

A principal purpose of the "day" is to encourage a continuing ministry of prayer daily throughout the year for the cause of overseas evangelization. The designated Sunday is often used as a special time of enlistment and dedication of those who will devote some of their time to regular intercession for missionary work.

Ridge Haven Introduces New Road Method

When PCA campers pull their travel trailers into sites at the new family camping area at Ridge Haven this summer they may think they have driven over an ordinary, but new, gravel road. There is nothing ordinary, however, about the roads constructed at the denominational conference center this year. They're made of cloth as well as gravel.

Ed Robeson, Ridge Haven's administrator, said the special non-woven fabric is being used to save money as well as to produce a better and longer-lasting surface over which to drive. The fabric is laid in the bed before the top layer of aggregate is applied. Because the cloth helps drain the road bed and to spread the load less gravel is needed.

Application of the new material has attracted the attention of many of Ridge Haven's mountain neighbors. It has never been seen before in the region. Robeson said the district engineer from the state highway department's Western North Carolina area observed the installation of some of the fabric and is monitoring its performance. Maintenance of roadbeds in the mountains is a major problem.

A number of manufacturers are developing such materials. The one being used at Ridge Haven is tradenamed Bidim by its manufacturer, Monsanto. So far, it is the only one on the market made of 100 per cent polyester fibers. It is believed to hold up better than those made with other materials.

The conference center administrator, who formerly worked in the textile industry, said the engineering fabric was made available to Ridge Haven at a "favorable price" by a non-PCA businessman who was able to get it at a discounted rate.

Robeson explained that use of the material made it possible to build a road with about half as much gravel as would be required otherwise. Maintenance costs are also expected to be less, and little gravel will have to be added to those with the cloth base. Meanwhile, roads built on the conference center property earlier without the fabric have deteriorated and need additional gravel.

So far, only the road into the new residential lots and into the family camping area have been built with the new treatment. The total amounts to about 1.5 miles. However, Robeson asserted, all future construction will use the technique.

In addition to the entryway, the camping area which is expected to be ready by early summer includes about 25 sites and a restroom facility. Some of the sites are for tenting. Others are designed for "pull through" vehicles and some for "back in" recreational vehicles.

Another facility in use for the first time this summer will be the second lodge, which has now been completed and furnished.

During the school holiday season one of Ridge Haven's main supporters, Stuart Patterson, will be available to explain the work of the conference center to sessions and other church groups. The college professor and ruling elder from Greenville, S.C., will speak where invited, telling about the development so far as well as plans for the future. He has devoted earlier vacations and weekends to building projects at the mountain site. His engagements may be booked through the administrator's office.



Gravel is spread on top of fabric as Ridge Haven builds a new road and pioneers a technique in Western North Carolina.

Visitors Chosen For Other Bodies

When the highest courts of the two denominations considering membership in the PCA meet this month, the PCA will be represented officially by members of its committee that has been talking with those denominations.

Going to the general synod of the Reformed Presbyterian Church — Evangelical Synod as fraternal delegates will be Morton H. Smith, stated clerk, and Edward Robeson, administrator of Ridge Haven. The court will convene May 22 at Covenant College, Lookout Mountain.

Representing the PCA at the general assembly of the Orthodox Presbyterian Church will be Paul G. Settle, moderator of the 1980 assembly and chairman of the ad interim committee, and Carl W. Bogue, also a member of the panel and a pastor in Akron, Ohio. The OPC assembly is scheduled to begin May 28 at Geneva College, Beaver Falls, Pennsylvania.

Other fraternal delegates appointed by the permanent sub-committee on interchurch relations are: Ruling elder Henry Dekker of Atlanta to the general synod of the Christian Reformed Church; teaching elders Arthur Broadwick, Pittsburgh, and Stuart Perrin, Butler, to the general synod of the Reformed Presbyterian Church of North America; and teaching elder Daniel D. Sulc of Swannanoa, N.C., to the synod of the Associate Reformed Presbyterian Church.

The panel is asking the PCA assembly to concur in its decision to decline an invitation to send a fraternal delegate to the Reformed Church in the United States (Eureka Classis).

Foundation Reports Handling $262,257

Even though 1980 was its leanest year in terms of operating funds, the PCA Foundation still handled substantial sums of money for the denomination. In the report it is sending to the 1981 assembly the foundation trustees report disbursement of $262,257 "for the work of the church according to the donor's wishes" since the 1980 meeting of the court.

It was the Eighth General Assembly last year that referred the whole question of the foundation's operations to a special ad hoc committee. In doing so, the assem-

bly turned down a proposal that the budget, staff, and responsibility of the agency be enlarged.

In its report, the ad hoc group will recommend that the foundation be continued as a part of the overall stewardship program of the denomination. Its role will be defined, however, as one of service and consultation instead of fund-raising if the recommendations are adopted.

Emergency funding of $6,000 for the part-time operation kept the foundation working last year under curtailed conditions. For the current year the budget is $20,500. The ad hoc committee is proposing a more adequate support package for future years through the budget of the Committee on Administration.

$30,000 Loan Goes To Charlottesville

One of the PCA's largest young churches, Trinity of Charlottesville, Virginia, has received a $30,000 loan from the denomination to help it put up its first building. The money from the 5-in-5 fund is part of a $780,000 package needed to build and furnish the proposed structure.

A choice site in the University of Virginia city was purchased by the congregation last year. The 18 acre tract is near the intersection of the area's two main traffic arteries, Interstate 64 and U.S. 29.

The Charlottesville PCA work began when Joseph F. Ryan went there as an organizing pastor in 1976 upon graduation from seminary. The first meeting, in a home, attracted 30 people. When the fall school term started that year, many students began to attend. The congregation was organized in 1977 by Mid-Atlantic Presbytery.

Attendance has climbed steadily, with the student population providing a substantial portion of the number. The average now is 600 for Sunday morning services. Communicant membership is 353.

The new building, a simple structure, is designed to seat 750 for a worship service. The main space will be surrounded by classroom and office space, some of which can open onto the main room for additional seating. The church hopes to break ground this month.

Plan Would Change Presbytery Bounds

A few PCA presbyteries will experience boundary changes and nearly all of the churches coming into the PCA from other denominations (if those denominations are received) will find themselves in presbyteries with new boundaries under a proposal going to the assembly this year.

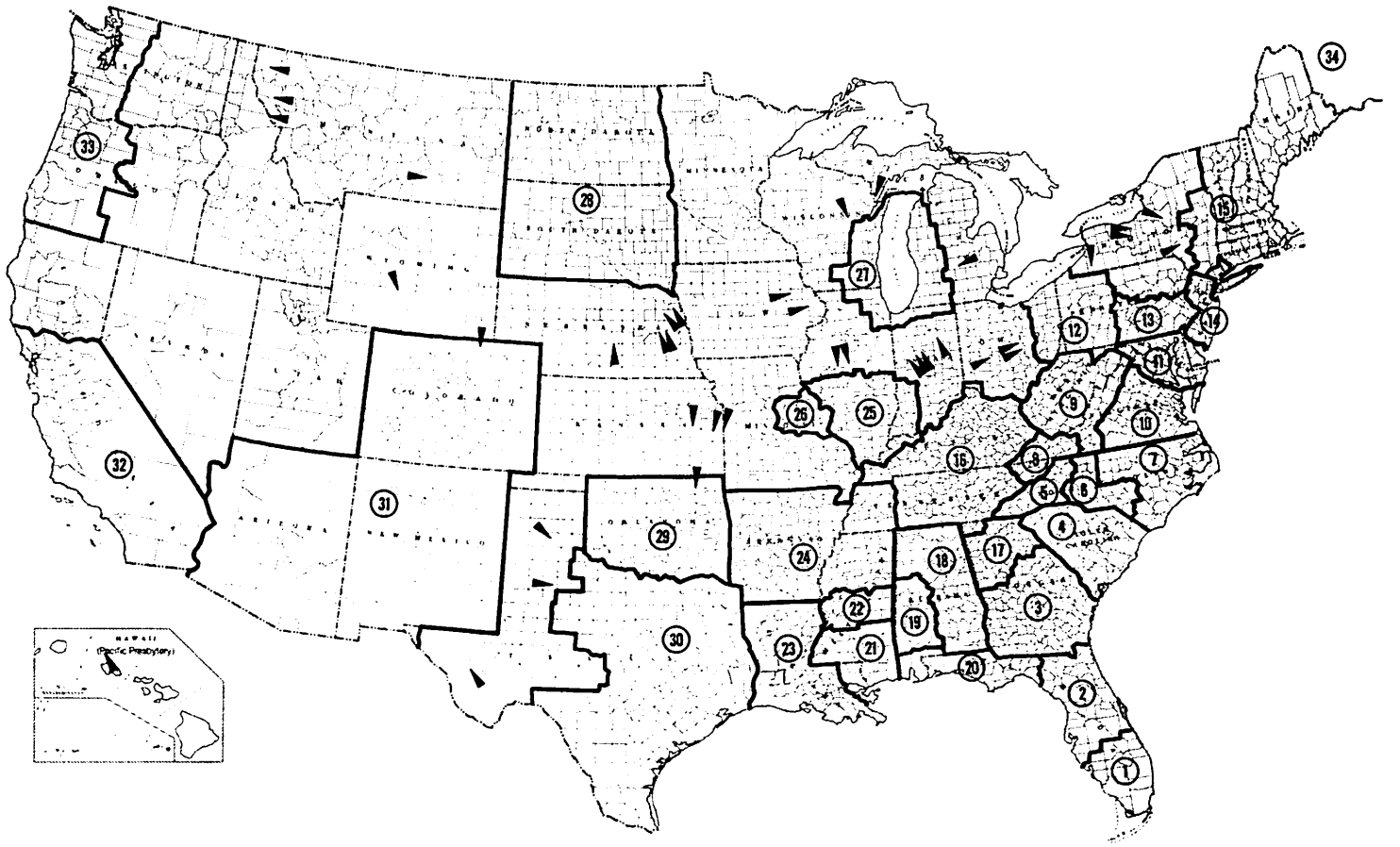
The recommendation is one in the package proposed by the ad interim committee talking with the Orthodox Presbyterian Church and the Reformed Presbyterian Church — Evangelical Synod.

Under the present constitution the PCA assembly does not have the power to change the bounds of any presbytery without the consent of that body. The proposal from the ad interim committee is that each presbytery vote separately on consenting to the suggested changes at the time it votes on whether to receive the other churches.

Three separate maps have been prepared to go with the plan submitted to the assembly. One shows the boundaries in the event that both the OPC and the RPCES are received. One shows the boundaries if only the OPC is received, and the other if only the RPCES is received.

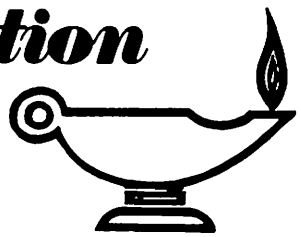
The committee found the boundary proposal necessary to avoid overlapping presbyteries after reception of the other denominations. Another reason was to leave certain territories out of the control of presbyteries so that the entire assembly would consider them its mission fields.

Currently the PCA has 24 presbyteries. The number would be increased to 34 under the proposal if both denominations join.



Heavy lines indicate new presbytery boundaries if the assembly approves and if both the Orthodox Presbyterian Church and the Reformed Presbyterian Church — Evangelical Synod join the PCA. Two other maps are being presented with the report of the ad interim committee talking with the other two denominations. One would represent the boundaries if only OPC joins and another if only RPCES joins. Arrows, representing churches "outside the bounds" of new presbyteries, point in the direction of nearby presbyteries to which these congregations would be assigned.

Christian Education & Publications



Schaeffer Address Offered as Tract

Friends of PCA members thinking through their denominational relationships may find help in a recently published pamphlet. "We Don't Have Forever" is the title of the reprint of a Messenger article (June 1980 issue) by Francis A. Schaeffer.

Excerpts from Schaeffer's messages at the 1980 Pittsburgh Consultation on Presbyterian Alternatives are included in the pamphlet. The world renowned author, lecturer, and founder of the L'Abri community in Switzerland reflects on more than 40 years of experience in the Pittsburgh presentation.

Schaeffer, a minister of the Reformed Presbyterian Church — Evangelical Synod, has been a friend of the PCA since its earliest days.

Copies of the new pamphlet are available from the Committee for Christian Education and Publications, P.O. Box 39, Decatur, Ga. 30031. Single copies are free, when the request is accompanied by a stamped, self-addressed envelope. The quantity price is $5 per 100.

The consultation at which Schaeffer spoke was sponsored by the assembly's Mission to the United States committee. Tapes of major program presentations are available, and information on obtaining the tapes is available through the MUS office.

Christianity Today magazine (April 10, 1981 issue) reprinted the substance of the Schaeffer presentation.

College Phasing Out Youth Guidance Plan

Covenant College is discontinuing a college and career interest program in which about 50 PCA congregations have participated. Launched two years ago, the guidance program was an experimental one to assist high school students and their teachers in seeking educational and vocational choices.

Churches with young people still in the program will be serviced by the college until they complete the current phase, a college spokesman said. About 20 are now participating.

Meanwhile, Covenant is studying other possibilities and anticipates offering a more thorough approach to guidance for church youth groups in the future.

The college is also continuing to provide other methods of assistance, including a seminar on choosing a career and a college major at the "college for a day" events on campus and personal interviews with one of the three admissions counselors as they travel and visit churches and schools. Once a student enrolls, the office of counseling and placement provides regular career services.

PCA is moving toward joint governance of the college with the Reformed Presbyterian Church — Evangelical Synod. The accredited liberal arts institution overlooks Chattanooga, Tennessee, from the Georgia section of Lookout Mountain.

Family Devotions

By Richard Harris — Part XXXIII
(The Shorter Catechism)

Q. What is justification?
A. Justification is an act of God's free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ, imputed to us, and received by faith alone.

Habakkuk heralded the cry of the prophets saying, "The just shall live by his faith" (KJV, Habakkuk 2:4). Faith must have an object. We cannot just have faith. We must have faith in something. Jesus Christ became the object of saving faith. Paul echoed this doctrine, time and time again — justification by faith. It became the standard of the Reformation. Martin Luther sang out once again this great doctrine of Scripture; the just shall live by his faith.

Justification is an act; it is not a work. It is an act of God by His free grace. He does it freely. He receives absolutely nothing in payment for it.

A man stands before a judge, accused of a violation of the law. Testimony is given. Then the judge acts, acquitted and released, justified. A sinner stands before God, accused of violating God's law. This involves every one of us. The Bible clearly teaches that all have sinned, some more than others, yet all deserving the same punishment no matter whether we have broken the law one time or one million times. A just God demands perfection. The penalty for breaking God's law is separation from Him forever. The sinner being justified by God is pardoned. He is forgiven. Paul says in Ephesians 1:7, "For by the death of Christ we are set free, that is, our sins are forgiven. How great is the grace of God"!

We can see that to be forgiven is necessary, but that it is not enough. We must also be accepted as righteous in God's sight. This can only be done if the debt is paid for sin. The debt for sin is death. In order for God to fully pardon the sinner, someone else must pay the price, not just anyone else, but rather a sinless person; otherwise, he would have to pay his own debt. Paul states it so well in II Corinthians 5:21, "Christ was without sin, but for our sake God made him share our sin in order that in union with him we might share the righteousness of God." A just and righteous God was only able to pardon all our sins by punishing His own Son: therefore, the sinner is then made righteous in the sight of God.

Is everyone who will stand before God's judgment seat to be pardoned? No. The Bible says many will stand, but only a few will be chosen. How do we know who will be pardoned and who will not be pardoned? Very simple. Those that receive the pardon by faith, saving faith, will be pardoned. The sinner stands before God and God says, "I will pardon you through my Son Jesus Christ. He died in your place." Many will say, "I do not believe you will do this; therefore, I will go forth and take my own chances. I will pay my own debt." Some will, on the other hand, say "Lord, I believe," and to that man, Paul says in Romans 5:1, "Now that we have been put right with God through faith, we have peace with God through our Lord Jesus Christ."

This faith is not mere intellectual assent but rather it is known as saving faith. Faith in Jesus Christ, as Saviour and Lord of our life. This is justification, freely by God's grace.

Foundation and Authority for the Christian Faith

Chapter XXVIII
Westminster Confession of Faith

In its constitution the Presbyterian Church in America states that "children of believers are, through the covenant and by right of birth, noncommuning members of the church. Hence they are entitled to baptism. . ." (Book of Church Order 6-1). Why such a statement in the constitution?

This provision, in a chapter defining membership, reflects a doctrine spelled out in paragraph four of the Westminster Confession of Faith's Chapter XXVIII. It states, "not only those that do actually profess faith in and obedience unto Christ, but also the infants of one, or both, believing parents, are to be baptized." This is not incidental or optional; it is an integral part of the denomination's theology. Baptism of believers *and* their children is a tradition within the Presbyterian

and Reformed family, but it is a tradition rooted firmly in the Bible.

Why is it for children as well as for professing adults? For some, it is no more than a service dedicating the infants. Hence, non-Reformed churches have "christening" or naming ceremonies. While the rite is conducted in a church ordinarily, little spiritual significance is attached.

At the other extreme are those who claim that baptism *causes* the new birth. One's spiritual birthday is the day of baptism, in their view. Interestingly, within the camp of those who believe this are some who baptize only mature persons making their own professions of faith ("believer's baptism") and those who baptize infants.

Two technical terms are used in sermons or books about this question: baptismal regeneration and presumptive regeneration. Baptismal regeneration ties the new birth to the moment of baptism. Presumptive regeneration presumes that a child is regenerate (born again) because his parents are Christians. There have been outstanding Christians through the years who have strongly advocated one or the other of these extremes.

Here again the beauty of the Westminster Confession's balance is obvious. Instead of going to either extreme it keeps truth in perspective. It doesn't involve itself in scholastic argument for which Scripture has no answer. It leaves off idle speculation and deals only in formulating the Bible's position.

That position is, simply, that baptism is for adult believers and their children. Even if only one parent is a professing Christian the children are to be baptized (following Paul's words in I Corinthians 7:14, for instance).

What, exactly, is baptism? Paragraph one's answer is excellent. It is a bit more detailed than the response to Shorter Catechism question 94, but it is briefer than the response to Larger Catechism question 165.

Baptism is a sacrament. What is that? Chapter XXVII defined sacraments as signs and seals of God's saving grace. Chapter XXVIII's first paragraph elaborates. The sacrament is one of only two for the New Testament era ordained by Christ. Its purposes are to signify admission of the recipient into the visible church as well as to be a sign and seal of the covenant of grace, of his ingrafting into Christ, of his regeneration, of remission of sins, and of newness of life.

As paragraph three of Chapter XXVII states, the things signified in the sacraments depend on the work of the Holy Spirit to make them real. The things mentioned in the preceding paragraph are certainly signified in baptism, but the actual experience and understanding of them comes from the Holy Spirit " . . . in His appointed time."

The sacrament of baptism does not in itself cleanse, but it does signify cleansing in Christ's blood. One's hope of salvation must not be based on baptism; the rite has no saving power. That power belongs to Christ alone, not to a ceremony.

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

Water, administered in the name of the Father, the Son, and the Holy Ghost, is the element to be used in baptism. The Triune God is the authority upon which baptism stands. Following both Old Testament and New Testament practices of specified people doing certain things, the sacrament is to be administered only by a minister of the Gospel, lawfully (biblically) called to that office.

How is water to be administered? Dipping, pouring, and sprinkling are possible, but the Confession mentions only pouring and sprinkling as the correct modes.

Much has been said and could be said on the issue of which mode, but all of the arguments cannot be handled in this space. We can say that the Confession's position reflects both a safer interpretation of Scripture and good historical evidence that pouring and sprinkling were the New Testament practices. These practices were continued until the Reformation when the Anabaptists broke away from the Lutheran and Calvinistic families. Not only did the Anabaptists deny the validity of the Reformation's emphasis on infant baptism, but they also insisted on dipping as *the* mode. (A good solid study of Hebrews 9:10ff would be a help for those interested in pursuing more on the mode.)

Paragraph five underscores the emphasis of the previous chapter's position on the importance of the sacraments: "Although it be a great sin to condemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it, as that person can be regenerated, or saved, without it; or, that all that are baptized are undoubtedly regenerated." That passage makes these four helpful points: 1) It is a sin to neglect this ordinance (simply because Christ said do it); 2) It does not guarantee one's salvation (only Christ's shed blood does that); 3) It is not a necessary part of regeneration (the new birth cannot be linked to the application of water); and, 4) Not every recipient of baptism is finally saved (Acts 8:13, 23).

We claim for the sacrament only what the Scripture claims. It is a sign and a seal. It visibly manifests the saving grace of God offered to His own. There is great blessing in the proper administration of it. The church is blessed. The believers are blessed. Their children are blessed. It is a visible proclamation of the Gospel which conveys the message of salvation to those who trust in Jesus alone for redemption.

Unlike the sacrament of the Lord's Supper, which is to be repeated often and regularly, baptism is to be administered only once. More than one baptism is not only unnecessary, but it is not in keeping with the Word of God.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to LARA CONNER and MATTHEW McLELLAND of Mount Salus Church, Clinton, Miss.

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:

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By: Mr. & Mrs. Darwin Jordan

JAMES CARSON
By: Mr. & Mrs. J. Clyde Scott

DR. JAMES COSPER
By: Dr. & Mrs. D. F. Rentz

WESTLYN DERREVERE
By: Mr. & Mrs. James Sertelle and Family

J. BUFORD DUCKER
By: Reedy River P.C. Mauldin, S.C.

SIMON DYKEMA
By: Grace P.C. Carmel, Ind.

LLOYD GRANBURG
By: Mr. & Mrs. J. Clyde Scott

MARILYN LEGGETT
By: Mr. & Mrs. M. P. White
Mr. & Mrs. C. H. Atkinson

MORGAN S. McCORMICK
By: Miss Flora McLeod
Mr. & Mrs. C. C. Morris

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By: W.I.C., LeJeune P.C. Miami, Fla.

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By: Mr. & Mrs. C. C. Morris

MRS. SYLVIA V. WHITESIDE
By: Dr. & Mrs. D. F. Rentz

POSTAGE RATES ARE UP again, and they apply to the Messenger as well as to the individual mailer. Save the church some money by notifying the Messenger of your new address before you move. If duplicate copies of the magazine are being delivered return the label of the address to be discontinued.

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Hear



James Baird, pastor of Granada Presbyterian Church, Coral Gables, Florida, leader of the morning Bible hour



George Knight, professor of New Testament at Covenant Seminary, St. Louis, speaking on "The Family in Contemporary Setting"

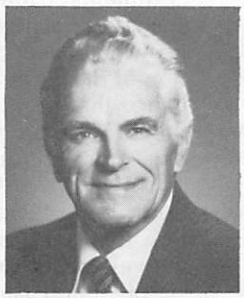


John Sanderson, professor of theology at Covenant Seminary, evening platform speaker on "The Congregation"

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Music by **George Miladin,** pianist and singer, pastor and former nightclub entertainer, presenting his own "pilgrim's progress" and other compositions



Introduce the children to — **Henry "Uncle Hank" Schum,** already known to many youngsters as the man who uses puppets and draws "stick men" on television as he tells Bible stories

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Children (3-5): M _____ F _____

Children (Under 3): M _____ F _____

I desire to lodge my entire family in one room

Yes _____ No _____

12-22-81

June 1981
Volume 5, Number 6

The PCA Messenger

Computers in the Jungle?

See page 4





Across our Church

MOVING MINISTERS:

ROLAND S. BARNES to Statesboro, Ga., as organizing pastor.

JAMES E. BARR has been received by Eastern Carolina Presbytery as assistant pastor of Calvary Church, Raleigh, N.C., with primary responsibility to organize a new congregation in cooperation with the denominational MUS committee.

RICHARD A. BODEY, Gurnee, Ill., has been received by Central Carolina Presbytery with permission to work outside the bounds as a member of the faculty of Trinity Evangelical Divinity School.

FRANK K. CHAPO, Johnson City, Tenn., continues on the rolls of Westminster Presbytery without call.

STEPHEN R. CHRISTIAN, Haines City, Fla., continues on the rolls of Central Florida Presbytery without call.

ROBERT L. CRAGGS, Savannah, Ga., continues on the rolls of Central Georgia Presbytery without call.

ROBERT L. DUNN to Olathe Church, Olathe, Kansas, as associate pastor.

ROBERT W. GARDNER has been ordained by Evangel Presbytery as chaplain at Castle Air Force Base, Merced, Calif.

ROSS LINDLEY has been received by Westminster Presbytery as pastor of Dickenson First Church, Haysi, Va.

DOUGLAS B. McCULLOUGH, Clinton, Miss., continues on the rolls of Mississippi Valley Presbytery without call.

KENNETH E. POLLOCK, Fayetteville, W. Va., has become a pastor in another denomination and his name has been removed from the roll of Westminster Presbytery.

PAUL E. ROWLAND, Garden City, Ga., continues on the rolls of Central Georgia Presbytery without call.

RICHARD G. WATSON, Jackson, Miss., to Warrior Presbytery.

MARLIN WISMER has been ordained by Texas Presbytery as pastor of Covenant Church, Lincoln, Neb.

CHURCHES ADDED:

CEDAR SPRINGS CHURCH, Knoxville, Tenn., has been received by Tennessee Valley Presbytery.

THOMSON CHURCH, Thomson, Ga., has been received by Central Georgia Presbytery. Bruce E. Davis is pastor.

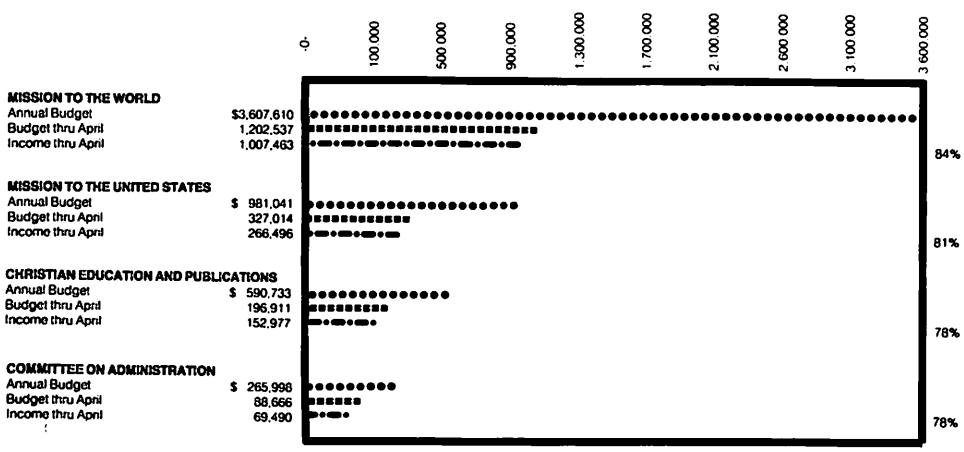
ASSEMBLY AGENDA:

The Ninth General Assembly, Fort Lauderdale, Fla., June 15-19. (Several permanent committees also are planning meetings in Fort Lauderdale prior to or during the week of the General Assembly.)

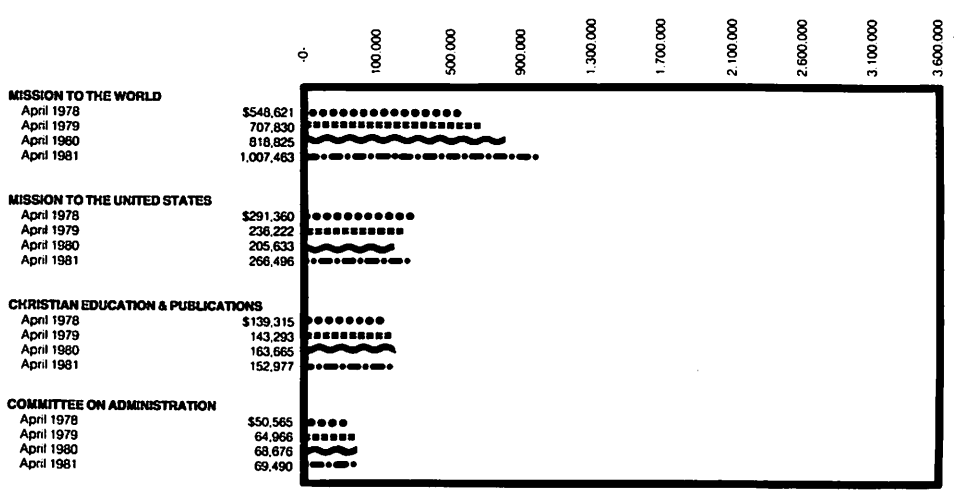
MOVING MISSIONARIES:

MR. AND MRS. SAM MATEER have finished language school in Mexico, and will be leaving for Ecuador in July after a short stay in the States.

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date



INCOME COMPARISON



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Doctrinal Instruction 15

Photos: P. 1, Jungle Aviation and Radio Service (WBT); 4, 5, Walt Agee.

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June 1981 Vol. 5, No. 6

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Into Help for Tribes

cards (or in the translator's memory) can be stored in the machine's memory and recalled. For instance, every appearance of the word "body" in the Bible could be called up onto the display screen, and the linguist could then make sure that the right meaning has been given in the new language in each context. Without the ability to retrieve such information so quickly and so consistently, confusing or even contradictory translations of the same word could result.

Another major consideration is speed. Wycliffe personnel are cautious not to claim too much advantage, but there will be a definite savings of time. One piece of literature circulated by the translation organization notes that the computer is "a highly efficient secretary" that "takes care of the drudgery and tedium." While there have been suggestions that the electronic help could cut translation time in half, a project prospectus compiled by the Sheldens indicates that they expect to cut three years off of the time of a project that might otherwise take fifteen years.

The savings in time automatically translates into a savings of money. Figuring the total support package of a missionary couple at $20,000 (and it will cost more than that ten or more years from now), it would cost at least $60,000 to keep the workers in a tribe for three years. Compare that with about $8,000 for the system that will enable them to finish the project three years sooner.

A bonus of the whole process is that the computers can turn out helpful by-products with little additional investment of time or money. Once a translation team has completed the difficult task of learning a tribal language and has reduced it to writing, the computer can print out a dictionary. Once the Bible is translated, the machine can print out a concordance. Such projects formerly took additional years of a translator's time; with the new technology they can be produced in a matter of hours. This should result in earlier literacy training and earlier Bible study by the people of the tribe.

Computers, like people, are not perfect. The technology, much of it developed in connection with the U.S. space program, is relatively young. Thus, "bugs" keep showing up, and the results must be monitored carefully. Bible translators are aware of this. They also know that today's "top of the line" equipment may be obsolete by some standards in a few short years.

Another problem is the matter of power supply. In most countries where Wycliffe works, the electrical systems in even the largest cities are less than dependable. Computers do not thrive on sudden power outages or surges of current. Wycliffe engineers have studied and recommended different types of power conditioning equipment for use with the hardware. While electricity is available at the bases to which missionaries often go for some of their work, it may not be available in their primary tribal areas. Portable power plants are being developed.

Computers are finicky about their environments. They get sick when the temperature or humidity readings are outside certain limits. In many of the tropical areas where translators work, the weather is not at all conducive to the operation of the average computer. The engineers who assist the linguists have discovered certain models that have greater tolerances.

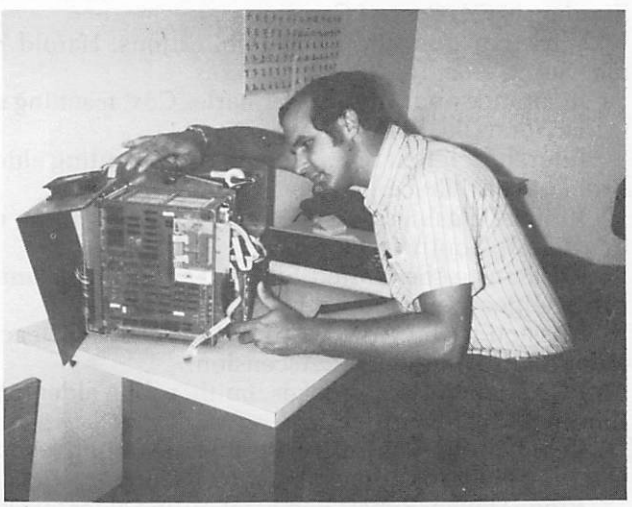
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teaching high school math, then a couple of years installing telephones.

I left all of that behind when we joined Wycliffe and got into Bible translation. I was told that my math background would help in linguistics but that was about it. When I got home on furlough I started learning about computers because of my past. But as I became more and more involved, I found that the work really suited me. And finally I got assigned to do this work in Africa. The main part of my work will be much like work I did in college.

The training component will build on my previous teaching experience. My time with the telephone company will be really useful in computer maintenance. My linguistic training will help in my continuing ministry to the Yaoure and also in communicating computer concepts to Bible translators with no computer experience. And I always will be indebted for the depth given me by my seminary experience.



. . . and performs maintenance.

Crowded Docket Expected at Assembly

Commissioners to the PCA's Ninth General Assembly in Fort Lauderdale this month may want to take along an extra suitcase to hold all the paper they will collect during the meeting. The commissioner's handbook, mailed in mid-May to those scheduled to attend the June 15-19 sessions, gave some indication that the docket will be full and that many more pages of reports will find their way into commissioners' hands.

Plenary sessions of the 1981 meeting of the denomination's highest court begin at 1 p.m., Monday, June 15. By that time, however, many of the committees of commissioners will have finished their work. Their reports and recommendations will be in the hands of stenographers and printers who will be reproducing the documents so that every member of the assembly can have a copy in his hands.

Much of the committee work will be done on the Saturday before the assembly begins. (Some of the panels with lighter loads may not meet until Monday morning.) Under the rules, each piece of business must be considered by one of the 12 committees of commissioners before it reaches the floor.

The 12 committees will be called to order by conveners named by Paul G. Settle, the retiring moderator. They are:

Committee on Administration, William A. Stevenson, ruling elder (of Smyrna, Ga.), North Georgia Presbytery.

Bills and Overtures, Ted Smith, teaching elder (of Stanley, N.C.), Central Carolina.

Christian Education and Publications, Harold Tolsma, ruling elder (of Houston), Texas.

Insurance and Annuities, Charles Cox, teaching elder (of Taylorsville, Miss.), Grace.

Interchurch Relations, George Gulley, ruling elder (of Brookhaven), Grace.

Judicial Business, Kenneth L. Ryskamp, ruling elder (of Miami), Southern Florida.

Mission to the United States, Terrance B. Flanagan, ruling elder (of Slidell, La.), Grace.

Mission to the World, Arthur C. Broadwick, teaching elder (of Pittsburgh, Pa.), Ascension.

PCA Foundation, Brookes Smith, ruling elder (of Baltimore, Md.), Mid-Atlantic.

Review and Control of Presbyteries, Joe Novenson, teaching elder (of Augusta), Central Georgia.

Ridge Haven, Robert Van Fleet, ruling elder (of Ocala), Central Florida.

Stewardship, Mitchell Hall, teaching elder (of Atlanta), North Georgia.

The conveners are to be briefed at 9 p.m. June 12, at the conclusion of the pre-assembly evangelism seminar. After the committees are called to order by the moderator's appointees they will elect their own chairmen and clerks.

Most of the committee meetings will be conducted in the classrooms of Westminster Academy, across the street from Coral Ridge Church.

While some of the committee reports may be considered Monday afternoon, much of the first afternoon's session is expected to be devoted to the opening service of worship, the retiring moderator's sermon and report, election of a new moderator, report from the stated clerk, welcomes, and other matters associated with the beginning of the annual meeting. Early on the agenda are greetings from the fraternal delegates from other denominations, and the reception of reports of commissions handling judicial cases.

Reports of the four major permanent committees, followed by reports of the committees of commissioners reviewing their work, are scheduled on successive mornings as the first order of business after the reading of the minutes. The schedule this year: Tuesday, Mission to the U.S.; Wednesday, Christian Education and Publications; Thursday, Mission to the World; and Friday, Committee on Administration.

For the first time this year the 11:30 a.m. worship services will be conducted by presbyteries instead of by the assembly's permanent committees. In charge are: Tuesday, Warrior Presbytery; Wednesday, Gulf Coast; Thursday, Westminster; Friday, Central Georgia.

On Monday night a special public service of worship will be led by the local arrangements committee. Preaching at that 7:30 p.m. program will be D. James Kennedy, pastor of Coral Ridge Church.

In addition to the handbook which was scheduled to be mailed in mid-May, the commissioners were to receive a supplement early in June. Reports of all the major committees were included in the first document, as well as overtures from presbyteries and other communications to the assembly.

Included in the supplement were the lists of members of committees of commissioners, reports of audits of assembly agencies, records of some judicial cases, and a few additional items.

Continued on page 11

All History Is Not 'Ancient'



Photograph by Russ Busby of an old engraving depicting the "First Reading of the Bible in the Crypt of Old St. Paul's" in London, 1541.

Three PCA ministers were talking about what has happened since the days when they were active in the movement that brought the denomination into existence. Each of them had moved into a new work. Accepting a new call had meant transferring to a new presbytery. Everything was not working out exactly as each had anticipated a decade ago, but all were gratified with the general progress of the denomination.

Then the crucial question was asked: "How long will it be before this will have to be done again?"

One of the pastors replied, after some reflection: "It probably will have to be done all over again in 100 years."

Was he too pessimistic in his estimate? Will the PCA, whose foundations were laid so carefully, have to go through the trauma of a split with such a short history?

Or was the estimate optimistic? Some of the critics forecast 10 years ago that the new body would be rent by schism very early in its life. The 1971 detractors have been surprised that the PCA has grown and matured as it has, but some still expect major defections "any day now."

Part of the answer to the question of when "it will have to be done again" may be found in the fact that the conversation of the three ministers was tape recorded for the denomination's archives. The meeting in a pastor's study to talk over the 1971-73 period was a part of the PCA's oral history project, an attempt to capture for posterity descriptions of significant events in the words of the principals.

Taping oral histories is just a part of the effort to get valuable data stored for future students. It is a demonstration of the denomination's interest in trying to learn from the past so that future generations will not need to repeat the mistakes of their fathers.

"Those who cannot remember the past are condemned to repeat it," George Santayana wrote.

Before those three key men in the "continuing church movement" sat down for a tape-recorded conversation they needed to be reminded that they were a part of the "memory" of the PCA. They could recall some facts and figures, some prayer meetings and private conversations as no one else could. Unless they recorded what they knew it would be lost. The church thus would be unable to remember that part of the past known best to them, and it could repeat the errors easily. Their willingness to talk "for the record" was seen as a commitment on the part of at least some of the denomination's leaders to build a history and to learn from it.

Reminding the people involved in the church's history that they need to preserve their data for posterity is a part of the responsibility of the stated clerk of the general assembly, Morton H. Smith. His office, a part of the Committee on Administration, is in charge of denominational archives. A year ago COA agreed to the hiring of a part-time historian, and the 1980 assembly authorized funding specifically for servicing of the PCA's historical collections.

Georgia (Mrs. Paul) Settle of Greenville, South Carolina, was selected as the part-time historian. She and her husband were involved in the work of Presbyterian Churchmen United and the steering committee before PCA was organized and then with the staff of the Committee for Christian Education and Publications in the early

Continued on page 11

Translating Technology

Arrive late at a family night supper at church. The missionary speaker has been introduced already. The information in last Sunday's bulletin said something about translating the Bible in the jungles of Africa, South America, the South Seas, or somewhere. You're not sure where.

The first phrase you catch as you take a back-row seat is something about "32,000 bites." Is this another one of those fantastic jungle stories about awful insects? Certainly the visiting missionary is not talking at supper about cannibals in his far-away country chomping on one another for multiplied thousands of times?

When you've heard out the visiting speaker and understand what he's talking about, you realize finally the importance of the work he's doing. He's producing a written language for a particular tribe or linguistic group. They will not only have a Bible in their own tongue, but they will also have a dictionary, concordance, and other books. They will not have to rely hereafter on oral communication and all its shortcomings.

One of the problems of oral communication (demonstrated at the church supper) is the fact that many words which sound alike have very different meanings. Take the word "bite," for instance. That's not, after all, the word that the missionary used in his talk. It only sounded like "bite" to the untutored ear.

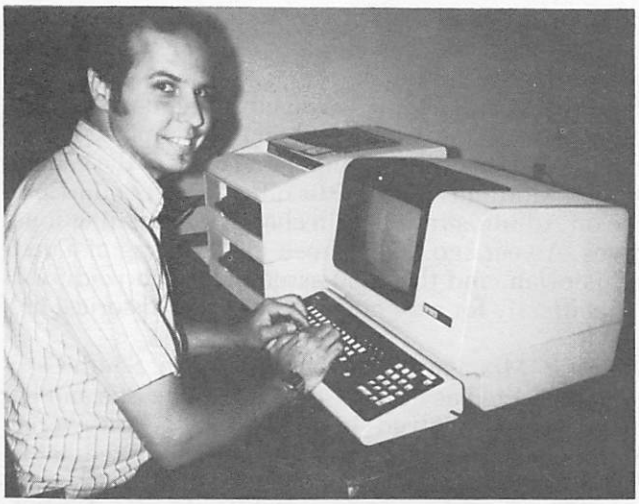
What he really said was "byte." That's a unit of capacity in computer language. A computer that the missionary wants to use in his work has 32K bytes of memory (or the ability to store and recall 32,000 characters). Tape cartridges that can be used with the device hold 256K bytes of text, or the equivalent of 65 single spaced typed pages.

But do a computer and "bytes" and all the allied technology fit into a jungle, primitive living conditions, and the task of Bible translation? At least three PCA missionary couples think so, and they are now challenging supporters to help them get the necessary financial support. Mission to the World has agreed to let the translators raise the funds for the computer systems as a special project. And Wycliffe Bible Translators, under which the missionaries work through MTW's cooperative agreement, is firmly convinced that the use of this space age technology will be a great help in getting the Scriptures into the hands of the peoples with whom it works.

Looking forward to the use of these electronic helpers in their work are: Mr. and Mrs. Vernon Frank, assigned to the Yaoure tribe in the West African country of Ivory Coast; Mr. and Mrs. Howard Shelden, working in Indonesia; and Mr. and Mrs. Richard Aschmann, awaiting an assignment in Latin America.

Why are they raising substantial sums (in the neighborhood of $8,000 per system) when translators have been able to do their work for decades without the use of such tools? There are three main reasons, any one of which could be justification enough in itself. Wycliffe and the PCA missionaries who want the computers are not stressing, however, that one of the reasons is enough. They believe that the combination makes the systems imperative.

The quality of the end product is an important reason for using a computer. When a proper program is put into the system, the product that appears on the printout will be more accurate than anything done by hand. An "h" will always look like an "h" and not be confused with a "b." Many notations that would be made otherwise on file



Frank operates a computer . . .

On the Unique Training Course For a Missionary in Computers

(Editor's note: Bud Frank, a PCA missionary, has not been planning all his life to use computers in Bible translation work, but God had been preparing him. When he returns to the Ivory Coast after furlough, he will be helping other missionaries with their computer needs as well as continuing work on translation of the Yaoure language. He recently told how his varied experiences have prepared him for the next assignment.)

I didn't see the thread through it all until recently, but my past has led to this job. In college I was a math major and spent a fair amount of time programming and running computers. After college I spent one year at Reformed Seminary and learned a lot about the Bible and learned that I wasn't led to be a pastor. After that I spent a year

GOD MADE THE PLANTS

TO THE PARENTS:

Last week your child learned a new word—*glorify*. Were you able to reinforce at home the teaching he received in Sunday school? Did your child have opportunities during the week to recognize that he was glorifying God?

A new word is not learned all at once. It is learned gradually, over a period of time. So this week in class your child once again heard this word *glorify*. In the Bible story time he learned that on the third day God created the trees and plants—and he also learned that God wants boys and girls to glorify him by taking care of his creation and keeping it beautiful.

The inside of this paper shows ways that you and your child can help keep God's world beautiful. Perhaps one of the pictures will suggest something that you and your child can do together. You may want to give him seeds to plant or let him help you weed the flower bed or rake the leaves. As you enjoy the outdoors with your child, encourage him to *feel* the leaves, to *smell* the flowers or the freshly cut grass, to *see* the many kinds of plants and trees God has made, to *hear* the sounds of the wind blowing through the trees. Help your child to experience what God has created. Call his attention to specific things: "Look at those beautiful marigolds. What colors are they?" Perhaps you will become so overwhelmed with the beauty of creation that you will want to stop your activity, take your child's hand and pray together, thanking God for his beautiful world.



SCRIPTURE
Genesis 1:9-13

MEMORY VERSE
"You are worthy, our Lord and God, to receive glory and honor and power, for you created all things . . ." Rev. 4:11

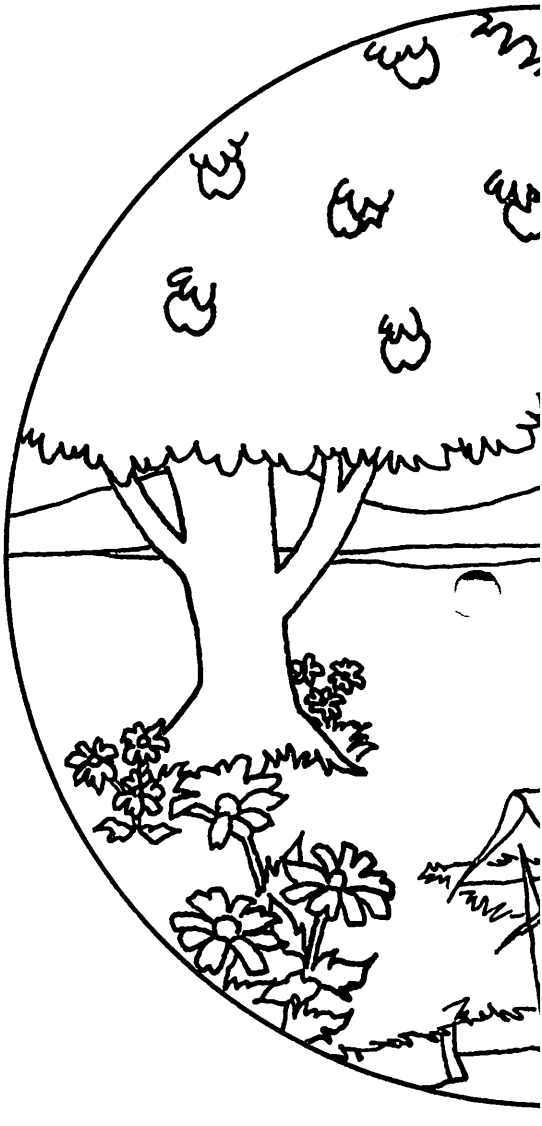
CATECHISM

14. *Where do you learn how to love and obey God?* In the Bible alone.
15. *Who wrote the Bible?* Holy men who were taught by the Holy Spirit.

I glorify God by taking c







Day

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GCP

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On the third day God created the seas and the land.

Just think—suddenly there was land! There was flat land, there were little hills, there were big mountains. The water was gathered together into great big oceans, sparkling blue lakes, gently trickling creeks. Have you ever waded barefoot in a creek? Isn't it fun! Oh, I'm so glad God made the creeks!

But then God did something else exciting on the third day. The Bible says that God created the trees and plants on the third day. Can you imagine—there was land but there was no grass, no flowers, no trees. Then God spoke. Suddenly the land was covered with beautiful green grass. There were trees and flowers everywhere. It was so pretty! When God created the trees, they were not little trees—they were full grown trees with fruit on them! The apple trees had apples on them. The orange trees had oranges on them. And the flowers were in full bloom.

When you want a tree or some flowers, what do you do? Yes, you plant seeds, and then you *wait*. You have to wait for the seeds to grow. But when God created trees, he didn't have to wait. He said, "Let the land produce . . . plants and trees"—and grass, trees and flowers appeared. And they were fully grown!

After the waters were gathered together and the land, grass, trees and flowers appeared, the Bible says, "And God saw that it was good." Yes, everything that God made was good. The world that God made was very beautiful. Do you know that we can glorify God by taking care of this lovely world he has made? You can help to take care of God's world by picking up trash, planting flowers and raking leaves.

Aren't you glad that God gave us such a beautiful world? And aren't you glad that you can glorify God by helping to take care of his beautiful world?



Support Follows Ordeal in Bogota

The kidnapping and killing of an American missionary by Colombian guerrillas has opened doors beyond the expectations of fellow missionaries, according to a PCA man who was in the spotlight during the Bogota tragedy.

Bob Whitesides returned to the United States for a few weeks of vacation last month after the ordeal that ended in the death of his friend, Chester Bitterman. Whitesides works in Colombia under the cooperative agreement of Mission to the World and Wycliffe Bible Translators.

As a Wycliffe representative in the capital city Whitesides is in contact regularly with government officials. He was the spokesman for Wycliffe during the time that Bitterman was held hostage. Guerrillas were seeking to force the missionary-translators to leave the country.

"Now we have the strongest support ever" from the government, he told the Messenger in a telephone interview. The translators work among tribesmen under a contract between the government and Wycliffe's academic affiliate, Summer Institute of Linguistics.

Colombian officials were influenced greatly by the testimony of the missionaries and particularly by that of the Bitterman family during the ordeal, he reported. The nation's president sent a personal condolence message to the Bitterman family.

Many other government officials have gone out of their way to express their interest and support since the murder, Whitesides indicated. Visas for new translators, almost impossible to obtain a few months ago, are now being processed rapidly, he explained.

The missionary's wife and sons came to the States a few weeks before he did. All expect to return to Bogota this month.

The other PCA family in Bogota, the Jim Pattersons, have stayed throughout the episode. Damage to their front door and windows resulting from a bomb blast has now been repaired. Police are attempting to track down the bomber, Whitesides noted.

Atlanta Area Work Gets Building Help

A mission church in metropolitan Atlanta's suburban Cobb County is the newest recipient of a denominational building loan. The $15,000 borrowed from 5-in-5 fund helped the group known as the North Cobb Community Church buy an existing church building on a 2.2 acre site.

The congregation was started in 1979 as a mission of the Smyrna Church. An organizing pastor, Billy Davies, was called in August 1980 in cooperation with the assembly's MUS committee. The group is still under supervision of the Smyrna session. About 40 now attend Sunday morning services.

Another evangelical denomination sold the building, including furnishings, for $50,000 to the PCA group. The land alone is estimated to be worth more than $25,000 in today's market, and it would be impossible to replace the two-story building for the $25,000 balance of the purchase price. New homes in the area range from $55,000 to $125,000. The ten-year-old building includes a sanctuary that will seat about 180.

Growth potential of this section of the county is indicated by the construction of an elementary, middle, and senior high school within a half mile of the church.

Money Low Is Hit By Administration

"We are not quite in a crisis yet, but we are moving in that direction."

Dan Moore, administrator of the denomination's Committee on Administration gave that explanation last month in asking all of the PCA's churches to increase their giving to COA. He wrote all pastors, noting that the panel's treasury at the end of the first quarter had the lowest balance since 1975.

At the end of March, Moore reported, the fund balance was $20,976. With an annual budget of $265,498, that meant that the committee had less than a month's operating money on hand.

The administrator explained that committee meetings and reports ordered by the assembly and funded by COA have put an extraordinary strain on the budget this year. In the first quarter of 1981, he said, expenditures were $11,000 greater than in the same period in 1980, but income for the comparable period was up only $1,800.

COA has not had to make a "crisis call" since 1975, Moore noted. He indicated that only a small increase in contributions from all churches would ease the strain. The "housekeeping" agency of the denomination has the smallest budget of all the permanent committees. At the end of March it had received 81 percent of the income anticipated for the first three months.

Moore indicated in his letter that the large committees created by the assembly to assure "grass roots" participation are costly. As long as the church is committed to representation of each presbytery on some of the committees funded by COA, it will be necessary to provide the money to pay for the travel and other expenses, he noted. The nominating committee, ad interim committees, judicial commissions and other assembly panels that do not fall under one of the three program committees draw their support from COA.

Presbytery, MUS Give Cooley Call

E.C. Cooley, minister of church growth for Mid-Atlantic Presbytery since 1977, will become a minister at large for the assembly's Mission to the United States committee and Ascension Presbytery this summer. He expects to headquarter in the Pittsburgh area and to serve primarily in the states bordering the Great Lakes.

MUS already has ministers at large serving in three other areas: New England, the Pacific Northwest, and the Southwest. Unlike the others, Cooley will be working under a call issued jointly by a presbytery and the assembly's committee.

Ascension Presbytery's territory includes Western Pennsylvania and counties in adjacent Ohio, West Virginia, and Maryland. Its MUS committee formerly employed a presbytery evangelist, but it has not had the services of such a staff member this year. In addition to supervising church development work within Ascension's bounds, Cooley will handle assembly MUS committee assignments outside the bounds. Ascension currently has congregations on its rolls which are outside its bounds, from Chicago to the west to New York to the east.

While working for Mid-Atlantic Presbytery Cooley worked with some of its missions and churches "outside the bounds" and with other groups that were being assisted by the assembly's committee. A number of these bodies came together last year in the organization of Philadelphia Presbytery.

Cooley, a Maryland native, earned degrees at Franklin and Marshall College, Lancaster, Penn., and at Reformed Episcopal Seminary, Philadelphia. He was ordained in 1955 and served Presbyterian US pastorates in West Virginia and Virginia before the formation of the PCA. He has been active in PCA since its beginning and has served the assembly as a trustee of the insurance and annuity fund. PCA congregations he served before going to the Mid-Atlantic post were Calvary of Norfolk and Warrington of Pensacola.



Cooley

Amendments Pass Presbytery Hurdle

Every proposed constitutional amendment sent down by the 1980 general assembly has now been approved by at least two-thirds of the PCA's presbyteries, and the 1981 assembly will have to decide whether to take the final step that will put them into the Book of Church Order.

The outcome of the balloting on one of the proposals was in doubt until last month, when the 16th presbytery vote was reported to the office of the stated clerk. There are now 24 presbyteries in the denomination, and the affirmative votes of two-thirds (16) of them are required on Book of Church Order amendments. One third (8) of the intermediate courts voted against the proposal which was designated as Item 5. If finally enacted, it will amend BCO Chapters 18, 19 and 21 to require a year of presbytery-supervised internship before ordination to the ministry.

Voting was almost as close on Item 6, which received the approval of 17 of the presbyteries. This proposal, if enacted, would give full constitutional status to BCO Chapters 56, 57 and 58. These are the sections of the directory of worship covering the admission of communicant members, baptism, and the Lord's Supper.

Getting the favorable vote of 19 of the intermediate courts was Item 2, which would authorize increased ruling elder representation at presbytery meetings when the court has a large proportion of teaching elders on its roll.

No presbyteries cast negative votes against Items 1 (allowing certain new churches to call and install pastors at the time of formal organization), 3 (changing the requirement for voting by alternate members of assembly committees), or 4 (providing for the replacement of assembly committee members in mid term).

Item 5, which goes to the assembly with the vote of 16 presbyteries, gives constitutional force to the concept of a year of practical work in the program of training previously approved by the assembly. Presbyteries are authorized in the amendment to schedule the internship during a candidate's academic terms, but most are expected to require a year following completion of seminary. Interns must be licensed to preach by the presbytery. The amendment makes it impossible to ordain a minister at the same meeting of presbytery at which he is licensed.

As it determines what position to take on Item 5 from the 1980 assembly, this year's assembly will have before it a recommendation that one more sentence be added to BCO Chapter 21. The proposal is coming from the theological education sub-committee ("the 24-man committee" representing all presbyteries) through the Committee for Christian Education and Publications. The additional sentence would make explicit the requirement that every candidate meet the requirements of the assembly-approved curriculum for prospective ministers.

Still another amendment (to Chapter 19, regarding licensure) is in the recommendations sent by CE/P to the assembly, but it is now expected to be withdrawn because two-thirds of the presbyteries have passed the package. The amendment was being suggested in case the assembly did not enact the package covered by last year's Item 5.

Also expected to be withdrawn before the assembly is an overture on the ministerial preparation matter from Mississippi Valley Presbytery. That court, meeting before the annual session of the 24-man theological education panel, had asked for clarification of several questions and delay of assembly enactment of the amendments until clarification was provided. Part of the response is the proposal for the additional sentence in Chapter 21. Representatives of the presbytery at the 24-man committee's meeting indicated that other questions raised in the communication have been answered and that they will seek to have the overture withdrawn when the presbytery meets just prior to the assembly.

Still other possible changes in the constitution are coming to the denomination's top court this year. The sub-committee on judicial business has reviewed a number of proposals and found them in order. The sub-committee is asking the assembly to direct it to recommend new language for the three chapters of the directory of worship (56, 57, 58) which are coming to the assembly for enactment this year. If authorized, the panel will propose more directive language instead of the current "language of permission" in some parts of the directory.

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. MARY BYRD
By: W.I.C., Shenandoah P.C. Miami, Fla.

JOHN "ROSS" CAUSEY
By: Mr. & Mrs. Dewitt Smylie

MISS WILLIE MAE COLLINS
By: W.I.C., Shenandoah P.C. Miami, Fla.

REV. S. B. HOYT SR.
By: Olivet P.C. McConnells, S.C.
W.I.C., Olivet P.C. McConnells, S.C.

PERCY LEE JONES
By: Mr. & Mrs. Dewitt Smylie

BRUCE B. LOVE JR.
By: W.I.C., Olivet P.C. McConnells, S.C.

GEORGE PETER LUNDGBERG
By: Mr. & Mrs. Dewitt Smylie

ROBERT F. SECREST
By: Elliott & Nancy Darby

HAROLD G. SWEET
By: Dr. & Mrs. D. F. Rentz

HELEN TILLMAN
By: W.I.C., Shenandoah P.C. Miami, Fla.

MRS. MARY ALICE ULMER
By: Mr. & Mrs. Dewitt Smylie

Space Purchase Is Under Study

At least two of the assembly's permanent committees may move next year from the office space they are now renting. The possibility of buying space in an Atlanta area office condominium is now being studied.

The executive committee of Mission to the United States, acting on behalf of the full committee, has authorized its coordinator to sign a letter of intent to buy into a proposed development. The new offices which are under consideration are planned on property within sight of the complex now housing MUS and the Committee for Christian Education and Publications.

Pending further developments, MUS and CE/P have extended their current leases by only one year instead of the usual three. Mission to the World, which is located in another office park nearby, is also studying the possibility of a move.

If the committees decide to participate in the new development, they will be partial owners of the office structure just as residential condominium owners have part interest in their buildings. Instead of paying rent to a landlord, equity in a commercial property is built up as the mortgage is paid off. In addition, fees would be paid to an owner association for the maintenance of building exteriors and all common property (such as parking lots).

It is anticipated that over the long term the monthly payments would be no more than rent in a comparable commercial office space. If some of the committees move together, there is also the possibility of savings through consolidation of certain functions (such as receptionists, equipment operators, etc.). One obstacle to immediate contracting for the condominium is the necessity to raise the down payment.

The general assembly of the PCA has allowed its committees to choose their own locations and has never suggested consolidation of the offices. The Committee on Administration is headquartered in Columbus, Georgia, with the stated clerk's office in Brevard, North Carolina. Stewardship Ministries and the PCA Foundation are in Montgomery, Alabama.

MUS and CE/P moved to the Atlanta area in 1978.

HISTORY — *from page 3*

years. She is acquainted with people all across the church. Her major emphasis in the time available so far has been on scheduling and taping oral histories. She has interviewed many of the principals in the steering committee that guided the movement up to the point of the First General Assembly.

In addition to the work on the oral materials, Mrs. Settle has also collected the correspondence and other papers of some of the early leaders. She has worked on identification and cataloging of photographs. She has encouraged Women in the Church leaders to write and submit local histories.

While she has concentrated on getting the data about the events leading to the founding of the denomination, Mrs. Settle is also concerned about current congregational history. In particular, she has urged the people in organizing churches to keep records carefully.

"These records are valuable not only for their historical interest," Mrs. Settle explained, "but also for the instruction and encouragement of other church planters." On the subject of pictures, she said, "Because it is impossible to take pictures of temporary meeting places after they have been abandoned or converted into something else, these organizing groups are especially encouraged to keep both pictorial and written records as they go along."

The interest in preservation of records has come none too soon. When a systematic effort to gather the materials of the organizing period began last year it was discovered that some of the valuable documents from predecessor organizations had already been discarded. Letters have now gone to all the steering committee and other early leaders to urge them not to throw away anything related to the founding of the denomination. The letters are being followed up with telephone calls and personal visits.

Current materials are also being solicited for storage and future use. These include church bulletins, newsletters, and annual histories. Until permanent archival facilities are provided they are being filed in the office of the stated clerk. Inquiries about what is wanted or needed and how to ship should be addressed to the clerk at Post Office Box 312, Brevard, North Carolina 28712.

Individual ministers and others who have private papers or other historical materials that might be of interest are invited to contact the clerk about donating the items to the PCA collection.

In one of his first major speeches after coming to the United States from the Soviet Union, Alexander Solzhenitsyn asked: "Is it then possible or impossible to transmit the experience of those who have suffered to those who have yet to suffer? Can one part of humanity learn from the bitter experience of another or can it not?"

The PCA will not be able to answer the Russian writer's question in the affirmative, Mrs. Settle points out, "if we don't take the trouble to record events as they happen." She adds, "But perhaps if we are faithful in recording the lives of our churches, especially noting any change in emphasis or direction, then just perhaps a future generation can read and can learn and not have to suffer the pain of division again."



TAKE A LOOK at a sample of the new material produced for preschool children by Great Commission Publications. Pages 7-10 of this issue of the Messenger show what one of the take-home papers for fours and fives looks like. The first materials in this new series will be shipped next month from GCP, a joint venture of the PCA and the Orthodox Presbyterian Church. Ordering information is on p. 9.

ASSEMBLY — *from page 6*

For the first time this year the handbook and its supplement were produced with the assistance of a word processing machine in the office of the stated clerk. Use of the system is expected to save some typesetting costs, but the format chosen will also require more pages in the book.

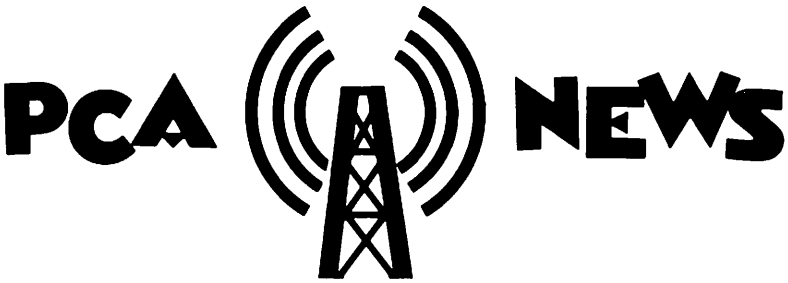
In addition to the materials mailed prior to the assembly, commissioners will also get during the meeting the reports of the committees of commissioners and any late submissions from the denominational agencies.

The denomination's latest yearbook, including official statistics and directory information as of last December 31, is expected to be ready for distribution at the Ft. Lauderdale assembly. It has also been produced with the help of the new word processor in the clerk's office.

COMPUTERS — *from page 5*

Even when all external factors are ideal, the delicate machines still need periodic maintenance. How to keep the computers in good repair has been one of the major concerns. Several steps are being taken to cope with that need. First of all, the same basic equipment is being used by Wycliffe people worldwide. This standardization is expected to result in a better capacity for supplying interchangeable parts and for having expert maintenance people available. Basic maintenance and testing are also being taught, with certain technicians in key fields getting enough training to be able to handle nearly any problem that might arise. Another provision that is being made by Wycliffe is the formation of a kind of "group insurance" contract in which all users pool funds to take care of extraordinary upkeep costs.

So far, Wycliffe has been pleased with the results of the work of its computers. The PCA translators have been taking training to prepare for the day when they can use the systems to work with the languages they are assigned to reduce to writing. Meanwhile, they are explaining how they expect to get help from these "efficient secretaries." As with any project approved by Mission to the World, the item can be bought only after all the funds are received. The money for the computers is "over and above" the amount needed to keep the missionary on the field with basic supplies and equipment. But even though this method of financing might suggest that the electronic helpers are luxury items in the translation program, the missionaries would more likely describe computers as necessities in today's fast-moving world.



Ridge Haven Reorders Building Priorities

Plans to build the first major hotel type structure at Ridge Haven have been set aside "for the time being" by the conference center board. Instead, a priority has been given to construction of dormitory type facilities near the site of the proposed Ridge Haven Inn.

Directors of the denominational center held a called meeting on the property near Rosman, North Carolina, early last month to re-evaluate prospects for development of the 700 acres. In view of utilization patterns which are appearing it was decided that more of the dormitory type of accommodations will be used in the near future than those of the motel type. The administrator was instructed to prepare floor plans and cost estimates on seven buildings which would be constructed before the inn.

If funds become available, the seven will be built within the next year. They are: Three dormitories of up to 40 beds each, a multi-purpose facility for meal preparation, dining and meetings, two buildings with up to twelve individual bedrooms with baths, and an open-air pavilion for meetings and activities.

A swimming pool was also put on the construction priority list.

Board members expected to receive the plans and estimates by early this month and to authorize immediate construction of the first building in this group. While all the necessary funds are not in hand, the governing body planned to borrow money under an authorization voted by the 1980 general assembly. The denomination's top court had agreed that Ridge Haven could borrow against the value of securities already pledged to its development fund.

Most recent plans for the inn included motel type accommodations, along with eating and meeting facilities for large groups. At one stage it was identified as the "Phase I Lodge." The 1980 "Love Gift" of the Women in the Church organization of the denomination was earmarked for building and equipping the inn's kitchen. Ridge Haven directors plan to approach the Committee for Christian Education and Publications, which supervises the WIC work, for advice on the use of these designated funds.

Construction of the inn, along with necessary supporting services, is expected to cost more than $1.6 million. This kind of money is "not in sight" now, explained a spokesman. Members of the board insisted, however, that they have not dropped the large building from the long range plans.

A factor in the decision to postpone construction of the inn was the anticipated cost of operating the facility. It could cost up to $5,000 per month, board members were told.

The smaller housing units for groups are included in the master plan adopted by the 1978 general assembly.

That plan also included a variety of recreational sites, but there was no swimming pool indicated. The board has decided to plan a pool in response to requests for such a facility. Lakes shown on the master plan have not been developed because engineering studies have indicated a prohibitive cost.

Reservation Lists Full for 2 Lodges

Ridge Haven's two lodges will be busy all summer. The available facilities at the PCA conference center in the North Carolina mountains have been booked for a variety of conferences by congregations, presbyteries and independent groups.

Reservations for the 1981 vacation season indicate that the age group using the center more than any other will be senior highs. The presbyteries of Calvary and Warrior have reserved space for senior high conferences, as have the following churches: Westminster, Fort Walton Beach, Florida; Lakeshore, Denver, North Carolina; First, Macon, Georgia; Second, Greenville, South Carolina; Casa Linda, Dallas, Texas; and Jackson Street, Alexandria, Louisiana.

Indicating its conviction that Ridge Haven is suitable for groups of all ages, Greenville's Second Church has also made reservations for conferences of senior citizens, young adults, and junior highs.

Calvary Presbytery has scheduled an event for college students, as has Covenant Church of Columbia, South Carolina. A young adult group from First Church of Augusta, Georgia, is also planning to use the conference center.

Western Carolinas Presbytery's Women in the Church organization will hold a retreat on the property.

Congregations reserving space for other summer events are Trinity of Chester, South Carolina, and Grace of Aiken, S.C.

Facilities have also been booked for the retreats of two parachurch groups and for a family reunion.

Reservations for fall and winter use of the lodges are now being accepted by the administrator, Ed Robeson. His address is Post Office Box 565, Rosman, N.C. 28772.

In addition to the participants in the organized conferences, many other visitors are expected during the summer.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to SHERRY VAUGHN of Covenant Church, Riverdale, Ga., DIANE HASTINGS, WILLIAM HASTINGS, and TODD WESSMAN of Eastland Church, Memphis, Tenn., and AMY BOCAN, JENNIFER BOCAN, VANESSA BOCAN, CHRISTINA LUTHER, LEANNE PUGH, JASON REEVES, HOLLEY TODD and KAREN TOLBERT of First Church, Troy, Ala.

Name Change Asked For Missions Unit

One of the PCA's program committees will change its name if the general assembly agrees. The 1981 meeting of the denomination's highest court is being asked to approve the name, "Mission to North America," to replace, "Mission to the United States."

In its report to the assembly MUS notes that Canada was not assigned to Mission to the World (which is charged with the denomination's overseas work). Contacts have been made in Canada, and some of the cities near the national boundary are logical next points of church planting.

MUS points out in the report that Mission to the United States would not be well received as an agency name by Canadians who were considering affiliation with PCA.

There has been a "continuing Presbyterian Church" in Canada since 1925 when the United Church of Canada was formed. The existing Presbyterian body, however, is seen as increasingly hostile to evangelicals. Those within its ranks who cannot accept its ordination of women were recently given ten years to drop their opposition or find another church home.

The Reformed Presbyterian Church—Evangelical Synod, which is considering joining the PCA, has a few scattered congregations in Canada. Those in the Maritime Provinces are organized into a presbytery.

Indian Work Pact Recommended to GA

Mission to the United States is asking the PCA general assembly this year to approve a cooperative agreement with Western Indian Ministries (WIM) for its work among the Navajo tribe. The proposed document was developed in response to a directive from the 1980 meeting of the denomination's highest court.

The pact follows the pattern set by Mission to the World in the cooperative agreements that it has signed with the various independent groups with which it works overseas. The only difference is that references to the "field" in the MUS-WIM document are to mission territory within the United States and within the area of a PCA presbytery.

Three families appointed by MUS are now working with WIM, formerly known as the Navajo Bible School and Mission. They are expected to raise their support from within the PCA constituency and to be subject to PCA courts in matters of theology and morals. They are subject to WIM in administrative matters.

The mission, at Window Rock, Arizona, includes a Christian school for children, a Bible school for adults, radio stations, and evangelism work. One of the PCA missionaries pastors an independent church which is affiliated with the mission.

Another domestic activity that MUS carries on in cooperation with a non-denominational agency is a translation project in the Sea Islands of the Southeastern Coast.

Curtain Offerings Prompt 'Thank You'

How do you write a thank-you note to an unknown donor? That's a problem for Betty (Mrs. Hugh) Linton, who supervises a home and clinic for tuberculosis patients in Korea.

She has a batch of new curtains hanging up in the wards, but she doesn't know who provided them. She is sure they came from PCA women, however, and she wants to say thanks.

Several years ago Women in the Church groups made curtains at her request, but they outlived their usefulness. Then a call went out for new ones. Many of the pastel and patterned drapes arrived while the Lintons were in the States on furlough. Even though she had left instructions with non-English-speaking helpers to save the mailing labels, she was not able to find return addresses for all the packages.

More than half the 56 windows now have new curtains, Mrs. Linton reported, and she knows of others on the way.

"We really appreciate it even though we don't know who to thank in every case," she said.

Family Devotions

By Richard Harris — Part XXXIV
(The Shorter Catechism)

Q. What is adoption?
A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God.

Immediately upon our being justified, we are at once adopted into the family of God. We become children of God. In the strictest sense we were not children before the adoption. Jesus said that some are of their father, the devil, and others are of their father in Heaven. John says (1:12), "Some, however, did receive him (Jesus) and believed in him; so he gave them the right to become God's children." Adoption is an act of God in which He as a father receives you and me, sinners, as His children.

In order to understand this act more fully, let's examine a legal adoption proceeding in our modern time. The father decides to make the adoption. It is his

Here . . .



Here, atop beautiful Lookout Mountain, you will be able to hear outstanding speakers and experience outstanding fellowship at the 1981 PCA Family Conference. The dates are July 6-10. The campus of Covenant College, overlooking Chattanooga, is the place. Time is short. For registration information, contact: Registrar, CE/P, P.O. Box 39, Decatur, Ga. 30031. Or call: 404/292-6102.

Hear . . .



John Sanderson, professor of theology at Covenant Seminary, evening platform speaker on "The Congregation"



James Baird, pastor of Granada Presbyterian Church, Coral Gables, Florida, leader of the morning Bible hour



George Knight, professor of New Testament at Covenant Seminary, St. Louis, speaking on "The Family in Contemporary Setting"

decision. He does not have to adopt a child, but out of the love in his heart he desires to adopt a child. What does the child do at the time of adoption? Nothing. It is not at all up to the child. The child just passively lies there or sits there with absolutely nothing to do. What did the child do to earn this adoption? Nothing, nor could he do anything.

The adopted child, once a total stranger, is brought into the family and is given the family name, the full enjoyment of all the benefits of the home, the right of inheritance. The adopted child, once a total stranger, is brought into the family and is given the family name, the full enjoyment of all the benefits of the home, the right of inheritance. The adopted child has the full standing of a son or a daughter who might have been born in the home.

God the Father justifies the sinner and adopts him into His family. Why? Because of His great love. John says (I John 3:1), "See, how much the Father has loved us! His love is so great that we are called God's children — and so in fact we are."

But that is only a part of adoption, isn't it? Our answer says we "have a right to all the privileges of the sons of God." Paul says in Romans 8:17, "Since we are his children, we will possess the blessings he keeps for his people, and we will also possess with Christ what God has kept for him."

In closing, notice something interesting about adoption. In the laws of our land it is absolutely impossible for any father to revoke an adoption once a child has been adopted. There is no legal provision to undo an adoption. It's final, forever. God the Father does not undo any adoption He makes either. Praise the Lord.

Foundation and Authority for the Christian Faith

Chapter XXIX
Westminster Confession of Faith

Much debate has developed in church circles recently over the subject of the Lord's Supper. What is it? Who is it for? Who is it not for?

One denomination in the Presbyterian family officially allows participation in the Lord's Supper by some who are not yet communing members of the church. Some have left their church over this issue.

One expects controversy over such an important issue. It was that kind of scene that caused the writers of the Westminster Confession of Faith to write about the Lord's Supper in the manner in which they did.

Chapter XXIX is important. It gives the background and meaning of this sacrament. It defines what it is and who it is for. It underscores what happens during the meal and the danger of participating wrongly.

In the church we always have had two sacraments. In the Old Testament form it was circumcision and the Passover. In the New Testament the forms were changed to baptism and the Lord's Supper. Why the change?

Basically, there is to be no more bloody sacrifice. Jesus' blood was shed once for all. No more. Though the sacrament is to be a perpetual reminder of Jesus' sacrifice on the cross, there is to be no blood shed.

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

In this sacrament believers' benefits are sealed. They are nourished, spiritually. They grow in grace as a result of proper observance. They experience and express a common bond with others who are members of Christ's mystical body.

No other activity of the Christian life carries with it the strong warning that this does. It is important.

What happens to make the Lord's Supper so important? Unlike the teaching of the Roman Catholic Church regarding the mass, Christ is not re-sacrificed. This supper is not a real sacrifice. But it is intended to commemorate Jesus' death on the cross.

For Rome or anyone to suggest the need for further sacrifice is an affront to the concept of Christ's once-for-all sacrifice. To suggest that now or at some future date, as some do, a reinstitution of the sacrificial system is an abomination, contrary to what Christ actually accomplished.

It points to Christ's once-for-all, sufficient atonement for the sins of God's elect

Paragraph three speaks of him who administers the supper or those who receive it. Ministers are to declare His Word and to serve the communion elements. Though some churches allow laymen to preach and administer the sacraments, the Presbyterian Church in America's position is that only those appointed to the office of minister of the Word have that privilege of administering the supper. That's the position of this Confession. The minister is to present the elements to those communicants present. Note two things, especially in light of present controversy.

First, only communicant members are to be served. It is for those who have made a proper public profession of their faith in Jesus Christ, not their children, though they are in the covenant. Why? Because Paul warns in I Corinthians 11 that those who participate must believe and understand.

Second, there is no private communion: " . . . but to none who are not then present in the congregation." Those professing Christians who are present are the only ones to receive the sacraments.

What about the elements of the supper? Bread and wine. A certain kind of bread and wine? No. People err when they begin arguing this point. Should one use leavened or unleavened bread, wine or juice? The Confession says bread and wine. Could we paraphrase and say bread and the fruit of the vine and not get sidetracked on any other issue? Both bread and wine are essential to the supper because of the Lord's ordination.

The Roman Catholics advocate a doctrine called transubstantiation. The Lutherans hold to the doctrine of consubstantiation. Transubstantiation means that at the time of the mass the bread and the wine are "magically" transformed into the body and blood of the Lord. Thus, He is resacrificed. None dare spill on the floor. It is literally a bloody mass.

Advocates of consubstantiation believe that while the bread and wine remain just that, at the words of consecration the real body and blood of Christ, though not visible, are really present in, with, and under the bread and wine.

The Confession states that neither of the two is true. Though the bread and wine are symbolically referred to as the Lord's body and blood, they remain only bread and wine. Their relation to Christ's body and blood is a symbolic one.

There is nothing superstitious nor magical performed. It is only a symbolic connection; yet, it is a most significant connection. For the worthy believer, according to paragraph seven, feeds on the crucified Christ and all His benefits. Christ is spiritually present at the supper. Imagine the implications of feeding on Him if either transubstantiation or consubstantiation were true.

This is a spiritual sacrament and only has meaning for those spiritually alive. Paragraph seven mentions that sometimes, however, maybe often, wicked and ignorant men receive the outward elements but they do not receive the benefits. There is no magical spirituality that comes upon those who partake. There is on the one hand deep judgment to the unworthy, weakness, sickness and death. There is real blessing to the worthy.

Unbelievers or even unrepentant believers in that state are not worthy of the Lord's blessing; hence, they do not find it. It is even a great sin against Christ to partake of the holy mysteries of this sacrament unworthily.

This is a point that those churches who allow non-communing members to take this supper must consider. There is a warning to parents who allow their children to take the supper elements without faith and understanding. There is a warning to unrepentant individuals who take these elements. But the Confession underscores the blessing that comes to those who receive the sacrament worthily. Christ's spiritual presence becomes one of the particular blessings experienced during the supper.

12-22-81

July/Aug. 1981
Volume 5, Number 7

The PCA Messenger



SOUTHERN FLORIDA'S ENVIRONMENT and hospitality provided the PCA's Ninth General Assembly an atmosphere for open air fellowship and airing of issues. Meeting in facilities of Coral Ridge Presbyterian Church in Fort Lauderdale, the denomination's governing body completed the annual review of business a day earlier than usual. Here (left to right) pastors James Baird of Coral Gables, Donald Graham of Pensacola, and Fred Fowler of Knoxville visit over coffee on a porch overlooking the Coral Ridge grounds. Reporting of assembly highlights begins on page 3.



Across our Church

MOVING MINISTERS:

FRANK W. ADERHOLDT JR., Clarksville, Miss., has demitted the ministry.

DAN B. ALLENDER, Boca Raton, Fla., continues on the rolls of Southern Florida Presbytery while doing graduate study.

TOM ANDERSON has been ordained by Evangel Presbytery and is organizing pastor in Birmingham, Ala.

JOEL E. BEEZLEY to Covenant Church, York, Ala., as pastor.

DAVID A. BOWEN has been ordained by Tennessee Valley Presbytery as associate pastor of Cedar Springs Church, Knoxville, Tenn.

WILLIAM B. BRATLEY from assistant pastor to associate pastor of Alta Woods Church, Jackson, Miss.

LEWIS E. BULKELEY III has been dismissed to Association of Reformation Churches.

CHARLES CUMMINGS, Cochranville, Pa., has been received by Philadelphia Presbytery as pastor of Faggs Manor Church (independent).

CHARLES G. DeBARDELEBEN to Grace Church, Stone Mountain, Ga.

JOHANNES G. deKOCK has been divested and excommunicated by Texas Presbytery.

JOE ELLIS has been ordained by Evangel Presbytery as pastor of Grace Fellowship Church, Birmingham, Ala.

BRUCE D. GARRIS to Marion Church, Marion, Ala., as pastor.

R. DRAKE GERRITSEN has been divested without censure by Southern Florida Presbytery.

DAVID GILLERAN has been ordained by Evangel Presbytery as pastor of Providence Church, Montgomery, Ala., and Friendship Church, Hope Hull, Ala.

MICHAEL HALL has been received by New River Presbytery as pastor of Rebecca Littlepage Church, Charleston, W. Va.

O. K. HOUSTOUN III to Southern Florida Presbytery as a teacher at Westminster Christian School, Miami, Fla.

GEORGE P. HUTCHINSON has been dismissed to the Reformed Presbyterian Church — Evangelical Synod.

JOHN H. JOHNSON has been ordained by Texas Presbytery as assistant pastor of Fifth Street Church, Tyler, Tex.

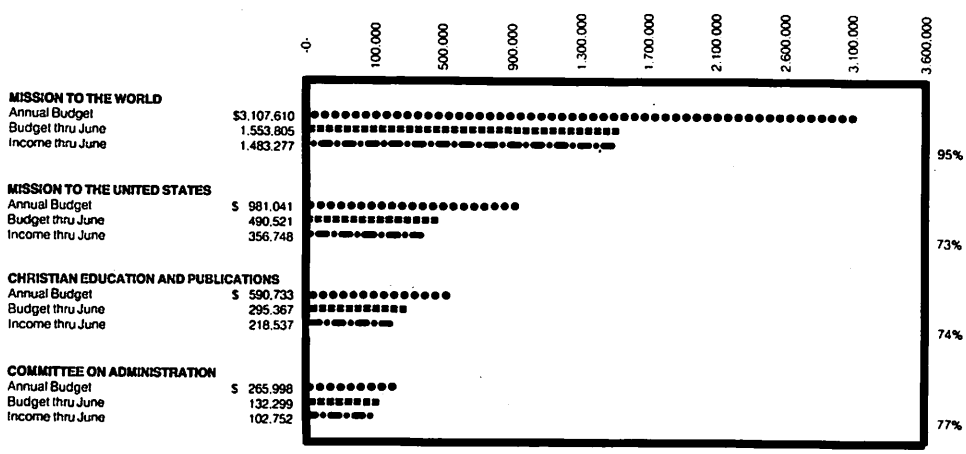
JOHN E. KAPPLE has been divested without censure by Texas Presbytery.

REGGIE M. KIDD, Hillsborough, N.C., continues on the rolls of Southern Florida Presbytery while doing graduate study.

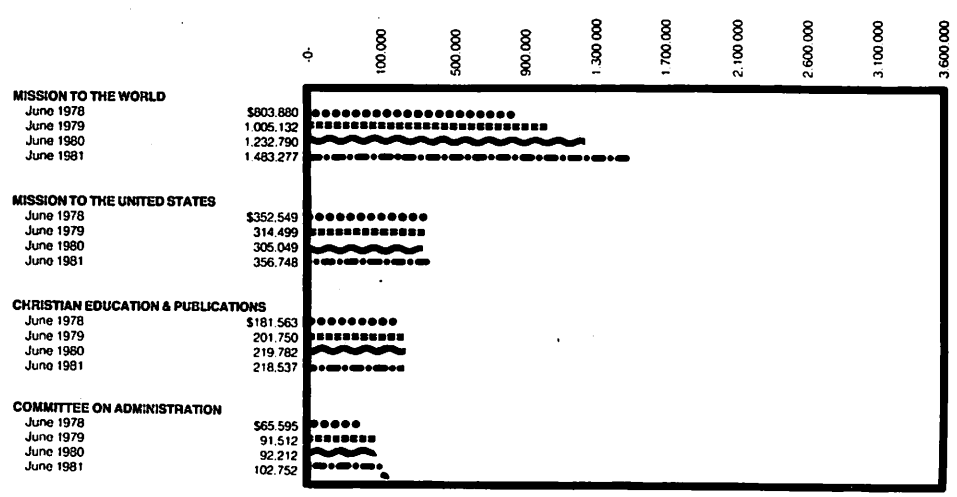
JOHN C. KINSER has been ordained by Mississippi Valley Presbytery as Re-

Continued on page 12

PRESBYTERIAN CHURCH IN AMERICA
Income Compared to Budget
Year to Date



INCOME COMPARISON



Reports on the Ninth General Assembly of the Presbyterian Church in America take up most of this combined July-August issue of the Messenger. Beginning on page 3 is an article on the court's action on the unprecedented plan to bring together three denominations. The following pages present stories on other significant decisions. Regular Messenger features omitted from this issue will appear again in the September issue.

Photos: Walter Lastovica, pages 1, 3, 6 (left), and 7; John Wade Long Jr., pages 5 and 6 (right).

THE PCA MESSENGER
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During "joining and receiving" debate Bert Hitchcock, Paul Settle, and Kenneth Ryskamp await turns at the microphone.

Debate: Intense; Answer: Yes

Will we all get together, or won't we? That was the question.

National governing bodies of three Presbyterian denominations had to answer. Within a period of 22 early summer days the responses were all on the record climaxed by the action of the Presbyterian Church in America general assembly at Fort Lauderdale.

All three said "yes" to the unprecedented proposal for the Orthodox Presbyterian Church and the Reformed Presbyterian Church — Evangelical Synod to join the PCA. The PCA assembly in 1980 had taken the unusual step of inviting the other denominations to join it — "lock, stock and barrel." Both the OPC (meeting before the PCA) and the RPCES had given informal responses in 1980, but this year the vote was much more serious. Each of the top church courts was being asked to take a first constitutional vote on the plan. Each in its own way sent the question on to the grass roots for presbytery votes.

First, it was the general synod of the RPCES. In late May at Covenant College the vote was affirmative.

During the following week the OPC general assembly met at Geneva College. Its first vote on the question came up a couple of votes short for the necessary two-thirds majority. The next morning there was a reconsideration, and more than two-thirds of the commissioners voted their approval.

In mid-June it was the PCA's turn. No one was certain that last year's invitation would be followed this year by an assembly vote to send the proposal to the presbyteries. Interest was high. A record number of commissioners, 697, came to the Coral Ridge Church in Fort Lauderdale to be a part of the decision-making process.

Before the court's formal opening on Monday (June 15), the committee of commissioners handling the proposal had met all day Saturday. It heard from the ad interim committee which had been talking with representatives of the other denominations. It received the official communications from those churches and listened to their spokesmen. The permanent sub-committee on interchurch relations was represented at the hearings. Opponents of the plan spoke to the committee, as did proponents.

Everybody had his say. When the eight ruling elders and eight teaching elders on the committee of commissioners finished their review process they came out with a unanimous recommendation. They favored taking the next constitutional step toward receiving the OPC and the RPCES.

Now it was up to the assembly as a whole. Tuesday night (June 16) had been reserved for the "joining and receiving" debate. No one doubted that there would be debate and plenty of it. Some well-known PCA pastors were less than enthusiastic about the proposal and were expected to come to the microphones to state their opposition. Others, equally well known, favored bringing the sister denominations into the PCA and wanted to say why.

Recognized first was George Gulley, chairman of the committee of commissioners on interchurch relations. The Mississippi ruling elder explained how the proposal

had been handled by his panel. Then, one by one, he began to move the recommendations in the report. In accordance with the plan adopted when the 1980 assembly extended the invitation, separate motions were made for each of the denominations. Recommendation "J" was to receive RPCES, and Recommendation "K" was to receive OPC.

Paul Settle, chairman of the committee that discussed the possible relationship with the other denominations and the moderator of the 1980 assembly, was asked to review his committee's work.

"We have tried to do what we thought you wanted us to do," the South Carolina pastor told the court. "This is something different." He reminded the assembly that it had invited the OPC and RPCES to come into the PCA, accepting its organization, doctrine, and programs. The committee had not been authorized to negotiate a traditional plan of union, but it had produced a set of recommendations to facilitate reception of the churches. He emphasized that the recommendations constituted a package to which the other churches had agreed, and failure of the PCA to agree to the package would require starting over again.

It was about 8:45 p.m. when Settle finished his explanation. The motion to receive the RPCES was on the floor, but questions were asked by commissioners about details of the plan as it applied to both denominations. Arguments against reception of both churches were voiced.

An RPCES distinctive which caused some discussion was its ownership of two institutions, Covenant College and Covenant Seminary. The Settle committee's recommendation called for those schools to become PCA schools, with their boards to be elected by the assembly, treated as the PCA now treats boards with their own civil charters (such as the one which manages Ridge Haven conference center).

Giving the seminary "official" status was a problem for some commissioners, who tried to get the assembly to say that Covenant might be cut loose later to be an independent institution. This move, it was pointed out, could keep it from getting preferential treatment over two independent seminaries which have supplied the PCA with many ministers, Westminster of Philadelphia and Reformed of Jackson. The assembly would not accept this change in the package presented by the ad interim committee.

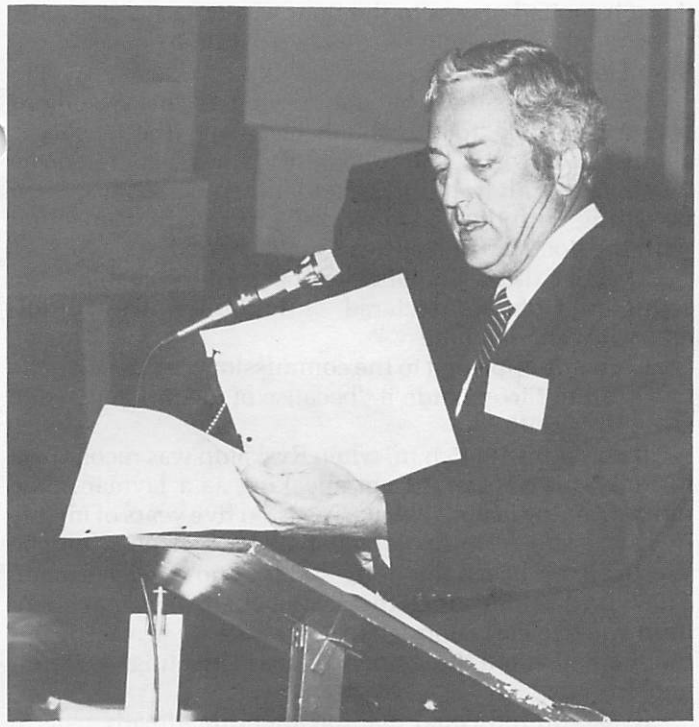
Opposition to the proposal on still other grounds was stated by Ben Haden, pastor of First Church, Chattanooga. He had questions about the emphasis on doctrine in the other denominations. He asked about the number of ministers in those churches and whether receiving that many preachers would put a financial strain on the PCA annuity program and, eventually, on the other assembly agencies. He spoke of the cost of supporting the RPCES college and seminary. His main attack was on the evangelistic and missionary strategy of the other denominations.

"I fear the (PCA) strategy will be changed," declared Haden, referring to Mission to the World's overseas work with other missionary organizations. Instead of continuing the cooperative agreements with independent agencies, he suggested, reception of the other churches could mean that "we will work only through Reformed groups."

It was after 9 p.m. when the Chattanooga pastor finished speaking. The court was informed that the time allotted for the motion had expired, and the time was extended five minutes. Many commissioners wanted to

COMPARING THREE DENOMINATIONS
SELECTED STATISTICS FOR 1980

	OPC	PCA	RPCES
Churches	150	487	175
Ministers	272	728	447
Communicant members (excluding ministers)	11,281	80,211	21,989
Professions of faith	491	2,399	947
Evangelistic gain (New professions of faith in relation to communicant total)	4%	3%	4%
Total contributions	$6,471,143	45,014,264	12,922,384
Per capita giving (to all causes)	$560	561	576
Per capita giving (to benevolences)	$107	145	106
Giving to causes of General Assembly	$923,915	3,279,088	1,282,474



George Gulley: Unanimous recommendations

respond, and at 9:10 another thirty minutes was allowed for debate.

First to respond to Haden was James Baird, pastor of Granada Church, Coral Gables, Florida, and a member of Mission to the World in its first years when the cooperative agreement strategy was worked out. In the PCA's early days, he noted, the leaders of OPC and RPCES helped "nourish" the infant PCA as it established its organizations and programs. He added that those leaders are "men of good will" who are now willing to take risks by being included in a much younger but larger denomination.

Declaring that "our first purpose is evangelism," Baird said he believed "God has called us to this hour" to join hands with brethren of similar emphasis. The Florida pastor, who completed a term as chairman of the Mission to the United States committee at the assembly, emphasized that he was "in favor of the motion wholeheartedly." He spoke of how the churches can strengthen each other on the national scene, particularly as they confront secular humanism with the Reformed "world and life view." Baird conceded that he "wouldn't have made this speech two years ago," but he explained that his experiences of the past two years had convinced him of the value of uniting with the other churches.

R. C. Sproul, another of the PCA's best-known ministers, also responded to Haden. The theologian, author, and president of Ligonier Valley Study Center in Pennsylvania said he shared the Chattanooga pastor's "passion for the priority of evangelism and world missions" and the conviction that the PCA should cooperate with other evangelicals in those endeavors.

"I don't have the slightest fear that the RPCES will weaken" (those priorities), Sproul told the assembly. "I've never met a Calvinist theologian who was opposed to evangelism."

Another member of the pastoral staff of Chattanooga First Church, David Bryan, was the next speaker. He recalled that when he returned home a year ago from the Savannah assembly and reported that the PCA had issued an invitation to the other denominations, the response was an incredulous, "You did what?" He again raised the question of whether the theological emphasis of the invited bodies promoted evangelistic outreach.

"They (the RPCES and OPC) are the ones who are taking the chance on having their distinctives watered down," responded Kenneth Keyes, one of the PCA's most prominent ruling elders and the first president of the Concerned Presbyterians organization which helped to bring the denomination into existence. When the conservative forces in the Presbyterian Church US were fighting a proposed union with the old Presbyterian Church USA more than a quarter century ago "some of us traveled over the church and said they were three times larger" and would "swallow up" the PCUS and its distinctives, the Southern Florida layman pointed out. Now, he noted, the situation is turned around, with PCA about three times larger than the denominations which have expressed an interest in joining. He said he favored reception of the other churches for the strength they would add to the PCA.

Also addressing the assembly in favor of the motion was D. James Kennedy, pastor of Coral Ridge Church and the president of Evangelism Explosion International. He expressed a concern that an attempt was being made to set up a dichotomy between Reformed theology and evangelism.

"I cannot possibly see that is the truth," the assembly's host pastor declared. He said he agreed with Sproul that a genuinely Reformed emphasis promotes evangelistic outreach. Kennedy suggested an examination of the record of growth by professions of faith in all three denominations before "patting ourselves on the back."

It would be a "grave injustice" to label the OPC and RPCES as "anti-evangelistic," the Coral Ridge minister warned. He noted that some of the best exponents of "evangelism explosion" methods were members of the other churches. Kennedy concluded his speech by expressing the hope that he would not be accused of being uninterested in evangelism.

Haden got the floor again and moved to delay action on the "joining and receiving" motions for a year. He asked that during the period a study be conducted on the effects which reception of the churches would have on missions. His motion lost on a voice vote.

Moderator Kenneth Ryskamp then called for five minutes of silent prayer before putting the vote on the main motion to receive the RPCES. After he closed the prayer he asked for a counted standing vote. The tally was 523 in favor and 79 opposed. The assembly stood and sang the Doxology at 10 p.m.

There was more work to be done, and the OPC motion was next. Before getting into the debate the commissioners voted to extend the time to allow plenty of discussion. (A half hour later the court extended the time "indefinitely" to give everyone an opportunity to speak.)

Again, the discussion began with a seminary-related question. The OPC does not operate a seminary, but Westminster of Philadelphia is associated in the minds of many with the OPC since it was started by the same people who started that denomination, and its faculty and board include many OPC men. Support of the institution was not at issue in the OPC motion as it was for Covenant Seminary in the RPCES motion, however.

This time it was a theological question, specifically

the teaching of a Westminster professor who is a member of the OPC's Philadelphia Presbytery. His formulations of the doctrine of justification have been a cause of controversy within the seminary and his presbytery for more than five years, but no formal charges of heresy have been lodged. When commissioners got to the assembly they received extensive background material on both sides of the issue.

Palmer Robertson, formerly a professor at Westminster and now on the faculty at Covenant Seminary, presented the case for delaying reception of the OPC for three to five years or until that denomination solves the knotty theological problem. He said he wanted to unite with the OPC but only after it worked out this matter. He expressed confidence that, given time, that denomination could solve the doctrinal dispute, but he said he doubted that it could best be solved within the PCA if the OPC were admitted before concluding it.

Gulley, the committee of commissioners chairman, pointed out that his panel was recommending a negative answer to the postponement resolution filed earlier by Robertson and others.

The moderator called one of his predecessors, William F. Joseph, to the platform and asked him to preside. Ryskamp then took a place in line to await his turn at a floor microphone.

"Justification is the article upon which the church stands or falls," Sproul said. He noted that at the invitation of the Westminster board he had been "involved in this controversy" and aware of the issues over a long period. Naming the professor whose teaching had drawn fire, the theologian asserted, "I am not here to defend Norman Shepherd's theology."

However, Sproul contended, even though Shepherd is an OPC minister the PCA should distinguish between that denomination's historic stance on a crucial doctrine and one man's teaching. Of the controversial professor, Sproul said, "I think the time has come for him to resign."

Listening intently to the debate was Edmund P. Clowney, fraternal delegate from the OPC, president of Westminster Seminary, and one of the foremost advocates of the "joining and receiving" proposal. Even though he had access to the floor as a fraternal delegate, the assembly voted 322 to 244 to ask him to speak to the Shepherd issue.



Clowney



Haden

Clowney assured the commissioners that Shepherd was trying not "to run roughshod over (the teachings about good works in the book of) James." He cited the writings of Calvin to indicate that theologians had been wrestling with the "good works" problem in connection with the doctrine of justification for centuries.

"I don't think the OPC has been irresponsible," the seminary professor declared. "I don't think we will tolerate the Galatian heresy."

Clowney appealed to the commissioners to receive the OPC and not to exclude it "because of the problem we're struggling with."

It was after 10:45 p.m. when Ryskamp was recognized to make his speech. "I am speaking as a layman," the moderator indicated. "I have invested five years of my life in this issue." He explained that he had been on the Westminster board that long and was now its chairman. The Florida elder added that he did not believe that Shepherd spoke clearly enough to be a seminary professor and that he had voted three times in board meetings to terminate his job.

Ryskamp indicated that the attention already paid to the issue in the OPC was probably more than any PCA presbytery would devote, suggesting that the OPC was taking it very seriously. He urged that the assembly not "penalize the whole OPC on the basis of this."

Speaking against reception of the OPC on the basis of the Shepherd case was Frank Barker, pastor of Briarwood Church of Birmingham. He was one of the signers of the resolution asking for a delay. He pointed to Clowney's appreciation for the theology professor and suggested that the issue was larger than one man, even though that one man was an influential systematic theologian.

At 11:15 p.m. the vote on Robertson's motion to postpone was defeated 192 to 347.

After prayer the main motion was put to a standing counted vote. Well over two-thirds of the commissioners stood to receive the OPC, with the tally recorded as 422 for and 187 against.

After recessing for the night the assembly passed the remainder of the interchurch recommendations the next morning. Then a proposal from the floor to communicate a concern to the OPC was approved. It read: "That while we are anxious to effect one church with you, we wish to make known to you our great concern in regards to the issue of justification by faith that has been raised at Westminster Seminary and in the Philadelphia Presbytery. Our prayers will be with you for a definitive resolution of these matters."

Three-fourths of the 25 PCA presbyteries must now approve of the "joining and receiving" package before implementation. It was sent to the lower courts under a constitutional provision for receiving other ecclesiastical bodies. It thus will not have to be approved by the next general assembly once it passes the required number of presbyteries. While those intermediate courts are voting they will also be considering separately new presbytery boundaries which are a part of the package.

In the OPC and RPCES the constitutional issue must be approved by two-thirds of their respective presbyteries and also by their next assemblies. The top governing bodies of all three denominations are scheduled to meet simultaneously next June in Grand Rapids.

Miami Lawyer Ryskamp 9th Moderator

Kenneth L. Ryskamp will be right at home in Grand Rapids, Michigan, next June 14 when he calls to order the Tenth General Assembly of the PCA. He was born in that headquarters city of the Dutch Reformed brand of Christianity, went through its Christian school system, and earned a degree at Calvin College there. That college's campus is next year's meeting site.

Opening the 1982 assembly will be one of his last duties as moderator of the Ninth General Assembly. Most of his duties were performed in the area, Southern Florida, where he has been an active Presbyterian since getting his college degree in 1955. He went south to get his law degree at the University of Miami Law School, and Miami has been his home since then. Members of Southern Florida Presbytery considered it particularly appropriate for him to preside over the assembly conducted in Coral Ridge Church. Although he is a ruling elder in Miami's Immanuel Church, he was considered one of the key people involved in helping the famed Fort Lauderdale church to join the PCA with its congregation and property intact.

The lawyer became an elder originally in the (Presbyterian US) Riviera Church of Miami. He later moved his membership to Granada Church of Coral Gables and subsequently was elected to its session. When Granada decided to colonize and start Immanuel, he and his wife and daughter were one of the "seed families" sent to begin the new work.

Organized in 1975, Immanuel now has about 200 members. In addition to being on the session, Ryskamp had taught senior high and adult classes and served as chairman of the building committee. The property, including a sanctuary designed for 500, is now valued at more than $1 million.

He was nominated for moderator by Terry Gyger, who was Immanuel's organizing pastor.

Active in the affairs of Southern Florida Presbytery, he has been chairman of its committees on ministerial relations and nominations. He has worked to find property for the denomination's first Spanish-speaking congregation, El Redentor Church of Miami.

Ryskamp was on the assembly's ad interim committee on divorce, whose report was adopted in 1978. He served a term as an alternate on the assembly's permanent sub-committee on judicial business. The committee of commissioners on judicial business at the 1981 assembly elected him its chairman on the Saturday before he became moderator on Monday.

The Miami elder became chairman of the board of Westminster Seminary this spring, and prior to that was chairman for two years of the board which supervises the seminary's Florida Theological Center. That extension seminary uses the facilities of the Shenandoah Church, Miami.



The 1981 moderator, Kenneth L. Ryskamp (at right) is escorted to the platform after his election by his nominator and former pastor, Terry Gyger.

While there is no constitutional provision to dictate such a practice, the PCA has alternated between teaching elders and ruling elders in the election of assembly moderators. The tradition called for naming a layman this year. Also nominated was Ralph Langford of Gadsden, Alabama, one of the leading laymen of Evangel Presbytery and retiring chairman of the assembly's Committee on Administration. He is also a PCA member of the Covenant College board.

In his capacity as COA chairman, Langford presented a mounted gavel to Paul Settle, pastor of Second Church, Greenville, S.C., the retiring moderator.

Siouxlands Brings PCA to 25 Courts

Recognition of the Presbytery of the Siouxlands by the 1981 general assembly brought the PCA to the milestone of 25 presbyteries.

While it brought into being officially the new intermediate court in the Upper Midwest, the assembly turned down the possibility of a 26th presbytery this year. Denied was the application of a group that wanted to form a court in the New York City area.

In addition to welcoming Siouxlands, the assembly also entered into its minutes an official welcome to the presbyteries of Philadelphia and Southwest, authorized by the 1980 assembly but formally organized since then.

The newest presbytery was assigned boundaries which are within the state of South Dakota, but some members were assigned from outside the bounds in Nebraska and Iowa.

Responding to the New York request, the assembly said that formation of an intermediate court there would be premature. "Lack of strength of the petitioners" was cited as the first reason for the denial. Also listed was the fact that the possible "joining and receiving" action involving two other denominations would alter the map in that area. Re-drawing of presbytery boundaries is a part of the package which the presbyteries will consider as they vote on reception of the Orthodox Presbyterian Church and the Reformed Presbyterian Church — Evangelical Synod.

Resolution Topics: Vote Day, Ga. Crime

Personal resolutions on matters not directly related to the denomination's business seldom get very far in PCA general assemblies.

This year two such resolutions not only got to the floor but also were passed. As sympathetic as they may be with the causes mentioned, many commissioners oppose such legislation on the principle that the church courts should deal only with ecclesiastical business. That objection was voiced again at the Fort Lauderdale assembly, but the body passed one resolution about the murdered and missing black young people in Atlanta and another opposing the shifting of national elections from Tuesdays to Sundays.

"We deplore the taking of human life as an affront to the image of God existing in all men as God's creatures," said the resolution on the 28 Atlanta deaths.

The court asked the PCA's inner-city mission in Atlanta, New Covenant Fellowship, to communicate its concern to families and friends of the victims and to assure them of the church's prayers. The pronouncement added, "We also covenant to pray fervently that God will intervene so as to conclude this tragedy and bring to justice those perpetuating these human crimes."

In answer to some of the objections raised about the Atlanta resolution, it was pointed out that it was simply a statement expressing concern and compassion. Many PCA members, before coming into the denomination, had criticized former churches for political pronouncements. Proponents of this resolution suggested that this document stood in contrast to those criticized in former connections since it did not lambast (or endorse) a particular political official or program.

On the Sunday election issue, the assembly said that, "on clear scriptural grounds" it opposes "this usurpation of God's prerogatives by the civil magistrate." Such a re-scheduling of national voting "would force many PCA members to violate their consciences in matters of obedience to God's Word," declared the resolution.

The document before the assembly said that a bill had been pre-filed in Congress to move election day.

Educational Plan Is Put in Place

"Teeth" which had been missing from the PCA's innovative plan for ministerial training are now in place. The 1981 general assembly enacted a Book of Church Order amendment which requires a year of licensed internship before a candidate for the ministry can be ordained.

The constitutional provision is one part of a package approved over a period of years to emphasize a presbytery's responsibility for supervising the training of its candidates. It has come to be known as the "Three Plus One or Two Plus Two" plan because presbyteries have the option of implementing a program that includes the standard three year seminary course plus a year of internship or two years of formal academic work plus two years of supervised field work.

Plans submitted by eight of the PCA's presbyteries have already been approved. Representatives of those eight courts will comprise the certification committee which will examine and approve applications from the remaining presbyteries.

The sub-committee on theological education (known as "the 25 man committee" because it included a representative from each presbytery) was dissolved at the conclusion of the assembly after it approved the eighth plan. It had been constituted with the instructions that it go out of existence after seven plans were approved. At that point the representatives of the presbyteries with approved plans were to become the certification committee. At Fort Lauderdale three "three plus one" proposals were submitted and endorsed. The sixth, seventh, and eighth plans came from Central Carolina, Gulf Coast, and Mississippi Valley presbyteries.

Earlier, the training programs of Calvary, Central Florida, Evangel, Warrior, and Western Carolinas presbyteries were approved.

In a letter to presbytery chairmen of Christian Education and Publications immediately after the assembly, CE/P coordinator Charles H. Dunahoo noted that each of the intermediate courts is now required to have a plan for the study of its candidates. Those who have not submitted the plans were asked to notify the CE/P office as soon as they are ready to make an application so that a meeting of the certification committee can be called.

A question raised by Mississippi Valley Presbytery in an overture was answered by the assembly. It took action to specify that while an overall program for all the presbytery's candidates must be certified, it is not necessary to get the assembly panel's approval for the curriculum for each individual student.

The new Book of Church Order section requiring internship came back to the assembly from the lower courts with the affirmative votes of exactly two-thirds of the presbyteries. Passage of the measure had been in doubt during the past year, but 16 presbyteries finally approved. Such amendments must receive the votes of two-thirds of the presbyteries before they can be enacted by a second assembly vote.

Panel To Confer Over ARP Matter

The task of patching up a relationship with an offended brother has been assigned to one of the PCA's agencies.

Offended is the Associate Reformed Presbyterian Church, a denomination which has lost congregations to the PCA. It did not complain publicly about earlier losses, but its sensitivities were bruised in the recent handling of the case of Lawndale Church of Tupelo, Mississippi.

The PCA's permanent sub-committee on interchurch relations has been asked by the assembly to review the case with Covenant Presbytery, which received Lawndale, and with representatives of the ARP. The action was requested by John Neville of Hendersonville, North Carolina, who was the PCA's fraternal delegate at the 1981 synod of the ARP. That denomination's assembly ground, named Bonclarken, is near Hendersonville.

Late last year the Lawndale Church renounced the jurisdiction of the ARP, which has a constitutional provision requiring a two-year waiting period before a congregation can leave the denomination. When the ARP's Mississippi Valley Presbytery objected to the PCA's Covenant Presbytery, Covenant replied this spring that it did not consider the article in the ARP constitution binding. The letter continued by quoting a section of the Westminster Confession of Faith.

An editorial in the ARP magazine asked if the PCA was accusing the ARP of having constitutional provisions which are "contrary to God's Word."

While instructing the interchurch panel to try to effect any reconciliation possible, the assembly declined to express regret or to apologize to the ARP.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement to OLGA DOCKREY, JEREMY JORSTAD, KIMBERLY McMAHAN, MARCIE McMAHAN, JULIA PLOTT, MONTE PLOTT, CHRIS STAMEY, BRANDI WESTCOTT of Hazelwood Church, Hazelwood, N.C., JULIE ANNA BELL of Trinity Church, Alcoa, Tenn., JAMIE HOPE and PAT HOPE of Union Memorial Church, Winnsboro, S.C.

More Study Asked On Assembly Size

Total registration of commissioners at the 1981 general assembly was the largest in PCA history, but the size was not great enough to convince the court that "grass roots" representation should be abandoned.

The assembly referred back to the Committee on Administration a proposal that future assemblies be made up of 150 ruling elders and 150 teaching elders, elected by their presbyteries. Enrolled as commissioners this year were 263 ruling elders and 434 teaching elders.

While the total of 697 was a record attendance, the number of laymen was not. According to COA's report, the fourth assembly (1976, in Greenville, S.C.) attracted 265 ruling elders. Coming close to that total were the third (259 ruling elders) and the seventh (260).

In returning the delegated assembly proposal the court asked COA to study it further, "especially giving attention to a plan for achieving greater parity of representation among teaching elders and ruling elders within the current structure." COA was also directed to "solicit formal advice from each presbytery to consider in its deliberation."

Currently, each session is authorized to elect one of its members to attend the denomination's highest court. Congregations with memberships of more than 500 can send an additional elder for each additional 500 or fraction thereof, up to a total of five. In addition, every enrolled teaching elder is eligible to attend whether serving as a pastor of a church or in other work.

The number of ministers serving as commissioners has more than doubled from the first assembly (208) to the ninth (434). Ruling elder participation has not kept pace, growing from 179 in 1973 to 263 in 1981.

Expenses of the commissioners are expected to be paid by the courts which send them. The proposal sent to this assembly by COA did not mention the expense factor, but if the principle is applied presbyteries would pay for their commissioners when presbyteries elect them. Some proponents of delegated assemblies believe that this would enable officers of smaller churches to be commissioners more often.

Since the assembly declined the proposal this year the constitutional process of amending the Book of Church Order to allow delegated assemblies could not now be completed before 1983. If the two denominations invited to join the PCA become a part of the denomination in 1982 their memberships would be involved in voting on the proposed amendments. Until the constitution is changed those who join would be eligible to be commissioners on the same basis as present PCA officers.

Overseas Unit's Policies Survive Tests

Continued expansion of Mission to the World's overseas work and endorsement of its policies were voted by the 1981 general assembly. Among the policies tested were MTW's work with other agencies through cooperative agreements and a handbook requirement for missionaries and candidates to help raise their own support.

MTW's newest program, Servants in Missions Abroad (SIMA), approved last year after intense debate, was continued with little discussion this year.

Also approved by the assembly as it considered its foreign outreach was a reply to the Reformed Presbyterian Church — Evangelical Synod. That denomination's general synod sent a formal communication to the PCA assembly, raising questions about MTW philosophy and methods and the compatibility of existing RPCES overseas programs.

New cooperative agreements were reported by MTW with four agencies, bringing to 20 the total now in effect. The new pacts are with Campus Crusade for Christ International, Daystar Communications, HapDong Theological Seminary in Korea, and Evangelism Explosion International.

An attempt was made on the floor of the assembly to revoke the MTW agreement with Campus Crusade, but the motion was lost on a voice vote. Theological incompatibility was alleged, particularly as evidenced in some Campus Crusade publications, but the court did not support the idea of parting company with the independent organization on the grounds cited.

One item of old business left over from the 1980 assembly was the status of a cooperative agreement with OC Ministries (formerly Overseas Crusades). MTW was instructed a year ago to get in touch with that organization, seeking clarification on its doctrinal statement. A letter from one of the organization's top officials was received, but the committee of commissioners pointed out that while his views as expressed in the letter were satisfactory there was no evidence that OC Ministries had changed its official statement to coincide with the official's statement. MTW was instructed this year to determine if the organization will alter its documents.

On the issue of raising financial support, MTW reported that it had made explicit in its handbook the responsibility of missionaries and candidates to help raise their own salaries and expenses. Handbook amendments do not require assembly approval, but the committee of commissioners recorded the change and moved that the "assembly give its attention" (or take notice officially) to the new wording.

An attempt to amend the recommendation, returning the primary burden of fund raising to the committee and its staff, was lost on a margin of 2 to 1.

As it stands, the policy says, "Responsibility for raising the financial support will be a cooperative effort of the MTW staff, MTW committee, and the approved candidate or furloughing missionary working with presbyteries, sessions, local pastors, and other groups and individuals. Candidates and furloughing missionaries will not be approved for departure for the field until full support has been pledged."

As late as a year ago, when approval was being sought for the SIMA program, MTW officials were insisting that regular missionaries were not being required to find their own sources of revenue. The handbook change was made at a meeting of the committee early this year.

In response to an assignment made by the 1980 assembly at the time it approved SIMA, MTW reported to this year's meeting of the denomination's top court that "about 31 percent" of SIMA volunteers' support has come from home churches and 5 percent from other PCA churches.

An overture from Ascension Presbytery requesting that MTW list all missionary itineration expense as administrative overhead was answered by pointing to the MTW decision to change to a "functional accounting system" which will clearly show the cost of itineration.

A negative answer was given to an overture from Western Carolinas Presbytery asking for an ad interim committee to examine the entire MTW structure and program. The rationale cited by the court was that from the beginning MTW has made extensive use of "mission experts both within and without the PCA in the development of its policies and programs."

One of the questions raised by the RPCES in its letter was the criteria being used by MTW to establish new fields. The new church planting areas being picked are in "responsive" urban areas, and RPCES works in several rural areas that are not considered "responsive" by some criteria.

In responding, the PCA assembly said to RPCES, "Your fields would be accepted not as new fields, but as existing fields subject to the same support and continued evaluative process as delineated in the MTW handbook to which all of our programs must be submitted."

Another major concern of RPCES was whether MTW separated "deed" ministries from proclamation of "word." The assembly's response included these sentences: "We who hold to a common Reformed tradition find the thought of a dichotomy between word and deed abhorrent. Such a dichotomy must be repudiated. Our working together in a combined quest for the extension of the kingdom of God in our world must be rooted in the acceptance of the inexorable unity that is the true witness of Christ's Church."

The letter from PCA to RPCES about foreign missions also includes this explanation: "The principles and policies of MTW have evolved out of our context as a new and emerging mission facing a missions environment very different from that which existed at the time of the formation of our sister missions. We will undoubtedly benefit from the perspectives and experience that will be brought from these programs, both ecclesiastically and missiologically."

Assembly Office Relocation: 'Maybe' '82

It was not exactly a "yes" and not exactly a "no" but closer to a "maybe."

And that was not exactly what Bill Stevenson, chairman of the committee of commissioners on administration, wanted the Fort Lauderdale assembly to say about office locations. He told commissioners, "We need some movers and shakers."

Until now the denomination's highest court has left up to its various committees the question of where to locate their offices. The four major committees were in four cities when the PCA started, but now all three program committees are in the Atlanta area in leased space. Other executives of the denomination are stationed in four other towns.

Stevenson's committee asked the assembly to approve two recommendations on the office location issue, but only one of the two passed.

Approved was a recommendation "that the general assembly authorize its committees to consider a single geographical location and that the Committee on Administration have the responsibility of coordinating the search and to make recommendations to the Tenth (1982) General Assembly."

Defeated was an effort to eliminate from the passage the requirement that recommendations come back next year.

Also defeated was the second part of the matter recommended by the committee of commissioners: "That the general assembly give permission for the acquisition of an office building for the general assembly committees, if the way be clear."

While passage of the first part of the report was seen as an expression of interest in getting the offices closer together, inclusion of the requirement to report back before taking action was seen as chilling present prospects for buying space in an available office condominium development before next year. The condominium project was not before the court, as such, but some committees were prepared to go ahead with letters of intent until the assembly asked for a report next June.

Assembly Committee Vacancies Filled

Election of persons to fill vacancies on the assembly's permanent committees and boards was conducted this year more "painlessly" and quickly than ever before, according to veteran observers of the court. A new nominating system begun last year and further refined this year helped the assembly move through the task. Nominations were submitted from the floor, on written forms, for a variety of posts, but in only two cases were the nominees of the permanent nominating committee defeated by the floor nominees. The assembly amended its bylaws to provide that in future elections "no individual shall serve on more than one assembly committee, sub-committee, board or agency at one time." Employees of assembly agencies will not be able to serve on the committee which "administers matters directly responsible for their employment." The following teaching elders (TE) and ruling elders (RE) were named to the terms indicated:

Committee on Administration — Donald K. Clements, TE, Virginia Beach, Va.; William F. Joseph, RE, Montgomery, Ala.; Robert Liken, RE, Philadelphia, Pa. (class of 1985); John T. Clark, RE, Macon, Ga.; and David G. McKay, TE, Youngwood, Pa. (alternates). (George C. Fuller, TE, Berwyn, Pa., filled an unexpired term in class of 1984.)

Committee on Christian Education and Publications — Terry M. Moore, TE, Pompano, Fla.; Denis Stager, RE, Mineral Point, Pa.; Charles E. Turner, TE, Prescott, Ariz. (class of 1985); James R. Bibb, RE, Munford, Tenn.; and Joseph A. Pipa, TE, Houston, Tex. (alternates). (Ralph Mittendorff, RE, Boca Raton, Fla., filled an unexpired term in class of 1984.)

Committee on Mission to North America — John T. Bailie Jr., RE, Augusta, Ga.; Frank M. Barker, TE, Birmingham, Ala.; Howard E. Perry, RE, Hershey, Pa. (class of 1985); Frederick A. Archer, RE, Arlington, Tex.; and Leonard T. Van Horn, TE, Mt. Carmel, Tenn. (alternates).

Committee on Mission to the World — L. B. Austin III, RE, Chattanooga, Tenn.; Carl W. Bogue Jr., TE, Clinton, Ohio; Henry R. Gundlach, TE, Dallas, Tex. (class of 1985); William C. McCance, RE, Prescott, Ariz.; and E. Lee Trinkle, TE, Panama City, Fla. (alternates).

Sub-Committee on Interchurch Relations — Richard Adelman, TE, Valparaiso, Fla.; Lawrence H. DeBert, RE, Glasgow, Ky. (class of 1984); Henry Lewis Smith, TE, Prattville, Ala.; and John G. Thompson, RE, Kingsport, Tenn. (alternates).

Sub-Committee on Judicial Business — Russell D. Toms, TE, Wauchula, Fla.; Stanley D. Wells, RE, Shawnee Mission, Kans. (class of 1985); Thomas A. Roberts, TE, Alexandria, La.; and Henry G. Smith, RE, Warner Robins, Ga. (alternates).

Insurance and Annuity Fund Trustees — Robert E. Kresge, RE, Charleston, W. Va.; and John W. Todd Jr., RE, Sewickley, Pa. (class of 1986).

Theological Examining Committee — Ronald C. Harding, TE, Luthersville, Md.; Bill Stevenson, RE, Smyrna, Ga. (class of 1984); Doug Haskew, RE, Birmingham, Ala.; and J. Robert Vannoy, TE, Souderton, Pa. (alternates).

PCA Foundation Trustees — F. E. Brasfield, RE, Edwards, Miss.; and Arnold Lee, RE, Crystal Springs, Miss. (class of 1985).

Ridge Haven Trustees — Newton Brooks, RE, Chattahoochee, Fla.; Robert L. Harris, RE, Conyers, Ga.; and Harold Tolsma, RE, Houston, Tex. (class of 1984).

Covenant College Trustees — William Hall, RE, Orlando, Fla.; and Frederick T. Marsh, TE, Chattanooga, Tenn. (class of 1984).

Name Change OK'd For Domestic Unit

A new name, a new manual of operations, and some new responsibilities were approved by the assembly for its church extension agency.

Mission to North America (MNA) is the new name for the committee formerly known as Mission to the United States. The change takes into account the possibilities of work in Canada as well as the proposed reception of the Reformed Presbyterian Church — Evangelical Synod, which already has churches and missions in Canada.

The manual, developed over many months by the MUS committee, was ordered by the 1980 assembly. It outlines how and where the committee should work and details some of the relationships between the committee, its organizing pastors, mission churches, and presbyteries.

The new responsibilities are in the area of diaconal ministries. Formerly, the committee was assigned the task of coordinating domestic disaster relief. This year the assembly encouraged the committee to convene a consultation "in the hope that the broader charitable aspects of diaconal work might be communicated through the presbyteries to all the churches of the assembly."

A recommendation was also passed by the assembly encouraging the presbyteries "to sponsor the gathering of representative deacons into advisory councils for the purpose of discovering better ways of carrying out the regular business of the church, and for discovering better means of undertaking diaconal ministries among the needy around us."

Approval of a cooperative agreement between MNA and Western Indian Ministries (a Navajo mission) was held in abeyance. MNA was instructed to bring to the next assembly a doctrinal statement and field policy from that independent agency.

While the assembly approved the name change it told the committee to take its time about putting it into effect. Expressing some concern about rising administrative costs, the court said the new name should appear on printed material only "in normal course of reprinting."

In approving audit reports for 1980, the commissioners added this notation: "A substantial increase in administration and personnel costs has occurred in a time of general tightening of budgets, and without a corresponding increase in ministry of evangelism. This is a matter of concern."

In response to an overture from North Georgia Presbytery, the assembly asked MNA to study the need and feasibility of establishing facilities for the care of the elderly.

New Roles Assigned Stewardship Panel

Active, but not aggressive. That's the role that the general assembly said it wants the PCA Foundation to play in the future.

The deferred gifts agency, by action of the 1981 assembly, will be a sub-committee of the Committee on Stewardship Ministries and a part of the denomination's overall stewardship program. The foundation will continue to have its separate board, however, and the 1982 budget includes more expense money.

In acting on recommendations from an ad hoc committee which studied the foundation and its relationships, the denomination's highest court gave the Committee on Stewardship Ministries additional responsibilities and more advisory members from the church at large. The name change which had been suggested by the panel was not approved by the assembly, but most of the substantive sections of the report were voted.

Voting membership on the stewardship committee (two members from each of the four major permanent committees) will remain the same. Added as advisory members (without vote) were the moderator and stated clerk of the assembly, the director of the stewardship committee and the director of the foundation.

In addition to reviewing all budget requests and proposing a denominational budget to the assembly, the stewardship committee was instructed to do "preliminary" planning and goal-setting studies for the PCA. Such goals will be recommended annually to the assembly through the appropriate committee of commissioners.

The strengthened stewardship panel was also directed to coordinate the promotional work of all the assembly's committees and to be the "primary communicator of the One Mission of the Church at every level of the denomination." The committee is to continue the development and promotion of a system of "askings" for congregational support of the assembly budget — a task assigned by the 1979 assembly.

The director of the stewardship committee, M. E. Howland, is currently serving as director of the foundation. Under the plan adopted by the assembly each of the agencies will have its own full-time director eventually. For the past two years the foundation has been maintaining a low-profile stance, awaiting assembly action on future direction.

Foundation expenditures last year were reported at $14,719, with nearly half of that amount going to outside legal help. The budget approved for 1982 is intended to provide for an expanded program but not for a full-time executive.

The committee of commissioners had recommended that the assembly overturn the ad hoc committee's concept of the foundation as simply a service agency instead of an "arm twisting" fund raiser. The word "aggressive" was recommended by the committee of commissioners as one that the assembly should attach to the description of the foundation's work, but this was voted down. Instead, the assembly returned to the original language of the ad hoc committee: "That the general assembly reaffirms its earlier restricting (of) the activity of the PCA Foundation to receiving, accumulating, managing, and disbursing capital funds, stocks, property, etc., in the development of a program of deferred giving."

In addition to re-defining the foundation's work and in strengthening the stewardship committee, the assembly approved an overall study of the assembly agency structure by the Committee on Administration.

3 New Ways of Dropping Members Proposed

How do the elders of a church balance their responsibilities for pastoral care, biblical discipline, and accurate record keeping? The general assembly wrestled with that concern again this year and offered some more constitutional options to sessions dealing with their members.

The PCA's top court stopped short of authorizing creation of an "inactive roll" of the sort allowed in some denominations, but amendments were proposed which will provide three additional ways to treat members who do not want to be, or who are not active communicants.

If the package of Book of Church Order (BCO) amendments dealing with membership passes two-thirds of the presbyteries and is enacted at a future assembly, sessions will be able to delete names from church rolls without full judicial process under these circumstances: (1) when a person requests in writing to be dropped from the roll; (2) when a person who was transferred to the non-communing roll is still on that roll after at least a year; and (3) when a "temporarily" relocated person fails to make a church connection after a specified period in the new location.

Left in the constitution, however, was a provision that a person who has "willfully neglected the church for a period of one year" should submit to full judicial process before his status is changed. The assembly kept this paragraph (currently BCO 46-5) instead of accepting a committee proposal that would have allowed deletion of the name or transfer to the non-communing without full judicial process in such cases.

The entire package on membership includes rearrangement and renumbering of several sections of the Book of Church Order. Most of the language and substantive changes proposed by the permanent sub-committee on judicial business was adopted by the assembly. However, the court rejected the placement and numbering of the paragraphs suggested by the majority of that panel and adopted instead an order proposed in a committee minority report.

Even though the proposed amendments include extensive re-writing of the membership section of the BCO, the changes do not alter the basic concept that the session is responsible for oversight of those who have come under its care. People who move outside of the area of the church are still considered to be responsible to the session until they are transferred to another church. The session of their old church is directed by BCO to notify the governing body of a church in the new area of their presence and to notify the members of their need to make a new affiliation.

The new options proposed in the amendments are in addition to other means previously allowed sessions to keep their rolls up to date.

Budgets of Agencies Rise $1.4 Million

Budgets of the assembly's committees will total $7.14 million next year, up about $1.4 million from 1981. The figures approved by the assembly at Fort Lauderdale are considered spending ceilings, with each committee responsible for keeping its spending within the income received.

In keeping with the practice established in the PCA's first year, the major share of the budget will be for the denomination's overseas program. Mission to the World was authorized to spend $3.6 million for its "committed" program and $171,550 for "growth" items if the "committed" part is raised. A missionary force of 200 by the end of next year is anticipated under the spending plan.

Separate from the main MTW budget is the 1982 budget of $1.03 million for the MTW-administered Servants in Missions Abroad (SIMA) short-term missions effort. This amount is not included in the "askings" passed down to the churches, but SIMA volunteers are expected to raise their support funds through contact with friends, relatives, and other contacts.

Mission to North America (formerly Mission to the United States) is in the 1982 spending plan for $892,676 for "committed" work and $220,000 for "growth."

Christian Education and Publications is included for $643,981 for "committed" and $18,000 for "growth" next year.

The Committee on Administration was approved for $301,670 in expenditures next year.

In addition to SIMA, other items outside the "askings" are $196,161 for Ridge

Haven, the denominational conference center, and $58,626 for administration of the Five-in-Five campaign of Mission to North America.

Only one line item in the proposed budgets was questioned seriously. The committee of commissioners on stewardship, which reviewed all the proposals, dropped from Ridge Haven's request a $50,000 package for promotion (including the salary of a fund raiser). The item was restored after the suggestion was made on the floor by Kenneth Keyes of the Ridge Haven board that a designated gift might be received to cover the costs of the development officer.

A "theology of stewardship" paper was "received as information" and sent to the sessions with encouragement that they study it. Earlier versions of the document had been submitted to other assemblies for adoption, but the paper has never received that degree of assembly endorsement.

New Insurance Plan Begins in August

Ministers, church employees, and their families who are enrolled in the PCA health insurance program will be covered by a new policy starting August 1. The denomination's 1981 assembly heard that the insurance and annuity trustees have shifted the coverage to a new carrier, and the assembly approved rate adjustments after brief discussion.

Rates for the health insurance will go up about 15 percent, with the group plan to be administered by Mutual of New York (MONY). Pacific Mutual has been the carrier. On the basis of bids solicited from various companies, along with other considerations, the trustees decided to switch to MONY.

Dan Moore, administrator of the insurance and annuity funds of the denomination, said that the coverage will be exactly the same under the new carrier as it was under the former one.

While the health insurance premiums will go up, the cost of supplemental term life insurance available with the policy will come down. All the insureds under the health group automatically get $10,000 worth of coverage for accidental death and disability. The supplemental coverage is available to each participant for an extra premium.

The youngest participants in the plan who are now buying an extra $10,000 worth of term insurance will pay $1.60 monthly instead of the present $2 rate. Those up to age 29 who are now getting $40,000 extra coverage for $7.80 will pay $6.50 under the new policy. The table of rates for all age groups and amounts of supplemental insurance will be available from the denominational insurance office.

Health insurance which now costs $99.50 for an employee with two or more dependents will cost $115 per month after August 1. For a single person the rate will go up from $41 to $45, and for an employee with one dependent from $80.50 to $90.

Another factor in the August change will be a switch from the "wholly insured" to the "self insured" concept. The PCA's insurance trustees have worked out a contractual arrangement whereby MONY will handle administration of the insurance for them.

ACROSS—*From page 2*

formed University Ministries campus minister at Belhaven College, Jackson, Miss.

THEODORE KLINE has been dismissed to Evangelical Presbyterian Church.

ROBERT L. LaMAY has been dismissed to the Reformed Presbyterian Church of North America.

LEON LOVETT has been ordained by Grace Presbytery as pastor of Thomson Memorial Church, Centreville, Miss.

SAMUEL B. McGINN III, to Westminster Church, Greenville, Tex., as pastor.

TOM MEYER has been dismissed to the Reformed Church in America.

GEORGE A. MILLER, Miami, Fla., has permission from Southern Florida Presbytery to labor outside the bounds of presbytery with World Mission to the Whole Man.

S. MICHAEL PREG JR. from assistant pastor to associate pastor of Granada Church, Coral Gables, Fla.

CHARLES M. RECTOR, Rocky Mount, N.C., has been ordained by Eastern Carolina Presbytery, with permission to labor outside the bounds of presbytery as evangelist for the Presbyterian Evangelistic Fellowship.

JAMES A. ROUTSZONG, St. Louis, Mo., continues on the rolls of Gulf Coast Presbytery without call.

ALBERT L. RUSSELL has been ordained by Southern Florida Presbytery as assistant pastor of Bethany Church, Fort Lauderdale, Fla.

VAUGHN M. SHOEMAKER to Covenant Church, Myrtle Beach, S.C., as organizing pastor.

STEVEN B. SHUMAN to Continuing Church, Hueytown, Ala., as pastor.

JAMES R. SIMONEAU has been ordained by Calvary Presbytery as pastor of Scherer Memorial Church, Clover, S.C.

W. C. SMITH to Fulton Church, Greer, S.C., as pastor.

RAY R. SUTTON has been dismissed to Association of Reformation Churches.

HENRY S. THIGPEN, Tucker, Ga., director of Children's Ministry of Presbyterian Evangelistic Fellowship, has been received by North Georgia Presbytery.

EULICE D. THOMAS to Carolina Church, Locust, N.C., as pastor.

LOREN V. WATSON, Greer, S.C., continues on the rolls of Calvary Presbytery without call.

STEVE WILKINS to Covenant Church, Forest, Miss., as pastor.

JAMES A. YOUNG, Smyrna, Ga., has been ordained by North Georgia Presbytery and will begin itineration as a Mission to the World missionary.

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:

MISS NINA BIGGER
By: Mr. & Mrs. Paul N. Boyd

G. N. BRENDLE
By: Rev. & Mrs. C. B. Yeargan

MRS. PARALEE CAMERON
By: Rev. & Mrs. C. B. Yeargan

W. P. ELLIOTT SR.
By: Rev. & Mrs. C. B. Yeargan

REV. S. B. HOYT SR.
By: Zion P. C.
Chester, S.C.
Mrs. D. S. Cobb Jr.

EARLE M. JONES
By: Mr. & Mrs. Wright L. Pearson
Dr. & Mrs. D. F. Rentz

THOMAS P. KEETON
By: Bateman Bible Class
Presbyterian Church of Columbus
Columbus, Miss.

MRS. MAMIE KNOX
By: Mr. & Mrs. Louis Collins Jr.

MRS. LUCY SMART
By: W.I.C., Circle #4
Hull Memorial P.C.
Savannah, Ga.

LOGAN TATE
By: Rev. & Mrs. C. B. Yeargan

RICHARD L. WATSON
By: Bateman Bible Class
Presbyterian Church of Columbus
Columbus, Miss.

CHURCHES ADDED:

CHRIST CHURCH, Nashville, Tenn., has been organized by Tennessee Valley Presbytery. Cortez Cooper is pastor; Scott W. Smith is assistant pastor.

COVENANT CHURCH, Greensburg, Pa., has been organized by Ascension Presbytery. David G. McKay is pastor.

GRACE CHURCH, Nashville, Tenn., has been organized by Tennessee Valley Presbytery. Paul A. Snider is pastor.

MOUNT CALVARY CHURCH, Pinson, Ala., has been received by Evangel Presbytery. Michael R. Williams is pastor.

PRINCETON CHURCH, Princeton, N.J., has been organized by Philadelphia Presbytery. Kenneth A. Smith is pastor.

PROSPERITY CHURCH, Charlotte, N.C., has been received by Central Carolina Presbytery. Stephen O. Stout is pastor.

WEST BOCA CHURCH, W. Boca Raton, Fla., has been organized by Southern Florida Presbytery.

12-23-81

September 1981
Volume 5, Number 8

The PCA Messenger



RALLYING TO THE CAUSE of 'Continuing Presbyterianism,' four organizations declared a decade ago that they would work together to form a new denomination. A part of that 1971 Journal Day rally in North Carolina is shown here. Also pictured on the platform (with Donald Patterson making the introductions) are board members of the four organizations: Concerned Presbyterians, Presbyterian Churchmen United, Presbyterian Evangelistic Fellowship, and the Presbyterian Journal. Inset: The garage of the Paul Settle home in Montgomery which became the first office of the Continuing Presbyterian Church. A tenth anniversary report begins on page 3.





Across our Church

MOVING MINISTERS:

MICHAEL D. BOLUS to First Church, Macon, Ga., as assistant pastor.

BAILEY C. CADMAN has been ordained by Ascension Presbytery as assistant pastor of Gospel Fellowship Church, Valencia, Pa.

LAWRENCE E. EDISON to Central Florida Presbytery as presbytery evangelist to Sarasota, Fla.

THOMAS H. ESTES JR. has been received by Covenant Presbytery as pastor of Providence Church, Memphis, Tenn.

HENRY FERNANDEZ (Enrique Fernandez Del Nogal) has been ordained by Central Florida Presbytery as evangelist and church planter among the Spanish speaking in Tampa, Fla.

WARREN GARDNER, Winder, Ga., has been received by North Georgia Presbytery as organizing pastor of New Life Mission.

CLYDE GODWIN has been ordained by Central Carolina Presbytery and is laboring outside the bounds as an Inter-Varsity Christian Fellowship worker in the Charlotte, N.C. area.

ERNEST L. HEISTEN III has been ordained by Covenant Presbytery with permission to labor outside the bounds as assistant pastor of Memorial Church, St. Louis, Mo. (unaffiliated).

TOM HOLLIDAY has been received by Westminster Presbytery as pastor of Abingdon Church, Abingdon, Va.

GORDON J. HOUSER, Greenville, S.C., has been received by Calvary Presbytery without charge.

ROBERT A. JACKSON has been ordained by Covenant Presbytery as assistant pastor of Independent Church (unaffiliated), Memphis, Tenn.

PETER C. JENSEN has been received by Philadelphia Presbytery as pastor of Faith Bible Church (unaffiliated), Villanova, Pa.

JAMES A. JONES JR. to Asbury Church, Johnson City, Tenn., as stated supply.

DEE GEE KIM has been received by North Georgia Presbytery as pastor of Atlanta Korean Central Church (unaffiliated).

PHILIP E. McRAE has been ordained by Covenant Presbytery as pastor of Blackmonton and Shongalo Churches, Vaiden, Miss.

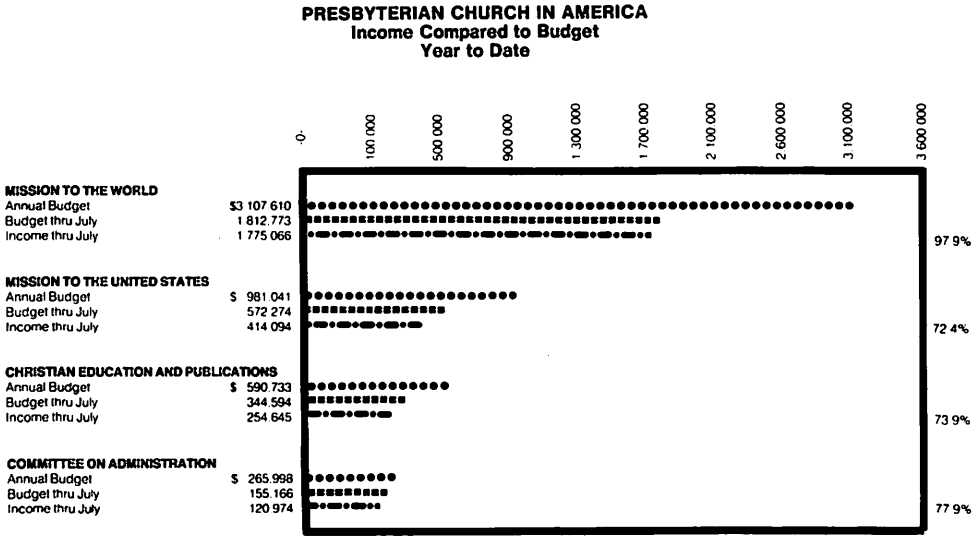
T. M. MOORE to Fayetteville, Ark., as an organizing pastor called by the presbytery and assembly MUS committees.

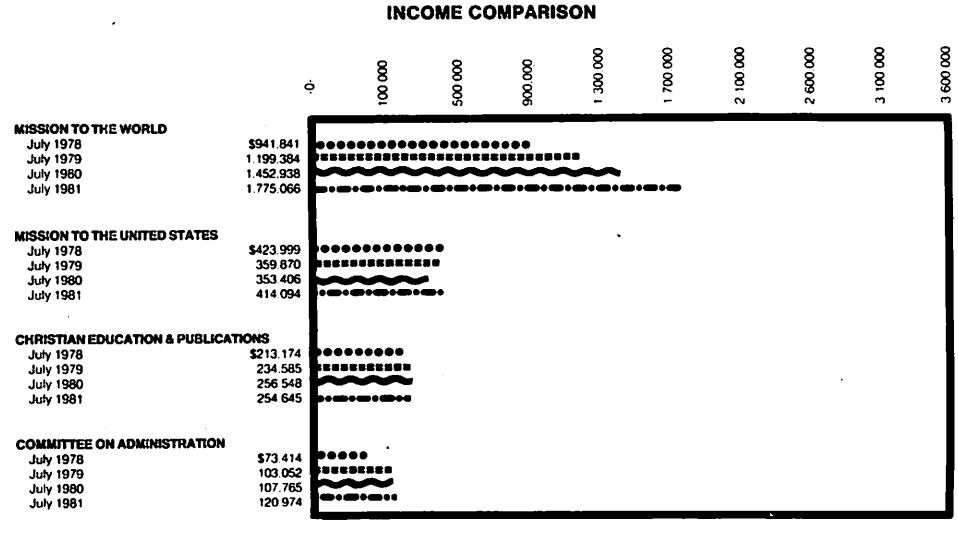
K. ERIC PERRIN has been dismissed to Reformed Presbyterian Church — Evangelical Synod.

ROBERT C. PETERSON, Emlenton, Pa., has been received by Ascension Presbytery as pastor of Scrubgrass Church (unaffiliated).

CRAIG PIPKIN has been ordained by Westminster Presbytery as pastor of Fellowship and Frank Churches, Newland, N.C.

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THE PCA MESSENGER
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'CONTINUING' FOR TEN YEARS

Remember when "Amazing Grace" was among the top ten songs on the pop charts for several weeks? Remember when a rock opera named "Jesus Christ Superstar" was something of a sensation?

That summer saw the death of Reinhold Niebuhr, guiding star and theological mentor of so many liberal preachers and politicians. "Ping-Pong diplomacy" came to the fore as the Nixon White House established contacts with the government of mainland China.

It was 1971.

"Jesus People" were seen and heard on city streets and college campuses. The media discovered them as well as neo-Pentecostal stirrings in mainline churches. Resulting coverage was generous and colorful, if not always theologically precise or accurate.

It was a full decade ago, that year which was so momentous for the movement that was to become the Presbyterian Church in America. Moreover, it was a crucial year for the four organizations that provided leadership for the "continuing church movement."

Christianity Today magazine (September 24, 1971) said in the lead article in its domestic news section that "the gut issue" bothering Presbyterians was "essentially doctrinal: the authority of Scripture."

While the liberals in Presbyterian denominations that year were promoting anti-war demonstrations, boycotts of non-union lettuce, and easy abortions, the conservatives were hammering away on the issue of the Bible and obedience to its message.

It was a time of turmoil and "choosing up sides" in the churches. One of the best known of the conservative Presbyterians of that day was L. Nelson Bell — ex-missionary, physician, writer, ecclesiastical statesman. He was a founder of the Presbyterian Journal as well as of Christianity Today. In his "A Layman and His Faith" column in the January 1 Christianity Today that year he wrote prophetically, "Polarization is inevitable. . . . Neutrality is impossible." He noted in the article that the Bible itself is "a book about polarization" and then lamented that "by and large the movement in the church today is away from the divine revelation to be found in the Scriptures."

The inevitable polarization took its toll.

By September of 1971 Nelson Bell was lost to the continuing church movement. His departure from the Journal board and staff and his criticism of the plans to prepare for a new denomination were as widely reported as the announcement that the Journal and three other evangelical organizations would work together to form a new church.

All four organizations, as well as the larger movement of which they were a part, felt the tremors as their various members and supporters either took strong stands in the controversy or tried to practice neutrality for a while. The announcement was made August 11 at the annual "Journal Day" gathering of friends of the independent weekly magazine which for three decades had rallied Southern Presbyterian evangelicals. On the stage with representatives of the Journal board were leaders of the Presbyterian Evangelistic Fellowship (PEF), Concerned Presbyterians (CP), and Presbyterian Churchmen United (PCU). While all the groups had been begun by members of the Presbyterian Church US (PCUS) and had worked primarily among the people of that denomination, each of the groups was independent.

All had come in earlier for their share of criticism as conservatives in a denomination dominated by liberals, but the blasts they experienced after the August joint announcement were unprecedented in ferocity. The intense pressures did not dissuade the four groups from going ahead with plans to prepare for separation from PCUS, but their individual ministries were affected.

What has happened to them in the ten years since they "went public" with the proposal for formation of the church that was to become the PCA? Two of the four, Concerned Presbyterians and Presbyterian Churchmen United, no longer exist. The other two, the Presbyterian Journal and the Presbyterian Evangelistic Fellowship, still operate with somewhat altered programs. In addition to providing the impetus for starting the new denomination the organizations have all assisted it in other ways. In each case a major contribution was in preparing people from the individual constituencies to take leadership roles in the PCA.

Briefly, here is what has happened to the "founding fathers" of the PCA since 1971:

Concerned Presbyterians Like the other three organizations, CP was started in an attempt to "turn around" PCUS, to influence it toward a more evangelical position. Designed as an action group to mobilize the laity, CP was actually the brainchild of Nelson Bell. He got the Journal board to earmark $15,000 for initial expenses and asked

Kenneth S. Keyes, the Miami real estate executive, to lead it. Bell was never publicly identified with CP after its formation, however.

"I thought that in ten years we could turn the thing around," Keyes recalled in a Messenger interview. He figured that conservatives could take control of the PCUS general assembly in five years and then move all the liberals out of influential board and agency positions in another five.

"Of course," he acknowledged recently, "I was very wrong on that assumption." The lay wing of the conservative movement was organized in 1964, and it quickly attracted attention across the denomination. While it identified many ruling elders and others who wanted to assure a continuation of historic Presbyterianism in America, it could not produce assembly majorities on the issues important to conservatives. Instead of getting better, matters got worse at the assembly level. From the evangelical viewpoint, the fifth assembly after formation of CP, the 1969 meeting, was the most disastrous of all. The PCUS court started union talks with the United Presbyterian Church USA (UPUSA), authorized the drafting of a new confession, and put its stamp of approval on the evolutionary theory of human origins.

Even though he had missed his target, Keyes did not give up after that initial five years. It was the 1971 assembly that convinced the Concerned Presbyterians leadership that, humanly speaking, little else could be done to reform PCUS. The several conservative groups had worked together carefully at that meeting, and they were defeated soundly. The "straw that broke the camel's back," according to Keyes, was the court's defeat of a slate of prominent evangelicals who had been nominated to the denominational nominating committee. Instead, the assembly elected a slate made up of people closely identified with some of the causes which were most objectionable to conservatives.

From that point on, the main thrust of CP was to prepare its constituency for creation of a new denomination. Much of the leadership resigned in November 1973, just prior to the birth of the PCA, but CP was not formally dissolved. For various reasons, many conservatives remained in PCUS congregations, including some who had been active in CP. It was believed that continuation of the organization would be a help to them and to the effort to get others into the PCA eventually. The files and the treasury were turned over to a new slate of CP officers, headed by historian Gregg Singer. His presbytery in North Carolina proved to be most inhospitable and threatened an ecclesiastical trial. The organization finally went out of existence in 1976 with a bulletin admission that the liberal forces had "complete control of the machinery of government in our church."

Men who were active in Concerned Presbyterians have served the PCA in a variety of roles at all levels. Jack Williamson, who was the CP secretary, was moderator of the First General Assembly and has been on several committees since then. Keyes, the president, has been on the Mission to the World and Stewardship committees and on the board of Ridge Haven. Jules Vroon, the treasurer, was on the first Committee on Administration. All three of these former CP officers were commissioners to the 1981 assembly.

Presbyterian Churchmen United Starting a few years later than Concerned Presbyterians, PCU was primarily for pastors. The first gathering of the people who would later be identified as the founders of PCU was in the summer of 1967 in Asheville, North Carolina. Ministers who were in the area for conferences (including "Journal Day") came together for a session of prayer, testimony, and discussion of the situation facing the church. The informal group named Donald B. Patterson as its chairman. Within a year such ministerial groups were meeting in presbyteries across the South. In August 1968 a more formal organization was established, with Patterson as chairman and Morton H. Smith as secretary. It was named The Ministers Prayer Fellowship. The group was particularly successful in attracting younger conservative ministers, but it had participants from all age brackets. Two of the veteran ministers who were widely respected by the young men were in the first officer slate: Carl McMurray of North Carolina was co-chairman, and M.A. Macdonald of South Carolina was treasurer.(Both have since died).

By the end of 1968 the idea of a "Declaration of Commitment" was taking shape. A statement was drafted which not only expressed the faith of the members but also expressed opposition to change in the church's theology or polity. John E. Richards was named PCU's "correspondent" and instructed to collect the signatures of endorsers. The 1969 meeting of PCU came after the PCUS general assembly. Since that assembly had moved toward significant changes in theology and polity a decision was made to publish the declaration widely. It appeared in October as a three-quarter page ad in 30 metropolitan newspapers from Baltimore to Fort Worth, as well as in religious publications. The statement was signed by 500 ministers. Later that year the declaration's message was dramatized when PCU gathered 1,500 ministers and laymen at an Atlanta rally keynoted by D. James Kennedy. Among other speakers at the widely-publicized event was Frank Barker.

Richards was part-time executive secretary until Paul G. Settle was called on a full-time basis in the summer of 1971. By the time Settle moved his family to Montgomery, Ala., to set up the PCU office the announcement of

From Office to Manse

After serving the "continuing church" for nearly ten years, the first clerical worker employed by the PCA is leaving her job. Barbara Perry, known to many ministers and other church workers and their families as the efficient handler of their insurance claims, is to become a pastor's wife this month.

She is marrying Charles H. Cobb Jr., pastor of the PCA's John Knox Church in Dallas, Texas. The ceremony is scheduled in Dallas September 4, with Paul G. Settle officiating.

Settle, moderator of the Eighth General Assembly, was Mrs. Perry's pastor in North Carolina before she moved to Montgomery, Alabama, in 1971 to work for Presbyterian Churchmen United. As executive secretary of PCU Settle doubled as the administrator of the steering committee of the continuing church movement. She began work there December 3, 1971.

The Montgomery office was designated to establish an embryo insurance program before the denomination was formally organized, and Mrs. Perry handled the related work. After the First General Assembly she became an employee of the Committee on Administration.



Participants in the 1971 rally pause for lunch in the North Buncombe High School cafeteria.

plans to form a new denomination had been made. His office became the office of the new steering committee, and he was its executive — the implementer of steering committee decisions. While the formal organization of the denomination was still two years away, Settle and his secretary, Barbara Perry, began to handle the work leading to its formation. In a sense, they were the first staff members of the "continuing church." PCU activity continued as such, however, including the preparation of a newsletter and contact with ministers in all the presbyteries.

During those two years Settle logged thousands of miles of travel in the work of PCU and the steering committee. Invitations to send speakers came to him, and he leaned heavily on Keyes and Williamson when laymen were requested. But when a preacher was needed to speak in a worship service or similar situation, he was often the only one available.

As the continuing church began to take shape in 1973 Settle's title became administrator of the Continuing Presbyterian Church. He wrote a letter to the PCU membership explaining that the officers were dissolving PCU in view of the formal organization of the new denomination. There were no complaints, he said, and PCU went out of existence quietly. After the First General Assembly the office equipment and other property were divided between the new Committee for Christian Education and Publications (of which Settle became coordinator) and the Committee on Administration (where Mrs. Perry went to work in the insurance and annuities office).

As in the case with Concerned Presbyterians, many of the men prominent in PCU took leadership roles in the new denomination. After working as the first CE/P coordinator, Settle returned to the pastorate and then served in several committees and was moderator of the Eighth General Assembly. He is currently chairing the committee discussing the PCA's possible reception of two other denominations. Smith became the denomination's stated clerk. Patterson has served two terms on Mission to the World.

Among the synod (state) contact men for PCU just prior to organization of PCA were James Baird (later chairman of the Mission to the United States committee), Charles Turner (member of MUS, then CE/P), Lardner Moore (MTW), Charles Dunahoo (chairman of constitutional documents and later coordinator of CE/P), Michael Schneider (CE/P), Thomas Patete (CE/P and later executive director of the joint publishing venture, Great Commission Publications), David White (first executive of the predecessor to Mission to the World and now an MTW missionary in Taiwan), H. R. Patteson (Administration), and Kennedy Smartt (MTW committee and later coordinator of church relations).

Presbyterian Evangelistic Fellowship William E. Hill Jr. started PEF in 1958 when he left his long-time pastorate in Hopewell, Virginia, to concentrate on preaching evangelism. He wanted to restore an evangelistic emphasis to PCUS, offering his services to any church that would use a preacher, teacher, or trainer of witnesses. In 1965 he was joined by a second evangelist, and by 1969 there were ten. While PEF did not work exclusively in PCUS, most of its evangelists, board members, and supporters were in that denomination before 1973 and were a part of the growing evangelical group in the church.

As the PEF evangelists traveled around they made contact with some people who were concerned about the issues in the denomination but who were not in touch with either Concerned Presbyterians or Presbyterian Churchmen United. One of the principal issues was foreign missions and how to support overseas work that was biblical. PEF already had some contacts abroad, so Hill took the initiative in calling together some interested individuals to organize the Executive Commission for Overseas Evangelism. This entity gave PCUS members a channel through which they could send funds to Presbyterian missionaries or national workers who were in line with PEF philosophy. ECOE was soundly denounced just prior to organization of the PCA when it decided to be a "sending agency" for missionaries as well as a channel for funds to existing overseas personnel. Despite the protests, candidates were recruited and commissioned.

Even though he continued an active schedule of preaching and other work, Hill formally retired in 1972. He was succeeded as executive director of PEF by Ben Wilkinson in the summer of 1973. The office was moved from Hopewell to Decatur, Georgia. PEF started that year with reserves of $101,000, and Wilkinson inherited a budget that included over $300,000 for ECOE and $270,000 for the other ministries of the fellowship.

When PCA was organized in December ECOE was turned over in its entirety to the new denomination's Mission to the World committee, including all personnel, funds, files, and pledges of support.

Not only in the foreign field, but also for domestic missions PEF provided a framework in which the new denomination could begin its program. A structure known as Mission to the United States was established, and when it was turned over intact to the new denomination it had helped to establish 35 congregations. The transfer included 12 organizing pastors and $40,000, according to Wilkinson.

Formation of the new denomination meant the loss of some moral and financial support formerly enjoyed by PEF, the executive director recalled in an interview. A number of PCUS churches which had formerly been receptive to PEF ministries closed their doors to the organization because of its close identification with PCA. The number of PCA congregations which have supported the fellowship and invited its evangelists has been disappointingly small to PEF. Wilkinson said the reserves have now been exhausted. The annual receipts for the various ministries are about $360,000.

PEF meanwhile has continued its original emphasis on preaching evangelism, but it has branched out into

other fields. A summer conference begun in 1969 has continued, with attendance peaking at about 1,500. The week of evangelistic emphasis was moved from the PCUS conference center at Montreat, North Carolina, to a secular campus, Appalachian State University in Boone, N.C. The program is designed to train Christians in evangelism and to inspire them to go back home to evangelize, but a function of the event is also to evangelize the unsaved who might be on the campus or community during the week.

A book ministry grew out of the conference. Now PEF offers Christian titles year-round by mail from its headquarters. The store is a part of the operation at the building bought by the fellowship for its expanded work. Formerly a church, the 7,200 square foot facility is located on a 4.2 acre site. In addition to furnishing office and store space, the headquarters is also used for meetings and some training functions.

Also acquired by PEF was a camp property in East Tennessee known as Smoky Mountain Church Camp. Camp programs for all ages are offered on that acreage, estimated to be worth $100,000.

Even though ECOE was turned over to PCA, PEF continues an overseas interest. It supports some national workers overseas and sends some of its evangelists and others on preaching missions. While there has been some emphasis on person-to-person evangelism abroad, the main thrust has been on preaching in crusades. This year PEF has sent workers to Greece, Jamaica, and Uganda, with another mission scheduled later in Egypt. Next year Korean crusades are planned. In recent years work has also been done in about 15 other nations.

A children's work ministry has also been launched by PEF, as well as a tape ministry and some radio work.

Evangelists have been offered by the fellowship to presbytery MUS committees and others supervising new congregations in the PCA. Some of the men have been used to survey the populations of prospective church planting sites or to assist organizing pastors in evangelism. The personnel contributions of PEF to PCA have included James Baird, Frank Barker, and Charles McNutt who have been on the PEF board and subsequently on the Mission to the US committee. Board members who have served on the MTW committee have been Jay Wood and Harry Musser.

Presbyterian Journal The oldest of the four organizations, the Journal began in 1942. G. Aiken Taylor became the independent publication's first full-time editor in 1959. About the time the Journal joined in the 1971 announcement that it would help form the new church a circulation high of about 46,000 was reached. Most readers were then members of PCUS, many of them added to the mailing list by Concerned Presbyterians as it gathered the names of "concerned" people around the church. Unhappily for the weekly magazine, thousands of them did not renew on their own when the initial subscriptions expired. Many other PCUS subscribers were lost when they saw the Journal championing the cause of separation, and they thought it was the "official" voice of the new denomination (even though it has remained free of ecclesiastical control). Circulation is now about half of what it was at its peak a decade ago.

As its reserves were dwindling the Journal discontinued its bookstore in a belt-tightening measure in 1977. The operation had been started at a time when few communities had evangelical bookstores and few Presbyterians knew where to turn for Reformed literature in particular. The magazine's business office still stocks some of the tracts the Journal has published and a few paperback and hardback titles on Reformed doctrine and officer training, however. General book business is referred elsewhere.

Also discontinued (in 1978) was the annual gathering of friends and supporters of the magazine. "At one time," the editor wrote in 1979, "Journal Day was almost the only available opportunity for conservatives in PCUS to gather, to find inspiration and to enjoy fellowship with brethren of like mind — and talk about what was going to happen to the Church." With the advent of many conferences and with the formation of the PCA, "that has become less urgent," he explained. The day had been a major fund-raising event for the magazine, but funding patterns also changed. Readership is now scattered across the nation in many denominations, and the people who help provide the necessary subsidy pledge and pay by mail to a greater extent than in the day when personal appeals were made to those attending the conservative get-together in Weaverville, North Carolina.

Taylor noted in an interview that the base of support now includes 3,600 donors with $5 and $10 gifts (over and above the subscription cost) being the "backbone" of support. While there have always been the donors of modest amounts, the magazine depended in its earlier days on large contributions from a few of its board members and other friends. The current year's receipts will be about $300,000, the editor said, and a little less than half of that comes from outright gifts. From the beginning, the philosophy of the board was to keep the subscription price as low as possible to get the publication into as many hands as possible.

After formation of the PCA the magazine experienced a change of orientation and constituency in a manner that Taylor believes "no other publication has successfully accomplished." He likens it to the reorientation of the National Foundation (March of Dimes) after polio was conquered — except, he says, that the intent was not to keep personnel or an administrative structure going. The publication continued with new objectives "as vital as the old ones." With a multi-denominational audience, the magazine now says on its masthead that it is "seeking to promote a rising reformation in God's church accord-

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Pensacola Milestone

Another milestone of significance to many PCA people this year was the 25th anniversary of the Pensacola Theological Institute. Sponsored by the PCA's McIlwain Church, this week-long event has annually brought to appreciative audiences top-flight teachers and preachers. It also provided an opportunity for fellowship for like-minded Christians in the days preceding (and since), the formation of the PCA. The silver anniversary program Aug. 2-9 included pastor D. James Kennedy of Coral Ridge Church, editor Kenneth Kantzer of Christianity Today, theologian James I. Packer of Regent College, Bible teacher Alexander C. DeJong, and counselor John F. Bettler.

Putting the Children On the Dining Table

(Editor's note: Even when a mission's church planting efforts are concentrated in modern cities instead of jungles the missionaries can still expect plenty of excitement. Two families in the PCA church planting team in Taipei, Taiwan, got more than enough excitement in July when they were flood victims. Calvin and Grayson Smith are back in Taiwan as a part of the team after having served there previously on the Christ's College staff. Their neighbors are Jim and Sue Ann Stewart, who started language study there this year. Their ordeal is described in the following letter to her family by Mrs. Smith. Also mentioned in the letter are David and Barbara White of the Christ's College staff.)

Dear Mom and Dad,

Sorry I haven't written, but I have been trying to get to the typewriter all week. Last Sunday night we were flooded! It has been a wild week. The Stewarts had to rush their little Esther (4 years) to the hospital late Sunday afternoon. We had had a lot of rain from a distant typhoon, and the open sewers that run by our houses were starting to flood. Calvin drove Jim, Sue Ann and Esther out just in time.

It took them a long time to get into Taipei to get to the hospital because parts of Taipei had already flooded and everyone was driving by "jungle rules." All the policemen disappeared and it was every man for himself. Calvin was driving them in Joe Farlow's 15-year-old Volkswagen and said it flew through the water where other cars were stalled, flooded, or couldn't go. Calvin left them at the hospital and tried to get home in the storm. He got within two or three miles and had to leave the car.

Meanwhile, I had fed and bathed our three and the Stewarts' other two children. Toys and books were all over the floor and I was starting to clean up when I looked out and saw the flood waters rising in the yard. Our area has flooded many times but never this house. I called a neighbor and told him I had five small children and no men and be aware we were worried. The waters rose and rose.

I called Jim at the hospital and told him to pray — the water was coming and I didn't know how high it would go. Soon the water — brown and dirty — starting shooting up the drains, tubs and coming under the doors. I ran around the house throwing up a few things, emptied the safe of passports, etc., got changes of clothes, diapers, a Bible, house keys and threw them in a garbage sack. I thought we would end up in a refugee camp or something.

I got a lantern and gathered the children on the dining room table. I did jerk the phone up there with us so I would have contact with the "outside" world. I called the College, told them I had three children, 2 babies on the table and the water was getting higher. I had a large dish pan to float the babies in and a "Superman" rubber ring for the others — that's all.

The children asked if they were going to die. I called the hospital and gave the Stewarts a blow-by-blow account and Sue Ann said they had to face the prospect of losing their children and prayed like they never had in all their lives. They prayed that the Lord would "part the waters." I told the children that God would take care of us.

Rescue help was called, but it was impossible for them to get here. We watched as the waters rose and then seemed to get no higher. If the waters came over the windows I didn't know where to go from there. It got up to the windows and even splashed the glass, but it never came in! The waters then started to recede and Calvin appeared! How he got through the flood waters no one knows. He came through waist- and chest-deep water with flip-flops on for several miles watching for snakes, rats and boards that could knock him over.

He pushed a lot of water out and was a great comfort to us all. Thank the Lord the Stewart's house next door didn't flood — it is higher than ours. Their yard did (flood) and laundry room — that's all. Our yard flooded four feet and four to eight inches in every room (some are higher than others). Calvin started to push the mud out and I bedded the children down at the Stewarts. We were thankful to be alive and safe! The next day we saw the unbelievable damage to our area. In front of our house there were three cars piled up on each other. Cars thrown all over, the streets ripped up, many walls around the houses collapsed. One was made of 12 to 15 inch field stone. All the apartment buildings had basements that were flooded up into the first floors. Dogs drowned, crabs crawling around, ducks swimming around, and many feet of brown mud. We had to shovel out piles of mud before we could get to the house. Still a week later it is still there. We have a path through it to get to the gate. Calvin's motorcycle was covered, the refrigerator broken, rugs and furniture flooded, etc., etc. What a mess!

It is two days later and I am still trying to get this into the mail.



Taipei flood piles up cars, debris.

What a mad house! But by another week we should be back to normal.

Thank the Lord the Stewarts were only flooded a little in the laundry room — they have had Esther, who is very sick, in the hospital. . . . so many shots, IVs and blood tests she screams every time someone enters her room. It has been a very hard time for them.

Our clean up work is going well. It has been hampered by rain for a week. I scrubbed our carpets by hand with a vegetable brush for two days and then because we had no sun they mildewed! Mrs. Graham at the College knew of a rug service and they came and picked them up so we hope they can get the mildew out. Most people had no water for five days — everyone was getting flood water out of the sewers to clean with. One neighbor is on a different water system than us and had water so we took turns running water down to the houses. Our underground water tank was contaminated, but we hope it is flushed out now.

The Chinese are very economical people and usually don't throw anything away, so we have been amazed at the household items thrown in the street for the bulldozers. Lamps, beds, many rugs, coffee tables, wooden shoe holders, desks, etc. I guess they just didn't want to fool with them. Also the lack of water held things up.

Barbara and David from the College came and helped shovel and clean up. Barbara, bless her, took the two oldest children to her house for a few days. Our landlord and his wife came and helped — they are Taiwan Presbyterians. We hired extra ladies to come and mop. Now the sun is out and that should help.

Soldiers and bulldozers and front end loaders have been working for a week and just last night the front of our house was mostly cleared. Our landlord said the land owners in this area are going to hire a lawyer to remove the things that cause bad flooding such as houses built over the creeks that bottleneck the flow, planless construction up the mountain that all washed down, and other things. Taiwan is expanding so rapidly that there is no planning and people are seeing the harmful results now.

The house we were praying to get for the next family coming this fall was flooded worse than ours. We don't know what to think about them moving in now. It is a house like ours except the landlord had raised the floors so it wasn't supposed to flood! Houses are scarce now. (A landlord can tear one down and build six floors with double apartments so he can collect twelve rents instead of one.) We think it is important to have them close for fellowship and assistance, so please pray for guidance for us and them. It may not flood for years or it may flood next week. . . .

We miss you all and hope everyone is having a nice summer. We see God's guiding hand in all this and are not discouraged — only tired at night!

Calvin is still preaching on Sundays, going to language school and teaching his theology class, and helping me. Bless him!

Love, Grayson

SINCE 1971 — *from page 6*

ing to the whole counsel of God known as the Reformed faith; to define, describe, popularize and promote the Reformed faith; to encourage and assist Reformed conservatives; and to report on activities in Presbyterian and Reformed bodies." The editor adds that the weekly sees itself as "a forum for positive Reformed Christianity and a vehicle for concern, criticism, and correction through responsible debate and editorial reflection."

Only one PCUS member remains on the board (John R. Richardson, the retired Atlanta pastor who is also the only original member of the publication's board still serving). Of the remaining twenty-two members, thirteen are members of the PCA and nine are from five other denominations. As from the beginning, the governing body has been dominated by laymen.

In addition to producing the weekly magazine of news, commentary and general inspirational articles, the Journal is planning a new periodical for a new market this fall. It is introducing a "weekly reader" type of paper for students in the fourth, fifth, and sixth grades. It is hoped that it will fill a need for such a publication in the rapidly expanding number of classrooms in Christian schools. An editor and art director have been hired to start the project.

Still another new ministry for the Journal this year is travel, with the editor leading a tour to the Middle East. Reservations have exceeded expectations.

The expansion of the denominational spectrum in the Journal's readership has included, in effect, the acquisition of two other publications. The Reformed Presbyterian Reporter was an occasional publication in the Reformed Presbyterian Church — Evangelical Synod until that denomination's magazine committee worked out an agreement that it would be published monthly as an insert in the Journal. (Ordinarily, issues including the insert are sent only to RPCES subscribers.) The Journal includes on its masthead a line indicating that it is "continuing the Presbyterian Guardian." The Guardian, popularly associated with the Orthodox Presbyterian Church but never controlled by it, merged with the Journal three years ago.

Journal board and staff members, who were active in the other three independent organizations that brought the PCA into existence, have been conspicuous in their contributions to PCA. Taylor was moderator of the Sixth General Assembly and has served two terms on the subcommittee on interchurch relations. Steve White, Journal board chairman, has been on the PCA Foundation board.

In relation to the PCA, the editor sees the independent magazine "as a warm supporter and also as commentator and critic. Seeking 'to promote a rising reformation (in the PCA) according to the whole counsel of God known as the Reformed faith' at times may call for aggressive support of denominational characteristics, and, at times, careful scrutiny of trends bearing the potential for stifling such a reformation."

Both the Journal and PEF were commended at the 1973 advisory convention which called the First General Assembly. The convention encouraged each to continue its independent existence.

PCA NEWS

Gyger Is Added To MUS Staff

Mission to the United States, the PCA church extension agency, has named Terry L. Gyger to a new position to supervise its church planting work.

The Florida minister will be assistant coordinator for church development, beginning this month. The committee also has an assistant coordinator for special ministries, Dwight Linton.

In calling Gyger to the new post, the committee specified that his ministry will involve existing PCA congregations as well as mission works. Initially (until the job of director of financial programs is filled) the new staffer is to spend a majority of his time in public relations and related support activities.

Gyger was an organizing pastor, serving from 1975 to 1980 at the Immanuel Church of Miami. Prior to going into the pastorate he was president of Men in Action (later re-named Ministries in Action). After leaving the pastorate he returned to that Miami-based organization as coordinator.

He earned bachelor's and master's degrees at the University of Arizona at Tucson. He is a graduate of Conservative Baptist Seminary of Denver. Southern Florida Presbytery ordained him in 1975.

Gyger, a member of Southern Florida Presbytery, is a former member of the assembly's MUS committee. He was serving as the MUS chairman when the present coordinator, J. Philip Clark, began his work on the staff.

Insurance Office Moving to Atlanta

Trustees of the PCA's Insurance and Annuity Funds have set a target date for establishment of a separate office to handle their business. Since the beginning of the denomination the insurance and annuity function has been housed with the Committee on Administration in Columbus, Georgia. Dan Moore has served as administrator for both agencies.

The trustees sought and received from the 1981 assembly permission to make the move. They expect to set up the new office by next January 1.

At a summer meeting in Asheville, North Carolina, the board decided to locate the new office in the Atlanta area, near other PCA offices if possible. A search committee was named to seek an administrator. A report from the committee is due at the next scheduled meeting of the trustees October 16 at Ridge Haven.

Robert G. Sweet, who was re-elected chairman of the board at the summer meeting, was also named chairman of the search committee for the new executive. He is a pastor in Asheville. Serving with him on that panel will be Thomas Leopard, Thomas Lowe, and Allen Morris.

Re-elected secretary of the board was J. Edmund Johnston of Jackson, Mississippi.

Board sub-committee chairmen were named for the year. They are: Seixas Milner, Marietta, Ga., investments; Sam Chester, Chattanooga, insurance; Thomas Leopard, Birmingham, annuities; Johnston, legal; Allen Morris, Miami, audit; and James Lipscomb, Ruston, La., relief.

An additional investment manager, Forum Investments of Louisville, Kentucky, was named. Annuity funds will be transferred to this firm until it is managing the same amount that the other three investment managers have.

In other action the board:

—Adopted a 1982 budget of $163,000 (compared to $132,500 for the current year, with all of the revenue to come from premiums paid into the health and pension plans that it operates).

—Expressed appreciation for the service of retiring board members E. C. Cooley and Russell Flaxman.

Committee Assigns Study of 'Overlap'

Coordinators of the PCA's four major committees, together with the assembly's stated clerk and the director of stewardship ministries, have been asked to recommend better approaches to common needs. At a summer meeting when it reviewed its assignments from the general assembly, the Committee on Administration asked the executives to look into four specific matters.

Recommendations from the panel of administrators will be due at the January meeting of COA. To be covered are the subjects of computers, office space and location, and personnel policies.

In a parallel action, COA asked for a preliminary study of overall structure from the Committee for Stewardship Ministries. That body, technically a sub-committee of COA, was given an enlarged responsibility for planning and coordination by the 1981 assembly. COA passed on to it, with a request for a January report, the assembly assignment "to review and evaluate the assembly organizational structure and interrelationships . . . identify areas of duplication, ambiguity, competition in committee assignments and responsibilities (and) suggest appropriate revisions. . . ."

COA docketed for its next meeting, scheduled November 6, a discussion of the issue of delegated assemblies. The last meeting of the denomination's highest court sent the issue back to COA with instructions that it seek "formal advice" from presbyteries. Appointed to a subcommittee to study the question, with particular reference to achieving greater lay-clergy parity, were William F. Joseph of Montgomery, Ala., moderator of the Seventh General Assembly; Richard Harris, pastor in Signal Mountain, Tenn., and stated clerk of Tennessee Valley Presbytery; and Morton H. Smith, the assembly's stated clerk.

Films Show Work Of Denomination

"No Congregation Is an Island," a new audio visual program produced by the PCA's Committee for Stewardship Ministries, is available to explain the work of the denomination and its various committees.

The slide-tape presentation is designed to bring into focus the purpose, function, and fruits of the denomination.

"All too often," a stewardship committee spokesman said, "we take this work for granted because we have little contact with these committees." This new tool for putting the people of the church in touch with the work they support can be booked through the stewardship office. The address is 1020 Monticello Court, Montgomery, Ala. 36117.

The stewardship office has also revised and reissued a pamphlet, also entitled "No Congregation Is an Island," explaining the work of the assembly agencies.

Florida Elders Elected by COA

John Culver, a ruling elder in the McIlwain Church of Pensacola, Florida, is the new chairman of the PCA's Committee on Administration. He was elected at the committee's summer meeting in Atlanta.

Another ruling elder from Florida, Mike Hodgkinson of Ocala, was re-elected secretary of the committee.

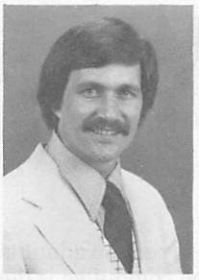
Named to represent COA on the Committee for Stewardship Ministries were Don K. Clements, a teaching elder in Mid-Atlantic Presbytery and a Navy chaplain stationed in Norfolk, and Charles Lowry of Bristol, Virginia, a ruling elder.

The resignation from COA of Paul G. Settle was received. His place as a principal will be taken by alternate David G. McKay, a pastor in Greensburg, Pennsylvania.

8 Appointed to Latin America, Asia


Barrett


Mrs. Barrett


Brooks


Mrs. Brooks


Mrs. King


Miss Kyle


Reber


Mrs. Reber

Eight missionary candidates, approved at the last full meeting of the Committee on Mission to the World, are now itinerating in preparation for overseas service.

Three couples in the group of eight approved at the May meeting are planning to work in Latin America, while Asian assignments were given to the remaining two members of the group.

Mr. and Mrs. Russell Barrett were approved for a church planting assignment in Latin America, where they have formerly served as missionaries. They may join the PCA team in Ecuador or they may be among the first members of a team which MTW is considering for Venezuela.

The Barretts were in Peru with World Presbyterian Missions (Reformed Presbyterian Church — Evangelical Synod). When visas were denied for a second term he entered the Air Force chaplaincy in the United States. He has been a member of the RPCES Rocky Mountain Presbytery and recently joined the PCA's Philadelphia Presbytery. He is a graduate of Columbia Bible College and earned two degrees at Covenant Seminary. She is a graduate of Wichita State University. Their appointment is for long-term service.

Mr. and Mrs. David J. Brooks, members of First Church, Chattanooga, Tenn., were approved for long-term service under MTW's cooperative agreement with Wycliffe Bible Translators. They were formerly short-term workers with Wycliffe in Ecuador and probably will return to that country.

Brooks has earned degrees at the University of Tennessee and Columbia Bible College. He will serve in Wycliffe's agricultural program.

Julie Kay Blom was appointed for long-term service in Malaysia under the cooperative agreement with Wycliffe, with whom she has served previously. She was appointed just a few days prior to her marriage to John W. King, already an MTW candidate. They have already left for their translation work in Asia. From Illinois and the Christian Reformed Church originally, she has joined Jackson Street Church of Alexandria, Louisiana, where her husband is a member. She has earned degrees at Reformed Bible College and the University of Texas.

Darlene Patricia Kyle was appointed to work as a teacher of missionaries' children in the Philippines under the cooperative agreement with Wycliffe. She grew up in that nation, where her parents, Mr. and Mrs. John E. Kyle, were with Wycliffe. Her membership is in First Church, Jackson, Miss. She is a graduate of Covenant College.

Mr. and Mrs. Frederick G. Reber were appointed for long-term service in Guatemala under a cooperative agreement with Mariano Galvez University. He is to teach in the seminary there. He is a graduate of Shelton College and Westminster Seminary. They are members of Covenant Church of Abington, Pennsylvania. For Mrs. Reber the assignment will mean a return to her native land.

At the meeting the committee also changed the status of Mr. and Mrs. Jayson D. Kyle (serving at MTW headquarters) from short-term to long-term and changed the assignment of Mr. and Mrs. C. N. Lajara to work under a cooperative agreement with Evangelism Explosion International.

MacNair Planning Fall 'in Harness'

Donald J. MacNair of St. Louis, for whom the 1981 PCA assembly at Fort Lauderdale prayed, is regaining his strength and has expressed his appreciation for the prayers of PCA members.

MacNair, an executive in the Reformed Presbyterian Church — Evangelical Synod, was scheduled to be an RPCES fraternal delegate at the assembly. The trip was called off shortly before the assembly when it was decided that he should have open heart surgery.

As he was recuperating, he wrote: "Mrs. MacNair and I have been told of the tremendous prayer support and love offered by the Presbyterian Church in America's Ninth General Assembly in my behalf. The open heart surgery apparently went well. Lord willing, by September I'll be back in the harness. Thank you for your concern and love."

Missionary Pens Women's Study

Helping One Another To Love will be the topic of the newest Bible study guide for Women in the Church of the PCA. Author of the study book is Jan (Mrs. Thomas J.) Courtney.

While the new material is the 12th in a series of WIC Bible lessons, it will follow a different format this year, according to Charles H. Dunahoo, coordinator of the Committee for Christian Education and Publications. An extensive leader's guide will be available for each WIC circle leader, and other members will use a workbook on the theme.

Women ministering to women is the subject of the study, which is based on Titus 2. Dunahoo said that early reviews of the material by veteran WIC leaders have been encouraging.

The author and her husband are PCA missionaries in Acapulco, Mexico. She holds degrees from Columbia Bible College and Wheaton College.

The workbook and leader's guide are expected to be available this month. Orders should be sent to Christian Education and Publications, P.O. Box 39, Decatur, Ga. 30031.

Love Gift Film Being Scheduled

Women in the Church organizations which have not yet presented the 1981 PCA Love Gift program still have an opportunity to do so. The slide-tape presentation explaining the special WIC project is still available, according to Robert B. Logan, administrative manager of the Committee for Christian Education and Publications. A number of groups have booked it for September meetings, he noted.

The CE/P official reported that more than $19,000 has been received for the 1981 project after presentation of the need in 124 church groups. The special offering is designated this year to help CE/P provide more audio-visual training in the PCA.

'Haystack' Leaders Furnished by MTW

Three men identified with the PCA's Mission to the World committee had prominent roles in the commemoration of the 175th anniversary of the prayer meeting that sparked America's missionary involvement overseas.

"Haystack '81" at Williams College in Massachusetts was an observance of the 1806 student gathering which led to the formation of the first American student missionary society. The event last month was sponsored by Inter-Varsity Christian Fellowship and directed by John Kyle, its missions director.

Kyle, a PCA minister and former coordinator of MTW, was also a speaker at Haystack '81. Also on the program were his son, Jayson D. Kyle, coordinator of MTW's short-term program, Servants in Missions Abroad, and Paul McKaughan, the coordinator of MTW.

The five-day event was attended by young people who are already committed to missions. About 125 participated.

It was called Haystack because the five young men who met in 1806 to pray for world evangelization ran for cover under a haystack when a storm blew up. Their prayers continued there, and the resulting fellowship led to a formal organization to promote missions.

Covenant Freshman Makes DC Detour

Sandy Monroe stopped by the White House to pick up a scholarship before enrolling at Covenant College this fall.

One of the PCA members in the freshman class, Miss Monroe went to Washington for recognition as one of 141 Presidential Scholars in the nation. She and the other recipients were honored at a reception on the executive mansion's south lawn, hosted by First Lady Nancy Reagan.

A scholarship from the Geraldine Rockefeller Dodge Foundation accompanies the honor. It supplements a previous grant awarded to Miss Monroe as a National Merit Scholar.

Presidential Scholars are selected from among the nation's high school seniors on the basis of academic standing, teacher recommendation, and essays written by students. One of the Covenant freshman's qualifying essays was on the life of J. S. Bach, discussing the musician's commitment to a Christian world view.



Mrs. Reagan, Miss Monroe

While her record would assure acceptance at nearly any college, Miss Monroe said she chose Covenant for its stand on the Lordship of Christ in all areas of study. The honors that have come her way have provided an opportunity to witness to friends, she added.

She is the daughter of Mr. and Mrs. Henry T. Monroe of El Dorado, Arkansas. Without a PCA church nearby, they maintain membership in the Tabb Street Church of Petersburg, Virginia. That congregation furnishes more students to Covenant College than any other PCA church.

Family Devotions

By Richard Harris — Part XXXV
(The Shorter Catechism)

Q. What is sanctification?
A. Sanctification is the work of God's free grace, whereby we are renewed, in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Justification and adoption are acts, while sanctification is a work, but they are all three of God's free grace. This is so important to understand at the very outset. We tend to mix, combine, or confine grace and works. Grace is something God does; works are things man does.

Sanctification is of God by His grace. Paul says in Romans 11:6 (KJV), "And if by grace, then is it no more of works; otherwise grace is no more grace." In II Thessalonians 2:13 he says "For God chose you at the first to be saved by the Spirit's power to make you his holy people, and by your faith in the truth."

Prior to justification the sinner had one will. That will was his own, and he sought to do that will and only that will, for he had no other will than his own. In other words, he did not seek to do the will of God because the Holy Spirit was not in him to do that will. But once the sinner is justified by the grace of God, then he has a new nature. That nature is to do the will of God. It was put there by God, and God will continue to work out this new nature to do His will. The old nature is still there also, so the will of man will be warring against the new nature, but the new nature will prevail because it is born of God.

The work of sanctification in the life of one believer may advance more than in another. There may be times when there is no growth, only decline when no progress is made, but the Spirit of grace will never forsake His own work. Sanctification, the working of our life, after new birth in Christ, is necessary, among other things, for glorifying our heavenly Father, for showing forth His praise among men, for leading others to Christ the Saviour, for promoting inward peace and joy, and for making us really useful to men and women here on earth.

Paul says to the Romans (8:4), "God did this so that the righteous demands of the Law might be fully satisfied in us who live according to the Spirit, not according to human nature."

It is by faith in Christ Jesus with His love constraining us that we should strive continually to do the will of God. We can strive through prayer and the study of His Word.

Foundation and Authority for the Christian Faith

Chapter XXX
Westminster Confession of Faith

This chapter is extremely important to the life and discipline of the church. It is at this point that one could have wished for the preciseness demonstrated with other subjects. It is a good general statement, but the Bible is much more precise on church government.

We believe that the representative form of government known as Presbyterianism is the structure that God established for His church. A government by elders (then later incorporating the office of deacon) seems to be particularly clear in Scripture though not developed in this chapter.

We will deal only with the principles set forth, with possible implications. The first paragraph establishes that the Lord Jesus is the King and Head of the church. The church is His body. It belongs to Him — the King and Head.

Christ is bodily in Heaven and spiritually present on earth, so the church has men to oversee and lead it. Christ has established in His Word the way in which His church is to be structured. He has appointed church officers to govern His church who are distinct from the civil magistrate.

We learn two things from the first paragraph: First, the church of the Lord Jesus Christ has a government; second, that government is not the civil magistrate's. The church officers rule in the church; the civil officers rule in matters of state. Though advice can be exchanged by the two, church and state separation is obviously Christ's intent for His church.

We recommend the reading of the book, The Apostolic Church — Which Is It?, by Thomas Witherow, for a more detailed study in this area. It explains a government by appointed officers under Christ the Head of His church.

Paragraph two elaborates on the authority and responsibility of the ruling officers. This is important because often we fail to appreciate the fullness of the responsibilities of the church officers.

The Confession picks up on the Scripture in Matthew 16:19 where reference is made to the keys of the kingdom of Heaven being given to the leaders — first the apostles and now the elders.

Keys, being symbols of authority in the Bible, indicate that the officers holding the keys in the church have the power or authority (1) to retain and remit sins, (2) to shut the kingdom against all unrepentants using both the Word and censures, (3) to open the kingdom to penitent sinners by the ministry of the gospel, and (4) to absolve from censures.

Here a distinction should be carefully noted because of frequently raised questions. What right do elders have to take such a stand where one's church membership is at stake? One approach would be to respond by saying that they are elders and that they have authority in themselves. But the more satisfying answer would be that they have authority because they have the keys committed to them. The authority is in the keys and not in the elder himself.

The holder of the keys has responsibility to see that no unrepentant sinner be allowed the privileges and means of grace available only for the repentant sinner. He must make a judgment regarding the member's spiritual life. He must see to it that sacraments are not profaned and that unrepentant people abstain from them. He does this as an officer to whom God has given the keys of the kingdom.

He is responsible for the ministry of the gospel which invites sinners to believe in Jesus Christ and repent of their sins and for bringing into the church such as are saved. He is also responsible for use of the Word and censures to exclude from the Lord's table those who openly deny Christ or practice sin. With the Word of God he warns and with censures he acts.

As an officer in the Lord's church, he also has the authority to remove censures when repentance has been demonstrated.

Paragraph three explains why church discipline (both positive and negative) is essential. Five reasons are listed in this third paragraph: (1) for reclaiming and gaining offending brethren; (2) for deterring others from similar sins; (3) for purging out the unbelief which would infect the whole body; (4) for vindicating the honor of Christ and the holy profession of the gospel; (5) for preventing the wrath of God which might justly fall upon the church if sin is left unchecked.

Whether or not a church enjoys the blessings and power of God is often determined by the church officers' execution of their responsibilities. God's blessings are not poured out upon unbelief, rebelliousness and indifference. The officers are the key deterrent to such in a local church.

Church discipline, even in its negative form, is no optional matter for the church. It must be executed in a manner that reflects God's intended purpose clearly outlined in paragraph two.

Paragraph four explains how the elders should proceed with the administration of discipline. Jesus gave the overall formula in Matthew 18:15-17. The Confession and our Book of Church Order, seeking to apply the Matthew 18 methods, point out that when censure is called for steps should be taken in the following order: (1) Admonition (warning); (2) suspension from the Lord's Supper for a season; (3) finally excommunication if neither admonition nor suspension reclaims the erring brother.

The Lord instructs us not to kick a brother when he is down but rather to seek to lift him up. But if he refuses and remains unrepentant, he is to be dealt with more severely. The ultimate step in discipline is excommunication, or as Jesus said, "Let him be unto thee as an heathen man and a publican" (Matt. 18:17). (See also Book of Church Order Chapter 27.) This chapter details the step-by-step process of how this is to be approached.

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

We have seen the scars left in churches and denominations which have neglected the responsibilities spelled out in this section. We have also seen the fruits of revival and reformation in other churches and denominations where church members and officers have faithfully executed their duties.

Discipline is essential for healthy life and growth of the church. This chapter reflects the biblical concept of discipline. Church discipline is a positive effort to promote purity and holiness. The negative aspect comes when there is no positive response. One might be more consistent to view the entire area of discipline in a positive light.

Chapter XXX also reminds us of two things. First, we must follow the Word of the King and Head of the church. We are to be obedient to Him. Second, we must remember that the church officers' authority does not rest in them personally but as the holders of God's keys by virtue of the office to which they were ordained.

In conclusion, one word of reminder needs to be sounded. It is the responsibility of each church member to seek to reclaim an erring brother. We are our brother's brother, but the elders have a particular responsibility in this area. They exercise their authority for the sake of the glory and purity of the body and the spiritual life of a member.

ACROSS — *from page 2*

H. MICHAEL SARTELLE to Bassett Church, Bassett, Ark., and First Church, Osceola, Ark. as pastor.

WILLIAM P. SHOWS, Heber Springs, Ark., has been granted disability retirement by Covenant Presbytery.

JOSEPH SULLIVAN to Harmony Church, Kingsport, Tenn., as pastor.

ROLAND M. TRAVIS to Chapelgate Church, Ellicott City, Md., as pastor.

RODNEY WHITED, Jacksonville, Fla., has been ordained by Central Florida to a tent-making ministry as an evangelist in Orange Park, Fla.

CHURCHES ADDED:

ABUNDANT LIFE CHURCH, Jonesville, La., has been organized by Louisiana Presbytery.

FAITH CHURCH, Cincinnati, Ohio, has been organized by Tennessee Valley Presbytery. James A. Thomson is pastor.

NEW BETHEL CHURCH, Hampton, Virginia, has been organized by Mid-Atlantic Presbytery. Harold Borchert is pastor.

ASSEMBLY AGENDA:

Mission to the World, September 10-12.

MOVING MISSIONARIES:

MR. AND MRS. STEVEN P. ADAMS have announced the July 20 birth of a daughter, Sarah Marie.

MR. AND MRS. RICHARD P. ASCHMANN to Colombia to begin assignment.

MR. AND MRS. WALTER H. CATHEY to Taiwan to begin assignment. They have announced the May 24 birth of a son, Stephen.

MR. AND MRS. GREG DEPUE to Ecuador to begin assignment.

MR. AND MRS. J. WILLIAM GOODMAN have announced the June 26 birth of a son, John.

MR. AND MRS. WILLIAM R. HERMANN have announced the July 24 birth of a daughter, Mary Katherine.

MISS JUDY JOHNSTON has returned to the Philippines to begin assignment.

MR. AND MRS. JOHN KING to Malaysia to begin assignment.

MR. AND MRS. JAMES KOBB to Korea to begin assignment. They have announced the June 15 birth of a son, Jonathan David.

MR. AND MRS. HUGH LINTON have returned to Korea after furlough.

MR. AND MRS. HYUNG YOUNG PARK have announced the April 18 birth of a son, Paul.

MR. AND MRS. JOHN T. ROLLO have announced the July 28 birth of a son, Andrew Taylor.

CHARLES F. SLEDGE has returned to Taiwan after furlough.

MR. AND MRS. RANDY SMITH have announced the May 25 birth of a daughter, Christy.

MR. AND MRS. JOHN STEKETEE have announced the June 28 birth of a son, Paul.

MRS. MARY JANE WILBURN has returned to Italy after furlough.

MR. AND MRS. KENTON M. WOOD have announced the June 14 birth of a son, John Walton.

12-23-81

October 1981
Volume 5, Number 9

The PCA Messenger



'WORD AND DEED,' not word or deed, is the emphasis of overseas ministries of the PCA and sister denominations. Help for the body as well as the soul is offered in the Mafraq hospital in Jordan (below) operated by the Reformed Presbyterian Church — Evangelical Synod and at the Soonchun clinic in Korea, operated by the PCA. See article, page 4.





Across our Church

MOVING MINISTERS:

JOHN BOYCE ANDERSON has been ordained by Southwest Presbytery as organizing pastor of Calvin Mission Church, Phoenix, Ariz.

NORMAN A. BAGBY JR., Biloxi, Miss., continues on the rolls of Grace Presbytery without call.

RONALD J. BRADY has been received by Southern Florida Presbytery as assistant pastor.

ROY W. BUTLER has been ordained by Southwest Presbytery as assistant pastor at Sangre de Cristo Church, Los Alamos, N.M.

CHARLES M. COLCLASURE to Hilton Head, S.C., as organizing pastor.

MARSHALL D. CONNOR JR., has been ordained by Southwest Presbytery as organizing pastor of Grace Mission Church, Glendale, Ariz.

MARK C. EHLERS to Lake Osborne Church, Lake Worth, Fla., as assistant pastor.

LEROY H. FERGUSON III, Columbia, S.C., has been ordained by Calvary Presbytery as presbytery campus minister.

LOUIS I. HODGES has been ordained by Calvary Presbytery with permission to labor outside the bounds as professor of theology at Columbia Graduate School, Columbia, S.C.

JOHN S. MASON, Bristol, Tenn., has been ordained by Tennessee Valley Presbytery to labor outside the bounds as professor of New Testament and theology at Graham Bible College.

TAYLOR McGOWN has permission from Calvary Presbytery to labor outside the bounds as administrator at Tamassee DAR School, Tamassee, S.C.

DONALD L. MOUNTAN has been ordained by North Georgia Presbytery as associate pastor of Midway Church, Powder Springs, Ga.

JOHN T. OTTINGER has been ordained by Southern Florida Presbytery as assistant pastor of Trinity Church, Miami, Fla.

RONALD H. PARRISH to Westminster Church, Roanoke, Va., as stated supply.

DANIEL R. SMYTH has been ordained by Calvary Presbytery as pastor of Salem Church, Blair, S.C.

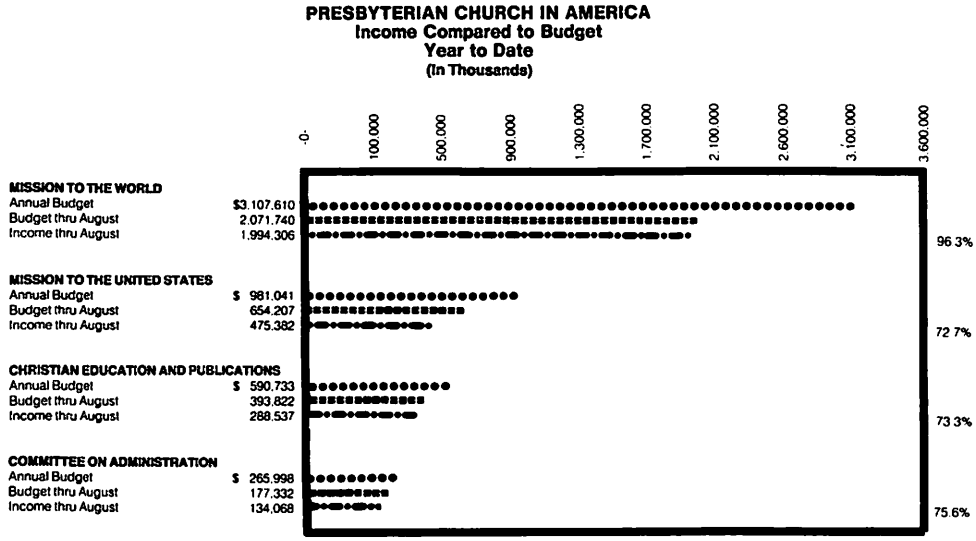
RANDY L. STEELE has been received by Southwest Presbytery as organizing pastor at Hope Mission Church, Mesa, Ariz.

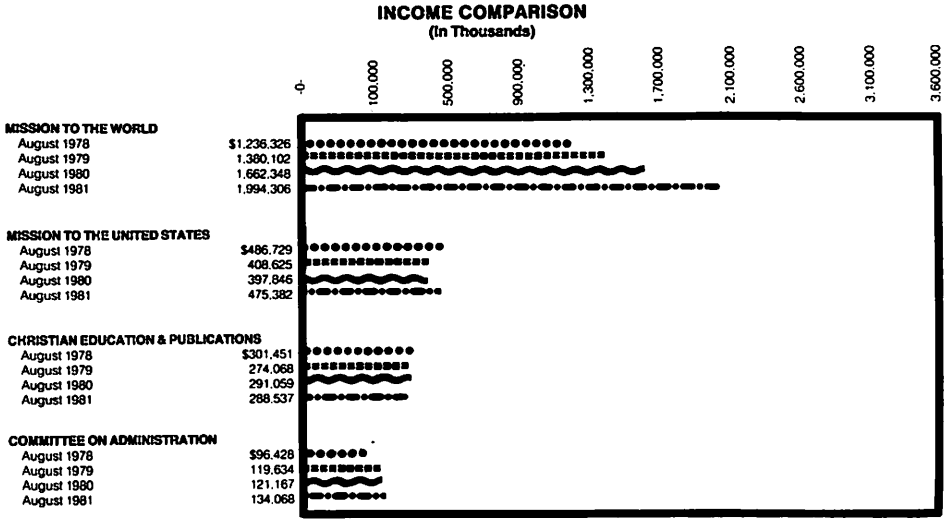
ANDREW G. TROTTER JR., has been ordained by Tennessee Valley Presbytery to labor outside the bounds as assistant pastor at Elmbrook Church (unaffiliated), Waukesha, Wisc.

CHURCHES ADDED:

AFFIRMATION CHURCH, Bedford Hills, N.Y., has been organized by Mid-Atlantic Presbytery. Frank E. Smith is

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THE PCA MESSENGER
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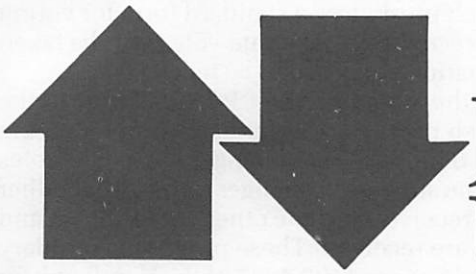
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Joining and Receiving: Up to the Presbyteries

(Editor's note: The following explanation has been issued by the PCA's ad interim committee to clarify the procedures involved in possible reception of the Orthodox Presbyterian Church and the Reformed Presbyterian Church — Evangelical Synod as well as to explain the current role of the committee itself.)

At the 7th General Assembly of the PCA (1979), a recommendation of the Interchurch Relations Committee was presented to continue consultations with OPC and RPCES looking toward a *plan* of *merger* in not less than five years. The assembly decided to require a three-fourths vote to adopt that recommendation. The recommendation was defeated by a vote of 353 for, 208 against.

That same assembly, by better than a two-thirds vote, then adopted a motion to appoint an ad interim committee to meet with these denominations to determine possible areas of agreement, difference, and difficulty. This committee was to report to the 1980 assembly.

The 8th General Assembly (1980) received a report from its ad interim committee as to areas of "agreement, difference, and difficulty" between PCA and the other denominations. This report stated that there were, in the opinion of the committee, "no serious obstacles in the way of further cooperative endeavors" among the denominations.

The 8th General Assembly also received overtures from four of its presbyteries asking that an invitation to join the PCA be extended to the OPC and RPCES. In addition, communications were received from the OPC and the RPCES relating to the possibility of an invitation being extended to them to join the PCA.

The 8th General Assembly responded to these overtures and communications by inviting the other denominations to join the PCA under the PCA Constitution. The ad interim committee was continued for one year so that "in the event approaches from any other churches are made to the PCA during the coming year, the ad interim committee be authorized to welcome, receive, and study such approaches" and to report to the 9th General Assembly.

The ad interim committee did receive approaches from the OPC and RPCES and did follow its mandate to meet with their representatives and report. Such a report was prepared, printed, and distributed throughout the PCA.

The 9th General Assembly (1981) did receive from the OPC and RPCES communications requesting that they be permitted (upon completion of proper constitutional processes) to join PCA.

By a vote of 523 for, 79 against, the 9th General Assembly voted to begin the constitutional process of receiving the RPCES.

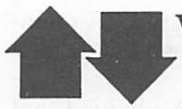
By a vote of 422 for, 187 against, the 9th General Assembly voted to begin the constitutional process of receiving the OPC.

Both the 8th and 9th General Assemblies declared that such joining and receiving should be taken under Paragraph 14-6 of the Book of Church Order: "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."

Now, in the year between the 9th and 10th assemblies, the presbyteries of PCA are voting on the joining and receiving of the OPC and/or RPCES. Also, the constitutional processes must be completed by the OPC and/or RPCES.

If the process is completed, OPC and/or RPCES will be received by PCA under the Book of Church Order of the PCA, without change, in that each presbytery of such

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Voting. . .Up and Down

Results were mixed in the "joining and receiving" votes of the first three PCA presbyteries to report on their balloting. On the question of receiving the Orthodox Presbyterian Church, Western Carolinas Presbytery cast a unanimous ballot (23-0) in favor, Mid-Atlantic cast a tie (20-20, which will be counted as a "no"), and Tennessee Valley said "no" (9-28). On taking in the Reformed Presbyterian Church — Evangelical Synod, Western Carolinas was unanimous (23-0), as was Mid-Atlantic (38-0), and Tennessee Valley was in favor (24-14). All the proposed presbytery boundary changes were also approved by Western Carolinas, but Mid-Atlantic voted against all. Tennessee Valley approved only the boundary changes proposed in case RPCES is received.

denomination or denominations will be received as presbyteries of PCA. All properties, rights, and responsibilities of the highest church court of such denomination or denominations would be transferred to and received by the Presbyterian Church in America. Accordingly, there will be no examination of any ministers or members of such added presbyteries and all churches, agencies, missionaries, and institutions of such added presbyteries will become identified with PCA. Furthermore, all properties, institutions, and matters of this type of the highest court of such denomination shall become identified with PCA.

The 9th General Assembly considered suggested new presbytery boundary lines. The PCA Book of Church Order states that presbytery boundary lines cannot be changed without the consent of the presbytery. The General Assembly approved the suggested alterations, but they cannot go into effect without the consent of the affected presbyteries. Therefore, each PCA presbytery will not only have to vote on the question of receiving OPC and/or RPCES but also on any proposed change in its boundaries resulting therefrom. If any PCA presbytery does not consent to a proposed change in its boundaries, General Assembly is to appoint a special commission to negotiate this matter but with the understanding that no presbytery boundary can be changed without the consent of such presbytery. Accordingly, it is possible that the "ecclesiastical bodies" may be received by PCA without all of the suggested changes in the boundaries of the present PCA presbyteries. This may result in some overlapping of the geographical area of some presbyteries for an indefinite period of time.

The 9th General Assembly also approved a plan for the transition of staff, personnel, ministries, and institutions of any denomination so received.

The PCA presbyteries were requested to vote on these proposed receptions and boundary line changes at their fall meetings in 1981.

The 9th General Assembly continued the ad interim committee "to facilitate the transition process in the proposed reception."

The office of the stated clerk of PCA has sent to the stated clerk of each presbytery a standard form for voting on the proposed receptions. Separate votes will be taken for each denomination proposed to be received.

The office of the stated clerk of PCA has sent to the stated clerk of each presbytery a standard form for voting on the proposed boundary line changes. Separate votes will be taken on the suggested changes in the event either OPC or RPCES is received and the other not received, and in the event both are received. These proposed boundary lines are set forth on pages 1407-1415 of the Handbook for Commissioners of the 9th General Assembly.

This ad interim committee does not interpret its mandate from the 9th General Assembly as requiring the committee to be an advocate of the proposed receptions. It is rather to be of assistance where needed "to facilitate the transition process."

Thus, the ad interim committee will send representatives to OPC or RPCES presbyteries as an information source on PCA, if any such presbytery so requests.

This ad interim committee will also make representatives available to any PCA presbytery which requests their presence for information purposes, provided the requesting presbytery will pay the travel expenses of such representatives.

This ad interim committee stands ready to assist any presbytery, committee, staff, or institution of PCA, OPC, or RPCES in facilitating the transition process under its instructions from the 9th General Assembly.

Word and Deed . . . Indeed!

Missions. That's a subject about which many PCA members have strong convictions, especially when the discussion is on foreign missions.

The First General Assembly of the PCA pledged that the denomination would give top priority to Christ's Great Commission. In the years since then each assembly has voted more than half of the annual benevolence budget for overseas work. Mission to the World, the denomination's foreign missions agency, has been supported better than any of the other assembly committees, and its rapid growth has attracted attention in the evangelical world.

A parallel interest is evident in the two denominations which are considering joining the PCA. The Orthodox Presbyterian Church came into being because of a concern for biblical missions. The Reformed Presbyterian Church — Evangelical Synod has established a record of contributing to world evangelization that is envied by most other denominations. Both the OPC and RPCES have produced missions leaders that are recognized internationally as authorities in the field.

When the 1981 RPCES general synod was debating whether to join the PCA, missions policy was a principal issue. A special communication on the subject was sent to the PCA, expressing concern that the RPCES philosophy of overseas work be maintained in the event the two denominations get together. In particular, RPCES asked PCA about its commitment to "deed" ministries alongside a "word" witness.

"We are bound to proclaim the whole counsel of God," the Fort Lauderdale assembly of the PCA responded, "and in word and deed demonstrate our testimony to a watching world. . . . We who hold to a common Reformed tradition find the thought of a dichotomy between word and deed abhorrent."

Mission to the World leaders have been examining the overseas work of the three denominations more closely

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Seeding the Reformation



Westminster divines gathered around the Jerusalem Chamber's fireplace.

"The blood of martyrs is the seed of the church."

The Presbyterian Church in America will be reminded of that truth in materials distributed this month to promote Reformation Day observances.

"Every great reformation has been bought at great price," says a bulletin insert prepared by the Mission to the United States committee. By assembly order, MUS will be the recipient of a special offering on Reformation Sunday. The denomination's highest court designated November 1 as Reformation Sunday and said that it should be set aside "as a day of prayer and fasting for the continuing reformation of the church and the spread of the Reformed faith across America."

Among the materials offered to the denomination for the Reformation season is an audio-visual presentation, "Seed-blood." The slide-tape program concentrates on Presbyterian and Reformed roots in the British Isles, particularly in Scotland. The theme of the 30-minute narration is the price paid by those who were martyred for the cause of reforming Christ's church.

"In order to understand our destiny," says the Reformation Sunday bulletin insert, "we should come to grips with our history. When the Westminster Confession of Faith was written, in the lull between the persecutions of Charles I and the renewed fury of Charles II, the stated purpose was to unite English speaking people in one faith and doctrine. A persecuted church in the midst of its reformation and facing the unbending antagonism of the world (even a worldly church), need to draw together around the Word of God as expressed in such a confession.

"Those in the Presbyterian Church in America have recently renewed their vow of loyalty to the inerrant Word and commitment to the Westminster Confession. It must now be an encourager of others! On this Reformation Sunday pray for Christ's church, its loyalty to the Word, its unity in the Confession. . . ."

By assembly action the special offering on Reformation Sunday is earmarked for MUS to "help and encourage those people who have left liberal denominations at great sacrifice — helping to establish themselves as churches within the PCA."

"Seed-blood," the audio-visual program, includes 140 slides. The pictures are primarily of sites associated with the Scottish Reformation, but some are of places important to the introduction of Christianity in Britain in the thousand years before the 16th Century.

"No matter what the country of origin claimed by the individual Presbyterian," the narration begins, "his roots draw sustenance from British soil. . . . If we are to make American Presbyterianism fruitful, we must understand the minds of martyrs who first seeded Scotland with their blood. The blood of Scottish Presbyterians is the seed of the American Church."

Three periods are highlighted in the presentation, under the themes of commission, covenant, and confession. Commission covers the introduction of Christianity into Scotland by Columba in the 6th Century as well as events in Britain and on the Continent in the millennium leading up to the 16th Century. Covenant describes the contributions of John Knox and the formation of the Church of Scotland. Confession is about the 17th Century, highlighted by the Westminster Assembly's writing of the Confession of Faith.

"Commission, covenant, and confession" resulted in creation of a church "that would alter the western world," the narration declares. "Each is a story in itself, the story of a great document working itself out in the lives, and deaths, of God's people in great cities and in country villages."

The color slides take the viewer back to Hadrian's Wall, south of the present Scottish borders, and the withdrawal of Roman legions in the 5th Century. While Roman civilization was officially Christian, the departure of the troops left the way open for the invasion of the then uncivilized English. It was to be a century and a half later that Columba entered Britain via the tiny island of Iona.

Pioneer missionary Columba's work is recalled, ex-

panding the Scottish church "according to a pattern that clearly foreshadowed later Presbyterianism." Presbyters were named to work with each pastor, and "their purpose was to evangelize the world."

From Iona, on the western side of Scotland, Aiden was sent on a mission that resulted in the creation of a missionary center on the Holy Isle (Landisfarne) just south of the present border on the eastern side of the country. Aiden's spiritual heirs were ready to claim Britain for Christ when Roman forces returned and brought with them dark ages.

Pictured next is John Wycliffe's rise as "the morning star of the Reformation," introducing the entire Bible in the language of the people. The narration adds, "He also discipled a band of holy men called Lollards on the Iona model. These evangelists traveled both England and Scotland with the simple Gospel of grace, illustrated in holy living."

The link between Wycliffe, John Hus, and Martin Luther is explained in the audio-visual program. Then through the story of Patrick Hamilton, a Scottish student of Luther's at Wittenberg, the pictures and text return to Scotland. The young reformer was only 24 when he was burned before the college gate in St. Andrews. As the fire was lighted, he prayed, "How long, O Lord, shall darkness cover this realm? How long wilt thou suffer this tyranny of man? Lord Jesus, receive my spirit."

Seen next is the St. Andrews castle before which George Wishart was burned. After the castle was taken over by Presbyterians, John Knox took his pupils there. He answered the call to the ministry in the besieged castle but was captured when it fell to the French. He was their galley slave for two years before he went to Geneva to study with Calvin.

The signing of the first Scottish covenant is recalled, along with Knox's return to the country and his leadership in building the new church, "living stone by living stone." Scotland's church held its first general assembly in 1560.

Viewers of the program see in the final section the country parishes in which some of the 17th Century spiritual giants began their ministries. Also shown are the Presbyterian "cathedral" of Edinburgh (St. Giles) where Knox and other worthies preached, and Edinburgh's Greyfriars churchyard, where the second National Covenant was signed.



Just off this ancient Westminster Abbey courtyard is the Jerusalem Chamber, little known to most Presbyterians and London tourists, but the birthplace of the Westminster Confession of Faith.

The scene then shifts to London, where the Scottish commissioners took a leading role in getting English commitment to the "Solemn League and Covenant" and in drafting the Confession of Faith. They worked in Westminster Abbey and its Jerusalem Chamber to give the world "the greatest commentary on the Word of God ever to come from the pens of holy men."

The triumph at Westminster was to be followed by further persecution, more than a quarter century of bloody, "killing times" for Presbyterians. Graves of some of the 18,000 Scottish martyrs point to the price paid for reformation.

Concluding the audio-visual presentation are questions for viewers about their commitment to Christ's commission today. The program was produced by J. Philip Clark, MUS coordinator.

Reformation Day is traditionally observed October 31, the anniversary of Luther's nailing of his theses to the Wittenberg Castle Church door. The closest Sunday to that day this year is November 1. Some observances of Reformation Sunday will be on the prior Sunday, October 25.

WORD AND DEED— *From page 4*

since the 1981 assembly. This closer look "reveals areas of similarity that are most encouraging and reassuring," said Kennedy Smartt, MTW's coordinator of church relations.

On the "word and deed" issue, Smartt declared, "The policy of all three missions is that word ministries should never be disassociated from deed ministries, and all three have a strong commitment to the necessity of both. And interestingly enough, the deed ministries of all three bear a strong cooperative flavor."

To illustrate, the MTW executive pointed to the assignment of a PCA nurse to work in an RPCES-operated hospital in Mafraq, Jordan; placement of a PCA medical technician in a hospital operated by the World Radio Missionary Fellowship (HCJB) in Quito, Ecuador; stationing of a PCA physician at a Worldteam hospital in Bon Fin, Haiti; and operation of a leprosy clinic in Soonchun, Korea, in cooperation with the World Relief Corporation.

The "deed" ministries of RPCES include, in addition to the Mafraq hospital, a medical facility in Kenya operated in cooperation with the Orthodox Presbyterians and a Dutch foundation. In Boghpur, India, RPCES maintains a home for about 300 children of leprosy patients, with substantial help coming from the Dutch foundation.

OPC volunteers have gone to Kenya to help construct the outpatient clinic of RPCES which serves from 1,000 to 1,200 patients per month. Because of this help, there has been a relatively inexpensive investment in buildings.

"There seems to be general agreement among all three missions," Smartt added, "that investment in property and buildings should be made when such development is necessary to the achievement of the goals set for the ministry, which are both physical and spiritual." He pointed to the hospital in Jordan, where a building is "absolutely essential" for ministry to the nomadic Bedouin patients. This will not be the case, however, when a PCA physician's assistant begins his assignment later this year as a village health worker in Ecuador.

PCA NEWS

Stewardship Panel Begins Planning Task

With a new and larger mandate from the general assembly, the denominational Committee for Stewardship Ministries has agreed to meet four times during the next six months to handle its assignments. Meeting for the first time at the end of August, the panel also elected officers and established the process for review of 1983 assembly agency budgets.

Gerald Sovereign, a ruling elder in Gulf Breeze, Florida, was re-elected chairman. Other officers are Steve Fox of Montgomery, Alabama, vice-chairman, and Don Clements of Norfolk, Virginia, secretary.

Tackling the new assembly assignment of preliminary planning and goal setting for the denomination, the stewardship body asked the four major permanent committees to come back to the next meeting (scheduled October 23-24) with proposals for a statement of purpose and procedures for determining goals. Each of the four committees is represented on Stewardship by a ruling elder and a teaching elder. All eight of the voting members were present at the initial meeting, and most of the advisory members participated.

Another assembly assignment, to review and evaluate the overall organizational structure of denominational agencies, was undertaken. The review was recommended to the last assembly by the Committee on Administration, and COA was, in turn, asked to handle the job. Because of the Stewardship mandate to do preliminary planning and goal setting, COA asked Stewardship to begin the work and make a report by January.

Stewardship requested each of the four major committees to bring to the October meeting their ideas on how to improve denominational structure. Specifically, they are to provide a list of areas in which there is competition or duplication in committee functions, their views of the present structure, and their suggestions for revisions. Priority is to be given to any matters related to the possible reception of the denominations which have been invited to join PCA.

The committee also took an initial look at its assembly mandate to "coordinate the promotional work of all committees" of the denomination. The panel recorded its understanding that this means it will try to harmonize those promotional efforts by serving as a "clearing house, the purpose of which is the correlation of staff personnel schedules to seek to avoid 'hitting' the individuals and local churches all at one time with committee crises." Further, Stewardship will suggest improvements to the permanent committees "without preventing any committee from proceeding with its fund raising as it deems necessary."

Stewardship took a dim view of a fund raising plan which all the committees have been asked to approve. The Committee on Administration had given the four coordinators, the stated clerk and the director of stewardship the task of reviewing computer needs of the denomination. Following the recommendations of a consultant employed by COA, the executives decided at their initial meeting to propose employment of a development officer to raise $130,000 for a centralized computer operation. When the plan was reported to Stewardship, it went on record in opposition to the use of "an outside fund raising organization or individual" to seek money for special projects (such as the computer) "within the presbyteries, churches and members of the PCA." The action stipulated that such organizations could be engaged to go on behalf of the PCA to "foundations or other sources outside the PCA."

Drafts of 1983 budgets of all assembly committees were requested in time for Stewardship's January meeting. For the first time this year they will follow a uniform budget format worked out under Stewardship's supervision by the business managers of the committees. The ceiling for the proposals will be based on projections of normal growth in denominational support of its agencies.

Stewardship asked the agencies, as they draft budget proposals, to take into consideration "the tax differential between teaching elders and other personnel." Certain ministerial allowances are exempted from taxation, while those same allowances to laymen are taxable. Also on the salary matter, Stewardship declared that no employee benefit package should be submitted which exceeds the limit to be set by COA for 1983 coordinator salaries.

Advice will be requested from the denomination's special ad interim committee dealing with the other denominations on how to submit transition budgets covering their ministries in the event "joining and receiving" is effected.

M. E. Howland, Stewardship director, reported that 87 percent of PCA churches responded this year to the committee's request for a report on how much they would give to assembly causes. In 1980 the percentage was 85, and in 1979 (the first year of the "askings") it was 79. He also noted an increase in the number of congregations using denominationally-produced stewardship materials. The total number of pieces ordered last year was 148,730, a 9 percent increase in volume over the previous year.

First Revision Ready For Looseleaf Book

New and updated pages for the PCA's Book of Church Order are available for the first time since the denomination's constitution was published last year in a looseleaf format.

Amendments enacted by the 1981 general assembly have been prepared in a package identified as "Revision No. 1," said Morton H. Smith, stated clerk of the assembly. Orders for the initial set of changes should be addressed to Christian Education and Publications, P.O. Box 39, Decatur, Ga. 30031.

An order form was included as the last page in the first edition of the loose-leaf Book of Church Order.

Included in the Revision No. 1 will be a page on which the user can keep a record of the revised pages which have been inserted in his book.

The first revision is being made available to owners of BOCO at $1 per set.

CE/P is also selling updated copies of the complete BOCO (with binder) at $5 per book.

PCA Percentage Stands In Covenant's Total

Students from PCA congregations make up about 16 percent of the enrollment at Covenant College this year.

Preliminary figures compiled September 3 by Rudolph Schmidt, dean of admissions and records, showed 84 PCA members in the student body of 529. In the fall semester of 1980 the total was 522, with about 15 percent coming from PCA churches.

Under a joint governance agreement with the Reformed Presbyterian Church — Evangelical Synod, the PCA elects six of the college's 30 trustees. PCA enrollment is one factor which will be considered in increasing the denominational ratio on the board.

This year's total includes some 170 freshmen. Other newcomers are about 30 transfer students. Of the 200 who are new on the Lookout Mountain campus of Covenant, 14 percent are from the PCA, the college reported.

Inner-city Event Draws Parent Praise

World attention was focused on Atlanta this summer because of its unsolved murders of black youths, but in Atlanta neighborhoods near PCA's inner-city mission parents focused their attention on the New Covenant summer youth program.

Mitchell Hall, the organizing pastor at New Covenant, learned that he had to face some angry parents because of what he was doing. Fathers and mothers were mad at him, he reported at the end of the season, because there was not room enough in the 11-week program for their children.

Hall said 140 children from the age of 5 to 19 came to New Covenant five days a week for 10 weeks. Of that number 85 spent another week together at a mountain camp.

"We had a waiting list of 100 others from the community" whose parents wanted them to participate, the pastor noted. In addition, a community agency had the names of 200 more that it wanted to enroll.

It was necessary to turn down the other applicants simply because of the lack of supervisory personnel and facilities, Hall explained. For most of the 10 weeks of day camp at New Covenant there were seven staff members. This meant a camper-staffer ratio of 20-1, and on days when some other volunteer help was available the ratio fell to 16-1. To maintain proper supervision and program quality he could not accept more young people, the pastor said.

Some observers told Hall that New Covenant's program was the best organized in the entire city. Parents told him they wanted their children enrolled because of its quality program and because of the duration (10 weeks of day camp that lasted six hours each weekday, as opposed to shorter schedules at some of the publicly-funded "safe summer" programs in Atlanta), the pastor noted.

Only one aspect of the New Covenant summer activity was financed by a government agency. A U.S. Department of Agriculture grant provided assistance for daily lunches. Total expenditures were about $3,600, Hall said, with about 75 percent of that coming from PCA sources.

The day camp program included Bible study, arts and crafts, drama, music, and recreation. Some women volunteers from an Atlanta Episcopal church offered some remedial reading and other tutoring help for those who needed it.

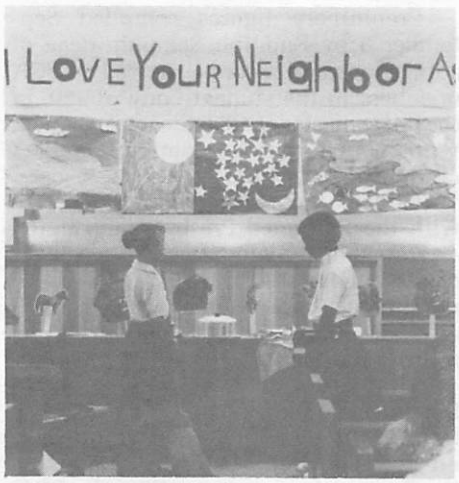
Staffing the daily program were the organizing pastor and his wife, a student assistant and his wife, and three young men who were sent to help by their California Congregational church.

The overall thrust of the summer was to present Christ in every aspect of life, Hall reported. He said that during the day camp nine young people who had not been involved in New Covenant previously made professions of faith in Christ. During the week of camp one of the mission's teenagers made a profession.

While he is relieved that the program is over, Hall said there are definite signs that the summer work will benefit the long-term effort to build a congregation in the inner city. Seven families have started attending the regular services as a result of their children's participation in the day camp, and others have shown signs of interest. The mission's regular youth ministry now has more participants also.

One of the changes at New Covenant which the pastor is not sure that he can attribute to the summer work is a new regard for its physical property. Neighbors seem to have "put out the word" that they are keeping alert to the possibility of vandalism and burglary and disapprove of such acts. There have been no such acts since the summer program, in contrast to New Covenant's early months at the property. Hall hopes that the apparent change in attitude reflects an acceptance of the church and a neighborhood consensus that New Covenant is really helping the people there.

This summer's ten weeks of day camp contrasts with two weeks of Bible school conducted in 1980. There was also a week away at a camp last year.



Christian family life is emphasized in this summer program drama.

Slide-Tape Program Encounters Delays

Production of a new PCA audio-visual program, "No Congregation Is an Island," has been delayed, but it is expected to be available later this year.

The slide-tape program on the "one work of the Church" was announced last month (September issue, p. 9). M. E. Howland, director of the Committee for Stewardship Ministries, explained that technical difficulties had been encountered in production.

He said that all churches which had booked showings of the presentation had been notified of the delay.

PCA in Leadership At Urbana Again

PCA ministers and missions personnel will play a major role in Inter-Varsity Christian Fellowship's Student Missions Convention at the end of this year. "Urbana '81," the popular name of the event, is scheduled on the University of Illinois campus at Urbana. It is the first in the series of popular student gatherings to be held only two years after its predecessor. Until 1979 the conventions were held every three years.

John E. Kyle, the PCA minister who is Inter-Varsity's missions director, will again be the program director. He is also scheduled to deliver a major address called "The Message We Confess" (on the content of the Gospel) to the 17,000 expected to participate.

Mission to the World, the PCA's overseas arm, will be among the 150 agencies with a display in the Urbana exhibit hall. Staff members of MTW will be there to answer questions about the denomination and its foreign missions program, to recruit prospective missionaries, and to distribute literature about overseas needs.

Paul McKaughan, MTW's coordinator, will lead a seminar on "Team Approach to Missions." Jayson Kyle, coordinator of MTW's Servants in Missions Abroad program, is scheduled to lead a seminar on "The Short-Term Missionary."

Public relations director for the event again this year is Jimmy Locklear, a member of First Church, Chattanooga.

Donald B. Patterson, chairman of MTW and pastor of First Church, Jackson, Miss., will lead a workshop on the topic, "Money: How Does a Missionary Raise Support?"

Judicial Panel Names Mississippi Pastor

Vaughn E. Hathaway Jr., pastor of the Waynesboro (Mississippi) Church, was elected chairman of the assembly's Subcommittee on Judicial Business during a telephone conference call meeting conducted to begin another year's business.

Re-elected secretary was Byron Snapp, pastor of Salem Church, Gaffney, South Carolina.

In response to a request from the general assembly's clerk, the committee advised that all proposed Book of Church Order amendments on the subject of membership be sent as a unit on which presbyteries will take a single vote. The assembly, in giving initial approval to the large package of amendments, did not specify how the vote would be taken, but members of the committee noted that the assembly itself had approved the changes in several chapters as a single item.

The committee reviewed a list of assignments from the last assembly and authorized the chairman to ask various members to do initial drafting.

Committee Making 5-in-5 Loans Enlarged

With the "Five Million in Five Years" campaign beginning its fifth year, the supervising Mission to the United States committee has added some new blood to the fund's loan committee.

MUS members reviewed the status of 5-in-5 at its summer meeting and learned that total receipts amounted to nearly $1 million and that loans in the amount of $918,700 had been made by the end of July. The drive was authorized by the 1977 General Assembly to provide a $5 million revolving loan fund to help PCA congregations get land or buildings. So far, 36 congregations have borrowed from 5-in-5.

The new loan committee named by MUS includes three new members in the Jackson, Mississippi area: Eugene McRoberts, a lawyer and ruling elder in First Church, Jackson; Walter M. Denny Jr., an accountant and a ruling elder in Pear Orchard Church; and Luder Whitlock, president of Reformed Theological Seminary and a ministerial member of Southern Florida Presbytery. Continued on the panel was Michael Preg, associate pastor of Granada Church of Coral Gables, Florida.

While MUS, through its sub-committee on financial programs, gives overall supervision to 5-in-5 (including fund raising and loan repayment), a special committee handles review of applications and the actual granting of loans. Guidelines for borrowing were established by the 1978 assembly. Until the MUS meeting, the loan panel was based in Miami, and Preg as its secretary handled all of the paperwork.

Listed in the July 31 document reviewed by MUS members were five loans not previously reported.

Among the recent loans was the first from 5-in-5 to a church in Southern California. Garden Grove Korean Presbyterian Church borrowed $30,000 to help it buy a church building in booming Orange County. The property, occupied by the PCA congregation in June, cost $122,000. It is located across the street from the Chapman College campus in Orange and has a two-bedroom manse attached to the completely-furnished church.

Young O. Kim is pastor of the church which came into the denomination in 1979. Attendance at Sunday services of the congregation averages about 70. Large numbers of Koreans who come to Southern California move to Orange County after initially settling in Los Angeles.

One of the PCA's newest congregations, Grace Church of Nashville, Tennessee, borrowed $25,000 during the summer. The money was used to help buy a five acre property in the Green Hills residential section on the south side of the city. Included is a 52-year-old mansion which the congregation began using last month. Without alteration, the parlor, a connecting room and hallways were expected to provide seating for the 130 members for worship services. Other rooms in the 4,000-square-foot colonial style structure provide space for classrooms and offices.

Purchase price for the property at the intersection of two thoroughfares was $404,000. Also on the acreage is a small residence which can be adapted for a variety of purposes. Other buildings can be added on the site as the congregation grows. Grace Church was organized in April when a group that had left the Presbyterian Church US petitioned Tennessee Valley Presbytery. Paul A. Snider is pastor.

Largest loan in the latest group to be announced was for a total of $40,000. Trinity Church of Johnstown, Pennsylvania, used the funds to help build an all-purpose structure on a 14-acre site purchased in 1979. The acreage in a growing section of Johnstown, appraised at more than $250,000, was bought for $25,000.

Trinity Church, begun as a mission in 1975, was formally organized by Ascension Presbytery in 1978. It has 75 communicant members, and the pastor is David L. Karlberg.

Another Ascension Presbytery congregation, Grace Church of Wheaton, Illinois, got a loan for $20,000. The money was used to help buy a church building in what the application described as "a relatively new area of DuPage County that does not have the church saturation that is evident in other parts of Wheaton." Purchase price was $170,000. The main auditorium provides seating for about 150.

Grace Church, initially made up of people who left the Evangelical Free Church, was organized by Ascension in 1977. It has met in rented facilities since then, and some former members have left because of a lack of permanent facilities and some because of doctrinal differences. It currently has 61 communicant members. Douglas J. Culver is pastor.

A 1980 loan to Peace Church of Cary, North Carolina, was supplemented by 5-in-5 this year. Originally, the congregation near Raleigh had requested $20,000 in two installments, and the first installment of $8,000 was paid last year. By the time the second payment was due this year the church reported that it needed only $3,500 in denominational help, and that amount was added to the loan for a total of $11,500. James Workman is pastor.

Of the $918,700 in loans granted, a total of $872,568 was outstanding as of July 31. Of the 36 borrowers, 23 had begun paying back into the fund. Loans are unsecured and interest free.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to EMILY JANE BOWMAN, GEORGIA BOWMAN of Brent Church, Brent, Ala., AVRIELLE McMURRAY of Covenant Church, Hendersonville, N.C., LEAH CRANE, MELANIE CURRIE, KATHLEEN CURRIE, KATHLEEN HOLLINGSWORTH, MONICA STINNETT of First Church, Prattville, Ala., JAN LAWS, JOHN LAWS and RODERICK RUSS of Pear Orchard Church, Jackson, Miss.

Overseas Committee Lists New Programs

Three new slide-tape programs explaining the work of Mission to the World are now available for congregational use.

"Look What Missions Has Done to my Church" is an adaptation of MTW's presentation at the 1981 general assembly. The 18-minute program tells about increased giving in congregations which have emphasized missions.

The other two new programs were produced by MTW missionary-evangelist Jimmy Lyons following a trip to Europe this year. One is about MTW's work in France and the other about MTW's work in Portugal. Lyons' pictures and narration portray the ministry now being carried on in those nations as well as possibilities for future involvement. Each of the presentations is about 20 minutes long.

Kennedy Smartt, MTW's coordinator of church relations, said "Look What Missions Has Done to my Church" is "very appropriate for the stewardship season." He suggested that the programs on the European fields would be of particular interest to churches that are supporting personnel in either of the countries covered.

The slide-tape presentations are available through MTW, P.O. Box 1744, Decatur, Ga. 30031.

Taylor Re-elected By Interchurch Unit

G. Aiken Taylor of Asheville, North Carolina, was re-elected chairman of the denomination's Sub-committee on Interchurch Relations in the panel's first business session following the 1981 general assembly. The teaching elder in Western Carolinas Presbytery is editor of the Presbyterian Journal and also served as interchurch relations chairman in the PCA's first years.

Named secretary was Lawrence H. DeBert, a ruling elder member from Glasgow, Kentucky.

The initial committee meeting, held via telephone conference call, also named a committee to begin work on the assembly assignment to confer with representatives of Covenant Presbytery and of the Associate Reformed Presbyterian Church in the matter of the Lawndale Church of Tupelo, Mississippi.

Ridge Haven Names Reed as President

Gordon K. Reed, who led the initial development of Ridge Haven as part-time acting administrator of the PCA mountain conference center, has been elected president of the Ridge Haven board. Since leaving the staff position Reed has become pastor of First Church, Macon, Georgia.

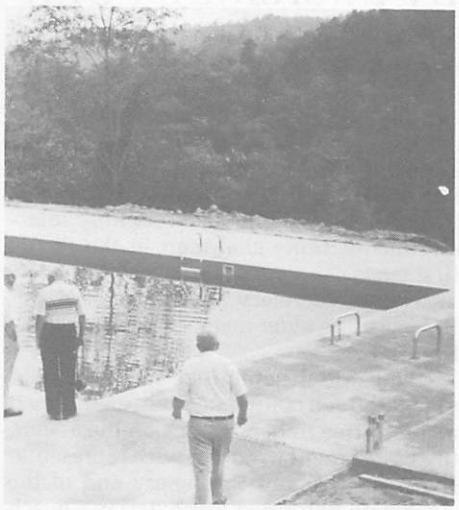
He was elected at a meeting of the board at which Rhett Sanders, pastor of Trinity Church, Chester, South Carolina, was re-elected secretary. Two ruling elders were also named to board offices: Charles T. Wolf Jr. of Macon, vice-president, and Royce G. Waites of Columbia, S.C., treasurer.

A plan to establish a joint committee with the denomination's Committee for Christian Education and Publications was approved. The new body will be responsible for proposing programming for Ridge Haven. Sanders was named to represent the board. The three-member committee will also include James D. Hatch, a member of CE/P, and Paul G. Settle, formerly coordinator of CE/P and formerly president of Ridge Haven.

Kenneth S. Keyes, whose term on the board expired at the last assembly, was asked to continue serving the conference center as unpaid director of development. He was authorized to proceed with publication and distribution of a new denominational periodical, Ridge Haven News, at least three times a year. Also authorized, with a more limited circulation to key boosters of the development, was a periodical to be known as Ridge Haven Update.

The director of development was also given permission to write to officers of local churches in the PCA, asking them to put the conference center in congregational budgets.

Members of the board inspected the construction site of the new group housing area. In addition to the three dormitories and dining-meeting facility previously authorized there, the board approved construction of a "motel type" building of about 10 bedrooms nearby.



Ridge Haven directors inspect construction of the mountainside pool.

The board also saw the new swimming pool and camper parking areas completed during the summer.

Members of the governing body heard from administrator Ed Robeson that both lodges available for use during the summer were booked to near their capacity during the season. Fall reservations were also heavy, he indicated. Nearly all groups using the facilities in 1981 have made plans to return in 1982, he said.

Key men who promote Ridge Haven in their presbyteries have been invited to a weekend orientation at the conference center October 23-24.

Planning Is Dropped For '82 Family Week

For the second year in a row in 1982 there will be no PCA Family Conference. The denomination's Committee for Christian Education and Publications decided at its fall meeting to drop plans for next year's national event and to consider instead promotion of regional family gatherings.

Five family conferences have been held by the PCA on the Covenant College campus since 1976, but plans for the 1981 edition were cancelled early in June by the sponsoring CE/P committee and reported later that month to the denomination's general assembly. In its review of CE/P work, the assembly noted that the event would not be held this year because of the committee's "shortfall of funds."

While the assembly authorized CE/P to sponsor a 1982 conference, the committee at its first post-assembly gathering decided to skip 1982 and begin planning for 1983. Among the factors considered by members was the probability that next year's general assembly (in Grand Rapids, Michigan) will attract many families. A major factor was CE/P's financial situation, with only 73 percent of the approved budget received last year and income so far this year at about that same level.

When the 1981 conference was cancelled, CE/P coordinator Charles H. Dunahoo wrote to those who had pre-registered that the action was taken "because of CE/P's tight financial situation, the committee lacks the funds to subsidize it" and "not enough people have registered."

In a letter sent at the same time to pastors and clerks of session, Dunahoo explained, "When it appeared that this year's conference would not come close to the financial support needed, we had to assess the situation in light of our priorities." The decision was made just after the June 1 registration deadline. The conference had been planned for July 6-10.

The committee decided to go ahead, however, with plans for the 1982 continuing education conference for ministers.

Women Offered New Training Aid

Women in the Church organizations in the PCA now have another tool available for use in their training programs. An 18-minute slide-tape presentation was released late in the summer by the Committee for Christian Education and Publications, which coordinates the denomination's WIC program.

The training aid is expected to be particularly helpful for the women in organizing churches and in congregations which are new to the PCA, but it is also being used to instruct WIC leaders in older churches.

Denominational structure at all levels is outlined in the program, with special emphasis on how the WIC functions in relation to the courts of the church. The audio-visual presentation supplements the suggested constitutions and other WIC materials available from the CE/P office.

Charles H. Dunahoo, CE/P coordinator, said the new slide-tape program is available to WIC groups without charge.

Officers Re-elected By CE/P Committee

Officers of the assembly's Committee for Christian Education and Publications were re-elected to serve another year at the body's fall meeting. John E. Spencer, a ruling elder in Birmingham's Briarwood Church, is chairman, and James D. Hatch, pastor of Oak Park Church, Montgomery, Ala., is secretary.

Also re-elected were the two CE/P representatives on the denomination's Committee for Stewardship Ministries. They are William Huffman of Burlington, N.C., a ruling elder in Northside Church, and Paul Kooistra of Jackson, Miss., a teaching elder in Warrior Presbytery.

Three members were named to represent the PCA on the board of Great Commission Publications, the joint venture operated with the Orthodox Presbyterian Church. Spencer was named to a second three-year term. Joseph Pipa, pastor of Houston's Covenant Church, was also elected to a three-year term. Named to fill an unexpired term for one year was Harris Langford of Macon, Ga., a teaching elder in Central Georgia Presbytery.

Sub-committees were organized for the next year with the following chairmen: Administration, Spencer; coordination, R. E. Hunt of Riverdale, Ga.; curriculum, J. R. Bibb of Munford, Tenn.; publications, Charles E. Turner of Prescott, Ariz.; and training, Kooistra.

The committee authorized creation of a joint committee with the board of Ridge Haven to propose program plans for the conference center. Hatch was named to represent CE/P on that body.

Fred Marsh Picked As MUS Chairman

Frederick T. Marsh, pastor of St. Elmo Church, Chattanooga, was elected chairman of the assembly's Committee on Mission to the United States at its first post-assembly meeting. He was the group's secretary during the past year.

Named vice-chairman was Steve Fox, a Montgomery, Ala., ruling elder. Secretary is Robert Wilcox, Central Carolina Presbytery's executive.

Fox was also named as the lay representative of MUS on the Committee for Stewardship Ministries. Returned to Stewardship as the MUS ministerial representative was Stuart Perrin of Butler, Pennsylvania.

Howard E. Perry, a new member of the committee and a ruling elder in Trinity Church, Harrisburg, Pennsylvania, was chosen to take one of the PCA posts on the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel. He succeeds T. G. Birr, an Air Force officer whose term has expired. Perry is a member of the Air National Guard.

The committee expressed its appreciation for the work of Andrew P. Moore, its business manager for the past three years. He resigned in August to accept employment in industry. Appointment of Robert L. Franklin Jr. of Birmingham as his successor was announced.

Family Devotions

By Richard Harris — Part XXXVI
(The Shorter Catechism)

Q. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?
A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace and perseverance therein to the end.

A person is not just simply justified without also being adopted, nor is he merely justified and adopted without being sanctified. One naturally follows the other; they go together.

There are benefits to being a Christian. Make no mistake about that. In fact, they are the greatest benefits in all the world. What can surpass the benefits we have just read? Can money, power, fame or pleasure exceed these benefits? Absolutely not, for you see, these last things mentioned are all temporal. They will all fade away; but the benefits of God's love through God's Holy Spirit will never fade. They are everlasting.

Paul says to the Romans (14:17), "For God's kingdom is not a matter of eating and drinking, but of the righteousness, peace, and joy that the Holy Spirit gives." Assurance of God's love, peace of conscience, and joy in the Holy Ghost come from God. They always are and must be, derived from God. That evidence is full and complete as it is recorded in Scripture. Therefore it will be full and complete in the life of the believer as the Word of God is read and appropriated to our lives. This is accomplished by the grace of God through the work of the Holy Spirit accompanied by the prayer life of the believer. Paul says (Romans 5:1,2,5), "Now that we have been put right with God through faith, we have peace with God through our Lord Jesus Christ. He has brought us by faith, into this experience of God's grace in which we now live. And so we boast of the hope we have of sharing God's glory! This hope does not disappoint us, for God has poured out His love into our hearts by means of the Holy Spirit, who is God's gift to us."

Being a Christian is not a passive existence but on the contrary, an active working out of the salvation given to us. For Paul says in Colossians 1:10,11, "Then you will be able to live as the Lord wants and will always do what pleases him. Your lives will produce all kinds of good deeds, and you will grow in your knowledge of God. May you be made strong with all the strength which comes from His glorious power, so that you may be able to endure everything with patience."

I find, as I talk to hundreds of people, that those Christians who lack assurance are those who do not take time to read their Bibles and pray. Love, assurance, peace, and joy come from God. If you stay away from God, how little you will receive from Him.

But the last question remains; can I fall so far away that I might be lost? No. Absolutely not. Why? Because it depends upon God and not man. If it depended upon man, hardly any might persevere. But listen to what Peter says (I Peter 1:5) about God's rich blessings, "They are for you, who through faith are kept safe by God's power for the salvation which is ready to be revealed at the end of time."

Do you have faith in the Lord Jesus Christ as your Saviour? Then how are you kept safe? By your faith or by your works or something you do? No. You are kept by God's power. What should you do? Praise God and serve Him as the Lord of your life.

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. ILO BASSET
By: W.I.C., Chattahoochee P.C.
Chattahoochee, Fla.
MRS. KATHERINE CURNOW
By: Mrs. Felix B. Welton
ROY F. DeHAVEN
By: Mrs. Dan (Kathryn) McCown
MARY ALICE DYSART
By: Rev. & Mrs. C. B. Yeargan
MRS. EDNA GOZA
By: Dr. & Mrs. D. F. Rentz
ROBERT AND CAROL GREEN
By: Mrs. G. A. Clements
MRS. MATTIE HENDERSON
By: East Belmont P.C.
Belmont, N.C.
LEROY A. O'DELL
By: Mr. & Mrs. David Johnston Jr.
MRS. MINNIE WALSH
By: W.I.C., Chattahoochee P.C.
Chattahoochee, Fla.

Foundation and Authority for the Christian Faith

Chapter XXXI
Westminster Confession of Faith

You may have heard the statement that our Presbyterian Church in America is a church Reformed in faith and Presbyterian in polity. Or you may have picked up the phrase that we are both a confessional and a connectional church. Those statements are good brief descriptions of our denomination. The Westminster Confession of Faith sets forth in a concise way our Reformed system of doctrine. It also underscores some basics about the church's polity or type of government.

Chapter XXXI speaks to the issue of church government. In reading the brief four paragraphs, one is made aware that the church is broader than the local congregation. Each local church unit is a part of a broader or larger organization. No congregation is an island unto itself.

Though this concept is often betrayed in practice, the principle of connectionalism nonetheless is the Scripture's teaching. One has only to read such passages as I Timothy 4:14 and Acts 15 to see the church in its broader organizational aspect.

The Confession summarizes this by saying that for the better government and further edification of the church, there should be assemblies, synods or councils. No isolated congregation can experience the breadth of the Christian faith.

In Acts 15 we have a record of many churches being confronted with the important issue of church membership and its requirements. So for the better government and further edification of the church, the Jerusalem Council (or assembly) was convened. It was comprised of representatives from the local churches. The decisions made by that assembly were authoritative and binding upon the local churches. (See verses 28 and 29.)

The risen King and Head of the church delegated authority to that assembly. Of course this council met during the apostolic age; however such a procedure has been active since that time in the church's history.

In the biblical system of government adopted by the Presbyterian Church there is a gradation of courts. The local church court is ruled by elected elders. The presbytery and assembly (higher courts of appeal) are ruled by representatives from the local levels. The biblical system of church government is a representative system.

That is why to use the term "Presbyterian" and "independent" in the same phrase is a contradiction of terms. Chapter XXXI sheds light as to why this is true.

Neither the Scripture nor the Confession gives a detailed outline of the structure of such assemblies nor do they mandate how often an assembly should meet. The Confession merely states that there are synods, councils or assemblies which should meet "as often as they shall judge it expedient for the good of the church."

It is further obvious that the purpose of such meetings is not merely for fellowship. Rather they are to deal with specific issues that are either facing the church or will face the church in the future.

Paragraph two lists a number of responsibilities that belong to such assemblies: (1) to determine controversies of faith, (2) to determine cases of conscience, (3) to set down rules and directions for public worship, (4) to set down rules and directions for the government of the church, (5) to receive and act on complaints, and (6) to see that decisions are carried out.

The power of such assemblies depends on whether their decisions are agreeable with the Word of God. All the local churches are to receive and act upon their decisions, insofar as they are agreeable to the Bible.

Notice the six things listed above. One is to receive and act on complaints. When a lower court cannot come to a decision or has reached a decision that has generated

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

complaint from the people involved, the higher court can hear the case and render a verdict in that area.

Other areas of authority involve the rules and directions for public worship and the government of His church. Members of our denomination will understand why we have a Book of Church Order. That book has three sections: government, discipline and worship. Paragraph two of the Confession explains why those three areas are part of our church's constitution.

Notice also that such assemblies have the power to determine controversies of faith. While some have been of the opinion that church councils should only act on judicial cases in process, the Confession grants assemblies the power to deal with such issues that would cause controversy in the church if left alone.

Our own assembly has utilized this right on several occasions. It has addressed a number of issues for which there were no cases in process, such as: the charismatic movement, abortion, theonomy, marriage and divorce, to name a few. The assembly in each issue sought to speak the mind of God as set forth in Scripture on the issues that were judged either divisive or were merely seeking to clarify the Scripture on those issues in order to put down potential controversy.

Paragraph three wisely states that assemblies may err in their conclusions. They do not speak with divine authority; therefore, assembly pronouncements are not to be the rule of faith (that belongs to Scripture alone), but they are to be used in understanding and interpreting the rule of faith. One would quickly be reminded that the truth of God is not to be privately interpreted.

As we have already studied in chapter one, paragraph ten, the Confession teaches that the final authority in all matters of religion is the Holy Spirit speaking in the Scripture. Only God and His Word are infallible.

The fourth paragraph is careful to point out the jurisdiction and power of such church assemblies. Just as the civil government cannot order the church's affairs, neither can the church dictate policy to the civil authorities. This paragraph is a warning that has often gone unheeded by many who have claimed allegiance to the Westminster Standards.

Some of us have come from church backgrounds adhering in principle but not always in practice to this concept. Decisions have been made by the church courts regarding political economic and military matters.

Our American edition of the Confession emphasizes the validity of separation of church and state, but the intent was not for civil authorities to leave God and His Word out of their decision-making process. Therefore, the church can by "humble petition in cases extraordinary, or, by way of advice, for satisfaction of conscience" speak its mind to the civil government.

These two institutions of authority, church and state, are to operate under God's sovereign will. Each has its own responsibility in carrying out the will of God. Neither is to usurp the other's authority. Both can give advice but neither has the God-given right to exceed its limits. Both civil and ecclesiastical leaders should acknowledge, appreciate and practice this principle. The hope is that there will be mutual cooperation between the two as each seeks to carry out the will of God.

Of course the church has a right to speak out when the government seeks to overstep its bounds, such as was attempted in San Francisco two years ago when a church's right to dismiss a homosexual organist was challenged in the civil courts. Likewise, the civil magistrates have grounds to complain against such religious organizations as the World Council and the National Council of Churches when they seek political power.

The church and religious leaders do have a responsibility and a right to speak out on definite moral issues, but this paragraph of the Confession teaches how far we can go and what methods we in the church have at our disposal in carrying out our God-given tasks.

ACROSS — *From page 2*

pastor.

COVENANT CHURCH, Sun City, Ariz., has been organized by Southwest Presbytery. Donald R. Esty is pastor.

ASSEMBLY AGENDA:

Insurance and Annuities, October 16, Ridge Haven.

Stewardship Committee, October 23-24.

Ridge Haven, October 24, at Ridge Haven.

MOVING MISSIONARIES:

MR. AND MRS. STEVEN P. ADAMS to the States from Zaire for furlough.

MR. AND MRS. SIDNEY B. ANDERSON to the States from Nigeria for furlough.

MR. AND MRS. DANIEL E. ARCIAGA have announced the July 5 birth of a daughter, Hannah Leah.

MR. AND MRS. G. MORRIS CARNEY to the States from Sudan. He has been reassigned as base administrator at Duncanville, Texas for Wycliffe.

MR. AND MRS. RICHARD H. DYE to the States from Mexico for furlough.

MR. AND MRS. EDWIN R. FARRIS have returned to Mexico after Bible translation work in Arizona.

MR. AND MRS. R. ALLEN HATCH to the States from Ecuador for furlough.

MR. AND MRS. WILLIAM R. HERMANN to Portugal to begin assignment.

GLENN LAFITTE to Edinburg, Texas, for language school, upon completion of which he will work in Ecuador.

MR. AND MRS. RON MICHAEL to Colombia to begin assignment.

MISS JEANNE ROPP, Surinam, has completed her missionary service and returned to the States.

MR. AND MRS. RANDY SMITH to France for language study.

MR. AND MRS. STEVE VALENTINE have begun language study in Edinburg, Texas, in preparation for service in Bolivia.

MRS. MARY JANE WILBURN to Italy after furlough in the States.

MR. AND MRS. G. MICHAEL WILSON to Germany for language school prior to service there.

MR. AND MRS. KENTON WOOD, Ecuador, have been granted a one year leave of absence from MTW.

The PCA Messenger The monthly magazine of The Presbyterian Church in America

Christian Education and Publications/Suite F/4319 Memorial Dr./Decatur, GA 30032

November 1981/Volume 5, Number 10

TO: All Messenger readers

FROM: Charles H. Dunahoo, Coordinator
Christian Education and Publications

A decision affecting thousands is more difficult to make than one affecting only a few. One of the reasons for the greater difficulty is the necessity of explaining to the larger number.

Decisions about the Messenger may affect as many as 100,000. (The magazine is mailed to more than 30,000 homes, and each copy is read by several individuals usually.) In the spirit of Galatians 6:2 we explain that this issue has only four pages, and we ask you to help bear our burdens.

The Messenger was started because the PCA General Assembly wanted an informed membership. The Committee for Christian Education and Publications has taken seriously its assignment to publish a denominational magazine. No separate source of revenue was provided, but we have done what we could with the available resources. Many have testified that they have been better informed, that they have been brought into a greater appreciation of our denominational framework, and that they have been brought closer to others in the PCA family.

Contributions to CE/P to support the Messenger and the other programs so far this year are actually below those received by this time last year. Not only have fewer dollars been received, but because of the ravages of inflation our buying power has been reduced greatly. Revenue through September 30 was only 71 percent of projected year-to-date income. We cannot possibly spend at the rate provided in the budget if the money does not come in at that rate.

We considered eliminating the November issue. However, in view of our need to communicate this situation to you and in view of many important developments in these historic days, we decided to cut back to a more economical four-page issue. Regular features are omitted, but the news highlights are presented in capsule form.

We want to continue the Messenger's vital ministry (as well as other CE/P programs that have been curtailed). We will appreciate your understanding of the current reductions, your prayers for our work, and your support.

Charles H. Dunahoo

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VOTING SO FAR: FOR RECEPTION The first PCA presbyteries reporting their votes on the unprecedented "joining and receiving" proposal to bring other denominations into the PCA are inclined in favor.

On receiving the Reformed Presbyterian Church — Evangelical Synod (RPCES) the vote was 14 in favor, 0 opposed.

On receiving the Orthodox Presbyterian Church (OPC), the tally was 10 in favor, 3 opposed, 1 tie (counted as "nay").

The total number of PCA presbyteries is now 25, and three-fourths must approve the proposal if the denominations are to be received. By assembly direction, the presbyteries are taking separate votes on the two denominations. The proposal was sent by the assembly under provisions of Book of Church Order section 14-6. Thus, no further assembly approval is required if the required majority is achieved in the presbyteries.

If 19 PCA presbyteries approve either, the lower courts of the respective denominations will then vote. Under their constitutional provisions the matter will go back to their assemblies in June if enough presbyteries give the green light.

Approving the reception of both denominations were: Ascension, Central Carolina, Eastern Carolina, Grace, Gulf Coast, Louisiana, Pacific, Philadelphia, Southwest and Western Carolinas.

Opposing OPC reception were Central Georgia, Siouxlands, Tennessee Valley, and Mid-Atlantic (casting a 20-20 tie).

NEW TESTAMENT SERIES STARTS The first volume of the PCA's adult Bible curriculum which covers a section of the New Testament will be available this month. Dr. Jack B. Scott's book on Matthew is the first in the NT section of his Adult Biblical Education Series. Publication was delayed three months because of the cash flow problem at the Committee for Christian Education and Publications. The first NT book, as well as those covering Old Testament, are available from the CE/P office in Decatur.

With the beginning of the NT material, the teacher's guide for the series is being published separately. Writer of the guide is CE/P Coordinator Charles Dunahoo.

CHAIRMEN OF PRESBYTERY Mission to the World committees usually are invited to the November meeting of the assembly's MTW committee, but that's not the case this year. Instead, the time has been reserved to consider the overseas implications of "joining and receiving." If the PCA presbyteries, in their fall meetings, indicate that the invitation is going forward to either or both denominations, representatives of the respective foreign missions agencies will be invited to sit in on the MTW session. While MTW officials have had many conversations and communications with mission leaders of OPC and RPCES, the Nov. 19-21 Atlanta meetings will be the first at which members of the World Presbyterian Missions (RPCES) board and of the OPC Committee on Foreign Missions (assuming both are invited) have met together with the full MTW committee.

Among personnel actions at the September MTW meeting were appointment of Mr. and Mrs. David M. Motte Jr., Greenville, S.C., to serve in Papua New Guinea under Wycliffe Bible Translators; Miss Janice Ellen Stutheit, Philadelphia, Pa., to France; and Miss Susan Deborah Wood, Butler, Pa., to Portugal. Recalled from missionary service in Korea were Mr. and Mrs. David Linton.

"TIGHT MONEY" MAY NOT BE SO TIGHT for some congregations and denominational agencies, but for others it is very tight. Third quarter statements of the PCA committees show that while Mission to the World had 94 percent of its year-to-date budget at the end of September (and one of the best ever years for support), Mission to the U.S. and Christian Education/Publications had only 71 percent each. Committee on Administration recorded 76 percent.

Some congregations were also experiencing a financial pinch this summer and fall. One of the largest sent officers to the bank to borrow a six-figure sum to meet current obligations.

Income received by the four major PCA committees through the end of September (compared to the total at the same time in 1980) was reported as follows: COA, $152,093 ($134,948); CE/P, $318,122 ($328,667); MUS, $522,443 ($447,392); and MTW, $2,205,671 ($1,890,239).

DEPENDENT ON OTHER AGENCIES for its support, the PCA Committee on Stewardship Ministries is running short accounts. Its October meeting was cancelled because not enough money was on hand to pay the expenses involved. Next scheduled meeting: December 11-12.

GREAT COMMISSION PUBLICATIONS, which gets part of its income from the PCA Committee for Christian Education and Publications, has curtailed some of its projects because of cash flow problems due in part to CE/P inability to send payments on time. Sales of GCP materials now account for 62 percent of the joint venture's budget (contrasted to 42 percent five years ago), but planning and production of new materials still requires some subsidy.

"Priority is being given to completion of the new pre-school curriculum," explained GCP Executive Director Thomas R. Patete, "as well as to continued publication of the other four Sunday School courses, Vacation Bible School materials, and church bulletins." The lack of development funds has put other projects in jeopardy. Included are four new adult courses which are ready for the printer, but they can't be sent until money is in view to pay the printer. An additional 18 adult study titles are in various stages of development. Reprinting of some steady sellers should also be ordered soon, but unless funds become available it will be impossible to do so. Trinity Hymnal is in this category.

Sales have grown, but not as much as expected, and contributions have actually declined this year. Patete added, "Our basic problem is cash flow, and that has created a high accounts payable figure." While tangible assets more than cover the amounts owed, accessibility is limited. Thus, GCP is holding the line on expenditures until the bills are paid.

COMPUTER PLANS MOVING AHEAD The assembly's four major permanent committees have gotten together for the first time on use of a common support facility. Starting November 1 the four will join in oversight of the computer purchased initially by Mission to the U.S. Asked by the Committee on Administration to consider the possibility of a centralized computer operation, coordinators of the four committees devised a plan and got approval to begin operations. A data processing oversight committee was named, and additional hardware and software were ordered. COA has administrative responsibility, and its first Decatur-based employee is computer operator Elisabeth Cameron, who has worked for MUS in the same role.

CONGRESSIONAL ACTION on the federal budget and U.S. tax laws are said by many to be affecting giving to churches and other non-profit organizations. If there is any change at all, it should be upward and not downward, in the view of M.E. Howland, the PCA's director of stewardship (and also of the PCA Foundation). In the first place, he notes, "Our motivation as Christians is to give to those institutions that support the work of our Lord Jesus Christ, not for tax deductions, but because of our gratitude and response to what He has done for us at Calvary." Even so, the wise steward must be aware of the tax laws to get maximum mileage for his contributions. After reviewing the congressional decisions and seeking the advice of experts in the charitable giving/taxation fields, Howland has come up with these pointers:

1. Persons who file their income taxes on the "short form" for the first time will be able to itemize gifts on that return. (Keeping gift records thus becomes more important for these contributors.) "Short form" filers may also get other benefits.

2. Couples with two incomes will get some relief from the "marriage tax" and thus will be able to give more in coming years.

3. Those in higher tax brackets who make donations this year can realize advantages by doing so since less advantageous tax rates on capital gains and investment income apply next year.

4. Overall, tax cuts and other incentives should put more money into the hands of people, thus enabling them to give more.

Additional information is available from the PCA Foundation, 1020 Monticello Court, Montgomery, Ala. 36117. Phone 205/277-2424.

NO "MODERATOR'S CONFERENCE" was called this fall by Kenneth Ryskamp, moderator of the 1981 assembly. The semi-annual informal meetings were authorized by the 1975 assembly to enable the moderator, stated clerk, and representatives of the program committees of the denomination to discuss broad issues facing the church. Actions of the 1981 assembly might have made this forum unnecessary, however.

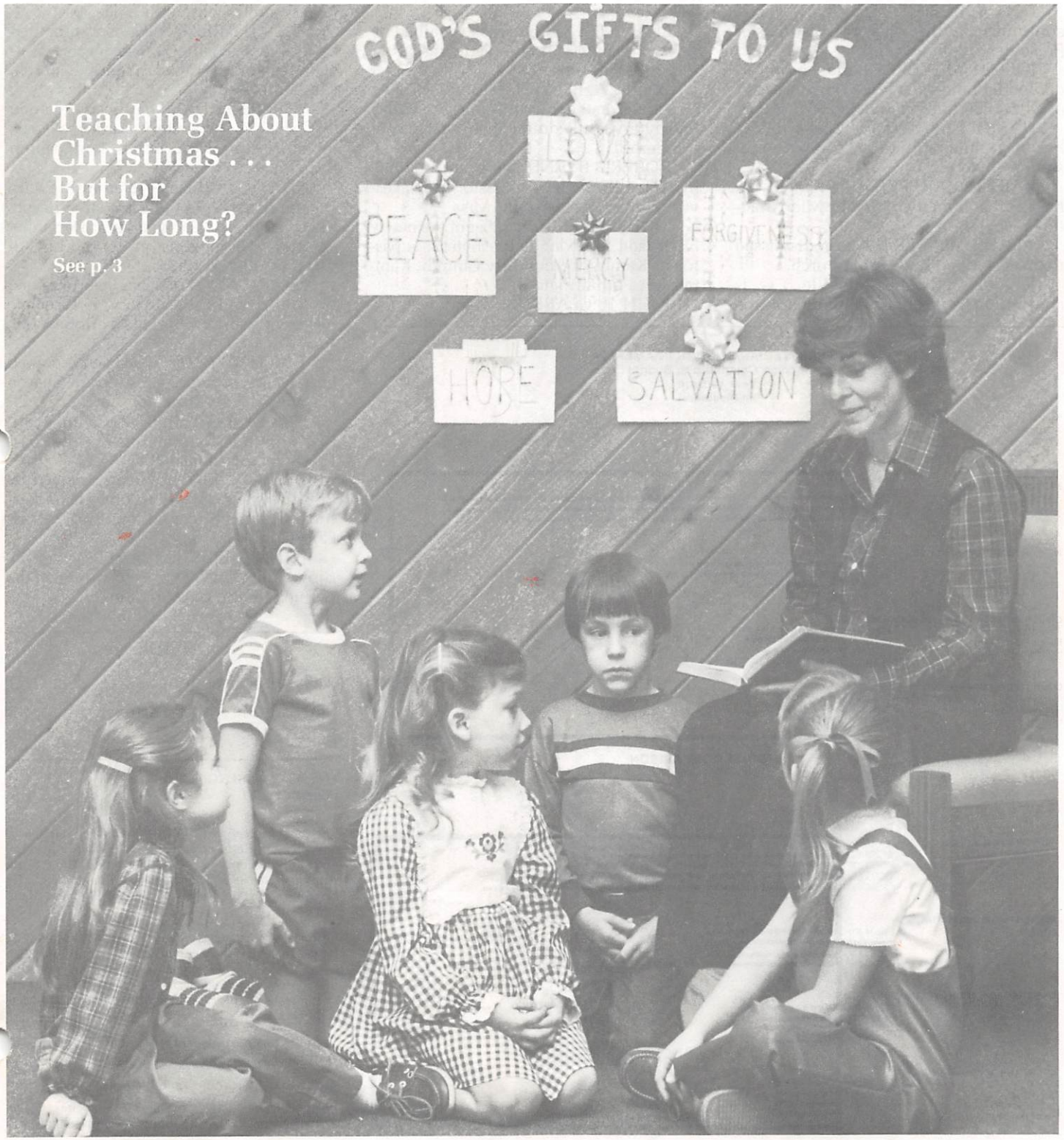
In augmenting the Committee on Stewardship Ministries and giving it additional assignments, the court added the moderator and stated clerk as advisory members. They were given voice, but not vote, in the panel that now discusses officially proposals for denominational planning and goal setting. Stewardship is scheduled to meet more frequently than the moderator's conference, and Ryskamp decided to give the new panel an opportunity to do what had been done in earlier years by the conference which had no power to take any actions.

BRIEFLY... Conferences planned jointly by the Committee for Christian Education and Publications and Ridge Haven (the conference center at Rosman, N.C.) are expected to be held for the first time in 1982 .... John Albritton, Montgomery, Ala., elder, has been re-elected chairman of the PCA Foundation .... Growing Spanish-speaking mission field within the U.S. is getting more attention from PCA: Henry Fernandez, sent to Tampa as an organizing pastor by MUS, has started Bible studies and held first Sunday service in September; while Pastor David Moran of Oaklawn Church, Houston, is in intensive Spanish course, church is being supplied by Philip Evaul, retired pastor and former missionary in South America .... Warren West, MUS minister at large in New England, has scheduled Nov. 17 meeting of PCA, RPCES, OPC New Englanders, at Coventry, Conn.

1-12-82

December 1981
Volume 5, Number 11

The PCA Messenger



Teaching About Christmas . . . But for How Long?

See p. 3



Across our Church

MOVING MINISTERS:

ALLEN BAKER has been ordained by Mid-Atlantic Presbytery as evangelist, Sycamore Mission, Midlothian, Va.

LARRY E. BALL, Kingsport, Tenn., continues on the rolls of Westminster Presbytery without call.

JOSIAH BANCROFT has been ordained by Louisiana Presbytery as pastor of Abundant Life Church, Jonesville, La.

HARRY F. BARNETT, Coeburn, Va., has been honorably retired by Westminster Presbytery.

BART H. BARTLETT, Richmond, Va., has been honorably retired by Mid-Atlantic Presbytery.

ALAN D. BAUER has been dismissed to the Reformed Episcopal Church.

JOSEPH D. BEALE, Reidville, S. C., is continuing as pastor of Reidville Church with a full-time call. His relationship with Antioch Church has been dissolved.

JOHN D. BENNETT has been divested without censure by Mid-Atlantic Presbytery.

ED BERTALAN has been ordained by Texas Presbytery as an organizing pastor in the Corpus Christi area.

DAVID A. BOWEN, Nashville, Tenn., continues on the rolls of Tennessee Valley Presbytery while doing doctrinal study at Vanderbilt.

ROBERT BYRNE has been ordained by Grace Presbytery as pastor of Leakesville Church, Leakesville, Miss.

MARVIN CAMP, member of the newly organized Siouxlands Presbytery, is pastor of Kamrar Community Church, Kamrar, Iowa (unaffiliated).

JOHN P. CLARK JR., Window Rock, Ariz., has been ordained by Southwest Presbytery as chaplain, Navajo Police.

MILTON CUTCHEN has been received by Warrior Presbytery as pastor of Centreville Church, Centreville, Ala.

JOHN D'AREZZO has been ordained by Tennessee Valley Presbytery as associate pastor of Cedar Springs Church, Knoxville, Tenn.

ROBERT K. DALE has been ordained by Gulf Coast Presbytery as associate pastor of Westminster Church, Fort Walton Beach, Fla.

C. DON DARLING's relationship with Westminster Church, Fort Walton Beach, Fla., has been dissolved as of December 31, 1981. He remains on the roll of Gulf Coast Presbytery without call.

CHARLES D. DREW has been ordained by Mid-Atlantic Presbytery as associate pastor of Trinity Church, Charlottesville, Va.

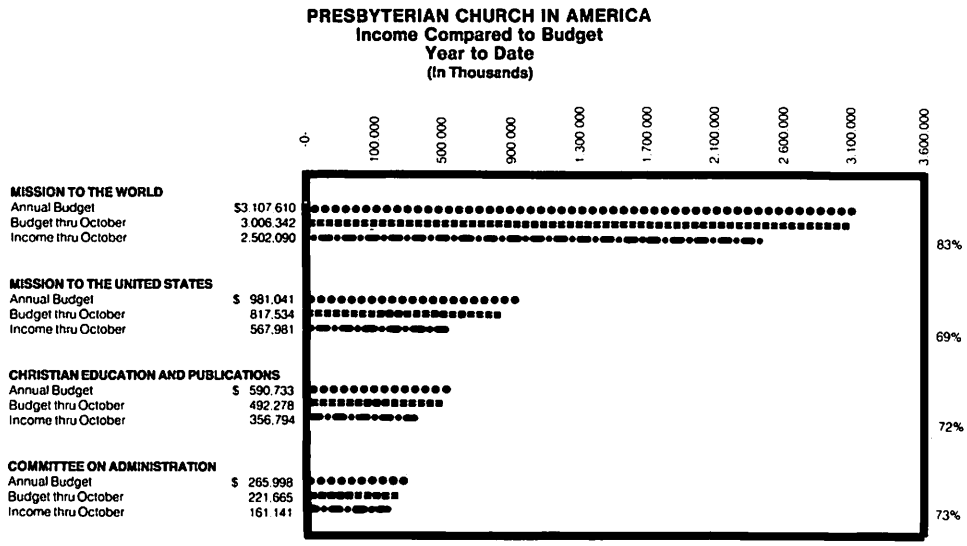
TIMOTHY D. DYE has been ordained by Grace Presbytery as pastor of Sharon Church, Magee, Miss.

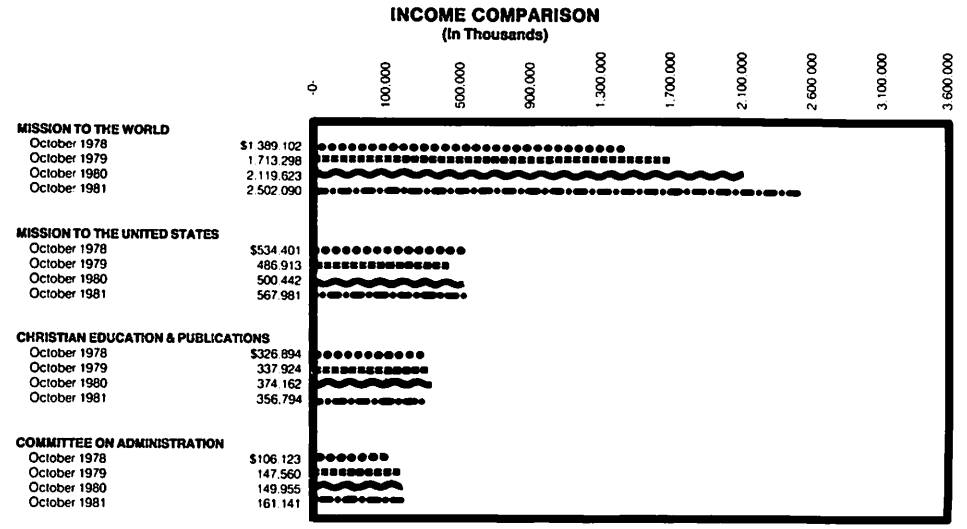
JOE P. EASTERLING, Cantonment, Fla., continues on the rolls of Gulf Coast Presbytery without call.

DAVID L. EBY has been received by Southwest Presbytery as organizing pastor of Adams Street Fellowship, Denver, Colo.

DENNIS EIDE has been received by Siouxlands Presbytery as the pastor of the Lennox (South Dakota) Church.

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THE PCA MESSENGER
December 1981 Vol. 5, No. 11

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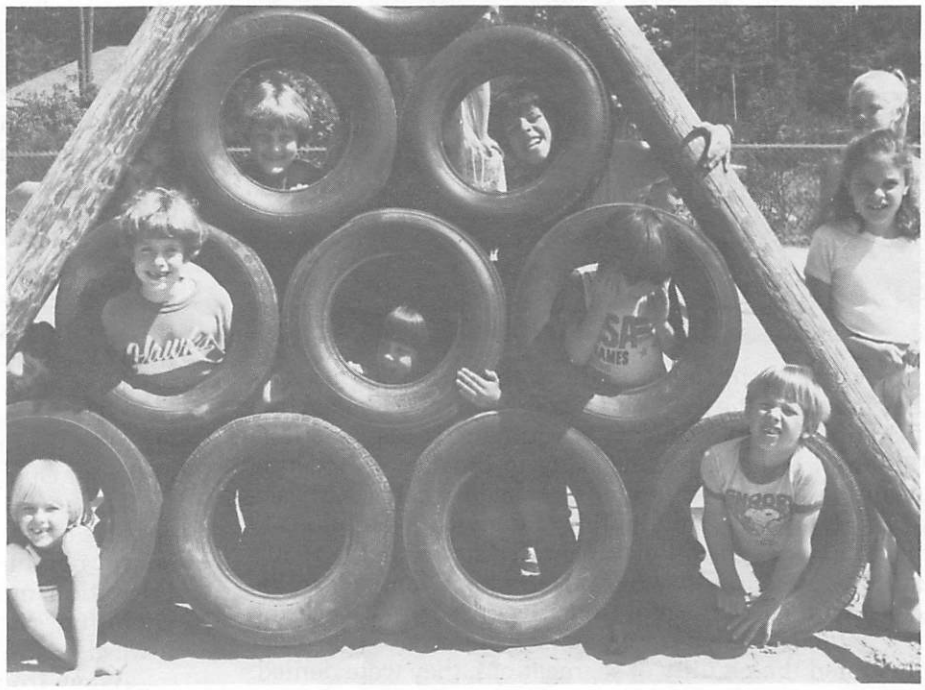
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Teaching God's Word . . . or the State's



In the seven grades and the kindergarten of the Presbyterian Christian School of Hattiesburg, Mississippi, the children are being taught what Christmas is *really* all about this year.

But next year? Or the year after?

Whether the school will be free in the future to teach the true significance of the season is a question in the minds of many of the members of the two PCA churches which operate the weekday elementary education program. It's also a question for sponsors of other schools in Mississippi, in particular, but also for the friends of Christian education throughout the nation.

The 190 student Hattiesburg school, jointly operated by the Bay Street and Woodland churches, is in court, and the sessions of the two churches have sent out an appeal for help. Elders of the two congregations name the board that runs the school, and they consider PCS an extension of the ministry of the churches. The institution is thus "parochial" in that it is directly related to the governing bodies of the congregations and a part of their programs of nurture.

Why is Hattiesburg's Presbyterian school in court? The elders of the sponsoring churches believe a basic question of religious freedom is at stake, and they have hired a lawyer with a national reputation to keep the government from interfering in the school. The case is parallel to that in which the First Church of Jackson is involved (see November 1980 Messenger, page 6).

The Internal Revenue Service has threatened to cancel the federal tax exemption of the school and the sponsoring churches if IRS is not allowed to gather information that it wants about the internal operations of the school. IRS has moved into the Jackson and Hattiesburg Presbyterian institutions under a court order sought by certain civil rights activists, who asked a federal court in the District of Columbia to force the federal tax collectors to remove the exemptions from all the Mississippi Christian schools which do not meet certain racial criteria.

While the Hattiesburg school has a policy of racial nondiscrimination, the Bay Street and Woodland sessions have objected to federal government interference in the operation of their educational programs. The elders see much larger issues than race at stake if the courts allow the tax agents to continue their probing.

In a strongly worded communication to Grace Presbytery, the sessions put their concern this way: "The government is using the IRS as a social tool and as a tool to reform and take away the religious liberties of our churches and the free mind and spirit of its people."

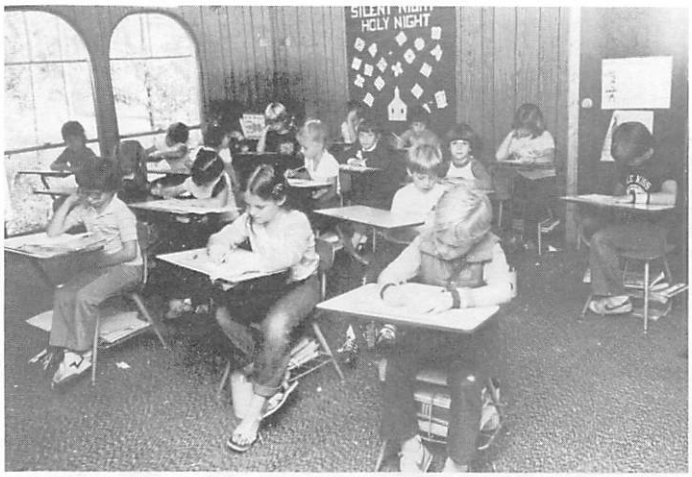
Copies of the communication have been sent by Grace Presbytery's Committee on Christian Education to its counterparts in all of the PCA's other 24 presbyteries. Richard Wiman, the presbytery's moderator and CE committee chairman, wrote in a covering letter, "This whole situation has national implications, so please help in any and every way you can. The outcome of this matter will affect every church in America."

Some of the possible implications were spelled out by the Bay Street and Woodland elders this way in their letter to presbytery:

"What shall we say when the government moves from the issue of race to, for instance, the issue of sex? . . . Shall we, in violation of the Holy Bible and our Book of Church Order, be required to ordain women into the office of deacon and elder? . . .

"What of people who have perverted sexual preferences? How shall the government be answered if we may not answer them on the basis of sincere religious belief? May we be required in the future to employ people to work within our denomination regardless of their creeds and beliefs?"

Supporters of the Mississippi Christian schools are as



concerned about the procedures that are being used as they are about the issues involved. The IRS was taken into the federal district court in Washington in May and June 1980 and ordered by that body to broaden its existing exemption policy to the church-related schools in Mississippi. (It already had a policy of denying exemptions to the secular "segregation academies" started in the 1950's and subsequently to avoid racial integration.) When the Jackson First Church representatives tried to get a hearing before the DC judges to prove their innocence (the order presumed them guilty of segregation), they were denied. Later, on appeal to the circuit court in DC, the denial was upheld.

The Hattiesburg elders have also been denied the possibility of intervening at the district court level, and their appeal has gone to the circuit court of appeals for DC.

"If our current request for relief is not granted," the sessions wrote, "then our next and last step is the United States Supreme Court."

Another of the cases which is being followed with interest is that of a school operated in Clarksdale, Mississippi, by a Baptist congregation. William B. Ball, the Pennsylvania lawyer who is representing the Jackson and Hattiesburg schools, is also the counsel in this suit. The Jackson church is assisting with the financing of this appeal, which has already cost $52,000. The final price tag may be in the neighborhood of $100,000, according to one school official close to the matter.

As the legal wheels continue to grind slowly, there have been several new developments. With a change in national administrations, the school representatives have discovered a better reception at IRS headquarters. Officials there now respond to requests for information and avoid giving inquirers the proverbial bureaucratic runaround. However, the improved atmosphere at the tax office does not mean that the troubles are over. Even if current IRS administrators wanted to drop the Mississippi church matter they could not do so because they are under court order to pursue it.

Another development has been the growing interest of members of the legislative branch of the federal government. Prominent members of both the House and the Senate, including some from outside the state, have offered support. Some have even appeared in court when the cases were being argued.

Outside support to help with the legal expenses has been requested by the Hattiesburg churches, which have already spent $11,000 in their case. They have asked that donations be sent to: PCS Legal Defense Fund, 204 Short Bay Street, Hattiesburg, Mississippi 39401. The sessions expect that the legal expenses will continue to mount.

While they are concerned about the dollar cost, the Hattiesburg elders see something even more expensive ahead: "The most important costs, like the proverbial iceberg, may not be readily obvious as it concerns this presbytery and this church and others of like mind. There is a more ominous cost waiting somewhere in the fog of civil litigation, government entanglements, and the now questioned church-state relationship granted us by our forefathers under the First Amendment to our Constitution. . . . We are at a point of beginning where the government is using a current social theme to attack basic religious belief. Shall we this day forfeit over 200 years of the basic religious freedom for which our forefathers came to this country and for which many of them suffered and died? We may do so through complacency. . . ."

The sessions urged Grace Presbytery "to stand with us." Their communication added, "By doing this you stand for yourselves, your families, your denomination and your God."

Throughout the PCA, 28 churches operate schools such as those in Jackson and Hattiesburg, according to a survey conducted in 1980 for the Committee for Christian Education and Publications. Another 64 churches responding said they were interested and were moving toward organization of such educational programs.

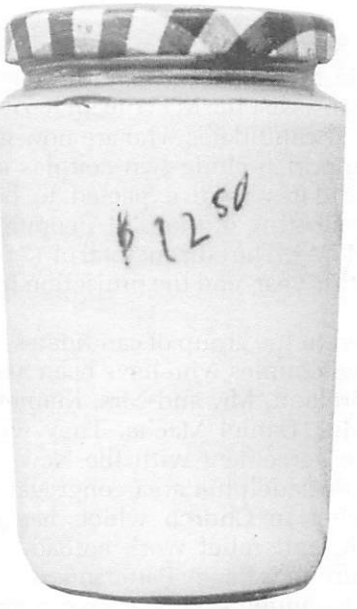
Aside from the support from within the PCA, the Presbyterian schools in Mississippi have received some non-financial assistance from the national associations with which the institutions are connected. The Hattiesburg churches have also applied for help from the Christian Legal Defense and Education Fund based in Florida. The Mississippi issue is just one of many that are coming to public attention across the country, however, with Christian schools running into various kinds of opposition from scattered local, state, and federal authorities.

"We are not alone in this fight today," the Hattiesburg sessions declared, "but we need to broaden the understanding within our denomination and in the religious community at large so that God's people may take aim at correcting this problem before it becomes unmanageable and violates God's divine law."



Youngsters in Presbyterian Christian School of Hattiesburg in photos on pp. 1, 3, and 4.

Four Inch Lizards, $1250 Mayonnaise, And Starting SIMA



Toni Lewis doesn't have to put up with mice where she lives. Instead, little lizards with suction cups on their feet have the run of her quarters in Mexico.

In her short time there she has learned, with the Mexicans, to say "please welcome" to the four-inch reptiles. After all, as they run up the walls and across the ceilings they eat up the flies and mosquitoes which might otherwise be pesky.

Still, after only a few months in Acapulco with Servants in Missions Abroad (SIMA), she jumps when one of the lizards lets out with a shrill whistling sound in the house.

Adjusting to the fauna on Mexico's Pacific Coast is only one of the many changes the teacher has found that she has been required to make as one of the first volunteers to leave her homeland under the PCA's new short-term program.

Take shopping, for instance. She went to a neighborhood store and found what looked like $1250 marked on a very small jar of mayonnaise. She didn't buy it. Later, she learned that the price was actually 12 pesos and 50 centavos, or about 50 cents.

Without knowing the Spanish, shopping is difficult. And banking so far without the language has been impossible.

She needed no knowledge of Spanish, however, to understand what was happening when a strong earth tremor woke her up at 4 o'clock one morning.

"Thank the Lord that Jan Courtney had warned me about it ahead of time," she wrote. "I was sound asleep. All of a sudden this terrible rumbling deep sound woke me up. I opened my eyes. The noise got louder, and then the house shook violently. My heart beat 200 times a minute. I got weak all over. I was so scared I couldn't talk or move. Then it stopped and I couldn't even cry, but tears rolled down and I just stared. It happened again about five more times in the next eight hours. Whew!"

Not only Toni Lewis, but the other SIMA volunteers as well are experiencing culture shock and other shocks. One of the reasons why a different culture is so difficult for them is that they do not learn the language before going to their assignments. (Mission to the World career missionaries ordinarily spend a year or more learning another tongue before getting into their main assignment.)

Skipping language training is a part of the design of SIMA. The terms are short (usually two years), so the volunteer is expected to work primarily in English (unless already fluent in another language). Thus, none of the SIMA overseas tour is taken up with language courses.

In the case of the Acapulco teacher, her students are the children of members of the PCA church planting team. One of the rooms of her apartment is the school room, and the students come to her. She is spared the necessity of contending with the Mexican city's wild traffic to get to and from work. Parents see that the students get to her by 7:30 a.m., and then they leave at about 1:45 p.m. (siesta time).

While "just living" in that culture presents its difficulties to one who is not at home in Spanish, there are compensations. "Offer after offer to help" has come to Miss Lewis from the career missionaries, from members of Acapulco's Maranatha Church, and from neighbors. The school schedule was arranged so that she could join a Bible study in English once a week. Labor is cheap, and the team has considered getting her a maid to handle such time consuming chores as boiling water, washing, and cleaning.

Miss Lewis is experiencing overseas life as one of the vanguard of SIMA workers. There are actually five now at work, with others scheduled for their foreign travel this month. The program was approved at the 1980 general assembly for a two-year period.

While recruiting, training, and financing of the volunteers has gone somewhat slower than some had anticipated, there is still enthusiasm for the program in many churches and at MTW.

In addition to Miss Lewis, the SIMA volunteers already on the field are: Mr. and Mrs. David Cook, teaching art and music to the children of Wycliffe Bible Translators missionaries in Papua New Guinea; Sandra Self, teaching English at Christ's College in Taiwan; and Sandra Smith, assisting with youth work for MTW's church renewal team in Paris, France.

Four others are completing their cross-cultural training at Agape International Training in California and expecting to go overseas in the next few weeks: Knox Baird to work at the African Bible College in Liberia; Marjorie Heath to teach English and work with students through the MTW church planting team in Quito, Ecua-

dor: Avery Smith to teach English and work with students through the MTW church planting team in Quito; and Noel Toler to assist the MTW team in Acapulco.

Accepted candidates who are now gathering their financial support include two couples and four singles. Other candidates were expected to be approved at a November meeting of the SIMA committee (a sub-committee of MTW). The current total of 17 may grow to 25 by the end of this year, and the projection for the end of 1982 is now 60.

Included in the group of candidates now seeking support are two couples who have been assigned to the Republic of Ireland, Mr. and Mrs. Kenneth Dewhurst and Mr. and Mrs. Daniel Macha. They will work under a cooperative agreement with the New Life Presbyterian Church, a Philadelphia area congregation of the Orthodox Presbyterian Church which has done innovative evangelistic and relief work abroad. Also assigned to Western Europe is Peggy Patterson, who is to work in the Netherlands under a cooperative agreement with the World Evangelical Fellowship as secretary to Robert Youngblood, an MTW missionary on the WEF staff. John Cochrane is assigned to Japan, working under a cooperative agreement with Language Institute for Evangelism (LIFE). Michael Kennison is assigned to work in Jamaica under a cooperative agreement with Ministries in Action (MIA). Joyce Ruchte is assigned to Kenya under a cooperative agreement still being negotiated between SIMA and the Africa Inland Mission.

Training in cross-cultural evangelism continues to be a part of the SIMA design, but some modifications have been made because of the prior experience of some candidates or because of pressing needs on the field. Initially, all of the training was to be handled by Agape International Training, a program of Campus Crusade for Christ's overseas arm. Because of their previous work in evangelism overseas, the Dewhursts, the Machas, and Kennison have been sent instead to the orientation course at Missionary Internship in Michigan.

Of the 17 already accepted by SIMA, four were not members of PCA at the time of acceptance. In authorizing SIMA, the assembly allowed MTW, as an exception to its manual, to accept non-members of the denomination ("who are in full accord with the PCA standards"). The four include a Baptist, two Orthodox Presbyterians and a member of the Presbyterian Church US.

Another exception to the MTW manual approved at the time of SIMA's authorization was in the sensitive area of finance. The short-termers were to be appointed with the understanding that they are responsible for raising all of their support. (Since the 1980 assembly MTW has determined that its career missionaries also have a responsibility for raising their support, but this responsibility is shared with the home church, presbytery, and appropriate committees at all levels of the denomination.)

Fund raising has come slowly for several of the volunteers. The fact that the support required is at subsistence level and not the same as the salaries of career missionaries has made it somewhat easier. In the first few months of the program, between the 1980 assembly and the end of that year, a total of $9,611 came to SIMA designated for missionary support. In contrast, for the first nine months of 1981 the total for missionary support received by SIMA was about $100,000 (including both salary and work budget accounts).



Mission to the World representatives will have the opportunity to explain SIMA and other programs to thousands of students expected at the Urbana missionary convention of Inter-Varsity Christian Fellowship during the Christmas holidays. Participants shown here swarm through the exhibit area during the 1979 convention at the University of Illinois.

Overall, SIMA spent $24,778 in 1980 and $76,098 in the first nine months of 1981.

Jay Kyle, the SIMA coordinator, said that three of the accepted candidates reached their financial quotas on the same day — just before the established deadline.

SIMA's own early guidelines have been relaxed in some areas to permit otherwise-unqualified applicants to be considered. Originally, only couples who had no children and who were not planning to have children while abroad were accepted. The manual has now been changed, and a section discouraging children has been dropped.

Both of the couples assigned to Ireland expect to take children with them. The Machas already have one child and are expecting another. The Dewhursts expect a baby this month.

A section of the SIMA manual concerning divorce has also been changed. Candidates may now be accepted if a reasonable time has elapsed since divorce, if "the candidate has been interviewed and counseled by his/her session concerning the matter of divorce," and if "the candidate has demonstrated Christian character and spiritual growth."

In an exception to the original concept of sending young people with careers still ahead of them, SIMA has also considered appointing some older people for short terms.

Also under consideration are very short terms — summers only. Since its beginning MTW has been asked by pastors and youth workers to help send young people to the mission field for an exposure to missions work during a school vacation. Now, the possibility of using SIMA as the vehicle for this is being explored.

Kyle is encouraged that SIMA is far enough along now that the candidates are beginning to recruit others for the program. In addition, many other contacts are expected to be made during the Christmas holidays at the Urbana missionary convention sponsored by Inter-Varsity Christian Fellowship. The initial impetus for organization of the PCA's own short-term program came following the 1979 Urbana convention.

PCA NEWS

Green Light on for RPCES, Red Light for OPC

Presbyteries of the PCA have turned on the green light for one of the denominations moving toward the PCA and the red light for the other.

With all 25 presbyteries reporting their votes on the proposed "joining and receiving," the invitation to the Reformed Presbyterian Church — Evangelical Synod has been ratified, but the invitation to the Orthodox Presbyterian Church has been killed.

All 25 of the intermediate courts said "yes" to the plan to bring RPCES into the PCA. While a majority (16) said "yes" on the OPC, that was three short of the required three-fourths (19).

Before the RPCES can join the PCA, two more steps remain to be taken. Two-thirds of that denomination's 17 presbyteries must approve, and then its next general synod must ratify the proposal.

If the RPCES does accept the invitation, it will bring into the PCA approximately 22,000 communicant members in about 165 congregations. The enlarged denomination would include some 110,000 members in about 675 churches. The PCA would also pick up established RPCES missionary efforts in the United States and abroad as well as two educational institutions, Covenant College and Covenant Seminary.

While all PCA presbyteries have now voted on the main "joining and receiving" issue, some have yet to decide on one of the related matters. A part of the package was the rearrangement of some presbytery boundaries and increasing the number of the courts in the PCA from 25 to 34. Of those that have voted on the new map, six have recorded their disagreement over the boundaries proposed by the 1981 general assembly.

Since the assembly cannot change a presbytery's boundaries without its consent, failure of some of the courts to approve the proposed map means that the 1982 assembly will have to name a commission to work on the problem. Until a solution is reached there could be overlapping jurisdictions in several areas. For instance, if RPCES comes into PCA, its Delmarva Presbytery would still operate in the Baltimore-Washington area since the PCA's Mid-Atlantic Presbytery voted 11 to 26 against the new map. The proposed boundaries would have divided Mid-Atlantic into two courts, with the Baltimore-Washington area going into one (plus Delaware), and much of Virginia's Southside and central areas into another. Until the presbytery agrees to this arrangement or some other, the territory will be divided ecclesiastically instead of geographically.

Philadelphia Presbytery, which now has Delaware counties in its bounds, did not record a vote on the proposed map. Instead, it sent an overture to the assembly proposing new boundaries. Louisiana Presbytery voted "no" and also sent an overture with suggested changes. Other presbyteries objecting to the altered lines include: Siouxlands, Texas, and Westminster.

While the vote against reception of the OPC ruled out bringing that denomination into the PCA in 1982, there were indications that the door was not closed permanently. Paul G. Settle, chairman of the PCA's ad interim committee which has been working with the joining and receiving matter, said, "Though I deeply regret that the PCA has declined to invite the OPC to join with us in 1982, I believe this surely is in the wise providence of God and that His timing is best. All of us in the PCA feel a close kinship with our brethren in the OPC and trust that our present fellowship and cooperation in many areas of ministry will continue to the glory of God."

Mississippi Valley, one of the presbyteries which voted against reception of the OPC, followed its action with unanimous passage of a communication to the OPC. "Our vote was not an absolute rejection," said the letter. "Our hope is that one day our two denominations will be one."

The presbytery explained that it was "sympathetic with the concerns expressed by some in the OPC and the PCA regarding the uncertainties at the present time" and added that "present discussions need more time and study in both denominations."

Other presbyteries voting against OPC reception were Calvary, Central Florida, Central Georgia, Evangel, Mid-Atlantic (tie), New River, Siouxlands, and Tennessee Valley.

Hughes Named Insurance, Annuities Director

James L. Hughes has been named the first full-time director of the insurance and annuity program of the Presbyterian Church in America. The office, which handles employee pension and health insurance matters, will be moved from Columbus, Georgia, to a location near PCA program committee offices in Decatur, before Christmas.

Hughes, 45, has been director of personnel for Mission to the World since June 1977.



Hughes

His selection was announced by Robert G. Sweet of Asheville, North Carolina, chairman of the denomination's insurance and annuity trustees. A search committee which was named last summer nominated Hughes after reviewing the credentials of several candidates. The full board of trustees, meeting at the Ridge Haven Conference Center in October, voted unanimously to call him to the position.

Hughes assumed his new responsibilities formally last month. Routine work of the insurance and annuities office will continue in Columbus until December 31, however.

The new offices will be located in Kensington Square, 4151 Memorial Drive, Decatur, in the building next to offices of Mission to the World. The suite number is 123-A. The mailing address (to which insurance claims, pension dues, and other such correspondence should be sent starting January 1) is Post Office Box 1430, Decatur, Ga. 30031.

The new executive has taken over supervision of the PCA pension, insurance, and relief programs from Dan Moore, who had handled that responsibility since the beginning of the denomination while simultaneously serving as the administrator for the Committee on Administration.

Gordon J. Moore, who has worked in the Columbus office since 1978, will be-

come business manager of the new Decatur office of the trustees. He is a business graduate of Belhaven College.

In announcing Hughes' selection, Sweet said, "Jim Hughes brings a strong background in marketing, insurance, investments, a broad working knowledge of the PCA and its committees, solid acceptance on the campuses of the seminaries training our people, distinguished service as a deacon and elder, and most particularly a deep love for the Lord Jesus and a heart commitment to serve Him. The trustees praise God for sending Jim as His man to direct our annuity, insurance, and relief operations."

In relinquishing his responsibilities for the employee benefit program, Dan Moore, said, "I am personally very gratified that such a talented man as Jim Hughes has been found to be the new director of the insurance and annuity funds. I can pass the baton to him feeling quite comfortable that he is capable of meeting the challenges that he will find in his new position.

Hughes, a native of New Bern, North Carolina, is a 1959 graduate of Free Will Baptist Bible College, Nashville, Tennessee. He has also done graduate study at Columbia Bible College in South Carolina. After serving briefly as a Free Will Baptist minister he became a Presbyterian in 1967. At Westminster Presbyterian Church in Atlanta he served in a variety of offices, including that of deacon, until he left to assist in the organization of a new PCA congregation, Perimeter Church. When Perimeter was constituted in 1978 he was one of the original five ruling elders.

From 1964 until 1977, when he joined the MTW staff, Hughes was a sales executive with Ginn and Company, now a textbook subsidiary of the Xerox Corporation. During part of his Ginn career he was regional sales manager for five Southeastern states for the company's college division. He also served a term as president of a trade group, the Georgia Textbook Publishers Association.

He has held a Georgia insurance license since 1967. He has also studied real estate and investments and was formerly licensed to sell in those fields.

For two years at MTW Hughes was administrator of the missionary insurance program. He has also supervised other aspects of the committee's employee benefit package. As the personnel director he visited seminary campuses to recruit missionaries, and his contacts at those institutions are expected to continue as he acquaints prospective ministers of the denomination with the pension and insurance programs.

Hughes and his wife, the former Sarah Regina Woodard, are the parents of a son, Peter, and a daughter, Sarah.

'Most Important' Gift Is Suggested

Members of the Presbyterian Church in America will be asked this Christmas to consider a contribution to the denomination's relief fund their "most important gift."

The annual special offering is designated to help retired and disabled servants of the church who need special financial assistance. PCA calls the seasonal contribution simply "Christmas Gift."

A flyer prepared for church bulletin and newsletter insertion this year notes that the gift can be the most important one given by members "measured by the needs of those who receive, measured by the appreciation of the recipients, measured by its appropriateness as a gift unto Christ."

The relief fund, while administered by the trustees of the insurance and annuity funds, is managed separately from the pension and insurance monies. Maintenance of a sufficient balance assures three main activities, noted in the insert:

"It helps retired and disabled servants of our church whose incomes are below the bare minimum of $5,700 per year for a single person or $7,500 for a couple.

"It provides emergency help for retired and disabled servants of our church in times of crisis.

"It provides health insurance for retired and disabled servants of our church who are on very limited incomes and who need this aid."

Appointees Going To France, Portugal

Itineration has begun for two women who plan to serve in Europe under Mission to the World. Appointed at MTW's September meeting (and mentioned briefly in the November Messenger) were Janice Ellen Stutheit of Philadelphia, Pa., and Susan Deborah Wood of Butler, Pa.

Mr. and Mrs. David Motte, also appointed at MTW's September meeting, have since resigned because of a health problem in one of their children.

Miss Stutheit, a member of the Orthodox Presbyterian congregation, Church of the City in Philadelphia, was appointed to serve under the cooperative agreement with World Presbyterian Missions in church renewal work in France. She holds a bachelor's degree from the University of Delaware and a master's from Westminster Theological Seminary. Her appointment is for a long term.



Miss Stutheit



Miss Wood

Miss Wood, a member of Westminster Church of Butler, has been assigned to work in the MTW church planting team in Portugal. She is a graduate of Washington University and is working on an advanced degree at Columbia Bible College. Her appointment is for a long term.

In another candidate matter the committee worked out language to recommend to the general assembly to try to break an impasse which often results when it wants to appoint a man seeking to be ordained for overseas work. Presbyteries can only ordain men who have calls to definite work, and MTW has been reluctant in the past to issue calls for preaching to unordained men. The proposal, if finally enacted by the assembly, would have presbyteries to examine such candidates and then forward a recommendation to MTW. Upon receipt of the presbytery's report MTW would determine whether to appoint the man and then authorize its staff to issue the call. On the basis of this call, the presbytery could then ordain and commission for missionary service.

Counseling Theme Of April Confab

"The Pastor as a Counselor" will be the topic for the 1982 PCA ministers' continuing education conference. Jay Adams, one of the nation's foremost authorities on pastoral counseling, will be the featured speaker.

Sponsored by the denomination's Committee for Christian Education and Publications, the event will be held in April next year in hopes that a large number of pastors will be able to schedule their attendance. In past years the conference has been held in March, and the committee decided that a later date would be acceptable to more ministers.

The dates for the 1982 event are April 26-28. First Church of Macon, Georgia, will be the location.

A special feature of the program will be an address on the subject of ministerial burnout by Paul Kooistra, professor at Reformed Theological Seminary. He is also a member of the CE/P committee.

Registration cost for the conference will be $25 per person. Detailed information on housing and other arrangements will be sent to ministers by CE/P.

Adams is widely known as author of "Competent To Counsel" and subsequent books on the use of the Scriptures in working with individuals and families. In addition to his regular schedule of lectures at Westminster Seminary, he is a popular speaker in institutions and conferences around the world.

Chaplaincy Unit Re-elects, Offers Counsel



Officers of the three-denomination commission on chaplains pose after election: (Left to right) Dennis Prutow of OPC, vice-chairman; William B. Leonard of RPCES, executive director; John MacGregor of RPCES, chairman; and James Pakala of PCA, secretary.

Federal law and the laws of most states provide protection for ministers in their confidential communication with parishioners and counselees, but too few know exactly what protection they have.

That's the opinion of the Presbyterian and Reformed Joint Commission on Chaplains and Military Personnel, a body which studied the question of clergy confidentiality at the request of PCA's Committee on Mission to the U.S. MUS made the request after the 1981 general assembly asked MUS to look into the matter as a result of an incident in a chaplain's ministry.

The commission, at its annual meeting in Atlanta, decided to ask MUS to recommend that the assembly call on all ministers to "familiarize themselves with the appropriate federal and state laws which define the subject of privileged communication between a clergyman and a person with whom he has a professional relationship." Advice and counsel from "a knowledgeable attorney" is also recommended.

In researching the assignment, the commission became aware of another cause of concern to ministers and others who counsel in the course of their professional duties: malpractice suits. A prominent California congregation and its ministers were sued by the parents of a suicide victim who alleged that their son was given bad advice by the pastoral staff of the church. The court of original jurisdiction dismissed the suit recently, but the plaintiffs have indicated they will appeal, thus continuing the legal costs.

Meanwhile, many clergymen have begun to buy malpractice insurance policies similar to those written on physicians. In light of these developments and the availability of such commercial coverage, the commission suggested that MUS recommend purchase of individual or church-group policies to protect pastors or non-ordained workers who are professional counselors.

Re-elected as chairman of the commission was John M. MacGregor of Marietta, Ga., a retired Army chaplain and a representative of the Reformed Presbyterian Church — Evangelical Synod on the three-denomination body. Vice-chairman is Dennis J. Prutow of the Orthodox Presbyterian Church, Bartlesville, Oklahoma. Secretary is James C. Pakala of the PCA, Hatfield, Pennsylvania. William B. Leonard of Buena Vista, Colorado, is continuing as executive director.

The commission grants official endorsements to ministers of the three denominations seeking commissions as military chaplains and otherwise represents the interests of the churches in matters related to the chaplaincy and military personnel. The possibility of a new relationship with the Veterans Administration was discussed at this annual meeting also.

NAPARC Proposes 2 Denominations

Two additional denominations will join the North American Presbyterian and Reformed Council (NAPARC) if two-thirds of the current member denominations approve the applications.

Applications of the two, the Associate Reformed Presbyterian Church and the Korean American Presbyterian Church, were approved at the council's annual meeting in Philadelphia. PCA is one of five founding members of the consultative group.

The national governing bodies of all five existing member denominations are scheduled to meet concurrently next June in Grand Rapids, and the recommendation of the council is expected to be considered by each at that time.

ARP is one of the nation's oldest Presbyterian denominations. It has about 160 congregations. The Korean group is one of the youngest, with about 70 churches.

At the annual council meeting, PCA Stated Clerk Morton H. Smith was re-elected secretary. John P. Clark of Lansdale, Pennsylvania, a pastor in the Reformed Presbyterian Church—Evangelical Synod, was elected chairman. New vice-chairman is PCA ruling elder Kenneth L. Ryskamp of Miami, moderator of the 1981 PCA assembly.

Ridge Haven, CE/P Plan Winter Event

For the first time since construction of the PCA's Ridge Haven Conference Center began, a conference is being planned there under sponsorship of the Ridge Haven board and the denomination's Committee for Christian Education and Publications.

A college and career weekend has been scheduled February 19-21 with the theme, "Called by Name." Speaker for the event will be Edmund P. Clowney, president of Westminster Theological Seminary, Philadelphia.

Director of the initial assembly-wide conference is Paul G. Settle, immediate past chairman of the Ridge Haven board and former coordinator of the CE/P committee.

Young adults who are in college or beginning careers are invited to attend. Registration deadline is January 15. Applicants should send a $20 deposit (toward a total cost of $35) to the registrar, James Hatch, 2265 Roxana Drive, Montgomery, Ala. 36109.

Ridge Haven's first two lodges will accommodate about 100 in dormitory arrangements. Participants should bring their own sleeping bags or linens.

The program will begin with the evening meal Friday, Feb. 19, and continue through lunch on Sunday. Clowney's topics will include, "Called by God's Name," "Calling to Discipleship," "Called by Your Name," "Your Gifts and Your Calling," and "Called to Leadership."

Ridge Haven is located west of Rosman, North Carolina, in the mountains of Transylvania County. The winter college and career event is expected to be followed by others planned by the board and denominational committees. Until now, all conferences at Ridge Haven have been put on by local churches, presbyteries, or by organizations not related to the assembly.

Minutes Delayed By Strapped COA

Already-delayed publication of the minutes of the PCA's 1981 general assembly will be delayed further. That decision was reached by the denomination's Committee on Administration at its November meeting after an examination of COA's financial statement.

The committee decided not to send the book to the printer until funds are available for the project. COA owed more than $34,000 at the end of October, with a substantial part of that being owed to its printer.

Minutes of the June assembly are usually available by early fall, but the tight money situation as well as a production problem in the office of the assembly's clerk has delayed publication this year.

Committee income for the first ten months of the year amounted to $161,000, or $60,000 less than the total budgeted for that period. Expenses for the period amounted to $189,000. The assembly-approved budget for 1981 is $265,000.

COA Administrator Dan Moore expressed optimism that special efforts by the committee, together with the usual upsurge in giving at the end of the year, would result in a better financial situation by January. M. E. Howland, the denomination's stewardship director, pointed out that COA's receipts at the level of three-quarters of the budgeted amount are actually better than forecast early this year. His analysis of reports on sessional acceptance of denominational "askings" indicated that COA would get only about two-thirds of the budgeted amount in 1981.

Not satisfied that it would finish this year in the black or that it could expect much increase in contributions next year, the committee directed Moore and Stated Clerk Morton Smith to review ways that expenditures can be cut in the future. Their report will be heard at COA's January meeting.

One of the items put on the January agenda was a consideration of whether to recommend that the assembly approve a new policy on distribution of both the minutes and the yearbook. One proposal made at the November meeting would require every user of either of the annual books to pay for his copy. If this suggestion is followed the committee will determine the quantity to be printed only after orders are in hand. Currently the books are provided on a complimentary basis to all of the denomination's ministers and clerks of session, as well as to a number of other persons with official church responsibilities. Only a limited number is sold to other members of the PCA and to some individuals and institutions outside the denomination.

In looking over its financial situation the committee was reminded that it is one of the church's "non-glamorous" agencies with little fund raising appeal but with an important "housekeeping" role. The PCA has no "head tax" or per capita apportionment to support such work, as some denominations do. COA is dependent upon the voluntary contributions of the church's congregations and individual members.

The committee heard a report on the consolidation of the computer operation of the PCA. All hardware is to be in place by January 1, and several of the new computer programs are expected to be running then or soon thereafter.

Reports from meetings of the assembly committee coordinators were received by COA, which commended the executives for carrying out assignments given to them by COA.

In other action, COA:

— Adopted a recommendation from the coordinators on job descriptions and salary scales for clerical personnel.

— Referred to a sub-committee for study proposals for assembly designation of a headquarters city.

— Approved $36,500 as the figure to be used in 1983 budgets as the maximum compensation package for coordinators.

— Requested the sub-committee on judicial business to advise it on the constitutionality of the conduct of committee business by an executive committee.

— Asked a sub-committee of its own members to begin planning, in consultation with the stated clerk, adequate facilities and systems for storage of denominational archives.

CATECHISM RECITALS

Congratulations and a Certificate of Achievement for reciting the Westminster Shorter Catechism to CLAY CARPENTER of Chattahoochee Church, Chattahoochee, Fla., JULIE HILL of First Church, Augusta, Ga., and KARA ROBERTS of Grace Church, Starkville, Miss.

Congratulations and a Certificate of Achievement for reciting the Child's Catechism to MATTHEW MATTOX of Carrollton Church, Carrollton, Miss., RYAN RODGERS of Chattahoochee Church, Chattahoochee, Fla., WENDY CAGLE of Emmanuel Church, Atlanta, Ga., ROBB MASSENGILL of Faith Church, Brookhaven, Miss., BAMBI BATCHELOR, SIDNEY BAXTER, CARTER DANIEL, CHARIS FLIERMANS, CARY HANKS, LISA NEUNDORFER, ASHLEY SANCHEZ, ALLEN WALLACE of First Church, Augusta, Ga., KIM BRIDGES, HOLLEY KRUGER, JOY MAGEE of First Church, Prentiss, Miss., SELENA FARMER, HOLLY FLETCHER, JAMIE MOORE, TRACI RANKIN, WAYNE SCHRONCE, PARKS SKIDMORE of Goshen Church, N. Belmont, N.C., TRACEY ALLEN, KRIS COX, PENNY COX, DAVID DODD, JAY DODD, MICHAEL HODUM, JOY SKINNER of Grace Church, Jackson, Tenn., REBECCA ELIZABETH CHEELY of New Covenant Church, Manning, S.C., MELANIE PETERS of Sangre de Cristo Covenant Church, Los Alamos, N.M., DAWN MICHELLE PENTON of Trinity Church, Montgomery, Ala., CAROLYN WAGNER of Westminster Church, High Point, N.C., CHERYL DORAN and DIEDRA SEIBERT of Westminster Church, Roanoke, Va.

CORRECTION: EMILY JANE BOWMAN and GEORGIA BOWMAN, reported here in the October issue, are from First Church, Centreville, Ala.

Two Young Churches Get 5-in-5 Loans

Two loans for a total of $17,500 have been announced by the denomination's 5-in-5 loan committee.

Trinity Church of Mobile, Alabama, borrowed $10,000 from the revolving loan fund, and the Gainesville (Virginia) Church borrowed $7,500. Trinity's 5-in-5 money will help to build a first building to replace a mobile chapel. Gainesville's funds were used to help purchase a construction site.

Organized in May 1974, shortly after formation of the denomination, Trinity Church was the first PCA congregation in Alabama's port city. It has a building site, where services have been conducted in the mobile chapel since December 1977. The church is expecting to grow from its current communicant strength of 56 when it is able to get into a permanent building. Henry Mueller is pastor.

The Gainesville Church, with over 80 communicants now on its rolls, has bought a nine acre tract on U. S. Highway 29 near its intersection with U. S. Highway 15. The congregation was organized in May 1980 but was self-supporting from the time that Philip Douglass was called there in 1979 as the organizing pastor. Attendance in a school auditorium now averages more than 165. The church is the third for the PCA in the suburbs of the national capital.

Family Devotions

By Richard Harris — Part XXXVII
(The Shorter Catechism)

Q. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves, till the resurrection.

A most happy difference distinguishes the destiny of the true believer from that of the non-believer. To the non-believer,

death is the king of terrors. Death is the penalty pronounced for sin to all who remain in their sins and is fulfilled when the physical body dies.

But, on the other hand, death to the believers in the Lord Jesus Christ is a great gain. Oh grave, where is thy victory! At death the believer receives benefits that he was unable to obtain before that time. Paul knew this so well. He spoke on several occasions of his desire to depart and be with the Lord. He said in Philippians 1:23, "I want very much to leave this life and be with Christ, which is a far better thing." You see, the Christian knows that the Lord has far better things planned for him in eternity.

Those who believe in the Lord Jesus Christ as Saviour and Lord know perfectly well that they are imperfect in their daily lives. They continue to sin, to have pain and sorrow at times, in other words, they are not perfect in holiness. No one on this earth is perfect. The believer at death is made perfect in holiness through the righteousness of Christ, and just as the thief on the cross went immediately to Paradise, so does every believer. There is no waiting for the soul of the believer to enter Heaven, a glory which eye hath not seen, nor ear heard, nor of which the full conception hath entered the heart of man. To the believer, the grave is a place of rest for the body, a bed of ease where the body lies in safety, till it be raised joyfully on the morning of the great resurrection.

The death and resurrection of Jesus Christ are two of the most outstanding and authenticated facts in all of history. Paul says (I Thessalonians 4:14), "We believe that Jesus died and rose again; so we believe that God will bring with Jesus those who have died believing in him."

Jesus Himself said (John 6:47), "I am telling you the truth: he who believes has eternal life." No other religion in all the world affords this hope — only Christianity.

Foundation and Authority for the Christian Faith

Chapter XXXII
Westminster Confession of Faith

Chapter XXXII brings us to the most basic issue with which man has to come to grips. Though many would agree regarding its importance, all men are concerned with the subject of death. "If a man die, will he live again?"

It takes the most frivolous imagination to maintain that this life is all that there is, and when your life on earth is over, you are done. Though some would be comfortable if such a position were true, each man has an inner knowledge that there is life beyond the grave.

Such knowledge may not always be conscious, nevertheless we know there is an afterlife or a life after this earthly life is over.

More could be said to demonstrate this truth but we shall devote our space to dealing with the areas covered in the Confession of Faith. What happens to the body and soul at death? What happens to those alive at the last day of history? And what is different between the righteous' and the unrighteous' death?

The Bible teaches that death takes place as a sign of God's judgment upon sin. He created man to live; however, sin came in and brought separation and death. Jesus Christ came to restore life by His death and resurrection. He succeeded with His work; and yet, He allowed physical death to stand.

No believers except two, Enoch and Elijah, have ever gone to heaven without tasting death. "It is appointed unto man once to die. . . ."

What happens at death to the body and soul? What happens during the time that Christ is preparing for His return? Let's deal with those aspects.

Here is an individual who comes to the end of his earthly life. What happens? The bodies are corrupted and return to the dust. "Dust to dust, ashes to ashes."

The soul at the point of death doesn't sleep nor cease to exist. It passes immediately into eternity. The souls of the believers go to be with the Lord and are made perfect. Though some have tried to teach that man's soul is not immortal and though some have said that the soul merely falls asleep, the Scripture teaches the truth. Paragraph one of Chapter XXXII is a good summary.

Though the bodies of the righteous and unrighteous die, the souls continue. But while the souls of believers are in heaven, alive with the Lord and all the saints having arrived earlier, the souls of the wicked are cast into hell to suffer eternal torment. Those are the only two alternatives — heaven or hell. There is no purgatory, no soul sleep, no non-existence!

Jesus' words to the penitent thief, regarding his being with Him today in paradise, is on one of those several passages that underscores this truth. No second chance after death. When death occurs, our destiny is confirmed. The Christian death is a departure to be with the Lord.

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

How should Christians react to death? We respond with a two-fold reply. First, there should be joy over going to be with the Lord. Second, there should be apprehension about the grave because it is the final blow of pain. There should be joy and grief. But Paul said that the Christian's grief should be a grief clothed in hope.

Christians also believe in the bodily return of Jesus Christ at the last day. But what will happen on that day to those who have not died? Paragraph two answers that question. You could read more details in I Thessalonians and I Corinthians 15, but by way of summary the Confession states, "such as are found alive shall not die, but be changed." Then, the bodies in the grave shall be raised, the same body that was buried, only this time without corruption. The bodies and souls will be reunited, and we shall be with the Lord, body and soul forever. We believe in

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:

CYNTHIA AVERY
By: Mr. Roy F. Morgan Jr.
FRED BROOKS
By: Mr. Roy F. Morgan Jr.
COBURN C. CASE
By: Mr. & Mrs. Dewitt Smylie
GORDON A. CLEMENTS
By: Mrs. Gordon A. Clements
L. C. DAVIS
By: W.I.C., Hazelwood P.C. Hazelwood, N.C.
THOMAS DAWSON
By: Mr. & Mrs. Dewitt Smylie
FRANCIS FIGGS
By: Dr. & Mrs. D. F. Rentz
VANDYKE HAGAMAN
By: Mrs. Betty Edwards
T. E. HOOD
By: Mr. & Mrs. Dewitt Smylie
MARK HOYT
By: W.I.C., Olivet P.C. McConnells, S.C.
MARGARET JACKSON
By: Dr. & Mrs. D. F. Rentz
J. F. JONES
By: Mr. & Mrs. Dewitt Smylie
CLYDE KIMBROUGH
By: Mr. & Mrs. Elliot Bayne
CLIFTON D. KINABREW
By: Mr. & Mrs. Dewitt Smylie
JACQUELINE O. LEWIS
By: Mrs. Gordon A. Clements
CLARA LUNDBURG
By: Mr. & Mrs. Dewitt Smylie
MRS. GLENN MILLER
By: Dr. & Mrs. D. F. Rentz
MRS. DOROTHY PAVELEC
By: Mr. & Mrs. Elliot Bayne
ROBERT M. PITTS
By: Dr. & Mrs. D. F. Rentz
CHRISTOPHER PLUMER
By: Dr. & Mrs. D. F. Rentz
LEE STOUT
By: W.I.C., Hazelwood P.C. Hazelwood, N.C.
ALBERT PETER WALTER
By: Dr. & Mrs. D. F. Rentz
ETHEL WHISENHUNT
By: W.I.C., Hazelwood P.C. Hazelwood, N.C.

the resurrection of the body. We believe that we will have identity, substance and form in eternity and especially after the resurrection.

What about the bodies of the unjust? They too shall come forth from the grave by the power of Christ but only to be cast into hell, body and soul. The bodies of believers are raised to honor, those of the unbelievers to dishonor.

This is based on Christ's own death and bodily resurrection. That is the basis of our hope. Without it we are the most pitiable of all men, as Paul reminded the Thessalonians.

When we confess to believe in Jesus' bodily resurrection, we are also affirming hope in our own resurrection. The Scripture gives those in Christ every reason to believe that there is far more to life than simply today. Even as we stand beside the grave of a fellow Christian, we remember that the believer's soul is with the Lord but the body must be sown in corruption. Yet, we also know that the body sown in corruption will be raised in incorruption. Over such believers, eternal death has no power.

What Christ offers His followers is a glorious hope of everlasting hope and immortality. We could technically say that only Christians have everlasting life and immortality.

But what about the unbelievers? Do the Scripture and the Confession teach that even they are immortal? Let's suggest that unbelievers have an eternal existence; however, it is not life. It is an eternal death. Christians live eternally body and soul. Non-Christians die eternally body and soul.

Christians die in hope. Non-Christians die without hope. Both shall die. Christ the Lord makes the difference. He alone can remove the sting and hurt of death but only because He has gone before us to render death harmless to His followers.

The last section of the Confession will amplify and explain the phrase, "the last day." We suggest that you read Chapters XXXII and XXXIII together.

ACROSS — *From page 2*

JOHN H. EVANS has permission from Southwest Presbytery to labor outside the bounds as pastor of First Congregational Church, Merrimack, N.H.

D. CHARLES FROST JR., to Forsyth, Ga., as pastor of the Dayspring Chapel of First Church, Macon, Ga.

BRUCE J. GARDNER to Berean Church, Ellwood City, Pa., as organizing pastor.

LYLE GRAFF, member of the newly organized Siouxlands Presbytery, is organizing pastor of Hope Mission Church, Sioux Falls, S. Dak.

FLOYD HAAN, member of the newly organized Siouxlands Presbytery, is pastor of Pollock Memorial Church, Pollock, S. Dak.

WILLIAM W. HARRELL has been ordained by Mid-Atlantic Presbytery as organizing pastor in Norfolk, Va.

L. STANLEY HARTMAN to First Church, Union, Miss., as pastor.

ROBERT G. HOLLINGSWORTH JR., to Philadelphus Church, Waynesboro, Miss., as pastor.

W. T. IVERSON, South Orange, N.J., to Philadelphia Presbytery from Mid-Atlantic Presbytery.

E. DAVIS JOHNSON to Bailey Church, Bailey, Miss., as pastor.

EDWARD JOHNSON to First Church, Montgomery, Ala., as pastor.

DAVID S. KANG has been dismissed to the Reformed Church in America.

SANG KEUN LEE has been divested by Pacific Presbytery.

SAMUEL D. LING, Bayside, N.Y., to Philadelphia Presbytery from Mid-Atlantic Presbytery.

JACK MAYFIELD, member of the newly organized Siouxlands Presbytery, is pastor of Germantown Church, Chancellor, S. Dak.

DONALD R. McCLURKIN, formerly in Topeka, Kansas, has been received by Pacific Presbytery as evangelist, working in Seattle, Wash.

GEORGE M. McGUIRE to Fairfield Church, Pensacola, Fla., as pastor.

PAUL T. McHENRY, Theodore, Ala., has been ordained by Gulf Coast Presbytery to be church planter in the Mobile area.

ERIC McQUITTY has been dismissed to the Reformed Presbyterian Church — Evangelical Synod.

JAMES A. MEEK has been ordained by Louisiana Presbytery as evangelist and church planter in Lafayette, La.

DAVID T. MYERS, organizing pastor of Trinity Church, Omaha, Nebr., and formerly in Texas Presbytery, is now a member of newly organized Siouxlands Presbytery.

PHILIP W. NICHOLSON JR., Cheraw, S.C., continues on the rolls of Calvary Presbytery without call.

JOHN K. REEVES to Westminster Church, Jackson, Miss., as pastor.

KENNETH REMER, member of the newly organized Siouxlands Presbytery, is pastor of Westfrieseland Church, Ackley, Iowa (unaffiliated).

THOMAS A. ROBERTS, Jackson, Miss., continues on the rolls of Louisiana Presbytery without call.

RICHARD H. ROSSER has permission from Westminster Presbytery to labor outside the bounds as stated supply of Mohawk Cumberland Church, Mohawk, Tenn.

G. DAVID RUSSELL to Chapel in the Gardens Church, Garden City, Ga., as pastor.

RICHARD SAYLOR, Pfafftown, N.C., continues on the rolls of Tennessee Valley Presbytery without call.

C. MICHAEL SMITH has been ordained by Tennessee Valley Presbytery as associate pastor of Cedar Springs Church, Knoxville, Tenn.

CARL E. SMITH to Orangewood Church, Orlando, Fla., as assistant pastor.

FRANK E. SMITH, Mahopac, N.Y., to Philadelphia Presbytery from Mid-Atlantic Presbytery.

FRANK J. SMITH, installed by Mid-Atlantic Presbytery as assistant pastor of Affirmation Church, Bedford Hills, N.Y., has transferred to Philadelphia Presbytery.

WILLARD ACCOLE SMITH has been divested by Grace Presbytery.

ALBERT SPANGLER, Port Monmouth, N.J., to Philadelphia Presbytery from Mid-Atlantic Presbytery.

REUBEN J. WALLACE, Laurens, S.C., has resigned as an evangelist with the Presbyterian Evangelistic Fellowship, effective January 1, 1982.

ROBERT D. WILCOX, Denver, N.C., has been ordained as Central Carolina Presbytery evangelist.

MARLIN WISMER, pastor of Covenant Church, Lincoln, Nebr., and formerly in Texas Presbytery, is now a member of newly organized Siouxlands Presbytery.

GERALD E. YOST, St. Albans, Vt., has been received by Philadelphia Presbytery as pastor of Community Covenant Church (unaffiliated).

CORRECTION:

JOHN S. MASON, Bristol, Tenn., listed here incorrectly in October, was received by Tennessee Valley Presbytery to labor outside the bounds as professor at Graham Bible College.

DEATH:

LIMBERTUS KINGMA, 67, died October 1 at Worthington, Minn.

CHURCHES ADDED:

AISQUITH CHURCH, Baltimore, Md., has been received by Mid-Atlantic Presbytery. Thomas E. Graham is pastor.

McGREGOR CHURCH, Irmo, S.C., has been received by Calvary Presbytery. C. William Solomon is pastor.

NEW LIFE CHURCH, Virginia Beach, Va., has been organized by Mid-Atlantic Presbytery. Steven K. Schoof is pastor.

PLAINS CHURCH, Zachary, La., has been received by Louisiana Presbytery.

WHITE OAK CHURCH, Fremont, N.C., has been received by Eastern Carolina Presbytery. Lonnie W. Barnes is pastor.

CHURCH CHANGE:

AFFIRMATION CHURCH, Bedford Hills, N.Y., to Philadelphia Presbytery from Mid-Atlantic Presbytery.

CHURCH DISMISSED:

WESTMINSTER CHURCH, Bowling Green, Ky., has been dismissed to independency by Tennessee Valley Presbytery.

CHURCH DISSOLVED:

COMMUNITY CHURCH OF THE ORANGES, E. Orange, N.J. (Mid-Atlantic Presbytery).