

MINUTES OF THE
155th GENERAL SYNOD

REFORMED
PRESBYTERIAN
CHURCH

EVANGELICAL SYNOD



HELD AT COVENANT COLLEGE
LOOKOUT MOUNTAIN, TENNESSEE

MAY 20-26, 1977

OFFICERS OF THE 155th GENERAL SYNOD

Moderator: The Rev. Charles B. Holliday Jr.
First Reformed Presbyterian Church
12900 Frankstown Rd.
Pittsburgh (Penn Hills), PA 15235

Stated Clerk: The Rev. Paul R. Gilchrist, Ph.D.
107 Hardy Rd.
Lookout Mountain, TN 37350

Treasurer: Dr. Charles W. Donaldson
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Lookout Mountain, TN 37350

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Evangelical Synod: 23-6399328

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Office of the Stated Clerk
107 Hardy Rd.
Lookout Mountain, TN 37350**

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PREFACE TO SYNOD MINUTES

These minutes, according to action of the 153rd General Synod, are to be distributed free to all ministers, "one copy to every church (whether for clerk of session or church library), plus additional copies for each \$50 contributed to Synod during the last fiscal year up to a total number of elders." (cf. p. 19f). Having made the calculations with the assistance of Treasurer Charles W. Donaldson, the Stated Clerk has sent copies to the pastor of each church. In addition, the 154th General Synod authorized sending copies to each elder commissioner who was in attendance at Synod (p. 17). Additional copies are also available at a nominal charge for others who wish to have them from the Office of the Stated Clerk.

When quoting Minutes of Synod, caution should be exercised as to whether the reports were merely received or if they have been adopted. In some cases, study papers have been assigned and they are the product of the particular committee unless the action stated by the minutes is that they were adopted as the position of the church. When they are sent to presbyteries for study, it still may not be considered the position of the church.

These minutes are published with the prayer that the church of the Lord may be edified by them and the Lord of the church magnified through them.

—PRG

ACTIONS FOR PRESBYTERIES

The 155th General Synod sent down to presbyteries several matters for action, study, and discussion. Please note the following matters that need attention:

A. Proposed Amendments to Book of Discipline p. 115 (item 6)

B. Study Papers presented at Synod:

Affirmation on "Ordination" p. 109

Role of Women in the Church pp. 73-110

Beverage Use of Alcohol pp. 126-141

Licensure and Ordination Examination pp. 185-190

C. Overtures—Responses and Actions pp. 116-121

D. Presbytery Records pp. 190-193

E. Proposed changes in Synod's Standing Rules pp. 19, 185, 193

MINUTES
of the 155th General Synod
Reformed Presbyterian Church, Evangelical Synod
held at Lookout Mountain, Tennessee

FRIDAY MEETING
May 20, 1977

The 155th General Synod of the Reformed Presbyterian Church, Evangelical Synod, was opened at 8 p.m. at the Reformed Presbyterian Church of Lookout Mountain. The Rev. George C. Miladin, host pastor, issued the call to worship and led the assembly in the singing of "The Church's One Foundation." Elder Rudolph F. Schmidt gave the invocation. "Christ Is Made The Sure Foundation" was sung, after which the Rev. F. Seth Dyrness read from Acts 5:12-29. Elder Charles W. Donaldson made the offertory prayer; then the deacons received the offering. The Rev. Raymond H. Dameron led in the evening prayer. Then the retiring moderator, the Rev. Robert F. Auffarth, preached the sermon, "The Church That God Is Using," based on the scripture text above, enumerating his points: I. The power to Repel; II. The Power to Attract; and III. The Power to Surmount. The hymn of communion, "When I Survey," was sung. The Lord's Supper was celebrated; Mr. Auffarth was assisted by the Rev. Charles B. Holliday with the following elders serving: David Bragdon, John Cummer, Charles Donaldson, Donovan Graham, John Moore, and Rudolph Schmidt. Synod concluded by singing "Conquering Now and Still to Conquer," after which the Rev. Charles B. Holliday pronounced the benediction.

After a five minute recess, at 9:40 p.m., the Rev. Robert F. Auffarth, retiring moderator, called the 155th General Synod to order. He asked Dr. Richard W. Gray to open with prayer. The certification of commissioners was established. The floor was opened for nominations for moderator. Chaplain John M. MacGregor nominated the Rev. Charles B. Holliday, who was then elected on a white ballot. On motion, the new Moderator was allowed to appoint the vice moderator. Later, Mr. Holliday announced the appointment of Dr. David C. Jones as Vice Moderator. Nominations being opened for Stated Clerk, Mr. Auffarth reported for the Administrative Committee the recommendation of Dr. Paul R. Gilchrist for the office. On motion, Dr. Gilchrist was elected by a white ballot. As Assistant Clerk, Dr. Gilchrist nominated Elder Rudolph F. Schmidt, who was also elected on a white ballot. After announcements, the Synod adjourned with prayer offered by Dr. Thomas G. Cross.

SATURDAY MEETINGS May 21, 1977

At 8:00 a.m., a session of corporate prayer was led by Moderator Charles B. Holliday Jr. He opened the prayer time with reading of Matthew 7:7-11. The constituting prayer was given by the Rev. Paul Taylor at 8:15.

FORMATION OF ROLL AND ATTENDANCE

<i>Name of Commissioner by Presbytery</i>	<i>Present at first meeting</i>	<i>Present at last meeting</i>	<i>Present but not at first or last meeting</i>	<i>Name of Commissioner by Presbytery</i>	<i>Present at first meeting</i>	<i>Present at last meeting</i>	<i>Present but not at first or last meeting</i>
CALIFORNIA PRESBYTERY				FLORIDA PRESBYTERY			
<i>Teaching Elders</i>				<i>Teaching Elders</i>			
J. Buckley	x	x		G. H. Birchler	x	x	
P. Doepke	x	x		J. Conrad	x		
DELMARVA PRESBYTERY				GREAT PLAINS PRESBYTERY			
<i>Teaching Elders</i>				<i>Teaching Elders</i>			
D. A. Aquila	x	x		J. L. Graham	x	x	
W. O. Armes	x	x		R. M. Gray	x		
R. F. Auffarth	x	x		D. C. Harris	x	x	
G. R. Bragdon	x	x		A. C. Heil	x	x	
W. A. Brindley	x	x		J. E. C. Shepherd	x	x	
M. E. Conord	x	x		T. Sidebotham	x	x	
W. G. Cross III	x	x		<i>Ruling Elders</i>			
R. P. Eickelberg	x	x		M. Jones	x	x	
A. L. Herries	x	x		F. McClintock	x		
D. R. Kiewiet	x	x		ILLIANA PRESBYTERY			
T. S. Kim	x	x		<i>Teaching Elders</i>			
W. T. Kirwan			x	J. R. Caines	x	x	
W. A. Mahlow Jr.	x	x		S. B. Ford	x	x	
N. K. Malkus	x	x		R. W. Graham	x	x	
D. R. McDonough	x	x		T. F. Jones	x	x	
F. S. McFarland	x	x		W. H. Mare	x	x	
H. W. Mischke	x	x		J. B. Payne	x	x	
M. E. Pett	x	x		H. G. Stigers	x	x	
S. E. Smallman	x	x		<i>Ruling Elders</i>			
H. W. Stevens	x	x		A. Burgess	x	x	
R. P. Warren	x	x		E. Fullerton	x	x	
R. J. Wright	x	x		D. Miner	x	x	
M. Youndt	x	x		MINI PRESBYTERY			
<i>Ruling Elders</i>				<i>Teaching Elders</i>			
W. F. Abercrombie	x	x		A. M. Baldwin	x	x	
R. C. Chewing	x		x	F. P. Crane	x	x	
J. A. Crumbaker	x	x		F. S. Dyrness, Jr.	x	x	
G. H. Fielding	x	x		D. C. Jones	x	x	
E. Keck			x	A. P. Soltau	x	x	
D. E. Leech			x				
H. C. Nottbart Jr.	x	x					
W. A. Shoemaker			x				

<i>Name of Commissioner by Presbytery</i>	<i>Present at first meeting</i>	<i>Present at last meeting</i>	<i>Present but not at first or last meeting</i>
E. A. Steele III	x		
<i>Ruling Elders</i>			
E. Witmer	x		
MID-WEST PRESBYTERY			
<i>Teaching Elders</i>			
R. Aeschliman	x		
W. S. Barker	x	x	
G. H. Clark	x	x	
P. H. Cross	x	x	
J. R. Fiol			x
W. C. Greenwalt	x	x	
C. B. Holliday III	x	x	
R. W. Hunt	x		
J. Kern	x	x	
G. W. Knight III	x	x	
D. J. MacNair	x	x	
E. A. Middelmann	x	x	
A. F. Moginot Jr.	x	x	
J. M. MacGregor	x	x	
M. Parker	x	x	
H. A. Rapp		x	
R. G. Rayburn	x	x	
R. L. Reymond	x	x	
D. Robinson	x	x	
W. B. Wallis	x	x	
R. A. Wildeman Jr.	x	x	
<i>Ruling Elders</i>			
G. C. Burdett	x	x	
R. Ferguson	x	x	
R. Freiwald	x	x	
J. K. Munug	x	x	
M. O. Peacock	x	x	
E. Russell	x	x	
G. D. Shaw	x	x	
P. H. Lancaster	x	x	
NEW JERSEY PRESBYTERY			
<i>Teaching Elders</i>			
J. G. Crane Jr.	x	x	
H. T. Cross		x	
R. E. Fisher	x	x	
C. F. Frett	x	x	
J. M. Kay Jr.			x
J. L. Palmer	x	x	
G. R. Parkinson	x	x	
J. F. Pokrifka	x	x	
J. A. Smith	x	x	
<i>Ruling Elders</i>			
McG. Scott	x		
NORTHEAST PRESBYTERY			
<i>Teaching Elders</i>			
E. R. Eckerson	x	x	

<i>Name of Commissioner by Presbytery</i>	<i>Present at first meeting</i>	<i>Present at last meeting</i>	<i>Present but not at first or last meeting</i>
R. Edmiston	x		
A. L. Fawthrop	x	x	
T. Farr	x	x	
R. W. Gray	x		
R. G. Hamilton	x	x	
A. L. Kay	x		
D. R. Ketchen	x	x	
R. W. Tyson	x	x	
PACIFIC NORTHWEST PRESBYTERY			
<i>Teaching Elders</i>			
J. Hoogstrate	x	x	
D. E. Lee	x	x	
S. W. Leonard	x	x	
J. C. Martin	x	x	
W. McColley	x	x	
H. Woodson		x	
<i>Ruling Elders</i>			
G. Wieldraayer	x	x	
PHILADELPHIA PRESBYTERY			
<i>Teaching Elders</i>			
E. Breen	x	x	
H. Burkhart	x		
J. P. Clark		x	
J. DeBardleben	x	x	
F. S. Dyrness Sr.		x	
H. D. Hight	x	x	
D. J. Hoover	x	x	
J. Little	x	x	
W. G. Phillips	x	x	
E. Potoka	x	x	
J. L. Ransom	x	x	
W. Siddons	x	x	
G. Smith	x	x	
G. E. Tonnessen	x	x	
J. C. Woll	x	x	
<i>Ruling Elders</i>			
R. Antonacio		x	
T. D. Dunn	x	x	
D. MacKenzie	x	x	
W. Niesen	x	x	
F. Pletscher		x	
J. Regester	x	x	
W. F. Zumbach	x	x	
PITTSBURGH PRESBYTERY			
<i>Teaching Elders</i>			
W. Albany	x	x	
W. J. Brooks	x	x	
C. B. Holliday Jr.	x	x	
R. L. Raines	x	x	
D. Rogers	x	x	
R. E. Rowe	x	x	

The total attendance at this General Synod was 231 certified commissioners. 171 ministers and 60 ruling elders, for a ratio of 2.85 ministers to every ruling elder. Other presbyters were in attendance but seated as corresponding members (see below).

ADOPTION OF THE DOCKET

By motion the docket was adopted as presented by the Stated Clerk.

SEATING OF CORRESPONDING MEMBERS AND VISITING BROTHERS

During the course of Synod, the following men were seated by proper motion as indicated:

Corresponding Members: Dr. M. Evans Brown, Rev. Gerard Bouma, fraternal delegate of the Christian Reformed Church, Rev. Ricardo Cerni, fraternal delegate of the Iglesia Reformada Presbiteriana Spain, Rev. Thomas J. Champness Jr., fraternal delegate from the Orthodox Presbyterian Church, Rev. Charles F. Edgar Jr., fraternal representative of the Associate Reformed Presbyterian Church, Rev. William A. Mahlow Sr., Rev. Ernest C. Singh, fraternal delegate of the Reformed Presbyterian Church (Saharanpur) India, Rev. Arthur Steltzer, fraternal delegate of the Orthodox Presbyterian Church, Dr. G. Aiken Taylor, fraternal delegate of the Presbyterian Church in America, and Col. Thomas Wert, fraternal delegate of the Presbyterian Church in America.

Visiting Brothers: Mr. Art Boyer, Mr. Paddy Cook, Mr. Richard Crane, Rev. George Fuller of National Presbyterian and Reformed Fellowship, Rev. L. Kenneth Hash, Mr. Charles W. Howell of Presbyterian Evangelistic Fellowship, Mr. Robert Korljan, Mr. Randy Martin, Rev. John Mason, Mr. Harry R. Meahl, Mr. James B. Moore, Mr. Hudson Myenhuis, Mr. Paul Putney, Mr. Donald Vance, Rev. Peter R. Vaughn, Mr. Dan Wachsmuth, and Mr. Robert Wilcox.

APPOINTMENT OF STANDING COMMITTEES

The Moderator announced the appointment of the following commissioners to serve on the following committees:

BILLS AND OVERTURES

R. F. Auffarth, Chairman	W. G. Mietling
W. O. Armes	L. H. Stewart
H. Burkhart	T. E. Troxell
J. DeBardeleben	C. W. Breeding
D. C. Jones	F. McClintock
W. H. Mare	G. Shaw
	R. Chewning

ATTENDANCE AND EXPENSE

C. Donaldson, Chairman	C. Burdett
S. Stotler	C. Stewart

MEMORIALS COMMITTEE

Charles B. Holliday, Chairman	R. F. Auffarth
R. G. Rayburn	S. Ward
	G. Miladin

PRESBYTERY RECORDS

Additional names for replacement	
R. Hamilton	J. Cummer
W. Phillips	S. Dyrness
S. Leonard	

RESOLUTIONS COMMITTEE

W. Siddons, Chairman
G. Bragdon
J. P. Clark
H. F. Jones
G. Soltau
G. Wieldraayer

OVERTURES AND COMMUNICATIONS

OVERTURE A—Recognition of 20th Anniversary of WPM

OVERTURE B—Index for Standards

OVERTURE C—Revise Study on Ecclesiastical Separation

OVERTURE D—Clarification of Binding Force of FOG

OVERTURE E—Clarification of Status of Teaching Elder in FOG

OVERTURE F—Utilization of Retired Personnel

OVERTURE G—Notification of Crucial Events

OVERTURE H—Change of Boundaries of Pittsburgh Presbytery

OVERTURE I—Questions for Reception of New Members

OVERTURE J—Role of Women in the Church

The Florida Presbytery met in Pro-re-nata Session at Sarasota on Saturday, February 26, for the stated purpose of handling the matter presented by the Study Committee on "Role of Women in the Church."

The Presbytery's consensus of opinion is expressed in the combined resolution and overture as follows:

WHEREAS Scripture teaches that it is the responsibility of all the saints (women included) to contribute to the edification of the body for the perfection of the saints, and

WHEREAS the office of elder is the responsible authoritative ruling body and women are not to usurp authority over a man or over the church of Christ, and

WHEREAS we recognize that Scripture nowhere expressly commends or forbids the appointment, election, or ordination of women to the office of deacon, and

WHEREAS we recognize the necessity of maintaining both the peace and purity of the church,

BE IT THEREFORE RESOLVED that the Florida Presbytery expresses the consensus of opinion that churches be permitted to establish deaconesses to be set-apart (be appointed by elders or by election of congregation, but not to be ordained) for special functional duties and/or services within the light of Scripture, especially 1 Timothy 3:11 and Acts 6:3.

* . * * *

BE IT FURTHER RESOLVED that we overture the 155th General Synod of the Reformed Presbyterian Church, Evangelical Synod meeting at Covenant College (Lookout Mountain, Tennessee) on May 20-26, 1977, to take no further action on the Role of Women in the Church as deacons or deaconesses until the function and role of the "Board of Deacons" be clarified to the satisfaction of the Synod.

OVERTURE K--Reprimand Churches Who Have Ordained Women as Deacons

COMMUNICATION NO. 1: FROM SAHARANPUR PRESBYTERY

April 20, 1977

The Rev. John P. Clark
West Walnut St.
Colmar, Pa. 18915

Dear John:

Since I am the new Moderator of the Saharanpur Presbytery and Mr. Carol Joseph is the Clerk we are writing this letter to you regarding the status of the Saharanpur Presbytery.

In several Presbytery meetings in the past year we have discussed thoroughly the three suggestions made by your Committee on the Saharanpur Presbytery Relation and W.P.M. Missionaries in India. It has been difficult for us to come to a decision to sever our relationship which has been very old.

In our annual meeting of March 27, 1977 we finally came to a decision to accept the first proposal that you made. At the same time we are concerned about the use of the words "national Presbytery" and "indigenous and responsible church." If your use of the word "national" is that it contains only Indian nationals then that is not true of our Presbytery. The word "indigenous" has been much discussed. If it refers to financial help we wish to point out two things. The Seminary students of our Presbytery had received Lamb Fund aid from the 1920's till the 1960's when it was cut off for our Presbytery by Synod action. Secondly, the financial help that W.P.M. was giving to some pastors of the Presbytery has also been terminated. We still retain the Westminster Confession of Faith, Larger and Shorter Catechisms, Form of Government and Book of Discipline.

As our Presbytery will now be separate from the R.P.C.E.S. this will eliminate the necessity of our sending you Presbyterial reports and statistics.

If it is not out of place to send a fraternal delegate or shall we say filial delegate, from our Presbytery to visit Synod, we would like to appoint Rev. Ernest Singh to be our delegate.

We fervently pray for God's blessing upon the 155th General Synod of the R.P.C.E.S. in the U.S.A.

Yours in Christ,
Saharanpur Presbytery
Northern India

/s/ Gordon R. Taylor
(Moderator, Saharanpur Presbytery)

/s/ C. Joseph
(Clerk, Saharanpur Presbytery)

COMMUNICATION NO. 2: FROM PHILADELPHIA PRESBYTERY

May 10, 1977

Dear Paul:

On April 20th I sent to you the overture from the King of Prussia church (Document S-5). Enclosed is a copy of subsequent action by our Vacancy,

Supply and Pastoral Relations Committee which you may add for informational purposes to the overture.

Cordially yours,
/s/ Wilbur Siddons

Motion resulting from meeting of the Committee with the Session of the King of Prussia church concerning Dr. Signorino:

“It has come to the attention of the Philadelphia Presbytery that a serious problem has surfaced with the Reformed Presbyterian Church of King of Prussia, Pa. The Session of this church not only feel this has had an adverse effect upon the local church, but in some respects upon the entire denomination. We rejoice that the King of Prussia Session sincerely desires by the means of God’s Grace to see a reconciliation brought about.

“In the light of this, the Committee feels that Presbytery and Synod should consider making known to our denomination the beginning of the seat of this matter which goes back to 1968. (Minutes of the 146th General Synod, page 98). It is felt it may be well to make known to all of our churches the action taken at that time by the Philadelphia Presbytery and then the Synod.

“We ask that this be made a matter of prayer that God may give great wisdom and grace to the Session of the Reformed Presbyterian Church at King of Prussia, and that all concerned may be led to seek that which is pleasing to the Head of the Church that He may direct us in this very critical and sensitive matter.”

COMMUNICATION NO. 3: FROM TENNESSEE VALLEY PRESBYTERY, PCA

Dear Dr. Gilchrist:

I am enclosing herewith a resolution which was unanimously adopted by the Tennessee Valley Presbytery of the Presbyterian Church in America at its Spring Stated Meeting at Alcoa, Tennessee, May 3, 1977.

Sincerely in Christ,
/s/ Richard R. Harris

RESOLUTION FROM TENNESSEE VALLEY PRESBYTERY, PCA

WHEREAS, the Presbyterian Church in America and the Reformed Presbyterian Church, Evangelical Synod are members of the North American Presbyterian and Reformed Council, one of whose purposes it to promote fellowship among its constituent members,

WHEREAS, the Fourth General Assembly of the Presbyterian Church in America expressed the concern that “local churches and presbyteries of the Presbyterian Church in America seek every opportunity for fellowship with churches and presbyteries which are members of bodies with which we have ecclesiastical fellowship.”

WHEREAS, the Presbyterian Church in America and the Reformed Presbyterian Church, Evangelical Synod look to the same confessional standards

as embodying the system of doctrine taught in the Scriptures, and share many common interests and concerns,

WHEREAS, many of the churches of the Tennessee Valley Presbytery of the Presbyterian Church in America have benefited directly from the ministries of the Reformed Presbyterian Church, Evangelical Synod elders, both teaching and ruling, and their families,

THEREFORE, we the members of the Tennessee Valley Presbytery of the Presbyterian Church in America cordially invite the commissioners of the Synod meetings of the Reformed Presbyterian Church, Evangelical Synod, to join in the worship services and fellowship of our particular churches, on May 22, 1977, to the end that the name of our Lord and Savior Jesus Christ be praised and His church built up.

Richard B. Harris, Stated Clerk
Tennessee Valley Presbytery
Presbyterian Church in America

COMMUNICATION NO. 4: FROM PRESBYTERIAN CHURCH IN AMERICA

Dear Dr. Gilchrist:

December 10, 1976

Our Assembly took the following action on the basis of the communication between Bob Rayburn and Don Graham. (Don Graham was Chairman of the Interchurch Relations Committee last year.)

“That this General Assembly acknowledge with gratitude and Christian love the communication of the General Synod of the Reformed Presbyterian Church, Evangelical Synod, May, 1976, regarding our common ecumenical concerns, also the action of the General Assembly of the Orthodox Presbyterian Church, May, 1976, in instructing its Committee on Ecumenicity and Interchurch Relations to study a similar communication. In response this General Assembly requests its own Committee on Interchurch Relations, together with the Moderator, Past-moderator, and the Clerk of the General Assembly as Ex-officio members, to consider carefully the matters suggested by the Reformed Presbyterian communication, and, furthermore, to endeavor to fashion a long-range policy of mutual concern, activities, and the persuance of unity with these denominations, reporting to the next General Assembly. We remind sister churches that we are still an infant denomination and that obligations we feel for the firm establishment of our church and of our congregations require that we avoid any appearance of haste in these matters. At the same time, we take this initial step so as to support those Biblical principles which place us under the divine tension of unity in the body of Christ visible, wherever and however this may be encouraged or engaged without compromise of our Standards or of our primary responsibilities to our member churches.”

Would you please convey this message to your Interchurch Relations Committee.

Sincerely yours,
/s/ Morton H. Smith
Stated Clerk

*COMMUNICATION NO. 5: FROM AUGUSTA STREET PRESBYTERIAN
CHURCH, GREENVILLE, SOUTH CAROLINA*

May 17, 1977

Fathers and Brethren:

The Session of the Augusta Street Presbyterian Church, Greenville, South Carolina, wants to express our deep concern over the position presented by the Study Committee on Beverage Use of Alcohol.

Whereas the committee came to the conclusion that total abstinence is to be recommended, but is not a Scriptural requirement, and we believe that total abstinence is based on Scripture, we find ourselves in direct opposition to many of the conclusions of the paper.

Time does not allow us to offer a rebuttal. We regret that papers of such importance are mailed only a few weeks before Synod.

The purpose of this letter is to state the unanimous position of our session to the Synod, in the hope that this paper, and its conclusions, will be very carefully and prayerfully considered.

Respectfully yours,
/s/ J. A. Delk
Clerk of Session

*COMMUNICATION NO. 6: FROM MITCHELL ROAD PRESBYTERIAN
CHURCH, GREENVILLE, SOUTH CAROLINA*

May 13, 1977

Dear Paul:

The session of Mitchell Road Presbyterian Church voted Wednesday night to invite synod to conduct its business in 1980 or 1981 in Greenville, S.C., at Mitchell Road Presbyterian Church.

This invitation is issued in the light of synod's proposal to go to St. Louis in 1978 and to Seattle in 1979.

Cordially yours,
/s/ Thomas G. Cross
Pastor

Several communications requesting excuses and giving greetings were noted and the appropriate ones were referred to the Attendance and Expense Committee.

ACTION

By proper motion, Overtures A through I and K were referred to the Bills and Overtures Committee. Overture J was referred as a memorial to the Role of Women in the Church Committee. Communications Nos. 1 and 3 were referred to the Resolutions Committee; No. 2 to the Judicial Commission; No. 4 to the Fraternal Relations Committee; No. 5 to the Beverage Use of Alcohol Committee; and No. 6 to the Administrative Committee.

STATED CLERK'S REPORT

Fathers and Brothers:

As the end of my second term in office approaches, I gratefully acknowledge the gracious and sovereign hand of the Lord upon my efforts in seeking to fulfill the office to which you have elected me. Let me now draw your attention to several items:

ERRATA FOR MINUTES 1976

Except for minor typographical errors in the minutes of Synod themselves, the only errors called to my attention were found in the directory: p. 226, top of page, strike RD 1, SPARTA and phone number; p. 227, strike *Vincent Crossett* who is still a member of OPC; and p. 251 under Birmingham, change Mr. Hogan's phone to (205) 595-3544.

VACANT PULPITS

This year there have been about 18 churches with vacant pulpits, but at the time of writing, this is down to 11. Again, a large number of available candidates have been placed on a confidential list which is sent out periodically to pulpit committee chairmen. This list has been culled somewhat.

COMMISSIONERS TO SYNOD, 1978

With a total of 369 ministers enrolled in our presbyteries, I would hereby advise that presbyteries should plan to elect 80% of their teaching elders as commissioners for the 156th General Synod in 1978. This also means that they are entitled to elect up to an equal number of ruling elders from their churches to represent the presbytery. If commissioners are to receive the reports to Synod, their names and addresses must be sent to my office by April 25, 1978.

AMENDMENTS TO FORM OF GOVERNMENT AS OF 1977

Fourteen presbyteries (CA, DMV, GP, MINI, MW, NJ, NE, PNW, PH, PI, RM, SE, SO, SW) approved the Overture G recommendations so that Chapter II, 9, c now reads as follows:

"In case of a mission church organized under the supervision of Presbytery, or a group of believers not previously organized as a particular church, but desiring to be so organized within this denomination, the presbytery shall give assistance. To this end, presbytery shall appoint for such a group one of its ministers as a temporary moderator and one or more of its elders, teaching or ruling, to serve with the moderator as a temporary session. The moderator and elders so appointed shall have power to receive members and to form a communicants' roll, which members shall be considered communicant members of the denomination. In addition the temporary session shall assist in the drafting of a constitution, the election of officers, the formation of a corporation, and a calling of a pastor or making arrangements for a stated supply and a perman-

ent moderator and session. A minimum of 10 adult believers shall be required in any group which is to be organized as a particular church.

Eight of the 17 presbyteries adopted *en toto* the revisions on deacons and trustees which appeared on pages 60-64 of the *Minutes of Synod, 1976*. The presbyteries adopting were: CA, DMV, MINI, MW, NE, PNW, SE, SO. Both NJ and PI had adopted, but in later presbytery meetings, each rescinded their action. This raises the question: Once a presbytery has adopted an action, can it reverse its action at a later stated meeting? The answer does affect the outcome. [See page 114, where FOG Committee ruled that presbyteries have a right to reverse their actions. Hence, these substitutions to the FOG were not adopted. PRG]

AMENDMENTS TO BOOK OF DISCIPLINE AS OF 1977

The following amendments were sent down to presbyteries for approval. All presbyteries reported they had adopted the changes except FL and SA which took no action.

2. In BOD V, 17, p. 14: After the last word of the paragraph insert the following: "(See paragraph 19)." (This will make the procedure clearer by the reference to paragraph 19).
3. In BOD V, 19, p. 14: After the words, "put into effect," add, "before the accused has been cited to appear (cf. Chapter VIII, paragraph 2, page 20) or,". Then continue the sentence as printed. After the first occurrence of the words, "notice of appeal" add the reference "(Cf. Chapter IX, paragraph 4, page 22)." (This will help make clear that the rights of the accused are being safeguarded).
4. In BOD, VI, 6, p. 15: After the first use of the word "prosecutor" add the following: "except when the number in the court makes this a hardship, then any elder of the RPCES in good standing may serve as prosecutor." Then omit the word, "whose" and "it is," and start a new sentence beginning with the words, "The prosecutor's duty shall be," and continue the sentence as printed. (This change gives relief to a small session of two or three men, one of whom might need to disqualify himself in a case of full process.)
5. In BOD, VII, 1 p. 17: After the second occurrence of the word "offense," and before the words "the court," insert the parenthesis, "(Cf. Chapter I, paragraph 2, p. 3 for definition of an offense)." (This insertion makes clear at this point what constitutes any offense). It is the opinion of the committee that the court of the church referred to in line 1 of paragraph 1 (p. 17) is the church court officially in session.
7. In BOD, VII, 1b, p. 17: After the words, "an original party to the case," insert the words, "That is, the court of original jurisdiction." (This helps to clarify the statement.)

To the question whether the procedure of appeal applies to cases with full process as outlined in Chapter V, the committee responds that such procedure of appeal is clearly stated in Chapter VI, paragraph 20.

For further clarification, however, the committee recommends that at the conclusion of the last sentence of paragraph 20, Chapter V, be added the following words taken from the end of paragraph 2, Chapter VII: "and the court shall appoint one or more of its members or other persons under its jurisdiction to defend its action in the higher judiciary."

8. In BOD, VII, 2, p. 17: In the committee's opinion the words "further disciplinary" should be left in the statement inasmuch as Chapter I, paragraph 1, p. 3, defines discipline to include edification, exhortation, and admonition.
9. In BOD, VII, 10, p. 18: After the words, "appear for trial" add the words, "the court shall proceed to appoint competent counsel to represent his interests as fairly as possible and shall try him in his absence."
Then start a new sentence with the words, "If he is found guilty," and then continue the sentence, "his name shall be erased . . ." (This should be added to protect the rights of the accused and the court in accordance with the principle stated in Chapter V, paragraph 15 (p. 14).)
10. In BOD VII, 12, p. 18: After the words, "ceases to exercise the office of the ministry," add the words, "as defined in FOG, Chapter V, paragraph 4b and c, p. 31." (This addition will be a reminder that these paragraphs in FOG give guidelines to the presbyteries in determining whether an individual is exercising the office of the ministry.)

AMENDMENTS TO THE DIRECTORY OF WORSHIP

All presbyteries except FL and SA adopted the preface to the *Directory of Worship* as follows:

"It is to be recognized that the Scripture presents certain elements of worship, such as prayer, the reading of the Word, preaching, singing, and the sacraments, which are to be a part of Christian worship today. The Directory of Worship, which includes these elements, gives guidelines for further amplification in the use of these principles in Christian worship." (This preface calls attention to the true elements of worship set forth in Scripture and to the place that the Directory can have in giving additional guidelines for worship.)

AMENDMENTS TO STANDING RULES OF SYNOD

Last year the Nominating Committee recommended changes in the Standing Rules, which must be voted on at this General Synod. These amendments follow:

(1) That the Standing Rule XI, 5 on Voting be amended by including: "In elections when the number of nominees exceeds the number of persons to be elected, those who receive the required number of votes stand elected and the name of the person or persons receiving the lowest number of votes, as well as those elected on the first ballot, shall be dropped from the list of nominees on each succeeding ballot, provided that the resultant

number of remaining nominees be never less than one more than the number of persons to be elected. If the Moderator deem it wise in view of a long list of nominees for a particular office, and there is no objection from the floor, he may declare that a larger number be dropped on the next ballot.

(2) That the Standing Rules of Synod, XIV, h (re. Nominating Committee) be amended by inserting the sentence:

“Presbyteries whose representative’s term on the Nominating Committee of Synod expires, may send in nominations to the chairman to replace the member whose term has expired.”

Further, last year the Administrative Committee proposed two other changes:

(1) That the Standing Rule, XV, 1, d be amended so as to read: “The retiring Vice-Moderator serving as chairman.” This will aid in making appropriate preparations for the solemn memorial service.

(2) That the Standing Rule XIII, 2 be amended by adding a new paragraph “d”—“Members of agency boards who have not attended three successive board meetings will be dropped unless retained by board action.”

AUDIT REPORTS

The following agencies and committees have submitted copies of their Audits to my office:

Covenant College (June 30, 1976)

Covenant Theological Seminary (June 30, 1976)

World Presbyterian Missions (March 31, 1976)

National Presbyterian Missions (December 31, 1976)

RP Foundation (December 31, 1976)

Pension Fund of the RPCES (December 31, 1976)

Synod Treasury (March 31, 1976)

Health and Welfare Committee (Hospitalization) (December 31, 1976)

Christian Training Inc. (October 31, 1976)

Board of Home Ministries (December 31, 1976)

Board of Trustees (December 31, 1976)

STANDARDS

Finally, in anticipation of the changes in the Standards, i.e. FOG, BOD and DOW, I have authorized the executive director of CTI to reprint the Standards in loose leaf form, with pagination as recommended by Synod (1976, p. 57).

RECOMMENDATIONS

(1) That the 155th General Synod declare the changes in the FOG, BOD, and DOW adopted.

(2) That the Standing Rules of Synod be amended as recommended by the Nominating Committee.

Respectfully,
Paul R. Gilchrist
Stated Clerk of Synod

The Stated Clerk also presented five tables of statistics (which appear in the back of these Minutes).

ACTION

1. The changes in the FOG, the BOD, and the DOW were adopted as presented in the report. The revisions regarding deacons and trustees (Synod Minutes, 1976, pp. 60-64) were not adopted. (See 3 below).

2. The amendments to the Standing Rules of Synod as recommended by the Nominating Committee were adopted.

3. The question, "Once a presbytery has adopted an action ratifying constitutional change, can it reverse its action at a later stated meeting?" was referred to the FOG Committee to report back to this Synod [see page 114].

ADMINISTRATIVE COMMITTEE REPORT

Rev. Robert Auffarth presented the following report:

Fathers and Brothers:

The Administrative Committee of Synod met on February 4 and 5 on Lookout Mountain, Tennessee, as well as for a brief meeting immediately preceding the General Synod meeting on May 20, 1977.

Preparations for Synod have been made in keeping with the desires of Synod and many who have expressed a desire there be more time for preaching and Bible teaching. These suggestions have been incorporated in the docket. The committee also took note of matters referred to it.

HOSPITALIZATION REPORT OF INSUREDS. The *Minutes of 1976*, p. 179, referred the problem to this committee. It was agreed that the names and amounts that insureds receive should be made available by the Stated Clerk of Synod without being published in the reports or minutes. Dr. Franklin Dyrness has agreed to mail these lists to each participant.

CONCURRENT SYNODS IN 1978. The Christian Reformed Church has extended an invitation to us to meet concurrently with them and two or three other denominations during the first two weeks of June, 1978, on the campus of Calvin College in Grand Rapids. This comes as an effort to have closer relations with NAPARC denominations. Several letters and reports encouraged us to make the changes (i.e. from St. Louis). One letter objected on the basis this was a move forcing us towards merger. However, it is pointed out that two, and possibly three, of these denominations are not ready for any such move, namely, Christian Reformed Church and the Reformed Presbyterian Church of North America. If we should accept, the Stated Clerk and Elder Earl Witmer would serve on the arrangements committee and the Rev. Allan Baldwin would serve as host pastor.

SYNOD DIRECTORY. Since it has not been possible in the last couple of years to produce a separate Synod Directory, it was recommended that the

Stated Clerk reproduce the Directory from the Synod Minutes, with appropriate indices, as a separate document.

PRESBYTERY DATES. It had been urged that the Synod might request presbyteries to set their dates for stated meetings at different times. It was noted that it would be difficult to legislate something like this. However, it was recommended that the Stated Clerk seek to work out an arrangement for staggering and publishing the dates of stated meetings of both presbyteries and agency boards.

TRAVEL FUND REQUESTS. The Administrative Committee was authorized to review any requests for travel by any study committees. Two committees, i.e. Alcoholic Beverage Committee and Role of Women Committee, met twice during the year and the Administrative Committee approved the use of funds for the travel incurred.

RECOMMENDATIONS

(1) **STATED CLERK.** It was moved and carried to recommend Dr. Paul R. Gilchrist to serve for another three year term as Stated Clerk of Synod.

(2) **STANDING RULES RE AGENCY BY-LAWS.** The *Minutes of Synod, 1976*, p. 188, refers the matter of the requirements of SR XIII, 1, "changes in the By-Laws of each agency shall be approved by the General Synod," to the Administrative Committee. It was felt that operational details of each agency should not be hampered by time delays required by SR XIII. However, the statement of purpose and composition of board membership should be the prerogative of the Synod. Therefore, the committee recommends to substitute SR XIII, 1 with: "Changes in By-Laws with respect to the statement of purpose and the membership of each agency shall be approved by the General Synod." It was further recommended that agencies be instructed to amend their By-Laws to abide by the Standing Rules of Synod.

(3) **STANDING RULE RE BILLS AND OVERTURES COMMITTEE.** The committee urges the adoption of a standing rule that Synod elect the following year's Bills and Overtures Committee so that the committee will be able to meet and be prepared to report its recommendations from the beginning of Synod on, and a further amendment authorizing the Administrative Committee to replace appointed members of the Bills and Overtures Committee who are unable to serve.

(4) Another change in **STANDING RULES.** We recommend that Standing Rules of Synod be amended so as to instruct the Presbytery Records Committee and the Bills and Overtures Committee to meet at least a half day earlier than the opening convocation of Synod.

(5) **LIMITING NUMBER OF SPECIAL COMMITTEES.** In view of the exorbitant expenses incurred in having study committee meetings, the committee recommends that Synod limit itself to having not more than four study committees in any one year. Cf. *Minutes, 1976*, p. 188.

(6) **STATUS OF FOG COMMITTEE.** It was agreed that FOG Committee

should not be a permanent committee but should be treated as a special committee. In this connection, we recommend that for all special committees that continue their work for more than 3 years, that members may be continued only on a 2/3 vote of Synod.

(7) **TIME AND PLACE OF FUTURE SYNODS.** The Administrative Committee. In this connection, we recommend that, for all special committees that continue their work for more than 3 years, members may be continued only on a 2/3 vote of Synod. This is proposed as an amendment to the Standing Rules.

156th General Synod	Grand Rapids	June 16-22, 1978
157th General Synod	Seattle	July, 1979
158th General Synod	Lookout Mountain	May, 1980
159th General Synod	St. Louis	May, 1981

(8) **DAYS OF PRAYER.** Committee recommends that Nov. 9, 1977 and Feb. 22, 1978 be designated as Synod Days of Prayer.

(9) **SYNOD BUDGET.** [See page 165].

Respectfully Submitted,
Paul Alexander
George Miladin
James Kaufmann
Paul Gilchrist
Robert Auffarth, chairman
and Marion Barnes
Robert Edmiston
Donald J. MacNair
Nelson K. Malkus
Robert G. Rayburn
Earl Witmer

ACTION

Recommendation No. 1 had been acted on the previous evening.
Recommendations Nos. 2, 3, 4, 6, 7 and 8 were adopted.
Recommendation No. 5 was recommitted.

PRELIMINARY REPORT OF NOMINATING COMMITTEE

Nominating Committee Chairman, the Rev. Gerald Malkus, circulated the initial ballot for agencies and committees.

COVENANT COLLEGE REPORT

Dr. Marion D. Barnes welcomed the commissioners to the campus of Covenant College. He presented the following report for Covenant College.

Fathers and Brethren:

It is certainly a pleasure for me again to report to you on the affairs of your college. It has been a busy year and we are indeed grateful for what the Lord has done for us and the bright promise that the college has in following

His guidance and direction. Accordingly, we are reporting as completely as possible on several events that have taken place, and we will be pleased also to answer any questions on any subject involved, whether it relates to the major progress of the college or whether it concerns any of the things you want to get off your chest, of whatever magnitude they may be.

Commencement, Graduates, and Alumni

Dr. John W. Sanderson, Professor of Biblical Theology at Covenant Theological Seminary, was commencement speaker at Covenant's twenty-third commencement exercises. Again this year, the college graduated approximately 100 seniors and, thus, the college's total alumni have been boosted a very substantial percentage. The distribution of majors for this year, as well as for last year, is in the following table.

BACHELOR OF ARTS

	*1976	**1977
Biblical Studies and Missions	25	23
Biology	6	5
Business Administration		4
Elementary Education	12	17
English	9	12
History	8	9
Inter-Disciplinary Studies	9	9
Music	1	3
Natural Science: Concentration in Chemistry	2	3
Philosophy	8	4
Physical Education	3	3
Psychology	18	8
Sociology	0	4

*7 graduates have double majors

**6 graduates have double majors

BACHELOR OF MUSIC

Applied Music	3	0
Music Education	2	3

The three seminaries drawing the largest number of students are Covenant, Reformed Seminary, and Westminster Seminary.

Enrollment

Enrollment for the past year involved 523 students in September and approximately 490 in May. These students came from 40 different states, with the largest number coming this year from the State of Georgia. Florida and Pennsylvania were second and third, with Tennessee fourth. Thus, for the first time in the history of the school, Pennsylvania did not have the largest

number of students enrolled, but the preponderance of students came from the southeastern states. The percentage of students from different denominational backgrounds for last year, as well as this year, is as follows:

	1976	1977
Reformed Presbyterians	32.6%	31.0%
Orthodox Presbyterians	9.8%	8.7%
Southern Presbyterians	9.8%	6.2%
Presbyterian Church in America	9.0%	12.4%
Other Presbyterians	9.2%	7.2%
Other Reformed	3.9%	7.0%
Baptists	7.7%	9.7%
Independent	5.5%	9.0%
Others	12.5%	8.8%

You can see by inspection of the table that a few minor changes in enrollment have taken place. Still, the total number of Presbyterians gives that persuasion a decided majority in the college.

Faculty and Curriculum Changes

Two faculty changes will be involved for next year. Dr. Boonstra, who has served us ably and well in the English Department, is leaving to take a job as head librarian at Hope College and is thus the only departing faculty member. Mr. David Hoover will be joining the Philosophy Department and carrying a full schedule in Philosophy, with Dr. Clark dropping his teaching schedule to one-half his present load. Dr. Clark, in giving up some of his teaching responsibilities, will, of course, have more time available for writing and speaking or other things that he desires to do.

Dr. Louis Voskuil now has an earned doctorate from Loyola University in Chicago. A recent computation has shown that approximately 70 percent of Covenant College's faculty have an earned doctorate.

Dr. Nicholas Barker has been selected to give the Christian Scholar lectures at the several colleges making up the Association of Reformed Colleges. This is a distinct honor for Dr. Barker, and also for the college, and I am sure that you will want to commend him on this development. His topic will deal with a Christian View of Aesthetics.

Dr. Paul Gilchrist will be on sabbatical next year and will engage in some studies in Europe and also in the Holy Land. It is my understanding that he will be taking his family along, so this should be an enriching experience for the whole family.

Financial Situation

As you can see by the attached statements, Covenant College finished last year (ending July, 1976) in the red by approximately \$190,000. This is the largest, and therefore, the most serious deficit that the college has ever run and has many contributing factors, amongst which were inflationary pressures, weather, enrollment, and generally increased operating expenses, as

well as a failure to meet our funding goals. Accordingly, the college reduced expenditures as much as possible without the release of personnel. We also adopted a lower gifts and grants figure than last year and a more realistic estimate for student enrollment. We believe that the changes that have been made by and in the development department will, with the Lord's blessing, largely correct the situation during this coming year. We certainly covet your prayers concerning Covenant's financial situation and its enrollment.

As of the present time, the enrollment outlook for next year, as well as the gift income is promising, but at the moment, we are still short of our goal in both areas. The matching grant challenge has stimulated a great deal of interest and substantial response. Out of our nine target states, *three* at this date have been covered and we are optimistic about several others, but we stand in need of much more involvement on the part of all our friends. We are praying that the Lord will enable us not only to meet our goals in every regard this year, but to have some increase in income that may be applied against last year's deficit. Please pray with us in this regard and share in the victory as we approach the June 30 deadline.

Shared Operation

It has been suggested that the governance and responsible operation of Covenant College be shared with The Presbyterian Church in America. The report of the Chairman of the Board will deal in detail with this matter.

Summer Schedule

The summer conference program is more heavily patronized than ever this year. Whereas, last year we processed approximately 3,050 people through the facility, we expect to see about 3,200 in attendance during the summer this year.

Yoke Week will be held again this year from the dates of July 2-8. Last year we had approximately 200 people in attendance and a very great deal of very worthwhile work was done. Some of the jobs amounted not only to work, but a monument to those that have performed them, i.e., the stone walls beside the driveway in front of the college, the patio around the pool, and the south steps.

Students' Interests

Covenant College's soccer team won the district championship this year and was given the sportsmanship award, usually reserved for losers. One of our students also won the individual award for sportsmanship, and another was mentioned on the All American Team. Later, in the inter-district play-off, Covenant barely missed a trip to the national tournament.

Chapel Progress

As of this moment, about 90 percent of the steelwork has been erected for the chapel and much of the detail work of putting in floor joists, as well as

lumieres for the several windows have now been finished, and construction work is beginning on the faceted glass windows themselves. Progress on the chapel has been hindered substantially by weather and, earlier (as was mentioned last year), by a general strike over which the college had no control. In spite of these several difficulties, however, dedication is now projected for approximately Palm Sunday next year, or if you prefer, Palm Saturday. We should be able to confirm a fixed date in the fairly near future. Landscape work is in progress according to the plans that have been displayed in the lounge. When this work is completed, Covenant College will have one of the most unusual and beautiful campuses in the country, and I fear that it may become a tourist attraction. We praise the Lord for what He has brought to pass.

Local Christian Activities

I think most of you know that of the first 458 of Covenant College's alumni, 29 percent are involved in some vocation related to the visible church. The question naturally arises as to what has happened since the first 500 students graduated, and while we cannot give quantitative figures, we report the following for your information and encouragement.

One of our alumni is very much involved in a teaching and missions program of the First Presbyterian Church. Another is doing a very fine job as pastor of the St. Elmo Presbyterian Church. (Both of these are PCA churches). Still a third is involved in pastoring the New City Fellowship Church in Chattanooga. All three of these men are sustained and encouraged in their work by three fine young women who are also Covenant College alumnae.

Covenant College's students are involved in many local churches, including, of course, our Reformed Presbyterian Church, St. Elmo Presbyterian Church, Lookout Mountain Presbyterian Church, First Presbyterian Church, Alton Park Bible Church, New City Fellowship, Reformed Baptist Church, Chattanooga Valley Presbyterian Church, Lookout Mountain Baptist Church, and several other local congregations of various sorts.

In addition to the above activities on the part of students and alumni, several faculty people have had a ministry among several churches, conferences, and retreats. This impact has not been merely local, but regional and nationwide in scope.

Other

Alumni are making a mark in other areas, as well. Of particular interest is the case of John Wilson ('71), who has just published his first book entitled *LOOKOUT, The Story of a Mountain*. John is a newspaper reporter with the NEWS-FREE PRESS in Chattanooga, and the publisher of the paper has this to say about the book and the man: "This is a wonderful addition to the recorded history of this area," said Roy MacDonald. "John Wilson is, first of all, a good newspaper reporter, and now he has a book that stamps him as an excellent historian and author. John, using NEWS-FREE PRESS facilities,

personally prepared much of his manuscript for the printer and arranged the pages for the offset printing plates. I was delighted to be of some assistance and I am very proud of him," added Mr. MacDonald. "So am I," said Marion Barnes.

Outlook

In conclusion, we can say that Covenant has had a very profitable year in terms of doing the Lord's work and achieving what we believe to be His purposes. We face operating tests and there are, from time to time, substantial major challenges, but the overall picture is most encouraging and you, as owners of this institution, have every right to rejoice in what the Lord has done.

Sincerely,
 Marion D. Barnes
 President

COVENANT COLLEGE STATEMENT OF CURRENT FUND REVENUES, EXPENDITURES, AND TRANSFERS Years Ended June 30, 1976 and 1975

	June 30, 1976	June 30, 1975
REVENUES		
Educational and general:		
Student tuition and fees	\$1,132,748	\$1,022,378
Governmental appropriations	132,319	100,312
Sponsored research		17,000
Student aid	101,366	59,579
Gifts	331,358	316,071
Other sources	22,562	28,111
Total educational and general	\$1,720,353	\$1,543,451
Auxiliary enterprises and service groups	744,212	700,481
TOTAL REVENUES	\$2,464,565	\$2,243,932
EXPENDITURES AND MANDATORY TRANSFERS		
Educational and general:		
Instructional	\$583,167	\$489,139
Institutional research	20,894	19,857
Library	110,170	101,666
Student services	190,308	147,474
Operation and maintenance of plant	239,493	215,858
General and administrative	146,969	137,098

Development, alumni, and public relations	149,703	108,303
Staff benefits	88,032	68,952
General institutional	73,519	63,220
Student aid	190,637	139,925
	<hr/>	<hr/>
Educational and general expenditures	\$1,792,892	\$1,491,492
Mandatory transfers for:		
Loan fund matching grant	5,251	3,247
	<hr/>	<hr/>
Total educational and general	\$1,798,143	\$1,494,739
	<hr/>	<hr/>
Auxiliary enterprises and service groups:		
Expenditures	\$706,169	\$649,981
Mandatory transfers to retirement of indebtedness fund for principal and interest	11,600	31,338
	<hr/>	<hr/>
Total auxiliary enterprises	\$717,769	\$681,319
	<hr/>	<hr/>
TOTAL EXPENDITURES AND MANDATORY TRANSFERS	\$2,515,912	\$2,176,058
	<hr/>	<hr/>
REVENUES OVER (UNDER) EXPENDITURES AND TRANSFERS	(\$51,347)	\$67,874
	<hr/>	<hr/>
Other transfers:		
To investment in plant fund for buildings and improvements	\$45,040	\$38,202
To investment in plant for equipment	36,014	48,439
To investment in plant for redemption of capital improvement bonds	36,660	36,660
To investment in plant for principal payments on notes	29,502	18,778
	<hr/>	<hr/>
Total other transfers	\$147,216	\$142,079
	<hr/>	<hr/>
EXPENDITURES AND TRANSFERS OVER REVENUES	(\$198,563)	(\$74,205)

The Chairman of the board of trustees of Covenant College, Dr. Richard Chewning, presented the following "Plan for PCA Participation in the Governance of Covenant College." Dr. Robert G. Rayburn also spoke to the Synod in support of the plan.

REPORT FROM THE COVENANT COLLEGE BOARD OF TRUSTEES

Fathers and Brethren:

The Trustees of Covenant College were made aware in September, 1976 that the Presbyterian Church in America (PCA) was exploring the possibility of beginning a Christian liberal arts college. The Trustees reflected on the prayers, efforts, and dollars offered up over the past 23 years to develop Covenant College to the point where it is today. Many of their sons and daughters currently attend Covenant; four of their elders are currently on the College Board; and the effort they would have to put out to be successful would be retracing old steps we had already been guided through, so the Trustees inquired if they would be interested in discussing the possibility of their sharing in the labor for and governance of Covenant College.

The PCA said they would be interested in holding discussions. Discussions began in the fall and have continued into the spring. The Trustees of Covenant College present the following "Plan For PCA Participation In The Governance Of Covenant College" for your information. The Synod is being asked to vote for a change in the Standing Rules of Synod only, which is contained at the end of this report. A vote for the change in the Standing Rules will be interpreted by the Trustees as your endorsement of the *principle* of sharing the governance of the College with the PCA. If the vote is affirmative, the Synod will have to vote again in 1978 for the change in the Rules to become effective. In addition, both the PCA and your Trustees are requesting a third vote in 1979 to seal the plan.

PLAN FOR PCA PARTICIPATION IN THE GOVERNANCE OF COVENANT COLLEGE

Steps For Sharing Governance

Step 1. The College Board would be expanded to 30 members; The RPC,ES would elect 24 members; the PCA would elect 6 members from a list of PCA men nominated by the RPC,ES.

Step 2. When the PCA sends as many students to the College as the RPC,ES sends or the PCA contributes \$2,500,000 to the Capital and/or Endowment funds, then the RPC,ES will elect 21 members and the PCA 9 members to the Board (PCA nominates and elects their own representatives).

Step 3. Alternative A. When the PCA sends as many students to the College as the RPC,ES sends *and* the PCA contributes \$5,000,000 to the Capital and/or Endowment funds, *or*

Alternative B. When the PCA sends as many students to the College as the RPC,ES sends *and* gives as much dollar support per PCA students as the RPC,ES gives per RPC,ES student, *and* contributes \$2,500,000 to the Capital and/or Endowment funds, then the RPC,ES will elect 18 members and the PCA 12 members to the Board.

Step 4. When the PCA sends as many students to the College as the RPC,ES sends, *and* gives as much dollar support per PCA student as the RPC,ES gives per RPC,ES student, *and* contributes \$5,000,000 to the Capi-

tal and/or Endowment funds, then the RPC,ES will elect 15 members and the PCA 15 members to the Board.

Procedures For Implementation

I. Accompanying Agreements and Understandings:

(1) The PCA will elect its first Trustees in 1978 (nominated by RPC,ES)—elect 6 men in 3 classes of 2 men each with staggered terms of 1, 2 and 3 years.

(2) A Trustee is elected by his respective denomination but is *seated annually* upon signing the Statement of Doctrinal Commitment. (This is covered in II. Amendments to the College By-Laws, recommended change No. 2.)

(3) The question of apostasy is to be covered directly by the By-Laws of the College. (This is covered in II. Amendments to the College By-Laws, recommended change No. 3.)

(4) The 1977 Synod will be asked to vote on a change in Standing Rules of Synod to implement the plan but such a change will only officially take place upon a second vote by Synod in 1978. In addition, all parties desire a third vote in 1979 after Step 1. of the Plan has been implemented but before Step 2., and until the third vote either party can withdraw without explanation. (The proposed change in the Standing Rules of Synod appears in section III of this report.)

(5) Following the third vote by the Assemblies in 1979, either party may withdraw from the arrangement by notifying the other in writing but it is understood that such an action forfeits all claims to assets and legal rights of governance by the withdrawing party.

(6) If both parties decide to voluntarily dissolve the College, the assets are to be divided as follows: The RPC,ES is to be accounted as having an "asset base" of \$5,000,000 which shall remain constant for purposes of calculation until such time as the PCA contributes \$5,000,000 in Capital and/or Endowment funds. Prior to the PCA having contributed \$5,000,000 the money received from dissolution would be divided pro-rata in accordance with how much the PCA has contributed in relationship to the RPC,ES "asset base." After the PCA has contributed \$5,000,000 all proceeds would be divided equally. (Example: If PCA has contributed \$2,000,000 and the College is dissolved and brings \$9,000,000 the RPC,ES would get 5/7 and the PCA 2/7 of the \$9,000,000. The "new asset base" is the sum of the RPC,ES \$5,000,000 and the PCA \$2,000,000 for a total of \$7,000,000. Once the "base" reaches \$10,000,000 all will share equally.) If dissolution should occur, it is understood that the monies would be returned to the respective denominations by the trustees.

(7) The Executive Committee of the Board will reflect the presence of the PCA through placing PCA men on the Committee.

(8) The Chairman of the Board will be a RPC,ES until equality in numbers is reached unless the RPC,ES Board members choose to waive this understanding.

(9) The College will be delighted to seek and employ qualified PCA persons for the faculty as opportunity naturally presents itself.

(10) "Accounting" for students and dollars from the various denominations will follow these principles:

a) Students or dollars from individuals or churches that are members of a denomination are to be credited to that denomination.

b) Dollars received by recommendation or referral from a member or church of a denomination are to be credited to the referring denomination.

c) Designated dollars shall be "accounted" as requested by the donor. Designation should be made at the time it is given, and not after a lapse of some time.

d) The Board shall elect a Trustee committee comprised of equal numbers of PCA and RPCES members to settle any disputed assignments.

(11) The PCA trustees currently on the Board will be asked to resign prior to the election at Synod in 1978 and stand election at the PCA General Assembly. (Vacancies left by this will be filled at the 1978 Synod.)

(12) Starting with the RPC,ES Trustee Class of 1981 (elected in 1978) the Nominating Committee of Synod will be asked to report the election results for the College by listing the new trustees in order from the most votes received to the least *from position 6 through 8* (Positions 1-5 will be listed alphabetically) with the understanding that as the PCA increases its trustees, the men with the lowest votes will be dropped first from the RPC,ES body of trustees.

(13) Standing Rules of Synod, Chapter XIII concerns itself with the agencies of the denomination and has been covered with the PCA with attention being given to classes of officers and requirements for men elected from outside the denomination.

(14) The following items were also covered:

a) Denominational control of the College is through the election of trustees and not by direct intervention in the College affairs.

b) The College does report annually to the Synod.

c) The Synod of the RPC,ES owns no property directly.

d) The denomination has no legal obligation for debts incurred by the College.

(15) The RPCES and PCA Trustees should be furnished with "position papers" adopted by the respective denominations in order for us to grow in our understanding of the specific posture of each body.

(16) The RPCES respectfully requests that the PCA set specific goals for itself concerning the time period within which it will work to achieve the various steps leading to full participation in the governance of the College. We ask that these goals be shared with the Board through the Chairman.

(17) When both parties are electing 15 Trustees, the "accounting" of students and dollars shall not be reported *as per this agreement*, although management records and reports may be kept and reviewed by the Board.

(18) Either denomination may elect a person as Trustee from a third denomination if such a denomination is in conformity with the Scriptures and Westminster Standards.

(19) If a Trustee should move his church membership to a denomination

which is not doctrinally like the PCA and RPCES, he should voluntarily offer his resignation to the Board.

(20) The PCA would be expected to establish its own procedures for relating to the College but in a manner that would not violate the above understandings in spirit or in fact.

(Nine Amendments to the By-Laws of the College are needed to legally effect the Plan for Joint Governance. Seven of these Amendments are not matters of substance but are necessary to incorporate the PCA into normal and historic procedures. Two amendments are substantive and are reported here.)

II. Amendments to the College By-Laws:

(2) Page 2—Article IV—Board of Trustees—Section 1—

Current wording: Replace entire Section 1 with—

Proposed wording: The powers of this corporation shall be vested in a Board of Trustees which shall consist of thirty members. Each trustee shall be elected to his trusteeship by the Synod of the RPC,ES or the General Assembly of the PCA in accordance with the “Plan of Joint Governance of Covenant College” approved by both assemblies. Each Trustee must be pledged to the defense and confirmation of the faith once delivered to the saints; he must subscribe to these By-Laws; (and annually he must sign that he subscribes without reservation to the following Statement of Doctrinal Commitment:)

Believing that I am accountable to the one living and true God in all that I feel, think, say, and do, I affirm before Him the truthfulness and accuracy of the following statements:

1. The Scripture, the sixty-six books of the Old and New Testaments, is the Word of God written, having been given personally by God as a revelation of Himself (inspired) and, therefore, without error in the original writings. It is Truth, requiring man to subject all his life to its authority, not only when it speaks of matters of saving faith, but when it speaks of history, those things of interest to science, and in regard to matters of human behavior.
2. The doctrine taught in the written word of God is faithfully set forth as a system in the Westminster Confession of Faith and the Larger and Shorter Catechisms.

Desiring to please God and bring all areas of life into conformity with Him and His truth, I further commit myself, with His help and guidance:

1. To strive to set and maintain standards for Covenant College that are grounded in the Scriptures;
2. To strive to elect, hire, or keep only those trustees, administrators, faculty, and key staff people who affirm the aforementioned view of the Scriptures and the Westminster Standards;
3. To notify immediately in writing the Board of Trustees should a change of any kind take place in my ability to affirm, intellectually or emotionally, the previous statements.

This statement of commitment may be amended only by a two-thirds vote of the Board of Trustees.

(3) Page 2—Article IV—Board of Trustees—Section 2—

(Existing Sections 2-12 would become Sections 3-13 and the following new Section 2 would be added.)

Section 2. In the event of denominational apostasy, the Board of Trustees has the authority and responsibility to align itself with the non-apostate denomination or should both denominations (RPC,ES and PCA) become apostate, the Board of Trustees has the power to declare itself an independent agency for such a period of time as it takes to align itself with another denomination that agrees with the standards as set forth in Article II—Purpose—Paragraph 1; Article III—Doctrinal Standards; and Article IV—Board of Trustees—Section 1 of these By-Laws. This power can be exercised only when the sponsoring denomination(s) cannot agree with the standards enumerated above. When two-thirds (66.67%) of the trustees representing the RPCES and two-thirds (66.67%) of the trustees representing the PCA both agree that a sponsoring denomination has departed from the above standards, then the powers outlined in this section may be exercised. A list of specific charges must be filed with the denomination being accused of apostasy and due process followed to allow the accused to respond and offer defense.

III. Amendment to the Standing Rules of Synod

The Standing Rules of Synod reflect the denomination's relationship with the "agencies" in Chapter XIII. Paragraph 3)c) pertains to Covenant College and reads:

"Covenant College—shall be composed of twenty-four members, six of whom may be non-RP, to serve as trustees for Covenant College, the Synod's liberal arts College."

The Trustees are asking Synod to change the wording as follows:

c) Covenant College—shall be composed of thirty members elected as trustees in keeping with the "Plan of Joint Governance of Covenant College," endorsed in principle by the Synod. The RPC,ES and the PCA may elect up to twenty percent of their trustees from men outside of their respective denominations.

ACTION

Concerning the Amendment to the Standing Rules of Synod, on motion the question was divided so as to vote first on the Plan of Joint Governance in principle, and second to vote on the approval of changing the Standing Rules to read, "Covenant College—shall be composed of thirty members elected as trustees. . . . The RPCES may elect up to twenty per cent of its trustees from men outside of the denomination."

The orders of the day being called for, Synod recessed to meet at 1:15. The session was closed with prayer.

At 1:20 the Moderator called on Rev. Eugene Potoka to open with prayer. On motion the time of adjournment was set at 2:15.

On motion, the Synod went into a committee of the whole until 2:15. The orders of the day were extended thirty minutes.

Synod then voted approval of both parts of the divided question (see above).

ELECTION TO COVENANT COLLEGE BOARD

Upon presentation of the ballot, the additional names of the Rev. John Perkins and Dr. Charles Neal were made from the floor. By vote, Synod sustained the chair's decision that the nomination of John Perkins would stand. In the event Mr. Perkins is elected, and it is subsequently discovered that he cannot subscribe to the ordination vows of an RP elder or deacon, it was determined that the nominee with the next highest vote on the ballot would be elected. Upon motion the election of Covenant College trustees was postponed until after an attempt had been made to determine Mr. Perkins's doctrinal commitment. There being no further nominations, nominations were closed.

The meeting was adjourned with prayer by Dr. David C. Jones at 2:50 p.m.

SUNDAY MEETING, May 22, 1977

MEMORIAL SERVICE

The Rev. George Miladin called the meeting to order at 3:30 p.m., leading the Synod in the singing of McCheyne's "When This Passing World Is Done." Mr. Miladin then led in prayer. The Rev. Samuel S. Ward read the memorial for Dr. Charles F. Pfeiffer. The Rev. Albert F. Moginot presented the memorial for his father, Elder Albert F. Moginot Sr. The Rev. Flournoy Shepperson Jr. was memorialized by the Rev. Darrell C. Harris. The Rev. Terry L. Nixon read the memorial for Elder Cyril McConnel. This was followed by a memorial for Elder Alvin H. Phillips Sr. by Pastor Mark W. Evans. The Rev. John P. Hoogstrate presented the Elder Carry F. Raymond Memorial. The congregation sang Rutherford's "The Sands of Time Are Sinking." After Dr. Wesley G. Vannoy, elder, was memorialized by the Rev. Robert F. Auffarth, Dr. Robert G. Rayburn paid tribute to Dr. J. Oliver Buswell Jr. The Rev. Charles B. Holliday made a few remarks based on 2 Corinthians 5, "Absent from the body, present with the Lord." He concluded with prayer. "A Few More Years Shall Roll" was sung. Mr. Miladin pronounced the benediction. The following memorials were presented for publication:

DR. JAMES OLIVER BUSWELL JR.

On February 2, 1977, Dr. James Oliver Buswell Jr. was called to his heavenly home. It can truly be said of him, he had fought a good fight, he had finished his course, and he had kept the Faith.

At the age of 82 he could look back upon a life of dedication and service to his Master, Who had endowed him with many gifts, great wisdom and outstanding leadership. He has been taken from our midst, but his labors stand as a testimony of praise to God, Who was pleased to use him in many and varied ministries.

As a seminary student he entered the military service of his country as a Chaplain in the First World War, where he ministered to soldiers even in the thick of battle. He was wounded in the line of duty and was cited in General Orders and received the Purple Heart and Silver Star.

After the war he took up a pastorate in the Perseverance Presbyterian Church, Milwaukee, Wisconsin—1919 to 1922. His next pastorate was in the Grace Reformed Presbyterian Church in Brooklyn, N.Y., from 1922 to 1926.

In the fall of 1925 he delivered a series of evangelistic messages at Wheaton College, Wheaton, Ill. Shortly after that Dr. Charles A. Blanchard, the President of Wheaton College, died. Dr. Buswell was called to be the third president of Wheaton and was installed in April of 1926. He served there for 14 years in a most effective manner. During his administration the College grew numerically, its financial position was strengthened, new facilities were added, and it became fully accredited by the North Central Association of Colleges and Universities. It was during his administration that the Wheaton Graduate School was established. He remained at Wheaton until 1940.

Following this he taught for a short time at Faith Seminary. In January of 1941 he was called to the presidency of the National Bible Institute of New York City, which, under his leadership became Shelton College. The school also grew and developed under his 15 years of able leadership.

In 1956 he was called to be Dean of Covenant Seminary, St. Louis, Missouri, where he served for 14 years until his retirement in 1970. He and his wife moved to The Quarryville Presbyterian Home as guests, but here too he continued his ministry of speaking and writing.

He is known for his writings, especially the two volumes of Systematic Theology of the Christian Religion, which is widely used today.

In 1936 Dr. Buswell, together with Dr. J. Gresham Machen, Dr. Harold S. Laird, and others, took his stand fearlessly for the Word of God in opposition to the forces of modernism in the Presbyterian Church U.S.A. There was a great price to be paid from a human standpoint but, like Paul, he counted not his life dear to himself that he might finish the course God had given him. He, with the others mentioned, became the leaders of a new movement committed uncompromisingly to a loyalty to God and the Scriptures.

He helped form the Presbyterian Church of America in June of 1936, which then changed its name to the Orthodox Presbyterian Church. In the spring of 1937 he was a leader in the group which became the Bible Presby-

terian Church and later changed its name to the Evangelical Presbyterian Church. In all of this trying and developing experience of the church his leadership was evident and greatly respected.

He served on the Fraternal Relations Committee used to bring about the union of the Reformed Presbyterian Church in North America and the Evangelical Presbyterian Church in 1965. This resulted in the formation of the Reformed Presbyterian Church, Evangelical Synod.

One of the key issues which evidenced departure from the Word of God was that of the Foreign Missions Board of the Presbyterian Church U.S.A. Out of this arose the Independent Board for Presbyterian Foreign Missions. Dr. Buswell was one of the founders under the leadership of Dr. Machen. In the developing Evangelical Presbyterian Church, the same urgency of missions continued under Dr. Buswell's leadership and the Board of World Presbyterian Missions was created and continues to the present as the missionary arm of the Reformed Presbyterian Church, Evangelical Synod. Dr. Buswell served on this board until his death.

Dr. Buswell served on many boards, agencies and committees of the Reformed Presbyterian Church, Evangelical Synod. When the denomination was newly established, he had the joy of having a great input to its growth and development.

A great man has fallen, but God's course continues—"He being dead, yet speaketh." He has left the challenge to those who continue under the same Head of the Church, our Lord Jesus Christ.

Dr. Buswell is survived by his dear wife, a faithful helpmeet for 59 years, and four children, all active in God's work: Jane (Mrs. Philip Foxwell), Ruth (Mrs. Edward Noe), Dr. James Oliver Buswell III, and Dr. John Buswell. There are also ten grandchildren and seven great grandchildren as well as a host of friends, both in heaven and in all parts of the world.

As a member of the Philadelphia Presbytery, our Synod, numerous boards and agencies, Dr. Buswell deserves the thanks to God which we all join in giving for this our fellow Christian. We thank God upon every remembrance of him. Our prayers and sincere sympathy are with his dear wife and all the members of his family. Joshua 1:2,3: "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses."

The challenge is for us to arise and possess that which God has promised us as His people. There remains yet much to be possessed for God's kingdom.

ELDER CYRIL McCONNELL

Mr. Cyril McConnell was born in Salima, Nebr., on December 4, 1894. He lived his entire life in that state. Mr. McConnell was a charter member of Trinity Presbyterian Church in Kearney, Nebr. He served the Lord faithfully as an elder until ill health forced him to curtail his activities. His dedication and love for the Lord are well demonstrated by the fact that, although many times in great physical pain, he regularly attended the services of the church.

He loved the Gospel of the Lord Jesus Christ and now knows it in its fulness, having gone to be with the Lord on August 5, 1976, at the age of 81. "Blessed are the dead who die in the Lord . . . that they may rest from their labors, for their deeds follow after them," Amen.

ELDER ALBERT FRANK MOGINOT SR.

A faithful man wedded to Maria R. Moginot for 49 years, who preceded him to glory on March 25, 1965, he labored for the Wabash Railroad for 51 years in support of his family.

He served the Olive Branch Presbyterians faithfully over a period of 78 years in that one communion. For 25 years he served as a Ruling Elder and often represented his church at Midwestern Presbytery and on a number of occasions was a delegate to Synod.

For a decade he served the denomination as Treasurer of National Presbyterian Missions Incorporated.

In his eighty-fourth year he still strongly supported his pastor, his church, and above all his Lord, our Saviour.

His son, Rev. A. F. Moginot Jr., and daughter, Mary Jane Ackerman, now look for faithful prayer support from others to fill up the gap left by his home-going.

"Be thou faithful unto death, and I will give thee a crown of life." Revelation 2:10.

DR. CHARLES F. PFEIFFER

Charles Franklin Pfeiffer, 57, died July 18, 1976, at the Oceana Hospital, Hart, Mich.

He was born May 23, 1919, in Philadelphia, Pa., and was a professor of ancient literatures at Central Michigan University since 1963.

He was an ordained Reformed Presbyterian minister and served at the Fifth Reformed Presbyterian Church for a period of ten years. He received his B.A. degree from Temple University in 1952, his B.D. from the Reformed Episcopal Seminary in 1947, a Ph.D. from the Dropsie College for Hebrew and Cognate Learning in 1953, and his S.T.M. from the Chicago Lutheran Seminary.

Before coming to Central, he was a professor at the Gordon College and Divinity School from 1959-63, and taught at the Moody Bible Institute from 1955-59 and at King's College from 1952-55. He was a widely known scholar of biblical literature and the ancient Near East.

He is a past member of the Mount Pleasant Rotary Club. He has published over 10 books including "The Dead Sea Scrolls," "The Biblical World," and "Egypt and the Exodus."

He is survived by his wife, Lucile Marie; a son, Timothy Charles, Chicago, Ill.; a daughter, Miriam Blessing Pfeiffer, Brazil; his mother, Mrs. Helen Callahan, Williamstown, N.J.; and a sister, Mrs. Margaret Pierson, Berlin, N.J.

Funeral services were held Thursday, July 22, at the First Presbyterian

Church, Rev. Malcolm Brown officiating. Interment was at Riverside Cemetery.

ELDER ALVIN H. PHILLIPS

On March 18, 1977, Mr. Alvin H. Phillips went home to be with his Lord. He was born in Greenville, S.C., January 2, 1924.

Mr. Phillips was loved by the members of the Augusta Street Presbyterian Church, Greenville, S.C., of which he was a member for 10 years. He served faithfully both as a deacon and an elder. His spiritual leadership and wisdom will be greatly missed.

He is survived by his dear wife, Jeanne, two sons, Alvin H. Phillips Jr. and James Phillips, and two daughters, Patricia Fuller and Adrienne Phillips, and a grandson, Robbie Phillips.

His testimony may be expressed by the words of the Apostle Paul, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

ELDER CAREY N. RAYMOND

Elder Carey N. Raymond of Westminster Evangelical Presbyterian Church of Everett, Wash., was called home to be with his Lord on December 9, 1976. Mr. Raymond was ordained an elder in 1959, having served his church in various capacities throughout his life.

Mr. Raymond was a kind, gentle, and considerate man who was a friend that could always be counted on. He was a man of few words, speaking infrequently, but always with quiet thoughtfulness and conviction. He always sought harmony and unity but not at the expense of principle. He took his responsibilities very seriously, endeavoring to discharge them to the best of his ability even when it became physically difficult for him to do so. In his own quiet way he was able to make others feel not only welcome but comfortable as well. He was loved and respected by his family and friends and will be greatly missed.

REV. FLOURNOY SHEPPERSON JR.

How does one give a fitting memorial to a brother in Christ who has been called into glory by the King and Head of the church—Jesus Christ our Lord? John the Apostle was fittingly told what to say in Revelation 14:13, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Rev. Fournoy Shepperson Jr., "Shep," as he was lovingly called by all who knew him, was born into a covenant family and a minister's home in Monticello, Ark., on November 22, 1914. It was here he learned to love the Lord Jesus Christ as Lord and Saviour, to love the Word of God which he aptly and continuously interspersed into every conversation, and also to feel

and know the love of sharing Jesus Christ with people as the answer of eternal life and one who met all of life's needs.

Beyond high school, we find "Shep" at Columbia Bible College, Hampden Sydney College, and Faith Theological Seminary, where he lovingly prepared for the ministry of the Gospel that would be his life and witness for many years. He entered into this ministry with joy and much fruit that will stand in the presence of the King of kings, Jesus Christ the Head of the church, and will call him blessed on that great and glorious resurrection day. This ministry took him to Baltimore, Md.; Washington, D.C.; Pittstown, Pa.; Savannah, Ga.; Durham, N.C.; and Tampa, Fla.

Standing beside "Shep" was Lee Pinson Shepperson, wife, mother, and loving counselor. The Lord blessed this relationship with His presence and two children, Susan Shepperson Holmes and Vance Shepperson.

As co-laborer in service of Christ are "Shep's" family: a brother George, a teacher in Albuquerque, N.M.; a brother Sam G., pastor of Marrable Hill Chapel, El Dorado, Ark.; and a sister, Fannelle, teaching God's Word in the public school system.

"Shep's" service to Christ was always to him a joy and delight. Having served with him on committees in both Southeast Presbytery and Florida, it was a pleasure to watch as he raised questions which required clear and precise answers from the Word of God and our Confession and Catechisms. He always dealt fairly, lovingly, but precisely with those he was working with.

It was out of this labor of love that Christ called him home on August 26, 1976. After a lingering illness, that seemed to be no threat, except physically, he quietly went home. On the afternoon of August 26, his son Vance was sitting and singing to him old familiar hymns. As he sang the first verse of "Jesus Doeth All Things Well" to "Shep" it appeared "Shep" had fallen asleep. However, as Vance came to the last line, "Jesus Doeth All Things Well," he was joined by a hoarse, unsteady, but strong voice in those words, and then "Shep" was absent from the body, but present with the Lord. Praise His name. He doeth all things well.

DR. WESLEY G. VANNOY

Dr. Wesley G. Vannoy was born in Burlington, Pa., in the year 1900. He was reared in that area on a dairy farm until he entered Coe College in Cedar Rapids, Iowa. He received his Bachelor of Science degree from that institution in 1922 and began a career as a school teacher in the state of Nebraska. He entered Cornell University and received his Master of Science degree in 1925 and his Ph.D. in 1927. From Cornell, he was employed by the du Pont Company and began to work at their Experimental Station in Wilmington, Del.

It was here that he met a young woman, Margaret Bruce, who worked in the library of the Experimental Station. She was later to become his wife and co-laborer in Jesus Christ.

Dr. Vannoy was transferred to Baltimore by the du Pont Company and then back to the Wilmington area, where he remained until his retirement. He

was a research associate of the du Pont Company, and the *International Year Book* and *Statesmen's Who's Who* listed him as the author of 23 publications on paints and pigments. He was a member of various scientific societies and organizations and has been described by his colleagues as one of the world's authorities on paints and pigments.

Dr. Vannoy had another career, however, which was even more important than his distinguished career as a scientist, and that was his great work as a churchman, both in the local church and in our denomination. He was a charter member of what is now Faith Presbyterian Church in Wilmington, Del., and a faithful supporter of the four pastors who have served that church over the past 40 years of its existence. As an elder, though a quiet and reserved man, he was held in the highest esteem by his fellow presbyters, and when Dr. Vannoy spoke, his words of wisdom were greatly valued.

For many years he served as the Clerk of Session of Faith Church, and his meticulous Session records were an example for others to follow. For 13 years he served as Clerk of the Philadelphia, now Delmarva, Presbytery. In 1968 Dr. Vannoy was elected to be Moderator of the General Synod of our church. He was a churchman in the best sense of that word, for he deeply loved the Lord Jesus Christ, the head of the Church, and labored faithfully for the edification of His body.

Finally, Dr. Vannoy is noted for the personal qualities of his Christian character—always a kindly, gracious gentleman, and he had a deep knowledge of the scripture. Together with his wife, they reared faithful children, instilling in them the truths of God's Word. He was a man of prayer, interceding for others in need in the local Church, for the great missionary ministry to foreign fields, and for the work of our denomination.

His last pastor can well remember Dr. Vannoy's constant prayer that the minister would continue to have "joy in his ministry." He had an insight into the burdens that a pastor bears and was very supportive in his prayer life and his words of encouragement.

Finally, Dr. Wesley G. Vannoy was a man of true humility, never drawing attention to himself and "esteeming others better than himself." He is sorely missed by all who knew him, and we rejoice that he has entered into that Sabbath rest that belongs to the people of God, and his works follow him.

MONDAY MEETING, May 23, 1977

The morning Bible study for Monday through Thursday was given by Dr. William S. Barker.

The Moderator called the meeting to order at 9:00 a.m. calling on the Rev. Thomas Troxell to lead in prayer.

ELECTION TO COVENANT COLLEGE BOARD

Mr. Malkus again presented the ballot for the Covenant College board. He reported that representatives of the Nominating Committee had questioned the Rev. John Perkins concerning his acceptance of the Westminster Confes-

sion of Faith and were satisfied to continue his name on the ballot. [NOTE: Italicized names below indicate those elected; this distinction will be used throughout the minutes].

<i>Rev. Robert F. Auffarth</i>	<i>Vernon Pierce INC</i>
<i>Dr. Frank J. Barker INC (PCA)</i>	Dr. Francis Steele INC
<i>Mark Belz INC 2/3</i>	Dr. William Blake
<i>Dr. William H. Hall INC (PCA)</i>	Rev. William Albany
<i>James J. Kaufmann INC 2/3</i>	<i>Rev. John Perkins (IND)</i>
<i>John D. Loeks INC</i>	Dr. Charles Neal

NATIONAL PRESBYTERIAN MISSIONS REPORT

Reports on the activities of National Presbyterian Missions in the planting of churches were given by Rev. Mr. Paul Taylor III, President of the NPM board, Rev. Mr. James Ransom, Rev. Mr. William Brindley, Rev. Mr. Stephen Leonard, and Rev. Mr. Donald J. MacNair. Mr. MacNair's written report follows:

Dear Fathers and Brethren:

The work of NPM has again been blessed by the Lord. For several past years this report has listed statistics for study. This has not been done this year. There is apparently no great demand for them.

Let me point out a few data that are of significance:

SOME PERTINENT DATA FOR NPM—1976

NPM's Gross Receipts	\$210,753
NPM's Gross Expenditures	\$204,545
*Church Missions Expenditures	\$35,856
Consultant Travel Expense	\$21,966
(Approximately 70% x \$31,381)	
Revolving Building Fund (New Loans)	\$12,250
Building Club	0
Promotional Expense	\$5,240
(Approximately 50% for RPCES)	
Emergency Grants	\$1,000

*Plus at least \$7,310 raised and spent by presbyteries

Please note that the Building Club is not discontinued. NPM can activate this program only when RPCES churches request it. Apparently there was very little, if any, new, first church building construction in 1976. There are, however, several requests already this year, and the first will be circulated soon.

Of major significance is the direction of our presbyteries in the work of planting new churches. The data for the past year and one-half is very encouraging. I want to develop this data, so that this encouragement can be shared.

There are three absolutely basic questions anyone must answer if he is to plant a church:

1. Q. What factor, or program, or resource is the "absolute irreducible minimum" necessary with which to plant a church?
A. A Christian.
2. Q. What method is the fundamental process by which an initial group of Christians is recruited to form the nucleus for planting a church?
A. The first Christian evangelizes.
3. Q. Is there any addition to this fundamental process which might expedite it?
A. (a) The first Christian evangelizes;
(b) He also seeks other Christians and begins to fellowship together with them; and
(c) They all evangelize together.

BUT—this is not the way it has normally been done in the Bible Presbyterian, or the Evangelical Presbyterian, or the Reformed Presbyterian Church, Evangelical Synod, denominations. Historically, the motivation has been from or to non-RPCES Christians in mainline denominations who apparently liked what they found when they looked at our church. Non-RP Presbyterians either formed groups and came into the denomination already organized, or they turned to the denomination, which basically meant that they turned to National Presbyterian Missions for help, and NPM, in turn, helped them to become a mission church to grow later into a particular church. Note that it is not wrong to also help non-RP brethren and to be helped by them. It simply is not sufficient to depend so exclusively on non-RPCES people as our resource.

For the past nine years National Presbyterian Missions has been aggressively proposing the way to change this "BUT" into the word "ALSO." A perusal of formal reports presented by NPM to the General Synod will show the steady and consistent position taken in this regard.

1968 NPM presented a call for "each presbytery to work through its (p. 46) own committee."

1970 NPM proposed a call to "begin to develop commissions in each (p. 62) presbytery, so that the presbytery would do more and more of the local work with NPM serving as a consultant." It also introduced the Vanguard Commissions and proposed that established churches be helped in response to a written request from the sessions.

1971 NPM reported that six Vanguard Commissions were established (pp. 40, and that six more were planned. The Synod was challenged as to 41) the quality of the evangelism in the RPCES churches in general.

1972 An additional proposal for helping Vanguard Commissions was (p. 68) announced.

1973 It was admitted that the Vanguard Commissions were not work-

- (p. 18) ing, and the concept of the presbytery evangelist was introduced. (It was called a "field evangelist" at that time).
- 1975 The General Synod of the Reformed Presbyterian Church, Evangelical Synod, approved NPM's proposal for Church Extension Commissions, their structure, and the use of presbytery evangelists, and recommended these to the various presbyteries.
- (p. 38)
- 1976 An extended report of the presbytery evangelist at work was given.
- (p. 27)

All of this material simply makes it clear that NPM has been involved for some time in attempting to redirect the energy of church planting into presbytery and local church work and work that is primarily based on evangelism.

The consequences are beginning to show in the direction in which the Reformed Presbyterian Church, Evangelical Synod, is moving. A study of all 16 presbyteries shows that five are very much involved and an additional nine are doing much more than they used to. Another interesting fact is that at least \$7,810 was spent by presbyteries in church extension work in the calendar year 1976, and all of these funds, of course, were over and above anything NPM spent.

The position NPM has taken has been to move towards planting churches through presbyteries and through local churches developing daughter churches, all with an emphasis on evangelism. A study of the motivation sources shows that this has been the plan that we have adopted and one to which we are totally committed. Since 1973 when the presentation of the presbytery evangelist concept was made, the development from non-RPCES Presbyterians has consistently decreased. This is certainly due to the beginning of the PCA church far more than the presentation of our presbytery evangelist concept; however, the presentation was made at that time. There seemed to be no meaningful response until 1975 when the General Synod approved a detailed plan for Church Extension Commissions and presbytery evangelists and recommended that approval to the presbyteries. Since that time, the number of new works started, because of the activity of presbyteries or established churches developing daughter churches, has consistently gone up. This not only is encouraging, because it reverses the trend, but it also indicates that there is a strong possibility that the loss of momentum that the RPCES suffered in the last several years has been at least stayed and possibly even reversed. The important thing to note is that the direction now has a potential for more and more churches, almost an unlimited number. But, remember that it will be a gradual increase.

The Illiana Presbytery has possibly been the most aggressive of any of the presbyteries in taking up the challenge. They now have a house organ paper that goes out some five or six times a year. They call it "White Fields." In the April issue it is stated that the goal had been set in 1975 for eight new churches by 1980. The thinking was proposed that if that goal would be reached, the presbytery would then have 14 churches. After recognizing that fact, there is a series of questions: Can those 14 churches then build 10 more

by 1990? Can those 24 then build 16 more by the year 2000? Can we have 40 churches in Illiana Presbytery by the year 2000? This figure is based on the fact that there are 81 counties in the Illiana Presbytery, and this would be the beginning attempt to at least reach systematically throughout the entire presbytery.

NPM is thankful for the privilege of serving the Lord in the ministry of planting churches. It anticipates that its service to presbyteries and, in a short time (D.V.), in an increased way to established churches seeking to grow well enough to spin off daughter churches, will continue to be a vital part of the work of church extension in this coming year.

NPM has provided several work manuals (see the display) to assist in this ministry, as well as several textbooks.

Respectfully submitted,
 Donald J. MacNair
 Executive Director
 National Presbyterian Missions

PROPOSAL: NPM respectfully requests that the 155th General Synod designate Sunday, November 20, 1977, as NPM Sunday.

BALANCE SHEET AT DECEMBER 31, 1976 AND DECEMBER 31, 1975

ASSETS		
	1976	1975
Cash on hand or in bank	\$21,533	\$21,376
Savings Account	24,388	25,333
Advances Receivable	250	350
Investments	37,337	26,765
Church Bonds	10,250	10,750
Accounts Receivable	1,000	523
Loans Receivable—Revolving Building Fund	50,477	61,531
Loans Receivable—Other	4,524	6,913
Prepaid Expenses	563	1,269
Furnishings	8,446	8,925
Vehicles	6,962	10,325
Less Allowance for Replacement	(1,668)	(3,671)
Real Estate	32,871	30,845
	<hr/>	<hr/>
Total Assets	\$196,933	\$201,234
LIABILITIES AND FUND BALANCES		
Liabilities:		
Loans Payable	\$95,210	\$94,710
Mortgage Payable	17,054	17,456
Payroll and Salary Payables	0	2,477

Total Liabilities	\$112,264	\$114,643
Fund Balances:		
General Fund	\$33,178	\$38,369
Revolving Building	28,379	29,339
Escrow Fund	7,295	5,494
Manse Fund	15,817	13,389
Total Fund Balances	\$84,669	\$86,591
Total Liabilities and Fund Balances	\$196,933	\$201,234

STATEMENT OF REVENUES AND EXPENDITURES
FOR THE YEAR ENDING DECEMBER 31, 1976

	1976	1975
REVENUES		
Gifts:		
Unrestricted	\$136,239	\$134,184
Restricted—Administration	7,195	5,990
Restricted—Churches	24,555	22,177
Revolving Building Fund	26,699	40,035
Other Revenue	16,065	14,289
Total Gifts	210,753	216,675
Less Allocations	50,483	47,093
Total General Fund Revenue	\$160,270	\$169,582
EXPENDITURES		
Personnel Expense	\$63,749	\$52,974
Supply and Service Expense	26,828	22,053
Space and Utility Expense	16,688	17,882
Travel Expense	31,381	29,876
Promotional Expense	5,240	6,078
Church Mission Payments	35,856	47,419
Revolving Building Fund	13,750	28,000
Other Expense or Payments	4,634	4,741
Capital Purchases or Payments	6,419	6,554
Total Expenditures	\$204,545	\$215,577
Less Allocations to:		
Other Agencies	3,979	3,337
Other Funds	35,106	34,560
Total General Fund Expenditures	\$165,460	\$177,680

REVENUE OVER (UNDER) GENERAL
FUND EXPENDITURES

\$(5,190)

\$(8,098)

ACTION

Synod voted to designate November 20, 1977, as NPM Sunday.

ELECTIONS TO NPM BOARD

Mr. Malkus presented the following ballot for NPM, including the additional nominations from the floor of William Brindley, John Pickett, and J. Wyatt George.

<i>Rev. Darrel Harris INC 2/3 (1978)</i>	<i>Rev. Ross Graham</i>
<i>Rev. C. A. Lutz INC 2/3</i>	<i>Paul Anthony</i>
<i>Rev. Albert Moginot INC 2/3</i>	<i>Dr. Louie Barnes 2/3</i>
<i>Gordon Shaw INC 2/3</i>	<i>Rev. Robert Scott</i>
<i>Rev. James Singleton INC</i>	<i>Rev. William Brindley</i>
<i>Rev. Lynden Stewart INC 2/3</i>	<i>Rev. John Pickett</i>
<i>Dr. Harold Mare (1978)</i>	<i>Rev. J. Wyatt George</i>

BOARD OF HOME MINISTRIES REPORT

The Rev. Mr. Frank Crane introduced the Executive Director of the board, Mr. Earl Witmer, who presented the report. In addition, Rev. Jonas Shepherd and Rev. Randy Nabors gave oral reports representing their respective fields of service.

Fathers and Brethren:

The Board of Home Ministries' directors have met twice during the past year: on September 28,29, 1976 with 17 members present at Calvary Presbyterian Church, North Huntingdon, Pa., and on May 19,20, 1977 with 14 members present at Covenant College, Lookout Mountain, Tenn.

An OPERATING POLICY STATEMENT has been adopted and is presented as a part of this report. Being an agency of Synod, Board of Home Ministries will specifically fulfill its mandate from Synod by initiating and overseeing in North America:

A. Long Term Mission Projects such as:

1. Oklahoma Mission, Stilwell, Okla. Rev. Hayes and Jean Henry are now celebrating their twentieth year on that field.

During this past year God graciously provided a new 15-passenger van to be used in transporting people to and from church, Sunday school, and summer Bible schools. The cost of the vehicle including delivery to the field amounted to approximately \$7000. We are within \$700 of having the project completely met with gifts from churches and individuals. Thank you to all who have made this project your special concern. We are especially grateful to Mr. Will Perkins of Perkins Motor Company in Colorado Springs, Colo., who provided the van at his cost.

2. Evangelical Presbyterian Church, West Bay, Grand Cayman Island, B.W.I. Rev. Jonas and Marjorie Shepherd have been serving on this field for three years. This particular church is in the Florida Presbytery. Financial support for the pastor comes from the presbytery and the particular church. We are anticipating a greater amount of support from the congregation in following years.

At the present time there are six Covenant College students on the island in an evangelism explosion campaign. This group went entirely at their own expense. Late this summer a group of 10 people from Covenant Presbyterian Church, Naples, Fla., including adults and youth, will be conducting a vacation Bible school in the Grand Cayman church.

BHM is appealing to Reformed Presbyterian pastors to collect Christian books (new or used) from their congregations for use in the church library on Grand Cayman Island. All books should be sent to Covenant Presbyterian Church, 534 Trail Blvd., Naples, Fla. 33940 by July 1, 1977. This church will collect and ship the books to Grand Cayman Island.

3. New City Fellowship, Chattanooga, Tenn. Rev. Randy and Joan Nabors are once again leading this inner-city ministry. During the past year, New City Fellowship has been constituted a particular church of the Southern Presbytery with duly elected and ordained elders and deacons. This congregation is dependent on the financial support of its presbytery and sister churches to maintain its ministry.

BHM is committed to support the church in the amount of \$500 per month beginning September 1, 1977. The funds will be used to provide a Mission Coordinator position to Miss Carol Roman who has been serving in the congregation for some time with small remuneration.

B. The Denominational Diaconal Ministries, such as:

1. Facilitating anonymous inter-denominational giving to the poor and needy through our churches' Deacons Funds. If a church wishes to help a needy individual, the BHM may be the conduit for passing the funds providing a particular church's diaconate is willing to be the sender with another diaconate making the placement. A \$1000 gift was transferred by this method over the last year.

2. Disaster Relief Fund. \$1500 has been received this year from one church for distribution in a disaster situation. While the money has not been distributed, yet there is a potential for assisting needy people in the area of the Birmingham, Ala., tornado of April 4, 1977, in which 26 people were killed. Rev. William Hogan is investigating the possibilities of helping Christians who are victims of this disaster with both money and manpower hours of labor as an expression of Christian compassion in the name of Jesus our Lord and Saviour. The domestic division of the Christian Reformed Church World Relief Committee has been prepared to work with us as needed.

3. Bethany Christian Services Inc. of Grand Rapids, Mich., is a Christian social service agency committed to and "founded upon the Word of God as interpreted by the Reformed Doctrinal Standards." (Quotation from their By-Laws.) BHM has established a committee of its St. Louis members, Dr. Jones, Mr. Kern, Mr. Moginot, and Mr. Kennedy, to explore with Bethany Christian Services the possibility of ministries in the areas of: Problem Pregnancy Counseling, Adoption Services, and Christian Foster Home Care. The funding for this project will come from the St. Louis area individuals and churches.

In my report to you I must emphasize that many ministries in both the realm of long-term missions and diaconal service are being suggested to BHM. It is essential, however, that we support those already established before we diversify our efforts to the point of becoming irresponsible in our stewardship. The BHM budget for this year is \$40,000. In our spring board meeting just concluded we have felt the necessity of raising that budget by \$10,000 to \$50,000. We need your commitment of faithful prayers and financial support to this agency of your Synod. It can be said of BHM that a wide door for effective service has opened to us, and there are many adversaries. I ask you to hold us before God's throne of grace.

Respectfully submitted,
Earl W. Witmer
Executive Director

OPERATING POLICY STATEMENT
Board of Home Ministries
Reformed Presbyterian Church, Evangelical Synod
Adopted, September, 1976

- I. The BHM will encourage each presbytery to organize its own diaconal committee.
- II. The BHM shall seek to stimulate the local church in its diaconal ministries.
- III. The BHM involvement in particular ministries shall be based on the following:
 - A. The BHM will undertake a work within the bounds of a presbytery only with that presbytery's consent.
 - B. A local church(es) should consider the BHM as an agency to assist in providing financial assistance and advice when:
 1. Its own board(s) of deacons will actively involve itself in the administration of the ministry (see V, A, 2).
 2. After the session of the local church(es) has gained presbytery approval of the ministry (see A).
 3. The BHM considers the local church(es) is financially committed to the ministry.
- IV. The BHM shall financially assist ministries:
 - A. From its general budget.
 - B. Through the establishment of emergency aid funds.

- C. By making special direct appeals to the churches in times of emergency (disaster relief).
- V. The BHM will specifically fulfill its mandate from Synod in its two major responsibilities as follows—to initiate and oversee:
 - A. Mission projects in North America presbytery jurisdiction (such as churches among the poor, student evangelism, etc.). The BHM will consider giving budgetary aid after:
 - 1. Being satisfied the work requesting support is doing its own share in supporting itself (see financial disclosure policy).
 - 2. The local presbytery is giving its financial and/or spiritual support.
 - 3. BHM and presbytery determine that the work is viable.
 - B. The denomination's diaconal ministries in North America presbytery jurisdiction.
 - 1. Ministries of mercy (long term but not particular churches, inner-city, migrants, youth guidance, drug and alcohol rehabilitation, geriatrics, minority groups, widows, unwed mothers, jails, orphanages, etc.) when the local cooperating church(es) (see item III, B) is incapable of administering a societal ministry.
 - a. A subcommittee of the BHM will act as its Board of Trustees until the work becomes "administratively" indigenous (drafts own constitution and elects board members under the oversight of a local session or presbytery).
 - b. One member of the BHM will be a member of the indigenous board until the work becomes "financially indigenous."
 - 2. Emergency ministries (short term such as floods, famine, etc.).
 - a. The BHM will allow the local church or presbytery requesting help to receive and administer aid after the church or presbytery has indicated:
 - 1. their financial allocation to the need.
 - 2. how the aid is to be specifically used.
 - b. The BHM will stimulate local churches in meeting local emergency needs.
- VI. BHM will cooperate with other agencies of the denomination fulfilling its ministry.
- VII. Evaluation policy.
 - A. Annual reports of all ministries are to be presented in writing at the annual meeting (including annual and current financial reports).
 - B. All ministries of the BHM shall be evaluated in detail every three years concerning BHM's relationship to that ministry.

STATEMENT OF SUPPORT, REVENUE, AND EXPENSES
AND CHANGES IN FUND BALANCES
YEAR ENDED DECEMBER 31, 1976

	Current Funds		Total
	Unrestricted	Restricted	All Funds
Support and Revenue:			
Support:			
Contributions from individuals and churches	\$23,228.14	\$-0-	\$23,228.14
Distributions from Board of Trustees	1,319.57	-0-	1,319.57
Total support	<u>\$24,547.71</u>	<u>\$-0-</u>	<u>\$24,547.71</u>
Revenue:			
Interest income	\$12.77	\$213.53	\$226.30
Total revenue	<u>\$12.77</u>	<u>\$213.53</u>	<u>\$226.30</u>
Total support and revenue	<u>\$24,560.48</u>	<u>\$213.53</u>	<u>\$24,774.01</u>
Expenses:			
Oklahoma missions	\$11,576.00	\$-0-	\$11,576.00
Grand Cayman Island	4,150.00	-0-	4,150.00
Houston retirement	-0-	600.00	600.00
Diaconal gift	1,000.00	-0-	1,000.00
Executive Director	2,541.22	-0-	2,541.22
Board expenses	1,482.40	-0-	1,482.40
Office expenses	2,654.95	-0-	2,654.95
Total expenses	<u>\$23,404.57</u>	<u>\$600.00</u>	<u>\$24,004.57</u>
Excess (deficiency) of support and revenue over expenses	\$1,155.91	(\$386.47)	\$769.44
Fund balances, beginning of year	1,095.72	3,901.36	4,997.08
Fund balances, end of year	<u>\$2,251.63</u>	<u>\$3,514.89</u>	<u>\$5,766.52</u>

The accompanying notes are an integral part of these financial statements.

**BOARD OF HOME MISSIONS
STATEMENT OF FUNCTIONAL EXPENSES
YEAR ENDED DECEMBER 31, 1976**

	<i>Oklahoma Missions</i>	<i>Grand Cayman Island</i>	<i>Houston Retirement</i>	<i>Diaconal Gift</i>	<i>Executive Director</i>	<i>Board Expense</i>	<i>Office Expense</i>	<i>Total Expense</i>
Salary	\$6,600.00	\$3,600.00	\$-0-	\$-0-	\$1,515.74	\$-0-	\$1,258.70	\$12,974.44
Housing Allowance	2,400.00	-0-	-0-	-0-	-0-	-0-	-0-	2,400.00
Car allowance	1,200.00	-0-	-0-	-0-	-0-	-0-	-0-	1,200.00
Hospitalization	541.00	-0-	-0-	-0-	-0-	-0-	-0-	541.00
Pension	180.00	-0-	-0-	-0-	-0-	-0-	-0-	180.00
Retirement	-0-	-0-	600.00	-0-	-0-	-0-	-0-	600.00
Moving expense	-0-	550.00	-0-	-0-	-0-	-0-	-0-	550.00
Summer program	480.00	-0-	-0-	-0-	-0-	-0-	-0-	480.00
E. Peavine church	175.00	-0-	-0-	-0-	-0-	-0-	-0-	175.00
Christ Church	-0-	-0-	-0-	-0-	-0-	-0-	120.12	120.12
Contributions to Urban Ministries	-0-	-0-	-0-	-0-	-0-	200.00	-0-	200.00
Travel and phone	-0-	-0-	-0-	-0-	1,025.48	866.95	56.24	1,948.67
Printing	-0-	-0-	-0-	-0-	-0-	-0-	566.10	566.10
Audit	-0-	-0-	-0-	-0-	-0-	210.00	-0-	210.00
Slide/Tape set	-0-	-0-	-0-	-0-	-0-	25.45	-0-	25.45
Reformed Presbyterian Foundation	-0-	-0-	-0-	-0-	-0-	180.00	-0-	180.00
Diaconal gifts	-0-	-0-	-0-	1,000.00	-0-	-0-	-0-	1,000.00
Miscellaneous	-0-	-0-	-0-	-0-	-0-	-0-	653.79	653.79
	<u>\$11,576.00</u>	<u>\$4,150.00</u>	<u>\$600.00</u>	<u>\$1,000.00</u>	<u>\$2,541.22</u>	<u>\$1,482.40</u>	<u>\$2,654.95</u>	<u>\$24,004.57</u>

The accompanying notes are an integral part of these financial statements

**BOARD OF HOME MISSIONS
BALANCE SHEETS
DECEMBER 31, 1976 AND 1975**

ASSETS			
Current Funds			
Unrestricted		1976	1975
Cash:			
Union Bank and Trust Company N.A.			
Checking Account		\$215.55	\$-0-
Savings Account		2,036.08	-0-
Citizens National Bank			
Checking Account		-0-	\$1,095.72
		\$2,251.63	\$1,095.72
Total			
Restricted			
Cash		\$3,514.89	\$3,901.36
		\$3,514.89	\$3,901.36
Total			

LIABILITIES AND FUND BALANCE

Current Funds			
Unrestricted			
		1976	1975
Fund Balance		\$2,251.63	\$1,095.72
Restricted			
Fund Balance		\$3,514.89	\$3,901.36

The accompanying notes are an integral part of these financial statements.

Summary of Significant Accounting Policy

The financial statements of the Board of Home Missions have been prepared on a cash basis and as such do not reflect current receivables or payables. The Statement of Support, Revenue, and Expenses and Changes in Fund Balances is a statement of financial activities of current funds related to the current reporting period. It does not purport to present the results of operations, or the net income or loss for the period as would a statement of income or a statement of revenue and expenses.

ELECTIONS TO BOARD OF HOME MINISTRIES

Mr. Malkus presented the following ballot for the Board of Home Ministries.

Rev. George Birchler
Rev. John Pickett
Rev. John Kay
Rev. Albert Mognot INC 2/3

Rev. Thomas Waldecker INC 2/3
Rev. Frank Crane INC
Rev. John Palmer INC
Rev. Roy Wescher INC
Rev. William Shell

CHRISTIAN TRAINING INC. REPORT

Oral reports for CTI were given by Rev. Mr. George Smith and Rev. Mr. Robert Edmiston. Rev. Mr. Stephen Leonard spoke for RPYF. Mr. Joseph Bayly, vice president of David C. Cook Publishing Co., spoke of the Sunday school curriculum published by Cook. The written report was presented as follows:

Fathers and Brethren,

At the December 1976 meeting of our board of directors two major actions were taken:

I. Administrative changes

A. In accordance with the desire Art Kay has had for some time to devote more of his energy to the development of Coventry House as a training center, the board named him "Director of the Training Center and Seminar Development." This move will be of both direct and indirect benefit to Reformed Presbyterians.

1. Direct benefits

The resident program is now open to more people. Young adults going through a difficult period of one kind or another will sometimes come to Coventry House to live for three to six months attempting to sort things out, dealing with problems and seeking direction. Sometimes these people are referred by Reformed Presbyterian pastors.

The year-round seminars and conferences will be expanded. For instance, this summer we are planning to run a mini seminary in addition to our regular program. Last year most of the people involved in the summer program were Reformed Presbyterians—from as far away as North Dakota.

Some fifteen people spent most of last summer at Coventry House. In addition to participating in the program they took on chores such as typing in the office and painting the lodge. They also assisted with two of the evangelistic efforts of the Presbyterian Church of Coventry (Ct.) We are hoping others will want to come for an extended period this summer.

2. Indirect benefits

Art is committed to using Coventry House for the development of programs which we can take to churches.

This has happened already. Some of the methods Art developed at Coventry House were modified to become the core of a seminar which we have taken to more than thirty RP churches. Most of the

participants have been Sunday school teachers. So when we began to think about how we could follow up the seminar, it was natural to think in terms of the Sunday school. Thus, our curriculum approach.

If the mini seminary proves to be workable, we will take it to churches. We already have a tentative date to take it to Seattle in the fall.

B. The board has named me "Executive Director." I assume this position with a vision. I have a deep desire to explore ways in which we can help the church help the home. What can we do to strengthen the family? How can we minister to people who are divorced—and their children? I also see the Christian day school playing an increasingly important role in our country. Many Christian day schools have a philosophy and solid academic program but lack a sensitivity to the affective side of education. Education is not merely the transfer of knowledge from one person to another. Education—and particularly Christian education—should be the communication of a way of life.

I am aware that some RP churches are not looking to us for assistance in Christian education. Neither are they supporting us. But I am gratified that the number of churches with whom we are working has steadily grown in the last several years. I hope the number will continue to grow.

I am honored by this appointment. And I am aware of my need for God's help. Since becoming involved in our Sunday school curriculum approach, I have become much more conscious of both my abilities and my limitations. Please pray for me and for all of us who are a part of CTI. We are what we are—and we are able to do what we do by God's grace.

II. Sunday school curriculum approach

In December 1974 our board approved the development of a curriculum approach which is intended to minister to the teacher. We have spent three years working on this program and are completing our second year of testing. We took materials from various sources and grouped them around our theme structure so that the whole Sunday school could work on the same theme at the same time.

The unified theme gives teachers the opportunity to work together on their lessons. It makes it possible for pastors to teach teachers the biblical material. It gives families the opportunity to discuss at home what was taught at church.

The result can be teachers who know that others are interested in what they are doing. Others are praying for them. Encouraging them. And helping them. Consequently, new life is breathed into the Sunday school.

But taking materials from a variety of sources meant that we had to do a great deal of writing. In fact it was getting to the place where we were writing a curriculum. And that was never our goal. We do not believe a new curriculum is needed. The problem is the teacher. In addition, the churches involved in the program were having difficulty keeping track of

materials. Some teachers found it hard to move from one curriculum to another.

Taking all these factors into consideration, our board voted to use the David C. Cook curriculum supplemented by our notes. Cook has a unified theme from first grade-high school. Their 2 and 3/4 and 5 year old materials tie in loosely with the theme. Their adult materials do not. Therefore, we will put together adult materials around the Cook theme structure.

Cook is interested in working closely with us. They are committed to giving us their teachers' manuals well in advance of publication so that we can review them and supplement them with our notes. They will get copies of our notes. So it is possible some of our suggestions will appear the next time the manuals are produced. Cook is also interested in what we are doing in teacher training.

We are prepared to offer this curriculum approach to any church for use beginning in September 1977. There are indications that other Reformed groups will want to be part of this program.

In other areas of our ministry:

1. Bookstore—We have returned to the 20 percent discount on most books under \$2.
2. Standards—We have just published a new edition of the Standards in loose-leaf form.
3. Interns—We have had six intern couples. Four are serving in RP pastorates, one has been accepted by WPM and the sixth couple, Bob and Carol Lacock, complete the program in August. We do not have any applicants for September.
4. Student Summer Service—Three churches would like teams this summer but we need applicants.
5. Finances—I feel strongly that we must stabilize our financial situation this year. I have been with CTI for five years and each year giving has gone up, but expenses have gone up more. Until February of this year we were more than \$3,000 behind in salaries. But an unsolicited gift brought that figure down to some \$700 in mid-March. In addition to making up back salaries, we must receive approximately \$10,000 more than was given last year in order to pay our bills. On top of that we have \$5,000 in long-term debts. We are your servants, and it is to you that we must come with this need.

Respectfully submitted,
Robert E. Edmiston
Executive Director

CHRISTIAN TRAINING INC.
 OPERATING FUND
 STATEMENT OF RECEIPTS AND EXPENDITURES
 FOR THE YEAR ENDED OCTOBER 31, 1976

Receipts

Gifts from Churches and Related Organizations	\$24,148.46
Personal Gifts and Honorariums	18,244.03
Cedarville College Fund	216.37
Miscellaneous	52.90
Department of Publications—Overhead Contribution	8,400.00
Coventry House—Overhead Contribution	4,200.00
	\$55,261.76

Expenditures

Executive Director	
Salary	\$12,052.00
Housing	1,150.00
Travel Expenses	2,307.51
Assistant Director	
Salary	10,580.00
Housing	4,025.00
Travel and Other Expenses	1,956.37
Other Executive Expenses	
Hospitalization	1,214.00
Social Security	3,483.96
Office Manager	
Salary	7,053.10
Social Security	424.30
Office Secretary	
Salary	316.89
Other Expenses	
Pension	540.00
Office Supplies and Printing	3,586.44
Telephone	1,091.64
Synod Contribution	60.00
Reformed Presbyterian Foundation	225.00
Headquarters Rent	3,900.00
Board Meeting Expense	290.13
Interest on Loan	210.00
Insurance	98.00
Casual Labor	576.00
Miscellaneous	110.71
	\$55,251.05

Total Expenditures

\$55,251.05

EXCESS OF RECEIPTS OVER EXPENDITURES

\$10.71

ROBERT YOUNG BEQUEST FUND
 INTERNSHIP FUND
 STATEMENT OF RECEIPTS AND EXPENDITURES
 FOR THE YEAR ENDED OCTOBER 31, 1976

Robert Young Bequest Fund	
Contributions to Fund	\$424.83
Less: Cost of Bibles Distributed	414.97
	\$9.86
EXCESS OF RECEIPTS OVER EXPENDITURES	
Internship Fund	
Designated Contributions	\$2,737.25
Less: Intern Stipends Expended	3,850.00
	\$(1,112.75)
EXCESS OF EXPENDITURES OVER RECEIPTS	

DEPARTMENT OF PUBLICATIONS
 STATEMENT OF RECEIPTS AND EXPENDITURES
 FOR THE YEAR ENDED OCTOBER 31, 1976

Receipts	
Sale of Books and Supplies	\$33,470.86
Expenditures	
Purchases	\$23,142.33
Overhead—CTI General Expense	8,400.00
Postage and Freight Expense	1,140.00
Office and Miscellaneous Expense	41.68
Petty Cash	75.00
	32,799.01
EXCESS OF RECEIPTS OVER EXPENDITURES	
	\$671.85

COVENTRY HOUSE
 STATEMENT OF RECEIPTS AND EXPENDITURES
 FOR THE YEAR ENDED OCTOBER 31, 1976

Receipts	
Gifts	\$8,533.34
Registrations and Conferences	5,885.50
Counseling Services	955.00
Room and Board—Residents	502.00

Miscellaneous		101.95
		<hr/>
Total Receipts		15,977.79
Expenditures		
Conference Operations	\$3,633.92	
Utilities	2,177.28	
Equipment and Maintenance	1,695.50	
Resources and Personnel	993.75	
Administration and Travel	1,539.20	
Office and Postage Expenses	331.55	
Insurance	1,650.00	
Overhead—CTI General Expense		
	<hr/>	
Total Expenditures		16,221.20
		<hr/>
EXCESS EXPENDITURES OVER RECEIPTS		\$(243.41)

The morning session was closed with prayer by Rev. Mr. Samuel Ward.

The afternoon session was called to order at 1:30 by the Vice Moderator, Dr. David C. Jones, who called on Elder Gordon Shaw to lead in prayer.

ELECTIONS TO CTI

The Nominating Committee presented the following ballot. No additional nominations were made from the floor.

<i>Rev. Robert Palmer INC 2/3</i>	<i>Rev. Glenn Parkinson</i>
<i>Rev. Allan Baldwin Inc 2/3</i>	<i>Rev. Richard Tyson</i>
<i>Robert Persons INC</i>	<i>Rev. John Clark</i>
<i>Rev. Dennis McDonough INC</i>	<i>Rev. Richard M. Gray</i>
<i>Dr. John Buswell INC 2/3</i>	<i>Rev. Thomas Troxell</i>

APPROVAL OF MINUTES

The Stated Clerk presented the Minutes of the Friday and Saturday meetings and by motion they were approved as presented.

COVENANT SEMINARY REPORT

Dr. Robert G. Rayburn and Rev. Mr. Robert Palmer presented the report for Covenant Seminary. The President-elect of the Seminary, Dr. William S. Barker, also spoke to the Synod. Dr. Rayburn also introduced the newly appointed Dean of Faculty, Dr. David C. Jones. The written report follows:

With the completion of its twenty-first year it might be said that Covenant Theological Seminary has "come of age." This twenty-first year has indeed been one of rich blessing and significant growth. With 182 students registered during this year we have enjoyed our largest enrollment and by the time the

155th Synod meets we will have graduated one of the largest classes, if not the largest, in the history of the school. While the annual report to the Synod must be given before the end of our fiscal year, we are encouraged to believe that we will again be able as we were last year to close the year without a deficit in our current operating expenses. For this and all our other blessings we certainly give all praise and glory to God.

During the past year we have enjoyed the first full school-year of occupancy of our new library. As we think of the library we remember the one in whose honor it was named. Dr. J. Oliver Buswell Jr. has gone to be with the Lord he loved so dearly and served so faithfully. We are thankful that there will always be on our campus this reminder of the blessing of his life and labors, and we are also thankful for the great service which the library facility renders on our campus. At the same time we are anticipating the construction of the new chapel/classroom building which will provide a large chapel auditorium seating well over 600, but also three very large classrooms and a small prayer chapel. Since we anticipate an entering class that may number as many as 90 students in the fall, it is evident that we need this new building and we are most grateful to the Lord for the substantial capital gifts which He has provided for this project. I want to express very special thanks to the members of the board of trustees almost all of whom have accepted a part of the financial responsibility for the new building, thus demonstrating in a very concrete way their commitment to the seminary. Personally I am most grateful for the inspiring dedication of the members of the seminary board of trustees. It has been a rich blessing to me to work with them. These men recognize the supreme importance of training young men for the gospel ministry and they have dedicated their time, talents and substance to the task. Our seminary would not be in the position it occupies today without their significant service to the institution.

It is very encouraging indeed to see the influence that Covenant Theological Seminary has in other parts of the world through its alumni. For example, Fred Cheung who has taken two degrees at Covenant Seminary and is now participating in the Doctor of Ministry program has been named the executive head of the new China Graduate School of Theology in Hong Kong, which is the first theological seminary on the graduate level for Chinese students in all of Asia. In India, Vung Tombing, who graduated from Covenant a year ago, has been called to head up a new Christian college in the Manipur state of eastern India. Prem Waghmare, another graduate from India, has headed up work among international students in this country for a few years but now is back in his native land furthering the work among international students. There is an increasing interest in foreign missions in our present student body which may be in part due to the fact that we have had the privilege of having some of our alumni who are foreign missionaries return to the campus for both graduate study and teaching in the field of missions. Roger Lambert, a year ago, and Bruce Fiol this year have both stimulated interest in missions while they themselves were both studying and teaching on the campus. The students initiated the invitation to Dr. Arthur Glasser to bring the Staley lectures this year, and he has stirred considerable interest in

foreign mission work. Henry Lazenby, one of our students, has with his wife spent a full year as a missionary intern in India, and during the coming year Sam Larsen will be going with his family to Kenya to intern with the WPM missionaries there.

Perhaps the appointment of the Rev. Addison Soltau to the faculty of Covenant Seminary will do more to stimulate interest in foreign missions than any other single thing. Mr. Soltau's family background and his own missionary experience in Japan where he served for a number of years, together with his recent teaching of missions, has prepared him in a special way to come to the faculty of the seminary, and we are grateful for the opportunity to have him as a permanent member of our teaching staff. We anticipate offering the Th.M. degree with a major in Missions.

Faculty members at the seminary are continuing to gain recognition for the school through their efforts both on campus and through their writing and lecturing in various parts of the country. We are grateful to have had Dr. John Sanderson with us this year and his contribution to the school has been a great blessing. He has been widely used in ministering at various churches and conferences, as well. Robert Vasholz has received the Th.D. degree during the past year, and he will in all probability be spending much more of his time in classroom teaching rather than in administrative work which has occupied much of his time heretofore. Dr. R. Laird Harris continues to be involved in the translation work on the Old Testament for the *New International Version* which the editors hope to complete by the early part of 1978. Dr. Robert Reymond has published two books this year, both of which are being well received. He will be on sabbatical leave during the first semester of the next school year and will be teaching in seminaries in Japan and Korea. Dr. George Knight has recently published a book, *The New Testament Teaching of the Role Relationship of Men and Women*. Dr. W. Harold Mare's *Commentary on I Corinthians* has been published by Zondervan. Space does not permit my mentioning all the shorter publications which faculty members have produced during this year.

We have added the Rev. Richard Aeschliman to our Development Department staff during the past year as Director of Church Relations and Alumni Affairs. He has already visited in many of your churches, and we appreciate the welcome that has been extended to him. He is planning the Conference on the Ministry for next fall, and it is our hope that every pastor in the synod will be on the lookout for young men who should be considering the ministry as a life work and who would profit from attendance at this conference. Last year's conference was highly successful. Not only did we have a record attendance, but many of those who came testified that the Lord used the messages of those days to give them a deeper assurance of His call to the gospel ministry.

The seminary continues its annual Family Conference at the Horn Creek Lodge near Westcliffe, Colorado, during the last week in June. Registration for this conference came in so early this year that all space was filled in the month of January. We are thankful, however, that the National Reformed Presbyterian Youth Fellowship Leadership Conference has been revived this

year and will meet in another attractive conference facility at Horn Creek during the same week as our family conference. This youth leadership conference is the work of several alumni of Covenant Seminary and is being staffed entirely by graduates of the seminary.

There is an evident increase in interest in Covenant Theological Seminary on the part of churches and individuals of the Presbyterian Church in America. Since the Synod has approved the election of one member of that denomination to each class of Covenant Seminary's board of trustees, we anticipate an increasing number of churches who will aid in the support of the seminary. At the present time there are a number of PCA churches giving regularly, and we are thankful for the large number of Covenant graduates who are now pastors in the PCA.

As I come to the end of my tenure as president of Covenant Theological Seminary, I want to express my deep appreciation for the loyal support and the faithful prayers that have made possible the carrying out of my responsibilities for the twenty-one years that I have served the seminary in this capacity. It would be quite impossible for me to express to individual members of the Synod my personal appreciation for the many evidences of Christian love and loyalty which I have observed through the years. Suffice it to say that I count it a tremendous privilege to have been able to serve my Lord within the Reformed Presbyterian Church, Evangelical Synod in the high and holy task of preparing young men for the ministry of the gospel and both young men and women for various types of Christian service. My colleagues on the faculty and administration of the seminary have very greatly enriched my life, and I look forward to further years of fellowship and service with them. This leads me to say that while I am happily turning over the presidency of the seminary to a younger man, I am not retiring. I hope to continue my ministry of preaching and teaching for many years and expect to return to teaching homiletics and pastoral theology at Covenant Seminary following a sabbatical year which the board of trustees has graciously provided me.

As Dr. William S. Barker assumes the presidency of the seminary on July first, I want to assure you that he does so with my full and enthusiastic support. I have complete confidence that he is God's chosen instrument to lead the seminary in the years ahead, and I have promised him every assistance I can render in the heavy responsibilities which he will assume. May I urge every member of the Synod to support him faithfully in prayer, to encourage him as many of you have encouraged me and to provide the financial means for the expansion of the ministry and influence of Covenant Theological Seminary.

Respectfully submitted,
Robert G. Rayburn, President

COVENANT THEOLOGICAL SEMINARY
Balance Sheet—Current Unrestricted Fund
June 30, 1976 and March 31, 1977

ASSETS	June 30, 1976	March 31, 1977
Cash		
Checking Account	\$(13,639.69)	\$5,926.84
Petty Cash	50.00	50.00
	\$(13,589.69)	\$5,976.84
Accounts Receivable		
Students	\$2,884.91	\$8,699.10
Agency	302.18	
Other	9,220.33	6,978.22
Reserve for Doubtful Accounts	(225.00)	(450.00)
	12,182.42	15,227.32
Loans Receivable		
	\$1,000.00	\$100.00
	\$1,000.00	\$100.00
Investments		
NDSL—Institutional Contribution	\$3,268.94	\$3,420.27
	\$3,268.94	\$3,420.27
Prepaid Expenses		
Travel	\$150.00	\$475.00
Annuities		1,297.62
	\$150.00	\$1,772.62
Due from Other Funds		
Chapel	\$3,300.00	\$—
Endowment	3,500.00	\$—
	\$6,800.00	\$—
Total Assets	\$9,811.67	\$26,497.05

LIABILITIES

Accrued Expenses

Accrued Salaries	\$307.17	\$—
Federal Income Tax	1,065.20	1,287.60
FICA and Withholding	1,371.05	1,012.64
State Income Tax	158.80	171.76

Medical Insurance	578.85	842.05
Annuities	688.82	—
Other	280.76	904.42
	<u>\$4,450.65</u>	<u>\$4,218.47</u>
Accounts Receivable—Credit Balances	\$7,227.07	\$2,198.40
	<u>\$7,227.07</u>	<u>\$2,198.40</u>
Total Liabilities	\$11,677.72	\$6,416.87
FUND BALANCES	(1,866.05)	20,080.18
Total Liabilities and Fund Balances	\$9,811.67	\$26,497.05

COVENANT THEOLOGICAL SEMINARY
Summary of Revenue and Expenditures
For Nine Months Ended March 31, 1977

	Actual June 30, 1976	Budget 1976-77	Year-to-date 1976-77
INCOME			
Educational and General			
Tuition and Fees	\$165,053.61	\$222,500.00	\$211,834.35
Endowment	7,000.00	13,000.00	9,750.00
Gifts and Grants	363,436.92	381,000.00	273,357.00
Student Aid	673.03	2,500.00	3,730.00
Other Sources	7,052.27	3,750.00	5,414.72
Transfer from Unexpanded Plant	23,281.39		
Total Educational and General	<u>\$566,497.22</u>	<u>\$622,750.00</u>	<u>\$504,086.07</u>
Auxiliary Services			
Housing	\$34,271.00	\$35,000.00	\$30,257.00
Food Service		250.00	
Total Auxiliary Services	<u>\$34,271.00</u>	<u>\$35,250.00</u>	<u>\$30,257.00</u>
Total Current Fund Income	<u>\$600,768.22</u>	<u>\$658,000.00</u>	<u>\$534,343.07</u>
EXPENDITURES			
Educational and General			
President's Office	<u>\$21,549.44</u>	<u>\$27,705.00</u>	<u>\$23,311.04</u>
Academic Affairs			
Instruction	\$247,763.82	\$282,475.00	\$200,760.51
Library	49,619.01	55,790.00	42,613.66

Total Academic Affairs	\$297,382.83	\$338,265.00	\$243,374.17
Student Affairs			
Student Dean	\$24,978.50	\$23,670.00	\$20,530.97
Student Aid	14,032.50	17,000.00	19,324.00
Total Student Affairs	\$39,011.00	\$40,670.00	\$39,854.97
Development	\$72,093.00	\$98,265.00	\$82,833.62
Business Affairs			
Business Office	\$44,092.20	\$54,975.00	\$36,981.03
Plant Operations	52,459.73	55,855.00	56,914.48
Total Business Affairs	\$96,551.93	\$110,830.00	\$93,895.51
Total Educational and General before Transfer	\$526,588.20	\$615,735.00	\$483,269.31
Transfer for Debt Retirement	21,000.00	18,000.00	13,500.00
Total Educational and General Expenditures	\$547,588.20	\$633,735.00	\$496,769.31
Auxiliary Services			
Housing			
Student Housing	\$1,622.91	\$2,600.00	\$1,109.13
Faculty Housing—On Campus	667.23	1,000.00	108.30
Faculty Housing—Off Campus	129.40	1,000.00	168.67
Total Housing	\$2,419.54	\$4,600.00	\$1,386.10
Food Service	\$1,176.54	\$1,500.00	\$741.43
Total Auxiliary Services before Transfer	\$3,596.08	\$6,100.00	\$2,127.53
Transfer for Debt Retirement	18,000.00	18,000.00	13,500.00
Total Auxiliary Services Expenditures	21,596.08	\$24,100.00	\$15,627.53
Total Current Fund Expenditures	\$569,184.28	\$657,835.00	\$512,396.84

Total Income Over (Under)			
Expenditures	\$31,583.94	165.00	\$21,946.23
Beginning Surplus (Deficit)	(33,449.99)		(1,866.05)
Accumulated Surplus (Deficit)	\$(1,866.05)		\$20,080.18

ELECTIONS TO COVENANT SEMINARY BOARD

The ballots for the Covenant Seminary board were distributed after Hurvey Woodson, Thomas Cross, and Harry Nottebart were nominated.

<i>Rev. Charles Anderson INC</i>	Rev. Edward Steele III INC 2/3
<i>Clark Breeding INC</i>	<i>Dr. Harold Van Kley INC 2/3</i>
<i>Dr. J. Robert Martin INC 2/3</i>	<i>Rev. Gordon Reed [PCA]</i>
<i>Lanny Moore INC 2/3</i>	Charles Parsons
<i>James Orders Jr. INC 2/3</i>	Hurvey Woodson
<i>Raese V. Simpson INC</i>	Thomas Cross
	Dr. Harry Nottebart

WORLD PRESBYTERIAN MISSIONS REPORT

The Rev. Mr. Arthur Herries and the Rev. Mr. George Bragdon presented reports of their respective journeys to the fields. Rev. Mr. Nelson Malkus introduced missionaries Anne Wigglesworth, John and Barbara Crane, and Jerry and Peggy Cross, and appointees Ross Lindley, Paul and Pat Putney, Stephen Young, and Sarah Kelly. Mr. and Mrs. Henry Lazenby, who served the Reformed Presbyterian Seminary in Roorkee, India, in a year's internship, and Mrs. Robert Auffarth, president of the WPM Auxiliary, were also introduced.

Fathers and Brethren:

During the past two years there have been three Consultations on Reformed Missions. These sessions have been attended by mission executives and board members, but have been directed chiefly by college and seminary professors, of NAPARC churches. The emphasis has been on the underlying philosophy of missions as it relates to a changing world. Last fall there was an additional meeting of mission executives and board members devoted to the practical aspects of and problems related to the implementation of the Great Commission. As the men from the five NAPARC churches shared what was being done by their missions, it soon became painfully evident that, together, the sound Reformed and Presbyterian churches are barely scratching the surface of the world's deep needs. Beside surveying the possibility of a closer working relationship and cooperation between the churches, there was the common conviction that our people must be challenged to stretch their vis-

ion and their efforts to accomplish a much greater measure of this enormous task.

WPM presently has 76 missionaries under regular appointment serving or to serve on 10 fields. In addition, we have 2 on leave of absence, 4 work-visitors, 2 interns, 4 Field Partners—for a total of 88. In the March issues of the *WPM Newsletter*, the Board's adopted goal of 60 additional missionaries by 1986 was made public. In order to overcome attrition and realize an average increase of 6 more missionaries a year, it is estimated the Board will have to appoint at least 12 per year. In order to do this, approximately 20 applications will have to be received. Obviously, it is not possible for the WPM Board alone to reach its goal. As the directors of this agency responsible for the foreign missions emphasis of the Church, the men present this as a reasonable goal to the members of the Synod and the constituents of our local assemblies for adoption and implementation.

The response of the denomination's seminary to certain requests from the WPM Board has been most encouraging. The one required Missions course has been moved from the senior to the middler year. An additional required course is being considered and many electives in the field will be available as Board Member Addison Soltau joins the faculty in August. A Master of Theology in Missions degree is being established. An anonymous donor has made it possible for WPM to sponsor an annual Lectureship in Missiology which is being arranged by the seminary. The presence of WPM missionaries on the Seminary campus, the increased interest and active participation in foreign missions on the part of the faculty, and greater concern for missions plus more activity on the part of the student body, have all contributed to a heightened missions atmosphere at Covenant Theological Seminary. It is on such a campus that WPM must find its personnel for a specialized ministry around the world that involves, basically, evangelism, church planting, and training. It is WPM's conviction, however, that our children and young people must be pointed in this direction by our local churches and Christian homes.

Since last Synod, WPM has suffered the loss of only four missionaries. Lester Gates completed the construction of the hospital in Jordan and returned to the States, although he will continue to visit the field periodically.

left in order to marry. just recently returned to the United States after a frustrating nine months period that saw patiently awaiting developments that would permit him to proceed with the construction of the hospital at but which never came. To all of these, we extend a very hearty "thank you" for their faithful labors for the Kingdom.

During the year many of the members of Synod have enjoyed fellowship with our missionaries on furlough who were busy in wide-ranging deputation: the Jerry Crosses, the Sanders Campbells, the Bruce Fiols, the Joseph Littles, Anne Wigglesworth, Emily Cochran and, more recently, the John Cranes. In addition to these, several appointed during the year have also been in evidence in our churches: the Ross Lindleys, the Paul Putneys, Stephen Young, as well as those recently gone to their fields: Sharon Duncan, Richard Ramsey, and the Gordon Wieberdinks. Among those available to speak in our churches in

the coming months will be the Russell Barretts, the David Fiols and, through the rest of the year, the John Cranes. Accepted Candidates Stephen Young and Sarah Kelly (Mr. and Mrs. Young after June 18!), Stanley and Donna Armes, Ross and Lillie Lindley, Paul and Pat Putney, and Virginia Strom will be in the country for some or all of the remaining part of 1977, and the Frank Fiols for July-September only.

Particularly in the Jungle Presbytery of Peru and the Africa Evangelical Presbyterian Church there has been a real movement of the Spirit of God during the past year. Our present personnel on both of these fields are pressed beyond measure to try to meet the needs and take advantage of the opportunities. Growth on other fields has not been so spectacular, but growth—both numerical and spiritual—there has been. We still await our first “stones” in the local churches of our Middle East fields. In several countries, our folks continue to make a major contribution to the training of national leaders and through them the maturing of the Church. The construction of permanent classrooms, the first units of an adequate facility at the Home Academy in Bhogpur, India, is under way, as well as a new housing and dining facility for the older boys in the Children’s Home Extension there. The financial statement indicates the extent of our relief program in Kenya. For the first time in four years there was a fair harvest in March and so, few relief funds are being expended during these following months. April rains, or lack thereof, will determine the extent of this program later this year.

As part of WPM’s report to Synod, Mr. Bragdon will bring an up-date on his trips to Latin America and Spain, and Mr. Herries on his visit to seven of our fields.

Recognition should be given to the WPM Auxiliary and the good work of the president, Mjrs. Robert F. Auffarth. Because the capacity of the meeting room for their Spring Retreat was only 300, it was impossible to accommodate many additional ladies who sought to register. Miss Katherine Richards, who retired at the end of March as Comptroller and Financial Secretary of WPM after eighteen years of serving the Board, is largely responsible for the establishment and growth of the Auxiliary which stretches across five states. We anticipate her help in conveying a similar burden to women in other areas of the country through travel and as the continuing editor of *Contacts*.

Once again, the Synod’s sense of gratitude should be extended to the faithful members of the WPM Board of Directors. These men not only attend three board meetings per year—two or three days each—but also “wade through” correspondence and material which come to them as members of a Field Committee and of one of the four permanent committees. The board officers and three members-at-large meet each month between full board meetings.

The passing, in February, of WPM Board Member Emeritus J. Oliver Buswell, Jr., brought a sense of loss to the Board of Directors of WPM and to its missionary body, as well as a real sense of gratitude for his wise and broad contribution over the years to our foreign missions agency and to each of us individually.

This is the third consecutive year that WPM has received an income of over

a million dollars. When we consider the rate of inflation and the greatly increased cost of living in our own country, we recognize the goodness of God and the faithfulness of His people in supplying the needs of this agency of the Church. This annual report to Synod provides one more opportunity for WPM to thank all of those whose prayerful financial support makes the work possible and which will, in the future, enable it to grow.

The Board wishes to report to the Synod that the following changes in the By-Laws have been approved by the Board of Directors of World Presbyterian Missions at the regular Board meeting shown in each instance, and will be incorporating these in the By-Laws in its reprinting:

- ARTICLE IV—Section 10, line 10 and (Approved at
- ARTICLE V—Section 6, line 1 (twice) and (the WPM
- ARTICLE V—Section 7, line 3 and (Board Meeting
- ARTICLE VI—Section 1, lines 1 and 2 (held March 19,
- Change “General Secretary” to “Executive Secretary” (1977

- ARTICLE VI—Section 1, lines 3, 4, 5 (Approved at WPM Board
- Change “Executive Committee” (Meeting held 1/13-14/77
- to “Candidate Committee” (in approving new “Guidelines
- (for Screening Applicants”

In conclusion, the Board of Directors of WPM wishes *the Synod to adopt* the following recommendation:

“That the goal of 60 additional missionaries by 1986 be ratified and adopted by vote of Synod, thus committing the commissioners to help this agency of the Church to reach the objective.”

Respectfully submitted,
 Nelson K. Malkus
 General Secretary

CASH STATEMENT
 April 1, 1976-Marsch 31, 1977

Cash Balance 4/1/76 \$207,220.56

RECEIPTS

General Purposes	\$106,526.39
Support—Missionaries	749,826.84
Support—G. R. Bragdon	1,662.25
Support—N. K. Malkus	1,245.42
Special Funds—Designated	248,593.57
Income—Endowments	8,866.07
Income—Estates and Legacies	32,247.59
Income—Fleming Farm	2,708.69
Income—Foundations	2,100.00

Income—Investments	9,970.99	
Personal Gifts	10,607.24	
Newsletter	3,059.23	
Books and Tracts	182.64	
Rental Income	2,495.49	
Interest Income	4,627.30	
Various Miscellaneous Receipts	9,064.78	1,193,784.49
		<hr/>
		\$1,401,005.05

DISBURSEMENTS

Personal Gifts	\$10,477.38	
Missionaries Salaries	336,417.87	
Pre-College Allowance	18,845.91	
Children's Allowance	22,265.00	
Direct Expense—Missionaries	48,333.01	
Field Expense—Missionaries	98,917.64	
Hospitalization—Missionaries	23,584.06	
Pension Payments—Missionaries	22,980.00	
Special Funds—Designated	272,424.18	
Year end Bonus	30,548.69	
Salaries:		
Executive	\$37,339.00	
Clerical	79,107.32	
Miscellaneous	3,031.51	119,477.83
		<hr/>
Executive Housing and Other Expense	18,704.17	
Expense—Fleming Farm	1,698.88	
General Headquarters Expense	109,463.06	1,134,137.68
		<hr/>
		\$266,867.37

CHANGES IN ASSETS AND LIABILITIES

Sale of Investments—Education Fund	\$56,128.82	
Notes Receivable	3,521.31	
Mortgage Receivable	306.21	
Net Transfers	606.00	
Distribution of Education Fund	(61,259.45)	
Missionary accounts receivable, net	(2,173.92)	
Mortgages payable	(845.77)	
Loan to Australia Mission	(27,650.31)	
Furniture and Fixtures	(477.31)	
FICA and Taxes Withheld, net	(1,608.63)	(33,453.05)
		<hr/>
Cash Balance 3/31/77		\$233,414.32

Subject to Audit

VARIOUS MISCELLANEOUS RECEIPTS

Hospitalization—Missionaries	\$100.00	
Direct Expense of Missionaries	3,512.04	
Directors' Meeting Expense	17.62	
Hospitalization	1,404.00	
Pension Fund Payments	798.55	
Maintenance of Office	91.52	
Postage	76.35	
Stationery, Supplies and Expense	58.98	
Telephone and Telegraph	556.38	
Electricity and Other Utilities	11.90	
Insurance	733.70	
Missionary Expense Chgd to General Fund	40.50	
Automobile Expense	169.31	
Other Expense	1,483.93	\$9,064.78

GENERAL HEADQUARTERS EXPENSE

Books and Tracts	\$317.32	
Directors' Meeting Expense	8,463.05	
Taxes on Wages	6,512.49	
Hospitalization	5,789.40	
Pension Fund Payments	7,915.20	
Dues and Subscriptions	2,401.00	
Maintenance of Office	6,968.56	
Postage	11,592.36	
Publicity and Printing Same	27,542.16	
Stationery, Supplies and Expense	4,945.13	
Telephone and Telegraph	3,983.37	
Professional Fees	3,210.00	
Electricity and Other Utilities	3,286.88	
Insurance	2,796.70	
Missionary Expense Chgd to General Fund	2,044.90	
Automobile Expense	688.13	
Interest Expense	465.95	
Expense—Missionary Candidates	766.19	
Expense—Candidate School	2,070.89	
Promotion	255.38	
Other Expense	3,372.65	
Maintenance—Lehigh Road	1,697.56	
Maintenance—Carriage House	1,565.48	
Audio Visual	812.31	\$109,463.06

Subject to Audit

ACTION

The recommendation was adopted.

ELECTION TO WPM BOARD

The Nominating Committee presented the following ballot for WPM, including the additional nominations from the floor of John Buswell and Arthur Glasser.

<i>Rev. Robert Auffarth INC 2/3</i>	Walter Walstrum
<i>Rev. Harold Burkhart INC</i>	Rev. John Clark
Dr. R. Laird Harris INC 2/3	Rev. John Graham
<i>Dr. Nelson Kennedy INC 2/3</i>	Rev. Arthur Scott
<i>Floyd Rundle INC 2/3</i>	Charles Scott
<i>Rev. Frank Smick INC 2/3</i>	Dr. John Buswell
<i>Dr. John M. L. Young INC 2/3</i>	<i>Dr. Arthur Glasser</i>
<i>Dick Van Halsema (CRC)</i>	

The time was extended to 4:15 by common consent. Rev. William Shell closed the session in prayer.

TUESDAY MEETING May 24, 1977

The Moderator called the meeting to order at 9:10 a.m. and asked Rev. John Graham to lead in prayer.

REPORT OF ARCHIVIST

The report was given by the Rev. Mr. Edward A. Steele III as follows:

Fathers and Brethren:

Last Synod an oral history program was proposed. Because of my responsibility for the Indianapolis Schaeffer Seminar held last February, I have been unable to initiate the program.

The collection has outgrown the assigned room in the Buswell library. The Archivist will need to discover more room for working space and storage in the library.

Because of my geographical separation from the depository much work continues undone. The record groups and subgroups must be defined; the materials need to be arranged on the shelves accordingly; and finding aids must be written for researchers.

There is no question that the synodical archive must be located in St. Louis on the Seminary campus. Only there could the collection be readily accessible to researchers.

My current three-year term expires with this Synod. I do not know if the Administrative Committee has given any thought as to my successor. I request that my name not be considered. The work that needs to be done can only be accomplished by someone permanently located in St. Louis.

Many presbyteries, agencies, churches, and individuals are currently mailing archive materials to my residence and church address in Indianapolis. Would you all please change to the Seminary address in St. Louis.

Respectfully submitted,
Edward A. Steele III

ELECTION OF ARCHIVIST

Edward A. Steele III and J. Barton Payne were nominated. Because neither candidate desired to serve, on motion, Synod referred the matter to the Administrative Committee to appoint an archivist.

SPECIAL COMMITTEE ON ROLE OF WOMEN IN THE CHURCH

Dr. James B. Hurley presented the majority report (Hurley, Jones, Pickett, Shaw, Young), the first minority report was given by Rev. George Miladin and Harold Mare (Mare, Miladin, Wallis), and a second minority report by Rev. Hermann Mischke.

Fathers and Brethren:

The 154th General Synod directed the Study Committee on the Role of Women to prepare written minority opinion(s), a bibliography, and materials further clarifying the meaning of ordination of elders and deacons. These materials were to be prepared and circulated to the presbyteries by December 31, 1976. Your committee prepared and circulated these materials as directed. The presbyteries were directed to respond to both the report to the 154th Synod and the supplementary materials by March 1, 1977. Less than half of the presbyteries did so. Their findings expressed a variety of opinions. For these the committee is grateful. The presbytery reports did not offer materials which need to be added to the report of the committee.

The written report of the Committee to the synod includes a supplement to the majority report of last year (dealing with the subject of ordination and including an important correction to the report of last year) and two minority reports. Commissioners are urged to read them carefully.

Respectfully submitted,
Jim Hurley
David Jones
Harold Mare
George Miladin
Hermann Mischke
John Pickett
Gordon Shaw
Wilber Wallis
John M. L. Young

SUPPLEMENT TO THE MAJORITY REPORT

Introduction

During the debate at the 154th General Synod, the members of Synod expressed repeatedly their concern over the precise nature and implications of ecclesiastical office and ordination. In particular it was frequently asked whether the ordination of women to the office of deacon would not place them alongside men as having authority over the church of Christ, thereby violating 1 Timothy 2:12. The committee report expressed the view that that which was prohibited to women in 1 Timothy was binding teaching (disciplinary) ecclesiastical authority (i.e. the eldership). It observed that Presbyterian churches have “seen one of the distinctive elements of the elder’s role as distinguished from that of the deacon to be the possession of ecclesiastically binding authority. The essence of the deacon’s role is defined by the name which the office bears, *diakonos* (minister/servant). If this distinction is maintained there need be no question of setting women in authority over men by ordaining them as deacons.” (Minutes, 154th General Synod, pp. 102-103). The Synod partially concurred with this definition, affirming that the office of deacon “is characterized by service and is distinct from the teaching-ruling office, to the oversight of which it is subject.” (Minutes 1976, p. 62; sent to presbyteries, p. 64).

During the debate at Synod a number of men expressed their concern that, although the office of deacon is not intrinsically one of ecclesiastically binding authority, it does involve some sort of “authority” and “formal ordination.” The question was asked whether such authority and in particular such ordination would not constitute a violation of 1 Timothy 2:12 if given to women. Other presbyters noted that our denomination does currently have women deacons, but that they are not ordained. It was felt by many that such a solution was an effective one. In view of the uncertainty expressed by many, the Synod asked the committee to clarify the meaning of ordination of elders and deacons. Your committee met this fall and explored these questions in the light of Scripture. The conclusions reached by the committee at that time concur substantially with some, though by no means all, of those reached by a Committee of the Christian Reformed Church in 1973. This report has been included in the communications offered to presbyters and should be read prior to reading this discussion of supplementary materials.

Historical Confusion Concerning the Meaning of “Ordination”

Within the Christian church, the concept of ordination has undergone various shifts of meaning. Within Roman and High Anglican polities, the term connotes the investing of an individual with certain powers and qualifications communicated successively from generation to generation by apostolic succession. Within other Protestant polities its meaning is more diverse, ranging from views close to that of Rome to views which see ordination as no more than the ecclesiastical consummation of democratic election procedures. One member of this committee surveyed a variety of RPCES members (students,

faculty) at Covenant College, asking them, "What is ordination?" Those surveyed answered, in almost equal proportions, in terms of either the ceremony, the laying on of hands during the ceremony, or a more abstract concept of appointment to office. When the questioner enquired concerning the significance of the laying on of hands the respondents showed real confusion regarding its function. Some thought in virtually Roman terms, others saw it as a graphic demonstration of solidarity. When asked what might be meant by the question, "Are you ordained?", all responded that it meant, "Are you a pastor/minister?". Questioned further, all noted that ordination is also appropriate for deacons and elders and that their initial response represented a confusion. Some wished to extend ordination further to include missionaries and other representatives of the church. The results of this quick survey demonstrate the necessity of further examination of the concept of ordination and help to explain the potential explosiveness of the concept of "ordaining" women deacons. It should be clear that many would understand such "ordination of women" as the establishment of women as pastors. As a denomination the RPCES is committed to the Scriptures as the rule of faith and practice. It is therefore incumbent upon us to examine the biblical concept of ordination and then to consider how best to communicate this the conclusions of the CRC paper on office and ordination, and develop other materials of its own. Presbyters are urged to examine the CRC paper itself and to test all conclusions by examination of the biblical texts appealed to. Presbyters should not be satisfied with this document or with the CRC paper; they must search the Scriptures.

Biblical Teaching on Ordination

The Term "Ordination"

A significant problem arises as soon as one begins to study "ordination" in the Greek Testament; although the concept is generally present, there is no single technical term corresponding to our English term "ordination." This coupled with the fact that the KJV uses "ordain" for a variety of Greek words has had serious consequences in our present situation, for the student of the English Bible is given mistaken impression that it is a technical term. The CRC report comments: "When one tries to make a word study of the word *ordain* in our English translations of the Bible, he is bound to be disappointed. To be sure, the word *ordain* is used in our English Bible versions, particularly in the King James Version. But there is no evidence that this word in the King James Bible is meant to be an exact translation of a Hebrew or Greek word designating precisely what we today commonly understand by 'ordination.'

"As far as the Old Testament is concerned, the word *ordain* occurs 15 times in the King James Version. Five of these occurrences have to do with appointing a man to some kind of specific task; these five instances, however, are translations of four different Hebrew words. In the American Standard Version three of these five passages are rendered *appoint* rather than *ordain*. The Revised Standard Version has used the word *establish* in one of the two remaining passages where the word *ordain* is used in the King James Version.

“The situation is similar in the New Testament. The word *ordain* occurs 20 times in the King James Version of the New Testament. Eight of these occurrences have to do with ecclesiastical functionaries, but these eight are translations of five different Greek words. Two of these Greek words are rendered *appoint* by the King James translators in other places. In the case of seven of the above-named eight passages, the words in question have been rendered *appoint* by both the American Standard Version and the Revised Standard Version; the case of the eighth of these passages, the word in question is translated with *become* in both versions.

“It seems clear, therefore, that the word *ordain* in the King James Version does not translate either a single term or a group of terms which convey precisely what we today commonly understand by ordination. Rather, the word *ordain* in the King James seems to be a translation for words which mean to ‘appoint’ or ‘to put in charge.’” (*Acts of Synod 1973*, Board of Publications of the Christian Reformed Church [Grand Rapids, 1973], [Hereafter: *Acts 1973*], p. 638).

After surveying the Old Testament and New Testament words rendered “ordain,” the report concludes:

“Summing up what we have learned so far, we have seen that the New Testament uses several words to express the idea of “appointing,” “putting in charge,” “selecting for a certain task.” The way in which these words are used, however, does not indicate whether the congregations and churches described in the New Testament had anything comparable to our ceremony of ordination. We do read, to be sure, of a laying on of hands in connection with the appointment of the seven in Acts 6, but we have no precise details about this ceremony, and nowhere in the New Testament are we told that whenever people were appointed for a certain task in the church there always had to be such a ceremony” (*Acts 1973*, p. 640).

This conclusion is significant for it forces us to examine Scripture at a deeper level than the term “ordain.” We must pursue the substance of the texts in view to discern the biblical teaching. In particular it is well to follow the CRC example and to examine those situations in which there were ceremonies.

Two kinds of ceremony are essential for such an examination: anointing and laying on of hands.

Ceremonies Accompanying Appointments (Ordinations)

Anointing: The studies of the CRC regarding anointing produce the following salient points: 1. Anointing was considered indispensable for certain tasks; 2. One was anointed for a specific task, not for any and all tasks; 3. The impression is left that the anointing conferred something upon the anointed which he did not have before; 4. Citing Isaiah 61:1 and Psalm 105:15, it was noted, “this non-literal use of the word (*mashach*/anointed one) strongly suggests that in the minds of the ancient writers the reality symbolized by the act of anointing was far more important than the symbol itself” (pp. 640,641). The report goes on to discuss the difference between the Roman Catholic and Protestant interpretation of the current relevance of

these data. It is crucial that those who study New Testament office make a clear distinction between the Old Testament priest and the New Testament elder/pastor with respect to both function and ceremony. To fail to do so is to open the way to the Roman Catholic view of the Lord's supper as repeated sacrifice rather than memorial sacrament. The report develops its point as follows:

"The Scriptural data with respect to anointing have been interpreted and applied in two different ways within the Christian community. a) One group of Christians sees in this material the basis for a setting aside of their clergy by an act of anointing which invests them with powers and qualifications not granted to others (see *The New Catholic Encyclopedia*, 1967, VII, 82ff.). b) Another group of Christians finds the Old Testament rite of anointing in connection with appointment to office to be pointing specifically to Jesus Christ. This group of Christians observes that in the New Testament only Christ is referred to as the Anointed One. Nowhere do we read in the New Testament that apostles, evangelists, elders, deacons, or others were anointed for their specific "offices." On the contrary, all believers are said to have been anointed (1 John 2:20,27; also 2 Corinthians 1:21, which should probably be understood as referring to a general anointing of believers rather than as an anointing of apostles only). For this general anointing of believers the Old Testament paved the way. The close association between anointing and the reception of the Holy Spirit is seen repeatedly in the Old Testament (1 Samuel 10:1,9; 16:13; Isaiah 61:1; Zechariah 4:1-14, esp. v. 6). The Old Testament indicates that in the last days there will be an outpouring of the Spirit on all flesh (Joel 2:28ff., Acts 2:16ff). It is also said that in the latter time consecration to the Lord will be most comprehensive—even to the bells on the horses (Zechariah 14:20).

"We opt for the second of these two interpretations of the biblical material on anointing. As far as specific office is concerned, Jesus Christ is now *The Anointed One, The Messiah, The Christ*—our chief Prophet, our only High Priest, and our eternal King (Heidelberg Catechism, Q. 31). All believers are now anointed by the Holy Spirit who has been given to them (Acts 2:38, 10:47; Romans 8:9,11; 1 Corinthians 12:13; 1 John 2:20). The New Testament, however, does not instruct the church to anoint those who have been appointed to special tasks or 'office' within the Christian community" (Acts 1973, pp. 641,642).

Certain questions will linger in the minds of those considering the relation between anointing and ordination. Certain similarities exist which set anointed figures parallel to "ordained" ones (i.e. special offices): both are set aside to a particular task, both perform public functions, both have a qualified mediatorial role (sharper in the case of the elder than the deacon). How are these to be interpreted? A study of the practice of laying on hands helps us to understand these similarities.

Laying on of Hands: In the Old Testament, the laying on of hands is a technical term and can be closely studied. Of the three basic Hebrew words used to describe the practice, *samak* is the most relevant for our purposes as it is used in situations in which a person is appointed to an office. Having exam-

ined the use of the term in connection with sacrifice and the scapegoat (Ex. 29:10; Lev. 1:4; 4:4; 16:21), the appointment of the Levites in the place of the firstborn (Num. 8:10ff), and the appointment of Joshua as Moses's representative and successor (Num. 27:15ff), the CRC report concludes:

"Summing up our study of the Old Testament words used to describe this ceremony, particularly the word *samak*, we conclude that the laying on of hands in Old Testament times was usually a public rite. It was to designate a representative, a substitute, or a successor.

"We now go on to look at New Testament instances of the laying on of hands. We find that in the New Testament the ceremony of the laying on of hands is used in a way analogous to the Old Testament ceremony in the *samak* passages: namely, as designating representation, substitution, or succession" (Acts 1973, p. 643).

This conclusion helps us to identify with more precision those aspects of the role of the anointed priest which were parallel to those of our ordained special officers. The public representative function of the one upon whom hands have been laid is the essential common feature. The laying on of hands designates its subject as a formal representative of those performing the act. Presbyterians have held that congregational election is, by biblical example and providential supervision, an external sign of a person's calling *by God* to be an elder or deacon. Appointment to office carries with it authority to exercise an office which in the case of elders involves binding teaching/disciplinary authority and in the case of deacons involves the authority to act as ministers of mercy on behalf of the Church of the Lord Jesus.

If we synthesize somewhat the discussions above, we conclude that the Old Testament anointing priests is not a practice to be emulated by New Testament believers. The New Testament simply does not instruct the church to anoint men for office; the biblical theology of the priesthood helps us to understand why. The other Old Testament induction ceremony, the laying on of hands applied to the Levites and others, is of continuing relevance to the church for it is expressly practiced by the New Testament church. This laying on of hands involves (1) the appointment of a person to a representative office and (2) authorization to perform such acts as may be appropriate to that office. Because this report is concerned with the ordination of women to the diaconate, it is especially appropriate that we examine somewhat the New Testament passages which deal with "ordination." We will turn to these and draw both from our own exegesis and that of the CRC. Presbyters will note that this report is somewhat selective in its adoption of conclusions drawn by the CRC report. This selectivity stems from two basic facts: some conclusions are specifically designed to deal with the central topic of that report, the role of the layworker in evangelism, and some conclusions seem to us questionable. Because it is not the purpose of this report to critically review the report of the CRC and because that report is available to presbyters we will offer no extended criticism of it.

Of particular importance to our task is the selection of the seven deacons of Acts 6. These men were selected to undertake service (ministry/*diakonia*) of a particular sort. The apostles could no longer supervise the distribution

of the communal food supplies and asked that the congregations select men to perform this *diakonia*/service (which must indeed have been a chore for there were by now thousands among the congregations!). The qualifications of the men were simple but high: they had to be men of good repute, filled with the Holy Spirit and wisdom. These men selected by the congregations were presented to the apostles, who then prayed and laid hands on them (v. 6, interpreting "they prayed and laid hands on them" as a reference to the apostles rather than to the congregation). Here we see a public "ordination" ceremony authorizing certain men to perform a given task. The task is not specifically a ruling task in the sense of exercising a conscience binding authority (as do elders) but does involve "ruling over" the distribution of food. The prayer and laying on of hands cannot be construed as having equipped the men with gifts of wisdom or with the Spirit as these were prerequisites for their appointment; the "ordination" (note that the word is not actually used) (1) did announce the church's conviction that God had called these men to certain responsibility within the body, (2) did set the men apart to their task and publicly "authorize" them to perform it, and (3) was performed (apparently) by appropriate representatives of the church. It may be noted parenthetically that in 1 Timothy 4:14 the presbytery constitutes the appropriate body for the "ordaining" of Timothy.

A similar setting apart of called and gifted men is to be seen in Acts 13. Verses 1-3 indicate that the Spirit directed that Paul and Barnabas be "set apart for the work to which I (the Holy Spirit) have called them." The men in view (Saul and Barnabas) are prophets and teachers, apparently already elders and certainly members of the group which, in v. 3, "ordains" them by prayer and the laying on of hands. It is well to ask what exactly was being done to Saul and Barnabas. Were they being ordained? To what office? Were they being commissioned? To what task? We would submit that this cannot be "ordination" to the office of deacon or to the office of an elder. It is rather "ordination" or "setting apart" of gifted men to a public role in which they will represent the church according to the gifting and calling of the Holy Spirit. Their "ordination" carried with it authority to perform their appointed task. Saul and Barnabas, at the command of the Spirit, were "ordained" as missionaries.

In the text above the word "ordained" has been placed in quotation marks to indicate that it is not being used in our usual contemporary sense. This passage calls to our attention the particular connotation which "ordination" has come to have in the church. It is a term which we tend to use with regard primarily to the setting apart of teaching elders (Are you ordained?), secondarily with respect to ruling elders, and only in a tertiary sense with regard to deacons. In addition we tend to identify it so closely with the activity of the laying on of hands what it seems inappropriate to lay hands on anyone apart from the context of the "ordination" of special officers. In this passage we have an explicit and virtually unchallengeable example of prayer and the laying on of hands as a non-special office "ordination" and we are forced to realize that the distinctive aspect of the ordination of an officer is *NOT* the laying on of hands but the task, calling, or office to which the indi-

vidual ordained is set apart, not the action *by* which, but the calling *to* which the individual is set aside.

This observation helps us to understand why the questions asked of RPCES elders, deacons, missionaries, church agency board members, and trustees are virtually identical in form (cf. FOG, V, 3, (1)-(9), especially (8), (9), pp. 29-31 and V, 8, a, pp. 44,45). The extent to which the Form of Government perceives the distinctives of ordination as related to the office rather than the form of service or questions asked is further indicated by the sections V, 5, r and V, 9, d, concerning the reception of newly ordained officers. Although pastors, ruling elders, deacons, and trustees answer virtually the same questions (7 of 8 are identical) and, in the case of the special officers, have hands laid upon them, they are to be differently received after the ceremony. Pastors are welcomed by members of presbytery with the words, "We give you the right hand of fellowship to take part in this ministry with us." Elders receive the pastor with the words, "As elders we welcome you as a minister to the fellowship of this presbytery." An elder, after ordination, is received by fellow elders with the words, "We give you the right hand of fellowship to take part in this office with us." A deacon, after ordination, is welcomed by fellow deacons with the words, "We give you the right hand of fellowship to take part in this ministry with us." It is clear that the special offices are not distinguished by form of ordination, but are distinguished according to task.

The crucial difference then between the ordination of an elder and that of a deacon is not the form of the questions posed them but rather the differences to which they are set apart. The setting apart of Saul and Barnabas at Antioch was not a special-office ordination, but the appointment of those men to represent the church as missionaries of the Gospel. It entailed the obligation and authority to perform that task.

Our confusion regarding the concept of "ordination" would be greatly reduced if we were able to discard the word "ordain" with all its many overtones and connotations and return to the actual biblical language. We would then talk of setting apart, appointing or electing persons *to* this or that task, calling, office. We would also draw much less emotional response if we talked of the biblical example of "setting apart" Saul as a missionary instead of "ordaining" him. In a similar vein there could be a less emotional response to "laying hands on a woman," or "ordaining a woman," which phrases do not necessarily mean more than appointing them to function as missionaries but are interpreted by most to mean making women pastors. The discarding of the term "ordain" seems unlikely in view of its long history and its (perhaps unjustified) place in the KJV. A second option which seems incumbent upon those who would faithfully reflect the biblical language and concepts involves freeing the term "ordain" from its present restricted use, beginning to use "appoint" and "set apart" as well as "ordain," and educating our people as to the biblical teaching regarding ordination/setting apart. These steps seem appropriate regardless of one's view of the propriety of setting women apart as deacons.

Observations from Presbyterian Law and the RPCES FOG

Presbyterian history shows that the exact nature of valid ordination has been debated. A. J. Hodge's volume *What Is Presbyterian Law* provides evidence that the church has recognized that prayer and the laying on of hands are appropriate, but that the laying on of hands is not essential to ordination (Hodge, A.J., *What Is Presbyterian Law*, 1907, p. 309). The stress on the non-essential nature of laying on of hands seems to stem from the Reformation conflict with Rome over the importance of external observations. Charles Hodge, in his volume on *Church Polity*, provides further information on this matter. Regarding the significance of laying on of hands he remarks:

"The Committee of Bills and Overtures reported an overture from the Presbytery of South Alabama on the subject of ordaining elders and deacons with the imposition of hands. The committee recommended that it be left up to the discretion of each Church session to determine the mode of ordination in this respect.

"Under the old dispensation and in the Apostolic Church, the imposition of hands was used on all solemn occasions to signify the idea of communication. It is a fitting and becoming ceremony whenever the rights and privileges of a sacred office are conferred; but there is evidently no necessity or peculiar importance to be attached to it. There would seem to be something of the leaven of the Popish doctrine of the communication of a mysterious influence, producing the indelible impress of orders, still lurking in the minds of some of our brethren. If grace, in the sense of divine influence, was given by the laying on of hands, then indeed, it would be a serious question when that ceremony should be used. But if grace, in such connection, means what it often means in Scripture, and in the language of the English Reformers, office, considered as a gift; then it is obviously a matter of indifference, whether those in authority express their purpose of conferring a certain office by words or signs, or by both."

"Turretin remarks, that in reference to ordination and the appointment of church officers, we must distinguish between 'essential, and accidentals.' To make forms essential is the essence of formalistic ritualism, and utterly subversive of God's law, and of the best interests of the State and of the Church. What is marriage but the covenant between one man and one woman to live together as man and wife, according to God's ordinance? Wherever this covenant is made, there, in the sight of God, and in *fero conscientue*, is marriage. Different States have enacted different laws prescribing the forms or circumstances which should attend this contract and the modes in which it shall be attested; and it is the duty of all living under such laws to conform to them. But suppose that from ignorance or recklessness any of them are neglected, is the contract null and void? To answer in the affirmative is to trample the law of God under foot. For a long time the laws of England required that all marriages should be solemnized in church by an episcopally ordained minister, and within canonical hours. While these laws were in force, it was the duty of all Englishmen to obey them. But suppose any man was married by a Presbyterian minister, after twelve o'clock, noon, would his marriage in the sight of God be void, and would it be pronounced void by the civil courts, without

doing violence to the divine law? In like manner, ordination is the declaration of the judgment of the Church, through its appointed agents, that a certain man is called to the ministry. The Church directs that this judgment shall be signified in a certain way, and with certain prescribed solemnities, such as laying on of the hands of the presbytery. Suppose any of these prescribed formalities are neglected; suppose the presbytery omit the laying on of hands, (as we have known very recently to be done,) is the ordination void? No man but a Papist or Puseyite would answer, Yes. In the case of a ruling elder, the choice of the church, and the consent of the person chosen, is all that is essential. The rest is ceremonial. Prescribed forms should be observed; the neglect of them should be censured. But to make them essential is, in our view, to abandon the fundamental principle of Protestantism and of common sense. It would invalidate the acts of half the sessions in the country.” (Hodge, Charles, *Church Polity*, pp. 295, 297).

This historical material should help us maintain a proper view of ordination and free us from emotional responses to laying on of hands which would see it as the sacred essential of “ordination.”

Relevance to Synod’s Mandate to the Committee

The Synod’s mandate to the committee required that the meaning of ordination of elders and deacons be clarified. The observations made in the above sections of this paper provide substantial material to meet Synod’s request. “Ordination,” we have seen, is really not a technical term in Scripture. The ceremony of prayer and laying on of hands indicates the setting apart or appointing of an individual to an office for which the Spirit has gifted and to which the Spirit has called him. This setting apart should be accomplished through prayer and the laying on of hands, but may be accomplished through other means such as election and acceptance alone. Such setting apart is not restricted in the biblical text to the special offices. That which distinguishes the “ordination” or setting apart of elders, deacons, and missionaries from one another is not the fact that individuals so set apart are called, gifted, selected, prayed over, or have hands laid on them; that which distinguishes them is the task or office to which the individuals are ordained. This observation forces us to move behind the formalities of “ordination” if we are to answer the basic question which Synod was approaching in its mandate to the committee, the setting apart of women as deacons.

The Distinction Between the Special Offices

As noted above, the exegetical paper submitted by this committee to Synod in May, 1976 and the Synod itself in its action on the report of the Study Committee on the Role of Deacons have sought to clarify the distinction between the special offices of deacon and elder. The essence of this distinction appears to be that the elder is involved in ruling, guarding, directing, shepherding tasks while the deacon is involved in tasks of service. Numerous discussions of these offices make this clear. What implications do these distinctions have for the ordination of women as deacons?

Authority and Ruling Authority

Many who object to the "ordination" of women feel that "ordination" would place them in authority over men. As we have seen above, "ordination" or setting apart does not necessarily confer authority to rule *over* others. It does, however, confer authority to represent the church and to perform a given task. The deacon's authority to go in the name of the church with alms for the poor or to minister in the church's name to those in prison is indeed authority, but such authority is not authority to rule *over* others. The situation becomes slightly more complex in the case of, let us say, authority to direct the ministrations of others, for instance the taking of food to those who are sick or to homes in which the mother is ill or has had a baby. Such authority is genuine authority, but is in no way an elder's ruling authority; it is a serving authority which is appropriate to deacons.

Confusion of the Eldership and the Deaconate as "Special Offices"

The fact that the "special offices" are grouped together has led to confusion of their distinctions. The term "special office" is used to indicate the two perpetual offices as distinguished from the "general office" of believers. This is, of course, not biblical language but does serve well to call attention to their distinctive nature. Many, however, who are not conversant with the particulars of the offices tend to misunderstand why these two public, perpetual offices are grouped together and set apart. They tend to blur the distinctions and assume that, for instance, the deaconate possesses ruling authority in lesser degree or that deacons are some sort of junior elder. This particular problem is aggravated by the fact that many independent and baptist churches use the terms elder and deacon synonymously or reserve the term elder for the pastor and have "deacons" or even "trustees" who function as do the elders of the Scripture.

We must not allow the cultural and historical confusions outlined in the paragraphs above to distort our understanding of the distinctives of the biblical offices. God has ordained that there be two perpetual public offices within the church. Despite confusions it is clear that this fact does not at all require that those offices both share the rule of His flock.

Concerning the Task of Deacons

The task of those who would decide whether women may be set apart as deacons pivots upon two considerations: 1. whether the prohibitions of 1 Timothy 2, forbidding that women should teach or exercise authority over men, apply to both offices or whether they have in view the role of the elder rather than that of the deacon, and 2. whether there are evidences of a female deaconate in the New Testament.

The first question has been approached in the exegetical studies of the report to Synod, 1976. A few additional observations may, however, be in order. Those who have studied church history are well aware that the role of the elder has proven much easier to define than that of the deacon. The office of the deacon has often fallen into disregard or eclipse while that of

the elder or bishop has risen to great prominence. The biblical text itself is much more specific with regard to the office of elder than with that of deacon. A moment's reflection upon the nature of the respective tasks of elders and of deacons may help to explain this fact. The church, in whatever age it may find itself, will have need of shepherds to rule the flock by counsel, teaching, rebuke, and discipline. It will have a similar need to show the love of Christ to the needy. The job with relation to the needy, is however, much more culturally structured. Financial and physical assistance are always to be rendered, but each societal structure generates distinctive needs which must be creatively met through physical and financial assistance. The church no longer has a communal life style and we no longer appoint deacons to function as quartermasters to our thousands. The role of the widow has changed as Western society has become richer and Social Security has provided some relief for the aged. Christians must continue to care for the aged widow, and the deacon must be active in such work, but the particular form which it will take is different today because of the changed needs of widows. The vague definition of the service of the deacon (*diakonos*/one who serves) combined with its association with the prominent, well defined ruling task of the elder has contributed both to the general impression that the deacon's office somehow shares the "authority" of the eldership and to general confusion as to its nature.

A closer look at the task of the deacon in the Scripture and in the early church suggests some directions in which our modern deacons might move to re-establish the visible demonstration of the serving mercy of Christ which is their particular task. While any area of human need is a valid subject of Christian ministry, the early church seems to have focused upon the aged and the prisoners, while the Old Testament focuses upon the sojourner and the fatherless as well as the widow, but pays little attention to the prisoners. The prominence of these groups in their respective time-period reflects the differences between those problems generated when the people of God lived under the theocracy and those generated when they were under Roman society. In American society as a whole there are fewer orphans, sojourners, and destitute widows, but there are still prisoners and certainly there are needy aged of both sexes. Within our cities the situation is different, especially within our ghettos. There poverty is much more pronounced, as is the plight of the fatherless and the widow. The frequent relegation of our deacons to ushering, receiving the offering, and cutting the grass speaks poorly for our creativity and compassion. (Presbyters may wish to consult Document No. 4, by Bingham, on the role of deacons).

Within the early church there were deacons and deaconesses. Specific ordination instructions for both classes exist in the Apostolic Constitutions and other places. Their tasks specifically involved ministries of mercy to the needy. In these tasks they represented the church. Women deacons were especially used in situations in which men would be suspect. Thus women often visited the prisons and dealt with other women. (cf. Bingham, Document No. 4, for further details). Can we appoint women deacons, and if so, can we use them?

The report to Synod, 1976, suggested that the office of deacon does not impinge upon the binding teaching and disciplinary authority of the elder's office. If this is so, and if Paul directs his remarks to the authority of the elders in 1 Timothy 2, then the appointment of women to the office of deacon does not prejudice biblical restrictions upon this office. It is, however, possible that our present vagueness about the special offices and the tendency in some quarters to view the office of the deacon as a stepping-stone to the eldership rather than a valid office might encourage some to see the appointment of women to the deaconate as a first step in the direction of appointing women as elders. This danger requires that, if women are set apart as deacons, careful measures be taken to explain the meaning of such action and that it not become a first step to violation of the clear teaching of 1 Timothy with regard to women elders. Fear of such error, however, must not cause us to fall short of taking appropriate biblical steps any more than fear of sexual sin may cause us to ban marriage or to fail to instruct our children concerning the proper role of sex.

What Tasks Might Women Deacons Have?

In the early church women deacons ministered to prisoners, women, children, and the aged. Ours might well do the same. The women's auxiliaries of most churches are in fact doing tasks which would belong to women deacons. Welcoming newcomers, providing food for brothers in need and families without mothers, encouragement for women who are struggling with their family roles, support of missionaries by food, linens, money, and prayer are all appropriate activities. The role of women missionaries has been a longstanding problem of our mission boards. Are these women preaching the Gospel or simply assisting elders to do so? The Canadian presbyterian church has established a pattern similar to that of the early church by insisting that its women missionaries be deaconesses with proven service at home. If this denomination chooses to ordain women to the deaconate the recognition of the serving gifts of women missionaries through ordination as deacons might be appropriate.

How Would the Women Deacons Relate to the Men Deacons?

It is sometimes felt that if women deacons were established and if they should happen to outnumber the men, then women deacons, by virtue of their greater number of votes, would exercise authority over men. This is certainly true. Our previous exegesis and discussion, however, has shown that if churches should choose to have joint deaconal boards, and if they should choose to appoint more female deacons than male, even then the women would not exercise the *sort* of authority which Paul prohibits in 1 Timothy 2. Their votes would have no relation to binding teaching/disciplinary authority which is in the hands of the elders alone. A simple parallel is to be seen in every congregation in which women may vote on congregational matters and in which the women members outnumber the men. The congregation does not exercise binding teaching/disciplinary authority and thus, as our denomination holds, the vote for women does not violate Paul's command.

This study of the meaning of ordination of elders and deacons has suggested that the subject of ordination is one of considerable confusion and that the biblical teaching concerning ordination/setting apart individuals to tasks is in fact irrelevant to the discussion of women deacons except as a red herring, for the distinctive element of setting apart/ordination is not the act but the office to which the individual is set apart. A decision concerning women deacons must turn upon the Biblical materials such as those presented in the various studies of Galatians 3:23; 1 Corinthians 11,14; 1 Timothy 2,3; Romans 16.

Historical evidence submitted in conjunction with this report indicates that women deacons were known in the church until the twelfth century and that they have appeared sporadically from the reformation. Within our sister denomination, the Reformed Presbyterian Church in North America, there are currently ordained deaconesses.

An Important Remark Concerning Phoebe in Romans 16

The report submitted to Synod, 1976 contains one error which requires correction. On p. 104 it was indicated that Paul chose to break gender to identify Phoebe as a deacon. This was seen as evidence for women in the office of deacon. This impression was considered strengthened by the services which Phoebe performed with respect to Paul. The conclusion regarding Paul's breaking gender results from a misreading of Bauer, Arndt and Gingrich on this point (cf. Xerox portion submitted with this report as Document No. 6). They show *diakonos* as the entry-word. Further down, the feminine usage of *diakonos* is indicated by *hē d.*, followed by a series of references. In the writing of the report it was erroneously assumed that *hē d.*, stood for *hē diakone*, a feminine form of *diakonos*. It does not. It stands for *hē diankonos*, the noun used with a feminine article. This correction means that the reference to Phoebe is intrinsically ambiguous. *Diankonos* in Romans 16:1 may mean either deacon or servant. On p. 104 of the *Minutes*, 1976, paragraph 2, the section from "Because the word *diakonos*" to "Paul's choice of words in 1 Timothy 3:11" (four full sentences) should be deleted and the following substituted:

Exegetes have long debated the exact meaning of Paul's reference. Is Phoebe a servant of the congregation of Cenchreae, or a deacon? The word is inherently ambiguous and the debate cannot be settled by grammatical studies. Some exegetes take note of the functions which she performed in Cenchreae and the formal request which Paul makes soliciting Roman assistance for her and derive from this that Phoebe was a deacon from Cenchreae on a mission to Rome. Others perceive the passage as commending a helpful woman who, in Paul's opinion, is worthy of the assistance of the Roman congregation. Each exegete must make his or her own decision at this point. Regardless of the decision achieved here it is important to note that women deacons would have to be identified by the same term as male deacons owing to the use of the masculine form for both men and women. This fact may shed light upon Paul's choice of words in 1 Timothy 3:11.

MINORITY REPORT NUMBER ONE

Part I. By Dr. W. Harold Mare

It is to be noted that the major question to which the 1977 report on the Role of Women in the Church signed by Dr. James B. Hurley (for the Committee) is addressing itself is clearly set forth on page 78 of that report as follows: "Because this report is concerned with the *ordination of women to the diaconate* (italics ours), it is especially appropriate that we examine somewhat the New Testament passages which deal with ordination." We believe that the emphasis should rather be on the question of what the New Testament *teaches* about the *position* and *service* of women in the Church.

However, in the light of the emphasis placed on ordination on page 78 of the report, we will first of all address ourselves to the meaning and use of ordination in the New Testament. The Greek word used to express this idea, *epitithemi*, and its cognates, strictly have the meaning of "placing (the hands) upon" in the sense of setting one apart or aside for some specific God-given purpose. In examining this Greek word in three New Testament passages where it carries this kind of emphasis¹, let us suggest the proposition that in its use in this way we can discern more than one kind of ordination. In 1 Timothy 4:14, Paul charges Timothy not to neglect the God-given gift that was given him with the laying on of the hands of the presbiterion (the body of elders) (compare also 2 Timothy 1:6). Certainly this was a special setting aside or ordination to the specific role of being an elder, a special technical kind of ordination to the office of elder in the church.

In Acts 6:6, *epitithemi* is again used when it is said that the Jerusalem church set the "Seven" deacons before the apostles and that "as they prayed they placed their hands upon them" (i.e., ordained them). The latter clause may well be interpreted to mean that the apostles were the ones who placed their hands on the Seven since the word "apostles" in the text is the nearer antecedent to the verb "they placed." At any rate, this was all done before and under the influence of the apostles, just as the setting aside, or ordaining of Timothy was under the directions and influence of the body of elders, the presbyterion (1 Timothy 4:14). It is to be noted that the apostles and elders functioned together in the role of preaching, ruling, and disciplining in the New Testament section of the Christian church as seen in the Acts 15 Jerusalem Council. In these two passages, 1 Timothy 4:14 and Acts 6:6, we see men set apart, that is, ordained to the special church offices of elder and deacon in the New Testament Church, a church that was growing and developing in its form of church government.

In the third reference, Acts 13:2,3, where *epitithemi* is used of men being set aside, or ordained, with the laying on of hands it does not so clearly show itself to be the same kind of ordination as is seen in the examples above. Acts

¹*Epitithemi* is used also in 1 Timothy 5:22 of ordination but the gender of the indirect object is inconclusive. Of course *epitithemi* is also used in contexts of placing burdens on someone, healing someone, etc.

13:2,3 says that the church at Antioch fasted and prayed and, at the command of the Holy Spirit, laid their hands on Barnabas and Saul, setting them apart for their missionary task. There is no indication here that this "setting side" was under the direction and leadership of the elders and/or apostles and unto a New Testament church office, although Acts 13:1 does mention prophets and teachers in the Antioch church.

The New Testament thus indicates in these examples that there was a particular setting apart of men with the laying on of hands to the offices of elder and deacon. Secondly, the New Testament also seems to indicate that there was a more general use of the ceremony for the setting aside of individuals for a task, such as being commissioned to carry out missionary work for the Church. But in no one of three instances examined are there any women indicated as being involved. In 1 Timothy 4:14, it is Timothy who had the hands of the elders laid on him, elders we can argue whose office had come down through the male eldership of the Old Testament (Leviticus 4:15; Number 14:24, etc.) and of the synagogues and Sanhedrin of the New Testament (Matthew 21:23). In Acts 6:3-6 it is the command of the apostles that the church find seven males (*andras*) of the believing company who were to do the work of serving (v. 1, *diakonia*), and thus they chose seven men. In Acts 13:1-3, there are only men mentioned who were the prophets and teachers and two of these, Barnabas and Saul, were the ones who were set aside, or commissioned by the laying on of hands for the mission work. Men were the ones to be ordained by the laying on of hands to the church offices and men were set aside by the laying on of hands for missionary work.

Our second major focus is on the meaning of 1 Timothy 3:11 concerning which we are setting forth the proposition that this text in no way speaks of Christian women as deacons.

Inasmuch as 1 Timothy 3:1-7 does not make reference to women but only to men, we assume, on the basis of the decision made at last year's synod, that no one of our company would argue that Christian women are to hold the office of elder.

However, although women are mentioned in 1 Timothy 3:11 in the midst of Paul's exhortation to men who are deacons, we would argue that the apostle is not addressing these women as female deacons for the following reasons:

(1) Very little is said to these women (v. 11) that corresponds to what is said to the male deacons (vvs. 8-10, 12-13). The only term used for the women that strictly corresponds to those terms used for the male deacons is *semnos*, "worthy of respect." It is true that the women here are told to be *nephalious*, "temperate," a word also used in warning the elders in 1 Timothy 3:2, but no one would argue that because of this word these women are to be identified as female elders.

(2) There is a great deal of instruction given to the male deacons in 1 Timothy 3:8-10, 12-13, at least some of which would be expected to be given to the women mentioned in verse 11 if Paul meant to be charging them as women deacons. The male deacons are charged to be leaders who do not indulge in much wine. They are not to be pursuing dishonest gain. They are charged

with keeping hold of the deep truths of the faith with a clear conscience and are to be first tested and then they can serve as deacons (vv. 8-10). The male deacons are to be husbands of one wife (i.e., not involved in unlawful divorce) and are to rule over their children (Ephesians 6:4) and households well (v. 12). Then in climax, the male deacons are given the challenge that those deacons who have served well will “gain an excellent standing and great assurance in their faith in Christ Jesus” (v. 13). None of these things are said to the women mentioned in 1 Timothy 3:11. It is true that the women are told not to be malicious talkers (*diabolous*) and are to be trustworthy in everything, but these expressions do not correspond to the serious things with which the male deacons are charged. One very serious omission in the charge to the women, if the apostle meant to be charging them as deacons, is the lack of mention of their being wives of one husband, a subject Paul counted as being important when charging the elders (1 Timothy 3:2) and male deacons (1 Timothy 3:12). Elsewhere, Paul counts this subject important when he charges the enrolled widow to be the wife of one husband (1 Timothy 5:9).

(3) The use of *hosautos* (vvs. 8,11) also argues against the view that the women mentioned in 1 Timothy 3:11 are to be taken as female deacons. The use of *hosautos* in v. 8 about the deacons argues that the lives of the deacons are to exhibit godly characteristics like the qualities that are to characterize the elders mentioned in vv. 1-7, and does not argue that the deacons are to be like the elders in all respects or that they are to function in the office of elder. The *hosautos* then in v. 11 also must mean that the women mentioned there are to exhibit godly characteristics like the deacons or possibly their deacon husbands, as they assist them in the work of the Lord, and it need not mean they are being considered by Paul as having the same office as the male deacons.

The conclusion then to be drawn is that Paul is not addressing the women of 1 Timothy 3:11 as female deacons but as the wives of the deacons mentioned there, charging them to develop a general godly character, that in assisting the deacons or their deacon husbands, they may be a help, not a hindrance to the work of the Lord. Paul may also be suggesting that the women here mentioned are to function as auxiliary helpers to the church, a position which some churches may want to call that of deaconness. It is suggested that any such boards of deaconnesses established by individual churches be under the direction of the board of deacons. Since the ceremony of laying on of hands in ordination has been shown in 1 Timothy 4:14 and Acts 6:6 to be that used in ordaining male elders and deacons and used in Acts 13:1,2 in setting aside men for special Christian work, the teaching in 1 Timothy 3:11 about women being auxiliary helpers to their husbands and deaconnesses of the church gives no warrant to their being set aside for this work by ordination in the laying on of hands.

An example of an auxiliary helper in a church is Phoebe who in Romans 16:1 is called a servant *diakonos* of the church in Cenchrea. How she was serving we do not know, but we know that the word *diakonos* can have a general, non-technical meaning in which it can indicate a servant of a king

(Matthew 22:13) doing menial service as a slave (*doulos*, Matthew 22:3) or a servant doing more exalted service for God in ruling a nation (Romans 13:4).

Women auxiliary helpers or deaconesses in a church might do a number of things similar to those things which women in the New Testament were doing, such as supporting Christian work (example, the women's support of Jesus, Mark 15:40,41; compare the money spent by Mary for the anointing of Jesus, John 12:1-8), serving at the funeral (Mark 16:1), helping the poor and making robes and clothes for them (Acts 9:36-39), opening one's home for prayer meeting (Acts 12:12); having a special ministry of prayer (Acts 16:13,14), having a teaching ministry in the home (Acts 18:26), etc.

Part II. By Rev. George C. Miladin

While acknowledging a wide area of agreement with the majority report, and also affirming my deepest appreciation for Dr. Hurley and his many helpful insights, I cannot agree with one critical point—a pivotal one.

In the section entitled "possible causes of action," it is stated that both sides [of the debate] . . . were prepared to concede that the Word does not conclusively prohibit nor permit women deacons. I cannot make this concession since I believe that the Word does conclusively prohibit women becoming deacons on the strength of Paul's statement in 1 Timothy 2:11—*"I do not permit a woman to have authority over a man."*

The report indeed gives considerable weight to this statement, even according it a pivotal position. However, it concludes that the ordination of women deacons is not incompatible with it. This it does by making a distinction between ruling authority on the one hand and serving authority on the other; the former in the hands of the elders, the latter in the hands of the deacons. Such a distinction in my judgment does not carry the weight to make Paul's statement compatible with ordaining women to the office of deacon. Consider the following: Elders are set apart unto *service* rather than status (cf. Paul's self-designation in Ephesians 3:7 and Colossians 1:23) with the essence of their rule being that of leading and caring for (cf. Greek of Hebrews 13:17 and 1 Thessalonians 5:12,13); it is also true that deacons are set apart as representatives of the congregation with authority to lead in encouraging the congregation to unitedly demonstrate the love of Christ to the needy. In short, the distinction between ruling and serving authority doesn't appear to be wide enough to allow women into the "special office" of serving. A woman in such a position, in my opinion, would be exercising authority over a man, contrary to Paul's injunction.

My opposition to ordaining women deacons does not extend, however, to appointing (ordaining) deaconesses, providing they be construed as helpers to the deacons, i.e. an auxiliary. My reason for this is as follows: While there is no explicit, unambiguous biblical evidence for women deacons, there is ample explicit biblical evidence of women performing many service functions in Scripture. This explicit evidence joined to the testimony of church history, linked with the ambiguous biblical witness (Romans 16:1, 1 Timothy 3:11)

impels me to the mediating view that what Paul most likely had in mind when he wrote in 1 Timothy 3:11, "*gunaikoas* in the same way are to be women worthy of respect . . .," is *deaconesses*—godly women appointed to the task of serving as an auxiliary (helpers) to the male deacons (cf. Hendriksen's commentary on 1 Timothy).

Thus, as a recommendation for prayerful consideration, I propose that Synod should affirm that women may not be deacons but may be appointed (ordained) deaconesses in the sense of helpers to the deacons.

MINORITY REPORT NUMBER TWO

By Rev. Hermann W. Mischke

This report has been formulated, at the present time, for a twofold reason:

(1) To present a constructive biblical basis for the role of the women in the church in some contrast to the conclusions found in the Majority Report as presented to the 154th General Synod.

(2) To comply with the mandate of the brethren of the 154th General Synod to the committee (see action in Synod minutes of 154th synod, p. 112).

Words such as minority and dissenting are expressions that reflect either vain recalcitrance or substantial resourcefulness. They are words that will animate the mind of the unbiased or imprison the discernment of the prejudiced.

This report is composed and presented with the inherent conviction that its content has significant substance that can augment and even alter presently existing conclusions and practices on the matter at hand. This report is also only viewed as a springboard for much, much deeper and more organized studies—studies that will definitely focus the entire picture of the male-female relationship to its minutest detail. Details that reveal the beauty of divine intimacy and the splendor of divine coefficient. It is the belief that the church has not ministered to the area of the male-female relationship in any part of the spectrum of that relationship. Attempts have been made in the emphasis of marital relationships but these attempts are usually quickly diluted by the individuation emphasis in church activities. Sunday school has literally burst the family concept to shreds by placing every family member in his own separate category. Much of the word-ministry is on what our duty is as individuals to the Lord in heaven, not to the Lord in and among us. The programs are mainly geared to accelerate worship with formal privacy and not the informality of indepth contacts. Many of our churches are filled with members whose intimacy extends only to the knowledge of a few details as names and faces and telephone numbers.

The attempt has been made in this report to discuss to some length the meaning and significance of the image of God. This stress on the image of God is used as the basis for the male-female relationship. The male-female relationship in turn is viewed as the indispensable means as the arena of the

practical outworking of God's truth. This relationship is further exhibited as a unit of two distinct, yet equally valuable, persons.

Footnotes and bibliographies have been omitted because this report is intended to present the reason for being a biblical view on the role relationship of the sexes.

It is the hope that this report will aid us to arrive at conclusions that come very close to divine intention and a harmony of thought and doctrine in our churches.

The Image of God

The image of God is the fundamental element which determines the nature of man's being, the uniqueness of the personality of man, and the quality of his relationships. Dr. Francis A. Schaeffer in his book "Death in the City" claims that Christians live today in a "post-Christian world." He insists that there is the urgency for the occurrence of a "reformation, revival and constructive revolution." He is not proposing this for the world but rather for the church. Dr. Schaeffer defines reformation to be "restoration of pure doctrine," and revival to be "restoration in the Christian's life." The cause of the "death in the city" is exhibited by his exegesis of Romans 1:21,22. Man's reasoning became vain and his foolish heart was darkened when he ceased to glorify God and relinquished his gratitude toward God. Dr. Schaeffer sums up by saying, "in turning away from God and the truth which He has given, man has thus become foolishly foolish in regard to what man is and what the universe is. He is left with a position in which he cannot live, and he is caught in a multitude of intellectual and personal tensions." These tensions are vividly displayed in the Scriptures:

Christ's interrogative averment, "a blind man cannot guide a blind man, can he? will they not both fall into a pit?" shows the tension that results from emphasizing, primarily, accomplishment rather than being. Christ's warning, "beware, and be on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions," admonishes to avoid the tension caused by the pursuit of hoarding things rather than the formation of the personality (Proverbs 22:1).

Christ's parable of the Pharisees and the Publican explicates the tension that is an inevitability of individuation (Isaiah 65:5). It is foolish man's propensity to stress the individual rather than the relationships of individuals.

When man ceases to glorify God and abandons his praise toward Him, the emptiness of man's reasoning and the hollowness of his worship that results is the evidence of a radical recession, if not a total eclipse, of the image of God in man.

This image of God is encountered basically in five different circumstances in the Word of God:

(1) **The Blueprint for Man.** ". . . Let us make man in Our image, according to Our likeness . . ." (Genesis 1:26). This statement confronts man with the only basis for his origin, function and objective as a creature of God. It is the pivot on which every study of every thing in regard to man and the rest of creation is balanced. No one, if he is determined to be correct, draws conclu-

sions about man without a comprehensive consideration of the essence and significance of this divine image.

(2) **The Distorted Image.** “. . . just as we have borne the image of the earthy, we shall also bear the image of the heavenly . . .” (1 Corinthians 15:49). The very fact that Paul declares, “for this perishable must put on the imperishable, and this mortal must put on immortality,” indicates that the “image of the earthy” is the bondage of the corrupted image of God in man.

(3) **The Totally Degraded Image.** “. . . and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.” Here as well as in Psalm 106:20, is the utter foolishness of man as he subjects his reasoning to the consequence of his wayward search for God. But worse yet, it is the most ignominious blasphemy of the entire concept of God.

(4) **Immanuel—The True Image.** “. . . he who has seen Me has seen the Father . . .” This is Christ’s affirmation that He is the IMAGE of God. Paul, very explicitly, echoed that fact twice in his epistles (2 Corinthians 4:4; Colossians 1:15). The holy man of God who wrote Hebrews expanded Christ’s affirmation in saying, “He is the radiance of His glory and exact representation of His nature.” These declarations, among others, result in the general consensus that Christ, being bearer of full humanity, is the unblemished image of God in man.

(5) **CHRIST—The Image Pattern.** “. . . whom He (God) foreknew, He also predestinated to become conformed to the image of His Son . . .” Conformity to the image of God’s Son is the biblical pattern for the divine renewal of fallen man. Regeneration is the restoration of the original constitution of the LIKENESS of God, (Colossians 3:10); the same likeness as exhibited by Christ and as maintained in Adam and Eve prior to the fall.

In each of these five circumstances the issue centers emphatically on the implied significance of the divine image; especially (for all practical purposes) in regard to *the function* of those who are called the elect of God. Those who are the elect are summoned to undergo the restoration of the image of God as it was once evident in Adam and Eve prior to the fall. According to Colossians 3:10 this restoration is to be viewed with a threefold consciousness:

1. “. . . the new self who *is being* renewed . . .” The present tense participle declares this renewal to be a moment by moment process (2 Corinthians 4:16).
2. “. . . *to* a true knowledge . . .” The preposition translated “to” determines true knowledge to be the ultimate objective of the renewal process (1 Corinthians 13:12; Colossians 2:2,3).
3. “. . . *according to* the image of the One Who created . . .” demonstrates to us the fact that God’s image is the irrevocable norm for the renewal process.

Thus, whatever he may be termed, the Spirit-filled, progressive, mature saint views his entire life (Romans 8:28) as a renewal procedure. His excessive yearning is to know Him (Jeremiah 9:23,24; Philippians 3:10). His blessedness is the continuous consciousness of growing in the likeness of God (Philippians 3:14).

In consequence of the preceding emphasis it behooves every believer, at least those with the gift of discernment, to search deeper into the meaning of the "image of God."

The Westminster Confession and Catechisms are too terse for more advanced elucidation on this subject. From them we are mainly informed that knowledge, righteousness, and holiness are conceivable in man to such a degree that they are comparable, in quality (not quantity), to that of God; and that only through God's specific grace. Anyone who diligently studies the creation of man, primarily as given in Genesis 1:26-30, will have to experience the tantalization of this brief description of the complex creature called man. There are some important fundamentals in this creation account. Two protrusive allusions nudge any alert student. The one is the plural pronoun when God refers to Himself, the other is the double emphasis on the norm for man's make-up: image and likeness. The interpretive opinions vary. The plural is seen in three different ways:

1. God reciprocating with the angels (Delitzsch: 1 Kings 22:19-22; Isaiah 6:8; Daniel 4:14; Job 1; Luke 2:9ff; Revelation 4);
2. The communication of the three Persons in the Divinity (Lange: Isaiah 40:13,14; Romans 11:34; John 1:1,2; Isaiah 9:6), and,
3. The plural of sovereign dignity and authority as referring to the fulness of the divine powers and essences which God possesses, (Keil).

Variation also exists in understanding "image" and "likeness." Some say it is synonymity for emphasis (Keil-Delitzsch, Luther), others say there is more than merely stress, e.g. Lange. In spite of this variegation of views we can safely draw some firm conclusions.

1. More than one person is involved in the process of making man.

Implications:

- a. more than one works simultaneously, or
- b. more than one works consecutively,
- c. more than one aims at a particular achievement,
- d. more than one administers attributes unique to themselves.

2. The production of man is based on a mutual contract.

Implications:

- a. necessity for correlative effort,
- b. voluntary assumption of status,
- c. offering of required properties.

3. The mutual contract of the more than one person exhibits diversity of personal properties.

Implications:

- a. One is not the Other,
- b. Each one is unique in Himself,
- c. Each functions as a separate Entity.

Thus far we see in the One who created Adam (male and female) 1. multiplicity; 2. harmony; 3. diversity.

4. There is an implicit broaching of the glory of the divine love.

Implications:

- a. reciprocal respect for the Other's dignity,
- b. unconditional humility toward One another,
- c. absolute mutual trust in each other.

5. Each divine Person has the same creative power.

Implications:

- a. One complements what the other assumed status does not supply, or
- b. Simultaneous; consecutive cooperative energy,
- c. cause and effect creative activity.

6. There is the anticipation of the finished product in making man.

Implications:

- a. knowledge according to a plan of action,
- b. righteousness of the composition.
- c. holiness of the completion.

7. Each of the creating Persons is communicative toward the others.

Implications:

- a. inter-Personal omniscience,
- b. blending of the wills of each Person,
- c. uniformity of purpose.

As tedious as it may seem, it is of utmost importance that, for more expanded and sharper spectrum of the image of God, we saturate, at least, our thinking with the dynamic components of the divine nature. The scripture, after all, was not only given to give us a transcendental theology, but also a communicable theology intrinsic to the divine image radiating from the believer. 2 Peter 1:3,4 says to us,

“ . . . seeing that His divine power has granted to us everything pertaining to life and godliness, THROUGH THE TRUE KNOWLEDGE OF HIM who called us by His own glory and excellence. For by these He has granted to us His precious promises, in order that by them you might become partakers of the divine nature. . . . ”

How can anyone become partaker of the divine nature unless that one ceaselessly appropriates the very essence of those divine promises?

There is an undisputed consensus among reformed covenant-believers that God's image belongs to the central issues of the Scriptures. It is agreed that this image determines not only the fiber, but also the warp and the woof of man's being and consequently his understanding and appreciation of, and relationships with, himself, his Creator, and the rest of creation. Without this divine likeness, man is “chaff, salt without taste.”

Do these preceding seven conclusions and implications substantiate themselves within the total framework of the Scripture? They do. By way of the doctrine of the Trinity we believe that by being Father, Son, and Holy Spirit, God consists of multiple Persons. The entire doctrine of the covenant of grace demonstrates that their activity is based on a harmonious, mutual contract. Every aspect of the work of bringing the elect into being and to glorification exhibits the diversity of personal properties in each of the divine Persons. The uniqueness of divine love is so emphatically displayed as one Person

glorifies the Other by utter respect for, humilty toward, and trust in the divine dignity of each of the Persons. God's Word causes us to meet each of the three Persons in the Godhead as equally having the same glorious creative power. Whether it is the Breath of God, the Word of God, or the eternal Father, each is seen as the cause of creation. Because the entire process of creation is pregnant with the anticipation of a completion date with a finished product, the Bible everywhere makes saints aware that all creation is based on truth, righteousness, and holiness. The glorious completeness of the infinite intimacy within the Trinity is strongly maintained by those parts of Scripture that express communication between the three Persons. This is the God of whom the inspired writers said:

"But Thou art the same, and Thy years will not come to an end." Psalm 102:27;

"For I, the Lord do not change; therefore you, O sons of Jacob, are not consumed" Malachi 3:6;

"Jesus Christ is the same yesterday and today, yes and forever" Hebrews 13:8.

The immutability of God gives us the certainty that God is the same in our time as He was before the fall of Adam.

Therefore if we view man in God's image it is not sufficient to be satisfied with quoting the appropriate portions of the Westminster Confession and the two Catechisms. As true as the confessional statements are in reference to the three elements of the image this intentional succinctness is basically only the tip of the iceberg in the study of the divine image. Charles Hodge in his "Systematic Theology" refers to them as "elements of the image of God," not *the* image. The reader must also be reminded that the King James Version does not (nor the recent NIV) respect the Greek in Ephesians 4:24. The NASB and others do. The emphasis in this verse is not on abstract righteousness and holiness but rather on truth—truth that is righteous and holy. That is the reason for starting the next verse with, "Therefore, laying aside falsehood, SPEAK TRUTH . . ." The same emphasis is in Colossians 3:9,10. "Do not lie to one another, since you have laid aside the old self with its evil practices, and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him."

What is knowledge (epignosis) according to the image of God, the God who cannot lie? Titus 1:2. It is truth.

Jesus said, "I am the way, the TRUTH, and the life. . . ." He told Pilate, ". . . for this I have come into the world, to bear witness to the truth. . . ." He told His disciples, "You shall know the truth and the truth shall make you free." Of the Holy Spirit Christ said, ". . . when He, the Spirit of truth, comes He will guide you into all the truth. . . ."

Anyone possessing a particle of diligence will discover from God's emphasis in His Word that the supreme issue is truth and its consequences versus the lie and its consequences. Everything hinges on this. The entire drama of God's glorious grace centers on truth—the knowledge of it, the righteousness of it, and the holiness of it. This is the impressive objective for the image renewal in man. It is truth that sanctifies the saints, (John 17:17) and it was truth that

was the issue at the temptation. Paul writes in Romans 1:25:

“For they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator. . . .”

Adam and Eve were the first ones to demonstrate this utter abasement as they worshipped the serpent by heeding his words more than God’s. Ever since that heinous moment man has always been motivated by the dictates and demands of his sinful situation rather than the truth of God.

The uniqueness of the being of man, his personality and relationships are inseparable from the truth of God. Man in this likeness of God was so constituted that divine truth is the only logical necessity. When this truth was exchanged for a lie this image became man’s dilemma. Paul’s affirmations in 2 Corinthians 6:14-16 and Romans 7:14-24 illustrate this clearly. Now, in which way is man like God? Some very basic descriptions of this likeness are presented in the first part of Genesis. They are as follows:

1. As does his Creator, so does the first Adam exist in multiple fashion.

Genesis 5:2: “He created them male and female, and He blessed them and named them Adam in the day when they were created.”

This is an unavoidable fact, Eve is also Adam. Man is not only male but male and female. God’s intention for divine resemblance lies in the multiplicity of man.

2. As is his Creator’s so man’s activity is based on a mutual contract.

Genesis 2:18: “I will make him a helper suitable for him . . .”

Genesis 2:24: “. . . and they shall become one flesh.”

Man is so arranged that it is not good for him to be alone. As divine image bearer man is destined for correlative effort, assumption of status, together with a continuous offering of required potentials, unique to each of the two.

3. As his Creator, so does man exhibit diverse personal properties.

Genesis 2:22: “And the Lord God fashioned into a woman the rib which he had taken out of man.”

Verse 23: “. . . she shall be called woman because she was taken out of man.”

Certainly, this difference of personal attributes is beyond the biological make-up of man and woman. The difference is not only for reproduction but also for the perpetuation of the true psycho-spiritual sphere of man and woman.

4. As is Creator, so is man a demonstrator of divine love.

Genesis 2:24: “For this cause a man shall leave his father and his mother, and shall cleave to his wife . . .”

These words “shall cleave to his wife” are explained by Christ to be a divine fusion of permanent duration, (Matthew 19:4-6). As Christ says in the explanation, this union is maintained properly only through a true heart from which issues forth “the perfect bond of unity” (Colossians 3:14). In this union each person manifests respect for the other’s dignity, together with unconditional humility for, and trust in, the other.

5. As does his Creator, so does man, both in the male and female, show creative power.

Genesis 1:28: "And God blessed them; and God said to them, be fruitful and multiply, and fill the earth, and subdue it; and rule over. . . ."

The blessing and mandate came to both, male and female. Under this umbrella of divine providence, one, by specific endowment, complements what the other does not supply. They are to operate either consecutively or simultaneously in co-operative effort. As one is not the other, they were intended as a mutually beneficial unit.

6. As is his Creator, so man is designed to be absolutely conversant within himself.

Genesis 2:25: "And the man and his wife were both naked and were not ashamed."

In comparing Genesis 2:16,17 with 3:2,3, we see this conversancy at its best. Man was to express the blending of wills and endeavor in a uniformity of purpose.

7. As is his Creator, so man was to be in anticipation of a finished product in any area of his activity.

Genesis 2:15: "Then the Lord God took the man and put him in the garden of Eden to cultivate it and keep it."

We must perceive here the implication that man was to function, not by instinct, but by knowledge according to purposeful plans of action. All his procedures followed the channels of righteousness and culminated in the holiness of the anticipated glory of achievements.

There are a few more specific fundamentals that impose themselves on us from these chapters in Genesis. They are definite reflections of God in man as seen in other parts of the Scriptures.

1. Both constituents of man are made in the image of God.
Implication: inherent equality of dignity in each, male and female.
2. Both, male and female, have dominion over the creatures.
Implication: a correlative impact on creation and responsibility to God.
3. Both, male and female, were liable to the test of faithfulness.
Implication: Both experienced the knowledge of the good through obedience.
4. Maleness and femaleness are categorical characteristics.
Implication: distinction of being and function of irreversible essence.
5. Reference to male, and creation of the same, is first.
Implication: inviolable principle of sequence of male-female economy.
6. The male predominantly bears the name Adam.
Implication: On the male rests "divinely allotted" precedence of responsibility to God.

With these singular characteristics man is different from all other creatures. This is why the truth of God is so eternally crucial for man. Anyone who thoroughly studies Romans 1:18-32 discovers that truth is the central imperative for man's proper function. Notice that the first result of the oppression of truth by unrighteousness is the alienation between man and woman (verses

26,27). This alienation, even though in embryonic form, was certainly a fact at the fall: “. . . they knew that they were naked; . . . and made themselves loin coverings.” The list that is given in Romans 1:28-32 is to demonstrate the ferocious consequences of a mind that is destitute of the truth of God.

The Fall of Man

In the fall of Adam we see the incongruity of man, made in the image of God, commencing a life based entirely on falsehood, (John 8:44). It is comparable to the removal of the force of gravity out of our entire solar system. The ingenuity of Satan’s procedure is seen in the medium for his attack. Genesis 3:1, “Now the serpent was more crafty than any beast of the field . . .” Whatever the word crafty implies—it is used in the good sense (Proverbs 14:15,18), and in the bad sense (Exodus 21:14)—we can safely deduct that the serpent’s capability, being of surpassing condition, was most suitable. What is the reason? Matthew 10:16 and Proverbs 14:15 seem to imply that “crafty” embraces the idea of “knowing how to proceed effectively.” Therefore, it was a creature nearest to rational man that was to be an instrument of mediation. However, the weight of the aptness of the strategy lies more in the fact that the medium was a creature over which Man had dominion.

It is very important to realize the consecution of authority. In joining Genesis chapter one with 1 Corinthians 11:3 and maybe Luke 10:18, this consecution of dominion is clearly explicated. It proceeds from the Highest to the lowest, from the ruling to the ruled. Notice the allusion of this gradation of government in Genesis. God makes the covenant of life with Adam prior to the making of Eve. From Eve’s knowledge of the covenant (Genesis 3:3) it can be held that it was all inclusively communicated to her by Adam. Man’s dominion over the creatures is clear from Genesis 1:26,28. Also, we see definitely a chain of command demonstrated by the three Persons in the deity. The Father has the leading role: “. . . Father, if Thou art willing . . . yet not My will, but Thine be done.” So speaks Jesus in the Scriptures toward the Father. Of the Holy Spirit, Christ says, “. . . I will send Him to you . . . He shall glorify Me . . .,” thus displaying commissioning power over Him. It is only logical that this divine economy becomes a strong aspect in the life of man as he reflects the glory of God.

Therefore to secure a sure deterioration of this likeness, Satan was determined to choose a creature that was subject to man. Notice the way the consecution of dominion is thus reversed. The serpent does not approach Adam, the head, but rather the woman. This is contrasted later by God calling out, “Where are you?” He is calling the man. But Satan takes the reverse by utilizing a subservient one to assume the leading role. From the serpent to Eve, and from Eve to Adam: “. . . and she gave also to her husband, and he ate,” from Adam to God. God’s covenant of life was broken by insubordination through the reversal of the order of governmental sequence. The importance of this is shown later when God comes into the situation and we see Adam passing the blame on to Eve, and Eve to the serpent. It is usually assumed that the reason for selecting Eve was that she was the “weaker vessel” (1 Peter 3:7). But that kind of exposition is only indicative of the tacit claim that the

woman is somewhat less in dignity. The weight of the fall centers on insubordination. The reader is encouraged to study Proverbs 30:21-23. Also, we must remember that Satan used the same strategy on Christ at the temptation. Remember? Luke 4:3,9: "If you are the Son of God . . ." Satan was soliciting Christ's insubordination to His Father, which would have resulted in the worship of the creature, and a self condemnation as given in Psalm 115:4-8. One may ask, what comes first, the lie or the insubordination? According to Romans 1:21-28, but especially verses 21 and 25, it is both, one and the same. Therefore the exchange of the truth for a lie began in the "paying attention to deceitful spirits and doctrines of demons" (1 Timothy 4:1). Such contumacy was king Saul's downfall. For Samuel, speaking for God, said:

"For rebellion is as the sin of divination, and insubordination is as iniquity and idolatry. Because you have rejected the word of the Lord, He has also rejected you from being king." (1 Samuel 15:23)

This verse puts both together—rebellion and insubordination are parallel to rejection of God's Word.

Definitely, the fall of man was the result of insubordination to the truth of God, the indispensable sustenance for man's proper being, function, and relationships.

The Consequence of the Fall

Reference has been made to the immediate effect of the exchange of the truth for the lie. Man's abrogation of dominion over the creature, his instantaneous suffocation of reciprocal intimacy with himself and his prompt abandonment of communion with God become the cornerstones of the life of fallen man.

As one reads through the Scriptures, it becomes apparent that man, without divine restraint, degrades himself to the very point that cessation of his earthly life becomes an inevitability. The Flood, Sodom and Gomorrah, the destruction of the Canaanites, the disintegration of the nation of Israel are all indicative that as man bases his life on falsehood he is always on a collision course. Christ's eschatological discourses are drenched with this very idea—that the whole history of this world is heading to its final crash. Within one of His discourses, Luke 17:20-37, Christ, with a very succinct phrase, reiterates the intrinsic inclination of man to accentuate the worship of the creature rather than the Creator. Christ says, "Remember Lot's wife." It must be remembered that the immediate emphasis is on the fact that many will follow the path of deception into destruction, especially at the return of Christ. The wider context focuses on the effective kingdom of God. In this context the kingdom strongly implies man's submission to God. Thus, Lot's wife is presented to us as an epitome of insubordination. Now, the tendency is to view only the obvious: her recalcitrance and resultant ruin. When Christ says, "Remember Lot's wife," He wants us to remember not only her, but also her husband Lot and the circumstances connected with them. With that terse, yet pungent statement our Lord introduces us not only to a character that is tenaciously entangled in the retrogressive pragmatism of a lascivious

society, but also to the society itself. A society in which the solidity of the male character had reversed itself to a sordid and spineless personality, and the confident reliance of the female on the male had transformed itself into a contriving restlessness. Any careful study of both Lot and his family, and the situation of Sodom, quickly displays some implied details. As we view the frantic drama of vacillation of persons with a feeble and twisted conception of truth and its righteousness, it becomes apparent that at its core lies the lack of practical subordination to God's truth. The final consequence is sex-perversion at its ultimate state. It is one step beyond pederasty, as forbidden in Leviticus 18:22,23. Lot was so extremely harrassed (2 Peter 2:6-8) that he was a man of no respect. He was mocked by his inlaws, deserted by his wife, defied by his neighbors, and finally abased by his incestuous daughters. We are clearly instructed that the end-time, culminating in Christ's return is AT LEAST, as it was in Lot's circumstances. This is an awesome warning to the elect of God. It is not an accident that Lot's family is flashed before us. It is to show us how the godless society will tend to shatter the families of saints, if God's truth is not in the center of knowledge and practice. If we are living in the time of the end we must anticipate therefore another and final attack on the image of God in man. This attack will come, of necessity, as exchange of truth for a lie, (2 Thessalonians 2:11). In 2 Timothy 4:3,4, an apostacy from truth is announced very candidly. The reason for it is the pursuit of pleasures rather than the love of God, (2 Timothy 3:4). The effect that it will have on the male-female relationship will have to exceed the imagination of present man. Certainly, Peter, in his second epostle, chapter two, presents us with an idea of how it will be.

We all know that the cessation of worship of the true God is never followed by a vacuum of worship. Such cessation is rather always the result of idol worship, called spiritual adultery, e.g. Psalm 106:34-39. We also learn from the Word that idol worship is always followed by malignant propensities such as greed for things, lust for pleasure, and acceleration of malevolence. All this, and much more, is nurtured in the heart of one who, having been so constituted to operate on truth, functions on falsehood. Examples are plentiful in the Bible. Israel's oscillation between Jehovah and Baal is the most illustrative example of how ugly it is when vessels of honor are filled with falsehood. Probably the most heinous of all perversions is the perversion of the sexes. By that is not primarily meant the biological, but rather, and foremost, the psycho-spiritual sex perversion. A perversion in which the male has lost the acute sensitivity to his headship in behalf of the female, and the female, in consequence of the male's relinquishment, has become an intimidating expert. Essentially, this is where sex perversion finds its inception into the following generations of man. This perversion is, most likely, the orifice out of which flows every type of lawlessness. The very fact that God made the male and female to be the foundation for the world's humanity, and their relationship the source of universal health and well being, provides the certainty that every succeeding generation is programmed by the preceding one. The sinful nature is given on to the next generation without alteration and demands individual regeneration in every new offspring. The parents'

regeneration has no such effect on them. Every actual transgression of the parents is quickly and subtly incorporated into the habits of their children. Thus, any male-female relationship which is not based on regeneration goes toward total corruption. Unless this retrogression is hampered by common grace or reverses by specific grace, the society becomes quickly liable of God's vengeance. A thorough study of Samuel, Kings, and Chronicles verifies this all too well. Who introduced the misery into the royalty of Israel? We read in 2 Samuel 12:10:

“Now therefore the sword shall never depart from your house, because you have despised me and taken the wife of Uriah the Hittite to be your wife.”

David's corruption of the male-female relationship had a devastating effect on all succeeding rulers. Perhaps, Ahab and Jezebel protude as the worst of all the rulers. It is clear from 1 Kings chapters 21 and 22 that sex perversion was proceeding toward full maturity. We see from that perversion flowing covetousness, bitterness, deceit, and murder. The consequence of the fall is always seen first in the male-female economy. It is best seen to be so in the following references:

Transmission of original sin—Psalm 58:3

Perpetuation of sinful practices—Ezra 9:1,2; Isaiah 3:12 (2:22-3:15)

The Image Renewal and the Male-Female Relationship

As individualistic as the actual event of regeneration is, it is, however, never, in any way, detached from the male-female relationship. By the very fact that regeneration means birth, we are reminded of the cooperative effort of the two sexes in the physical area. Christ's relationship to the church is that of male-female marriage. Our entrance into heaven is integration into the “family” of God. Saints are considered to be sons and daughters (2 Corinthians 6:18), and brothers and sisters (James 2:15). The very term “household of God” (Ephesians 2:19) bears down on the economy of the sexes. The inclusive expression “commonwealth of Israel” (Ephesians 2:12) carries with it the intricacies produced by this man-woman combination. The covenant of grace, made with Abraham, embraces the fusion of the two, together with the offspring. In its inception we see Abraham, Sarah, and son Isaac together with the whole household included in this gracious agreement. What does God say about this fountain head of the Christian faith? In Genesis 18:18,19, God says the following:

“... since Abraham will surely become a great and mighty nation and in him all the nations of the earth will be blessed. For I have chosen him, in order that he may command him and his household after him to keep the way of the Lord by doing righteousness and justice; in order that the Lord may bring upon Abraham what He has spoken about him.”

The very fact that Sarah is not mentioned says so much in relation to Scripture passages where she is specifically referred to (e.g. Isaiah 51:1,2). This silence toward Sarah demonstrates the attitude of God toward the sex-union. As far as God is concerned they are one and known as Abraham. Even as Adam was one (Genesis 5:1,2). The very interesting picture of this oneness of

Abraham is not one of exchangeable parts. This oneness is shown to us as a harmony of a leader with his follower, a head with a body, a dominator with his dominated one. 1 Peter 3:5,6 makes the Abrahamic Covenant intensely practical for the male-female relationship of all those who are in Christ. Every Christian woman is a child of Sarah on the basis of subordination to the male. In Genesis 18:18,19 we are given the foundation for divine blessings. This foundation is the male-female relationship, so perfect that it permits a successful commanding of the offspring and the household to follow the way of the Lord. From these two verses we are instructed that the proper oneness is the key that unlocks the treasures of heavenly blessings. This is fundamental for the Christian Church. Oneness, in spite of extreme diversity. The opposite, says Paul, is carnality (1 Corinthians 3:1-4). Ephesians 5:21-33 depicts the husband and wife oneness on the basis of the economy that exists between Christ and the church—the head and the body. The same goes for many other passages that refer to marriage. We are forced to conclude that marriage consists of two persons with an allotment of distinct assets, parts, places, and functions. They are categorically characteristic and therefore never exchangeable. The husband is to love and lead his wife and the wife is to respect and aid her husband. It is this marriage relationship that produces the general attitude and communion between the two sexes. Out of the atmosphere of the Abrahamic family come men and women who will have a male-female attitude that reflects the divine image, single, widowed, or otherwise. The entire stir of the “role of the women in the church” finds its origin in marriages that were very little like it was originally intended. Marriages where the male did not love as Christ loves and the female did not respect as the church does. Consequently there is a gradual change of role in the families which results in confusion and tension. This confusion and tension certainly becomes more and more apparent in the Twentieth Century, and specifically in our day. Supposing, that we are heading toward the final showdown where rebellion is at its worst; where, do you suppose, will it find its fertile soil? Nowhere, except in the breakdown of the authority structure of the male-female relationships—Esther 1:12-20.

It is useless to argue against the fact that this authority and obedience reciprocation is in the Scriptures. It is a fact of life as much as our very being. The very term “kingdom” of God carries with itself the entire concept of submission and categorical participation. Therefore, all thinking about the renewal of the image of God (John 5:24). As that happens both male and female will have to ask the question, “What am I to be as a child of God—how am I to relate myself to others in my present status—what and how am I to contribute my particular endowments?” (Romans 12:3; Colossians 3:18-4:1). What will the new convert become conscious of when he or she looks for answers to those questions? The first and foremost answer will be as the Westminster Shorter Catechism gives it, “Man’s chief end is to glorify God and to enjoy Him forever.” The convert finds out, glorifying means to reflect, and enjoying means to benefit from. Thus, he or she discovers the norm for the new life, the image of God. So, because Christ is the very image of God, a study of Christ begins. The first characteristic of Christ is His origin coupled

with His unconditional humility (Philippians 2:5-10). He is the Son of God with immaculate obedience to His Father. The next characteristic is that Christ is the Head, the Lord of the Church, the Groom of the Bride (Ephesians 1:22; 5:25,32). Further study of God's Word quickly reveals that the practical outworking of this Christ-likeness finds itself in the male-female relationships of any part of the spectrum of the society of man. The male convert finds that God has made him to function properly as a male, and the female as female. Therefore, as any concerned convert becomes image conscious, he will have to search through the creation and re-creation evidences in order to know how to grow and function properly. He finds that re-creation implies a restoration of an original purpose. But, what is this original purpose for creating man? In Genesis 2:23,24 we read:

“And the man said, ‘This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man. For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh.’”

Both Christ and Paul reiterate the point of those two verses (Matthew 19:4,5; Ephesians 5:30,31). In each case the emphasis is on “oneness.” It is a oneness where diversity is brought into perfect functional harmony—a oneness where differences are dove-tailed—a oneness where benefits are only true when they are fruits of cooperative efforts—a oneness that culminates into pleasures that are characteristic of God (John 15:11). Male and female are to experience a oneness that is in every way typical of God (Deuteronomy 6:4; John 10:30). The achievement of oneness is only possible on any level—whether in marriage, in society, in church, in the church with Christ, or in the Godhead—as each participant knows his constitution, function and responsibility.

The Male-Female Place and Function in the Church

What goes on in privacy, inevitably affects the public. The way Christians perform their marriage has much to do with the way they function in the church. That this is true is seen from the fact that no one can become an elder or deacon unless his private and his home life is conforming to the truth of God (1 Timothy 3:4,12). Therefore, what is normative for the marriage union is also normative for the harmony of the church. That this is true is seen from the insistence that the church is compared to a family, in which there are sons and daughters and brothers and sisters (Ephesians 3:15; 2 Corinthians 6:18; James 2:15) who are molded and nurtured on male-female principles. To miss this is the creation of a dichotomy between the home and the church and thus a severing of the shepherds from the flock. It would be a disintegration of the whole import of the covenant of grace. For it is the covenant that ties the family as a unit into the warp and woof of the church. Thus if the church, in practice, does not uphold the male-female relational principles it will soon be the foremost contributor of the decay of the marriage harmony. If this concept, “what is normative for marital oneness is normative for the oneness of the church,” can be held as a scriptural doctrine, then we can draw some very powerful conclusions in behalf of the

“role” of the women in the church, especially as to the thinking of Paul and Peter when their writing touches that very issue. It is very obvious that Paul’s mind goes in the direction of tying the marriage relationship to the relationship that exists between the church and Christ. So, as Paul, in Ephesians 5:21-33, briefly touches the mystery of Christ and the Church, he gives us the extent, the intensity, and the distinctions that exist in marriage. This demonstrates how acutely conscious he is of the importance of the proper order in the male-female relationship. This is seen in 1 Corinthians 11:3-16. Here Paul places great weight on the order of government. We must conceive verse three not to be restrictive merely to the church, but rather it must be viewed as a universal maxim. For the unbeliever it is an offense, and for the believer it is a means of blessing. Why, according to verse 4, does the man disgrace his head when covered, whereas the woman (verse 5) disgraces her head when uncovered? What is the norm for that? The norm is given in verses 7, 8, and 9. Man is the basis for the being, function, and responsibility of the woman; that is, what the man is and does determines the woman’s being and action. Another implication that can be drawn from this is that the male-female relationship is comparable to that which exists between God and the Messiah (see the emphasis in Luke 7:8—“for I am *also* a man placed under authority . . .”). From the context the covering does not seem to be a reference to a veil, cloth, or any such thing, but rather it refers to the fullness and length of the hair. The very fact that in verse 6 the two words shear and shave are used, we have reason to believe that this is so, for shear implies a decrease in length and shave the removal of the hair. In Israel a person with a head shaven was indicating that he was undergoing a cleansing from some defilement (Leviticus 14:8; Numbers 8:7). The purification from uncleanness by shaving is seen also in Deuteronomy 21:10-14. A woman prisoner from a foreign country considers her background an unclean and shameful thing and signifies it by shaving. Verses 13-15 prove even further that the issue is the length of the hair as an indicative of the chain of command. In verse 15 particularly, Paul couples the three words into a parallel unit. To him long hair is a glory, an indication of her practice of reflecting the role of the male. It is the propriety of the length of the hair that makes it a covering. The normative covering in turn is indicative of the fact that she recognizes and practices her function as a reflector of the male authority over her. This recognition and practice of her function is specifically seen in her relationship to God: prayer, and her relationship to other women: (Titus 2:3,4) prophesying. From the following references we know that prophesying is not basically “forecasting,” but rather transmitting the word of God (Exodus 4:10-16; 7:1,2). Thus, when a woman prophesies she is basically transmitting what she has heard the male saying, since he is her next order of authority. That this is true is seen from Paul’s instruction as given in 1 Corinthians 14:33-35. Here the woman is very typically asked to practice silence. The reason for the silence is only logical, on account of the presence of males who do the prophesying, and a medium to the women is not necessary since they can all listen to what the males are saying. Thus, Paul says, if women have any questions to ask, they can be resolved at home

(even for single and spiritually widowed women). And let it be said here, the explanation that has been offered for the silence of women, e.g., silence is prohibition to women of evaluating a prophecy, is so terribly poor and inconsistent with the immediate context. The two phrases, “. . . but let them subject themselves . . .” and “. . . for it is improper for a woman to speak in church . . .,” alone say enough that Paul is stressing the male-female principle of the consecution of command (see also Acts 21:8-12, where Agabus prophesied, not Philip’s daughters). To further strengthen this powerful principle of the order of authority we come to the strongest of all the New Testament portions where Paul is very firm and unequivocally decisive. In 1 Timothy chapter two Paul, moved by this principle, and with apostolic determinism, firmly reaffirms the difference of the “roles” of male and female. This difference extends also into the area of prayer. Chapter two begins with “parakaloon”—“I exhort therefore . . .” The word therefore always carries on a previous emphasis—the emphasis of 1:18, e.g. the command to fight the good fight. This fight is to maintain faith and a good conscience. In chapter two Paul *begins* to give instruction for this fight. Who is Paul addressing with these instructions? Mainly Timothy (1:2). Timothy was to make sure that proper doctrines were taught (1:3). Here lies the key of the whole epistle. Paul starts his epistle with the focus on the establishment of “sound doctrine according to the glorious gospel of the blessed God,” (1:10,11), and he ends up with the same urgency, e.g. 6:20,21. Within this frame of insistence for sound doctrines Paul arranges for Timothy the practical picture of proper conduct in the household of God (3:15). This practical conduct is the consequence of avoiding other doctrines (4:6,7,15,16). Very logical and basic is Paul’s procedure in arranging this picture of orderly conduct, as he introduces in chapter two the concept of humility. Humility through prayer for all mankind (anthropos). In this passage (2:1-7) we see prayer as a means of bringing about benign political conditions, conducive for both Christian maturity and evangelism. Paul presents this as an objective for the saints: prayer for authorities to secure the flourishing of Christianity. Notice, in verse 7 Paul brings into the picture his apostolic calling. Why? Whenever Paul presents an imperative for the thoughts, words, and actions of the saints, he does it to show that what he says is normative and must be heeded as being the word of the Lord (Ephesians 2:20; 1 Thessalonians 2:13; Romans 1:1,5). Verse eight bases itself on the emphasis of verse 7. This is the reason for beginning verse 8 with “boulomi oon”—“I determine therefore.” The “I determine” reflects his apostleship, whereas the “therefore” to the previous prayer emphasis. What does he determine? Paul determines something for both the male and the female by coupling two infinitives to the word “boulomi.” For the men he determines “to pray,” for the women “to adorn.” This is not to put a damper on the women’s prayer life—not at all. Remember, Paul lays the groundwork for observable and effective conduct for the view of legislative people. It is therefore only reasonable that Paul wants saints to present the beauty of the image of God, e.g. subordination to the truth of God as the logical imperative for the male-female relationship.

With Paul's maxim we see then the emphasis on the male leadership by way of prayer, and the female's purposeful reticence. This reticence is accomplished with simplicity of dress (not ugly or slovenly) and good works. This maxim of the male-female role takes on stronger solidity when Paul brings in further marks of distinction. This is not to create a gap between the two sexes but rather to emphasize the inherent uniqueness of the two distinct persons who were destined for oneness. It is important, before we go on, that we take a look at the meaning of the word "quiet," which is in the Greek "haysychia." Dictionaries define this word with more than the meaning of vocal silence as seen in Acts 22:2. This word's meaning is closer to the concept of peace and therefore, when used, focuses more on the disposition of the situation or person referred to. Its thrust is more on tranquility that comes from knowing and feeling absolute security. This inner tranquility is only possible in a disposition of unconditional surrender to authority. To prove this the reader is encouraged to study 1 Peter 3:1-7 where Sarah's tranquil heart is used as an illustration and basis for the female's attitude toward the male. Thus when Paul proceeds in 1 Timothy 2:11ff, he is not making merely a marginal remark, but rather he is establishing a course from which every spiritually progressive woman would strongly desire to graduate cum laude. For in this course lies the mystery that makes possible the "virtuous woman" of Proverbs chapter 31. Paul commands (learn is in the imperative) a woman to learn tranquility in every area where her subjection is applicable. In verse 12 Paul shows the two areas where agitation and fretfulness occur foremostly, e.g. teaching and authority. The structure of verse 12 is important. Literally in the Greek it says, "but for a woman to teach I do not permit, neither to dominate a man, but to be in quietness." It is usually understood that the teaching and dominating are both in reference to the man but does not exclude the possibility of a woman teaching another woman and also children. Certainly, there are so many exceptions once we deal with situations arising out of imperfect conditions. However, before we get so involved in exceptions we must first lay some rules down to which we can return whenever exceptions have been made, otherwise very soon the exception becomes the rule. Paul's emphasis to Timothy all through this epistle is the teaching of sound doctrine in order to avoid heresies. Therefore his prohibition to woman in reference to teaching and taking authority over the male, heretic or not, is absolute. The reference to women teaching other women in Titus is entirely a different sphere of instruction and has to do with the practical aspects of homemaking. It should be remembered that in the Hebrew mind it was inconceivable to see a woman teach boys. Compare Proverbs with that idea, and you will find that 30 of the 31 chapters are all about a father instructing his son. The well known verse, Deuteronomy 6:7, is addressed to the father who is to instruct his sons. The scripture everywhere implies that the word of God is issued to the male as a tool by which he is to fulfill his responsibility to the female.

From the rest of this second chapter in First Timothy we learn that the sequence of command is not a result of the fall but is rather inherent in the creation of Man.

There is too much evidence for any doubt or dispute that the male-female consecutions is closely interwoven into the concept of the image of God. Such relationship is the permanent means for the truth of God to bring about the divine radiance that was so manifest in the Person and life of our Lord Jesus Christ. The beauty of the Song of Solomon is an evidence that this relationship, saturated with eternal truth, becomes the most wonderful expression of the relationship within the Deity.

In view of the emphasis made in this report it is believed that the word of God teaches us not to neglect this fundamental concept of the male-female relationship. Every practice, no matter how small or seemingly insignificant, needs to be emphasized to establish this role consciousness in every area of our life. Therefore, when we think in terms of the functions of the ones who are distinguished in the congregation by way of special emphasis, we must realize that the male-female relational principle becomes a very crucial issue. These men are sorted out by way of ordination to become patterns of maturity in Christ. Thus, in 1 Timothy 3:1-13 the two functions of congregational leadership, e.g. overseer and deacon, cannot be assumed by anyone who does not demonstrate the upholding of the principle of the relationship of the sexes. The same phrase is used both for the deacon and elder, "mias gynikos andres" (vs. 2,12), meaning "one-woman men." The much disputed verse 11 will certainly continue to be a target of much debate. However, whether Paul refers to the wives of both the elder and deacon (preferable to this writer) or to an auxiliary women's group, one thing must become clear in our thinking: there is not a single precedent in the Scripture where a woman has been specifically set aside for leadership functions. Leadership rests on the male, not because he wants it, but because it is a Divine intention.

Conclusions and Considerations

Jesus Christ in His high priestly prayer in John 17:26 says,

" . . . and I have made Thy name known to them, and will make it known; that the love wherewith Thou didst love Me may be in them."

This part of the prayer indicates clearly that Christ has requested for us the same love that exists in and among the Persons of the Trinity. In Romans 5:5 we see that this love has been poured out into the hearts of the saints. We all know that divine love is the bond of perfection. No matter what the differences are, love harmonizes any distinction into a beautifully merged oneness. Such oneness is indicated in Galatians 3:28. That verse was never intended to emphasize the extinction of distinctions. On the contrary, it is a statement that expresses oneness in spite of permanent and extreme diversity. With all our distinct and unique attributes none exceeds the others in dignity or preference. After all, it is the darkness that veils the differences and neutralizes all of creation. The light, however, will always permit each one to exhibit himself as he is, and appreciate it.

Love, with its essential constituents of respect, humility, and trust, is the

only way the saints can demonstrate their union with Christ. Love is the fruit of the Holy Spirit by which the Father is glorified. It is the sum-total of the law of God—His word. Our regeneration is the consequence of the word. Our sanctification grows daily on that heavenly sustenance.

It was mentioned at the start of this report, man lives with tensions with which he is unable to cope. These tensions originate from the exchange of the truth for a lie. Under these conditions man has lost the consciousness of a reward in eternity and therefore his ambitions are to reward himself with anything now and here. Consequently, and unwittingly, he pursues,

1. accomplishment rather than being,
2. things rather than development of personality,
3. emphasis on the individual rather than on the relationships of individuals.

Christians must not deceive themselves that they are so easily delivered from this carnality. Almost every epistle of Paul shows that we are very easily entangled in this web of worldly pride. For example, Paul's urging in Philippians chapter two could not be any clearer. He says, "... have this attitude in yourselves, which was also in Christ Jesus . . ." We all know the attitude of Christ—He sought no status, no recognition, no reputation—His attitude was to fulfill His calling to the minutest detail for the glory of God. Let a male fulfill his function as a Christlike leader and lover and the female her function as a reflector of the church and her attitude toward her Lord, and anticipate recognition, reward, and praise in heaven. Let this anticipation be, not because of what we have done for the Lord in accomplishment, in accumulation and statistics, but let our anticipation be because of how we have surrendered ourselves to the image renewal; because of how we have submitted ourselves in service toward others; because of how we loved, prayed for, and praised our enemies, etc.

Based on the emphasis of this report, and its biblical imperatives, the appeal is to the assemblies of Jesus Christ to accentuate the physical and psycho-spiritual distinctions of both parts of MAN, male and female, to the smallest detail. Let the male totally assume any spiritual teaching anywhere, public and private, and let the females busy themselves with good works and teach only those things that make better homes where our covenant children are reared. Reverse the trend of sinful man that removes the authority structure of the image of God.

RECOMMENDATIONS:

[NOTE: This affirmation was slightly amended so as to read as follows]:

An Affirmation Concerning Biblical "Ordination"

"Ordination" as seen in the New Testament is the solemn setting apart of an individual to represent the Church of Jesus Christ.

In accordance with Scripture the special officers of the church (teaching and ruling elders, and deacons) are set apart to their tasks by means of distinctive, formal "ordination" or "setting apart" ceremonies. Presbyterian, and

we believe biblical, church polity understands that ordination ceremonies do not convey special grace nor the ability to be an officer. The Holy Spirit gives gifts to believers. When both the body and the individual recognize the Spirit's gifts to and calling of that individual to a special office, that person is "set apart" or "ordained." The ceremony is an acknowledgement of the gifts and calling of the Holy Spirit.

That which essentially distinguishes the ordination of an elder from that of a deacon is neither the form nor the ceremony, but rather the specific task to which the individual is set apart.

An elder is set apart to serve the community by teaching, exhorting, and ruling. He exercises a disciplinary authority. The deacon serves the community as its representative in matters primarily of physical need. The deacon does possess delegated authority to represent the church in deeds of mercy. Such serving authority is not to be confused with the teaching and disciplinary authority of elders. The deacon serves under the direction of the session (elders) and, in the capacity of deacon, disciplines no one.

In this day of general ignorance as to the meaning of "ordination," Reformed Presbyterian elders should be especially careful to educate their congregations as to the nature and meaning of biblical ordination.

The report was continued in the afternoon meetings (see below). Synod recessed for lunch. Rev. Robert Hamilton led in prayer.

Synod reconvened at 1:35 with prayer by Elder Harold Harris.

FRATERNAL DELEGATES

Dr. Rayburn, Chairman of the Fraternal Relations Committee, introduced the Rev. Mr. Arthur Steltzer, Fraternal Delegate, who brought greetings from the Orthodox Presbyterian Church. He also introduced the Rev. Mr. Gerard Bouma, Fraternal Delegate, who brought greetings from the Christian Reformed Church. Two fraternal representatives spoke to the Synod: Rev. Charles Edgar of the Associate Reformed Presbyterian Church, and Rev. Ricardo Cerni of the Reformed Presbyterian Church of Spain. Dr. George Fuller spoke to the Synod representing the National Presbyterian and Reformed Fellowship, which he serves as Executive Director.

ROLE OF WOMEN, continued

At 2:20, Dr. Hurley made the following motion on behalf of the majority:

RECOMMENDATION:

That some women, full of the Holy Spirit and with appropriate gifts from him, may be called of God to serve the body of Christ as deacons and that women so gifted and called may be set apart (ordained) to the office of deacons.

After the majority position was debated, Mr. Miladin moved the following minority position:

We affirm in the absence of any compelling biblical evidence to support the ordination of women to the special office of deacon, that this office be limited to qualified men. At the same time acknowledging that the Scriptures contain many examples of serving women, and also mention "women" in 1 Timothy 3:11, suggesting a possible third class of serving people in conjunction with elders and deacons, we affirm the right of a local church to have a separate body or board of women (which may be called deaconesses), auxiliary and subordinate to the deacons, to be compatible with Scripture.

FINAL ACTION:

After lengthy debate and several amendments, the minority position read as follows was adopted at 10:15 p.m. Negative votes were recorded by W. Zumbach and R. Freiwald.

We affirm in the absence of any compelling biblical evidence to support the ordination of women to the special office of deacon, that this office be limited to qualified men. At the same time acknowledging that the Scriptures contain many examples of women who serve, we affirm the right of a local church to have a separate body of unordained women who may be called deaconesses.

[Stated Clerk's Note: The afternoon session was extended by motion to 5:15 and was closed with prayer by the Rev. Mr. Thomas Waldecker. Synod voted to reconvene at 8:30. The session resumed with Dr. John Buswell leading in prayer. After several motions extending the time, the evening session was adjourned with prayer by Rev. George Bragdon at 10:20 p.m.]

**WEDNESDAY MEETING
May 25, 1977**

The Moderator called the meeting to order at 9:05, calling on Dr. Thomas G. Cross to lead in prayer.

Orders of the day were voted as follows:

11:00 a.m. Bills and Overtures Committee

1:30 p.m. Beverage Use of Alcohol Study Committee Report

JUDICIAL COMMISSION REPORT

Dr. Wilber B. Wallis presented the report for the Judicial Commission and responded to Communication No. 2 as reported in the supplemental report below.

The 154th General Synod of the Reformed Presbyterian Church, Evangelical Synod, considered an overture from the Midwestern Presbytery, which consisted of a petition from the Rev. Robert E. Donaldson

asking that the Synod admonish or recognize the repentance of Dr. Arthur Glasser for his participation in a December 1972 World Council of Churches Conference. (see Minutes, 1976, pp. 142-143).

The Bills and Overtures Committee reported that on the basis of the evidence before it and on the basis of the Book of Discipline, IV, 4, it appeared to the Committee that the overture was out of order and it recommended that the Synod refer the matter to the Judicial Commission to determine if further action were required. The Synod adopted the response of the Bills and Overtures Committee after amending by adding: "with regard to Dr. Glasser, the Rev. Donaldson, or their respective presbyteries. If further action is required, the commission shall be empowered to act."

Five members of the Commission have not participated in the involved matter because of their membership in Midwestern Presbytery during the events under consideration. Those members not participating were the Rev. Armes, Dr. Barker, Dr. Harris, Dr. Payne, and Dr. Wallis. All other members have participated.

The Commission has considered the issue by correspondence. In making its determination it has reviewed all pertinent evidence from the records of the Midwestern Presbytery and the California Presbytery. These records have been deemed sufficient to render a decision in the case.

The Commission unanimously affirms the conclusion of the Bills and Overtures Committee that, based on the provisions of the Book of Discipline, IV, 4, the overture from Midwestern Presbytery is out of order.

The Commission further finds that no further action should be taken with regard to Dr. Glasser, the Rev. Donaldson, California Presbytery, or Midwestern Presbytery. The involved parties have been notified of this action.

During the year the Commission has also rendered advice to a member of a congregation in the Southeast Presbytery concerning a matter which was not properly before the Commission for formal action.

Respectfully submitted,
John H. Van Voorhis
Chairman, Judicial Commission

SUPPLEMENTAL REPORT OF JUDICIAL COMMISSION

The Judicial Commission was also involved in an advisory capacity in cases continuing in Pacific Northwest Presbytery and the Southeast Presbytery.

In response to Communication No. 2 from the Vacancy and Supply Committee of Philadelphia Presbytery we *recommend* that General Synod give the following advice:

(1) That Philadelphia Presbytery through its Vacancy and Supply Committee arrange a meeting with these parties, i.e. Dr. and Mrs. Charles Signorino, and the two elders from Covenant Presbyterian Church (Independent), together with the session of the Reformed Presbyterian Church of King of Prussia, together with appropriate third party help; and

(2) That our Synod be made aware of the Judicial Commission's Report of 1968 (Minutes, p. 98) [see below] pertaining to the Signorino situation; and

(3) That it is a fact that after the 1968 General Synod, Dr. Signorino began another Presbyterian Church in the vicinity of our Reformed Presbyterian Church, King of Prussia. However, Mr. Signorino is not a minister of the Reformed Presbyterian Church, Evangelical Synod.

Wilber B. Wallis
Vice Chairman

JUDICIAL COMMISSION REPORT OF 1968

The Judicial Commission is happy to report that only one case has been placed before us since the last Synod. This came to us in the form of a complaint by Dr. C. A. Signorino against an action of the Philadelphia Presbytery in ruling out of order Dr. Signorino's "appeal" of an action of the Session of the Calvary Presbyterian Church of Willow Grove, Pa. The Judicial Commission prepared and submits the following reply to this complaint:

Since no formal charges have been filed, we regard the "appeal" as a complaint and answer it as follows:

(1) The Session of the Calvary Presbyterian Church of Willow Grove had every proper right to endeavor to solve internal problems in a mission church. After many months of dealing with these problems, they chose to regard them as administrative rather than judicial since no formal charges had been preferred. They presented a report to the King of Prussia congregation on February 21, 1968, that we regard as administrative in the main.

(2) It is also within the bounds of propriety for a Session in dealing with an administrative problem to pinpoint responsibility to particular individuals without preferring formal charges against those individuals. There are times when persons are at fault in a situation but their faults are not of such nature as to call for judicial discipline. Some things may not be actionable judicially but can properly be made the subjects of advice and counsel. We understand this to be the point of view of the Session in this case.

(3) We consider, however, that certain statements in the report to the congregation bordered on the judicial and were ill-advised since no judicial process had been instituted. Among these were included the statement that "Dr. Signorino is not eligible for the office of elder at this time." If the Session regards the candidate for elder as in their opinion not a proper subject for this office, this should be a matter of advice rather than of judgmental decision. We understand also that the word "rebuke" was used in the congregational meeting, which is a term that can be taken as implying judicial censure. This was unwise.

(4) The charges of slander placed by the complainant before the Rocky Mountain Presbytery against his former pastor do not appear to us to be actionable inasmuch as the matters cited do not appear to consist of slander as ordinarily defined, and we would caution the complainant and all concerned against the careless hurling of invectives that injure the cause of Christ.

(5) We urge all parties involved to commit the matter to God and seek the necessary supplies of grace to forgive and forget in personal relationships. Let us give heed to the Scriptural admonition, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward

the mark for the prize of the high calling of God in Christ Jesus” (Philippians 3:13,14.

(6) Since the Philadelphia Presbytery took supplementary action to present the “appeal” to Synod, that part of the “appeal” that complains against their action ceases to be significant. It is our opinion that they acted properly in passing the matter along to Synod.

JUDICIAL COMMISSION (1968)
Kenneth A. Horner Jr., Chairman
Willard O. Armes

Harold Harris
R. Laird Harris
Wilber B. Wallis

ACTION:

Synod, on motion adopted the response.

FORM OF GOVERNMENT COMMITTEE REPORT

Dr. W. Harold Mare presented the following reports:

Fathers and Brethren:

The Form of Government Committee presents to the 155th Synod of the Reformed Presbyterian Church, Evangelical Synod, the following recommendations:

1. In *B.O.D.* III, m, p. 9: Make no change in the paragraph, since at our request the new printing of *The Standards* will include again the following phrase which was in the proposed *Book of Discipline* and is found printed correctly in Synod’s 1967 Minutes, pp. 76-77, adopted several years ago, and which was inadvertently left out of the printed editions of *The Standards*. The missing phrase is, “a member of the household of faith, but as . . .” The completed sentence as originally passed thus reads as follows, (with the missing phrase now restored to its rightful place): “Similarly, the words of the apostle Paul, as recorded in 1 Cor. 5:4,5, indicate that the offender in whose life ecclesiastical discipline has failed to accomplish correction must be excommunicated and dealt with, not as *a member of the household of faith, but as* a member of the household of Satan, yet one for whose regeneration and restoration the Church must hope and pray.”

With the restoration of the missing phrase, no further change needs to be made.

[STATED CLERK’S NOTE: Unfortunately, the omission prevails in the 1977 edition, p. 57. It will be corrected in later editions.]

2. In *B.O.D.* VII, 10, p. 18: the committee recommends that no change be made (the paragraph as it now stands is not in conflict with *B.O.D.* V, 15, p. 14, concerning cases of full judicial process, because the situation described in *B.O.D.* VII, 10, p. 18, concerns a case without full process and because in this situation, if the minister in question fails to appear for trial, he has indicated the finality of his commitment to the said heretical body and has thereby shown that he no longer wants to be considered under the jurisdiction of the particular court of our denomination).

3. In *F.O.G.* III, 1, paragraph 2, p. 17: that the present paragraph 2 be replaced with the following: "Every congregation shall be represented by at least one ruling elder. Ruling elder representation shall be based on (a) one elder for every three hundred members or fraction thereof, or (b) an equal number of ruling elders as there are ministers, *if the number of ministers be the greater.*" (The committee has chosen the words *italicized* instead of the words, "whichever be the greater," because a presbytery may possibly have more elder representation available than minister representation. The wording suggested in the above recommendation states clearly the principle of equal representation of "presbuteros.")
4. In *F.O.G.* II, 9, d, p. 11: After the words "who are members of other particular churches in the," delete the word "presbytery" and replace it with the word "denomination." (This change will make it possible for a church which may need the help of borrowed elders and finds none available in its own presbytery to obtain the help of elders who are a part of a nearby presbytery.)
5. In *F.O.G.* II, 10, o, p. 14: The committee recommends no change in the paragraph by which the words "deemed heretical" would be replaced by the words "deemed apostate," inasmuch as the committee understands the word "heretical," in the history of the Christian Church, to mean the denial of the truth of one or more of the major doctrines of Scripture, such as, the deity of Christ or the bodily resurrection of Christ, and the committee maintains that in using the word "heretical" accurate and sufficient clarification is made.
6. The committee recommends that at the end of the first paragraph of the Book of Discipline, Chapter IV, (p. 58), the following be added:
 All charges lodged against a minister by a member(s) of the RPC,ES should reach the presbytery through the local church session. Sessions are responsible to transmit these charges without delay.
 This will help clarify the procedure that is to be followed when charges are instituted against a minister by a member of the RPC,ES.

Richard W. Gray	DeWitt Watson
Robert G. Rayburn	W. Harold Mare, Chairman
Robert L. Reymond	Committee on Form of Government

RESPONSE TO QUESTION RAISED BY STATED CLERK (see p. 18)

Fathers and Brethren:

In the light of the statements on Amendments in the *Form of Government*, Chapter VI (p. 46), the Form of Government Committee understands that it is synod's prerogative to declare an amendment(s) or alteration(s) to the *Form of Government* (except as provided in Section 2 of chapter VI of FOG), *Book of Discipline*, and *Directory for Worship* as having constitutional validity, following upon favorable vote by a majority of presbyteries, but that if the presbytery (or presbyteries) reverses itself, and has indicated so in writing, *before* that declaration is made, that reversal is valid.

The Form of Governmen Committee holds that the words "before the

next ensuing Synod” in FOG, VI, 1 guarantees the right of presbyteries to reversal of decision in such instances.

ACTION:

Recommendations 1, 2, and the response to questions raised by the Stated Clerk were adopted. Recommendations 3 and 4 were recommitted together with several suggestions. Recommendation 5 was postponed until after the report of Special Committee on Church Membership. Recommendation 6 was amended so as to read as follows and sent down to presbyteries for action:

At the end of the first paragraph of the Book of Discipline, Chapter IV, (p. 58), the following be added:

All charges lodged against a minister by a non-ministerial member(s) of the RPC,ES should reach the presbytery through the local church session. Sessions are responsible to transmit these charges without delay.

MINUTES OF SUNDAY AND MONDAY

The minutes for Sunday’s memorial service and Monday’s meetings were distributed and approved subject to correction before Synod adjournment.

BILLS AND OVERTURES

The Rev. Robert F. Auffarth, as chairman, presented the following overtures together with the committee’s responses:

OVERTURE A—Recognition of Twentieth Anniversary of WPM

The Rocky Mountain Presbytery, meeting March 1-3, 1977 at Alamo-gordo, New Mexico, respectfully overtures the 155th General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting May 20-26, 1977 at Lookout Mountain, Tennessee, to remember the founding of World Pres-byterian Missions twenty years ago by the Synod at its June meeting, 1957, and to give adequate recognition of the importance of this event.

RESPONSE:

We recommend that this overture be committed to the Resolutions Com-mittee for a proper resolution to be presented to this Synod.

ACTION:

Adopted. [See page 160].

OVERTURE B—Index for Standards

The following is an overture to the 155th General Synod, approved and forwarded by the California Presbytery meeting February 18-19, 1977:

“The California Presbytery overtures the 155th Synod of the Reformed Presbyterian Church, Evangelical Synod requesting, upon the insertion of

the approved Form of Government changes, that our entire Book of Standards be carefully indexed as to subject and pagination.”

RESPONSE:

We give a positive response to this overture, and recommend that we commit it to the FOG Committee for subject indexing.

ACTION:

Adopted.

OVERTURE C—Revise Study on Ecclesiastical Separation

The following is an overture to the 155th General Synod, approved and forwarded by the California Presbytery meeting February 18-19, 1977:

“Whereas, the California Presbytery of the R.P.C.,E.S. is persuaded that the Synod Report of the Study Committee on Ecclesiastical Separation, although adopted by the 1976 Synod, does not adequately deal with the issues which provoked the original overture, or the issues raised in the attached paper, and

Whereas, the attached paper is submitted to Synod in addition to the original Presbytery overture for further consideration with respect to separation, and

Whereas, the study report accepted by the 1976 Synod does not address two critical areas, viz.

- a. Permissible degree of personal or denominational involvement or membership in trans-denominational bodies which claim to be Reformed and/or Evangelical such as the Reformed Ecumenical Synod and the World Evangelical Fellowship.
- b. Permissible degree of cooperation/involvement in trans-denominational ministries such as the military chaplaincy or campus ministries.

The California Presbytery of the R.P.C.,E.S. respectfully overtures Synod to reexamine these matters, and include their conclusions in a supplementary or revised report.”

STATED CLERK'S NOTE: The "attached paper" has not been received to date.—PRG

RESPONSE:

Although Overture C was sent to the clerk, the important “attached paper” was not attached. We, therefore, have not been able to consider this overture without the “attached paper.” No action is recommended.

ACTION:

Approved.

OVERTURE D—Clarification of Binding Force of FOG

New Jersey Presbytery, meeting on April 2, 1977, respectfully overtures the 155th General Synod for clarification as to the binding force of the Form

of Government upon the particular churches in the denomination.

1. Are such sections as II.7.a. consistent with a document which purports to establish the framework of church government?
2. Are such sections proper in making the Form of Government binding upon some churches and not others?

If these sections are deemed consistent and proper with the purpose of the Form of Government, New Jersey Presbytery requests an explicit statement of the purpose of the Form of Government.

If these sections are not deemed consistent and proper with the purpose of the Form of Government, New Jersey Presbytery recommends that they be deleted or modified.

RESPONSE:

We answer to point one "yes" for the framework of the Form of Government at this point is purposely broad enough to include exceptions.

To point two, we answer that the FOG, II 7a, is binding to the extent that the presbytery wants to make it binding but the presbytery may make exceptions "to suit the wishes and needs of a particular church" (FOG, II, 7a). We recommend, however, that if the New Jersey Presbytery finds something specifically improper at this point, it should overture the General Synod to change the FOG.

ACTION:

Synod adopted the response.

OVERTURE E—Clarification of Status of Teaching Elder In FOG

New Jersey Presbytery, meeting on April 2, 1977, respectfully overtures the 155th General Synod for clarification and changes if necessary:

1. The implication of the Form of Government is that "teaching elders continue in that office only as long as they continue in some function of the ministry of the gospel." If one does not, we are to urge the demission of ordination to the ministry (eventually the case even with the "inactive" status). Does not this contradict the parity of the eldership which preserves the ordination of the "ruling" elder for life (unless removed by discipline) whether actively or inactively serving the local session?

2. We request the clarification of the term "independent minister" in the Form of Government V.6.d. and the Book of Discipline VIII.9. Is not such a recognition of an "independent" minister inconsistent with the Presbyterian concept that ordination and its continuance is based on one's relationship to an ecclesiastical body? Specific example:

Can a minister who has not been serving as a pastor for several years and with no intention of doing so in the foreseeable future declare himself "independent" if he is not transferring his membership to another ecclesiastical body or judicatory? Rather is this term not originally to be interpreted as applying to a brother leaving our midst to pastor an independent or heretical church who thereby places himself under their jurisdiction?

RESPONSE:

We answer this overture by urging the New Jersey Presbytery to study this question and if they deem it necessary, to propose specific changes to the FOG and Book of Discipline to the FOG Committee.

ACTION:

Adopted by Synod.

OVERTURE F—Utilization of Retired Personnel

Whereas more and more laymen are retiring from professions, business, and industry at a relatively early age, and

Whereas some of these laymen are officers in RPC,ES churches who earnestly desire to be more directly involved in the work of the Lord, and particularly in the ministry of the RPC,ES than they can be through their service on local church boards only, and

Whereas some of these officers have spiritual gifts, abilities and training which could contribute significantly to the work of the RPC,ES and at a very modest cost, and

Whereas only a very small percentage of these retiring laymen are presently being given opportunities for such fuller service,

Therefore, the Southeast Presbytery, meeting in Myrtle Beach, S.C. on February 15, 1977 respectfully overtures the 155th General Synod of the RPC,ES to appoint a special committee to study ways and means of utilizing such laymen in various positions in our churches and agencies.

RESPONSE:

We recommend to the Synod that a special committee of five be formed to study ways and means for utilizing such layman in various positions in our churches and agencies.

ACTION:

Adopted.

OVERTURE G—Notification of Crucial Events

The Southeast Presbytery, meeting in Myrtle Beach, S.C. on February 15, 1977 respectfully overtures the 155th General Synod of the RPC,ES to urge its constituency that when crucial events occur of interest to the church at large, that the Clerk of Synod be telephoned immediately; and that he in turn telephone the Clerks of Presbyteries in the United States and the Agencies of our Synod, and that he notify by available means, the foreign constituency.

RESPONSE:

Our committee recommends a positive response to this overture.

ACTION:

Adopted.

OVERTURE H—Change of Boundaries of Pittsburgh Presbytery

WHEREAS a group of believers in the area of Oakland, Maryland, has been meeting with the Rev. John Ledden, an Ordained Minister who holds credentials in the Delmarva Presbytery (transferred to Pittsburgh Presbytery, Feb. 26, 1977) and

WHEREAS this same body of believers is desirous of becoming a Mission Church in the RPCES and

WHEREAS the area of Oakland, Maryland, lies within the boundaries of Delmarva Presbytery but is much closer to the churches of the Pittsburgh Presbytery and

WHEREAS this body of believers has sought help from the Church Extension Committee of Pittsburgh Presbytery, the Pittsburgh Presbytery

THEREFORE Overtures the 155th General Synod of the RPCES to extend the boundaries of the Pittsburgh Presbytery to include Garrett and Allegheny Counties in the State of Maryland.

RESPONSE:

We recommend that this overture be approved and that the Pittsburgh Presbytery extend its boundaries to include Garrett and Allegheny Counties in the State of Maryland, and that Delmarva Presbytery's boundaries be changed accordingly.

ACTION:

Synod adopted the response.

OVERTURE I—Questions for Reception of New Members

The Southeast Presbytery, meeting at Westminster Presbyterian Church, Concord, N.C., October 9, 1976 respectfully overtures the 155th General Synod of the Reformed Presbyterian Church, Evangelical Synod to draw up a suitable list of questions to be included in the Directory Of Worship for use at the public reception of new members into the church.

RESPONSE:

We would inform the Southeast Presbytery that their request is being handled by the Study Committee on Definition of Church Membership.

ACTION:

No action was required.

OVERTURE K—Reprimand Churches Who Have Ordained Women as Deacons

The Southwest Presbytery of the Reformed Presbyterian Church, Evangelical Synod, meeting at Westminster Presbyterian Church, Bedford, Texas, October 8-9, 1976, respectfully overtures the 155th General Synod of the Reformed Presbyterian Church, Evangelical Synod to advise Presbyteries of

the Synod to correct and reprimand churches within its boundaries which have ordained women as deacons, or have women serving as trustees contrary to the Form of Government of the RPCES.

RESPONSE:

We answer that, since our 155th Synod has spoken to the matter of not permitting the ordination of women deacons, we believe time ought to be given to those churches that need to do so, to bring their local church governments into conformity with the decision of Synod.

ACTION:

After several amendments, the following response was adopted by the General Synod:

The 155th General Synod of the Reformed Presbyterian Church, Evangelical Synod, advises Presbyteries of the Synod to correct churches within their boundaries which have ordained women as deacons, or have women serving as trustees contrary to the Form of Government of the RPCES. And, should there be churches that need to do so, these churches should bring their local church governments into conformity with the FOG and the decision of Synod.

MINISTERIAL WELFARE AND BENEFITS COMMITTEE REPORT

The Chairman, Mr. Rudolph F. Schmidt, presented the following report together with oral remarks requesting gifts to the Committee for the emergency needs of Mrs. Flourmoy Shepperson Jr. Dr. Franklin S. Dyrness further commented on the Hospitalization Plan.

Fathers and Brethren:

It has not been an active year for the Ministerial Welfare and Benefits Committee. Only one need was brought to its attention and a disbursement of \$200.00 was made. The current balance in the treasury is \$443.93.

This small balance would be most inadequate for any year in which an increased number of requests for aid would be received. In order to be in a better position to help if such needs should occur, the Committee this past March wrote the boards of Deacons in our churches asking that the Committee be placed in the annual budget of the churches or that regular gifts be sent to the Committee. Several churches have responded.

The availability of Committee funds for ministers in need has been announced in our Committee report annually at Synod for several years and the Committee has twice written to all of the pastors. We can only rejoice if the Committee's lack of activity reflects that the Lord has spared Reformed Presbyterian ministers from emergency needs. We pray it is not the case that real needs have not been brought to the attention of the Committee.

The report on the Committee's Hospitalization Plan by Treasurer Franklin S. Dyrness follows.

Rudolph F. Schmidt
Chairman

HOSPITALIZATION PLAN

Fathers and Brethren:

The annual financial report for 1976 of Synod's Hospitalization shows that the Medical and Life Insurance Program continues to prove a real blessing and benefit. The amount of benefits paid out has greatly increased due to larger medical costs. This is a *self-insured program* conducted through Inter-County Hospitalization Plan, Pennsylvania Blue Shield (100) and Ministers Life and Casualty Union. There are now 312 contracts for Hospitalization and Medical, 250 contracts for Inter-County and Blue Shield 65 special. More than 1,225 persons are covered.

In 1976 there was a total of 1,197 claims receiving payments totalling \$168,140.68. This does not include 65 Special claims, for which we are not given a report. The premiums paid totalled \$143,193.94, plus an additional \$22,133.49 was paid from the Plan's Reserve. The amount of claims paid above premiums was \$24,346.74 or 17%. This means \$1.17 was paid for each dollar of premium paid. The claims average \$140.47, 50 were over \$1,000.00 and averaged \$2,419.31.

The Plan will continue to cover semi-private hospital rates and allowable medical costs through Blue Shield 100 for a total payment up to \$5,000.00 and 80% beyond that on the next \$20,000.00 in each calendar year for each person covered. Regular doctor visits are not covered.

Please remember, the Plan *does not cover existing conditions* at any time. (To seek payment for such is taking advantage of your friends in the Plan who share in the cost.) Payments for Maternity benefits are not paid within the twelve (12) month period from time of enrollment as a participant. Our rates are based on yearly experience. The new rates beginning June 1, 1977, will reflect an increase of approximately 37%. All medical costs have increased and may be expected to continue to do so. All premiums received in 1976 applied 100% toward payment of claims, except \$100.00 for audit and \$195.00 for printing and postage.

The Plan has 336 participants with Term Insurance, carrying a total of 737 units. The value of each unit varies from \$1,000.00 to \$12,000.00, depending on one's age. One death claim was paid in the amount of \$2,000.00 in 1976.

All premiums are due by the 15th of the month prior to coverage, plus a \$1.00 service charge with each payment. A \$1.00 late charge is also added for *each month a payment is late*. Please try to send your payments without waiting for a statement.

Mail all premiums or questions on Plan to "Hospitalization," R.D. 2, Box 20, Quarryville, PA 17566. Questions on payment of benefits, please refer to Inter-County.

Claim forms are not needed. Hospitals and Doctors need only send itemized statements to the Service Department of Inter-County Hospitalization Plan, Inc., Foxcroft Square, Jenkintown, PA 19046. (Please do not send claims to Blue Shield or Blue Cross). Be sure to give the group number 34970 and your participant number. 65 Special Group Number is 34971.

F. S. Dyrness, Treasurer
 G. K. Mitchell Jr., Assistant Treasurer
 Charles L. Eckardt, Assistant Treasurer

HEALTH AND WELFARE COMMITTEE
 REFORMED PRESBYTERIAN CHURCH—EVANGELICAL SYNOD

STATEMENT OF CONDITION
 DECEMBER 31, 1976

ASSETS

CURRENT ASSETS:

Cash in Banks:

Farmers' National Bank of Quarryville, Pa.	
(Checking)	\$11,316.82
(Savings)	20,215.15
Heritage Savings Bank, Rockland, Maine	
(Savings)	2,743.69

\$34,275.66

Investments:

400 Shares Phila. Electric 9½% cum. pref.	\$40,000.00
Note—D. M. Weston—10½%	15,000.00

\$55,000.00

TOTAL ASSETS

\$89,275.66

LIABILITIES AND EQUITY

LIABILITIES:

Advance Payments:

Hospitalization and Blue Shield 100	\$18,838.50
Hospitalization 65 Special	21,035.70
Term Insurance	2,322.50

\$42,196.70

EQUITY

Reserve 1/1/76	\$51,818.02
Decrease for Period	(-4,739.06)

Reserve 12/31/76

\$47,078.96

TOTAL LIABILITIES AND EQUITY

\$89,275.66

HEALTH AND WELFARE COMMITTEE
REFORMED PRESBYTERIAN CHURCH—EVANGELICAL SYNOD

STATEMENT OF INCOME
FOR THE PERIOD JANUARY 1, 1976-DECEMBER 31, 1976

INCOME

Hospitalization and Blue Shield 100	\$147,939.54
Hospitalization 65 Special	45,042.80
Term Insurance Payments	17,472.70
Service Charges	1,437.24
Late Charges	303.00
Interest—Heritage Savings Bank	725.63
Interest—Farmers' National Bank	215.15
Interest—3 quarters D. M. Weston Note	1,181.25
Dividends—Phila. Elec. on 9½% Cum. Pref.	3,800.00
Refund—Hospitalization 2nd quarter	2,811.55
Dividend—Minister's Life Ins. Co.	5,512.24
Refund of 20% on Claims over \$5,000.00	1,703.37

TOTAL INCOME

\$228,144.47

DISBURSEMENTS:

Hospitalization & Blue Shield 100 Premiums	\$143,793.94
Hospitalization & Blue Shield Add'l Cost	22,133.49
Hospitalization 65 Special	23,585.60
Term Insurance Premiums	17,368.00
Refunds on 65 Special Premiums	1,552.60
Refunds on Hospitalization & Blue Shield 100	373.26
Refunds on Term Insurance Premiums	32.00
Printing (\$51.05) and Postage (\$141.00)	192.05
Auditor's Fee	100.00

TOTAL DISBURSEMENTS

\$209,130.94

NET INCOME FOR PERIOD

19,013.53

\$228,144.47

ALLOCATION OF NET INCOME:

Net Income for the Period	\$19,013.53
Less: Increase in Advance Payments to Reserve	23,752.59
	<u> </u>
	(-\$4,739.06)

F. S. Dyrness, Treasurer
G. Keith Mitchell Jr., Asst. Treasurer

This report is subject to audit which will be made and a copy of which will be sent to the Clerk of Synod.

HOSPITALIZATION

R.D. 2, Box 20, Quarryville, Pa. 17566
Ministerial Welfare and Benefits Committee
Reformed Presbyterian Church, Evangelical Synod

F.S. Dyrness, D.D., Treasurer Telephone: 717/786-7321
G. Keith Mitchell, Asst. Treasurer
Charles L. Eckardt, Asst. Treasurer

RATES—EFFECTIVE JUNE 1, 1977

**HOSPITALIZATION, MEDICAL, DIAGNOSTIC & BLUE SHIELD "100"(1)
AND TERM INSURANCE (TWO UNITS) (2)**

	Monthly Payment
One Person.	\$33.00
Husband and Wife (No Maternity or Children)	63.00
Husband and Wife (With Maternity and Children under 19 and up to 23*)	72.50
Parent and One Child under 19 and up to 23*	63.00
Parent and Children under 19 and up to 23*	69.50
Related Dependent under 65	27.00
65 Special—A Supplement to Medicare A & B.	7.90

*PLUS A \$1.00 SERVICE CHARGE WITH EACH PAYMENT
PLUS A \$1.00 LATE CHARGE FOR EACH MONTH A PAYMENT IS LATE(3)*

*Unmarried dependent children 19 to 23 who are full time college students are covered at no extra charge, *if requested through this office. Any change of status of those covered must be reported at once* to this office or coverage may be lost.

(1) COVERAGE will be according to booklet on "Hospitalization." Hospital and Medicare care up to \$5,000.00 and, above that, 80% of the same

coverage will be paid on the next \$20,000.00 in each calendar year for each subscriber.

(2) **TERM INSURANCE**—Two units are included in the above rates (except for Elders, Deacons, trustees, related dependents, and those over 65 years).

An optional third unit is available for those eligible at an additional cost of \$2.00 per month.

<i>BENEFITS</i> on this group decreasing life insurance	<i>Per Unit</i>
Less than 31 years	\$12,000.00
31 years but less than 36 years	10,000.00
36 years but less than 41 years	7,500.00
41 years but less than 46 years	5,000.00
46 years but less than 51 years	3,000.00
51 years but less than 56 years	2,000.00
56 years but less than 61 years	1,300.00
61 years but less than 66 years	1,000.00

PAYMENTS: Please make all checks payable to “Hospitalization” and mail to R.D. 2, Box 20, Quarryville, PA 17566. *State for whom payment* is made and period of coverage.

(3) Premium payments must be received by the 15th of the month prior to coverage period to avoid late charges.

TO MAKE A CLAIM: When requesting service, give your Identification Number and group number, 34970, to the doctor or hospital and ask them to send an itemized bill to Inter-County Hospitalization Plan Inc., Foxcroft Square, Jenkintown, PA 19046. Do not have them send bills elsewhere. (Consult your Hospitalization Booklet, pp. 9 and 10).

The meeting recessed for lunch. The Rev. Charles B. Holliday III led in prayer. The afternoon session began at 1:30 with prayer, Vice Moderator David Jones calling on Mr. Robert Muhlig. Dr. John M. L. Young presented basic rules of parliamentary procedure.

STUDY COMMITTEE ON BEVERAGE USE OF ALCOHOL REPORT

The report was presented by Dr. William S. Barker. The committee offered no formal response to communication 5 from Augusta Street Church in Greenville, S.C. The written report follows:

The 154th General Synod, in response to Overture E from the Southern Presbytery (see 1976 Synod Minutes, page 143), established this committee “to prepare a paper on this specific issue, considering the relevant biblical data along with other salient material, and recommending practical ways to deal with this issue in our churches.”

The outline of the committee's report is as follows:

- I.) The Biblical Warnings Against the Horrible Sinfulness of Drunkenness
- II.) Teaching of the Bible Concerning the Practice of Total Abstinence
- III.) New Testament Applications to Related or Analogous Matters
- IV.) Ecclesiastical Statements Relating to the Use of Alcoholic Beverage
 - A.) Confessional Statements
 - B.) Reports and Resolutions
- V.) Practical Ways to Deal with This Issue in Our Churches

While Synod will no doubt discuss this report as a whole, the committee anticipates that specific action will be confined to a vote on the seven parts of Section V.) "Practical Ways to Deal With This Issue in Our Churches," which represents conclusions from the material studied in Sections I through IV.

I. THE BIBLICAL WARNINGS AGAINST THE HORRIBLE SINFULNESS OF DRUNKENNESS

A key passage of Scripture for the Christian church concerning the sinfulness of drunkenness is *Ephesians 5:15-21*, in which the Apostle Paul commands: "Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit." (NIV) This follows his admonitions to live "not as unwise but as wise, making the most of every opportunity, because the days are evil. Therefore do not be foolish, but understand what the Lord's will is." A stark contrast thus is drawn between drunkenness, which involves debauchery, and being filled with the Spirit, which is associated with corporate and individual worship and thanks to the Lord (verses 19 and 20) and with proper submission to one another (verse 21). Drunkenness, therefore, is directly opposed to responsible Christian living, in relation to God and to neighbor, and particularly in the serious context of our time. One can understand the Lord's will and live wisely and responsibly if filled with the Spirit, but to be drunk with wine is contrary to this.

The Lord Jesus Christ warned against drunkenness in referring to the last day (*Luke 21:34*): "Be careful, or your hearts will be weighed down with dissipation, drunkenness and the anxieties of life, and that day will close on you unexpectedly like a trap" (NIV). Paul in *I Thessalonians 5:4-8* and *Romans 13:11-14* similarly contrasts drunkenness, as of darkness or the night, with alert and sanctified Christian living, as of light or the day.

Drunkenness is included in Paul's list of the lusts of the flesh in *Galatians 5:19-21* in contrast to the fruit of the Spirit. Peter describes drunkenness as characteristic of the pagan living in which Christians no longer engage (*I Peter 4:1-5*), and Paul likewise excludes those who continue in drunkenness from inheriting the kingdom of God (*I Corinthians 6:9-11*). Paul also indicates that a professed brother who is a drunkard is subject to church discipline (*I Corinthians 5:9-11*).

Some Old Testament examples help to show why drunkenness is so contrary to godly living. It is notable that the first instance of drunkenness recorded in Scripture befalls the godly Noah after the judgment of the flood, when God has made covenant with man concerning the natural creation. In

this context of new beginnings Noah's drunkenness becomes the occasion for sexual immorality on the part of Ham and of a curse upon Canaan (*Genesis 9:20-24*). Drunkenness is likewise associated with sexual immorality in the case of Lot's incest (*Genesis 19:30-38*) and in *Romans 13:13* and several of the New Testament passages.

Repeatedly the Old Testament displays the effects of wine and other fermented beverage on the mind and the will, as well as on the body. Both Noah and Lot were rendered insensible to what was happening. The same is true of Nabal in *1 Samuel 25:36-38*. In *2 Samuel 11:11-13* King David made Uriah drunk in the hope, in this instance unsuccessful, that he could thus break Uriah's resolve not to go to his house. *Proverbs 20:1* sets the dangers of drink over against wisdom: "wine is a mocker, strong drink a brawler." (NASV)* The mockery of wine is more fully described in *Proverbs 23:29-35*: "Do not look on the wine when it is red, when it sparkles in the cup, when it goes down smoothly; at the last it bites like a serpent, and stings like a viper. Your eyes will see strange things, and your mind will utter perverse things" (verses 31-33, NASV). These verses in Proverbs counsel against the use of wine and condemn its abuse. *Hosea 4:11-12* joins drunkenness with idolatry and harlotry: "Harlotry, wine, and new wine take away the understanding" (verse 11, NASV). *Isaiah 28:7,8* provides a graphic picture of the results of drunkenness in terms of reeling, staggering, confusion, tottering, and vomit; *Proverbs 23:29* lists woe, sorrow, contentions, complaining, feeling hurt without cause, and bloodshot eyes. In at least two instances wine rendered victims, Amnon and Elah, vulnerable to assassination. (*2 Samuel 13:28*, *1 Kings 16:8-10*)

The Old Testament strictures on drink are particularly concerned with its effect on responsible leadership. The disgusting picture in *Isaiah 28:7-8* is of the priest and the prophet. *Ecclesiastes 10:16-17* decries banqueting rulers and pronounces blessing on the land whose rulers eat "for strength and not for drunkenness." (NASV) *Proverbs 31:4-5* says that "it is not for kings to drink wine, or for rulers to desire strong drink; lest they drink and forget what is decreed, and pervert the rights of all the afflicted." (NASV) Two of the six woes that Isaiah 5 pronounces upon the wicked of Judah are related to drinking activities: "Woe to those who are heroes at drinking wine, and champions at mixing drinks; who acquit the guilty for a bribe, but deny justice to the innocent" (*Isaiah 5:22-23*, NIV) and "Woe to those who rise early in the morning to run after their drinks; who stay up late at night till they are inflamed with wine!" The fault of these latter is that "they have no regard for the deeds of the Lord, no respect for the work of His hands" (*verses 11-12*, NIV).

Summary: The Bible plainly portrays drunkenness as antithetical to godly living. The emphasis of Scripture seems not to be on the effects on one's phys-

*It should be noted that the words strong drink and liquor are properly applied to modern drinks which have alcohol added to them. The Arabs invented the distillation of alcohol in the Middle Ages. The drinks of Biblical days were only natural wines and beer. As a consequence of the addition of alcohol to the natural product the evils of drink today are greatly increased.

ical condition, although these are included, but rather on the effects on one's mental and moral condition, on one's understanding of the Lord's will and one's ability to obey that will. It is inconceivable that a Christian should knowingly and willfully subject himself to a state of mental stupor and moral irresponsibility rather than be sensitive to the Spirit of God and subject to His Word.

II.) TEACHING OF THE BIBLE CONCERNING THE PRACTICE OF TOTAL ABSTINENCE

The Old Testament required abstinence from wine or beer for certain occasions and callings. In *Leviticus 10:8-11* the Lord said to Aaron: "Do not drink wine or strong drink*, neither you nor your sons with you, when you come into the tent of meeting, so that you may not die—it is a perpetual statute throughout your generations—and so as to make a distinction between the holy and the profane, and between the unclean and the clean, and so as to teach the sons of Israel all the statutes which the Lord has spoken to them through Moses." (NASV) This command follows directly upon the Lord's judgment upon Nadab and Abihu for offering "strange fire before the Lord, which He had not commanded them," perhaps an indication that Nadab and Abihu had been drunk while serving in their priestly capacities. In *Ezekiel 44:15-27* the Levitical priests who are to serve in the restored temple are similarly required not to "drink wine when they enter the inner court" (verse 21, NASV). This is one of several rules—including rules about the cloth of their garments, the hair of their heads, their marriages, and their contacts with the dead—designed to signify holiness.

The Mosaic code also called for total abstinence on the part of a man or woman of Israel making a special vow of dedication to the Lord as a Nazirite (*Numbers 6:1-8*). Such a person "shall abstain from wine and strong drink; he shall drink no vinegar, whether made from wine or strong drink, neither shall he drink any grape juice, nor eat fresh or dried grapes. All the days of his separation he shall not eat anything that is produced by the grape vine, from the seeds even to the skin" (verses 3-4, NASV). This was to be a temporary condition, during the time of the conditions of the vow, (verse 13) and "afterward the Nazirite may drink wine" (verse 20). In the case of Samson, who was to be "a Nazirite to God from the womb to the day of his death," his mother was not to eat "anything that comes from the vine, nor drink wine or strong drink, nor eat any unclean thing." (*Judges 13:3-7, 13-14*)

In *Jeremiah 35:5-14* the Rechabites are commended for their faithfulness to the commandment of their ancestor Jonadab not to drink wine all their days, nor to build houses to dwell in, nor to have vineyard or field or seed.

Proverbs 31, as mentioned above in section I, directs kings and rulers not to drink wine or beer because of the danger of its effect on their important responsibility (verses 4-5). On the other hand, it goes on to say: "Give strong

*That is, here and elsewhere, "beer." See previous footnote.

drink to him who is perishing, and wine to him whose life is bitter. Let him drink and forget his poverty, and remember his trouble no more" (*verses 6-7, NASV*). Some hold this to be understood as a relative permission only, versus the obligation for the king. Others understand it as a permission for the dying and desperate.

The selectively specific cases of abstinence are an indication that the Mosaic code did not make total abstinence a universally absolute rule in Israel. In fact, in the discussion of tithes in *Deuteronomy 14:22 ff.* it is indicated to the Israelite bringing money in place of his produce to eat before the Lord that "you may spend the money for whatever your heart desires, for oxen, or sheep, or wine, or strong drink, or whatever your heart desires; and there you shall eat in the presence of the Lord your God and rejoice, you and your household" (*verse 26, NASV*).* In similar praise to God for His provision *Psalms 104:10-15*, after praising God for the waters that quench the beasts' thirst, rejoices in "wine which makes man's heart glad." Likewise, in *Isaiah 55:1-3* wine is included with milk, waters, and bread to symbolize together salvation which is free, good, and satisfying.

Into this Jewish culture our Lord Jesus Christ came. It is of interest to our subject that the first of his miraculous signs was the turning of water into wine at the wedding in Cana (*John 2:1-11*). The Greek word for wine can refer to either fermented or unfermented juice; one can only speculate as to the alcoholic properties of the beverage Jesus produced. It is referred to by the master of the banquet, upon his tasting it, as "the choice wine," "the best" of the banquet. Jesus made it in abundance, 120 to 180 gallons, after the original supply had been depleted.

The style of life of Jesus and His disciples was noticeably different from that of John the Baptist and his disciples, who like the Pharisees practiced fasting, while it was said of Jesus' disciples, "yours go on eating and drinking." (*Luke 5 23-39*) In *Luke 7:33-35* Jesus indicates that He was called a "glutton and a drunkard" because, whereas "John the Baptist came neither eating bread nor drinking wine,"—that is, not participating in social festivities—"the Son of Man came eating and drinking"—that is, participating in such activities. (NIV)

In instituting the Lord's Supper, Jesus distributed the Passover cup, saying that He would not drink again of the fruit of the vine until He would drink it anew with the disciples in His Father's kingdom. (*Matthew 26:26-29, Mark 14:22-25, Luke 22:14-20; cf. 1 Corinthians 11:23-26*) According to the Talmud the Passover cup contained a mixture of three parts water to one part wine (Pesachim 108b); this was to decrease its power of intoxication.**

*It must be remembered that wine and beer were used in the tabernacle for libations, in which case they were totally poured out (cf. Numbers 28:7,14; Exodus 29:38-42). The liquid portion of the tithe in Deuteronomy 14 may have been used for such libations; it may have been consumed by the worshiper. The text does not specify, but cf. Deuteronomy 12:17-18 and Numbers 18:26-32, where, however, the product of the vine being tithed is new wine.

**See Appendix on the process of fermentation in Biblical times.

At the beginning of His crucifixion Jesus was offered wine mixed with gall, or with myrrh, which He refused after tasting it. Evidently this was offered as a sort of anaesthetic, perhaps in accord with Proverbs 31:6-7. Just before He died on the cross, Jesus was offered by the Roman soldiers a sponge soaked in wine vinegar to quench His thirst. This was a dilute non-alcoholic vinegar (Greek *oxos*) used by Roman soldiers as a cheap thirst-quencher. (*Matthew 27:34,48; Mark 15:23,36; Luke 23:36; John 19:28-30; cf. Psalm 69:21*)

The Apostle Paul, in *Colossians 2:16-23*, teaches freedom with regard to what the Christian eats and drinks as a religious practice. He warns against a Judaistic type of approach toward sabbaths, clean meats, and things offered to idols. The Judaizers held that the observance of their regulations in these areas would save or would make one more holy. Paul quotes them as saying, "Do not handle! Do not taste! Do not touch!" He counters: "Such regulations indeed have an appearance of wisdom, with their self-imposed worship, their false humility and their harsh treatment of the body, but they lack any value in restraining sensual indulgence" (verse 23, NIV). Similarly Paul warns against "hypocritical liars" of the last times who "forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth. For everything God created is good, and nothing is to be rejected if it is received with thanksgiving, because it is consecrated by the word of God and prayer." (*1 Timothy 4:1-5*, NIV) Paul is clearly referring to the proper use of things as intended by the Creator and not giving a blanket approval of any use of things under all circumstances.

In the pastoral epistles Paul several times disqualifies from church offices anyone "given to much wine"; this includes elders (*1 Timothy 3:3, Titus 1:7*) and deacons (*1 Timothy 3:8*). It is clear that church officers were not to be characterized by abuse of wine. He also refers to this in connection with the example of the older women (*Titus 2:3-5*). At the same time he writes to Timothy himself, "Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses." (*1 Timothy 5:23*, NIV) This use of fermented wine is in the context of medicinal purpose.

Summary: Total abstinence from alcoholic beverage was commanded in Scripture in certain contexts, as in the Nazirite vow as a mark of special separation unto the Lord for a time, or as in the case of John the Baptist. It was also required of certain leaders, as of kings in the functions of their responsibility and of priests in their performance of service before the Lord. Such abstinence was a mark of holiness. On the other hand, total abstinence was not explicitly commanded universally and absolutely of God's Old Testament people. In some contexts natural wine or beer may have been allowed in conjunction with praise of God. Evidently our Lord partook of some kind of wine in the Passover observance. It is to be noted, however, that much of the evidence concerning wine-drinking in the ancient world shows that wine was ordinarily diluted with from two to four parts of water to one part of wine (cf. Robert H. Stein, "Wine-Drinking in New Testament Times," *Christianity Today*, XIX, 19 [June 20, 1975], pages 9-11). This wine of which Jesus evidently partook would have been relatively non-intoxicating and would not

have had the intoxicating potential of modern distilled alcoholic beverages.

From the example and teaching of Jesus and the teaching of Paul, it cannot be certainly concluded that total abstinence was a requirement in the New Testament church. Officers were at the very least to be characterized by moderation. Paul denies that true spirituality consists only in a life of abstinence. On the contrary, righteous conduct is a consequence of justification and one's union with Christ through the Holy Spirit.

III.) NEW TESTAMENT APPLICATIONS TO RELATED OR ANALOGOUS MATTERS

The Council at Jerusalem was assembled to deal with the question of whether circumcision was necessary for salvation. (*Acts 15:1-6*) The testimonies of Peter and of Paul and Barnabas made it clear that salvation was by grace and that the Gentiles were being received by God without circumcision. With this conclusion James was in agreement, in accordance with Old Testament scripture from Amos 9. (*Acts 15:7-18*) After this agreement the ultimate decisions of the Council had to do with matters of expediency: "that we should not make it difficult for the Gentiles who are turning to God" (*Acts 15:19, NIV*) and that Jews not be unnecessarily offended, for "Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath." (*Acts 15:20-21*) These decisions concerning matters of expediency, involving abstinence from food offered to idols, from blood, from the meat of strangled animals, and from sexual immorality, were nevertheless presented as from the Holy Spirit and the apostles and elders assembled. (*Acts 15:22-29*) Paul, Silas, and Timothy subsequently delivered these decisions to the churches for the people to obey. (*Acts 15:40-16:4*) Thus the decisions of a church council (involving apostles, to be sure) concerning matters of expediency were delivered to the churches to be obeyed.

The church at Corinth, established by Paul on his second missionary journey and in which he ministered for a year and a half or more (*Acts 18:11,18*), had problems with immorality and also laid stress on the freedom of the Christian. The statement "Everything is permissible for me"* is dealt with by Paul first in *1 Corinthians 6:12-20*, where the context is that of abuses of the body and specifically sexual immorality. Condemning sexual immorality in no uncertain terms, Paul's preliminary answer to the argument of liberty with regard to the body is that the question is what is beneficial or profitable, the question is whether I will be mastered by anything. He then makes three main points about our bodies: our bodies are members of Christ himself (verse 15), one's body is a temple of the Holy Spirit (verse 19), and God is to be honored with the body (verse 20).

The liberty issue arises again in the three chapters of *1 Corinthians 8:1-11:1* in the context of meat offered to idols, which is more directly germane to our subject. Here again Paul's answer to the Corinthians' claim "Everything is permissible" is that the question is what is beneficial or constructive: "No-

*This statement should be understood as the Corinthians' attitude expressed in their letter to him, as indicated in the NIV.

body should seek his own good, but the good of others.” (10:23-34) Love is to prevail over knowledge. (8:1-3) Paul’s concern is for the brother who, accustomed to idolatrous associations, will regard himself as involved in idol-worship if he engages in the eating of meat that has been offered to idols. (8:7) The danger is that the example of the Christian who knows the idol is nothing will lead the brother with a weak conscience to eat what has been sacrificed to idols also and thus in his mind to engage once again in idol-worship. (8:10-11) Paul denounces such careless exercise of freedom in no uncertain terms, as causing one’s brother to fall into sin and as sinning against Christ. (8:12-13) Paul goes on to argue that he could claim certain rights as an apostle and as a Christian. (9:4-5, 19) These rights, however, he has subordinated to the work of the gospel. (9:22-23) The real issue in the matter of eating meat offered to idols in Corinth is to avoid causing someone who participates in Christ to participate also in idolatry. (10:14-22) There is a most serious issue involved here which could affect one’s exclusive commitment to the Lord. Paul concludes, then, that questions of conscience are not to be raised unnecessarily, the Christian being free to eat anything sold in the meat market. (10:25-27) If such questions should come up, however, the Christian is to abstain for the sake of the scrupulous person’s conscience. The other person’s conscience, nevertheless, is not to be made a standard of judgment of the Christian’s freedom. (10:28-30) Finally, Paul bases his appeal on what is for the glory of God, what shows loving concern for others and their salvation, and what emulates the example of Christ. (10:31-11:1)

It is noteworthy that Paul in his writing to the Corinthians did not simply appeal to the decisions of the Jerusalem Council. This may be because the problem in Corinth was not the same as the one the Jerusalem Council had addressed itself to—namely, the problem of offense to converts or potential converts from a Jewish context. Nevertheless, he might have applied the Council’s decree to abstain from meat offered to idols as a rule, but he chose rather to appeal on the basis of Christian love and the glory of God, which was also the basis of the Council’s original action.

Christian love is also the basis of Paul’s appeal in *Romans 13:8-15:13*, where the context is not explicitly that of eating meat offered to idols, but rather abstaining from or eating of meat in general and of observing of special days, and Paul at one point includes abstaining from wine as well as meat. (14:21) Paul’s primary concern in this passage is that Christians “make every effort to do what leads to peace and to mutual edification.” (14:19, NIV) The threat to peace and mutual edification evidently was coming from two directions: from the one who ate everything and would look down on the one who abstained, and from the one who abstained and would pass judgment on the one who ate. (14:3) Paul first declares that partaking of, or abstinence from, the subjects in view is a personal matter, to be done in conscience to the Lord, who is the only master and judge of us all. (14:4-12) His first answer to the threat to peace and mutual edification is: “Therefore, let us stop passing judgment on one another.” (14:13a, NIV) He next proceeds immediately to say: “Instead, make up your mind not to put any stumbling block or obstacle in your brother’s way.” (14:13b, NIV) He repeats the gos-

pel assertion that “no food is unclean in itself” (cf. Mark 7:14-19); however, “if anyone regards something as unclean, then for him it is unclean.” (14:14, NIV) Paul’s concern once again, as in the case of the Corinthian brother who would regard himself as involved in idol worship if he should eat meat offered to idols, is for the brother who would be led by example to go contrary to his conscience in eating what he regarded as unclean: “Blessed is the man who does not condemn himself by what he approves. But the man who has doubts is condemned if he eats, because his eating is not from faith; and everything that does not come from faith is sin.” (14:22b-23, NIV) In this particular circumstance, of the prospect of causing a brother to act against his conscience, the solution is for the other Christian to abstain: “Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a man to eat anything that causes someone else to stumble. It is better not to eat meat or drink wine or to do anything else that will cause your brother to fall.” (14:20-21, NIV)*

There appear to be three main applications in Paul’s teaching to the Romans. (I) Those who are stronger in faith—that is, those whose faith allows liberty (14:1-2)—Paul teaches to bear with the failings of the weak, and not to please themselves. (15:1) One does not live to himself alone, but to the Lord (14:6-8); but also to “please his neighbor for his good, to build him up.” (15:2, NIV) Rather than a looking down on the weaker brother (14:3, 10), Christ’s love in accepting all of us should characterize the stronger. (14:15; 15:3,7) (II) Secondly, the weaker brother—that is, the one with scruples—is not to pass judgment on those who do not abstain (14:3, 10), but is to follow his conscience as unto the Lord. (14:6, 22-23) (III) In the third place, Paul’s over-riding concern is that all the Christians accept one another in a unity that is characterized by peace and joy and hope. (15:7-13) Controversy over such matters as abstaining from foods and observing of special days is to be avoided. (14:1, 3-13) Each one should have a clear conscience before God, and service of Christ with righteousness, peace, and joy in the Holy Spirit is pleasing to God and approved by men. (14:17-18) What serves to produce peace and mutual edification is to prevail. (14:19)

Summary: The force of the Jerusalem Council’s decisions shows that the church does have authority to declare its judgment in matters of expediency. While Paul delivered these decisions to churches to be obeyed, he apparently did not apply them in Corinth in a legislative fashion. In his letter to the Romans he makes it clear that in questions of conscience it is important that each person be subject to the Lord. Controversy over questions of conscience is to be avoided. For a brother to violate his own conscience, however, is a matter of great concern to Paul, and one’s abstinence is called for if there is the prospect of a brother going contrary to his conscience because of one’s example.

*On another view, the passage in Romans 14—being so similar in phraseology and background to 1 Corinthians 8 and 10—may refer to the contemporary problem of meat offered to idols. In that case, as in 1 Corinthians, the food and wine would be inadmissible if it were regarded as presented to an idol. The material itself was not tainted; the question was one of the attitude of the partaker.

IV). ECCLESIASTICAL STATEMENTS RELATING TO THE USE OF ALCOHOLIC BEVERAGE

A.) Confessional Statements

The Westminster Confession teaches that God alone is Lord of the conscience, which is free from man-made rules that are beside the Word in matters of faith or worship. (XX,2) In the same chapter it declares that the purpose of Christian liberty is that we might serve the Lord without fear, in holiness and righteousness before Him all the days of our life; hence to practice any sin or cherish any lust upon pretence of Christian liberty is destructive of its true purpose. (XX,3) It is important that both aspects of this Confessional teaching be maintained with equal emphasis.

The Confession also teaches that it belongs to synods and councils ministerially to determine controversies of faith and cases of conscience, and their decrees and determinations are to be received with reverence and submission if consonant to the Word of God. (XXXI,3) The same chapter also declares that synods may err, and many have erred, and therefore they are not to be made the rule of faith and practice, but to be used as a help in both. (XXXI,4)

The larger Catechism refers explicitly to drink and drunkenness in only three places. Answer No. 135, in describing the duties required in the 6th Commandment, includes "a sober use of meat, drink, physick, sleep, labour, and recreations." Answer No. 136, in describing the sins forbidden in the 6th Commandment, includes "immoderate use of meat, drink, labour, and recreations." Answer No. 139, in describing the sins forbidden in the 7th Commandment, includes "idleness, gluttony, drunkenness, unchaste company."

In the question of whether or not the beverage use of alcohol should be considered to be in the area of liberty, it is helpful to consider the rules for interpreting the Ten Commandments as given in the Westminster Larger Catechism, No. 99. Rule Number 6 holds that under one sin or duty all of the same kind are included "together with all the causes, means, occasions, and appearances thereof, and provocations thereunto." This principle is in line with Proverbs 23:32, which holds that the final result of alcoholism must be kept in view. Drunkenness is clearly denounced in Scripture. The beverage use of alcohol certainly is a very frequent occasion of drunkenness. Actually the Larger Catechism interpretation of the Sixth Commandment (No. 136) forbids "the immoderate use of meat [or] drink . . . and whatsoever else tends to the destruction of the life of any." Rule Number 7 argues that one's testimony is vital. What is wrong for ourselves we are to endeavor to keep others from doing "according to the duty of their places." This would mean that we may require our children, warn in the church, and testify to our neighbors about such items. Rule Number 8 holds that in such matters we should be helpful to others and "to take heed of partaking with others in what is forbidden them." It would seem from these principles of interpreting the Ten Commandments that the beverage use of alcohol is never a light thing and in our cultural context we should seriously consider its moral implications in relation to the commandment, "Thou shalt not kill." And it may be observed that today with liquors of high alcoholic content readily

available, and with even incipient drunkenness a great danger on the road and in the shop, the evils of drink can be seen to be greater than ever.

B.) Reports and Resolutions

Both of the church traditions behind the Reformed Presbyterian Church, Evangelical Synod had testimonies favoring the practice of total abstinence from alcoholic beverage.

The Reformed Presbyterian Church, General Synod adopted several statements in support of total abstinence. In 1867: "The General Synod forbade church members to be engaged in the manufacture, sale, or use of alcoholic beverages except for mechanical, medicinal, or sacramental purposes." (George P. Hutchinson, *The History Behind the Reformed Presbyterian Church, Evangelical Synod*, page 92) In 1893 the General Synod declared: "The liquor traffic cannot be licensed without sin, and . . . the Bible remedy, God's remedy, and the only remedy for this evil is total abstinence for the individual and absolute prohibition for the State." (*Ibid.*) By 1948 the church's position was more moderate, mentioning the argument of Charles Hodge that the Bible does not teach total abstinence and acknowledging that total abstinence is not expressed in Reformed and Presbyterian confessions; nevertheless, the Synod's Committee on Temperance felt that Reformed and Presbyterian churches had expressed sympathy in their synodical declarations with the ideal of total abstinence and therefore, because of contemporary cultural and social conditions, declared: "We believe total abstinence to be the most eminently wise and practical way of dealing with the liquor problem." (*Ibid.*, pages 100-101)

The Bible Presbyterian Church, in its 1st General Synod in 1938, adopted the following resolution: "We, the members of the Synod, in the interest of making clear our position on this particular matter, namely the question of a Christian's relation to the use of intoxicating beverages, and with no slightest intention of setting ourselves up in judgment on the conscience of any man where the Word of God has not bound him, do desire to declare that we deem it wise to pursue the course of total abstinence; and furthermore, we lament the widespread tendency of the American people toward intemperance, and we are unalterably opposed to the modern saloon and the liquor traffic in general, which, as now carried on, is associated with and leads to sinful abuses, and is subversive of the general welfare of society." In the Harvey Cedars Resolutions of 1945 much the same language was used in incorporating total abstinence within a broader statement that began, "In conformity to the Word of God, and without adding thereto any rules binding the conscience, we do hereby urge our membership to lead a holy life separated from sin," and concluded, "We urge all ministers and Christian leaders among us to discourage these and other worldly practices among the Lord's people, and to give their testimony uncompromisingly against all forms of sin." The 1961 Tacoma Resolutions of the Evangelical Presbyterian Church included the statement: "We deem it wise and expedient for Christian people in our day . . . completely to abstain from the use of alcoholic beverage or any encour-

agement of others in the use thereof.”

At the time of union of the two churches in 1965 among the Resolutions on the Christian Life and Testimony were the following:

Be it resolved that we warn against the harmful effect on the body caused by the use of tobacco, and the influence its use may have on the young, and that we oppose the liquor traffic and the traffic in harmful drugs.

Be it further resolved that with regard to moral questions we remind our people that in the Ten Commandments under one sin all of the same kind are forbidden, “together with all the causes, means, occasions and appearances thereof and provocations thereunto.” (Larger Catechism, Q. 99, ans. 6)

We acknowledge that we are speaking in the area of the application of Scriptural principles to Christian living. In such application we recognize that sincere Christians differ. These resolutions therefore are passed with the knowledge that they do not constitute an attempt to legislate.

In 1971 Synod approved a ten-page report on “worldly practices,” including recommendations to the churches subsumed under the headings “Separation unto God,” “The Law of God,” “Separation from the ‘World’,” “The Conscience Before God,” and “Love for One Another,” and sent this report, “as setting forth suggested guidelines for Christian conduct,” along with earlier statements on the Christian life to the presbyteries and sessions for study.

Summary: These ecclesiastical statements are consistent in their stand against drunkenness and what would produce such sin. Except for the early Reformed Presbyterian Church, General Synod statements they are careful to avoid binding the conscience by anything other than the Word of God. Discomfort tends to arise, periodically producing the kind of controversy that Romans 14 forbids, over how to resolve tension between the fact that the church has a testimony favoring total abstinence and the fact that some in church office practice liberty in this respect by partaking of alcoholic beverage in moderation. In light of all of the above, the Committee offers the following practical ways to deal with this issue in our churches.

V.) PRACTICAL WAYS TO DEAL WITH THIS ISSUE IN OUR CHURCHES

(1) To be faithful to the Scriptural mandate to teach the whole counsel of God our churches must teach what the Bible says about the sinfulness of drunkenness. This should be done, as deemed appropriate in the local circumstances, in the preaching ministry, in the Sunday school or other Bible classes, in the homes, in the training of church officers, and especially to the young people. Cases of drunkenness must be disciplined. Those in our congregations who are afflicted with alcoholism must be treated with loving care.

(2) In light of the increasingly serious abuse of alcohol in contemporary American culture, in which it is reported that almost 9% of those between the ages of twelve and seventeen overdose with alcohol at least once a week and that almost half a million teenagers have serious or potentially serious problems with alcohol, our Synod should continue to counsel all individuals—pastors, officers, and lay people—to follow the practice of total abstinence

from the beverage use of alcohol. Dispassionate discussions of this and other Synodical statements and studies might be held in Sessions to assist the ruling body of the local fellowship of believers in achieving consensus of policy in accordance with Scripture. The results of such discussions might be shared at Presbytery level for the sake of conference and possible uniformity.

(3) In maintaining a testimony recommending total abstinence, our denomination must continue to make clear that this is a matter of prudence, based on the exercise of Christian love, in our contemporary American culture, in which highly alcoholic beverages are readily available and in which the abuse of alcohol is both prevalent and dangerous. It should be acknowledged that Scripture does not make total abstinence a universal requirement.

(4) Our churches must not make total abstinence a requirement for church membership as a matter of principle. This would be to go beyond Scripture. In like manner the partaking of alcoholic beverage in moderation must not in itself be made a matter for church discipline. Church officers should give serious consideration to the advisability of practicing total abstinence in view of their position and the influence of their example.

(5) It is appropriate for our denominational agencies, according to the judgment of those responsible for governing and administering them, to establish a rule of total abstinence as a matter of operational or institutional expediency for a given time or place. In such cases it must be made clear to those who submit themselves to such a rule that it is as a matter of prudence, based on Christian love, and not as a Scriptural command.

(6) We recommend that our churches use grape juice in the Lord's Supper, not to open the possibility of an offense to those who cannot safely take any alcohol. Fermented wine should not be used unless it is diluted with water, as was the Jewish practice in the time of Jesus and the apostles.

(7) Our churches should be sure to teach in a balanced way the Bible's teaching on questions of conscience. Those who partake in moderation must be counseled to exercise loving concern for those who abstain out of conscience. Those who abstain must be counseled not to judge those who partake in moderation. Above all, both have a responsibility to maintain the peace and unity of the church in joyful hope in the Lord. A Reformation and Puritan motto expresses this well: "In things necessary, unity; in things not necessary, liberty; in all things, charity." Knowingly to cause a weaker brother to sin is to sin against Christ. To raise scruples pharisaically is to condemn him whom Christ has received. Both of these sins should be dealt with in the church with careful, loving discipline. Ministers and ruling elders especially, as well as other church officers and leaders, have a responsibility to be sensitive to the testimony of the Synod which commends total abstinence to our people as appropriate for our cultural context and at the same time does not teach that it is an absolute requirement of Scripture.

* * * * *

APPENDIX: FERMENTATION IN BIBLICAL TIMES

The process of fermentation is a splitting up of sugar molecules by the action of yeast. The yeast cells are common in nature, and fermentation takes

place automatically if conditions are right. Starch does not ferment. Therefore, grain must have its starch converted to sugar first. This can be done by letting the grain sprout and then the enzymes formed convert the starch. This is the malting process.

The 12-carbon atom sugar (sucrose) of cane sugar or the sugar of honey does not ferment unless first converted to 6-carbon sugar by dilute acids or certain enzymes, but the 6-carbon atom sugar called dextrose found in grape and fruit juices readily ferments at warm temperatures (the rate slows in the upper 90's and in the lower 60's). A 6-carbon atom sugar breaks down into about equal weights of ethyl alcohol (C_2H_5OH) and carbon dioxide. This really means that half of the nutritive value of the sugar or starch goes off as carbon dioxide; the other half becomes ethyl alcohol (grain alcohol) which is a source of calories but devoid of other essential ingredients and is of little nutritive value. In light of its low nutritive value, it may be observed that the use of grain and other food supplies in the production of beverage alcohol certainly is a waste of food resources.

The strength of alcohol solution resulting from fermentation is limited by two things. First, the fermentation is due to the growth of yeast. When the alcohol concentration builds up sufficiently, it kills the yeast and fermentation stops. Estimates of this percentage vary somewhat from about 5% to 15%.

The second limiting factor is the proportion of sugar in the juice. A juice of 10% sugar would only give 5% wine (by weight). The juice would have to be 20% sugar to give a 10% wine. There seems to be no evidence that sugar was added to juices in antiquity. Of course they did not have refined sugar to add. More likely they chose the sweetest juices to get the more potent wines. Some of the wine of antiquity would have been light wine, probably 5% to 9%. The beer was more dilute. The dry table wines today that are considered desirable range between 10% and 12%.

We often fail to realize that the situation in the use of alcohol now is greatly different from what it was in antiquity before the invention of distillation. Now we have many drinks with a high percentage of alcohol—whisky, brandy, gin, vodka, etc. These are all made by distillation. That is, pure alcohol obtained by distillation is added to these drinks, or the natural beverage is distilled, to bring the alcoholic content up to as much as 50% (100 proof). No strong drink like this was known in antiquity.

Some credit the Arabs with the invention of the distillation process; others believe the Arabs may have learned distillation from the Egyptians. In any case the use of distilled alcoholic beverages is relatively recent. Probably very little distilled alcohol was used for beverage before about the 12th century A.D. Before this invention there were no fortified wines or high percentage liquors as there are today. There is almost as much alcohol in a 6-oz. glass of 100 proof whisky as in half a gallon of 5% beer. While a person today can get drunk on one glass of liquor, in antiquity a person had to drink a great deal to get drunk. Since it is hard to drink more than two quarts of liquid in a day, the drunken stupor so pitiful in ordinary alcoholism was probably rare.

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Rev. Thomas G. Cross
Prof. R. Laird Harris
Prof. Robert L. Reymond
Rev. Lynden H. Stewart
Prof. John M. L. Young
Prof. William S. Barker, Chairman

ACTION:

Dr. Barker moved the adoption of the Resolution containing seven recommendations to be considered seriatim.

[Note: The afternoon session was extended by motion to 5:00 p.m. and was closed with prayer by the Rev. Mr. Glen Parkinson. Synod also voted to continue the meeting in the evening. Synod reconvened at 8:30. Dr. Robert Reymond led in prayer. The discussion on the Beverage Use of Alcohol continued until 11:00 p.m. at which time Synod voted to take up the matters of substance].

[Additional Note: On Thursday morning, the committee's recommendations were acted upon by Synod but reported here for the sake of continuity].

The Resolution as a whole was adopted by Synod by a show of hands: 146, yes, 34, no. Negative votes were recorded by Rev. Messrs. Richard Tyson and Rev. George Smith. The final action on the resolution is as follows:

RESOLUTIONS ON BEVERAGE USE OF ALCOHOL

(1) To be faithful to the Scriptural mandate to teach the whole counsel of God our churches must teach what the Bible says about the sinfulness of drunkenness. This should be done, as deemed appropriate in the local circumstances, in the preaching ministry, in the Sunday school or other Bible classes, in the homes, in the training of church officers, and especially to the young people. Cases of drunkenness must be disciplined. Those in our congregations who are afflicted with alcoholism must be treated with loving care.

(2) In light of the increasingly serious abuse of alcohol in contemporary American culture, the Synod reaffirms its advocacy of total abstinence from the beverage use of alcohol. Dispassionate discussions of this and other Synodical statements and studies might be held in Sessions to assist the ruling body of the local fellowship of believers in achieving consensus of policy in accordance with Scripture. The results of such discussions might be shared at Presbytery level for the sake of conference and possible uniformity.

(3) In maintaining a testimony recommending total abstinence, our denomination must continue to make clear that this is a matter of prudence, based on the exercise of Christian love, in our contemporary American culture, in which highly alcoholic beverages are readily available and in which the abuse of alcohol is both prevalent and dangerous. It should be acknowledged that Scripture neither makes total abstinence a mark of holiness nor a universal requirement.

(4) Our churches and presbyteries must not make total abstinence a requirement for membership or office as a matter of principle; this would be to go beyond Scripture. As a matter of prudence, however, under certain conditions, a local congregation may deem it wise to decide that only abstainers be elected to church office. In like manner the partaking of alcoholic beverage in moderation must not in itself be made a matter for church discipline. Church officers should give serious consideration to the advisability of practicing total abstinence in view of their position and the influence of their example.

(5) It is appropriate for our denominational agencies, according to the judgment of those responsible for governing and administering them, to establish a rule of total abstinence as a matter of operational or institutional expediency for a given time or place. In such cases it must be made clear to those who submit themselves to such a rule that it is a matter of prudence, based on Christian love, and not as a Scriptural command.

(6) We recommend that our churches use grape juice in the Lord's Supper, not to open the possibility of an offense to those who cannot safely take any alcohol. Fermented wine should not be used unless it is diluted with water.

(7) Our churches should be sure to teach in a balanced way the Bible's teaching on questions of conscience. Those who partake in moderation must be counseled to exercise loving concern for those who abstain out of conscience. Those who abstain must be counseled not to judge those who partake in moderation. Above all, both have a responsibility to maintain the peace and unity of the church in joyful hope in the Lord. A Reformation and Puritan motto expresses this well: "In things necessary, unity; in things not necessary, liberty; in all things, charity." Knowingly to cause a weaker brother to sin is to sin against Christ. To raise scruples pharisaically is to condemn him whom Christ has received. Both of these sins should be dealt with in the church with careful, loving discipline. Ministers and ruling elders especially, as well as other church officers and leaders, have a responsibility to be sensitive to the testimony of the Synod which commends total abstinence to our people as appropriate for our cultural context and at the same time does not teach that it is an absolute requirement of Scripture.

FRATERNAL RELATIONS COMMITTEE REPORT

Dr. Robert G. Rayburn presented the report as follows:

The Fraternal Relations Committee has occupied itself this year with carrying out the directions of the 154th General Synod as well as taking care of the routine work of the committee.

A subcommittee of the Fraternal Relations Committee consisting of the Rev. Paul Taylor and the Rev. Samuel Ward has been meeting regularly with corresponding subcommittees from the Orthodox Presbyterian Church and Reformed Presbyterian Church of North America (Covenanter) to pursue the

task of making a meticulous verbal revision of the Westminster Confession of Faith and Catechisms. The committee made a first draft of the Confession, and has revised this first draft once, as far as chapter 19. It is willing to continue this work and will do so unless directed otherwise by Synod. The fact that there has been no funding from Synod means that the subcommittee must provide for transportation to the three or four meetings a year itself, or else impose on the other subcommittees by asking that the meetings be in the Pittsburgh area.

The following fraternal delegates have been appointed to attend the highest judicatories of those denominations with which we have established fraternal relations:

The Rev. Donald J. MacNair and the Rev. Charles Holliday III to the General Assembly of the Orthodox Presbyterian Church, June 2-10.

The Rev. Paul Taylor and the Rev. William Wolfgang to the Synod of the Reformed Presbyterian Church of North America (Covenanter), June 14-24.

Mr. Earl Witmer to the Synod of the Christian Reformed Church in Grand Rapids, Michigan in June.

The Rev. George Miladin and the Rev. Donald J. MacNair to the General Assembly of the Presbyterian Church in America at Atlanta, Georgia, Sept. 12-16.

In addition we have appointed fraternal representatives as follows:

The Rev. John Buswell to the General Synod of the Associate Reformed Presbyterian Church, June 6-9.

Dr. Paul Gilchrist to the Synod of the Reformed Presbyterian Church of Spain meeting this fall in Malaga.

Four members of our denomination attended the Conference on Race sponsored by NAPARC on the Calvin College campus, Grand Rapids, Mich., March 25. Each of the NAPARC denominations sent representatives and our representatives have reported that excellent papers were read and valuable discussions were held. No recommendations to the churches have been forthcoming.

Your committee has met for one extended conference with the Committee on Ecumenicity and Inter-Church Relations of the Orthodox Presbyterian Church to pursue the matter of developing further understanding and improved communication between the two denominations with a view to a possible resumption of merger talks. The Orthodox Presbyterian men explained the recent development in their church and particularly the fact that they are in the process of adopting a new Form of Government which would be substantially different from their former one.

The Fraternal Relations Committee joins with the Administrative Committee of Synod in endorsing the acceptance of the invitation to our Synod to meet next year on the campus of Calvin College. This meeting will provide an opportunity for enlarging our Christian fellowship and demonstrate our fraternal attitude, since the judicatories of the other NAPARC churches will be meeting concurrently.

We have the following recommendations to make:

1. That in the future we designate the men who are appointed to those denominations with which we are in formal fraternal relations as "fraternal delegates," and those appointed to the denominations with which we are not in formal fraternal relations as "fraternal representatives."

2. That since the Orthodox Presbyterian Church is in the process of adopting a new Form of Government, the Fraternal Relations Committee be authorized to continue discussions with the Committee on Ecumenicity and Inter-Church Relations of the Orthodox Presbyterian Church but that the presentation to Synod of a Plan of Union be postponed for at least another year.

Thomas G. Cross
Richard W. Gray
Lynden H. Stewart
Franklin H. Dymess
R. Laird Harris
Paul R. Gilchrist
Donald J. MacNair
J. Barton Payne
George C. Miladin
Robert G. Rayburn, Chairman

ACTION:

Recommendation 1 was adopted.

Recommendation 2 was adopted.

Synod authorized the insertion of an excerpted report on the NAPARC Conference on Race (March, 1977) in the Minutes. This follows.

STATEMENT OF NAPARC CONFERENCE ON RACE RELATIONS

Preface

As participants in the NAPARC Conference on Race Relations held in Grand Rapids, Mich., March 24 and 25, 1977, we have engaged in two days of discussion and self-examination regarding the relationships of the conservative Reformed community to the struggle for racial justice. We have arrived at a consensus on a number of crucial issues and we offer our concerns to the larger NAPARC fellowship for deliberation and action.

* * * * *

We are convinced that we, as Reformed Christians, have failed to speak and act boldly in the area of race relations. Our denominational profiles reveal patterns of ethnic and racial homogeneity. We believe that this situation fails to give adequate expression to the saving purposes of our sovereign God, whose covenant extends to all peoples and races.

* * * * *

I. The Unity of Man with Respect to Creation, Sin, and Redemption

Although there are marked distinctions and even divisions among men, including those of race, mankind, according to the teaching of the Bible, has a single origin. Later distinctions and divisions are indeed significant and may not simply be pushed aside; nevertheless, the Bible clearly teaches that the

gospel is universal in its offer and its call. All men are created in the image of God and have fallen into sin, and are in need of redemption. All those who are in Christ are united together with Him as their Head in a new humanity, in which the distinctions and divisions that otherwise separate men are transcended in a new unity. This is also true of the divisions occasioned by race.

* * * * *

II. On Confession

In repentance we acknowledge and confess that we have failed effectively to recognize the full humanity of other races and the similarity of their needs, desires, and hopes to ours; and thus we have failed to love our neighbor as ourselves.

We see this failure on three levels:

A. Individual church members. Within the church, our members have exhibited such attitudes and actions as discourage membership or participation by minority groups.*****

B. Churches. Our churches have not been free from such formal actions as discourage membership or participation by minority groups.

They have been guilty of a lack of positive action concerning mission to ethnic groups in their own neighborhoods and to ethnic groups at large.

They have practiced a kind of cultural exclusivism, thinking of the church as "our church" rather than Christ's.

This involves the sins of pride and idolatry.

C. Social structures. The communities which we reflect and represent have supported or failed to protest against those industrial and economic policies and institutions which are advantageous to our own persons and institutions, but which accentuate the plight of the disadvantaged. In this we have been conformed to the world rather than transformed to the will of God (Romans 12:1,2).

III. On South Africa

The NAPARC Conference on Race Relations calls to the attention of the NAPARC churches the turmoil confronting our Christian brothers in the nation of South Africa.

The Conference requests NAPARC to encourage member churches to study the charges that the laws of the South African government deny to God's people of every race the opportunity to fulfill God's cultural mandate and covenant responsibility.

* * * * *

The Conference also encourages the NAPARC churches which are not members of the Reformed Ecumenical Synod to respond to the request of the RES meeting in Capetown on August 20, 1976, to wit:

1. "To request member churches to give early and serious attention to those problems involved in creating an atmosphere of dissatisfaction and unrest which led to the present riots as matters of great urgency."

2. "To urge all Christians to reach out to each other in a demonstration of love, thus promoting peace in South Africa."

The Message of Capetown, p. 5

IV. On Seminaries

We commend the Calvin Theological Seminary faculty for its decision to implement policies calculated to improve preparation for ministry in multi-racial areas;

and Westminster Theological Seminary for its ministerial institute which intends to assist inner-city pastors in their continued training in ministry;

and Covenant Theological Seminary for its Urban Ministers' Institute;

and request these institutions to communicate to the other NAPARC-related seminaries both their understandings of the biblical basis for those programs, and also progress reports concerning the accomplishment of the goals of those programs, with practical advice for the seminaries.

V. On Changing Communities

A. We encourage congregations to reach out to the entire community around them.

B. We encourage congregations to rise and meet the challenge of racial diversity in changing neighborhoods.

C. We encourage members of our congregations to remain in those communities where there are racially changing patterns.

D. We acknowledge that in order to change our unbiblical profile, we should urge churches in NAPARC to give priority to a vigorous pursuit of evangelism and church planting in racially, economically, and ethnically diverse communities.

E. We encourage NAPARC to sponsor seminars and workshops toward implementing church growth along racially, ethnically, and economically diverse lines.

F. We call upon NAPARC churches to define and incorporate new, small congregations and that provision be made for financial viability.

VI. On Missions and Evangelism

That the grace and righteousness of Christ may be demonstrated by loving, visible, cross-cultural and multi-class relationships; it is recommended that creative, vigorous, and sacrificial diaconal ministries be developed in the local church, meeting common human need as close to home as is possible, enlarging the opportunities of the less fortunate socially in terms of physical, social, economic, educational, and spiritual needs.

* * * * *

In reaffirming the great commissions, we recommend that:

Cross-cultural evangelism be encouraged in our churches through preaching, modeling, and discipling, through the elders and pastors, beginning with the use of our covenant families and homes, and house-to-house neighborhood outreach;

And that NAPARC form a task force to prepare seminars and institutes for pastors and elders, churches, and seminary professors and students in cross-cultural evangelism;

And that resource teams be developed to serve NAPARC churches and groups of churches.

VII. General Recommendations

Our present discussions have been only a small beginning in considering more faithful paths of obedience in the area of race relations. Therefore we call upon NAPARC and its member denominations to:

A. Convene a conference at which minority brothers and sisters from the other evangelical fellowships meet with NAPARC members for mutual conversation and edification;

B. Appoint a committee to study the feasibility of a NAPARC Institute on Justice and Human Relations;

C. Encourage NAPARC denominations to send representatives to the NBEA conference in San Francisco.

We commit ourselves to working locally and denominationally for these goals.

Further thought and action in these areas is necessary for such reasons as:

1. Scriptural data on the unity of the church and the plan of God to restore the unity of the human race;

2. The need for our Reformed fellowships to avail ourselves of the gifts of members of the Body in minority communions;

3. The need for our denominations, congregationally and corporately, to promote justice for the oppressed, to uphold the cause of the poor.*****

PENSION FUND COMMITTEE REPORT

Fathers and Brethren:

The Pension Plan at present now has 334 participants, including Ministers, Missionaries, and other eligible personnel of our denomination. For these, there was \$70,662.14 paid into the Plan during FY 1976. From this number, there were 180-200 which did not have any contribution made during the past year.

Life insurance premiums in the amount of \$8,849.61 were paid to the Presbyterian Ministers Fund for coverage of approximately \$600,000.00 of life insurance on the participants. A change is being made from life insurance through the Presbyterian Ministers Fund to a self-insured Plan.

At the present time there are thirteen retired participants receiving regular quarterly pension checks which totaled \$3,242.80 in 1976.

As of December 30, 1976, there was a deficit in the Reserve Account of \$12,758.15. This was after a distribution of \$32,546.80 was added on a percentage basis to all participant accounts. The overall total of funds, including investments of the Plan as of December 31, 1976, stood at \$620,626.39. During the year there have been various changes made in the investment portfolio and the Treasurer's Report shows there is approximately \$45,000.00 appreciation in the investments as of the time of the audit. The Treasurer's Report is a part of this report.

The Committee has met several times during the past year and gave serious thought to re-evaluate the Pension Plan. A number of changes were agreed upon. A completely revised Plan will be presented at this Synod for final

action. A great deal of work has gone into the preparation of this. We feel, as a Committee, if this is approved, it will be most beneficial to those included in the Plan.

With the increased cost of living and in order to assure a reasonable pension for those in the Plan, a more realistic amount must be contributed by the churches. It is suggested that an amount at least equal to 10% of the total salary and fringe benefits paid to our Pastors, Missionaries and other church workers should be contributed. Church Sessions and Trustees must give serious and thorough consideration to this matter.

Mr. Gordon D, Shaw has served as the Treasurer for the past year and all financial communications should be addressed to him at 12330 Conway Rd., St. Louis, Missouri 63141.

Respectfully submitted,
 F. S. Dyrness
 Secretary

**THE PENSION FUND OF THE
 REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD
 STATEMENT OF ASSETS AND FUND BALANCES
 DECEMBER 31, 1976**

ASSETS

Cash:		
Checking account	\$6,258.61	
Savings account	1,536.19	\$8,403.77
Investments at cost:		
Merrill Lynch account	589,945.67	
Church bonds	21,850.00	611,795.67
		\$620,199.44

FUND BALANCES

Reserve account (deficit)		\$(13,185.10)
Participants' accounts		633,384.54
		\$620,199.44

**STATEMENT OF CHANGES IN FUND BALANCES
 YEAR ENDED DECEMBER 31, 1976**

	Reserve	Participants'	Total
		Accounts	
Balance, December 31, 1975	\$(15,968.87)	\$542,268.01	\$526,299.14

Additions:			
Contributions for participants		70,662.14	70,662.14
Investment income	32,893.29		32,893.29
Distribution from reserve		32,546.80	32,546.80
Net gain from security transactions	3,495.91		3,495.91
Other income	3,001.00		3,001.00
		<hr/>	<hr/>
Total additions	39,390.20	103,208.94	142,599.14
Deductions:			
Annuity payments		3,242.80	3,242.80
Insurance premiums		8,849.61	8,849.61
Personnel expense	2,412.44		2,412.44
Office expenses	1,184.55		1,184.55
Other expense	462.64		462.64
Distribution to participants' accounts	32,546.80		32,546.80
		<hr/>	<hr/>
Total deductions	36,606.43	12,092.41	48,698.84
Balance, December 31, 1976	\$(13,185.10)	\$633,384.54	\$620,199.44

SCHEDULE OF INVESTMENTS
DECEMBER 31, 1976

	Cost	Market Value
	<hr/>	<hr/>
CASH IN INVESTMENT ACCOUNT	\$1,411.50	\$1,411.50
GOVERNMENT SECURITIES		
20,000 U.S. Treasury notes due 11/15/82	19,977.40	21,413.00
50,000 U.S. Treasury bond due 8/15/2000	50,775.00	55,750.00
	<hr/>	<hr/>
Total government securities	70,752.40	77,163.00
CORPORATE BONDS		
20,000 8¾% American Telephone and Telegraph due 5/15/2000	20,256.46	21,400.00
25,000 8 7/8% Bankamerica Corp. due 2/15/2005	25,642.45	27,000.00
15,000 8¾% Gen. Elec. Credit due 2/15/86	15,525.00	15,788.00
15,000 8½% Shell Oil Co. due 9/1/2000	15,233.55	15,769.00
25,000 8½% Southwestern Bell due 3/15/2016	24,875.00	26,688.00
	<hr/>	<hr/>
Total corporate bonds	101,532.46	106,645.00

PREFERRED STOCKS

600 shares Bankers Trust New York \$2.50 Pfd	15,000.00	17,325.00
400 shares Kansas City Power and Light \$2.33 Pfd	11,000.00	10,900.00
500 shares Michigan Wisc. Pipe Line \$2.12 Pfd	12,500.00	12,750.00
450 shares Philadelphia Electric 9.50% Pfd	45,000.00	45,900.00
600 shares Public Service of N.M. 9.16% Pfd	15,000.00	15,600.00
Total preferred stocks	98,500.00	102,475.00

COMMON STOCKS

300 shares Caterpillar Tractor Co.	18,545.00	17,400.00
400 shares Deere and Co.	13,944.00	12,650.00
200 shares General Electric Co.	9,950.00	11,125.00
400 shares Dow Chemical Co.	17,874.00	17,350.00
300 shares Georgia-Pacific Corp.	8,983.15	11,513.00
100 shares Union Carbide Corp.	4,528.94	6,188.00
200 shares Cities Service Co.	10,452.50	11,900.00
600 shares Exxon Corp.	25,138.64	32,175.00
100 shares Allegheny Power System Inc.	2,939.00	2,225.00
200 shares Columbia Gas System Inc.	5,084.69	6,075.00
700 shares Commonwealth Edison Co.	18,462.50	22,138.00
600 shares Delmarva Power and Light Co.,	9,953.82	8,475.00
600 shares Illinois Power Co.	15,300.00	16,500.00
130 shares Laclede Gas Co.	2,892.50	2,633.00
300 shares Northern Natural Gas Co.	8,825.44	14,400.00
600 shares Wisconsin Electric Power Co.	13,553.73	18,825.00
600 shares American Telephone and Telegraph	29,759.10	38,100.00
600 shares Bankamerica Corp.	14,625.00	18,150.00
400 shares Harris Bankcorp. Inc.	14,212.00	15,200.00
500 shares Wilmington Trust Co.	25,862.50	18,250.00
300 shares Aetna Life and Casualty Co.	10,453.50	10,688.00
400 shares Esmark Inc.	13,150.00	14,300.00
500 shares Gulf and Western Industries Inc.	10,572.00	9,125.00
200 shares Minnesota Mining and Mfg. Co.	12,276.30	11,325.00
20 AGC Industries INc. PV 25 CT	411.00	—
Total common stocks	317,749.31	346,710.00

CHURCH BONDS

McLean Presbyterian Church	6,000.00	6,000.00
Christ Presbyterian Church	6,000.00	6,000.00
Evangelical Presbyterian Church	4,850.00	4,850.00
Highline Presbyterian Church	5,000.00	5,000.00

Total church bonds 21,850.00 21,850.00

TOTAL INVESTMENTS \$611,795.67 \$656,254.50

RECOMMENDATION:

That full portability be permitted on participants' accounts under one thousand dollars (\$1,000.00), beginning one year following the completion of the revised Pension Plan and its adoption by Synod.

ACTION:

Recommendation was adopted.

An additional recommendation from the floor was adopted: That the Pension Committee remind clerks of sessions that Synod has recommended participation by churches in the Pension Plan at a level of 10% of the pastor's salary.

ELECTION TO JUDICIAL COMMISSION

Rev. Willard Armes INC 2/3

Dr. R. Laird Harris INC 2/3 (Alt)

Dr. J. Barton Payne INC 2/3

John Van Voorhis INC

Dr. Harold Mare

Rev. Robert Craggs

Rev. James Smith

Rev. George Knight (Alt)

MacGregor Scott

Rev. Terry Nixon

ELECTION TO MINISTERIAL WELFARE AND BENEFITS

By motion nominations were closed.

Rev. Arthur Scott INC

Rev. Richard Aeschliman INC 2/3

Harold Jones INC

Rev. Werner Mietling

Carl Pasch

ELECTION TO FRATERNAL RELATIONS COMMITTEE

The following ballot was presented, including the nomination of Dominic Aquila from the floor.

Russell Doig

Rev. Donald MacNair INC 2/3

Dr. J. Barton Payne INC

Rev. George Miladio INC

Dr. James Hurley

Dominic Aquila

REFORMED PRESBYTERIAN FOUNDATION REPORT

The Reformed Presbyterian Foundation activities during calendar year 1976 consisted of processing the receipt of four additional gift annuities with the residual going to the Chrisman Memorial for World Presbyterian Missions and an addition to an existing deposit agreement. Contract payments totaling just under \$25,000 with dividend and insurance receipts

amounting to approximately \$28,000 were also processed. The total assets of the Foundation have increased to approximately \$225,000 with the investment portfolio amounting to \$186,000 (\$201,500 market value).

If the funds continue to appreciate gradually it may be possible to operate the Foundation without additional support from the agencies. Another possibility has recently presented itself. Interest has been shown by an individual in becoming a development officer for the Foundation. A preliminary inquiry as to such employment has been received and it will be processed by the Board in due time.

The Foundation continues ready, willing and able to counsel with churches or agencies of the denomination relative to deferred giving and other financial matters. Your treasurer especially thanks you for the opportunity to serve in this way.

Respectfully submitted,
 Donald J. MacNair, President
 Gordon D. Shaw, Secretary/Treasurer

THE REFORMED PRESBYTERIAN FOUNDATION

Balance Sheet

December 31, 1976

ASSETS	Restricted	Unrestricted	Total
Cash	\$—	\$4,280.38	\$4,280.38
Accounts Receivable	\$—	\$6,273.93	\$6,273.93
Investments			
Merrill Lynch Account	\$161,712.86	\$24,081.04	\$185,793.90
Edie Special Growth Fund Inc.	25,047.50	—	25,047.50
Agency Notes	—	3,000.00	3,000.00
	\$186,760.36	\$27,081.04	\$213,841.40
Office Equipment	\$—	\$350.00	\$350.00
Total Assets	\$186,760.36	\$37,985.35	\$224,745.71
Contingent Asset			\$13,584.54

LIABILITIES AND FUND BALANCES

Liabilities

Accrued FICA and Withholding Taxes	\$—	\$203.42	\$230.42
Reserve for Annuity Payments	62,235.31	—	62,235.31
Total Liabilities	\$62,235.31	\$230.42	\$62,465.73

Fund Balances	124,525.05	37,754.93	162,279.98
Total Liabilities and Fund Balances	\$186,760.36	\$37,985.35	\$224,745.71

THE REFORMED PRESBYTERIAN FOUNDATION

Statement of Revenue and Expenditures

For the Year Ended December 31, 1976

REVENUE	Restricted	Unrestricted	Total
Agency Support	\$—	\$6,000.00	\$6,000.00
Designated Gifts		2,081.96	2,081.96
Investment Income		27,971.65	27,971.65
Other Income	14,100.00		14,100.00
	<u>\$14,100.00</u>	<u>\$36,053.61</u>	<u>\$50,153.61</u>
EXPENDITURES			
Personnel	\$—	\$3,175.49	\$3,175.49
Office Expense		646.93	646.93
Travel Expense		101.84	101.84
Other Expense		56.95	56.95
Designated Gifts		1,864.00	1,864.00
Contract Payments	8,672.26	16,217.98	24,890.24
	<u>\$8,672.26</u>	<u>\$22,063.19</u>	<u>\$30,735.45</u>
Excess Revenue over Expenditures	<u>\$5,427.74</u>	<u>\$13,990.42</u>	<u>\$19,418.16</u>

ELECTION OF REFORMED PRESBYTERIAN FOUNDATION

Clark Breeding
Rev. Howard Oakley
 Richard Smith INC

BOARD OF TRUSTEES REPORT

Fathers and Brethren:

The Board of Trustees met during the year and dealt with all responsibilities committed to it.

Attorney Donald A. Semisch continues to be retained as legal counsel for the denomination. A letter showing his services rendered during the year is attached and a part of this report.

The Annual Determination Report to the Internal Revenue Service was made, guaranteeing our continued tax exempt status as a denomination and for our individual church agencies. The identification number for the RPCES is 26-6399328.

The Commercial Blanket Bond covering all Boards and Agencies and Com-

mittees of the Denomination has been kept in force at no cost to those covered.

The Treasurer's Report submitted by Mr. Charles L. Eckardt, Treasurer, showing total assets of \$251,134.70 with a total income of \$21,650.66 or 7.3% and a net of \$19,974.60 or 6.7% after expenses were deducted. This is an increase over previous years.

An amount of \$1,100.00 was received from the Edwards Charitable Trust and distributed as directed by the 152nd General Synod.

Total stocks as of December 31, 1976, were valued at \$183,586.45 or \$507.84 over book value. The portfolio has been greatly improved over the past year by certain sale and purchase of securities.

During the year, Dr. Wesley Vannoy died. He had served most faithfully for many years in a valuable manner. His place in the Class of 1978 will need to be filled.

Respectfully submitted,
Charles B. Holliday
Secretary

May 10, 1977

Dr. Franklin S. Dyrness
RD 2, Box 12-A
Quarryville, Pennsylvania 17566
Dear Dr. Dyrness:

At your request, I am setting forth the services rendered to the denomination for the year 1976-77. I prepared and filed the tax return for the denomination. I filed supplementary information for the Internal Revenue Service regarding our tax exempt status as to new churches. There has been numerous correspondence involving legal advice—perhaps I have had more inquiries from around the denomination than any other year. Inquiries concerning the Lamb Fund, notes or bonds and similar matters are typical. I carried on conversations with an attorney in St. Louis regarding the incorporation of a Christian school under the church.

Often I receive requests for advice by telephone and I make no record of those. I have on occasion received letters from individual missionaries and while I usually render those services without cost, they are not necessarily reported as part of these services.

Enclosed is the tax return for 1977. Please submit the necessary attachments.

Respectfully submitted,
Donald A. Semisch

STATEMENT OF CONDITION
DECEMBER 31, 1976

EXHIBIT I

ASSETS

CURRENT ASSETS

CASH IN BANK

Wilmington Trust Co. (Checking Account) \$10,978.71

Waterville Savings Bank, Maine (Savings Account) 27,340.99

TOTAL CURRENT ASSETS \$38,319.70

INVESTMENTS (AT COST)

Mortgages Receivable (Schedule A) \$20,575.09

Notes Receivable (Schedule B) 8,886.24

Stocks and Bonds (Schedule C) 183,078.61
(Market Value \$183,586.45)

TOTAL INVESTMENTS \$212,539.94

OTHER ASSETS

Accrued Interest \$275.06

TOTAL OTHER ASSETS \$275.06

TOTAL ASSETS \$251,134.70

LIABILITIES AND EQUITY

LIABILITIES

Payable for Real Estate Taxes on Mortgages \$322.12

TOTAL LIABILITIES \$322.12

EQUITY

Capital Funds (Exhibit II) \$247,300.33

Reserve—Appreciation on Sale of Investments
(By action of 142nd General Synod) 3,512.25

TOTAL EQUITY 250,812.58

TOTAL LIABILITIES AND EQUITY \$251,134.70

STATEMENT OF INCOME—CASH BASIS
FOR THE YEAR ENDED DECEMBER 31, 1976

EXHIBIT III

INCOME:

Investment Income	
Mortgages and Notes—Interest	\$2,086.30
Stocks and Bonds—Dividends and Interest	14,305.95
Savings Accounts—Interest	1,003.91
John Buchanan Trust—Interest	4,254.50
	\$21,650.66
TOTAL INCOME (7.3%)	\$21,650.66

EXPENSES:

Legal Retainer (Denomination's Attorney)	\$450.00
Auditing Fees	200.00
Mortgage Collection Commissions	3.98
Telephone	16.08
Stationery—Postage	26.00
Safe Deposit Box	15.00
Stock Transfer Fees	26.00
Denomination's Commercial Blanket Bond (2 years)	884.00
Board Meeting, Travel Expenses	55.00
	\$1,676.06
TOTAL EXPENSES (0.6%)	\$1,676.06
NET INCOME FOR YEAR (6.7%)	\$19,974.60

DISTRIBUTION OF NET INCOME:

Christian Training—	
Robert Young Bequest	\$471.40
Cedarville College Fund	185.76
Board of Home Ministries	1,465.13
Lamb Fund	7,287.72
National Presbyterian Missions	2,115.31
World Presbyterian Missions	8,341.37
Elizabeth Taylor Memorial Fund	107.91
	\$19,974.60
NET INCOME DISTRIBUTED	\$19,974.60

NOTE: In addition \$1,100.00 was received from the Edwards Charitable Trust and distributed in accordance with the action of the 152nd General Synod (Minutes: pp. 41-43).

**SCHEDULE A
MORTGAGES RECEIVABLE**

Mortgagor	Interest Rate	Location of Property	Balance due 12/31/76
Calvary Presbyterian Church	6%	Warminster, Pa.	\$9,289.90
Village Seven Presbyterian Church	8%	Colorado Spgs.	10,379.32
Anne W. Miller	6%	Philadelphia, Pa.	611.20
Alexander and Daisy Davis	6%	Philadelphia, Pa.	294.67
TOTAL MORTGAGES RECEIVABLE			\$20,575.09

**SCHEDULE B
NOTES RECEIVABLE**

Maker	Interest Rate	Location	Balance due 12/31/76
Calvary Presbyterian Church	5%	King of Prussia, Pa.	\$7,786.24
The Presbyterian Church	5%	Manchester, Conn.	1,100.00
TOTAL NOTES RECEIVABLE			\$8,886.24

**EXHIBIT II
CAPITAL FUNDS (AT COST)**

Christian Training—			
Robert Young Bequest		\$7,300.00	
Cedarville College Fund		2,894.16	
Board of Home Ministries		22,718.67	
Lamb Fund		113,000.00	
National Presbyterian Missions		32,790.77	
World Presbyterian Missions		66,864.15	
Elizabeth Taylor Memorial Fund		1,732.58	
			\$247,300.33
World Presbyterian Missions—Trust Fund			62,464.85
			\$309,765.18

**SCHEDULE C
STOCKS AND BONDS**

Number of Shares or Par Value		Unit Market Cost	Total Mkt. Value 12/31/76
134	Allegheny Power Systems, Inc.	\$2,996.20	22¼ \$2,981.50
454	American Telephone and Telegraph	29,626.07	63½ 28,829.00
20	AT&T, \$4.00 Pref.	1,008.84	66½ 1,330.00
500	Chase General Corp.	25.00	1/8 62.50
100	Cincinnati Gas and Electric Co.	2,617.04	22 7/8 2,287.50

\$16,000	Covenant College—6% Bonds	16,000.00	100	16,000.00
\$5,000	Daylin, Inc.—5% Bonds	2,711.11	50	2,500.00
200	Detroit and Canada Tunnel Corp.	3,100.00	12½	2,500.00
100	Duquesne Light Co.	1,937.50	20½	2,050.00
\$6,500	Evangelical Pres. Ch., Annapolis, Md.	6,500.00	100	6,500.00
55	Exxon Corp.	2,177.86	53 5/8	2,949.38
892	First Pennsylvania Corp.	13,998.07	16 5/8	14,829.50
\$7,000	Lykes Corp.—7½% Bonds	3,574.19	76½	5,355.00
\$2,000	McLean Pres. Church—7% Bonds	2,000.00	100	2,000.00
250	Penn Square Mutual Fund	2,149.12	8.79	2,197.50
598	Philadelphia Electric Co.	10,227.16	17 7/8	10,689.25
114	Talcott National Corp.	2,593.50	5 7/8	669.75
\$9,000	Timonium Pres. Church—7½% Bonds	9,000.00	100	9,000.00
\$60,000	United States Treasury Notes—7 7/8%	60,268.75	103½	62,100.00
3	Wellington Fund	43.20	10.19	30.57
\$5,000	Westinghouse Elec. Corp.—8 5/8 Deb.	5,025.00	101½	5,075.00
100	Wilmington Trust Co.	5,500.00	36½	3,650.00
TOTAL STOCKS AND BONDS		\$183,078.61		\$183,586.45
UNREALIZED GAIN		507.84		
MARKET VALUE		\$183,586.45		

Each year, these statements are examined by a Certified Public Accountant and an audited copy sent to the Clerk of Synod for inclusion in the annual Minutes of the Reformed Presbyterian Church, Evangelical Synod.

Respectfully submitted,
Charles L. Eckardt, Treasurer

LAMB AND THEOLOGICAL FUND REPORT

Fathers and Brethren:

The Trustees of the Lamb and Theological Fund Committee have met as required during the past year.

Applications for aid loans were approved and the money advanced to the following men studying for the Gospel ministry. To date a total of \$8,143.00 has been loaned to these men.

Stephen Bostrum:	710.00	Covenant Seminary
Richard Crane:	310.00	Covenant Seminary
Robert Garrison:	710.00	Reformed Episcopal
Stephen Larsen:	710.00	Covenant Seminary
Thomas Lutz:	710.00	Covenant Seminary
Robert McPherson:	710.00	Westminster Seminary
Stanley Peters:	658.00	Covenant Seminary
Jim Pickett:	710.00	Covenant Seminary
Ken Ribelin:	710.00	Covenant Seminary

William Shisko:	710.00	Westminster Seminary
William Spink:	710.00	Covenant Seminary
David Troxell:	75.25	Westminster Seminary
Mark Vigil:	710.00	Covenant Seminary

8,143.25

The Trustees wish to commend our Treasurer, Rev. Ernest Breen, for his persistent efforts to recover unsatisfied loans from twenty-one men, including four students from India, who for various reasons have failed to comply with the terms of their loan application conditions. The Lamb Fund Trustees hold promissory notes from these men totalling \$21,336.00. Five other men who were previously in this category are reducing their obligations by cash repayments. Last year these repayments amounted to \$628.00 leaving \$2,592 still owed by them.

In this connection, the Trustees have outlined a procedure for following up such delinquent accounts, the final step of which would be to seek legal assistance. We feel that Sessions and Presbyteries who are in a better position to judge the reliability of men under their care should be reminded that in recommending loan applicants they share in the responsibility of seeing that the terms of loans are satisfied.

We are also happy to report that six RPC,ES ministers last year completed five years of service cancelling loans totalling \$5,300.00.

Seventeen additional ministers are reducing their individual obligations by 20% each year. The total amount of their loans is \$14,575.00 and the total remaining indebtedness is \$7,265.00.

Four accounts totalling \$2,385.00 have been judged uncollectible and have been written off the records as bad debts.

Over the years many seminary students have been helped financially by gift loans from the Lamb Fund. Quite a number of these men are now ministers in RPC,ES Churches. A practical way of showing appreciation would be for them to persuade their churches to contribute regularly to the Fund. Only in this way can we increase the amount of money loaned to each applicant, increases that are so necessary to keep pace with rising living costs.

Respectfully submitted,
 McGregor Scott
 Secretary

TREASURER'S REPORT—THE LAMB FUND.

June 30th 1976—March 1st 1977.

RECEIPTS:

Bank Balance—June 30th 1976.

Savings Account	9,919.96	
Checking Account	25.14	9,945.10

Income—Board of Trustees.

1st Quarter '76	978.41
2nd Quarter '76	2,618.58

3rd Quarter '76	1,298.39		
4th Quarter '76	2,392.34	7,287.72.	
Income—other sources:			
Student Loan Repayments	627.69		
Bank interest	527.85	1,155.54	\$18,388.36
TOTAL INCOME AND BALANCE—MARCH 1st 1977			\$18,388.36

EXPENDITURES:

Student Loans—1976/1977.			
10 @ 710.00	7,100.00		
1 @ 658.00	658.00		
1 @ 310.00	310.00		
1 @ 75.25	75.25	8,143.25	
Stamps, Phone, Miscellaneous		45.00	8,188.25
Bank Balance—March 1st 1977:			
Savings Account:		10,163.22	
Checking Account:		36.89	10,200.11
TOTAL EXPENDITURES AND BALANCE—March 1st 1977:			\$18,388.36

(Report subject to committee approval and Audit).

Respectfully submitted,
Ernest Breen, Treasurer

ELECTION OF TRUSTEES OF SYNOD

<i>William Bonner INC</i>	McGregor Scott
<i>Rev. William Phillips INC</i>	Ernest Breen
<i>David Huber</i>	<i>Keith Mitchell</i>
<i>Rodger Watkins ('78)</i>	Charles Dehner

RESOLUTIONS COMMITTEE REPORT

The Rev. Wilbur Siddons presented the following resolutions:

The 155th General Synod of the RPCES is thankful to the Lord for the privilege of holding another Synod meeting at Covenant College and rejoice to experience the evident continued blessings of the Lord upon the Synod, its Boards and Agencies, of its presbyteries, churches, and constituency.

First, we are grateful for and give our thanks to Dr. Marion D. Barnes, President of Covenant College, the Board and staff of the college, for their gracious hosting of our Synod, their delightful and generous provisions

for our needs and desires, and their patience and Christian love so freely shared in all their dealings with us. Particularly, thanks goes to Mrs. Virginia Judd for her tireless and extensive labors.

Second, we thank our Lord for the Reformed Presbyterian Church of Lookout Mountain, its pastor, the Rev. George C. Miladin, the Session and members for graciously sharing the mercies of our Lord with us in their ministry and providing many mediums of opportunity for praise and service for our Lord.

Third, we express our appreciation to Dr. Paul R. Gilchrist, our Stated Clerk, for his extensive labor in preparing for Synod and his thorough work throughout the sederunts, and the assistance of his colaborers, especially the diligent work of Mr. Rudolph F. Schmidt, assistant clerk, and Mrs. Barbara Gilchrist, secretary. Special thanks and appreciation to our Moderator, the Rev. Charles B. Holliday, and Vice Moderator, Dr. David C. Jones, for leading the Synod through the multitudinous reports and complex maze of motions, amendments and substitutions, particularly in dealing with moot subjects, eventually leading us to new heights of appreciation for Spirit-led leadership.

Fourth, We particularly thank the members of the committee on "The Role of Women in the Church" and the committee on "The Beverage Use of Alcohol" for their extensive and detailed work and reports which stirred up our Synod to great and careful deliberations.

Fifth, We, the commissioners of the 155th Synod of the RPCES, wish to express words of sincere appreciation to the Tennessee Valley Presbytery, PCA, for the cordial invitation to join in the worship services of their particular churches on May 22, 1977, and for the worship and fellowship that was, in fact, enjoyed by many of our commissioners.

Sixth, Whereas, World Presbyterian Missions Inc., the foreign missions agency of the Reformed Presbyterian Church, Evangelical Synod, and its missionaries now serving in nine countries, has faithfully published the Gospel of Jesus Christ and extended His Kingdom, and,

Whereas, on September 4th, 1977, this Board will celebrate its twentieth anniversary,

Be It Therefore Resolved that the 155th Synod meeting at Covenant College on Lookout Mountain, Tenn., May 20-26, 1977, recognizing the clear evidence of the blessing of Almighty God upon His servants and His Church at home and abroad, expresses its gratitude to the Head of the Church Universal and its deep appreciation to the Board of Directors, administration and missionary body of World Presbyterian Missions.

Seventh, Whereas the Saharanpur Presbytery, in response to the request of the 154th General Synod, RPCES, has accepted the alternative of becoming

a National Presbytery, resolved that the 155th General Synod:

- (1) Assure the Saharanpur Presbytery of our continuing interest and concern to labor hand in hand with them in the work of Christ's Kingdom.
- (2) Assure the Saharanpur Presbytery that we look forward to Fraternal relationship with this National body and to the exchange of Fraternal Representatives.
- (3) A copy of this resolution along with a letter replying to their questions be sent by our Stated Clerk to the Saharanpur Reformed Presbyterian Church.

Eighth. In acknowledging God's gracious blessings to us through you, Dr. Robert G. Rayburn, we wish to give grateful thanks to God for your leadership of Covenant Seminary during these formative years of the RPCES.

We have all been blessed by the Spirit-filled labor you have given to the advancement of Covenant Theological Seminary. We recognize that the spiritual burden of administration could not have been borne except by signal blessing of the Lord. We who have been and are your students and colleagues rejoice in the dedication to Christ and devotion to duty you have exemplified. As you have spoken the Word of God in our assemblies and in our churches, we have seen many decisions for Christ and we ourselves have been instructed, and reproved, and encouraged to greater zeal and faithfulness. We thank God for the testimony of your family, and especially of your wife LaVerne, as outstanding evidences of the Lord's blessing on your life and ministry.

Therefore, we at this 155th Synod of the RPCES, on the occasion of your retirement from the Presidency of Covenant Theological Seminary, wish to thank our heavenly Father for the blessing your ministry has brought to us and we ask you to accept this expression of our appreciation and affection.

Respectfully submitted,
Resolutions Committee:

George R. Bragdon
John P. Clark
Harold Jones
Gerrit Wieldraayer
Wilbur Siddons, Chairman

ACTION:

Synod adopted these resolutions. Furthermore, immediately following the eighth resolution, concerning Dr. Rayburn, the Synod sang the Doxology.

The evening session adjourned at 12:00 midnight. The Rev. Mr. Earl Eckerson led in prayer.

THURSDAY MEETINGS May 26, 1977

The morning session was called to order by the Moderator. Dr. J. Barton Payne led in prayer.

ELECTION OF LAMB FUND TRUSTEES

No nominations were made from the floor.

Rev. Ernest Breen INC 2/3 *Rev. Charles Holliday Jr. INC 2/3*
Rev. Raymond Wright INC 2/3 Dr. John Buswell

ELECTION OF BOARD OF PENSIONS

John Palmer was nominated from the floor.

Rev. John Hoogstrate *Dr. Franklin Dyrness INC 2/3*
Dr. Richard Chewing *Rev. John Palmer*

ELECTION OF EVANGELISM COMMITTEE

Rev. Mr. Robert Auffarth was permitted to withdraw his name from the ballot.

Dr. Thomas Cross INC Jay Clark
Rev. Douglas Lee INC Russell Doig
Rev. Charles Holliday III *Rev. James Wiest*
Rev. Mark Evans *Rev. William Mahlow Jr.*
Rev. Randy Nabors

ELECTION OF CHAPLAINS' COMMITTEE

Rev. Robert Fiol *Rev. Howard Cross*
Rev. William Greenwalt

TREASURER'S REPORT

The treasurer's report was given by Dr. Charles W. Donaldson.

Fathers and Brethren:

Your treasurer wishes to express gratefulness to the Lord for the substantial increase in receipts this past year. The increase in support for Synod expenses coming from churches was about 30%, while the increase in total receipts was also about 30%. Eighty churches contributed to Synod. This is about the same number as contributed during 1975-76. Some churches which gave in 1975-76 did not give in 1976-77, but this number was matched by the number giving for the first time. Of the 11 churches giving for the first time, three are in the Michigan-Northern Indiana Presbytery, making this the first presbytery in which all the churches have contributed to Synod.

The significant increase in receipts means that after three consecutive years in which disbursements exceeded receipts, there was an excess of re-

ceipts over disbursements for 1976-77. The Synod treasury is no longer technically bankrupt. The increased funds available have made it possible for Synod to pay a greater portion of the expenses of the various committees, with Fraternal Relations, Beverage Use of Alcohol, Role of Women, and Chaplains receiving the largest amounts.

While being thankful for the increased giving, your treasurer wishes to remind commissioners of the support guidelines recommended by the Administrative Committee: church support at \$1.00 per member per year, and \$10.00 per year support from teaching elders not pastoring churches. With more funds available we could do better in helping committees with their expenses and in helping to pay travel expenses of Synod commissioners.

Respectfully submitted,
Charles W. Donaldson
Treasurer of Synod

**STATEMENT OF FINANCIAL POSITION
REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD**

	March 31 1977	March 31 1976
ASSETS		
Current Assets		
Cash	\$1,217.34	\$661.93
Inventory of forms and minutes	1,540.00	1,050.00
	<hr/>	<hr/>
	\$2,757.34	\$1,711.93
Fixed Assets		
Office Equipment	940.60	940.60
Less accumulated depreciation	420.00	420.00
	<hr/>	<hr/>
	\$520.60	\$520.60
	<hr/>	<hr/>
TOTAL ASSETS	\$3,277.94	\$2,232.53
 LIABILITIES AND FUND BALANCES		
Current Liabilities		
Notes payable	\$0.00	\$500.00
Owed to Synod Trustees	1,500.00	1,500.00
	<hr/>	<hr/>
	\$1,500.00	\$2,000.00
Fund Balances		
General	1,204.01	(106.40)
Ministerial Relief	573.93	338.93
	<hr/>	<hr/>
	\$1,777.94	\$232.53
	<hr/>	<hr/>
TOTAL LIABILITIES AND FUND BALANCES	\$3,277.94	\$2,232.53

STATEMENT OF RECEIPTS, DISBURSEMENTS,
AND FUND BALANCES—GENERAL FUND
REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD
FOR THE YEAR ENDED MARCH 31, 1977

RECEIPTS

Synod Income:		
Registrations	\$1,960.00	
Offerings	769.12	\$2,729.12
<hr style="width: 20%; margin-left: auto; margin-right: 0;"/>		
Support		
Churches	\$13,811.68	
Presbyteries	100.00	
Agencies	1,162.04	
Individuals	545.00	15,618.72
<hr style="width: 20%; margin-left: auto; margin-right: 0;"/>		
Sale of forms and minutes		342.10
Miscellaneous		34.50
<hr style="width: 20%; margin-left: auto; margin-right: 0;"/>		
TOTAL RECEIPTS		\$18,724.44

DISBURSEMENTS

Synod expenses:		
Arrangements	\$1,129.61	
Clerical help	260.09	
Assistant clerk	150.00	
Treasurer	150.00	
Fraternal delegates	110.58	
Travel of commissioners	1,936.79	\$3,737.07
<hr style="width: 20%; margin-left: auto; margin-right: 0;"/>		
Stated Clerk:		
Salary	\$2,700.00	
Office rental	1,050.00	
Office expenses	896.46	
Clerical help	541.25	
Travel	537.70	5,725.41
<hr style="width: 20%; margin-left: auto; margin-right: 0;"/>		
Committees:		
Fraternal Relations	\$1,196.11	
Licensure and Ordination	144.00	
Role of Women	734.00	
Beverage Use of Alcohol	976.00	
Chaplains	312.25	
Judicial Commission	5.00	3,367.36
<hr style="width: 20%; margin-left: auto; margin-right: 0;"/>		
Miscellaneous administrative expenses:		
Administrative Committee travel	\$358.43	

Treasurer expenses	157.50	
Archivist expenses	250.00	765.93
		<hr/>
Printing and mailing minutes		3,783.06
Miscellaneous		35.20
		<hr/>
TOTAL DISBURSEMENTS		\$17,414.03
		<hr/>
EXCESS OF RECEIPTS OVER DISBURSEMENTS		\$1,310.41
		<hr/>
FUND BALANCE—April 1, 1976		(106.40)
		<hr/>
FUND BALANCE—March 31, 1977		\$1,204.01

REPORT OF SYNOD BUDGET

The report was given by Dr. Charles W. Donaldson and the Rev. Mr. Robert Auffarth.

REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD PROPOSED BUDGET FOR THE YEAR TO END MARCH 31, 1978

	\$1.00/member /year	\$1.50/member /year
RECEIPTS		
Synod Income:		
Registrations	\$2,000.00	\$1,000.00 ^a
Offerings	1,000.00	1,000.00
	<hr/>	<hr/>
	\$3,000.00	\$2,000.00
Support:		
Churches	\$15,000.00	\$23,550.00
Agencies	1,100.00	0.00 ^b
Individuals	800.00	800.00
	<hr/>	<hr/>
	16,900.00	24,350.00
Sale of forms and minutes	350.00	350.00
	<hr/>	<hr/>
TOTAL RECEIPTS	\$20,250.00	\$26,700.00
DISBURSEMENTS		
Synod expenses:		
Arrangements	\$1,200.00	\$1,320.00
Clerical help	300.00	300.00
Assistant clerk	175.00	175.00
Fraternal delegates	400.00	400.00
Travel of commissioners	2,220.00	6,000.00
	<hr/>	<hr/>
	\$4,295.00	\$8,195.00

Stated Clerk:		
Salary	\$2,880.00	\$2,880.00
Office rental	1,100.00	1,100.00
Office expenses	1,000.00	1,000.00
Clerical help	600.00	600.00
Travel	600.00	600.00
	<hr/>	<hr/>
	6,180.00	6,180.00
Committees:		
Administrative	\$600.00	\$600.00
Fraternal Relations	1,400.00	2,000.00
Chaplains	200.00	200.00
Study committees	2,000.00	2,000.00
Miscellaneous committees	200.00	650.00
	<hr/>	<hr/>
	4,400.00	5,450.00
Miscellaneous administrative expenses:		
Treasurer	\$175.00	\$175.00
Treasurer expenses	200.00	200.00
Archivist expenses	250.00	250.00
Day of Prayer guides	350.00	350.00
NAPARC assessment	100.00	100.00
	<hr/>	<hr/>
	1,075.00	1,075.00
Printing and mailing minutes	4,200.00	4,200.00
Debt repayment	0.00	1,500.00
Miscellaneous	100.00	100.00
	<hr/>	<hr/>
TOTAL DISBURSEMENTS	\$20,250.00	\$26,700.00

Notes: ^aRegistration fee reduced to \$5.00

^bAssuming agencies are not asked to continue their support

ACTION:

1. Synod voted to reelect Dr. Donaldson as treasurer.
2. The budget of Synod (right column, at \$1.50 per member) was adopted as amended to maintain the Registration Fee for Synod at \$10.

MAGAZINE COMMITTEE REPORT

The report was presented by the Rev. Thomas Troxell and Elder Joel Belz.

Fathers and Brethren:

The Magazine Committee's report is given with mixed emotions. The committee left Colorado Springs with great expectations. The publication shortly thereafter of MANDATE, perhaps the best edition ever, seemed to confirm these high hopes. However, even though the pledges were forthcoming, the

reality of putting out MANDATE on a pay-as-you-go basis soon caught up with us. Joel Belz, resigning earlier this year, expressed the opinion that "either the approach was wrong, or the horse was too tired." There presently exists a zero balance in the account, and all indebtedness to Joel Belz has been removed. A financial report will be ready at Synod.

Without an editor or funds the Magazine Committee finds itself either at a good stopping point, or being able to start in a new direction. The members of the committee are divided as to future plans. The following options are presented to Synod for consideration:

- (1) Continue to publish MANDATE in its present format on a pay-as-you-go basis, as soon as a new editor can be found.
- (2) Re-organize the magazine using volunteer labor, publishing every 6-8 weeks at \$1000-\$1200/issue (600 copies, 16 pages).
 - a. complete new format
 - b. combined agency/institution prayer letter
- (3) Fully fund the magazine with a full time editor, publishing 10 issues at a cost of \$35,000.00 a year.
- (4) Use special issues of the Presbyterian Journal. 6000 copies with special four-page inserts once a month to present mailing list would cost \$13,200.
- (5) Use the Presbyterian Guardian or other publication.
- (6) Decide that a magazine is no longer a live option to the RPCES and dissolve the committee.

Respectfully,
Thomas E. Troxell, Chairman

1. During the past year it became quite clear to the Magazine Committee that any publication on a denominational basis cannot be carried on on the basis of voluntary labor.

2. The Archivist expressed the thought that the denomination has finally come into its own. Dr. Schaeffer reminds us that we are part of the church before the watching world. The only problem is that the RPCES offers no united testimony, in the sense of a magazine, to that watching world.

3. With this in mind, the Magazine Committee is presently engaged in the process of reorganization. It is clear to the committee that a full time editor is desperately needed, and we continue to look for such a qualified person, and welcome suggestions from the denomination. We plan to present to the 156th General Synod the prototype of a 16-page monthly magazine.

4. At present we are in preliminary discussions with the agencies of Synod to explore means of unifying the needs of the agencies and denomination, and the means of presenting these needs as a unit to the RP Church, and those in sympathy with and support of our testimony.

5. We estimate the cost of this 16-page monthly magazine to be \$35,000 a year. The cost of developing and publishing a prototype would be \$1200-1500 and to that end we encourage contributions from agencies, churches, and concerned individuals.

6. In order to facilitate the continuing reorganization, and to insure some

constancy in the flow of ideas, the Magazine Committee nominates to the class of 1980 Dr. J. Barton Payne, Dr. George Knight, and Mr. Emerson Russell.

7. We only point to the reorganization and resulting success of the Board of Home Ministries as an example that we aim to follow.

8. We recommend that Synod continue the Magazine Committee with these objectives in mind.

We present the following resolution to the 155th General Synod for approval.

RESOLVED:

That the 155th General Synod appreciates Joel Belz's many years of faithful service at great personal expense of time and energy—to say nothing of money—as editor of the *Mandate* and *Bulletin News Supplement*. Our publishing ventures would not have existed were it not for his generous donation of his journalistic services. His has been truly a labor of love—for God and for his Church. Mr. Belz has now begun to work for the *Presbyterian Journal*, serving the RPCES by channeling denominational news and feature articles into that widely read periodical. We commend him to God in this new endeavor, trusting that his gifts will be well employed for the benefit of the Presbyterian and Reformed community.

ACTION:

1. Resolution of thanks to Joel Belz was adopted.
2. The Magazine Committee was continued.

ELECTION OF MAGAZINE COMMITTEE

The Magazine Committee nominated *J. Barton Payne, George Knight, and Emerson Russell*. The nominees were elected by acclamation.

REPORT OF THE EVANGELISM COMMITTEE

The oral report was given by the Rev. Kyle Thurman who reported on the pre-Synod conference on Evangelism. The written report follows:

Fathers and Brethren:

Your Evangelism Committee has been active during the past year in seeking a Director of Church Growth and Evangelism. Various men have considered this position but as of yet we have not found the man of God's choice. This position is open. Every man contacted who has considered this position has congratulated the committee on its desire for such a man and the job description has in no way hindered their consideration of the work. We have contacted men who are actively involved in church work and in key positions, but as of yet, we have not found a man willing to move into this new field of endeavor. If you have the name of a man to suggest, we will be glad to receive this information.

Your committee has met with Rev. Mr. Don MacNair of National Presbyterian Missions and neither National Presbyterian Missions nor Mr. MacNair

feels that there is any conflict in the areas of labor. A statement of purpose has been prepared. It defines the distinct work of each.

Your Evangelism Committee has read and approved a booklet for following up new Christians entitled, "Knowing and Growing," by Rev. Mr. George Miladin.

Your committee has published "Seeds" during the year and has distributed these without charge to ministers and elders of the denomination. We would like to do more of this in the year ahead, whether or nor a man for Director of Church Growth and Evangelism is obtained. We invite pastors who have used ideas from "Seeds," which have proved successful to send a resume of the results so that it may be presented in "Seeds."

Your committee planned a pre-synod conference for May 19-20. The principal speaker was Rev. Mr. Frank Barker of Briarwood Presbyterian Church, Birmingham, Ala., and others taking part were: Mrs. William Leonard, Rev. Mr. David Clowney, Rev. Mr. Kyle Thurman, and myself. The seminar will be evaluated and perhaps repeated at future synods. We desire to encourage all of our churches to be aware of what is being done in evangelism within their own area and encourage each of our churches to greater efforts in fulfilling its obligation to evangelize.

Respectfully submitted,
Thomas G. Cross, Chairman
Evangelism Committee

FRATERNAL DELEGATE

Dr. Rayburn introduced the Rev. Mr. Ernest Singh of the Saharanpur Reformed Presbyterian Church of India, who brought greetings. Dr. John Taylor also brought a brief report and urged churches to send funds for the educational needs at Covenant Seminary and for the return to India of Mr. Singh.

REPORT OF CHAPLAINS' COMMITTEE

The report was given by the Rev. Mr. William Leonard.

Fathers and Brethren:

During this past year our chaplains and denomination were represented at each of the two annual meetings of the Ecclesiastical Endorsing Agents with the Armed Forces Chaplains Board (Chiefs of Chaplains) held in Washington, D.C. Vice-Chairman MacGregor attended the 14-15 October 1976 meeting, and I attended the March 1977 meeting. This was a first. Your chairman is convinced it is very important we be regularly represented. Matters vital to the chaplaincy program are considered on a continuing input basis, and the liaison of our committee with the Chiefs of Chaplains and their staffs is positive and beneficial. For example, through the Chiefs of Chaplains, endorsing agents influence not only the chaplaincy programs directly, but legislation before Congress that will determine the program in future years, i.e. DOPMA, the "Defense Officer Personnel Management Act," affecting retention, aug-

mentation, retirement, professional credentials, ecclesiastical endorsement.

PERSONNEL NOTES—Navy Chaplain Bonner retires 1 June 1977 after 32 years. Congratulations, Bob, on a job well done. Navy Chief of Chaplains O'Connor asked if we couldn't convince you to "stay aboard." Air Force Chaplain Hubbard promoted to Major! And Navy Chaplains Fiol and Needham nabbed 20% of the billets available throughout the entire Navy chaplaincy for this year's post-graduate training program. This says something about the quality of all our RPCES Chaplains! Fiol will be studying Middle East Culture, and Needham, Nuclear Studies.

ARMED FORCES RADIO has again invited us to participate in broadcasting "Banners of Faith" over 1100 Armed Forces Radio stations by providing at least four 30-minute programs. No takers yet, unfortunately. Information on this can be secured from the chairman of our chaplaincy committee.

"*ENDORSE*" is an information-packed bimonthly newsletter about the chaplaincy and is recommended to all active and reserve chaplains and interested pastors. \$5 per year. Address: The General Commission on Chaplains, 5100 Wisconsin Ave. N.W., Suite 310, Washington, DC 20016.

OBJECTIONABLE HYMN—"It Was On a Friday Morning" in the Armed Forces Hymnal, opposed by Synod last year, has been eliminated in all future printings of the hymnal.

TO ENCOURAGE POSSIBLE UNION—During the year your chairman has been in consultation with J. Philip Clark of the Ad Interim Committee on Chaplains of the Presbyterian Church in America, exploring the possibility of establishing a joint Chaplains Commission with the PCA and the OPC. It seems to your chairman that if we are going to talk of union we could be expressing the wholeness of the Body by doing some things together. This is one I recommend. Current regulations require a constituency of at least 100,000 before any commission can deal directly with DOD. Though this does *not* affect already established commissions (including our own) it will help our PCA brethren.

OUR CURRENT ROSTER

Changes since the 154th General Synod include:

ACTIVE DUTY CHAPLAINS:

Army: Robert H. Ackley (Major)
Hubert R. Baker (Captain)
Walter Ronald Case (Captain)
Bill C. Greenwalt (Captain)
Howard T. Cross (Colonel)
David P. Peterson (Major)

Air Force: Beryl T. Hubbard (Captain)

Navy: J. Robert Fiol (Lt. Commander)
Arthur E. Hegeman (Lt. Commander)
Robert B. Needham (Lt. Commander)
Thomas E. Sidebotham (Lt. Commander)

ACTIVE RESERVE CHAPLAINS:

A. Kenneth Austin, Navy
Stephen W. Leonard, Army
James E. Singleton, Army
George Ackley, Civil Air Patrol
Daniel Fannon (Lt. Col.), Civil Air Patrol

RETIRED:

Robert A. Bonner (Navy)
William B. Leonard Jr. (Navy)
James S. Martin (Army)
John M. MacGregor (Army)
Robert G. Rayburn (Army)
Jonas Shepherd (Canadian Army)
Laurence H. Withington (Air Force)
John B. Youngs (Army)

RECOMMENDATIONS:

(1) That Synod continue its \$500 per year support of the Committee out of Synod's general operating budget.

(2) That all active and reserve chaplains regularly support Synod's budget, especially the Chaplaincy Committee.

(3) That Synod, through its Chaplains Committee, seek the cooperation of the OPC and PCA in establishing a joint Chaplains Commission.

Respectfully submitted,
William B. Leonard Jr., Chairman
6520 Old Ranch Rd.
Colorado Springs, CO 80908
303/495-2741, 596-7199

ACTION:

Recommendation 1 was adopted earlier as part of the Synod budget.
Recommendations 2 and 3 were adopted.

BEVERAGE USE OF ALCOHOL, continued

The Vice Moderator, Dr. David C. Jones, took the chair. The debate on the Beverage Use of Alcohol resumed.

ACTION:

Resolution as a whole was adopted by Synod by a show of hands: 146, yes; 34, no. Negative votes were recorded by Rev. Messrs. Richard Tyson and George Smith. [The final action is also printed on p. 140].

MINUTES THROUGH WEDNESDAY

The minutes through Wednesday evening were distributed and approved subject to correction by adjournment of Synod.

SPECIAL COMMITTEE ON DEFINITION FOR RECEPTION TO CHURCH MEMBERSHIP

The report was presented by the Rev. Mr. George Miladin.

This committee takes its rise from the 154th General Synod when certain questions were raised concerning specific terms relative to membership in "the particular church." What does it mean to receive communicant members by reaffirmation of faith or by letter of transfer from a church not deemed heretical . . . ? Does heretical mean the same as apostate or is it to be taken more broadly so as to include major but not damnable doctrinal deviations? (e.g. Arminian-Dispensationalism)

Unable to present a complete report to the 155th General Synod, the committee was extended and given an additional question to consider—"What form(s) should be employed for a public profession of faith?"

Since there is nothing more basic to church membership than this profession, the committee deemed it necessary to include in its definition of terms a consideration of a "credible profession of faith," which in fact is taken as our starting point.

OUTLINE:

I. DEFINITION OF TERMS

A. Credible Profession of Faith

1. Biblical data.
2. Reception to church membership data drawn from 19th and 20th Century American Presbyterian Church Practice.
3. Relationship of the RPCES F.O.G. statement to the biblical data.

B. Reaffirmation of Faith

1. Biblical data.
2. P.C.U.S. statement.

C. Letter of Transfer From a Church Not Deemed Heretical

1. Biblical data.
2. Data drawn from Presbyterian Church Practice.
3. The meaning of the word heretical.
 - a. Biblical usage
 - b. Ecclesiastical usage

II. AN ALLEGED CONTRADICTION OR AMBIGUITY WITHIN THE F.O.G.

- A. The Problem Stated
- B. The Problem Resolved

III. A PROCEDURE SUITABLE IN PREPARING A PERSON FOR FULL CHURCH MEMBERSHIP INCLUDING EXAM QUESTIONS

- A. Procedure
- B. Exam Questions

IV. FORMS SUITABLE FOR PUBLIC PROFESSION OF FAITH

V. RECOMMENDATIONS

VI. BIBLIOGRAPHY

I. DEFINITION OF TERMS

A. *Credible Profession of Faith*

1. *Biblical Data.* According to the New Testament, reception to church membership is a corollary of becoming a Christian. There is no such person as a Christian who is not a church member since conversion is described as "the Lord adding to the church" (Acts 2:47). On the day of Pentecost alone, three thousand souls were added (Acts 2: 41), and this upon a saving response to Peter's message concerning Jesus as Lord and Christ. This saving response consisted of a voluntary, glad acceptance of the message accompanied by repentance and open confession which is implicit in baptism (Acts 2:38,41).

That which is historically presented in Acts 2 is supported theologically in Romans 10:9,10—"that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." These words teach that the mouth confession of Jesus as Lord is closely associated with the heart belief that God raised him from the dead. This open confession is partly fulfilled in an initial exclamation such as was made by Thomas—"My Lord and my God" (John 20:28); partly in baptism; and partly by a continued life of open witness to the uniqueness of Jesus Christ as Lord.

So far as *reception* to church membership is concerned, the biblical data makes it a consequence of a good confession of the Lord Jesus Christ flowing from a believing heart.

Credibility of profession established through examination is clearly not an emphasis in the book of Acts, nor can it be explicitly shown. The reason for this is probably two-fold: the more visible manifestations of the Holy Spirit, and the unpopularity of Christianity along with the widespread persecutions of Christians (cf. *Members of One Another* by Eric Lane, pp. 30,31). In this kind of climate the possibilities of false professions were not likely. (The only case recorded in Acts of a person professing Christianity without a change of heart was Simon the Sorcerer—Acts 8:9-24.)

This is not to argue that the New Testament is in opposition to credibility of profession established through examination. To the contrary, by implication it supports it! This is seen by the Bible's

teaching on: 1) the proper use of the keys (Matt. 16:19); 2) the continuing unfolding and refinement of truth, this in part as a response to heresy (cf. 1 Corinthians 12:3 with 1 John 4:2,3); 3) the nature of the visible church as the ground and pillar of truth (1 Timothy 3:15, 2 John 9,10); 4) the authority and role of elders (Hebrews 13:7,17).

2. *Data Drawn From 19th and 20th Century American Presbyterian Church Practice*

a) *U.P.C.U.S.A.* The only terms of membership are the conditions of salvation. "A profession of faith in Christ and obedience to him is all that is required in our Standards of those who are out of the visible church, in order to their being baptized." (Mins. G.A., N.S., 1860, p. 244. See WCF, XXVIII:4; and WLC Question 166; WSC, Question 95). "Faith in Christ involves repentance for sin, dependence for salvation solely upon His atoning work, recognition of His authority as Lord, and acceptance of the Scriptures as the Word of God" (Roberts, *PCUSA Manual* [1910], p. 139).

b) *P.C.U.S.* "When unbaptized persons apply for admission to the Lord's table and full membership in a church, they shall give to the Session satisfaction with respect to their faith and commitment, make a profession of their faith and purpose of obedience, and thereupon be baptized. . . ." (The Book of Church Order, DFW, 210-2, p. 137).

c) *P.C.A.* "When unbaptized persons apply for admission into the church, they shall, ordinarily, after giving satisfaction with respect to their knowledge and piety, make a public profession of their faith, in the presence of the congregation, and thereupon be baptized. In addition to answering the constitutional questions for admission, all persons making their profession of faith should testify to the Session in their own words as to their Christian experience." (The Book of Church Order of the National Presbyterian Church [Committee for Christian Education and Publications, 1973], 11-1, p. 93).

d) *R.P.C.E.S.* "Communicant members of a particular church shall be persons who have been baptized in obedience to Christ's command, who have made a credible profession of faith in our Lord Jesus Christ, who are believed to have been regenerated, whose Christian profession is not contradicted by flagrant sin or false doctrine, who are willing to submit themselves to the government of the particular church and denomination, and who have presented themselves to the Session of the particular church for a witness thereof." (The Standards of the RPCES, F.O.G., Chapter II, 2, p. 4).

3. *Relationship of the RPCES Membership Statement to the Biblical Data (cf. above, No. 1)*

It might be thought that the RPCES terms of reception to church membership are more stringent than those set forth in Scripture. That such is not the case we will attempt to demonstrate by analyzing the RPCES statement phrase by phrase.

a) “. . . *who are believed to have been regenerated.*” Surely this was the presumption held by the apostles and church members towards those who had professed faith in the Lord Jesus Christ and had undergone baptism.

b) “*Whose Christian profession is not contradicted by flagrant sin or false doctrine.*” Though we do not have in Scripture a specific case of someone standing before the elders or apostles seeking admission to the church only to be rejected because of flagrant sin or false doctrine, Scripture does present a case of putting out of the church a member who engaged in incest. Equally important, Scripture enjoins rejection of the person who comes bringing false doctrine (cf. 1 Corinthians 5:1-13, 2 John 9:10).

c) “*Who are willing to submit themselves to the government of the church and denomination.*” This is a corollary of confessing that Jesus is Lord. If Jesus is acknowledged as Lord, then those through whom He exercises His government—resting upon His shoulders—will be given honor and obedience. Notice how according to Acts 2:42 the newly added converts continued in the apostles’ doctrine and fellowship (cf. Hebrew 13:7,17).

d) “. . . *and who have presented themselves to the Session of the particular church for a witness thereof.*” This act is analogous to the three thousand confessing their faith in the presence of Peter on the day of Pentecost.

It is the committee’s belief that the terms of church membership contained in F.O.G. II, 2 are in harmony with the teachings of Scripture. For purposes of clarification it might be well to insert in line three between the words a credible profession of faith in *our Lord Jesus Christ*, and *who are believed . . .* i.e. This proceeds on the assumption that the four following clauses, each introduced by the word *who*, are explanatory of a *credible profession of faith*, not something in addition to it. (See recommendation No. 3).

B. Reaffirmation of Faith

1. *Biblical Data.* Though the Bible doesn’t explicitly use this term, its signification is at least implied in Scripture. A case in point is the excommunicated Corinthian church member. Upon his repentance and prior to his restoration to the fellowship of believers it is to be supposed that some kind of profession of faith was made before the officers of the church and perhaps congregation. A profession under such or similar circumstances would be by definition a reaffirmation of faith (2 Corinthians 2:1-11).
2. *P.C.U.S. Statement.* “When a church member is unable to obtain a certificate of dismissal, he may be received . . . upon his reaffirmation of his original covenant obligations. When a member is thus received . . . the church to which he belonged shall be notified, and the Session shall record him as received by certificate” (The Book of Church Order, F.O.G. 8-2 p. 29).

. . . The interpretation placed upon this throughout the church is to the effect that a person being received by reaffirmation is one who at one time was an earnest and active Christian and was a member of some church. Then for some reason zeal was lost and activity ceased. This may have continued over a long period of time. This person then becomes reactivated for Christ and expresses the desire to unite with the church. In the course of the process of reactivation it is revealed that at one time he was an earnest and loyal member of a church. For various reasons the person may not wish or may not be able to secure a certificate of dismissal. In such instances the examining Session requests the person to reaffirm his acceptance of Jesus Christ as his personal Saviour. There is no prescribed examination for such cases in the Book of Church Order. The procedure is left to the discretion of each Session. The following question is in use in at least one of our churches: "Do you affirm your faith in Christ as your Saviour, and do you promise to serve Him to the best of your ability, as He gives you strength to do so, when you are received into the membership of this church?" (P. J. Garrison, *Presbyterian Policy and Procedures*, Richmond, Virginia, John Knox Press, 1953, p. 33)

It should be understood that a person who attests to having been a disciple of Christ for some period of time, and yet never saw the necessity of joining a church, should be received on profession of faith, not reaffirmation of faith. The reason for this is that a profession of faith which fails to consummate itself in the fellowship of the church, while not being damnable in most cases, is nevertheless aberrant.

C. *Letter of Transfer from a Church Not Deemed Heretical*

1. *Biblical Data.* While we do not find in the New Testament explicit mention of letters or certificates of transfer, we do witness letters of commendation transmitted between congregations involving their members. Phoebe, a prominent ministering member of the church at Cenchrea, was commended by the Apostle Paul to the congregations at Rome (Romans 16:1). It is not unreasonable to suppose that Priscilla and Aquilla who worshipped at the church in Rome were equipped with a similar certificate of commendation from the elders to be presented to the church in Corinth upon their arrival (Acts 18:1-3).
2. *Data drawn from Presbyterian Church Practice: P.C.U.S.* "The church Session may receive members from other churches by certificate of dismissal from other churches in our own denomination or in another denomination recognized by our own as a true branch of the church of Jesus Christ" (The Book of Church Order, DFW, 210-5, p. 138-139).
3. *The Meaning of the Word Heretical*
 - a) *Biblical Usage:* In the book of Acts the term *haireseis* has the neu-

tral flavor of school (cf. Acts 5:17, 15:5: “the party or school of the Pharisees”). In the epistles it takes on a pejorative character with the church and “sect/faction”—viewed as material opposites. The latter cannot accept the former; the former excludes the latter. In Galatians 5:20, *haireseis* is reckoned among the works of the flesh. In 2 Peter 2:1 the faction and factious teachings are of such weight that they impair the church’s doctrinal foundation, and in fact give rise to a new society (party) alongside the church. Thus if the church accedes to *haireseis* it will itself become a *haireseis* and destroy its comprehensive claim to be the people of God.

- b) *Early Church Usage*: Very soon after the apostolic age the term took on a fixed technical usage, heresy being understood as an “eschatologically threatening magnitude essentially opposed to the church”—*ekklesia* (cf. Kittel Theological Dictionary, Volume I, p. 183). The material difference between “church” on the one hand and hostile society/party on the other hand still remains. For the early (sub-apostolic) church the heresy (faction) most often in view was Gnosticism with its different “schools.”

Conclusion: In light of the above evidence—biblical and ecclesiastical—the phrase in our F.O.G., “a church not deemed heretical,” must refer to an organized group of professing Christians who notwithstanding their shortcomings either in doctrine or practice are nevertheless standing on the true foundation and are thus a true branch of the church of Jesus Christ. In other words a church not deemed heretical must refer to a church not deemed apostate.

II. AN ALLEGED CONTRADICTION OR AMBIGUITY WITHIN THE FORM OF GOVERNMENT

A. *The Problem Stated*. In F.O.G., II,2, the statement is made that communicant members . . . shall be persons . . . whose Christian profession is not contradicted by . . . false doctrine. We would presume the standard of true doctrine to be “those teachings set forth in the great Calvinistic creeds, especially the basic doctrinal standards of this Church, which are the Westminster Confession of Faith and the Larger and Shorter Catechisms” (F.O.G., I, 2a).

In the same paragraph (F.O.G., II, 2) we find the words, “communicant members may be added by . . . letter of transfer from a church not deemed heretical in the judgment of the Session.” Drawing upon our previous conclusion (I, C, 3, b), this could mean a church deficient in many areas of doctrine yet regarded as a true branch of the church of Jesus Christ, (e.g. an Arminian dispensational Bible church).

At this point it is tempting to draw the conclusion that it is easier to become a member of an RPCEs local church by letter of transfer than by profession of faith. The reasoning being that a credible profession of faith requires con-

formity with our doctrinal standards—" . . . not contradicted by false doctrine"—while a letter of transfer from a church not deemed heretical allows for something considerably less in the area of doctrinal purity. A case in point: A Baptist Arminian coming by profession of faith would apparently be rejected on the basis of his profession contradicted by false doctrine. The same individual, however, coming by letter of transfer from a Baptist Arminian church would be accepted. This is how some would read F.O.G., II, 2.

B. *The Problem Resolved.* Assuming for the time being that the problem is real and the conclusion valid, two different solutions have been suggested:

1) Change the words "false doctrine" to "denial of saving foundational truths" so that the clause would read, ". . . whose Christian profession is not contradicted by flagrant sin or denial of saving foundational truths. . ." This adjustment would then admit Arminian dispensationalists with considerably less tension involved.

2) To substitute for the words "a church not deemed heretical," "a church with whom we have a fraternal relationship." This solution apparently favored by some in our denomination would have the effect of rejecting letters of transfer from people who come from non-Reformed churches.

The position of the committee is that the only ambiguity in the entire paragraph is the word "heretical" which can be corrected by inserting after it, *i.e. apostate* (see recommendations). We believe that there is no real contradiction in receiving a member by letter of transfer from an evangelical (non-Reformed) church and at the same time requiring the candidate for membership to make a Christian profession which is not contradicted by false doctrine, *i.e. doctrines contrary to our subordinate standards.* (The common Presbyterian understanding and practice is not to exclude from Sessional examination persons seeking membership by letter of transfer). By receiving a member by letter of transfer from an evangelical (non-Reformed) church, the Session is simply giving concrete recognition to what is expressed in Chapter XXVI of the W.C.F., "Of the Communion of Saints." Such communion, we are told, "is to be extended unto all those who in every place call upon the name of the Lord Jesus." Thus in accepting such a letter of transfer, the Session, without giving approval of a church or denomination's doctrinal aberrations, is acknowledging that church or denomination as a branch of the true church and is expressing appreciation for the care that congregation is demonstrating by commending a believer to the care and fellowship of the Reformed Presbyterian Session and congregation.

By also insisting that the transferee make a profession of faith "not contradicted by false doctrine," the Session is assuming that the individual who is seeking membership will have been instructed to the degree that he no longer holds Arminian dispensational beliefs, at least not in the sense that he would consciously and purposely hinder and obstruct the true doctrine and its teaching in his life and in the life of the congregation.

Thus your committee believes that there is not only the absence of contradiction in F.O.G. II, 2, but real wisdom in the framers' having chosen the terminology and phraseology that they selected.

III. A PROCEDURE SUITABLE IN PREPARING A PERSON FOR FULL CHURCH MEMBERSHIP INCLUDING EXAM QUESTIONS

A. *A Procedure.* Our form of government states that "for all received, regardless of age or how received, attendance at a church membership class prior to reception is highly recommended" (F.O.G. II, 2).

The following suggested minimal procedure is designed to elucidate, expand, and implement the above:

1) Once a person has indicated a desire to join the church, he should be visited by a ruling or teaching elder to determine if there is good reason to believe that the person repented of his sin and is trusting in Jesus Christ both as Lord and Saviour. If so, the candidate should be informed of the membership procedures.

2) Several hours of training on serving Christ as Lord is generally necessary. It is suggested that at least such topics as "the church," the "elder's rule," the "relationship of commitment to Christ and to the church," and "the system of doctrine of Christ" be covered with a view toward encouraging the candidate under Christ's Lordship. Several hours of orientation to the specific purpose of the local congregation, the use of the gifts of the Spirit within the congregation, the program, the financial obligations of the local congregation and the witness and ministry of the RPCES are usually necessary. It is suggested that such orientation be incorporated in the training of candidates for church membership.

3) Since the elders usually do not know much of the daily life of the candidate, we suggest (as one Reformed Presbyterian church does) that he be introduced to the congregation as a candidate for membership *before* he meets with the Session, and after his training. This introduction serves to a) inform the members who is joining them and b) make it possible for them to either encourage or caution the Session, since throughout the congregation someone is likely to know the candidate whether his profession is consistent or inconsistent.

4) Examination of the candidate at Session meetings should be extensive enough to insure that the candidate is happy to be a bondslave of Jesus Christ in service in that particular expression of the body of Christ. When the Session is persuaded that such is the case, the candidate should be received into the membership upon motion and pending a public profession of faith. Prayer should be offered and the right hand of fellowship extended.

5) The profession should then be made public by way of prepared questions and/or testimony.

6) At a succeeding session meeting, the clerk should record in the minutes of the Session that all the requirements of membership have been completed and that the candidate is now a full communing mem-

ber of the Church.

B. *Exam Questions.* The following questions were used by Sessions in some PCUSA churches at the turn of the century. Hopefully they will prove helpful. Inquiries should be made "as to":

- 1) the time when a desire was first felt by the candidate to confess Christ;
- 2) the influences which led to this desire;
- 3) the motives impelling to union with the church;
- 4) the habits of the candidates with respect to prayer and reading of the Scriptures;
- 5) the acceptance by the candidates of the Scriptures as the Word of God;
- 6) the extent of their realization of sin and consequent need of a Saviour;
- 7) their dependence upon the Lord Jesus Christ alone for salvation;
- 8) their knowledge of fundamental Christian doctrine;
- 9) their purpose to obey and serve Christ in the life;
- 10) their purpose to perform faithfully their duties as church members (Roberts, PCUSA Manual [1910], p. 139).

IV. FORMS SUITABLE FOR PUBLIC PROFESSION OF FAITH

A. *P.C.A. Form*

- 1) Do you acknowledge yourselves to be sinners in the sight of God, justly deserving His displeasure, and without hope except through His sovereign mercy?
- 2) Do you believe in the Lord Jesus Christ as the Son of God, and Saviour of sinners, and do you receive and trust Him alone for salvation as He is offered in the Gospel?
- 3) Do you now resolve and promise, in humble reliance upon the grace of the Holy Spirit, that you will endeavor to live as becomes the followers of Christ?
- 4) Do you promise to support the church in its worship and work to the best of your ability?
- 5) Do you submit yourselves to the government and discipline of the church, and promise to strive for its purity and peace? (The Book of Church Order of the National Presbyterian Church, [Committee for Christian Education and Publications, 1973], 11-1, p. 93).

B. *O.P.C. Form*

- 1) Do you believe the Bible, consisting of the Old and New Testaments, to be the Word of God, and its doctrine of salvation to be the perfect and only true doctrine of salvation?
- 2) Do you confess that because of your sinfulness you abhor and humble yourself before God, and that you trust for salvation not in yourself but in the Lord Jesus Christ alone?
- 3) Do you acknowledge Jesus Christ as your sovereign Lord and do you

promise, in reliance on the grace of God, to serve him with all that is in you, to forsake the world, to mortify your sinful nature, and to lead a godly life?*

- 4) Do you agree to submit in the Lord to the government of this church and, in case you should be found delinquent in doctrine or life, to heed its discipline? (The Trinity Hymnal [The Committee on Christian Education, Inc., O.P.C., 1961], p. 666).

*A suggested fifth question to be inserted between No. 3 and No. 4: Do you promise regularly to worship God both privately and corporately, to pray for and strive for your and other members' growth in Christ, and so far as you are enabled by the Spirit to assist the congregation in its witness responsibilities?

C. *Free Church of Scotland*

- 1) Do you receive the doctrine of the Christian Faith into which you were baptized [summarized by the Apostles' Creed]?
- 2) Do you ratify and confirm the vow of your baptism, and consecrate yourselves to God as your Father, to Christ as your Saviour and to the Holy Ghost as your Sanctifier, promising in dependence upon divine aid to serve the Lord, and keep His commandments all the days of your life?
- 3) Do you promise to submit yourselves to all the ordinances of Christ, to use faithfully the means of grace, and to give relief to the poor, and the furtherance of the Gospel, as the Lord may prosper you? (James T. Cox, ed., *Practice and Procedure in the Church of Scotland* [Edinburgh: William Blackwood and Sons Ltd., 1934], p. 635).

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V. RECOMMENDATIONS

Your committee makes the following recommendations:

- 1) That in F.O.G. II, 2, second paragraph, first sentence, there be added the following after the word heretical:, i.e., apostate.
- 2) That in F.O.G. II, 2, first paragraph, there be added the following after the words false doctrine: (see I, 2, a. for a definition of true doctrine).
- 3) That the last four relative clauses (in F.O.G. II, 2) all beginning with the word "who," be interpreted as definitive of "a credible profession of faith in our Lord Jesus Christ." This necessitates the addition of "i.e.," after the words "profession of faith in our Lord Jesus

Christ,” and before the words “who are believed to have been regenerated.”

- 4) That this report be approved and recommended to Presbyteries and Sessions for their study and guidance.
- 5) That the following form of profession of faith be incorporated in our book of standards:
 - 1) Do you believe the Bible, consisting of the Old and New Testaments, to be the Word of God, and its doctrine of salvation to be the perfect and only true doctrine of salvation?
 - 2) Do you confess that because of your sinfulness you abhor and humble yourself before God, and that you trust for salvation not in yourself but in the Lord Jesus Christ alone?
 - 3) Do you acknowledge Jesus Christ as your sovereign Lord and do you promise, in reliance on the grace of God, to serve him with all that is in you, to forsake the world, to mortify your sinful nature, and to lead a godly life?
 - 4) Do you promise regularly to worship God both privately and corporately, to pray for and strive for your and other members' growth in Christ, and insofar as you are enabled by the Spirit to assist the congregation in its witness responsibilities?
 - 5) Do you agree to submit in the Lord to the government of this church and, in case you should be found delinquent in doctrine or life, to heed its discipline?

Respectfully submitted,
George C. Miladin, Chairman
Alan Crumbaker
Wyatt George
John DeBardleben
Werner Mietling
Robert Needham

ACTION:

Recommendation No. 1 was amended and adopted so as to read: “In FOG II, 2, second paragraph, first sentence, “heretical” changed to “apostate.”

After much discussion, Synod recommitted the entire report back to the special committee on Definition of Church Membership.

NOON RECESS

The session recessed at 12:15 p.m. with prayer by the Rev. William Phillips. The session reconvened at 1:35 with prayer by the Rev. Charles Winkler.

ATTENDANCE AND EXPENSE COMMITTEE

The report was given by Dr. Charles W. Donaldson.

ATTENDANCE AND EXPENSE COMMITTEE REPORT
 155th General Synod
 May 26, 1977

1. Excuses are recommended for the following commissioners:
 CA Robert Needham, Benjamin Short, David Winscott
 DMV Frank Smick
 FL Wyatt Folds
 MW Max Belz, Lionel Brown, David Gardner, Edward Noe
 PI DeWitt Watson, T. Stern, C. Smith, F. Scharold
 RM Roswell Kamrath
 SE F. Byrd, W. McCall (alt.), R. Parker (alt.)
 SO Peter Doyle, L. Brown, R. Crisler, R. Cutchins

2. Excuse for late arrival is recommended for the following commissioner:
 NJ John Kay

3. Permission for early departure is recommended for the following commissioners:
 MW Roger Hunt
 NE Art Kay
 PH Harold Burkhart
 PNW John Hoogstrate
 SE Jayme Sickert, Harold Jones,
 Richard Tevebaugh
 SO James Hurley, Richard Watt
 SW George Soltau

STATISTICAL SUMMARY OF COMMISSIONERS ATTENDING
 155th GENERAL SYNOD

	<i>Certified</i>	<i>Attending</i>	<i>% Attending</i>
CA	6	2	33.3%
DMV	38	29	76.3%
FL	17	10	58.8%
GP	6	1	16.7%
IL*	11	10	90.9%
MINI*	12	7	58.3%
MW	42	29	69.1%
NJ	11	10	90.9%
NE	16	9	56.3%
PNW	10	6	60.0%
PH*	25	22	88.0%
PI	24	19	79.2%
RM	16	11	68.8%
SE	34	22	64.7%
SO	55	29	52.7%
SW	14	11	78.6%
<hr/>			
	337	227	67.4%
Teaching Elders	216	170	78.7%
Ruling Elders	121	57	47.1%

*All commissioned teaching elders from these presbyteries attended synod.

4. The committee recommends that, at the present time, we reimburse commissioners submitting requests according to the following percentages:

38% to commissioners who

(a) come from the areas within the boundaries of the California, Great Plains, Pacific Northwest, or Rocky Mountain presbyteries, or that part of the Northeast Presbytery located in Canada.

and (b) meet the tests specified in the Standing Rules.

23% to commissioners from all other presbyteries who meet the tests specified in the Standing Rules

17% to commissioners who do not meet the tests specified in the Standing Rules.

If by November available funds warrant it, additional reimbursement will be paid in the same proportions.

Requests were received from the following commissioners:

CA Jack Buckley

DMV Bill Brindley

FL Jonas E. C. Shepherd, A. Carlton Heil

GP Paul R. Meiners

IL Andrew Burgess, Thomas Jones

MINI F. Seth Dyrness, David C. Jones, Addison P. Soltau

MW Ron Freiwald, Egon Middelmann, Michael Parker

NE Robert G. Hamilton

PNW Douglas E. Lee, Stephen W. Leonard, J. Clare Martin, William McColley, W. Hurvey Woodson

PH David J. Hoover, Walter F. Zumbach

PI Richard Schmoyer

RM Terry L. Nixon, John C. Pickett, William A. Shell, Arthur Scott, Robert Scott, James E. Singleton, Thomas E. Troxell, James A. Wiest

SO Stephen Young

SW Raymond W. Cronshey, William H. Doerfel

The committee wishes to point out that when commissioners come from great distances air fare is generally considerably less than automobile mileage calculated on the basis of \$0.12 per mile. As an example, two commissioners (who had come approximately the same distance) submitted requests. One flew while the other drove. The request from the latter was more than twice that from the former. Of course, the second could bring his family at no additional cost. We would like to urge commissioners coming from great distances, however, that unless they plan to bring other commissioners with them, they compare the air fare with mileage at \$0.12 and consider flying instead of driving, even though this may mean leaving their families at home.

ACTION:

Recommendations 1 through 4 were adopted. Synod also voted to propose a change in the Standing Rules that reimbursement of commissioners coming a great distance should be made at whichever rate is less, that of mileage or the air fare.

**STUDY COMMITTEE ON
LICENSURE AND ORDINATION EXAMINATION REPORT**

The report was given by the Rev. Mr. Lynden Stewart.

Introduction:

The Form of Government of the RPC,ES commits to presbyteries the responsibility of guarding the office of the ministry from being degraded by being committed to weak or unworthy men. To this end, presbyteries are to license probationers to preach the Gospel so that competent trial may be made of their talents for a period of time not less than 6 months. The FOG sets forth the areas in which the candidate for licensure is to be examined and the subjects on which he is to prepare papers. (See FOG, V.5,g,h,i) FOG V.5,n,o sets forth general provisions regarding ordination.

These statements make clear what the responsibilities of the presbyteries are in respect to licensure and ordination, and in a general way tell us the purpose of both. However, considerable differences exist between presbyteries in their interpretation and implementation of these provisions of the FOG. These differences have resulted in confusion, particularly for the candidates. Thus the 153rd General Synod committed to this committee the specific responsibility of 1) studying the philosophy of licensure and ordination examinations in our presbyteries in order to achieve a uniform philosophy of examining candidates for the ministry of our church, 2) of proposing a method of liaison between our presbyteries and the Seminary, and 3) of examining the categories of examination for licensure and ordination in our FOG for possible revision.

It is our purpose in this paper:

1. to suggest a philosophy and procedures whereby presbyteries may satisfy themselves that candidates for licensure possess sufficient qualifications to preach the Gospel in the RPC,ES for a two year period of time;

2. to suggest a philosophy and procedures whereby presbyteries may satisfy themselves that candidates for ordination are qualified to be ministers in the RPC,ES;

3. to suggest procedures designed to provide presbyteries and churches sufficient time and opportunities to test the gifts and abilities of men during a period of licensure without being under unhealthy pressure to ordain them;

4. to suggest a philosophy and procedures calculated to be of the most help to men preparing for licensure and ordination; and

5. to recommend a method by which churches would be enabled to function governmentally for a period of up to two years under the leadership of a licentiate.

I. Licensure

A. Timely Licensure Examinations

The FOG, V.5,f states that "A candidate for licensure shall have finished his four year college course and at least two years of his seminary course, or the full equivalent thereof." The purpose of this provision we take to be to prevent premature licensure, and the committee agrees with that general purpose. However, one of the consequences of this stipulation is that many seminary students, under the pressures of their seminary work, delay licensure examination until they are approaching graduation or have graduated. Then when a licentiate is called to a church, often the church is anxious for him to be ordained as soon as possible. Thus, there is the temptation to shorten as much as possible the period of time he serves as a licentiate. And this, in turn, tends to limit the opportunity "to form a better judgment respecting the talents" of licentiates. It is important, therefore, that licensure not be unduly delayed. To assist and encourage men under care to proceed to timely licensure we suggest the following:

1. candidates and credentials committees should consider requesting candidates for licensure to forward for evaluation and possible acceptance copies of exegesis papers, papers on theological themes, and written sermons already prepared for seminary courses, rather than assigning special papers.

2. presbyteries should consider making provision for examination of candidates on some, but not all, of the subjects stipulated in the FOG at a given presbytery meeting, and voting on a motion to sustain that part of the examination. Examination on other subjects specified in the FOG would then take place at a subsequent meeting of presbytery. We would point out that this is often the *de facto* result of examinations as presently conducted, and we would urge that candidates could be expected to be better prepared if they knew in advance that they would be examined in fewer subjects at a given meeting.

B. The Examination for Licensure

Presbyteries should recognize that the purpose of the examination for licensure is to enable the presbytery to ascertain whether the candidate possesses, in sufficient degree, the gifts, knowledge, Christian character, and attitudes requisite for ministering the Word of God to people in our churches for a period of two years. The purpose of the examination is not to provide a format in which presbyters can display their own biblical, theological, and practical wisdom. Nor should presbyters consider it their duty to make the examination so difficult as to eliminate all but "the very best." Ministers do well to recall their own apprehensions and tensions when they were examined, and to seek as much as possible to foster an atmosphere in which the candidate can give the best possible accounting of himself.

Since the responsibility of presbytery is to guard this sacred office of the ministry and to promote the spiritual well-being of the Lord's Church, we urge that the examination for licensure be conducted with a view to ascertaining whether the candidate

1. possesses the requisite gifts, by an evaluation of their use to date;
2. possesses sufficient Christian maturity to adorn the Gospel by his godly walk before the Lord's flock. Such determination should be made through appropriate private and public interviews;
3. has an integrated knowledge of Scripture content and of the system of doctrine taught in the Scriptures requisite to the faithful and effective preaching of the Gospel;
4. has a sufficient knowledge of the history of the RPC,ES and commitment to the principle of separation from unbelief rightly to represent the church before our constituency and the public; and
5. has an understanding of, and sensitivity to the denomination's historic testimony concerning Christian liberty and worldly practices.

Presbyteries should recognize, on the one hand, that when a man is licensed he may preach in any RPC,ES church for as long as the two years for which he is licensed. Therefore the examination for licensure should be in sufficient depth and detail to assure our churches that 1) a licentiate will feed them the spiritual milk and meat of the Word, 2) he will not subject them to unbiblical teaching, and 3) he will have at least a basic understanding of pastoral ministry. Particular care should be exercised in examining candidates on their knowledge of the English Bible to ascertain that they have a sufficient grasp of its contents to enable them to use it skillfully.

On the other hand, presbyteries should recognize that there may yet be considerable gaps in the knowledge and experience possessed by the candidate which need not prevent his ministering the Word of God faithfully and effectively for the limited period of time involved in licensure. But presbyteries must satisfy themselves that the candidate's gaps in knowledge and experience are not in matters essential to the preaching of the Gospel and the care of God's people.

C. Purposes of Licentiate's Probationary Period

In the light of the statements of the FOG each presbytery should recognize that the purposes of the period of time that the candidate serves as a licentiate are:

1. to give the churches an opportunity to form a better judgment respecting the candidate's talents,
2. to identify both problem areas needing correction, and possible irreconcilable differences, and
3. to enable the candidate to improve his handling of God's truth and to develop his spiritual gifts and acquired skills through their use.

II. Ordination

Presbyteries should recognize that the purposes of the ordination examination are:

1. to satisfy themselves, by evaluation of the candidate's ministry during the period of licensure, that God has called him to the Gospel ministry;
2. to ascertain that the licentiate is sufficiently qualified to minister the Word of God in the RPC,ES; and

3. to ascertain that the licentiate demonstrates the necessary gifts and talents for the ruling responsibilities in the church.

Therefore presbyteries should be careful to follow the provisions of the FOG V.5,0 making sure that they are satisfied that the candidate has developed the gifts, and has exhibited spiritually, academically, and practically, his calling to the Gospel ministry during his period of licensure.

III. Recommendations to Presbyteries, Candidates for the Ministry, and Covenant Theological Seminary.

A. To help presbyteries to fulfil their own responsibilities, as well as to help and encourage candidates for the ministry, we recommend that

1. each presbytery formulate a brief outline of its licensure and ordination examinations with a minimum of ten representative questions in the areas of English Bible, the inspiration of Scripture, systematic theology, church history, and the original languages of Scripture for the licensure examination, and a minimum of ten representative questions in the areas of systematic theology, the sacraments, apologetics, history and constitution (including the Book of Discipline and the Directory of Worship) of the denomination for the ordination examination.

It is imperative that these representative questions not be considered as limits for the examination process. They are to be considered only as helps to the candidate in his preparation for the examinations. The candidate who is able to answer all the sample questions is not thereby assured of licensure or ordination. Candidates should recognize further, that the individual freedom and personal responsibility of presbyters, which are involved in the very nature of presbyterianism, militates against the development of standardized examinations. Nor can the spontaneous question of a presbyter be suppressed. Of course presbyters should be conscientious in asking only those questions which they believe will make a genuine contribution to the examination process. Thus the committee feels that while the "confusion" experienced by some candidates can be reduced, it cannot be completely eliminated.

2. each presbytery make copies of the sample questions mentioned above available to men preparing for licensure and ordination, and file one copy of each with the clerks of presbyteries, the clerk of synod, and Covenant Theological Seminary.

3. each presbytery's candidates and credentials committee request from the seminary where the candidate is attending, or has attended a) a transcript of his course work, b) an evaluation of the candidate's ability to serve as an ordained minister, and c) information concerning what counselling the candidate has received regarding his vocation.

4. each presbytery formulate a general information questionnaire for each applicant for licensure (and ordination if the applicant has not filled out one before). This questionnaire is to include the applicant's name, address, age, telephone number, wife's name and age, children's names and ages, date of marriage, marital status, academic history, professional experience, amount of indebtedness, and the names of two references unrelated to his church

or family, and two references related to his church. The presbytery may request any additional information which it deems necessary. The chairman of the candidates and credentials committee should write to the references for their personal evaluation of the candidate's character, ethics, social interaction, Christian experience, attitudes, any personal habits which might be a hindrance to an effective ministry, etc., and have the responses in hand before the committee examination. The information mentioned here, and in 3 above, is to be held in strict confidence by the candidates and credentials committee, and should be disposed of properly following ordination.

5. each presbytery charge its candidates and credentials committee with examining candidates in such depth and to such an extent that the committee's work will form the major part of the licensure examination, and if presbytery desires, of the ordination examination. However, the candidates and credentials committee should recognize its responsibility to insure that the candidate is examined sufficiently on the floor of presbytery to enable presbyters to vote intelligently on the motion to sustain the examination.

6. each presbytery instruct its candidates and credentials committee, even before they examine him in other areas, to examine him with special care regarding his "progress in the Christian life and his divine vocation to the ministry" (cf. FOG V.5,f). This should apply to both licensure and ordination examinations.

B. Men under care and licentiates should be urged to attend presbytery meetings where others are being examined for licensure and ordination to "get a feel" for presbytery examinations.

C. We believe that Covenant Theological Seminary can be of particular service to the RPC,ES if the faculty and administration

1. constantly bear in mind that their chief responsibility is to train men for ministry in the RPC,ES;

2. will urge all students who are contemplating a ministry in a presbyterian church to be taken under care of a presbytery as soon as possible and, at the proper time, to be examined for licensure; and

3. will foster and/or sponsor programs for RP students to discuss things such as their progress toward the ministry, their responsibility to communicate with their presbytery, etc.

IV. Recommendations to Synod

A. We recommend that the last sentence of the FOG V.5,h be amended to read: "If one-fourth of the presbyters are still dissatisfied, the candidate may be licensed, but they may demand that a written record of the parts of the examination excepted be filed with the clerk of presbytery for consideration at the ordination examination."

B. We recommend that the FOG be amended to permit presbyteries the right to grant temporary authority to a licentiate serving as the only minister of a church within its bounds to moderate meetings of the session. Should the FOG be amended to permit such, this responsibility should be assigned only if an examination on the FOG has been sustained and if he has been counseled concerning working with a session. Such an amendment would contrib-

ute to enabling local churches to function governmentally without unnecessary restraints, and would, in some cases, reduce the pressure often placed upon presbyteries to ordain a man before there has been sufficient opportunity to test his ministerial qualifications.

C. We recommend that the Form of Government Committee clarify whether a licentiate may serve as a stated supply. Should it determine that this is permissible, we recommend that presbyteries commit such responsibility to a licentiate only after he has sustained an examination in areas required for the carrying out of his responsibilities as a regular pulpit supply, in addition to the categories of examination required for all licentiates.

NOTE: Where a presbytery has another name for the committee performing the licensure and ordination examinations, let that name be inserted in the place of candidates and credentials committee.

David Alexander
John W. Buswell
Robert H. Cox
Douglas E. Lee
David H. Linden
Robert L. Reymond
Lynden H. Stewart, Chairman

ACTION:

Synod approved the report and voted to send the entire report down to the presbyteries for consideration.

Recommendations A and B were referred to the FOG Committee. Recommendation C was approved and sent to FOG Committee.

ELECTION OF NOMINATING COMMITTEE

With no nominations from the floor, all the nominees were elected by acclamation.

Rev. John Pokrifka (NJ)

Rev. Paul Doepke (CA)

Rev. Gerald Malkus (SE) (INC)

Rev. William Doerfel (SW)

Rev. J. Render Caines (IL)

Rev. Earl Eckerson (NE)

ELECTION OF PRESBYTERY RECORDS COMMITTEE

With no nominations from the floor, all the nominees were elected by acclamation.

Rev. George Birchler

Rev. Paul Meiners

Rev. Gareth Tonnessen

Rev. Carl Stewart

Rev. Robert Hamilton

PRESBYTERY RECORDS REPORT

The report was presented by the Rev. Mr. Terry Nixon.

PRESBYTERIES WITH EXCEPTIONS

CALIFORNIA

1. Adequate explanation for ruling this meeting out of order is not given, p. 137.
2. Corrections are made in pencil and not initialed.

FLORIDA

1. Verbatim call was not included in the minutes for the Pro Re Nata meetings found on pages 157, 159, 167.
2. Graham was never examined in church history. The procedure is contrary to FOG.

GREAT PLAINS

1. No record of actions on the 154th General Synod's exceptions to Presbytery's Minutes.
2. An ordination and installation service took place on the same day as the ordination examination, consciously contrary to FOG, V, 5, p.

MIDWESTERN

1. Business recorded out of order, cf. Standing Rule XVIII:1,n., p. 202.
2. Voting to suspend rules after the fact may be illegal, p. 204.
3. No verbatim record of substance of call for Pro Re Nata meeting, p. 205.
4. No verbatim record of substance of call for Pro Re Nata meeting, p. 207.

NEW JERSEY

1. Doughty was dropped from rolls without formal counseling, p. 76.

NORTHEAST

1. "It was MSC to request representatives of Midwest Presbytery to conduct, on our behalf, a theological and practical examination and report to us the results." No record of further examination by the Presbytery is recorded. Cf. FOG V,6,g, pp. 64-65.

PHILADELPHIA

1. Contents of the call for the Pro Re Nata meeting is not given, pp. 180-181.

SOUTHERN

1. The Pro Re Nata meeting was "to meet at the call of the Vice-Moderator." The Vice-Moderator did not call the meeting, pp. 198,199.
2. Two items of business were conducted at this meeting which were not stated in the call. (They are relatively minor).
3. This meeting appears to be out of order because there were not 10 days between the date of the call and the date of the meeting and not enough

teaching elders requested the meeting, FOG III,5, p. 200.

The following amendments to the Standing Rules are proposed for action at the 156th General Synod:

A. XVIII, 2 c—Substitute the present section with:

- 1) Exceptions: Actions which in substance appear not to conform to the Standards of the Church or to be out of accord with the deliverances of General Synods shall be reported under this category.
- 2) Infractions: Violations of the Synod's Rules for keeping presbytery minutes, failures to provide proper or sufficient information or identification and prejudicial or non-prejudicial misstatements of fact shall be reported in this category.
- 3) Notations: Typographical errors, misspellings, improper punctuation, and other such grammatical errors shall be reported in this category.

B. Add XVIII, 3.e.3)—“Infractions and” . . .

C. Add new paragraph g.

“Stated clerks of presbyteries shall advise the Presbytery Records Committee of disposition and/or correction of all infractions.”

D. Re-letter paragraph “g” to make it paragraph “h.”

RECOMMENDATIONS:

The Presbytery Records Committee has examined the records of 15 of the 16 presbyteries and recommends:

1. That the minutes of the following presbyteries be approved with exceptions as noted above:

California	New Jersey
Florida	Northeast
Great Plains	Philadelphia
Midwest	Southern

2. That the minutes of the following presbyteries be approved without exception:

Delmarva	Rocky Mountain
Illiana	Southeast
Pacific Northwest	Southwest
Pittsburgh	

3. That the new clerk of the Michigan-Northern Indiana Presbytery be instructed to present the minutes of that presbytery to the 156th General Synod without fail.

4. The answers to exceptions to minutes by the 154th General Synod made by the following presbyteries be accepted:

Delmarva, Florida, Illiana, New Jersey, Pacific Northwest, Philadelphia, Rocky Mountain, Southern, and Southwest;
and that the Great Plains and Midwestern Presbyteries be instructed to

respond for previous exceptions to their minutes at the 156th General Synod.

ACTION:

Recommendations 1 through 4 were adopted.

MISCELLANEOUS

(1) Synod voted that the **STUDY COMMITTEE ON RESPONSIBILITY AND AUTHORITY OF RULING ELDERS** be reconstituted and that the Moderator appoint the committee and its chairman.

(2) Synod voted that the FOG Committee consider the work previously done by the **SPECIAL COMMITTEE ON FUNCTION OF DEACONS** in light of the expressions of the presbyteries, and consider bringing back a recommendation for a new chapter on deacons to the next Synod.

(3) Synod adopted the following resolution honoring Dr. Peter Stam Jr.:

RESOLVED: That the 155th General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting at Covenant College in May, 1977, expresses deep thanks to Christ, the Giver of gifts to His Church, for the many years of ministry among us of Dr. Peter Stam, and earnestly requests his continuing ministry by prayer through the years of his retirement.

REPORT OF THE WOMEN'S SYNODICAL

The report on Women's Synodical was read before the Synod by the Moderator:

The Women's Synodical Society of the RPCES met Saturday, May 21, 1977, at Covenant College, Lookout Mountain, Tennessee.

There were 103 women present, representing 16 of the 17 presbyteries, including Saharanpur Presbytery.

Mrs. George Miladin led in the devotions.

Reports of the standing committees, Fellowship, Mission, and Education, were given. The Society voted to continue the publication of "The Informer" issued semiannually. Mrs. William Doerfel, 1423 Lindale St., Norman, OK 73069, was chosen the new editor by Executive action. The women were requested to help supply the editor with interesting and newsworthy information. It will serve to bind the women of the denomination together. Each minister's wife is urged to subscribe at \$1.00 per year.

The following officers were elected for a two year term. President, Mrs. Charles Holliday, Pittsburgh, Pa.; Corresponding Secretary, Mrs. George Smith, Willow Grove, Pa.; Treasurer, Mrs. W. C. Hogan, Birmingham, Ala.; Mission Chairman, Mrs. Douglas Rogers, Eighty-Four, Pa.; and for a one year term, Education Chairman, Mrs. L. H. Withington, Anderson, S.C.

Mrs. Norman McCall presented an interesting program of "To Tell the Truth" method of Bible study for women's groups, written by Mrs. Doris Fikkert, published by Great Commission.

We urge the women of each presbytery to prayerfully consider partici-

pation in the Women's Synodical and trust they will avail themselves of the Audio-Visual aids in preparing their local programs. We look forward to a year of blessing within our women's work.

Katherine A. Holliday, President

APPROVAL OF MINUTES

The minutes through Thursday morning were approved as distributed by the Stated Clerk.

NOMINATING COMMITTEE REPORT

The report was given by the Rev. Mr. Gerald Malkus. The following recommendations were adopted:

(1) That next year the Administrative Committee place the first report of the Nominating Committee on the docket on Monday rather than Saturday.

(2) That Synod and particularly boards and committees be notified that the Nominating Committee will adhere to the Standing Rules in respect to nominations.

(3) The Nominating Committee intends to propose next year that nominations be received for the following year's moderator, with the provision that further nominations will be taken from the floor that following year.

Synod voted to recommend to the Administrative Committee that the Standing Rules be amended to allow for the election of a Moderator a year in advance.

Synod voted its thanks to the members of the Nominating Committee.

APPROVAL OF MINUTES

The minutes of Thursday afternoon were approved as read by the Assistant Clerk.

FINAL ROLL CALL

The Stated Clerk circulated attendance sheets among the brethren. The attendance is recorded in these minutes on pages 8-10.

ADJOURNMENT

Synod adjourned at 3:05 p.m. Moderator Charles B. Holliday read the following statement of dissolution:

"By virtue of the authority delegated to me by the Church, let this Synod be dissolved, and I do hereby dissolve it and require another Synod, the members of which shall be chosen as provided in our Form of Govern-

ment, to meet at Grand Rapids, Michigan, on the sixteenth day of June, 1978.”

The commissioners joined in the singing of Psalm 133. Mr. Holliday pronounced the benediction.

Respectfully,

A handwritten signature in cursive script that reads "Paul R. Gilchrist". The signature is written in black ink and is positioned below the word "Respectfully,".

Paul R. Gilchrist
Stated Clerk of Synod

	<i>Communicant Members</i>	<i>Covenant Children</i>	<i>No. of Families</i>	<i>Elders</i>	<i>Deacons</i>	<i>Trustees</i>	<i>Adult Baptisms</i>	<i>Infant Baptisms</i>	<i>Professions of Faith</i>	<i>Reaffirmation</i>	<i>Transfer of Letter</i>	<i>TOTAL INCREASE</i>	<i>Letter/Dismission</i>	<i>Death</i>	<i>Ordination</i>	<i>Dropped from Roll</i>	<i>TOTAL DECREASE</i>	<i>Sunday A.M. Worship</i>	<i>Sunday P.M. Worship</i>	<i>Midweek Meeting</i>	<i>Sunday School Average</i>	<i>D.V.B.S. Average</i>
CALIFORNIA																						
Valley Presbyterian/Calabasas (M) Calabasas, CA	74	30	33	2	3	0	5	3	8	2	18	28	0	0	0	0	0	106	55	40	60	135
Immanuel Reformed Presbyterian Canoga Park, CA	18	13	9	1	2	0	0	0						1		1	27	16	10	22		
Covenant Evangelical Presbyterian Chatsworth, CA	113	55	67	3	5			2	2			2	2				2	123	65	50	72	45
Korean Central Presbyterian (1975) San Francisco, CA	25	20	15	3	8		2	2										35		15	12	
Valley Presbyterian Sepulveda, CA	501	125	176	9	15	0	18	16	23	10	11	44	11	3	0	18	32	356	120	181	243	225
First Reformed Presbyterian Yucaipa, CA	17	4	12	1	0	2	0	0	0	0	0	0	8	0	0	7	15	18	8	4	20	0
TOTAL	748	247	312	19	33	2	25	23	33	12	29	74	21	4	0	25	80	665	264	300	429	405
DELMARVA																						
Berea Presbyterian Hockessin, DE	93	52	54	5	8	0	0	1	11	0	6	17	0	1	1	0	1	125	25	40	90	135
Evangelical Presbyterian Newark, DE	407	167	199	9	12		13	6	29	30		59	6	1		40	47	456	191	40	303	125
Bethany Presbyterian New Castle, DE	104	99	39	6	6		2	2	14		1	15	3			11	14	165	65	25	160	145

	GENERAL OPERATING RECEIPTS	CAPITAL IMPROVEMENT RECEIPTS	CTI	Covenant College	Covenant Seminary	Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other USA Ministries	Other Foreign Ministries	TOTAL BENEVOLENT RECEIPTS	TOTAL RECEIPTS	MANSE PROVIDED	PENSION PLAN	HOSPITALIZATION	SOCIAL SECURITY
CALIFORNIA																			
Valley Presbyterian/Calabasas (M) Calabasas, CA	19,715	16,285													36,000	N	N	Y	N
Immanuel Reformed Presbyterian Canoga Park, CA	19,496											420		420	19,916	N	N	N	N
Covenant Evangelical Presbyterian Chatsworth, CA	42,640	4,452	120	240	1,560		240	2,000	120			2,180	2,400	8,880	55,972	N	Y	Y	Y
Korean Central Presbyterian (1975) San Francisco, CA																			
Valley Presbyterian Sepulveda, CA	245,755	12,500	0	1,200	2,400	0	0	18,300	0	0	21,450	16,550	0	70,420	328,675	N	N	Y	N
First Reformed Presbyterian Yucaipa, CA	16,741	0	0	0	180	0	180	597	0	0	0	529	485	1,971	18,712	N	Y	Y	N
TOTAL	344,347	33,237	120	1,440	4,140	0	420	20,897	120	0	21,450	19,679	2,885	81,691	459,275				
DELMARVA																			
Berea Presbyterian Hockessin, DE	29,495	800	225	225	225		225	1,170	50		300	385	100	2,905	32,400	N	Y	Y	Y
Evangelical Presbyterian Newark, DE	83,120	48,161	595	3,085	3,716	75	2,755	19,835	700	100	375	10,384	306	41,926	173,207	N	Y	Y	Y
Bethany Presbyterian New Castle, DE	24,761	22,860	444	420	660	0	912	1,356	0	0	312	144		4,248	51,869	Y	Y	Y	Y

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Manor Presbyterian New Castle, DE	52	13	29	3	2	1	0	0	2	1	0	3	0	0	0	5	5	48	34	24	44	86
Faith Presbyterian Wilmington, DE	563	114	358	8	8	0	3	4	16	11	5	32	32	10	0	2	44	351	135	53	245	165
Evangelical Presbyterian Annapolis, MD	452	162	224	8	15	1	12	11	44	49	3	96	20	0	1	5	26	600	358	50	475	220
Armistead Gardens Reformed Presbyterian Baltimore, MD	54	12	30	3	4	0	0	2	0	0	0	0	1	0	0	0	1	65	37	12	52	
Evangelical Presbyterian Baltimore, MD	210	64	116	7	9	0	0	1	5	7	0	12	2	5	0	15	22	212	132	46	144	78
Evangelical Presyteran Elkton, MD	33	24	25	3	4			3					1				1	50	20		50	80
Liberty Reformed Presbyterian Randallstown, MD	319	161	140	9	8	8	1	8	51	50	0	101	0	2	0	3	5	336	100	25	197	0
Timonium Presbyterian Timonium, MD	542	0	0	10	9	10	4	1				78	2	5	0	0	7	444	156	0	292	186
Evangelical Presbyterian Chesapeake, VA	184	36		5	4	2	9	5	9	2	3	14	8	1	0	8	17	110	25	12	102	110
Munson Hill Presbyterian Falls Church, VA	155	38	85	7	6	0	1	3	9	0	0	9	3	2	0	0	5	114	38	48	51	30
Calvary Presbyterian Hampton, VA	55	28	29	3	2	0	2	11	5	3	2	10	0	0	0	3	3	84	40	20		0
Grace Presbyterian Lexington, VA	30	0	13	3	1	2	0	0	0	0	0	0	1	1	0	4	6	38	15	11	41	50

	GENERAL OPERATING RECEIPTS	CAPITAL IMPROVEMENT RECEIPTS	CTI	Covenant College	Covenant Seminary	Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other USA Ministries	Other Foreign Ministries	TOTAL BENEVOLENT RECEIPTS	TOTAL RECEIPTS	MANSE PROVIDED	PENSION PLAN	HOSPITALIZATION	SOCIAL SECURITY
Manor Presbyterian New Castle, DE	16,972	1,767	20	20	23	0	60	1,507	0	0	0	411	0	2,041	20,779	Y	Y	Y	N
Faith Presbyterian Wilmington, DE	94,288	14,965	780	360	4,800		3,900	23,724	600	180	720	4,500		42,804	152,057	Y	Y	Y	N
Evangelical Presbyterian Annapolis, MD	170,297	18,172	500	900	900	0	600	11,600	100	160	2,000	5,560	900	23,220	1,689	N	Y	Y	Y
Armistead Gardens Reformed Pres Baltimore, MD	17,870	0	0	0	0	0	0	1,014	0	0				1,014	18,884	Y	Y	Y	N
Evangelical Presbyterian Baltimore, MD	71,850	0	180	600	900	0	240	10,824	180	240	0	480	0	13,644	85,493	Y	Y	Y	N
Evangelical Presyteran Elkton, MD	23,088		100	300	1,000	300	500	1,350	32			1,305		4,887	27,888	Y	Y	Y	Y
Liberty Reformed Presbyterian Randallstown, MD	56,373	49,831	300	1,200	1,500	400	800	3,000	200	200	500	4,020	4,300	16,420	122,624	N	Y	Y	Y
Timonium Presbyterian Timonium, MD	89,635	533,486	600	1,650	3,250	500	1,500	12,490	440	200	0	8,900	7,118	36,648	659,769	N	Y	Y	N
Evangelical Presbyterian Chesapeake, VA	20,747	9,201	115	222	270	120	192	612	0	0	600	1,044	1,087	4,263	34,211	Y	Y	Y	Y
Munson Hill Presbyterian Falls Church, VA	37,949	6,609	0	0	0	0	0	6,943	150	256	0	7,905	0	15,254	59,812	Y	Y	Y	N
Calvary Presbyterian Hampton, VA	16,117	7,000	240	240	0	0	0	2,138	0	120				4,975	28,092	Y	N	Y	Y
Grace Presbyterian Lexington, VA	14,872	0	25	38	25	0	214	106	25	25	0	0	0	460	15,332	Y	N	Y	Y

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McLean Presbyterian McLean, VA	251	71	117	8	8	0	4	1	22	25	0	47	11	0	1	6	18	240	100	30	122	60
Stony Point Reformed Presbyterian Richmond, VA	134	37	88	4	6	0	8	4	15	22	9	46	1	0	0	3	4	240	55	0	200	0
Westminster Reformed Presbyterian (1975) Suffolk, VA	86	10	46	4	4			1		2		2		1		1		68	7		40	
Reston Presbyterian (Mission) Reston, VA	45	18	31	3	0	0	1	2	15	18	11	44						110	0	0	35	0
TOTAL	3769	1106	1623	108	116	24	60	66	247	220	40	585	91	29	3	105	227	3856	1533	436	2643	1470
First Reformed Presbyterian (1975) Bradenton, FL	39	2	28	3				1		2	1	3	1			1		80	30	15	5	
Immanuel Evangelical Presbyterian Goldenrod, FL	69	32	38	3	2	0	0	1	4	11	0	15	2	0	0	0	2	87	37	16	75	99
Covenant Presbyterian Lakeland, FL	385	109	195	9	12	0	0	4	7	0	16	23	11	3	1	26	41	354	122	50	266	166
Covenant Presbyterian Naples, FL	155	47	86	4	7	0	3	2	7	12	2	21	16	0	0	0	16	187	91	27	100	135
Grace Presbyterian Pinellas Park, FL	48	39	32	3	1	0	0	0	2	9	0	11	0	0	0	5	5	50	23	7	37	35
Faith Presbyterian Sarasota, FL	114	30	67	2	2	3	0	2	0	2	4	6	2	3	0	5	10	120	35	20	50	40
Calvary Presbyterian Tampa, FL	100	30	30	6	2	0	1	3	0	0	0	0	0	0	0	0	0	50	15	10	35	0

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McLean Presbyterian McLean, VA	85,371	17,377	1,795	2,940	3,545	0	1,527	13,316	360	30	0	14,070	2,525	40,108	142,856	Y	Y	Y	Y	
Stony Point Reformed Presbyterian Richmond, VA	29,424	15,679	300	300	600	300	300	1,595	75	45	0	5,318	0	8,833	53,936	N	Y	Y	N	
Westminster Reformed Presbyterian Suffolk, VA (1975)	25,000	4,650					480					970		1,450	31,100	N	Y	Y	Y	
Reston Presbyterian (Mission) Reston, VA																	N	N	Y	N
TOTAL	907,229	750,558	6,219	12,500	21,414	1,695	14,205	112,580	2,912	1,556	4,807	65,396	16,336	265,100	1,921,998					
First Reformed Presbyterian (1975) Bradenton, FL	12,000						150	150					125	425	12,425	N	N	Y	N	
Immanuel Evangelical Presbyterian Goldenrod, FL	32,873	1,000	26	147	100	100	124	1,200	50	50	2,778	19	500	5,094	38,967	Y	Y	Y	Y	
Covenant Presbyterian Lakeland, FL	87,670	0	0	1,920	1,519	300	1,045	12,562	180	100	300	4,617	25,219	47,762	135,432	Y	N	Y	N	
Covenant Presbyterian Naples, FL	45,985	14,049	0	783	1,857	0	1,066	2,050	0	0	927	100	2,405	8,162	68,195	Y	Y	Y	N	
Grace Presbyterian Pinellas Park, FL	13,029	0	0	0	0	100	122	186	0	0	0	59	0	468	13,497	N	Y	Y	N	
Faith Presbyterian Sarasota, FL	27,895	0	12	490	540	336	938	1,575	0	0	0	0	587	4,478	32,372					
Calvary Presbyterian Tampa, FL	15,000	0	60	60	0	0	60	120	0	120	0	360	120	900	15,900	Y	Y	N	N	

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First Presbyterian North Port Charlotte, FL	78	7	53	4	4	0	0	1	8	0	3	6	0	1	0	5	6	87	31	25	35	40
First Evangelical Presbyterian Grand Cayman, British West Indies	42	47	31	3	3	0	1	1	4	3	0	7	0	0	0	10	10	50	91	25	91	150
TOTAL	1030	343	560	37	33	3	5	15	30	39	23	92	32	7	1	51	91	1235	475	195	694	665
GREAT PLAINS																						
Reformed Presbyterian Lemmon, SD	52	19	31	3	0	0	0	5	0	0	0	0	0	0	0	11	11	30	0	10	25	0
Reformed Presbyterian Underwood, ND	62	3	29	3	2	0	0	2	3	0	1	4	1	1	0	0	2	33	25	21	28	0
Reformed Presbyterian Dodge, ND	16	0	12	2	2	0	0	0	0	0	0	0	1	1	0	0	2	37	0	8	0	15
TOTAL	130	22	72	8	4	0	0	7	3	0	1	4	2	2	0	11	15	100	25	39	53	15
ILLIANA																						
Westminster Presbyterian Alton, IL	48	22	26	3	0	2	2	1	2	0	1	3	0	0	0	9	9	59	24	15	40	25
Evangelical Presbyterian Carbondale, IL	38	14	24	2		3	1	1	4	3		7	1		1	2		110	30	5	55	
Grandcote Reformed Presbyterian Coulterville, IL	218	34	111	4	0	6	0	1	5	6	0	11	1	2	0	0	3	114	39	20	95	45

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First Presbyterian North Port Charlotte, FL	20,287	0	25	50	100	0	220	80	100	60	0	0	362	997	21,284	N	Y	Y	Y
First Evangelical Presbyterian Grand Cayman, British West Indies	11,801	5,500	0	131			135	131					65	462	17,563	Y	N	N	N
TOTAL	266,340	20,549	123	3,581	4,116	836	3,860	18,054	330	330	4,005	5,155	29,383	68,703	355,635				

GREAT PLAINS

Reformed Presbyterian Lammon, SD	8,200	0	0	70	304	0	334	459	62	0	0	71	0	1,300	9,500	Y	N	N	N
Reformed Presbyterian Underwood, ND	7,351	5,466	100	0	335	0	72	1,693	0	0	0	0	26	2,226	15,043	Y	N	Y	N
Reformed Presbyterian Dodge, ND	7,598	243	0	0	0	0	0	88	0	0	0	40	0	108	7,949	Y	N	N	N
TOTAL	23,149	5,709	100	70	639	0	406	2,220	62	0	0	111	26	3,634	32,492				

ILLIANA

Westminster Presbyterian Alton, IL	21,116	0	75	299	639	30	801	811	50	598	0	814	80	3,798	24,914	N	Y	Y	N
Evangelical Presbyterian Carbondale, IL	18,756							240	24	540				804	19,560	N	Y	Y	N
Grandcote Reformed Presbyterian Coulterville, IL	30,442	0	348	945	1,345	0	831	1,624	200	170	417	862	3,047	9,588	40,030	Y	Y	N	N

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Reformed Presbyterian Cutler, IL	103	8	48	2	0	0	0	0	5	0	64	69	0	2	0	2	4	55	18	10	38	35
Bethel Reformed Presbyterian Sparta, IL	132	24	79	6	0	7	0	3	3	0	2	5	3	5		2	10	114	40	10	88	50
Concord Presbyterian Waterloo, IL	44			2	0	1	0	3		8		8	4		1		5	90		25	60	
Westminster Presbyterian Vincennes, IN	34	19	19	2	1	0	0	1	1	3	0	4	0	1	0	0	1	44	20	12	29	
Reformed Presbyterian (Mission) Terre Haute, IN	15		7															15	9		7	
TOTAL	632	121	314	21	1	19	3	10	20	20	67	107	9	10	1	14	34	601	180	97	412	155
MICHIGAN-NORTHERN INDIANA																						
First Conservative Presbyterian Indianapolis, IN	25	0	11	3	0	0	0	0	0	0	0	0	0	0	0	3	3	27	20	15	25	0
First Reformed Presbyterian Indianapolis, IN	75	39	41	2	4	0	0	3	1	1	8	10	0	0	0	2	2	100	35	10	70	65
Church of the Good Shepherd (Mission) Valparaiso, IN	4	3	2	1	0	3	1	0	0	0	0	0	0	0	0	4	4	28	0	6	25	30
Westminster Presbyterian Muncie, IN	102	35	50	6	5	1	1	2	4	2	1	7	9	0	0	12	21	95	15	0	35	40
Christ Church Grand Rapids, MI	132	75	80	5	7	0	2	2	27	0	0	27	13	0	0	0	13	213	97	0		
TOTAL	338	152	184	17	16	4	4	7	32	3	9	44	22	0	0	21	43	463	167	31	155	135

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Reformed Presbyterian Cutler, IL	13,135	15,498	90	0	443	0	0	450	0	50	200	0	62	1,294	29,927	Y	Y	N	
Bethel Reformed Presbyterian Sparta, IL	30,552	0	325	390	585	155	2,621	3,571	708	24	130			8,509	39,061	Y	Y	N	Y
Concord Presbyterian Waterloo, IL			55	225	285		285	285				120		1,255	26,915	N	Y	Y	Y
Westminster Presbyterian Vincennes, IN	14,986	2,110	0	0	202	0	346	534	0	240	0	252		1,573	18,669	Y	N	Y	Y
Reformed Presbyterian (Mission) Terre Haute, IN	5,040						240							240	5,280	N	N	N	N
TOTAL	134,027	17,608	893	1,859	3,499	185	4,724	7,315	982	1,622	747	2,048	3,189	27,061	204,356				

MICHIGAN-NORTHERN INDIANA

First Conservative Presbyterian Indianapolis, IN	7,500	0	0	0	0	0	0	0	50	50	0	0	0	100	7,600	Y	N	N	N
First Reformed Presbyterian Indianapolis, IN	42,304	1,824	290	400	2,189	200	1,028	4,278	100	200	2,105	2,626	0	13,416	57,544	Y	Y	Y	N
Church of the Good Shepherd (Mission) Valparaiso, IN	14,627	0	0	55	20	111	53	495	25	50	25	35	150	1,019	15,646	Y	Y	Y	N
Westminster Presbyterian Muncie, IN	46,448	4,393	400	1,010	1,101	1,000	872	2,080	100	200	400	631	420	8,213	59,054	Y	Y	Y	N
Christ Church Grand Rapids, MI	39,694	0	400	750	750	0	585	2,715	125	125	0	3,700	850	10,000	49,694	N	Y	Y	N
TOTAL	150,573	6,217	1,090	2,215	4,060	1,311	2,538	9,568	400	625	2,530	6,992	1,420	32,748	189,538				

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	MIDWEST																					
Westminster Presbyterian Elgin, IL	96	45	57	5	6	0	1	10	10	2	6	18	1	2	0	1	4	95	48	13	68	82
Reformed Presbyterian Hanna City, IL	133	23	43	6	0	6	0	4	0	1	0	1	4	2	0	0	6	150	75	40	134	135
Limestone Reformed Presbyterian Hanna City, IL	40	5	12	3	0	3	0	0	1	0	0	1	0	0	0	0	0	35			22	135
Bible Presbyterian Walker, IA	64	15	28	4	0	0	0	4	1	5	0	6	1	0	0	0	1	85	30	35	85	
Bethel Presbyterian Affton, MO	44	17	30	1	1			4					2				2	50	15	12	30	
Chesterfield Presbyterian Chesterfield, MO	74	54	37	5	3	0	1	6	3	12	0	15	5	0	0	0	5	95	60		71	0
Lafayette Presbyterian Ellisville, MO	44	22	25	4	5	0	1	2	4	4	0	8	4	1	0	0	5	67	44	15	57	12
Hazelwood Reformed Presbyterian Hazelwood, MO	125	61	69	6	5	0	1	6	8	6	0	14	8	0	0	2	10	106	42		70	
Covenant Presbyterian St. Louis, MO	496	121	275	13	22	0	2	6	13	4	6	23	11	4	3	17	35	352	214	78	325	299
Grace and Peace Fellowship St. Louis, MO	203	63	131	6	5		2	8	23	15	10	48	18		2		20	260		150	170	
Korean Presbyterian St. Louis, MO	38	8	23	2	0	1	1	2	1	6		7				9	9	28		5	6	
Olive Branch Presbyterian St. Louis, MO	37		21	2	0	6	0	0						1			1	50	15	20	40	25

MIDWEST	GENERAL OPER- ATING RECEIPTS	CAPITAL IMPROVE- MENT RECEIPTS	CTI	Covenant College	Covenant Seminary	Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other USA Ministries	Other Foreign Ministries	TOTAL BENEVOLENT RECEIPTS	TOTAL RECEIPTS	MANSE PROVIDED	PENSION PLAN	HOSPITALIZATION	SOCIAL SECURITY
Westminster Presbyterian Elgin, IL	32,339	9,110	132	564	7,163	0	911	5,332	132	60	0	0	0	14,294	55,743	Y	Y	Y	Y
Reformed Presbyterian Hanna City, IL	20,676	1,199	8,052	0	732	0	0	1,327	100	100	0	6,650	2,962	19,923	41,798	Y	N	Y	N
Limestone Reformed Presbyterian Hanna City, IL	9,100	0	0	0	200	100	0	0	0	0	0	975	1,790	3,065	12,165	N	N	N	N
Bible Presbyterian Walker, IA	13,238	0	49	118	487	0	164	1,554	91	154	4,094	586	20	7,320	20,558	Y	Y	Y	N
Bethel Presbyterian Affton, MO	11,368	450	210	240	709		615	1,435			170			3,379	15,197	Y	N	N	N
Chesterfield Presbyterian Chesterfield, MO	27,593	1,194	60	204	864	0	791	1,760	75	25	2,020	1,485	295	7,579	36,366	Y	N	Y	N
Lafayette Presbyterian Ellisville, MO	21,541	345	0	0	180	0	180	420	50	50	0	582	0	1,462	23,348	Y	Y	Y	Y
Hazelwood Reformed Presbyterian Hazelwood, MO	33,203	8,094	111	515	1,328		1,129	3,653	410	65	985	1,405	458	10,059	51,355	Y	Y	Y	N
Covenant Presbyterian St. Louis, MO	88,943	13,672	279	6,189	21,424		6,374	23,601	6,000	6,894	9,360	14,416	210	94,747	197,362	Y	Y	Y	N
Grace and Peace Fellowship St. Louis, MO	39,646	2,144	495		1,940	366		420	150	150		13,509		17,030	58,820	N	Y	Y	N
Korean Presbyterian St. Louis, MO	4,413	0		50	50		50	70		10		160	100	490	4,903	Y	N	N	N
Olive Branch Presbyterian St. Louis, MO	10,973		240	334	538		637	1,071				859		3,679	14,652	N	N	N	N

	Communicant Members	Covenant Children	No. of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation	Transfer of Letter	TOTAL INCREASE	Letter/Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship	Sunday P.M. Worship	Midweek Meeting	Sunday School Average	D.V.B.S. Average	
Franklin Reformed Presbyterian (Mission) Union, MO	11	12																					
Bible Presbyterian Merrill, WI	87	16	57	3	3	4	0	0	1	0	0	1	0	1	0	0	1	80	0	50	40	60	
TOTAL	1464	455	801	58	45	20	9	51	61	55	18	134	50	11	4	29	94	1423	543	398	1103	748	
NEW JERSEY																							
Calvary Presbyterian Brick Town, NJ	57	32	32	2	0	4	0	3	0	1	0	1	0	2	0	5	7	68	35	18	75	90	
Evangelical Presbyterian Camden, NJ	72	21	51	7	4	0	0	3	0	0	0	0	0	1	0	13	14	83	48	20	80	93	
Covenant Presbyterian Cherry Hill, NJ	285	42	86	9	6	8	4	3	14	4	16	34	12	1	0	3	16	205	97	45	160	102	
Koinonia Reformed Presbyterian (Mission) Delran, NJ	21	11	10	2	0	0	0	1	2	1	7	10	0	0	0	0	0	35		10	40	70	
Seaside Bible (1975) Seaside Heights, NJ	27		12			2												30	12	10	20		
Evangelical Presbyterian Trenton, NJ	68	30	11	3	3	0	0	0	3	0	7	10	2	0	0	4	6	58	30	20	44	0	
Ventnor Presbyterian Ventnor, NJ	44	26	32	2	2	1	0	2	0	0	0	0	0	0	0	0	0	46	18	12	34	0	
Evangelical Presbyterian Williamstown, NJ	33	12	16	2	2	2	0	1	5	0	1	6	2	0	0	0	2	42	15	7	50	114	
TOTAL	607	174	250	27	17	17	4	13	24	6	31	61	16	4	0	25	45	567	255	142	503	469	

	<i>Communicant Members</i>	<i>Covenant Children</i>	<i>No. of Families</i>	<i>Elders</i>	<i>Deacons</i>	<i>Trustees</i>	<i>Adult Baptisms</i>	<i>Infant Baptisms</i>	<i>Professions of Faith</i>	<i>Reaffirmation</i>	<i>Transfer of Letter</i>	<i>TOTAL INCREASE</i>	<i>Letter/Dismission</i>	<i>Death</i>	<i>Ordination</i>	<i>Dropped from Roll</i>	<i>TOTAL DECREASE</i>	<i>Sunday A.M. Worship</i>	<i>Sunday P.M. Worship</i>	<i>Midweek Meeting</i>	<i>Sunday School Average</i>	<i>D. V.B.S. Average</i>
NORTHEAST																						
Covenant Reformed Presbyterian Newcastle, New Brunswick, Canada	27	17	22	2	0	0	0	2	4	2	0	6	0	0	0	0	0	30	10	11	20	
Grace Reformed Presbyterian (Mission) Dartmouth, Nova Scotia, Canada	0	0	20	1	0	0	0	0	0	0	0	0	0	0	0	0	0	20	20	8	0	25
Westminster Presbyterian Sydney, Nova Scotia, Canada	60	31	54	5	3	0	0	4	1	0	0	1	0	0	0	0	0	90	70	30	30	60
Presbyterian Church of Coventry Coventry, CT	30	21	18	2	0	3	0	0	3	2	6	11	3	0	0	0	3	65	30	10	60	90
The Presbyterian Church (1973) Manchester, CT	115	54	75	7	6																	
Grace Reformed Presbyterian Ballston Spa, NY	32	10	18	2	0	0	0	1	8	0	1	9	6	0	0	1	7	45	32	12	44	0
Reformed Presbyterian Duanesburg, NY	92	57	35	4	5		0	1	1	0	0	1	2			6	8	120	20	36	65	75
Covenant Presbyterian Johnstown, NY	63	12	25	3	0	0	3	2	4	0	0	4	0	11	0	8	19	35	10	6	30	20
Westminster Presbyterian Newburgh, NY	86	28	61	6	2	2	1	0	3		1	4	1	1			2	70	11	10	54	
TOTAL	505	230	328	32	16	5	4	10	24	4	8	36	12	12	0	15	39	475	201	123	303	270

	GENERAL OPER- ATING RECEIPTS	CAPITAL IMPROVE- MENT RECEIPTS	CTI	Covenant College	Covenant Seminary	Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other USA Ministries	Other Foreign Ministries	TOTAL BENEVOLENT RECEIPTS	TOTAL RECEIPTS	MANSE PROVIDED PENSION PLAN	HOSPITALIZATION	SOCIAL SECURITY	
NORTHEAST																			
Covenant Reformed Presbyterian Newcastle, New Brunswick, Canada	19,080	2,166	25	90	145	20	168	781	10	0	0	0	0	1,239	22,485	Y	Y	N	Y
Grace Reformed Presbyterian (Mission) Dartmouth, Nova Scotia, Canada	4,918	0	0	0	8	0	20	76	0	0	0	0	170	274	5,192	N	N	N	N
Westminster Presbyterian Sydney, Nova Scotia, Canada	21,911	0						5,470				9,575	3,600	18,645	40,556	N	N	N	N
Presbyterian Church of Coventry Coventry, CT	17,000	0	532	40	80	40	80	40	50	25	0	0	0	887	17,887	N	N	N	N
The Presbyterian Church (1973) Manchester, CT	27,761	4,887												6,809	39,457	Y	Y	N	N
Grace Reformed Presbyterian Ballston Spa, NY	10,476	1,106	240	240	240	0	240	240	25	25	0	144	96	1,490	13,072	Y	Y	Y	N
Reformed Presbyterian Duanesburg, NY	37,278	5,800	0	381	401	50	783	3441	100	50				5,206	48,284	Y	Y	Y	Y
Covenant Presbyterian Johnstown, NY	12,799	1,089	100	100	100	125	400	1,020	400	50	0	388	409	2,792	16,680	Y	Y	Y	N
Westminster Presbyterian Newburgh, NY	20,791	56,140	300	120	720		240	300	100	50		650	1,536	4,016	80,947	Y	Y	Y	N
TOTAL	172,015	71,189	1,197	971	1,694	235	1,931	11,368	385	200	0	10,757	5,811	41,358	284,561				

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PACIFIC NORTHWEST																						
Glenmore Reformed Presbyterian Calgary, Alberta, Canada	55	27	24	2	3	0	2	1	7	1	7	15	0	0	0	1	1	80	30	20	35	
Crestwood Reformed Presbyterian Edmonton, Alberta, Canada	61	19	29	1	1	0	0	4	4	0	0	4	1	0	0	0	1	65	35	10	30	0
Alderwood Presbyterian Alderwood Manor, WA	55	20	50	3	6	0	0	5										50	14	5	45	90
First Reformed Presbyterian Bellingham, WA	59	0	40	4	0	0	0	1	6	0	0	5	0	3	0	0	3	55	25	7	23	28
Westminster Evangelical Everett, WA	253	79	165	8	6	8	4	3	3	3	2	8	3	2	0	7	12	200	75	20	130	90
Covenant Presbyterian Issaquah, WA	102	44	70	5	4		6	5		2	8	10	6				6	78	25	20	46	55
First Evangelical Presbyterian Seattle, WA	139	29	53	7	3	0	0	3	1	5	10	16	2	1	0	0	3	82	41	20	50	60
Highline Reformed Presbyterian Seattle, WA	39	14	16	3	3	0	0	2	0	7	4	11	3	0	0	0	3	65	30	4	50	65
Faith Evangelical Presbyterian Tacoma, WA	265	0	119	10	10	0	0	7	5	0	4	9	2	4	0	46	52	165	50	15	100	95
TOTAL	1028	232	566	43	36	8	12	43	25	18	35	78	17	10	0	54	81	840	325	121	509	483
PHILADELPHIA																						
Reformed Presbyterian Boothwyn, PA	219	84	153	7	5	11	0	4	2	0	0	2	2	2	0	0	4	204	60	40	155	113

	GENERAL OPERATING RECEIPTS	CAPITAL IMPROVEMENT RECEIPTS	CTI	Covenant College	Covenant Seminary	Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other USA Ministries	Other Foreign Ministries	TOTAL BENEVOLENT RECEIPTS	TOTAL RECEIPTS	MANSE PROVIDED	PENSION PLAN	HOSPITALIZATION	SOCIAL SECURITY
PACIFIC NORTHWEST																			
Glenmore Reformed Presbyterian Calgary, Alberta, Canada	33,082	0	0	0	468	0	1,620	1,068	60	174	200	2,116	1,792	7,498	40,580	N	Y	Y	Y
Crestwood Reformed Presbyterian Edmonton, Alberta, Canada	24,462	0	0	0	0	140	260	1,648	60	60	0	1,920	725	4,813	29,275	Y	N	Y	Y
Alderwood Presbyterian Alderwood Manor, WA	22,368	154					374	825		125		257	97	1,678	24,200	N	N	Y	N
First Reformed Presbyterian Bellingham, WA	18,000	0	0	0	11	112	645	25	0	0	0	0	0	794	18,794	N	N	Y	Y
Westminster Evangelical Everett, WA	34,422	0	0	925	960	0	840	1,216	0	0	0	5,788	2,325	12,056	46,479	Y	Y	Y	Y
Covenant Presbyterian Issaquah, WA	26,400	4,285	119	497	512		104	1,017	119	440		2,585	555	5,948	36,633	Y	Y	Y	Y
First Evangelical Presbyterian Seattle, WA	21,280	9,618	110	605	1,178	120	2,798	9,910	300	180	0	5,361	0	20,562	51,460	Y	Y	Y	Y
Highline Reformed Presbyterian Seattle, WA	14,000	3,000	0	0	0	0	84	1,320	50	195	0	0	1,075	2,724	19,724	N	N	N	N
Faith Evangelical Presbyterian Tacoma, WA																			
TOTAL	194,014	17,057	229	2,027	3,129	372	6,725	17,030	589	1,174	200	18,027	6,570	56,073	267,145				
PHILADELPHIA																			
Reformed Presbyterian Boothwyn, PA	38,873	2,600	440	75	212	0	71	1,872	0	15	35	5,462	1,560	9,742	51,215	Y	Y	Y	Y

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New Covenant Fellowship Camp Hill, PA	43	23	21	4	2	0	2	3	4	6	0	10	4	1	0	1	6	63	0	10	51	0
Covenant Presbyterian Glen Mills, PA	50	18	29	3	3	1	0	1	2	1	0	3	0	0	0	2	2	48	26	9	38	51
Beechwood Reformed Presbyterian Havertown, PA	47	18	17	2		2							3				3	42	23	9	38	54
Reformed Presbyterian King of Prussia, PA	40	18	22	2	2	0	2	2	19	0	0	19	1	1	0	0	2	56	12	8	28	0
Westminster Presbyterian Lancaster, PA	266	70	143	12	12	0	5	1	14	17	0	31	0	1	0	3	4	275	85	53	182	99
Lansdale Presbyterian Lansdale, PA	120	64	53	8	3	3	0	3	24	0	0	24	0	0	0	0	0	139	35	20	110	100
Evangelical Presbyterian Levittown, PA	164	32	90	5	5	0	11	1	16	2	5	23	4	0	0	13	17	181	93	45	160	100
Calvary Presbyterian Media, PA	105	10	65	5	2	4	0	3	4	0	0	4	8	1	0	0	9	75	25	12	50	60
Christ Reformed Presbyterian Oreland, PA	91	41	50	6	5	0	1	3	6	16	8	30	2	0	1	2	5	137	93	58	95	74
Third Reformed Presbyterian Philadelphia, PA	175	50	90	9	1	9	7	10	10	4	4	18	0	0	0	0	0	160	60	23	125	100
Fifth Reformed Presbyterian Philadelphia, PA	69	5	0	3	1	5	2	1	3	0	0	3	0	2	0	0	2	30	0	5	45	0
Faith Reformed Presbyterian Quarryville, PA	109	36	48	6	0	6	0	1	4	3	2	9	2	1	0	0	3	136	93	58	175	35

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New Covenant Fellowship Camp Hill, PA	18,346	0	0	0	0	0	600	983	0	0	0	4,383	845	6,711	25,058	N	N	N	N
Covenant Presbyterian Glen Mills, PA	16,812	4,025	60	150	120	20	217	2,998	50	15	70	469	0	4,169	25,006	Y	Y	Y	N
Beechwood Reformed Presbyterian Lisavertown, PA	10,623	1,280	60	120	130	130	315	265	50	50	60	640	1,309	3,129	15,032	N	Y	N	Y
Reformed Presbyterian King of Prussia, PA	24,649	0	0	0	0	0	0	0	0	0	0	0	0	0	24,649	N	N	N	N
Westminster Presbyterian Lancaster, PA	70,402	29,821	350	1,583	2,900	900	5,790	11,838	300	475	917	3,278	1,447	29,778	130,001	N	Y	Y	N
Lansdale Presbyterian Lansdale, PA	34,883	0	360	500	500	240	420	4,601	0	0	12,600	6,780	2,000	28,001	62,884	N	Y	Y	Y
Evangelical Presbyterian Levittown, PA	47,921	2,230	300	603	2,980	320	1,625	11,166	100	150	499	4,911	55	22,764	72,915	Y	Y	Y	Y
Calvary Presbyterian Media, PA	34,016	10,675	0	270	188	0	266	2,386	0	60	128	1,234	574	5,106	49,797	Y			
Christ Reformed Presbyterian Oreland, PA	29,745	849	200	360	480	0	1,540	4,757	70	0	170	8,100	220	15,897	46,491	N	Y	Y	N
Third Reformed Presbyterian Philadelphia, PA	25,883	0	0	500	500	0	300	2,900	0	50	1,200	2,500	1,200	9,150	35,033	N	Y	Y	Y
Fifth Reformed Presbyterian Philadelphia, PA	8,431	8,950	0	0	0	0	0	2,139	75	25	0	421	885	3,545	20,926	N	N	N	N
Faith Reformed Presbyterian Quarryville, PA	24,375	20,000	100	2,640	2,400	300	1,200	6,300	600	240	300	5,942	1,020	21,042	65,417	Y	Y	Y	N

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Calvary Presbyterian Warminster, PA	48	12	22	5	2						6	6		1		11	12	69	26	6	60	
Reformed Presbyterian West Chester, PA	131	17	84	5	5	0	3	2	8	0	0	8	1	0	0	19	20	150	70	25	110	130
Calvary Presbyterian Willow Grove, PA	549	359	220	10	11	9	3	6	9		12	21	11	8	0	0	19	360	98	50	242	170
TOTAL	2186	857	1107	92	62	50	36	41	125	49	37	211	38	18	1	51	108	2125	799	431	1664	1086
PITTSBURGH																						
Reformed Presbyterian (Mission) Kitchener, Ontario, Canada	0	0	0	0	0	0	0	0										25			3	
The Trinity Presbyterian (1975) Columbus, OH	45	13	25	3	3					2		2						41	17	8	28	60
The Church of the Covenant (Mission) NW Cincinnati, OH	31	17	15	5	0	0	0	0	2	27	0	31	0	0	0	0	0	40	0	20	35	0
Heritage Chapel (Mission) SE Cincinnati, OH																						
Immanuel Presbyterian Poland, OH	191	0	85	6	8	8	5	2	0	19	5	24	4	3	0	0	7	100	40	20	60	80
Robinwood Reformed Presbyterian Youngstown, OH	105	15	50	4	5	0	1	3	3	3	2	8	0	0	0	0	0	80	35	10	63	75
Chapel Reformed Presbyterian Beaver, PA	90	46	45	2	2	2	1	3	3	0	2	5	0	0	1	14	15	58	23	28	50	45

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Calvary Presbyterian Warminster, PA	21,274		190				22	684						1,096	22,370	N	Y	Y	N
Reformed Presbyterian West Chester, PA	32,000	0	0	0	0	1,100	300	1,400	25	25	0	1,350	9,500	13,700	45,700	N	N	N	N
Calvary Presbyterian Willow Grove, PA	142,700	0	2,500	1,650	1,200	300	1,600	10,348			3,210	8,406	5,025	34,239	176,939	Y	N	N	N
TOTAL	580,934	80,430	4,560	8,451	11,610	3,310	14,166	64,637	1,270	1,105	19,189	53,876	25,641	208,069	869,433				

PITTSBURGH

Reformed Presbyterian (Mission) Kitchener, Ontario, Canada								116				35		151	151	N	N	N	N
The Trinity Presbyterian (1975) Columbus, OH	16,559	280					10	82						92	16,931				
The Church of the Covenant (Mission) NW Cincinnati, OH	16,600	1,000	0	0	0	0	52	0	0	0	0	240	0	292	17,892	N	Y	Y	Y
Heritage Chapel (Mission) SE Cincinnati, OH																			
Immanuel Presbyterian Church Poland, OH	25,652	0	0	120	120	0	120	1,920	0	60	0	0	0	27,792	53,444	Y	Y	Y	Y
Robinwood Reformed Presbyterian Youngstown, OH	24,229	0	379	100	900	180	100	2,569	25	25	0	1,315	40	5,633	29,862	Y	Y	Y	Y
Chapel Reformed Presbyterian Beaver, PA	10,605	282	0	0	0	0	600	1,644	0	0	0	842	600	3,686	14,513	Y	Y	Y	Y

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Christ Presbyterian Beaver Falls, PA	61	21	31	3	1	1	0	1	3	2	1	6	5	0	0	0	5	80	40	10	50	60
Darlington Reformed Presbyterian Darlington, PA	98	15	55	5	0	4	0	3	1	2	0	3	1	3	0	0	4	50	5	4	30	0
View Crest Community Church Eighty-Four, PA	66	37	38	1	0	0	0	0	2	9	0	11	1	1	0	22	24	81	48	11	62	0
Bible Presbyterian Enon Valley, PA	114	17	72	6	0	1	0	2	2	1	0	3	0	1	0	0	1	97	22	8	81	42
Rocky Springs Reformed Presbyterian Harrisville, PA	43	33	28	4	0	0	0	9	0	0	0	0	0	0	0	0	0	55	25	15	42	35
Fairview Reformed Presbyterian Industry, PA	90	26	43	4	0	6	2	3	9	2	0	11	0	4	0	5	9	71	24	10	70	110
Reformed Presbyterian Kittanning, PA	88	22	24	4	4	0	4	2	4	5	0	9	3	0	0	0	3	65	20	8	55	75
Maranatha Reformed Presbyterian Murrysville, PA	75	25	35	3	3	0	2	2	9	2	4	15	0	2	0	0	2	100	37	10	68	40
Christ Reformed Presbyterian (1973) New Castle, PA	58	28	22	3																		
Calvin Presbyterian North Huntingdon, PA	82	24	35	4	4	0	0	0	1	0	0	1	0	0	0	5	5	61	17	30	44	55
First Reformed Presbyterian Pittsburgh (Penn Hills), PA	380	98	204	9	12	0	1	5	9	8	20	35	6	2	0	4	12	253	84	70	155	159
TOTAL	1617	437	807	66	42	22	16	35	48	82	34	164	20	16	1	50	87	1257	437	262	896	836

	GENERAL OPER- ATING RECEIPTS	CAPITAL IMPROVE- MENT RECEIPTS	CTI	Covenant College	Covenant Seminary	Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other USA Ministries	Other Foreign Ministries	TOTAL BENEVOLENT RECEIPTS	TOTAL RECEIPTS	MANSE PROVIDED PENSION PLAN	HOSPITALIZATION	SOCIAL SECURITY		
Christ Presbyterian Beaver Falls, PA	22,020	0	120	300	300	108	540	1,020	96	288	252	36	0	3,060	25,080	N	Y	Y	N	
Darlington Reformed Presbyterian Darlington, PA																	Y	Y	Y	Y
View Crest Community Church Eighty-Four, PA	18,424	0	0	323	608	378	323	2,440	125	430	0	1,010	10	5,708	24,132	Y	Y	N	Y	
Bible Presbyterian Enon Valley, PA	16,281	1,188		523	523	403	350	1,558		20	423	90		3,891	21,360					
Rocky Springs Reformed Presbyterian Harrisville, PA	9,151	308	200	60	380	0	200	240	12	8	0	0	180	1,280	10,739	N	Y	Y	Y	
Fairview Reformed Presbyterian Industry, PA	17,179	0	120	738	400	400	300	3,939	0	0	160	1,232	135	7,424	24,603	Y	Y	Y	Y	
Reformed Presbyterian Kittanning, PA	19,500	460	20	0	265	50	140	745	25	10	35	1,203		2,493	22,453	N	Y	Y	Y	
Maranatha Reformed Presbyterian Murrysville, PA	19,084	12,887	120	0	391	80	437	2,952	0	1,230	700	1,740	0	7,650	39,621	N	Y	Y	Y	
Christ Reformed Presbyterian (1973) New Castle, PA	12,394													1,224	13,618	N	N	Y	N	
Calvin Presbyterian North Huntingdon, PA	18,693	1,708	100	510	867	333	416	3,086	20	105	0	0	0	5,438	25,839	Y	Y	Y	Y	
First Reformed Presbyterian Pittsburgh (Penn Hills), PA	65,576	37,584		2,779	4,728	556	2,439	10,059	457	1,502	0	2,002	770	25,292	128,452	N	Y	Y	Y	
TOTAL	311,947	55,617	1,059	5,453	9,482	2,488	6,027	32,370	760	3,678	1,605	9,710	1,735	101,106	468,690					

	Communicant Members	Covenant Children	No. of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation	Transfer of Letter	TOTAL INCREASE	Letter/Dismission	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship	Sunday P.M. Worship	Midweek Meeting	Sunday School Average	D.V.B.S. Average	
ROCKY MOUNTAIN																							
Hope Reformed Presbyterian (Mission) Phoenix, AZ	16	6	10	1				1										28		9	20		
Emmanuel Fellowship Tucson, AZ	16	8	10	1	0	0	0	1	0	0	2	2	4	0	0	4	8	30	15	0	20	0	
Evangelical Presbyterian Colorado Springs, CO	275	122	138	7	7	0	5	4	8	9	11	28	10	0	0	45	55	267	124	17	197	325	
Village Seven Presbyterian Colorado Springs, CO	347		113	8	21	0	0	16	19	22	0	41	26	1	2	0	29	299	101		217	125	
Covenant Reformed Presbyterian Wheat Ridge, CO	73	23	44	2	2	0	1	0	2	8	0	8	2	0	0	0	2	91	32	28	67	151	
Trinity Presbyterian Kearney, NE	65	21	36	4	4	0	1	1	3	0	0	3	13	1	0	0	14	72	33	21	54	40	
Westminster Presbyterian Alamogordo, NM	113	10	44	4	2	2	5	2	13	0	5	18	4	1	0	2	7	97	50	41	58	49	
University Presbyterian Las Cruces, NM	114	40	30	5	5	0	0	0	0	9	4	13	2	1	0	0	3	175	50	20	80	90	
Covenant Presbyterian (Mission) Lander, WY	38	12	15	3			3	1	6	6		12	2				2	58	10	5	28	78	
TOTAL	1057	242	440	35	41	2	15	26	51	52	22	125	63	4	2	51	120	1117	415	141	741	858	
SAHARANPUR																							
Reformed Presbyterian (1974) Bhogpur, India	57	25	15	3			2	4										170			140		

ROCKY MOUNTAIN	GENERAL OPERATING RECEIPTS	CAPITAL IMPROVEMENT RECEIPTS	CTI	Covenant College	Covenant Seminary	Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other USA Ministries	Other Foreign Ministries	TOTAL BENEVOLENT RECEIPTS	TOTAL RECEIPTS	MANSE PROVIDED	PENSION PLAN	HOSPITALIZATION	SOCIAL SECURITY
Hope Reformed Presbyterian (Mission) Phoenix, AZ	13,749							155					200	355	14,104	N	N	Y	N
Emmanuel Fellowship Tucson, AZ	14,300	650	0	0	0	0	0	0	85	0	0	240	0	325	15,275	N	N	Y	Y
Evangelical Presbyterian Colorado Springs, CO	63,437	0	0	1,044	3,816	350	3,200	9,156	300	600	5,000	1,440	0	24,906	88,343	Y	Y	Y	Y
Village Seven Presbyterian Colorado Springs, CO	100,727	9,508	0	0	7	0	380	1,595	130	0	0	0	1,639	3,751	113,986	N	Y	Y	Y
Covenant Reformed Presbyterian Wheat Ridge, CO	24,537	0	105	273	368	60	244	1,477	104	436	1,649	154	0	4,869	29,407	N	Y	Y	Y
Trinity Presbyterian Kearney, NE	16,694	1,480	429	690	2,114	0	478	2,711	90	94	356	977	0	7,939	26,112	Y	Y	Y	N
Westminster Presbyterian Alamagordo, NM	20,575	27	93	555	617	93	555	555	73	525	0	0	0	3,086	26,311	Y	Y	Y	N
University Presbyterian Las Cruces, NM	27,433													14,581	42,014	Y	N	Y	N
Covenant Presbyterian (Mission) Lander, WY	13,801	4,095			137		360	355		150		317		1,319	19,215	N	Y	Y	N
TOTAL	295,254	18,384	627	2,563	7,060	504	5,218	16,004	782	1,805	7,005	3,328	1,639	61,132	374,767				

SAHARANPUR

Reformed Presbyterian (1974)
Rhoour, India

	<i>Communicant Members</i>																					
	<i>Covenant Children</i>	<i>No. of Families</i>	<i>Elders</i>	<i>Deacons</i>	<i>Trustees</i>	<i>Adult Baptisms</i>	<i>Infant Baptisms</i>	<i>Professions of Faith</i>	<i>Reaffirmation</i>	<i>Transfer of Letter</i>	<i>TOTAL INCREASE</i>	<i>Letter/Dismission</i>	<i>Death</i>	<i>Ordination</i>	<i>Dropped from Roll</i>	<i>TOTAL DECREASE</i>	<i>Sunday A.M. Worship</i>	<i>Sunday P.M. Worship</i>	<i>Midweek Meeting</i>	<i>Sunday School Average</i>	<i>D. V.B.S. Average</i>	
Reformed Presbyterian (1973) Dehra Dun, India	63	38	28	3		3	4										30			16		
Reformed Presbyterian (1973) Hardwar, India	33	35	19	2	2	4	1	3									35					
Reformed Presbyterian (1972) Roorkee, India	77	46	26	2				2									70			20		
Leper Asylum Reformed Presbyterian (1973) Roorkee, India	43	18	2			2																
TOTAL	273	162	90	10	2	9	3	13									305			176		
SOUTHEAST																						
Second Street Presbyterian Albemarle, NC	262	30	117	8	8	0	3	0	7	3	0	10	2	2	0	0	4	170	65	25	120	100
Faith Presbyterian Charlotte, NC	136	9	60	7	4		1		3	9	1	13	4	2		11	17	95	50	12	80	90
Westminster Presbyterian Concord, NC	71	7	34	4	2	0	0	3	0	0	0	0	0	1	0	0	1	32	0	0	20	80
Lednum Street Presbyterian Durham, NC	38	6	26	4	2	0	0	2	0	0	0	0	2	0	0	2	4	29	14	10	16	0
Meadowview Reformed Presbyterian Lexington, NC	135	11	44	7	7	0	0	2	0	0	0	0	2	0	0	0	2	124	66	36	95	130
Trinity Presbyterian Wilmington, NC	44	14	20	2	2	0	0	3	5	0	1	6	0	0	0	6	6	41	23	15	33	35

	GENERAL OPER- ATING RECEIPTS	CAPITAL IMPROVE- MENT RECEIPTS	CTI	Covenant College	Covenant Seminary	Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other USA Ministries	Other Foreign Ministries	TOTAL BENEVOLENT RECEIPTS	TOTAL RECEIPTS	MANSE PROVIDED	PENSION PLAN	HOSPITALIZATION	SOCIAL SECURITY	
Reformed Presbyterian (1973) Dehra Dun, India																				
Reformed Presbyterian (1973) Hardwar, India																				
Reformed Presbyterian (1972) Roorkee, India																				
Leper Asylum Reformed Presbyterian (1973) Roorkee, India																				
TOTAL																				
SOUTHEAST																				
Second Street Presbyterian Albemarle, NC	38,408	9,890	0	305	605	0	355	1,955	120	45	0	70	0	3,455	51,753	Y	N	Y	Y	Y
Faith Presbyterian Charlotte, NC	30,063	690		920	1,299		1,555	8,541	100	140	120	1,189	2,527	16,391	47,144	Y	Y	Y	Y	Y
Westminster Presbyterian Concord, NC	5,819	7,892						562						562	14,273	N	N	N	N	N
Lednum Street Presbyterian Durham, NC	9,949	0	0	0	47	0	25	288	0	0	0	6	0	366	10,314	Y	N	Y	Y	N
Meadowview Reformed Presbyterian Lexington, NC	23,200	6,000	0	800	800	0	900	4,650	130	180	0	300	0	7,760	36,960	Y	Y	Y	Y	Y
Trinity Presbyterian Wilmington, NC	25,182	0	0	143	357	0	536	447	36	0	0	0	0	1,518	26,700	N	Y	Y	Y	Y

(NO FINANCIAL RECORDS AVAILABLE FOR SAHARANPUR PRESBYTERY)

	Communicant Members	Covenant Children	No. of Families	Elders	Deacons	Trustees	Adult Baptisms	Infant Baptisms	Professions of Faith	Reaffirmation	Transfer of Letter	TOTAL INCREASE	Letter/Dismissal	Death	Ordination	Dropped from Roll	TOTAL DECREASE	Sunday A.M. Worship	Sunday P.M. Worship	Midweek Meeting	Sunday School Average	D.V.B.S. Average
First Reformed Presbyterian Anderson, SC	154	44	71	6	6	0	2	3	6	0	0	6	3	0	0	0	3	120	40	20	72	50
Reformed Presbyterian Charleston, SC	46	11	13	2	1	1	1	1	2	7	0	9	16	0	0	0	16	90	45	15	45	0
Augusta Street Presbyterian Greenville, SC	222	18	76	8	8	0	0	3	0	8	3	11	6	3	0	0	9	105	50	25	91	73
Mitchell Road Presbyterian Greenville, SC	559	183	240	9	9		3	4	21	43		64	12	2	1	23	38	425	267	118	420	217
Shannon Forest Presbyterian Greenville, SC	348	0	145	8	8	0	2	12	26	21	4	51	25	1	0	0	26	332			175	
Faith Presbyterian Myrtle Beach, SC	68	16	43	1	2	0	1	0	2	5	2	9	2	3	0	2	7	140	60	45	60	100
Trinity Presbyterian Spartanburg, SC	70	23	31	4	4	0	0	3	0	0	6	6	2	0	0	0	2	75	45	35	55	50
TOTAL	2153	372	920	71	63	1	13	36	72	96	17	185	76	14	1	44	135	1778	725	356	1282	925
SOUTHERN																						
Covenant Presbyterian Auburn, AL	55	1	23	4	4	0	0	1	0	4	6	10	10	0	0	0	10	100	30	8	60	30
Providence Reformed Presbyterian (Mission) Mountainbrook, AL (Birmingham)	24	7	14	2				2	3	5		8		1	1		2	41	12	8	29	
Reformed Presbyterian Huntsville, AL	140	39	48	6	6	0	3	5	16	8	0	24	10	0	1	9	20	150	80	40	83	

	GENERAL OPER- ATING RECEIPTS	CAPITAL IMPROVE- MENT RECEIPTS	CTI	Covenant College	Covenant Seminary	Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other USA Ministries	Other Foreign Ministries	TOTAL BENEVOLENT RECEIPTS	TOTAL RECEIPTS	MANSE PROVIDED	PENSION PLAN	HOSPITALIZATION	SOCIAL SECURITY
First Reformed Presbyterian Anderson, SC	23,760	19,942	0	241	356	241	362	724	247	362	0	182	362	3,076	46,778	N	N	Y	N
Reformed Presbyterian Charleston, SC	31,519	4,055	72	656	1,145	108	989	4,775	36	0	0	0	0	7,781	43,355	Y	Y	Y	N
Augusta Street Presbyterian Greenville, SC	41,389	3,222	0	0	160	120	0	4,408	0	0	260	2,508	3,068	10,524	55,135	Y	N	Y	Y
Mitchell Road Presbyterian Greenville, SC	173,402	14,283	0	3,530	3,370	1,820	475	13,164	400	72	5,160	16,579	4,469	49,039	236,724				
Shannon Forest Presbyterian Greenville, SC	95,733	8,212	0	600	2,592	0	4,383	23,325	0	0	12,167	21,712	703	65,484	169,429	N	Y	Y	Y
Faith Presbyterian Myrtle Beach, SC	20,200	7,000	0	800	800	0	1,250	800	75	75	0	1,600	0	5,400	32,600	Y	N	Y	N
Trinity Presbyterian Spartanburg, SC	20,114	1,044	0	0	22	0	35	1,440	0	0	0	0	5,696	7,193	28,352	N	Y	Y	N
TOTAL	538,737	82,230	72	7,995	11,553	2,289	10,865	65,080	1,144	874	17,707	44,146	16,825	178,549	799,517				
SOUTHERN																			
Covenant Presbyterian Auburn, AL	26,167	2,949	36	270	165	0	189	457	0	0	0	750	0	1,867	30,983	N	Y	Y	Y
Providence Reformed Presbyterian Mountainbrook, AL (Birmingham)	1,492													684	2,176	N	Y	N	N
Reformed Presbyterian Huntsville, AL	53,688	0	205	495	674	0	1,039	2,070	75	0	1,777	1,950	0	8,286	61,974	Y	Y	Y	N

	<i>Communicant Members</i>	<i>Covenant Children</i>	<i>No. of Families</i>	<i>Elders</i>	<i>Deacons</i>	<i>Trustees</i>	<i>Adult Baptisms</i>	<i>Infant Baptisms</i>	<i>Professions of Faith</i>	<i>Reaffirmation</i>	<i>Transfer of Letter</i>	<i>TOTAL INCREASE</i>	<i>Letter/Dismission</i>	<i>Death</i>	<i>Ordination</i>	<i>Dropped from Roll</i>	<i>TOTAL DECREASE</i>	<i>Sunday A.M. Worship</i>	<i>Sunday P.M. Worship</i>	<i>Midweek Meeting</i>	<i>Sunday School Average</i>	<i>D.V.B.S. Average</i>
Reformed Presbyterian/New Orleans (Mission) Metairie, LA	33	7	16	2	0	0	4	0	6	3	8	17	0	0	0	0	0	42	25	20	39	10
Ryder Memorial Presbyterian Bluff City, TN	61	1	33	2	0	1	1	0	1	5	0	6	0	0	0	0	0	74	26	18	76	
New City Fellowship Chattanooga, TN	30	2	12	2	0	0	1	0	0	1	29	30	0	0	0	0	0	70	65	45	60	40
Reformed Presbyterian Lookout Mountain, TN	205	91	93	5	8	0	4	10	2	3	29	34	37	0	2	0	39	350	300	80	130	80
Reformed Presbyterian Nashville, TN	25	25	15	2	1	0	0	4	0	1	2	3	0	0	0	0	0	38	32			
Emmanuel Fellowship (Mission) Memphis, TN	13	5	5	1	0	0	0	1	0	0	6	6	4	0	0	0	4	25	5	0	2	15
First Reformed Presbyterian Memphis, TN	130	20	76	7	7			3		12		12	7	2			9	106	68	25	69	
TOTAL	716	198	335	33	26	1	13	26	28	42	80	150	68	3	4	9	84	996	643	244	548	175
SOUTHWEST																						
First Presbyterian Minco, OK	84	15	57	4	2	0	0	2	4	0	3	7	0	0	0	0	0	41	24	17	36	34
Calvary Presbyterian Stilwell, OK	33	2	17	3	1			1	1			1						30	26	15	29	170
Norman Reformed Fellowship (Mission) Norman, OK	10	5	6	0	0	0	0	0	0	0	0	0	0	0	0	0	0	18	12	6	12	0

	GENERAL OPER- ATING RECEIPTS	CAPITAL IMPROVE- MENT RECEIPTS	CTI	Covenant College	Covenant Seminary	Home Ministries	National Presbyterian Missions	World Presbyterian Missions	General Synod	Presbytery	Other Christian Schools	Other USA Ministries	Other Foreign Ministries	TOTAL BENEVOLENT RECEIPTS	TOTAL RECEIPTS	MANSE PROVIDED	PENSION PLAN	HOSPITALIZATION	SOCIAL SECURITY
Reformed Presbyterian/New Orleans Metairie, LA (Mission)	15,858	1,875	0	90	260	0	125	227	0	25	0	92	36	855	18,588	N	N	Y	N
Ryder Memorial Presbyterian Bluff City, TN	4,506	0	25	25	50	195	120	330	50	10	494	591	396	2,286	6,792	N	N	N	N
New City Fellowship Chattanooga, TN	10,963	0	0	0	0	0	0	86	0	0	50	868	0	1,004	11,967	N	N	Y	Y
Reformed Presbyterian Lookout Mountain, TN	32,538	7,397	360	3,540	2,055	300	1,944	9,825	315	141	7,315	7,911	1,460	35,167	75,102	N	Y	Y	N
Reformed Presbyterian Nashville, TN	10,927	0	0	0	0	0	130	150	0	0	50	0	0	330	11,257	N	N	Y	Y
Emmanuel Fellowship (Mission) Memphis, TN	11,202	36	0	0	0	30	25	65	0	0	0	0	0	120	11,358	N	N	N	N
First Reformed Presbyterian Memphis, TN	41,969		180	844	1,556	405	1,433	4,632	120	50	400	1,735	1,020	12,375	54,344	Y	Y	Y	N
TOTAL	209,310	12,257	806	5,264	4,760	930	5,005	17,842	560	226	10,086	13,897	2,912	62,974	284,541				
SOUTHWEST																			
First Presbyterian Minco, OK	12,349	687	170	680	930	70	635	2,270		180			2,645	7,580	20,616	Y	Y	Y	Y
Calvary Presbyterian Stilwell, OK	1,931						3,000	25		160		327		3,513	5,444	N	N	N	N
Norman Reformed Fellowship (Mission) Norman, OK	5,200	0	0	0	0	0	25	120	0	0	0	0	0	145	5,345	N	N	N	N

Christ Presbyterian Tulsa, OK	125	6	71	5	5	0	6	3	6	23	0	29	3	0	1	0	4	140	50	35	80	0
Westminster Presbyterian Bedford, TX	34	8	12	2	1			2		3		3		1			1	21	10	10	20	0
Town North Presbyterian Richardson, TX	38	23	20	3	3			4		7	1	8	3				3	45	15	8	50	25
Westminster Presbyterian Gainesville, TX	255			8	7		15	5	15	0	0	15	0	4	0	7	11	213	119	86	96	98
TOTAL	583	62	192	25	23	0	21	17	26	30	4	60	6	4	1	7	18	528	261	178	330	352

Christ Presbyterian Tulsa, OK	46,973	5,057	250	550	550	275	1,217	2,090		120		1,050		6,102	58,132	N	N	Y	N
Westminster Presbyterian Bedford, TX	6,760	0					34	120		135				289	7,049	N	Y	Y	N
Town North Presbyterian Richardson, TX	42,860		120	635	960	60	448	1,535		120		450		4,520	47,380	Y	Y	Y	Y
Westminster Presbyterian Gainesville, TX	32,101	7,923	240	605	3,050	1,400	2,449	4,268		120	1,919	350	634	15,117	55,142	Y	N	Y	N
TOTAL	157,640	14,593	780	2,470	5,490	4,805	4,774	10,309	42	700	1,919	2,177	3,280	37,548	209,781				

**MEMBERSHIP
SUMMARY
BY PRESBYTERY**

	<i>Ministers</i>	<i>Churches</i>	<i>Missions</i>	<i>Communicant Members</i>	<i>Covenant Children</i>	<i>No. of Families</i>	<i>Elders</i>	<i>Deacons</i>	<i>Trustees</i>	<i>Adult Baptisms</i>	<i>Infant Baptisms</i>
California	18	5	1	748	247	560	19	33	2	25	23
Delmarva	43	18	1	3769	1106	1623	108	116	24	60	66
Florida	19	9	0	1030	343	560	37	33	3	5	15
Great Plains	8	3	0	130	22	72	8	4	0	0	7
Illiana	16	7	1	632	121	314	21	1	19	3	10
Mich.-North. Indiana	8	4	1	338	152	184	17	16	4	4	7
Midwestern	51	13	1	1464	455	801	58	45	20	9	51
New Jersey	17	7	1	607	174	250	27	17	17	4	13
Northeast	19	8	1	505	230	328	32	16	5	4	10
Pacific Northwest	16	9	0	1028	232	566	43	36	8	12	43
Philadelphia	38	16	0	2186	857	1107	92	62	50	36	41
Pittsburgh	22	15	3	1617	437	807	66	42	22	16	35
Rocky Mountain	17	7	2	1057	242	440	35	41	2	15	26
Saharanpur	8	5	0	273	162	90	10	2	9	3	13
Southeast	24	13	0	2153	372	920	71	63	1	13	36
Southern	32	7	3	716	198	335	33	26	1	13	26
Southwest	13	6	1	583	62	192	25	23	0	21	17
TOTALS	369	152	16	18836	5412	9149	702	576	187	243	439

<i>Professions of Faith</i>	<i>Reaffirmations</i>	<i>Transfer of Letter</i>	<i>TOTAL INCREASE</i>	<i>Letter/Dismission</i>	<i>Death</i>	<i>Ordination</i>	<i>Dropped from Roll</i>	<i>TOTAL DECREASE</i>	<i>Sunday A.M. Worship</i>	<i>Sunday P.M. Worship</i>	<i>Midweek Meeting</i>	<i>Sunday School</i>	<i>D. V.B.S. Average</i>
33	12	29	74	21	4	0	25	80	665	264	300	429	405
247	220	40	585	91	29	3	105	227	3856	1533	436	2643	1470
30	39	23	92	32	7	1	51	91	1235	475	195	694	665
3	0	1	4	2	2	0	11	15	100	.25	39	53	15
20	20	67	107	9	10	1	14	34	601	180	97	412	155
32	3	9	44	22	0	0	21	43	463	167	31	155	135
61	55	18	134	50	11	4	29	94	1423	543	398	1103	748
24	6	31	61	16	4	0	25	45	567	255	142	503	469
24	4	8	36	12	12	0	15	39	475	201	123	303	270
25	18	35	78	17	10	0	54	81	840	325	121	509	483
125	49	37	211	38	18	1	51	108	2125	799	431	1664	1086
48	82	34	164	20	16	1	50	87	1257	437	262	896	836
51	52	22	125	63	4	2	51	120	1117	415	141	741	858
									305			176	
72	96	17	185	76	14	1	44	135	1778	725	356	1282	925
28	42	80	150	68	3	4	9	84	996	643	244	548	175
26	30	4	60	6	4	1	7	18	528	261	178	330	352
849	728	455	2110	543	148	19	562	1301	18331	7248	3494	24551	9047

**FINANCIAL
SUMMARY
BY PRESBYTERY**

	<i>General Operating Receipts</i>	<i>Capital Improvement Receipts</i>	<i>CTI</i>	<i>Covenant College</i>	<i>Covenant Seminary</i>	<i>Home Ministries</i>
California	344,347	33,237	120	1,440	4,140	0
Delmarva	907,229	750,558	6,219	12,500	21,414	1,695
Florida	266,340	20,549	123	3,581	4,116	836
Great Plains	23,149	5,709	100	70	639	0
Illiana	134,027	17,608	893	1,859	3,499	185

Mich.-North. Indiana	150,573	6,217	1,090	2,215	4,060	1,311
Midwestern	317,817	37,794	10,031	8,517	36,720	332
New Jersey	164,764	7,521	2,432	2,718	3,386	3,002
Northeast	172,015	71,189	1,197	971	1,694	235
Pacific Northwest	194,014	17,057	229	2,027	3,129	372

Philadelphia	580,934	80,430	4,560	8,451	11,610	3,310
Pittsburgh	311,947	55,617	1,059	5,453	9,482	2,488
Rocky Mountain	295,254	18,383	627	2,563	7,060	504
Saharanpur						
Southeast	538,737	82,230	72	7,995	11,553	2,289

Southern	209,310	12,257	806	5,264	4,760	930
Southwest	157,640	14,593	780	2,470	5,490	4,805

TOTALS	4,768,097	1,230,949	30,338	68,094	132,752	22,294

<i>NPM</i>	<i>WPM</i>	<i>General Synod</i>	<i>Presbytery</i>	<i>Other Christian Schools</i>	<i>Other USA Ministries</i>	<i>Other Foreign Ministries</i>	<i>Total Benevolent Receipts</i>	<i>TOTAL RECEIPTS</i>
420	20,897	120	0	21,450	19,679	2,885	81,691	459,275
14,205	112,580	2,912	1,556	4,807	65,396	16,336	265,100	1,921,998
3,860	18,054	330	330	4,005	5,155	29,383	68,703	355,635
406	2,220	62	0	0	111	26	3,634	32,492
4,724	7,315	982	1,622	747	2,048	3,189	27,061	204,356
2,538	9,568	400	625	2,530	6,992	1,420	32,748	189,538
11,366	41,938	7,008	7,508	16,869	45,545	6,920	192,757	548,367
2,974	20,480	802	494	825	6,755	4,065	47,924	220,209
1,931	11,368	385	200	0	10,757	5,811	41,358	284,561
6,725	17,030	589	1,174	200	18,027	6,570	56,073	267,145
14,166	64,637	1,270	1,105	19,189	53,876	25,641	208,069	869,433
6,027	32,370	760	3,678	1,605	9,710	1,735	101,106	468,690
5,218	16,004	782	1,805	7,005	3,328	1,639	61,132	374,767
10,865	65,080	1,144	874	17,707	44,146	16,825	178,549	799,517
5,005	17,842	560	226	10,086	13,897	2,912	6,297	284,541
4,774	10,309	42	700	1,919	2,177	3,280	37,548	209,781
95,204	467,692	18,148	21,897	108,944	307,599	128,637	1,491,259	7,490,305

TABLE II—COMPARATIVE STATISTICS

	1968	1970	1972	1974	1975	1976
1. Number of Churches	121	128	142	150	151	152
2. Number of Mission Churches	9	8	8	10	13	16
3. Number of Ministers	285	319	332	354	359	369
4. Number of Communicants	12,960	14,026	15,892	17,318	17,677	18,836
5. Number of Covenant Children	3,538	3,755	4,589	5,569	5,683	5,412
6. Total Membership	16,783	18,100	20,812	23,241	23,719	24,617
7. Total Giving	\$2,412,860	\$3,303,137	\$4,250,370	\$5,553,293	\$6,181,733	\$7,490,305
8. Percent for General Budget	79.3%	60.0%	61.9%	58.1%	63.1%	63.7%
9. Percent for Capital Expenditures		19.5%	18.6%	23.8%	17.6%	16.4%
10. Percent for Benevolences	20.7%	20.3%	19.0%	18.0%	19.3%	18.8%
11. Per Capita Giving (Communicants)	\$211.67	\$248.43	\$267.45	\$323.47	342.74	\$397.66
12. Per Capita Giving (Total Membership)	\$143.77	\$183.04	\$204.23	\$240.85	\$260.62	\$304.27
13. Per Capita Personal Income (USA)	\$3,422.00	\$3,945.00	\$4,524.00	\$5,449.00	\$5,903.00	\$6,441.00
14. Percent: RP Giving/ Personal Income	4.1%	4.6%	4.5%	4.4%	4.4%	4.7%

TABLE III—BENEVOLENT GIVING TO AGENCIES

(By Number and Percent of Churches in Synod)

	1971		1974		1976	
	Number	Percent	Number	Percent	Number	Percent
<i>Number of Churches</i>						
<i>Giving to:</i>	132		149		152	
CHRISTIAN TRAINING INC.	59	44.6%	77	51.7%	79	52.0%
COVENANT COLLEGE	80	60.6%	105	70.5%	100	65.8%
COVENANT SEMINARY	98	74.3%	111	74.5%	114	75.0%
BOARD OF HOME MINISTRIES	16	12.2%	38	25.5%	61	40.1%
NATIONAL PRESBYTERIAN MISSIONS	101	76.5%	123	82.6%	130	85.5%
WORLD PRESBYTERIAN MISSIONS	103	78.0%	138	92.6%	144	94.7%
GENERAL SYNOD	64	48.5%	79	53.0%	83	54.6%
PRESBYTERY	60	45.5%	75	50.4%	90	59.2%
OTHER CHRISTIAN SCHOOLS	N/A		51	34.2%	60	39.5%
OTHER USA MINISTRIES	85	64.4%	102	68.4%	108	71.1%
OTHER FOREIGN MINISTRIES	66	50.0%	72	48.3%	79	52.0%

TABLE IV—PASTORAL COMPENSATION STUDY
Mean Average By Size of Congregation
RPCES, 1976

	Size of Church	Number Churches Reporting	Cash Salary	Manse Allowance	Fringe Benefits	Total Compensation
I.	Up to 49	\$31	\$6,831	\$2,702	\$2,383	\$11,113
II.	50-99	40	7,726	2,641	2,816	12,626
III.	100-199	33	9,873	2,534	3,378	15,314
IV.	200-299	14	10,807	2,926	3,045	16,058
V.	300 plus	11	12,593	5,386	4,421	21,910
	All	129	\$8,809	\$2,904	\$3,028	\$14,114

TABLE V—PASTORAL COMPENSATION STUDY

Range of Total Compensation by Size of Congregation

RPCES, 1976

Size of Church	Number Churches Reporting	Minimum	Q1	Median	Q3	Maximum
I. Up to 49	31	\$6,240	\$9,390	\$11,310	\$12,028	\$18,000
II. 50-99	40	4,200	10,830	12,726	14,623	18,920
III. 100-199	33	8,500	13,347	14,700	18,537	21,525
IV. 200-299	14	13,038	13,495	15,433	17,980	22,306
V. 300 plus	11	14,530	20,698	22,385	24,358	26,251



DIRECTORY

OF THE

REFORMED PRESBYTERIAN CHURCH EVANGELICAL SYNOD



1977-1978

OFFICERS OF THE 155th GENERAL SYNOD

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First Reformed Presbyterian Church
12900 Frankstown Rd.
Pittsburgh (Penn Hills), PA 15235

Stated Clerk: The Rev. Paul R. Gilchrist, Ph.D.
107 Hardy Rd.
Lookout Mountain, TN 37350

Treasurer: Dr. Charles W. Donaldson
211 Red Riding Hood Tr.
Lookout Mountain, TN 37350

Internal Revenue Number for the Reformed Presbyterian Church,
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**Dr. Paul R. Gilchrist
Office of the Stated Clerk
107 Hardy Rd.
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CHRISTIAN TRAINING, INC., Box 505, Coventry, CT 06238. Rev. Robert
E. Edmiston, Executive Director. Phone (203) 742-7391.

COVENANT COLLEGE, Lookout Mountain, TN 37350. Dr. Marion D.
Barnes, President. Phone (404) 820-1560.

COVENANT THEOLOGICAL SEMINARY, 12330 Conway Rd., St. Louis,
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878-7177.

PENSION FUND, Mr. Gordon D. Shaw, Treasurer, 12330 Conway Rd., St.
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REFORMED PRESBYTERIAN FOUNDATION, 12330 Conway Rd., St.
Louis, MO 63141. Phone (314) 434-5883.

WOMEN'S SYNODICAL SOCIETY, Mrs. Charles B. Holliday Jr., President,
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Wallis, 18 Winslow Ln., St. Louis, MO 63131.

WORLD PRESBYTERIAN MISSIONS, 901 N. Broom St., Wilmington, DE
19806. Rev. Nelson K. Malkus, Executive Director. Phone (302)
652-3204.

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(Italicized names are members of Presbytery)

CALIFORNIA PRESBYTERY

California, Nevada

MODERATOR: *Rev. Benjamin R. Short*

STATED CLERK: *Rev. W. E. Lyons*

Valley Presbyterian Church in Calabasas (Mission)

A. E. Wright School, Las Virgines Rd., Calabasas, CA 91302

(No mail)

Dr. Louie M. Barnes Jr. (Organizing Pastor), Office: 9200 Haskell
Ave., Sepulveda, CA 91343 (213) 894-9208

Immanuel Reformed Presbyterian Church, 7401 Jordan

Canoga Park, CA 91304 (No mail)

Rev. Benjamin R. Short (Elizabeth)

19859 Kittredge, Canoga Park, CA 91303

(213) 883-8199

Clerk of Session: Brent N. Smith

5351 Woodlake, Woodland Hills, CA 91367

(213) 347-2126

11:00 A.M. 7:00 P.M.

Covenant Evangelical Presbyterian Church

10209 DeSoto Ave., Chatsworth, CA 91311

(213) 341-2343

Rev. Paul A. Doepke (Donna)

1978 Ardenwood Ave., Simi Valley, CA

(805) 522-7387

Clerk of Session: Robert D. Cameron

6950 Lena Ave., Canoga Park, CA 91307

(213) 340-8937

11:00 A.M. 6:00 P.M.

Korean Central Presbyterian Church

245 Duboce Ave., San Francisco, CA 94103

(415) 863-7511

(Pulpit Vacant)

Clerk of Session: Mr. Yup Sunoo

7081 Saroni Dr., Oakland, CA 94114

(415) 339-2039

Valley Presbyterian Church

9200 Haskell Ave., Sepulveda, CA 91343 (213) 894-9208
Dr. Louie M. Barnes Jr., D.Min. (Lavonda)
17725 Romar St., Sepulveda, CA 91325 (213) 349-3325
Rev. David R. Bransby (Megret), Minister of Family Life
16401 Marilla St., Sepulveda, CA 91343 (213) 894-1804
Clerk of Session: Mr. Larry Shaw
17936 Tulsa St., Granada Hills, CA 91344 (213) 368-1623

11:00 A.M. 6:00 P.M.

Covenant Presbyterian Church (Mission, formerly Santa Clarita)

25577 Fedala, Valencia, CA 91355 (805) 251-3198
Rev. Michael A. Lomax (Jeanne), Pulpit Supply
27439 Dewdrop, Canyon Country, CA 91351 (805) 251-3198
Chairman of Steering Committee: Ernie Brazel
24815 West Sand Wedge Ln., Valencia, CA 91355 (805) 259-5402

9:30 A.M.

First Reformed Presbyterian Church

31970 Yucaipa Blvd., Yucaipa, CA 92399 (714) 794-4217
Rev. W. E. Lyons (Helen)
43 Lilac Way, Ventura, CA 93003 (714) 797-0272
Clerk of Session: James D. MacDonald
35428 Sunlight Dr., Yucaipa, CA 92399 (714) 797-5067

11:00 A.M. 7:00 P.M.

OTHER MINISTERIAL MEMBERS

Ahn, Young Choon, (address not available), San Jose, CA
Andres, Lawrence G. (Elizabeth), 1569 Ilikai Ave., San Jose, CA
95118 (Pastor, Westminster Chapel, unaffiliated) (408) 266-1569
Buckley, Jack (Joanne), 2342 Grant St., Berkeley, CA 94703
(Teacher, Covenant Circle Inc.) (415) 841-3268
Bunzel, Claude (Opal), 2925 W. Lincoln Ave., #62, Anaheim, CA
92801 (Curator, Independence Hall and Colonial Research Library;
Minister, Church of Reflections, Knott's Berry Farm) (714) 827-1226
Chong, Hui Chu, 9947 DeSoto Ave., #23, Chatsworth, CA 91311
(213) 341-9717
Gaylord, Leonard I. (Fern), 334 E. Badillo St., Covina, CA 91723
(Retired) (213) 331-6942
Gilchrist, George R. M. (Ruth), Box 461, 9 Mound Ave., Mount Her-
mon, CA 95041 (Retired) (408) 335-7925
Gilchrist, James S. (Anne), 13808 SW 54th St., Miami, FL 33175
(Latin America Mission Publications) (305) 226-9881
Glasser, Arthur F., D.D. (Alice), 1265 North Allen Ave., Pasadena, CA
91104 (Dean, School of World Mission, Fuller Seminary)
(213) 794-9068

Hong, Dr. Ban Sik (Soon Ae), 1134 Crenshaw Blvd., Los Angeles, CA 90019

Needham, LCDR Robert B. (Barbara), 925 E. Elm St., Hanford, CA 93230 (Chaplain, US Navy) (209) 582-8364

Winscott, J. David, Ph.D. (Gloria), 9952 Casaba Ave., Chatsworth, CA 91311 (Consultant, Institute for American Church Growth) (213) 341-7799

DELMARVA PRESBYTERY

Delaware, Maryland, Virginia

MODERATOR: *Rev. Dominic A. Aquila*

STATED CLERK: Mr. Charles L. Eckardt
901 N. Broom St.
Wilmington, DE 19806

(302) 652-3204

Berea Presbyterian Church

Sunnyhill Lane and Old Lancaster Pike, Hockessin, DE 19707

(302) 239-7631

Rev. Robert P. Warren (Patricia)

104A Toucan Rd., Wilmington, DE 19808

(302) 994-2595

Clerk of Session: Eugene Wentling

2315 Farrand Dr., Wilmington, DE 19808

(302) 998-5954

Evangelical Presbyterian Church

308 Possum Park Rd., Newark, DE 19711

(302) 737-5335

Rev. Robert F. Auffarth (Ruth)

505 Woodlawn Ave., Newark, DE 19711

(302) 737-5476

Rev. William A. Mahlow Jr. (Mary Lou), Associate Pastor

38 Greenridge Rd., Brookhaven, Newark, DE 19711

(302) 731-7082

Mr. Stephen R. Wilson (Cheryl), Youth Director

308 Possum Park Rd., Newark DE 19711

(302) 366-8894

Clerk of Session: Frank P. Voshell

Oldfield Point Rd., R.D. 1, Box 52, Elkton, MD 21921

(302) 398-6970

11:00 A.M. 7:00 P.M.

Bethany Presbyterian Church

Airport and Edinburgh Dr., New Castle, DE 19720

(302) 328-1172

Rev. Raymond J. Wright (Patsy Ann)

28 E. Edinburgh Dr., New Castle, DE 19720

(302) 328-1172

Clerk of Session: Gerrit Hopman

RD 1, Box 335, Elkton, MD 21921

(301) 287-8562

11:00 A.M. 6:30 P.M.

Manor Presbyterian Church

105 Morrison Ave., New Castle, DE 19720 (No mail)
Rev. Gustav L. Blomquist (Aileen) (302) 328-1429
 301 Hazlett Rd., New Castle, DE 19720
 Clerk of Session: James Braunecker
 23 Hunter Rd., New Castle, DE 19720 (302) 322-3231
 11:00 A.M. 7:00 P.M.

Faith Presbyterian Church

720 Marsh Rd., Wilmington (Carrcroft), DE 19803 (302) 764-8615
Rev. Frank Smick Jr. (Terry)
 3318 Morningside Rd., Wilmington, DE 19810 (302) 478-7495
Rev. Dennis R. McDonough (Susan), Associate Pastor
 722 Marsh Rd., Wilmington, DE 19803 (302) 764-2739
 Clerk of Session: Donald G. MacLean
 132 Marcella Rd., Webster Farm, Wilmington, DE 19803 (302) 478-7079
 11:00 A.M. 7:00 P.M.

Evangelical Presbyterian Church

Ridgely and Wilson Rds., Annapolis, MD 21401 (301) 263-8190
Rev. William A. Mahlow Sr. (Sarah)
 Rt. 10, 1731 Long Green Dr., Annapolis, MD 21401 (301) 757-4677
Rev. Michael A. Conord (Susan), Assistant Pastor
 1204 Van Buren St., Annapolis, MD 21403 (301) 268-2447
 Clerk of Session: William N. Rosser
 577 Highbank Rd., Saverna Park, MD 21146
 8:25, 9:30, 11:00 A.M. 7:00 P.M.

Armistead Gardens Reformed Presbyterian Church

Wright and Ashland Ave. (No mail), Baltimore, MD 21205 (301) 483-1496
Rev. Hermann Werner Mischke (Barbara)
 5216 Ashland Ave., Baltimore, MD 21205 (301) 483-1496
 Clerk of Session: J. Alan Crumbaker
 1135 Evans Way, Baltimore, MD 21205 (301) 483-3545
 9:45 A.M. 5:30 P.M.

Evangelical Presbyterian Church

3599 E. Northern Pkwy., Baltimore, MD 21206 (301) 254-7641
Rev. Willard O. Armes (Mary Ellen)
 3601 E. Northern Pkwy., Baltimore, MD 21206 (301) 426-4936
 Clerk of Session: Donald G. Honeywell
 2830 Superior Ave., Baltimore, MD 21234 (301) 661-7337
 11:00 A.M. 7:00 P.M.

Evangelical Presbyterian Church

P.O. Box 682, Rt. 213, Elkton, MD 21921 (301) 398-3192
Rev. Walter L. Gienapp (Carole)
RD 5, Box 116, Elkton, MD 21921 (301) 398-3192
Clerk of Session: John R. Slaten
RD 5, Box 195, Elkton, MD 21921 (301) 398-4136

Liberty Reformed Presbyterian Church

Box 376, Liberty Rd., Randallstown, MD 21133
Rev. Mark E. Pett Ph.D. (Linnea)
Old Washington Rd., Woodbine, MD 21797 (301) 795-0156
Mr. Charles Estes (Frances), Assistant to the Pastor
5405 Hutton ve., Baltimore, MD 21207
Clerk of Session: Russell R. Doig
3524 Cabot Rd., Randallstown, MD 21133 (301) 922-8160
8:30, 9:40, 11:00 A.M. 7:00 P.M.

Timonium Presbyterian Church

303 W. Timonium Rd., Timonium, MD 21093 (301) 252-5663
Rev. Arthur L. Herries (Doris)
216 Locknell Rd., Timonium, MD 21093 (301) 252-7335
Mr. James H. Midberry (LaVonne), Assistant to Pastor
143 Green Meadow Dr., Timonium, MD 21093 (301) 252-3912
Clerk of Session: Robert H. Eickelberg
605 Seabrook Rd., Baltimore, MD 21204 (301) 823-6281
11:00 A.M. 7:00 P.M.

Evangelical Presbyterian Church

2101 W. Iowa St., Chesapeake, VA 23323 (804) 487-0676
Rev. Henry W. Stevens (Kathleen)
2109 W. Iowa St., Chesapeake, VA 23323 (804) 487-2356
Clerk of Session: Mr. Jesse L. Whitley Jr.
1120 St. Juliens Dr., Chesapeake, VA 23323 (804) 487-8467
11:00 A.M. 7:30 P.M.

Munson Hill Presbyterian Church

6071 Leesburg Pike, Falls Church, VA 22041 (703) 820-1010
Rev. Robert P. Eickelberg (Paige)
3318 Glenmore Dr., Falls Church, VA 22041 (703) 379-1232
Clerk of Session: Col. Walter Hibbard Jr.
6232 Kilmer Ct., Falls Church, VA 22044 (703) 534 6195
11:00 A.M. 7:00 P.M.

Calvary Presbyterian Church

403 Whealton Rd., Hampton, VA 23666 (804) 826-5942
Rev. David R. Kiewiet (Jan)
8517 Orcutt Ave., Hampton, VA 23605 (804) 838-3918

Clerk of Session: Sam Derr
113 Rosewood Dr., Hampton, VA 23669 (804) 851-6836

11:00 A.M. 6:00 P.M.

Grace Presbyterian Church
506 S. Main St., P.O. Box 849, Lexington, VA 24450 (703) 463-2374

Rev. Frederick S. McFarland (Celeste)
506 S. Main St., P.O. Box 849, Lexington, VA 24450 (703) 463-2374

Clerk of Session: Don E. Leech
RFD 5, Box 7, Lexington, VA 24450 (703) 463-2466

11:00 A.M. 7:00 P.M.

McLean Presbyterian Church
7144 Old Dominion Dr., McLean, VA 22101 (703) 356-8383

Rev. Stephen E. Smallman (Sandra)
7211 Warbler Ln., McLean, VA 22101 (703) 356-6480

Clerk of Session: Dr. Fulton Abercrombie
1711 Wolfram Ct., McLean, VA 22101 (703) 356-4689

11:00 A.M. 6:30 P.M.

Reston Presbyterian Church
Box 2242, Reston, VA 22090

Rev. William A. Brindley (Organizing Pastor)
Box 2242, Reston, VA 22090 (703) 437-0955

Stony Point Reformed Presbyterian Church
P.O. Box 3296, Richmond, VA 23235 (804) 272-8111

Office: 2715 Buford Rd., Richmond, VA 23235
Rev. Dominic A. Aquila (Davileen)

8925 Elm Rd., Richmond, VA 23235 (804) 272-5663
Clerk of Session: Robert A. Ranson

8624 Chippenham Rd., Richmond, VA 23235 (804) 272-4788
8:30, 11:00 A.M. 7:00 P.M.

Westminster Reformed Presbyterian Church
312 E. Constance Rd., Suffolk, VA 23434 (No mail) (804) 539-0540

Rev. Mark Youndt (Connie)
454 Williams Rd., Suffolk, VA 23434 (804) 539-8333

Clerk of Session: Harry B. Leggett Jr.
420 Forest Hill Crescent, Suffolk, VA 23434 (804) 539-5532

OTHER MINISTERIAL MEMBERS

Armes, John G. (Laura Belle), P.O. Mwingi, Kitui, Kenya, East Africa (Missionary, Kenya)

Bragdon, George R. (Mary), 1515 Woodsdale Rd., Wilmington, DE
 19809 (Associate General Secretary, WPM) (302) 762-0618
Case, Robert A. II (Kathy)
Chisholm, William H. M.D. (Bertha), 12730 Lazard St., Sylmar, CA
 91342 (Retired) (213) 367-8943
Cooper, George L. (Edith), 24 Harvard Rd., Wilmington, DE 19808
 (Teacher, Wilmington Christian School) (302) 998-6559
Cross, David L. (Barbara), 266 Spencer Rd., Thornlie, West Australia
 6108, Australia (Missionary)
Cross, W. Gerald III (Margaret), Casilla 37-3, Quillota, Chile, S.A.
 (Missionary) (Furlough address: 68 Bradley St., Buffalo, NY 14213)
Dorsey, John L. (Mary), 13/15 East Patel Nagar, New Delhi 110008,
 India (Missionary)
Emerson, Homer P. (Marion), Apto. 1529, Lima 1, Peru (Missionary)
Fearnow, Glenn A. R.N. (Helen), P.O. Box 31, Ras al Khaimah, via
 Dubai, United Arab Emirates (Missionary)
Foxwell, Phillip R. (Jane), 8-13, 1-chome, Hikawadai, Higashi Kurume-
 Shi, Tokyo, 180-03 Japan (Missionary)
Hubbard, Beryl T. (Carolyn), 803 Truax Rd., Whiteman A.F.B., MO
 65305 (Chaplain, USAF) (816) 563-2829
Jensen, Franklin T., Cape St. Clair Rd., Rt. 6, Annapolis, MD 21401
Kim, Tae Suk (Soo-Ja), 6132-A Green Meadow Pkwy, Baltimore, MD
 MD 21209 (Pastor, Korean Central Presbyterian Church)
 (309) 358-7248
Kirwan, William T. D.Min. (Anne), 12462 Larkwood Rd., St. Louis,
 MO 63141 (Professor, Covenant Theological Seminary)
 (314) 434-3251
Kittridge, Douglas
Malkus, Nelson K. (Florence), 907 Parkside Blvd., Claymont, DE 19703
 (General Secretary, WPM) (302) 798-3401
Marshall, Harry G. (Florence), Casilla 1, Huanta, Peru (Missionary)
Roberts, Linleigh J. (LaVerne), c/o Illawarra Bible College, Box 158,
 Katoomba, N.S.W. 2780 Australia (Principal) 047-82-1807
Shafer, Roger G. (Myrna), 1044 Spry Ln., Schenectady, NY 12303
 (Principal, Pastor; Crossroads Christian Academy)
Tedford, J. Mark (Linda), 1077 Skippack Pike, Blue Bell, PA 19422
 (215) 272-1548
Welbon, Henry G. (Dorothy), 4403 N. 16th St., Arlington, VA 22207
 (Retired) (703) 527-7556

FLORIDA PRESBYTERY

Florida, Cayman Island

MODERATOR: Rev. Wyatt Folds

STATED CLERK: Rev. A. Carlton Heil

First Reformed Presbyterian Church

4408 York Dr., Bradenton, FL 33507 (No mail) (813) 755-4014
Pulpit Vacant

Clerk of Session: Frank Nuttall

3100 11th St. W., Bradenton, FL 33505 (813) 746-2001

Immanuel Evangelical Presbyterian Church (Orlando area)

Howell Branch Rd. and Grand Rd.
P.O. Box 313, Goldenrod, FL 32733 (305) 671-8080
Pulpit Vacant

Clerk of Session: Richard Leigh

1035 Lancelot Way, Casselberry, FL 32707 (305) 831-3628

11:00 A.M. 6:00 P.M.

Covenant Presbyterian Church

210 E. Poppell Dr., Lakeland, FL 33803 (813) 646-9631

Rev. Wyatt H. Folds Jr. (Janice)

3905 Skyland Dr., Lakeland, FL 33801 (813) 646-0955

Clerk of Session: H. LaVergne Brown
529 Lake Bonny Dr., Lakeland, FL 33801 (813) 686-4027

11:00 A.M. 7:00 P.M.

Covenant Presbyterian Church

524 Trail Blvd., Naples, FL 33940 (813) 597-3464

Rev. James J. Conrad (Evelyn)

570 Trail Blvd., Naples, FL 33940 (813) 597-6778

Mr. John C. Paulsen, Youth Pastor (Judy)

560 Trail Blvd., Naples, FL 33940

Clerk of Session: Earl F. Gray

1555 Nautilus Rd., Naples, FL 33940 (813) 642-8619

11:00 A.M. 7:00 P.M.

Grace Presbyterian Church

10991 58th St. North
P.O. Box 625, Pinellas Park, FL 33565 (813) 544-8252

Rev. George H. Birchler (Darlene)

5871 91st Ave. N., Pinellas Park, FL 33565 (813) 535-2668

Clerk of Session: Thomas K. Brown
1085774th Ave. N., Largo, FL 33540 (813) 392-3439
10:45 A.M. 7:00 P.M.

Faith Presbyterian Church
1801 N. Lockwood Ridge Rd., Sarasota, FL 33580 (813) 955-7074
Rev. Darrell C. Harris (Betty)
3804 Melgert Ln., Sarasota, FL 33580 (813) 955-4743
Clerk of Session: Fred R. Faull Sr.
3220 Bay Berry Terr., Oak Wood Manor, Sarasota, FL 33580
(813) 955-1351

Calvary Presbyterian Church
30th St. and E. Hanna Ave., Tampa, FL 33610 (813) 233-7211
(Pulpit Vacant)

Clerk of Session: D. Dean Hamlin
14337 Diplomat Dr., Tampa, FL 33612 (813) 961-3746
11:00 A.M. 7:00 P.M.

First Presbyterian Church
P.O. Box 7107
111 N. Biscayne, North Port Charlotte, FL 33595 (No mail)
(813) 426-1230

Rev. John Graham (Jackie)
132 Gailard St., Venice, FL 33595 (813) 426-1230
Clerk of Session: George Smythe
509 Windsor Pl., Venice, FL 33595 (813) 426-2331
11:00 A.M. 7:00 P.M.

First Evangelical Presbyterian Church
Box 266, West Bay, Grand Cayman, B.W.I. 93468
Rev. Jonas E. C. Shepherd (Marjorie)
P.O. Box 266, West Bay, Grand Cayman, B.W.I. 93468
Clerk of Session: Mr. Bertie Ebanks
P.O. Box 266, West Bay, Grand Cayman, B.W.I.
11:00 A.M. 7:30 P.M.

OTHER MINISTERIAL MEMBERS

Cannon, H. Richard (Carol), 9310 N.W. 39 Court, Sunrise, FL 33321
(Pastor, Calvary Presbyterian) (305) 741-1042
Case, Walter Ronald, 1030 Ponderosa Park Dr., Forest Park, GA 30050
(Chaplain, USA)
Heil, A. Carlton (Ruth), 1906 Dahlia Dr., Tallahassee, FL 32304
(904) 575-1774

Martin, David A. (Jacqueline), 8-15, 1 Chome, Hikawadai, Higashi, Kurume Shi, Tokyo, Japan 180-03 (TEAM missionary)
McLean, Charles R. (Marjorie), Rt. 11, Box 1730A, 5111 Orange Ave., Lakeland, FL 33801 (813) 858-1369
Palmer, P. Robert (Gloria), 715 Foxwick Dr., Manchester, MO 63011 (Vice-President, Covenant Seminary) (314) 527-6241
Richey, Richard E., Toccoa Falls College, Toccoa Falls, GA 30577
Schultz, Thomas Th.D. (Barbara), 1009-3063 Portage Ave., Winnipeg, Manitoba, Canada R3K 1Z2 (Pastor, Elim Chapel; Professor, Winnipeg Bible College) (204) 837-6191
Sidebotham, Thomas E. (Dottie), 6022 Ridgcrest, Hanahan, SC 29406 (Chaplain, USN) (803) 744-5089
Stowe, Max F. (Emily), 4203 14th St., Tampa, FL 33603 (Retired) (813) 237-5211
Watson, Tom Jr. (Lucille), 2727 Coventry Dr., Sarasota, FL 33581

GREAT PLAINS PRESBYTERY

North Dakota, South Dakota, Minnesota, Montana

MODERATOR: Mr. Daniel LeRoy, Mandan, Bismarck, ND
STATED CLERK: Rev. Paul R. Meiners

Reformed Presbyterian Church

1st Ave. W. and 5th St., Box 388, Lemmon, SD 57638 (605) 374-5580
 Rev. James Shannon (Ruth)
 604 3rd Ave. W., Box 388, Lemmon, SD 57638 (701) 376-5267
 Clerk of Session: John Ostenberg
 RR, Lemmon, SD 57638 (701) 376-5267
 11:00 A.M. 7:00 P.M.

Reformed Presbyterian Church

P.O. Box 173, Underwood, ND 58576 (701) 442-5333
 Rev. Paul R. Meiners (Elizabeth)
 P.O. Box 173, Underwood, ND 58576 (701) 442-5333
 Clerk of Session: Harold Johannes
 Box 26, Rt. 1, Underwood, ND 58576 (701) 442-5575
 9:30 A.M. 8:00 P.M. (Summer), 7:00 P.M. (Winter)

Reformed Presbyterian Church

Box 158, Dodge, ND 58625
 Pulpit Vacant

Clerk of Session: David Perhus
 Marshall, ND 58644 (701) 938-4243
 11:00 A.M.

OTHER MINISTERIAL MEMBERS

Campbell, F. Sanders (Grace), Box 43489, Nairobi, Kenya, East Africa
(Missionary, WPM)

House, Alvin J. (Evelyn), P.O. Box 744, Wishek, ND 58495
(Pastor, Grace and New Kassel E&R Church) (701) 452-2110

Peterson, David P. (Sandra Kay), 117 A Iliamna, Ft. Richardson, AK
99505 (Chaplain, USA)

Snyder, Lloyd C., 127 E. Main St., Rapid City, ND 57701 (Retired)
(605) 343-3281

ILLIANA PRESBYTERY

The state of Illinois to the northern boundaries of Calhoun, Greene, Macoupin, Montgomery, Shelby, Cumberland, and Clark counties, and the state of Indiana to the northern boundaries of Vigo, Clay, Owen, Morgan, Johnson, Shelby, Decatur, and Franklin counties.

MODERATOR: *Rev. J. Render Caines*

STATED CLERK: Mr. Glenn Baas
30 Vance Dr., Olney, IL 62450 (618) 393-7486

Westminster Presbyterian Church

212 E. Elm St., Alton, IL 62002 (618) 462-5171

Rev. Stephen B. Ford (Margaret)

2713 Grovelin, Godfrey, IL 62035 (618) 466-1934

Clerk of Session: Dale Eisenrich

2314 BriarCliff, Alton, IL 62002

10:40 A.M. 7:00 P.M.

Evangelical Presbyterian Church

933 W. Walnut St., Carbondale, IL 62901 (618) 549-0816

Rev. J. Wyatt George (Betsy)

Rt. 1, Box 172 A-1, Murphysboro, IL 62966 (618) 687-3751

Rev. Will Hesterberg, Assistant Pastor

717 W. College, Carbondale, IL 62901 (618) 457-5079

Clerk of Session: Jack Van Der Slik

45 Hillcrest Dr., Carbondale, IL 62901 (618) 549-7167

8:25 A.M., 10:55 A.M. 6:00 P.M.

Grandcote Reformed Presbyterian Church

7th and Chestnut Sts., Box 411, Coulterville, IL 62237

(618) 758-2432

Rev. Thomas Waldecker (Lillian)

Locust St., Box 411, Coulterville, IL 62237

Clerk of Session: Eugene Fullerton

RR 2, Box 122, Coulterville, IL 62237

(618) 758-2628

11:00 A.M. 7:30 P.M.

Reformed Presbyterian Church

Box 277, Cutler, IL 62238

(618) 497-2468

Rev. P. Legree Finch Jr. (Sue)

Box 277, Cutler, IL 62238

(618) 497-2468

Clerk of Session: Willard Smith

10:35 A.M. 7:00 P.M.

Bethel Reformed Presbyterian Church

226 N. St. Louis St., Sparta, IL 62286 (No mail)

(618) 443-3521

Rev. J. Render Caines (Linda)

701 N. Market St., Sparta, IL 62286

(618) 443-4443

Clerk of Session: Moore Wilson

RD 1, Sparta, IL 62286

(618) 443-2905

11:00 A.M. 6:00 P.M.

Concord Presbyterian Church

Box 156, Rt. 3, Waterloo, IL 62298

(618) 939-7116

Rev. Barry McWilliams (Marianne)

Clerk of Session: Mr. Andrew Burgess

Rt. 1, Columbia, IL 62236

(618) 281-4810

Reformed Presbyterian Church (Mission)

N. Horrell St. (Rt. 1), West Frankfort, IL 62896

Rev. Thomas F. Jones (Organizing Pastor)

Box 172 A-1, Rt. 1, Murphysboro, IL 62966

(618) 687-3751

Steering Committee Chairman: Mr. Paul Caldwell

522 N. Division, Carterville, IL 62918

(618) 985-2891

11:30 A.M.

Reformed Presbyterian Church (Mission)

Terre Haute, IN

(Pulpit Vacant)

Chairman Steering Committee: Mr. Bob Little

940 S. Fruitridge, Terre Haute, IN 47803

(812) 232-2428

Westminster Presbyterian Church

1150 McKinley Ave., Vincennes, IN 47591 (812) 882-2735

Rev. Ross W. Graham (Nicole) (812) 882-5380

RR 4, Main St. Rd., Vincennes, IN 47591 (812) 882-5380

Clerk of Session: Eugene A. Deckard (812) 882-3482

2007 Greenview Dr., Vincennes, IN 47591 (812) 882-3482

10:45 A.M. 6:30 P.M.

OTHER MINISTERIAL MEMBERS

Beesley, Richard V., Ed.D., LL.D. (Naomi), P.O. Box 487, Princeton, IN 47670 (Educational Administrator and Consultant)

(812) 385-5585

Collins, Winslow A. (Lillian), 12200 Big Bend Rd., Kirkwood, MO 63122 (Retired) (314) 821-1528

Davis, Dale Ralph, 4308 Norbourne Blvd., Louisville, KY 40207

Dunn, Robert W. (Florence), 540 E. 9th St., Alton, IL 62002

Fogal, Robert K. (Margaret), P.O. Box 428, Coulterville, IL 62237

(Retired) (618) 758-2016

Mare, W. Harold, Ph.D. (Elizabeth), 978 Orchard Lakes, St. Louis, MO 63141 (Professor, Covenant Seminary) (314) 569-0879

Payne, J. Barton, Ph.D. (Dorothy), 12270 Conway Rd., Creve Coeur, MO 63141 (Professor, Covenant Seminary) (314) 878-1644

Stewart, Robert W., D.D. (Elsie), 409 N. Maple St., Sparta, IL 62286 (Retired) (618) 443-2640

Stigers, Harold G., Ph.D. (Mary), 24 Cheyenne Ct., Kirkwood, MO 63122 (Teacher, Writer, Archeologist) (314) 961-2893

MICHIGAN-NORTHERN INDIANA PRESBYTERY

The state of Michigan and the state of Indiana to the southern boundaries of Vermillion, Parke, Putnam, Hendricks, Marion, Hancock, Rush, Fayette, and Union counties.

MODERATOR: Rev. Allan McD. Baldwin

STATED CLERK: Donald R. Wilson, Ph.D.

First Conservative Presbyterian Church

8401 Rawles Ave., Indianapolis, IN 46219 (317) 899-2526

Mr. Richard Dark, Pulpit Supply

5802 Brookville Rd., Indianapolis IN 46219 (317) 352-0740

Clerk of Session: Kenneth Brooks
5148 S. Emerson Ave., Indianapolis, IN 46227 (317) 787-6018
11:00 A.M. 7:00 P.M.

The First Reformed Presbyterian Church
7910 Allisonville Rd., Indianapolis, IN 46250 (317) 849-1565
Rev. Edward A. Steele III (Shirley)
7936 Allisonville Rd., Indianapolis, IN 46250 (317) 849-6979
Clerk of Session: Karl R. Pasch
7364 N. Ritter Ave., Indianapolis, IN 46250 (317) 849-5878
10:00 A.M. 6:00 P.M.

Church of the Good Shepherd (Mission)
Thunderhouse, 1415 LaPorte Ave.
P.O. Box 229, Valparaiso, IN 46383
Rev. F. Seth Dyrness Jr.
P.O. Box 229, 307 E. Jefferson, Valparaiso, IN 46383 (219) 464-8435
10:30 A.M. 6:00 P.M.

Westminster Presbyterian Church
721 N. Tillotson Ave., Muncie, IN 47304 (317) 288-3355
Rev. Frank P. Crane (Joy)
610 Alden Dr., Muncie, IN 47305 (317) 288-1131
Clerk of Session: Carl Darger
Box 670, Balsam Dr., Muncie, IN 47305 (317) 759-7194
10:30 A.M. 6:00 P.M.

Christ Church
2000 32nd St. SE, Grand Rapids, MI (No mail)
Office: 1432 Wealthy St. SE, Grand Rapids, MI 49506 (616) 458-0163
Rev. Allan McD. Baldwin (Claude-Marie)
1457 Ardmore SE, Grand Rapids, MI 49507 (616) 452-4821
Rev. Timothy Stigers (Patricia), Assistant Pastor
1318 Griswold SE, Grand Rapids, MI 49507 (616) 245-1021
Clerk of Session: John Loeks Jr.
6020 Thornapple Dr. SE, Alto, MI 49302 (616) 698-7312
9:30 A.M. 6:00 P.M.

OTHER MINISTERIAL MEMBERS

Jones, David C. (Sue), 12256 Conway Rd., St. Louis, MO 63141
(Dean, Covenant Seminary) (314) 434-7848
Soltau, Addison P. (Roz), Covenant Theological Seminary, 12330
Conway Rd., St. Louis, MO 63141 (Professor, Covenant Seminary)
Wilson, Donald R. Ph.D. (Hilda), 1811 Woodcliff SE, Grand Rapids,
MI 49506 (Anthropology Professor, Calvin College) (616) 949-4972

MIDWESTERN PRESBYTERY

The states of Missouri, Kansas, Iowa, Wisconsin, the state of Nebraska east of Highway 81, and the state of Illinois to the southern boundaries of Pike, Scott, Sangamon, Christian, Macon, Moultrie, Coles, and Edgar counties.

MODERATOR: Mr. Gordon D. Shaw

STATED CLERK: Rev. Albert F. Moginot Jr.

Westminster Presbyterian Church

991 Deborah St., Elgin, IL 60120 (312) 695-0311

Rev. Charles B. Holliday III (Debbie)

977 Diane St., Elgin, IL 60120 (312) 695-1470

Clerk of Session: G. Craig Burdett

912 Sioux Dr., Elgin, IL 60120 (312) 697-2566

10:45 A.M. 6:00 P.M.

Hanna City Reformed Presbyterian Church

South Main St., Hanna City, IL 61536 (309) 565-4465

Rev. David W. Robinson (Elaine)

114 N. Main St., Hanna City, IL 61536 (309) 565-4277

Clerk of Session: Bernard Deakin

202 Lakeshore Dr., Hanna City, IL 61536 (309) 565-4671

11:00 A.M. 7:30 P.M.

Limestone Reformed Presbyterian Church

RR 1, Hanna City, IL 61536

(Fork of Rt. 8 and Rt. 116, 3 miles east of Hanna City)

Rev. David W. Robinson (Elaine)

114 N. Main St., Hanna City, IL 61536 (309) 565-4277

Clerk of Session: Kenneth C. Borland

7712 W. Farmington Rd., Peoria, IL 61604 (309) 674-0219

9:45 A.M.

Bible Presbyterian Church of Cono Center

Rt. 1, Walker, IA 52352

(319) 448-4360

Rev. Edward T. Noe (Ruth)

Walker, IA 52352

(319) 448-4360

Clerk of Session: LeRoy Gardner

Rowley, IA 42359

(319) 448-4597

10:00 A.M. 8:00 P.M.

Bethel Presbyterian Church

8721 MacKenzie Rd., Affton, MO 63123

(314) 631-4941

(Pulpit Vacant), Thomas W. Schullery (Bette), Stated Supply
9300 Leonard Ct., Affton, MO 63123 (314) 638-7442
Clerk of Session: William J. Petrovic
4640 Seibert Ave., St. Louis, MO 63123 (314) 352-2293
11:00 A.M. 6:00 P.M.

Westminster Presbyterian Church

(Combining the former Lafayette Presbyterian Church and the Glen Ridge Reformed Presbyterian Church)

Meeting at Parkway Central Senior High School and at the
Lafayette Presbyterian Church

Rev. Thomas H. Egbert (Joan)
525 Westernmill Dr., Chesterfield, MO 63017 (314) 469-7164
Clerk of Session for former Lafayette Church: Paul Brumley
Rt. 1, Box 755, Glencoe, MO 63038 (314) 273-6936
Clerk of Session for former Glen Ridge Church: Dr. Harold Van Kley
1065 Appalachia Tr., Chesterfield, MO 63017 (314) 532-4236
9:30 A.M. at Parkway School 6:00 P.M. at Lafayette Church

Hazelwood Reformed Presbyterian Church

306 Taylor Rd., Hazelwood, MO 63042 (314) 895-3150
(Pulpit Vacant)

Clerk of Session: Wallace F. Gustafson
324 Superior Dr., Ferguson, MO 63135 (314) 522-8308
11:00 A.M. 7:00 P.M.

Benton Park Fellowship (Mission)

2009 Arsenal St., St. Louis, MO 63118
Rev. Charles Todd III (Margo)
1902 Victor, St. Louis, MO 63104 (314) 865-3704
Clerk of Session: Phil Lancaster
2009 Arsenal St., Apt., St. Louis, MO 63118
10:00 A.M.

Covenant Presbyterian Church

2143 N. Ballas Rd., St. Louis, MO 63131 (314) 432-8700
(Pulpit Vacant)

Rev. Peter H. Cross (Dale), Assistant Pastor (314) 821-4958
916 Des Pere Dr., St. Louis, MO 63131
Clerk of Session: Winston A. Lindley
715 Westchester Ct., Kirkwood, MO 63122 (314) 821-0971
11:00 A.M. 7:00 P.M.

Grace and Peace Fellowship

6003 Kingsbury St., St. Louis, MO 63112 (314) 862-7343

Rev. Egon A. Middelmann, Co-Pastor
 6003 Kingsbury St., St. Louis, MO 63112 (314) 863-3977
Rev. James P. Kern (Nan), Co-Pastor
 6028 McPherson, St. Louis, MO 63112 (314) 862-3676
Rev. Michael N. Parker (Joanne), Co-Pastor
 7110 Amherst Ave., University City, MO 63130 (314) 725-6281
 Clerk of Session: Hudson Binnington
 1027 Claytonia, Richmond Heights, MO 63117 (314) 647-1660
 10:00 A.M., 10:30 A.M., 4:00 P.M.

Korean Presbyterian Church
 201 S. Skinker, St. Louis, MO 63105 (No mail)
Rev. Chong-Wan Lee (Hong Sam)
 951 Liggett, Crestwood, MO 63126 (314) 968-2755
 Clerk of Session: Ki Nam Kim
 4356 Maryland, St. Louis, MO 63108 (314) 652-6296
 2:30 P.M.

Olive Branch Presbyterian Church
 2201 Sidney St., St. Louis, MO 63104 (314) 772-5984
Rev. Eugene G. Gray (Joan), Co-Supply Pastor
 3239 Hartford, St. Louis, MO 63118 (314) 772-9656
 Clerk of Session: Fred Stroup
 3242 Missouri St., St. Louis, MO 63118 (314) 771-1094
 10:45 A.M. 7:00 P.M.

Franklin Reformed Presbyterian Church (Mission)
 Union, MO 63084
 Mr. Wally Lorenz, Supply Pastor
 Clerk of Session: Richard Smith
 P.O. Box 424, Union, MO 63084 (314) 583-8708
 11:00 A.M.

Bible Presbyterian Church
 207 E. First St., Merrill, WI 54452 (No mail) (715) 536-4748
Rev. Robert A. Wildeman Jr. (Nancy)
 1007 E. Third St., Merrill, WI 54452 (715) 536-4748
 Clerk of Session: Roger Gutnecht
 1807 E. 10th St., Merrill, WI 54452 (715) 536-2369
 10:45 A.M.

OTHER MINISTERIAL MEMBERS

Aeschliman, Richard (Sandra), 913 Trianon Ln., Manchester, MO 63011
 (Director of Church Relations, Covenant Seminary)

Baker, Hubert R. (Joan), Qtrs. 7284-B, Ft. Carson, CO 80913
 (Chaplain, USA) (303) 576-7915
Barker, William S., Ph.D. (Gail), 7475 Cornell Ave., University City,
 MO 63130 (President, Covenant Seminary) (314) 726-1705
Belz, Max V. (Jean), Cono Christian School, Walker, IA 52352
 (President, Cono Educational Network) (319) 448-4110
Brande, L. Ned (Nancy), 924 West 2nd St., Boone, IA 50036 (Teacher)
Brown, Lionel F. S. (Grace), 7B Nunnawick Meadows, Newton, CT
 06470 (Minister-at-large; Bible conference and evangelism)
 (203) 426-8328
Carmichael, John, 8 Minjah Ct., Dingley, Australia 3172
Clark, Gordon H., Ph.D., Rt. 2, Box 219, Rising Fawn, GA 30738
 (Professor, Covenant College) (404) 398-3203
Donaldson, Robert E. (Margaret), 3 Marchiori Rd., Blackburn, Vic-
 toria 3130, Australia (Pastor)
Engstrom, Theodore, 906 S. 12th St., Wausau, WI 54401 (715) 842-7039
Fiol, J. Robert (Melissa), c/o George Burns, 6820 Winterberry Ln.,
 Bethesda, MD 20034 (Chaplain, USMC)
Fitzhenry, William, Rt. 1, Box 134, Pevely, MO 63070 (314) 479-3294
Gosling, Charles H. (Delores), 815 N. Scott, Wheaton, IL 60187
 (Teacher) (312) 653-1531
Greenwalt, William C. (Yvonne), 10715 Offutt Cir., El Paso, TX 79908
 (Chaplain, USA) (915) 562-8576
Harden, M. Evans, 402 Whitehall Dr., Manchester, MO 63011
 (314) 527-7067
Harris, R. Laird, Ph.D. (Elizabeth), 12304 Conway Rd., St. Louis, MO
 63141 (Old Testament Professor, Covenant Seminary) (314) 878-9003
Hegeman, Arthur E. Jr., D.F.A. (Patricia), U.S. Naval Security Group
 Activity, Box 200, F.P.O., New York 09555 (Chaplain, Puerto Rico)
Hunt, Roger W. (Helen), 1115 Twinbrook Dr., St. Louis, MO 63119
 (Chaplain, Friendship Village of West County) (314) 961-9996
Johnson, W. Duke (Sally), 9174 Breeds Hill, Apt. B, St. Louis, MO
 63123
Knight, George III, Th.D. (Virginia), 1417 Christine Dr., Des Peres,
 MO 63131 (314) 965-2309
Kreisel, Carl R. (Ruth), P.O. Box 161, Buffalo, MO 65622
 (Missionary, American Missionary Fellowship) (417) 345-7742
MacGregor, John M. (Jane), 103 Hardy Rd., Lookout Mountain, TN
 37350 (Chaplain, Covenant College) (404) 820-6000
MacNair, Donald J. (Evelyn), 480 Brightspur Ln., Ballwin, MO 63011
 (Executive Director, National Presbyterian Missions) (314) 527-0704
Moginot, Albert F., Jr. (Vivian), 610 Edna Ave., Kirkwood, MO 63122
 (Supt., Buildings and Grounds, Covenant Seminary) (314) 965-2241
Park, Young Hee (Jong Hwa), 7429 Ethel Ave., Richmond Heights, MO
 63117 (314) 647-7097

- Perera, Ananda* (Edna), P.O. Box 480, Colombo, Sri Lanka (National Director, Campus Crusade for Christ)
- Rapp, Harold A.*, 3334 Boca Raton, Arnold, MO 63010 (Retired, Co-Supply, Olive Branch) (314) 464-0562
- Rayburn, Robert G., Th.D.* (LaVerne), 12330 Conway Rd., St. Louis, MO 63141 (Professor, Covenant Seminary; lecturing in Hong Kong and India during 1977-78) (314) 878-9070
- Reymond, Robert L., Ph.D.* (Shirley), 1437 Jaywood, St. Louis, MO 63141 (Professor, Covenant Seminary) (314) 878-4525
- Schaeffer, Francis A., D.D.* (Edith), Chalet Les Melezes, Huemoz sur Ollon, Switzerland (Director, L'Abri Fellowship)
- Smallman, Robert* (Linda), 1005 Porter, Waukegan, IL 60085 (Graduate Study) (312) 244-2651
- Smick, Elmer B., Ph.D.* (Jane), 84 Old Cart Rd., S. Hamilton, MA 01982 (Professor, Gordon-Conwell Seminary) (617) 468-3603
- Sneller, Alvin R.* (Marilyn), Box 23, Taejon, Korea 300 (Missionary)
- Strom, Richard B.* (Donna), 3 Civil Lines, Roorkee, U.P. India 247667 (Missionary) Phone 534
- Vasholz, Dr. Robert I.* (Julia), 245 S. New Ballas Rd., Creve Coeur, MO 63141 (Director of Admissions, Covenant Seminary)
- Wallis, Wilber B., Ph.D.* (Marie), 18 Winslow Ln., St. Louis, MO 63131 (Professor, Covenant Seminary) (314) 822-1721
- Wolf, Robert O.* (Natalie), 6720 Mary Ellen Pl., St. Louis, MO 63121 (Retired) (314) 382-1063
- Woodson, Robert C.* (Shirley), Apartado 63, Ayacucho, Peru (Missionary)

NEW JERSEY PRESBYTERY

New Jersey

MODERATOR: *Rev. Calvin F. Frett*

STATED CLERK: *Rev. James A. Smith*

Calvary Presbyterian Church

206 Washington Dr., Brick Town, NJ 08723

(201) 899-2422

Rev. Robert L. Craggs (Betty)

776 Princeton Ave., Brick Town, NJ 08723

(201) 899-4774

Clerk of Session: James L. Stites

708 Mary Dr., Brick Town, NJ 08723

(201) 477-8334

11:15 A.M. 7:30 P.M.

Evangelical Presbyterian Church

733 N. 27th St., Camden, NJ 08105 (609) 963-4563

Rev. John Palmer (Helen)

2720 Arthur Ave., Camden, NJ 08105 (609) 963-0684

Clerk of Session: Wilbert J. Williams

47 S. 42nd St., Camden, NJ 08109 (609) 365-5730

11:15 A.M. 7:00 P.M.

Covenant Presbyterian Church

Kings Hwy. & Churchill Rd., Cherry Hill, NJ 08034 (609) 429-1225

Rev. Glenn Parkinson (Micki)

14 Plymouth Rd., Cherry Hill, NJ 08034 (609) 429-5657

Rev. Richard E. Fischer (Karen), Assistant Pastor

520 S. Kings Highway, Cherry Hill, NJ 08034 (609) 429-3857

Clerk of Session: Donald Dager

225 Woodland Ave., Haddonfield, NJ 08033 (609) 428-3197

11:00 A.M. 7:00 P.M.

Koinonia Reformed Presbyterian Church (Mission)

P.O. Box 1132, Delran, NJ 08075

Rev. Roy C. Wescher (Kathy)

415 Delaware Ave., Riverside, NJ 08075 (609) 461-8169

9:30 A.M.

Seaside Bible Church

Barneget and Hancock Ave., Seaside Heights, NJ 08751

Rev. George Jaggard II (Joan)

17 Princeton Dr., Jackson, NJ 08527 (201) 363-5229

Evangelical Presbyterian Church

999 Lower Ferry Rd., Trenton NJ 08618

Rev. Calvin F. Frett (Dorothy)

1350 Lower Ferry Rd., Trenton, NJ 08618 (609) 883-5421

Clerk of Session: Donald C. Price

326 N. Pennsylvania Ave., Morrisville, PA 19067 (215) 295-4632

11:00 A.M. 7:00 P.M.

Ventnor Presbyterian Church

5000 Ventnor Ave., Ventnor, NJ 08406 (609) 822-4742

Rev. John M. Kay Jr. (Joan)

320 N. Cambridge Ave., Ventnor, NJ 08406 (609) 823-1034

Clerk of Session: Stephen Egrie

24 N. Troy Ave., Ventnor, NJ 08406 (609) 823-3329

11:00 A.M. 7:30 P.M.

Evangelical Presbyterian Church

420 Janvier Rd., Williamstown, NJ 08094

(609) 629-7780

Rev. John F. Pokrifka (Faye)

420 Janvier Rd., Williamstown, NJ 08094

(609) 629-7780

Clerk of Session: Wilmer C. Ward Sr.

R.D. 2, Box 557, Williamstown Rd., Franklinville, NJ 08322

(609) 629-5715

11:00 A.M. 7:00 P.M. (7:30 P.M., July and August)

OTHER MINISTERIAL MEMBERS

Bonner, Robert A. (Lida), 1963 23rd West, Seattle, WA 98199

(Chaplain)

(206) AT 4-2813

Crane, John G. (Barbara), Casilla 373, Quillota, Chile, S.A.

(Missionary)

Cross, Howard T. (Virginia), 109 Bernard Rd., Fort Monroe, Hampton,
VA 23651 (Chaplain, USA)

(804) 723-7287

Marshall, Samuel, 531 Delaware Ave., Delanco, NJ 08075 (Retired)

Martin, James S. (Jean), 2 Randolph Dr., Mt. Holly, NJ 08060

(Veterans' Benefits Counselor)

(609) 267-1105

Smith, James A. (Marilyn), 410 Raleigh Rd., Brick Town, NJ 08723

(Pastor, Faith Bible Presbyterian Church, unaffiliated)

(201) 477-6170

Warner, Harry W. (Gertrude), 22 Conger St., Dover, NJ 07801

(201) 366-1864

NORTHEAST PRESBYTERY

New England states, New York, Canada east of the
St. Lawrence River

MODERATOR: *Rev. John Vance*

STATED CLERK: *Rev. Richard W. Tyson*

Covenant Reformed Presbyterian Church

357 McKenna Ave., Newcastle, New Brunswick, Canada E1V 2K5

(No mail)

Rev. Robert G. Hamilton (Helen)

547 Chaplin Island Rd., Newcastle, N.B., Canada E1V 2K5

(506) 622-2029

Clerk of Session: Alexander Murray
Tabusintac, New Brunswick, Canada E0C 2A0 (506) 773-5030
11:00 A.M. 7:00 P.M.

Grace Reformed Presbyterian (Mission)
1980 Robie St., Halifax, Nova Scotia (No mail)
Rev. Tom Aicken (Marion)
14 Donald Ct., Dartmouth, Nova Scotia, Canada B2W 4A3 (902) 435-4581
11:00 A.M. 7:00 P.M.

Westminster Presbyterian Church
Terrace and Herbert Sts., P.O. Box 84, Sydney, Nova Scotia, Canada (902) 564-4341
Rev. David R. Ketchen (Evelyn)
94 Leaside Dr., Sydney, Nova Scotia, Canada B1R 1S6 (902) 562-5088

Clerk of Session: C. Robert McDougall
51 Grandview St., Sydney, Nova Scotia, Canada B1P 3N4 (902) 562-4143
11:00 A.M. 7:00 P.M.

Presbyterian Church of Coventry
Coventry, CT 06238
Rev. Richard W. Gray D.D. (Emily)
Cornwall Dr., R.D. 4, Coventry, CT 06238 (203) 742-8206
Clerk of Session: Robert Persons
Lewis Hill Rd., RFD 3, Box 427, Coventry, CT 06238
9:30 A.M. 7:30 P.M.

The Presbyterian Church of Manchester
43 Spruce St., Manchester, CT 06040 (203) 643-0906
Rev. Richard M. Gray (Karen)

Clerk of Session: Bert Ooms
Box 426, RFD 3, Coventry, CT 06238 (203) 742-9439

Grace Reformed Presbyterian Church
R.D. 4, Greenfield Ave., Ballston Spa, NY 12020 (518) 885-7442
Rev. Richard W. Tyson (Bethann)
R.D. 4, Greenfield Ave., Ballston Spa, NY 12020 (518) 885-6253
Clerk of Session: John B. Stover
R.D. 3, Ballston Spa, NY 12020 (518) 899-2625
11:00 A.M. 7:00 P.M.

Reformed Presbyterian Church

Rt. 7, Duanesburg, NY 12056

Mail address: Box 165, Duanesburg, NY 12056 (518) 895-2142

Rev. Earl R. Eckerson (Marjorie)

Box 247A, Delanson, NY 12053 (518) 895-2448

Clerk of Session: Seymour VanderVeen

R.D. 1, Delanson, NY 12053 (518) 875-6687

11:00 A.M. 7:30 P.M.

Covenant Presbyterian Church

27 N. Market St., Johnstown, NY 12095 (No mail) (518) 762-9758

Rev. Arthur L. Fawthrop (Ellen)

301 Meadow St., Johnstown, NY 12095 (518) 762-7174

Clerk of Session: Douglas Hays

108 S. William St., Johnstown, NY 12095 (518) 762-8641

11:00 A.M. 7:30 P.M.

Westminster Presbyterian Church

Station Road, Rock Tavern, NY 12575

Mailing address: P.O. Box 2025, Newburgh, NY 12550 (914) 496-7671

Rev. John L. Vance (Marlene)

45 Hudson View Terr., Newburgh, NY 12550 (914) 561-8083

Clerk of Session: E. Wygent Smith

116 Prospect St., Newburgh, NY 12550 (914) 565-2995

10:00 A.M. 7:00 P.M.

Covenant of Grace Fellowship (Mission)

Meeting at Seventh Day Adventist Church, Bunny Hill Rd., Vestal, NY (No mail)

Rev. Thomas W. Farr (Dotti)

94 Kimble Rd., Vestal, NY 13850 (607) 754-2154

Clerk of Session: Duane Mattson

292 Parkwood, Vestal, NY 13850 (607) 748-7814

11:00 A.M. 6:00 P.M.

OTHER MINISTERIAL MEMBERS*Brown, Malcolm D.* (Florence), RD 1, Goode St., Burnt Hills, NY 12027
(Minister for Media, Peniel Bible Conference) (518) 885-9361*Brown, Samuel R.* (Virginia), Wilson Hill Rd., Merrimack, NH 03054
(Associate Pastor, First Congregational Church)*Cunningham, Ralph T.*, No. 26, Ajit Mansions, Darjeeling, West Bengal, India (Missionary)*Edmiston, Robert E.* (Judith), 400 Gehring Rd., Tolland, CT 06084
(Executive Director, CTI) (203) 875-4037

Fiol, Frank L. (Esther), 2 Civil Lines, Roorkee, U.P., India
 (Missionary)

Gordon, Bruce E. (Brenda), Baboosic Lake Rd., Merrimack, NH
 03054 (Pastor, First Congregational Church) (603) 424-5824

Jones, Morgan W. (Mary Jane), Box 243, R.D. 2, Germantown, NY
 12526 (Clermont Bible Church) (518) 537-4319

Kay, Arthur L. (Barbara), Lewis Hill Rd., P.O. Box 505, Coventry,
 CT 06238 (Director of Training Center and Seminar Development,
 CTI) (203) 742-7391

Morton, James E., 301 Nellis Dr., Waco, TX 76705 (Graduate study)

PACIFIC NORTHWEST PRESBYTERY

Washington, Idaho, Oregon, British Columbia, Alberta

MODERATOR: Rev. Douglas E. Lee
STATED CLERK: Rev. Howard C. Kelley

Glenmore Reformed Presbyterian Church
 3818 14a St. SW (No mail), Calgary, Alberta, Canada (403) 246-1000
Rev. William D. McColley (Jessie)
 3116 49th St. SW, Calgary, Alberta, Canada T3E 3Y3 (403) 246-1000
 Clerk of Session: Richard F. Mercer
 5012 15th St. SW, Calgary, Alberta, Canada T2T 4B6 (403) 287-2604
 11:00 A.M. 7:00 P.M.

Crestwood Reformed Presbyterian Church
 9616 143rd St., Edmonton, Alberta, Canada T5N 2R2 (403) 452-3020
Rev. J. Clare Martin (Pat)
 9616 143rd St., Edmonton, Alberta, Canada T5N 2R2 (403) 452-3020
 Clerk of Session: Mr. J. B. Poppitt
 11164 105 St., Edmonton, Alberta, Canada (403) 477-6819
 11:00 A.M. 7:00 P.M.

Alderwood Presbyterian Church
 16620 Ash Way, Alderwood Manor, WA 98036 (206) 743-9111
Rev. W. Lyall Dettlor (Margaret)
 1908 S. 104th St., Seattle, WA 98168 (206) 762-2712
 Clerk of Session: Donald A. Coxon
 9023 N.E. 34th St., Bellevue, WA 98004 (206) 455-2683

First Reformed Presbyterian Church
4454 Pacific Highway, Bellingham, WA 98225 (206) 734-1974
Rev. W. Hurvey Woodson (Dorothy)
1121 Roland St., Bellingham, WA 98225 (206) 734-0644
Clerk of Session: Rolland C. Lyle
450 W. Bakerview Rd., Bellingham, WA 98225 (206) 733-1930
11:00 A.M. 7:00 P.M.

Westminster Evangelical Presbyterian Church
2531 Hoyt Ave., Everett, WA 98201 (206) 252-3757
Rev. John P. Hoogstrate (Shirley)
1302 Grand Ave., Everett, WA 98201 (206) 259-1098
Clerk of Session: Stanley Haverland
326 Olympic Blvd., Everett, WA 98203 (206) 252-7344
11:00 A.M. 6:30 P.M.

Covenant Presbyterian Church
22116 S.E. 51st Pl., Issaquah, WA 98027 (206) 392-5532
Rev. William J. Swenson (Letha)
22130 S.E. 51st Pl., Issaquah, WA 98027 (206) 392-7936
Clerk of Session: Farrell Bjorkman
4425 132nd Ave. S.E., Bellevue, WA 98006 (206) 746-4425
11:00 A.M. 7:00 P.M.

First Evangelical Presbyterian Church
6318 Linden Ave. N., Seattle, WA 98103 (206) 782-5546
Rev. Stephen W. Leonard (Bronwyn)
6301 Woodland Pl. N., Seattle, WA 98103 (206) 782-7548
Clerk of Session: J. Paul Hubbell
6326 20th Ave. N.E., Seattle, WA 98115 (206) 523-0268
11:00 A.M. 7:00 P.M.

Highline Reformed Presbyterian Church
106 S. 206th, Seattle, WA 98148
Rev. Douglas E. Lee (Nancy)
20718 5th Ave. S., Seattle, WA 98148 (206) 824-7969
Clerk of Session: Joseph DeWeese
18539 Marine View Dr. S.W., Seattle, WA 98166 (206) 244-2502
11:00 A.M. 7:00 P.M.

Faith Evangelical Presbyterian Church
620 S. Shirley, Tacoma, WA 98465 (206) 752-7601
(Pulpit Vacant)

Clerk of Session:

11:00 A.M. 7:00 P.M.

OTHER MINISTERIAL MEMBERS

Billiter, Larry D. (Linda), 170 Camberwarra Dr., Craigie, W.A. 6025
Australia (Missionary, WPM)

Brown, Robert B., D.D. (Adelaide), 6924 40th St. S.W., Seattle, WA
98136 (Pastor, Hillcrest Presbyterian Church, unaffiliated)

(206) 937-8529

Hanson, James E. (Janet), 6813 N. 11th St., Tacoma, WA 98406

(Conference and Special Ministries) (206) 752-6599

Kelley, Howard C. (Marlene), 3720 S.W. Ida St., Seattle, WA 98126

(Associate Pastor, Hillcrest Presbyterian Church) (206) 937-5664

Parris, Douglass M., Ph.D., 20024 Burke Ave. N., Seattle, WA 98133

(President, Condu Group Inc.)

Richmond, John P. (Lynette), 3617 S.E. Woodward St., Portland, OR

97202 (Supply Pastor) (503) 236-1369

Youngs, John B. (Amelia), 1010 N. Oakes St., Tacoma, WA 98406

(Chaplain, US Army, Retired) (206) 579-0566

PHILADELPHIA PRESBYTERY

Eastern Pennsylvania

MODERATOR: John Van Voorhis

1653 Whitehouse Rd.

Maple Glen, PA 19002

(215) 646-2170

STATED CLERK: Rev. Wilbur Siddons

Reformed Presbyterian Church of Boothwyn

2655 Chichester Ave., Boothwyn, PA 19061

(215) HU 5-2644

Rev. Gareth E. Tonnessen (Nelly)

2323 Chichester Ave., Boothwyn, PA 19061

(215) HU 5-9770

Clerk of Session: Samuel B. Pennington

4355 Bethel Rd., Boothwyn, PA 19061

(215) HU 5-2115

11:00 A.M. 7:00 P.M.

New Covenant Fellowship

15 S. 30th St., Camp Hill, PA 17011 (No mail)

Rev. John C. Woll (Sharon)

3629 N. Second St., Harrisburg, PA 17110

(717) 233-7098

Clerk of Session: Lowell Starling

3505 Margo Rd., Camp Hill, PA 17011

(717) 761-3908

10:00 A.M.

Covenant Presbyterian Church of Concord

Cheyney Rd., Box 210, Glen Mills, PA 19342
Rev. Harold D. Hight (Carmen)
Cheyney Rd., Box 210, Glen Mills, PA 19342 (215) GL 9-0865
Clerk of Session: James Regester
2143 Bent Ln., Aton, PA 19014 (215) 494-2663
11:00 A.M. 7:00 P.M.

Beechwood Reformed Presbyterian Church

Beechwood Rd. and Lawndale Ave., Havertown, PA 19083
(215) MI 2-4355
Rev. William B. Cordes (Pauline)
830 Homestead Ave., Havertown, PA 19083 (215) 896-6571
Clerk of Session: Stephen Cunerd
127 Sibley Ave., Ardmore, PA 19003 (215) MI 2-7186
11:00 A.M. 7:00 P.M.

Reformed Presbyterian Church

486 Keebler Rd., King of Prussia, PA 19406 (215) 265-4107
Rev. David J. Hoover (Judi)
486 Keebler Rd., King of Prussia, PA 19406 (215) 265-4107
Clerk of Session: George A. Drinnan Jr.
623 Kingwood Rd., King of Prussia, PA 19406 (215) 265-3593
11:00 A.M. 7:00 P.M.

Westminster Presbyterian Church

2152 Oregon Pike, Lancaster, PA 17601 (717) 569-2151
Rev. Wilbur Siddons (Elizabeth)
1766 Linwood Ave., Lancaster, PA 17603 (717) 394-0365
Mr. Robert Bell (Melody), Assistant to Pastor
720 New Holland Ave., Lancaster, PA 17602 (717) 299-0561
Clerk of Session: Oong Choi
1042 Devonshire Rd., Lancaster, PA 17601 (717) 898-8492
10:45 A.M. (10:00 A.M., Summer) 7:00 P.M. (None, Summer)

Lansdale Presbyterian Church

418-420 Oak Park Rd., Box 664, Lansdale, PA 19446 (215) 368-1119
Rev. John P. Clark (Dolores)
W. Walnut St., Colmar, PA 18915 (215) 822-9444
Clerk of Session: Fred Pletscher Jr.
709 Rosemount Ave., Lansdale, PA 19446 (215) 855-5420
11:00 A.M. 7:30 P.M.

Evangelical Presbyterian Church

Pinewood Dr. and Link Ln., Levittown, PA 19054 (215) 949-1166

Rev. Eugene Potoka (Janice)

37 Primrose Ln., Levittown, PA 19054 (215) 946-2401

Mr. Donald Broadwater (Gloria), Assistant to Pastor

190 Bristol-Oxford Valley Rd., Fairless Hills, PA 19030 (215) 547-0884

Clerk of Session: Stewart Wilson Jr.

133 Forsythia Dr. N., Levittown, PA 19056 (215) 949-3326

11:00 A.M. 7:00 P.M.

Calvary Presbyterian Church

601 S. New Middletown Rd., Media, PA 19063 (No mail)

(215) 872-6802

Rev. Ernest Breen (Shirley)

613 S. New Middletown Rd., Media, PA 19063 (215) 872-6802

Clerk of Session: James Albany

737 Stockton Circle, Ridley Park, PA 19078 (215) 532-7138

Christ Reformed Presbyterian Church of Oreland

210 Plymouth Ave., Oreland, PA 19075 (215) 886-3924

Rev. Harold Burkhart, D.Min. (Elaine)

427 Beaver Rd., Southampton, PA 18966 (215) 355-0936

Clerk of Session: Walter F. Zumbach

302 Elm Ave., Glenside, PA 19038 (215) 887-9517

Third Reformed Presbyterian Church

3024 Byberry Rd., Philadelphia, PA 19154 (215) 637-2266

Rev. Eugene L. Fackler (Sally)

1159 Cushmore Rd., Southampton, PA 18966 (215) 355-4372

Clerk of Session: Howard Tansley

1959 Lycoming St., Willow Grove, PA 19001 (215) 657-0670

Fifth Reformed Presbyterian Church

2441 N. Front St., Philadelphia, PA 19133 (215) 634-0345

(All mail to Clerk of Session)

(Pulpit Vacant), **Rev. William Phillips**, Moderator

Clerk of Session: Albert F. Tapken

1327 E. Airdrie St., Philadelphia, PA 19124 (215) JE 5-4658

11:00 A.M.

Faith Reformed Presbyterian Church

R.D. 2, S. Church St., Quarryville, PA 17566 (No mail)

Rev. John DeBardleben (Deborah)

425 S. Church St., Quarryville, PA 17566 (717) 786-7906

Clerk of Session: Lawrence Rineer

R.D. 1, Box 286, Strasburg, PA 17579 (717) 786-2671

10:40 A.M. 7:30 P.M.

Calvary Presbyterian Church

P.O. Box 232, Street and Norristown Rds., Warminster, PA 18974
(215) 675-1232

Rev. Lester O. Sharp (Nanette)

1039 Coronet St., Warminster, PA 18974 (215) 672-7298

Clerk of Session: Charles Troxell

6 James Rd., Hatboro, PA 19040 (215) 675-1376

Reformed Presbyterian Church of West Chester

New and Union Sts., West Chester, PA 19380 (215) 696-3482

Rev. William G. Phillips (Carol)

1207 Gateway Ln., West Chester, PA 19380 (215) 696-5726

Clerk of Session: Edgar W. Bullock

Box 9, Valley Rd., Glen Mills, PA 19342 (215) 459-1469

11:00 A.M. 7:00 P.M.

Calvary Presbyterian Church

Easton Rd. at Allison, Willow Grove, PA 19090 (215) OL 9-0554, 0564

Rev. George W. Smith (Martha)

407 N. Easton Rd., Willow Grove, PA 19090 (215) 659-0510

Rev. David F. Fleece (Madge), Assistant Pastor

1830 Acorn Ln., Abington, PA 19001 (215) OL 9-8187

Clerk of Session: Henry Meinhart

498 Lincoln Ave., Willow Grove, PA 19090 (215) OL 9-6133

8:15, 10:45 A.M. 7:00 P.M.

OTHER MINISTERIAL MEMBERS

Ackley, Maj. Robert H. (Joan), 22 Carty Ave., Ft. Monmouth, NJ
07703 (Chaplain, US Army) (201) 542-0808

Black, Bryant M. (Shirley), 617 Meadowvale Ln., Media, PA 19063
(Director of Development, The Christian Academy) (215) 876-3208

Blakely, Wilbur W. (Avis), 875 Hemlock Rd., Warminster, PA 18974
(Staff Psychologist) (215) 675-1236

Brauning, Wayne F. (Marilyn J.), 5021 Newhall St., Philadelphia, PA
19144 (Parole Agent, Pennsylvania Board of Probation)
(215) VI 3-7590

Derk, Carl H. (Nancy), P.O. Box 214, 401 Orlando Ave., State College,
PA 16801 (Campus Staff: Inter-Varsity Christian Fellowship)
(814) 237-4624

Dyrness, Franklin S., D.D. (Dorothy), R.D. 2, Box 17, Quarryville,
PA 17566 (Administrator, The Quarryville Presbyterian Home, RD 2,
Box 20) Office: (717) 786-7321; Home (717) 786-2670

Garver, Bruce A. (Peggy), 8219 Michener Ave., Philadelphia, PA 19150
(Principal, New Life Boy's Ranch) (215) CH 7-7693

Gerow, G. Howell (Louise), 240 Nemoral St., Warminster, PA 18974
 (Teacher) (215) OS 5-8799
Hunt, John K. (Inez), Box 23, Taejon, Korea 300 (Missionary, WPM)
Johnson, Ellis C. H. (Ann), 903 Asbury Dr., Columbia, SC 29209
 (Veterans Benefits Counselor) (803) 776-6948
Kiefer, James S. (Velma), P.O. Box 95, Elizabethtown, PA 17022
 (Banker) (717) 367-4020
Laird, Harold S., D.D. (Betty), 37 Cedar Dr., New Britain, PA 18901
 (Retired) (215) 345-1678
Lee, Dr. Jong Yun, 5028 N. Marvine St., Philadelphia, PA 19141
 (Pastor First Korean Presbyterian Church) (215) 324-2297
Little, Joseph J. (Ann), 9 Terrace Rd., Levittown, PA 19056
 (215) 949-2042
Omerly, George G. (Audrey), Apartado 1529, Lima 1, Peru (Missionary)
Ransom, James L. (Barbara), 845 Hostman Dr., Warminster, PA 18974
 (Associate Director, NPM) (215) 355-4774
Reumann, Robert R. (Mary Jane), 1181 Lombardi Ave., Petaluma, CA
 94952 (707) 763-6922
Shelor, Archie W., P.O. Box 222, Malaga Lake Dr., Malaga, NJ 08328
 (Director, Christian Youth Crusade) (609) 694-3184
Stannard, George, 443 School Ln., Harleysville, PA 19438 (Teacher)
 (215) 256-9758
Steele, Francis R., Ph.D. (Mary Elizabeth), 323 Bobbin Mill Ln.,
 Broomall, PA 19008 (Home Director, North Africa Mission)
 (215) 353-4229
Swayne, Robert H. (Dorothy), 9210 West Chester Pike, Upper Darby,
 PA 19082 (Electrical Designer) (215) 789-4886
Wallace, Kenneth I. (Evelyn), 1330 Grovania Ave., Abington, PA 19001
 (Philadelphia Association of Christian Schools) (215) TU 7-8072

PITTSBURGH PRESBYTERY

Western Pennsylvania, Ohio, West Virginia

MODERATOR: *Rev. Douglas Rogers*

STATED CLERK: *Rev. William R. Wolfgang*

Reformed Presbyterian Church (Mission)

Duke and Argyle St., Cambridge, Ontario, Canada

Mail to: P.O. Box 1431, Kitchener, Ontario, Canada N2G 4H6

Mr. Donald Vance (Joan)

22 Riverwood Pkwy., Toronto, Ontario, Canada M8Y 4EL

(416) 233-3354

- Church Secretary-Treasurer: Mr. Roland Ketchen**
236 St. Andrews West, Fergus, Ontario, Canada (519) 843-2459
- Faith Presbyterian Church (Mission)**
Oakland, Garret County, MD
Rev. John A. Ledden (Lorraine)
Rt. 2, Box 258, Oakland, MD 21550 (301) 334-4280
- The Trinity Presbyterian Church of Columbus, Ohio**
3728 Snouffer Rd., Columbus, OH 43085 (All mail) (614) 889-8551
Rev. Robert A. Wildeman Sr. (Eva)
- Clerk of Session: Clifford E. Hill**
13627 E., S.R. 37, Sunbury, OH 43074
- The Church of the Covenant (NW Cincinnati)**
3661 W. Fork Rd., Cincinnati, OH (No mail)
Rev. DeWitt M. Watson (Darlene)
1090 Lanny Ln., Cincinnati, OH 45231 (513) 522-8827
Clerk of Session: Thomas J. Stein
6646 Plantation Way, Cincinnati, OH 45224 (513) 522-4735
9:30 A.M. Thursday, 7:30 P.M. (Bible Study)
- Heritage Chapel (Mission) (SE Cincinnati)**
Contact: Robert Wilson, Chairman
7509 Ginger Ln., Cincinnati, OH 45244 (513) 232-1276
- Immanuel Presbyterian Church**
3339 Dobbins Rd., P.O. Box 5052, Poland, OH 44514 (216) 757-8268
Rev. Donald F. Hicks (Betty Jane)
7967 Sigle Ln., Youngstown, OH 44514 (216) 757-4608
Clerk of Session: Harold Girt
6021 Chidester, Canfield, OH 44406 (216) 533-5473
11:00 A.M. 7:00 P.M.
- Robinwood Reformed Presbyterian Church**
471 Mathews Rd., Youngstown, OH 44512 (216) 758-5628
Rev. William R. Wolfgang (Judith)
799 Ridgefield Dr., Youngstown, OH 44512 (216) 758-8417
Clerk of Session: Lloyd Kranz
2250 Hamilton Ave., Poland, OH 44514 (216) 757-8210
11:00 A.M. 7:00 P.M.
- Chapel Reformed Presbyterian Church**
3435 Dutch Ridge Rd., Beaver, PA 15009 (412) 775-7328
Rev. Robert C. Weeber Jr. (Elizabeth)

Clerk of Session: Nicholas Barr III
302 Pine St., Beaver, PA 15009 (412) 495-7359
11:00 A.M. 7:00 P.M.

Christ Presbyterian Church
Blackhawk and Georgetown Rds., Beaver Falls, PA 15010 (412) 843-1423

Rev. Richard F. Rowe (Barbara)
774 Blackhawk Rd., Beaver Falls, PA 15010 (412) 846-4902

Clerk of Session: Lee Troup
931 Shenango Rd., Beaver Falls, PA 15010 (412) 843-4768
11:00 A.M. 6:00 P.M.

Darlington Reformed Presbyterian Church
First and Plum St., Darlington, PA 16115 (412) 827-2517

Rev. William H. Albany (Hazel)
2nd St., Darlington, PA 16115 (412) 827-2818

Clerk of Session: James McChesney
Rt. 1, Box 195, New Galilee, PA 16141 (412) 336-2381
11:00 A.M.

View Crest Community Church
Rt. 3, Box 189, Thomas-Linden Rd., Eighty-Four, PA 15330 (412) 941-9772

Rev. Douglas Rogers (Joyce)
Rt. 3, Box 189, Thomas-Linden Rd., Eighty-Four, PA 15330 (412) 941-9772

Clerk of Session:
11:00 A.M. 6:30 P.M.

Bible Presbyterian Church
E. Vine St., Enon Valley, PA 16120 (412) 336-4447

Rev. David F. Sutton (Helen)
Enon Valley, PA 16120 (412) 336-5896

Clerk of Session: Wilbert V. Moore
4519 W. 5th Ave., Beaver Falls, PA 15010 (412) 846-0892
11:00 A.M. 7:00 P.M.

Rocky Springs Reformed Presbyterian Church
Rt. 2, Box 372, Harrisville, PA 16038

Rev. Richard W. Schmoyer (Martha)
308 McConnell St., Grove City, PA 16127 (412) 458-5352

Clerk of Session: James H. DePew
Rt. 4, Slippery Rock, PA 16057 (412) 794-6098
11:00 A.M. 7:00 P.M.

Fairview Reformed Presbyterian Church

Rt. 1, Industry, PA 15052 (412) 643-8104
Rev. Richard L. Raines (Dolores)
Rt. 1, Box 172, Industry, PA 15052 (412) 643-8104
Clerk of Session: Herbert W. Nida
Rt. 1, Industry, PA 15052 (412) 643-4864

10:30 A.M. 7:00 P.M.

Reformed Presbyterian Church of Kittaning

Rt. 4, Kittaning, PA 16201 (412) 543-3702
Rev. Charles L. Winkler (Janine)
Rt. 1, Box 316, Worthington, PA 16262 (412) 297-3739
Clerk of Session: David H. Wray
Rt. 2, Worthington, PA 16262 (412) 297-3609

11:00 A.M. 7:00 P.M.

Maranatha Reformed Presbyterian Church

Murrysville Community House, Carson St. (Temporary, no mail)
Box 388, Murrysville, PA 15668 (412) 327-8002
Rev. Paul W. Taylor III (Sarah)
429 Alpine Village Dr., Monroeville, PA 15146 (412) 327-8002
Clerk of Session: Bruce Meadowcraft
4088 Old Wm. Penn Hwy., Murrysville, PA 15668 (412) 327-5547

10:00 A.M. 7:00 P.M.

Christ Reformed Presbyterian Church

334 E. Moody Ave., New Castle, PA 16105
Rev. Robert C. Weeber Jr. (Elizabeth)
12 E. Edison Ave., New Castle, PA 16101 (412) 652-5281
Clerk of Session: Floyd B. Grace
4841 Whippoorwill Dr., Sharon, PA 16146 (412) 981-4903

Calvin Presbyterian Church

411 Woodall Ave., North Huntingdon, PA 15642
Rev. Samuel S. Ward (Rosalie)
401 Woodall Ave., North Huntingdon, PA 15642 (412) 863-1192
Clerk of Session: Harold C. Harris
151 Cherry Ln., North Huntingdon, PA 15642 (412) 863-5684

11:00 A.M. 7:30 P.M.

First Reformed Presbyterian Church

12900 Frankstown Rd., Pittsburgh (Penn Hills), PA 15235 (412) 793-7117
Rev. Charles B. Holliday Jr. (Katherine)
141 Crescent Hills Rd., Pittsburgh, PA 15235 (412) 793-1042

Rev. Rodney Stortz (Elizabeth), Assistant Pastor
87 Orin St., Pittsburgh, PA 15235 (412) 241-1178
Clerk of Session: *Stanley Stotler*
5 Moriah Dr., Pittsburgh, PA 15239 (412) 793-5323
11:00 A.M. 7:00 P.M.

OTHER MINISTERIAL MEMBERS

Brooks, William J. (Rachel), Rt. 5, Box 194B, Indiana, PA 15701
(Pastor, Curry Run Presbyterian Church) (412) 354-2911
Fannon, Daniel, 2901 Riverside Ave., Cleveland, OH 44109
(Retired) (216) 661-3535
Fritz, C. LaRue (Carolyn), MR-10, Butler Rd., Kittanning, PA 16201
(412) 543-7181
Hopkins, David R. (Carolyn), Star Rt. C, 400 Victory Rd., Palmer,
AK 99645 (Victory Bible Camp Internship Director, Arctic Missions,
Inc.)
Johnson, Henry E., 922 Ross Ave., Pittsburgh, PA 15221 (Part-time
Presbytery Evangelist) (412) 731-4565
Stewart, Carl A. (Paulina), Rt. 1, Box 8, Zeigler Rd., Rochester, PA
15074 (Pastor, St. John's United Evangelical Protestant Church)
(412) 452-8139
Taylor, John C., D.D.S. (Adah), 110 Highland Ave., Herminie, PA
15637 (Missionary-Dentist) (412) 446-7732
Wolfe, Roy A. (Helen), Rt. 4, Box 336A, Washington, PA 15301
(Pastor, Mt. Pleasant U.P. Church) (412) 225-7708

ROCKY MOUNTAIN PRESBYTERY

Colorado, Utah, Nebraska west of Highway 81, New Mexico,
Wyoming, Arizona

MODERATOR: Mr. Charles Parsons
STATED CLERK: *Rev. Terry Nixon*

Hope Presbyterian Church (Mission)

Meeting Place: Cook Christian Training School, Tempe, AZ
Mail: Box 27282, Tempe, AZ 85282

Rev. Thomas E. Troxell (Jean)

200 E. Fairmont Dr., Tempe, AZ 85282 (602) 967-4242

Administrative Committee Chairman: *Jerry Miller*
4602 S. Oak, Tempe, AZ 85282

(602) 838-9366

11:00 A.M. 7:00 P.M.

Emmanuel Fellowship

The Vineyard, Corner of 2nd Ave. and 5th St., Tucson, AZ (No mail)
Rev. John C. Pickett (Susan) (602) 624-9519
3661 S. Liberty, Tucson, AZ 85713
Clerk of Session: Jan De Boer (602) 297-1435
Rt. 1, Box 638, Tucson, AZ 85704
10:30 A.M. 6:30 P.M.

Evangelical Presbyterian Church

2511 N. Logan Ave., Colorado Springs, CO 80907 (303) 634-1365
Rev. Arthur E. Scott (Sharon)
2812 N. Circle Dr., Colorado Springs, CO 80907 (303) 635-0130
Rev. James Perry (Peggy), Associate Pastor
2629 Paseo Rd., Colorado Springs, CO 80907 (303) 471-0944
Clerk of Session: O. Edwin Peterson
516 N. Walnut St., Colorado Springs, CO 80905 (303) 634-7443
8:15, 11:00 A.M. 7:00 P.M.

Village Seven Presbyterian Church

4050 S. Nonchalant Circle, Colorado Springs, CO 80917 (303) 596-7199
Rev. William B. Leonard Jr. (Helen)
6520 Old Ranch Rd., Colorado Springs, CO 80908 (303) 495-2741
Rev. David H. Linden (Shirley), Associate Pastor
Clerk of Session: Gerald F. Hardcastle
4310 Rocklawn Circle, Colorado Springs, CO 80915 (303) 596-1833
10:55 A.M. 6:00 P.M.

Covenant Reformed Presbyterian Church (Denver area)

W. 44th and Ingalls St., Wheat Ridge, CO 80033 (303) 424-8889
Rev. James E. Singleton (Beverly)
6425 Jay St., Arvada, CO 80003 (303) 423-3351
Clerk of Session: Charles R. Parsons
1271 Birch St., Broomfield, CO 80020 (303) 469-3240
10:55 A.M. 7:00 P.M.

Trinity Presbyterian Church

2525 Ave. A, Kearney, NE 68847 (308) 234-3142
Rev. Terry L. Nixon (Carrell)
2525 Ave. A, Kearney, NE 68847 (308) 238-3142
Clerk of Session: Maynard Cleland
421 W. 29th St., Kearney, NE 68847 (308) 237-7087
11:00 A.M. 5:00 P.M., Oct.-Mar.; 7:00 P.M., Apr.-Sept.

Westminster Presbyterian Church

Box 932, 2201 N. 15th St., Alamogordo, NM 88310 (505) 437-8140
Rev. James A. Wiest (Joan)
1530 Roosevelt Ave., Alamogordo, NM 88310 (505) 437-0710
Clerk of Session: E. Wayne Melton
1738 Van Ct., Alamogordo, NM 88310 (505) 437-6682
11:00 A.M. 7:00 P.M.

University Presbyterian Church

Wisconsin Ave., Box 3277, University Park Branch, Las Cruces, NM
88001 (505) 522-0828
Rev. Robert D. Scott (Libby)
1845 Anderson Dr., Las Cruces, NM 88001 (505) 522-2107
Clerk of Session: Dr. Dana McQuinn
1555 Wofford Dr., Las Cruces, NM 88001 (505) 523-4252
11:00 A.M. 6:00 P.M.

Covenant Presbyterian Church (Mission)

Box 763, Lander, WY 82520
Rev. William E. McNutt (Beulah)
795 N. 4th St., Lander, WY 82520 (307) 332-4813
Clerk of Session: J. Donovan Crook
640 East Ln., Lander, WY 82520 (307) 332-3277
10:30 A.M. 7:00 P.M.

OTHER MINISTERIAL MEMBERS

Barrett, Russell C. (Wilma), Casilla 63, Ayacucho, Peru (Missionary)
Creswell, Andrew W. (Peg), Sudan Interior Mission, Box 220, Khar-
toum, The Sudan, Africa (Missionary, SIM)
Donaldson, L. LaVerne (Louise), 715 Center St., Goodland, KS 67735
(913) 899-5964
Fernandez, Homer P. (Ruth), 3092 S. Saulsbury, Denver, CO 80227
(303) 986-3981
Hein, David W. (Naomi), Box 1931, Montrose, CO 81401
Kamrath, Roswell (Loretta), Box 156, Yampa, CO 80483 (Pastor,
Yampa Bible Church) (303) 638-4411
Larsen, Harold J. (Edna), 501 Rose Dr., Security, CO 80911
(Pastor, Security Bible Church) (303) 392-7676
Shell, William A. (Marge), 4418 Ridgelen Rd., Colorado Springs, CO
80907 (Managing Editor, Navigator Press) (303) 599-5700

SOUTHEAST PRESBYTERY

North Carolina, South Carolina, Georgia (except Dade and Walker counties)

MODERATOR: Rev. Richard Tevebaugh

STATED CLERK: Rev. Lynden H. Stewart

Second Street Presbyterian Church

S. Second at Hearne, Albemarle, NC 28001

(704) 982-6824

Rev. David Alexander (Elaine)

100 E. Hearne St., Albemarle, NC 28001

(704) 982-5943

Clerk of Session: James H. Phillips Jr.

Rt. 3, Albemarle, NC 28001

(704) 982-0769

11:00 A.M. 7:00 P.M.

Faith Presbyterian Church

1805 E. 7th St., Charlotte, NC 28204

(704) 375-3501

Rev. Richard D. Tevebaugh (Nell)

3816 Winterfield Pl., Charlotte, NC 28205

(704) 537-8167

Clerk of Session: Oscar K. Griffith

Rt. 3, Box D-337, Charlotte, NC 28208

(704) 588-0117

11:00 A.M. 6:00 P.M.

Westminster Presbyterian Church

Cabarrus Ave. and Georgia St. (House of IQMA), Box 772, Concord, NC 28025

(704) 786-9216

Rev. Carl M. Sorenson (Evelyn), Stated Supply

Rt. 1, Roebuck, SC 29376

(803) 576-1327

Clerk of Session: Fred N. Bost

116 Lord St., Concord, NC 28025

(704) 782-4733

11:00 A.M.

Lednum Street Presbyterian Church

2403 Lednum St., Durham, NC 27705

(Pulpit Vacant)

Clerk of Session: C. David Latta

Rt. 2, Box 37D, Hillsborough, NC 27278

(919) 732-7869

11:00 A.M. 7:00 P.M.

Meadowview Reformed Presbyterian Church

204 Beethoven Ave., Lexington, NC 27292

(704) 249-2680

Rev. Werner G. Mietling (Jean)

202 Beethoven Ave., Lexington, NC 27292

(704) 249-2676

Clerk of Session: William M. Smith

Rt. 15, Box 159, Lexington, NC 27292

(704) 956-1151

10:00 A.M. 7:30 P.M.

Trinity Presbyterian Church

3701 S. College Rd., Wilmington, NC 28401 (819) 791-1100

Rev. Lynden H. Stewart (Vera)

205 Pinecliff Dr., Wilmington, NC 28401 (819) 791-8154

Clerk of Session: Dr. Davis A. Young

106 Cardinal Dr., Wilmington, NC 28401 (819) 791-1230

10:45 A.M. 6:30 P.M.

First Reformed Presbyterian Church

Abbeville Highway (S.C. 28), Anderson, SC 29624 (803) 296-2522

Rev. Laurence H. Withington (Esther)

Rt. 6, Box 418, Anderson, SC 29624 (803) 296-1706

Clerk of Session: Maurice Lopez

202 Woodlake Rd., Anderson, SC 29621 (803) 224-6057

11:00 A.M. 7:30 P.M.

Reformed Presbyterian Church

Meeting Place: Fairfield Office Park, Hwy. 7, Suite 206

Mail: Box 3478, Charleston, SC 29407 (803) 766-1381

Rev. Gerald P. Malkus (Pamela)

2435 Tiffany Dr., Charleston, SC 29407 (803) 766-7336

Clerk of Session: Wesley Pointer

10 Francesca Ave., Charleston Heights, SC 29405 (803) 553-9138

11:00 A.M. 6:30 P.M.

Augusta Street Presbyterian Church

705 Augusta St., Greenville, SC 29605 (803) 235-2642

(Pulpit Vacant)

Clerk of Session: J. A. Delk

19 Kim St., Greenville, SC 29607 (803) 235-2215

11:00 A.M. 6:30 P.M.

Mitchell Road Presbyterian Church

207 Mitchell Rd., Greenville, SC 29615 (803) 268-2218

Dr. Thomas G. Cross (Jane)

One Country Ln., Greenville, SC 29615 (803) 244-8503

Rev. John W. Buswell, Ph.D. (LaVon), Associate Pastor

612 Del Norte Rd., Greenville, SC 29615 (803) 244-7390

Clerk of Session: H. Franklin Wallace

26 Vicki Circle, Greenville, SC 29615 (803) 268-0685

9:30 A.M. 7:00 P.M.

Shannon Forest Presbyterian Church

Rt. 2, Garlington Rd., Greenville, SC 29607 (803) 288-0542

Rev. Clarence A. Lutz (Julie)

Rt. 2, Garlington Rd., Greenville, SC 29607 (803) 288-0542

Stephen Bostrum (Ginny), Assistant Pastor

Clerk of Session: Jim Reckard
126 Rollinggreen Rd., Greenville, SC 29615 (803) 244-3686
11:00 A.M. 7:00 P.M.

Faith Presbyterian Church
805 79th Ave. N., Myrtle Beach, SC 29577 (803) 449-7972
Rev. Jayme S. Sickert (Mary Beth)
407 38th Ave. N., Myrtle Beach, SC 29577 (803) 448-5756
Clerk of Session: William M. Ragsdale, M.D.
5705 Longleaf Dr., Myrtle Beach, SC 29577 (803) 449-5959
11:00 A.M. 7:30 P.M.

Trinity Presbyterian Church
203 Fremont Ave., Box 6274, Spartanburg, SC 29304 (803) 583-9068
Rev. Peter Spink (Debbie)
4676 Schirra Ct., Spartanburg, SC 29301 (803) 576-8703
Clerk of Session: Henry O. Cannon
Rt. 1, Roebuck, SC 29376 (803) 576-8667
11:00 A.M. 7:00 P.M.

OTHER MINISTERIAL MEMBERS

Childs, W. Hobart (Mary), 104 Buena Vista St., Greenville, SC 29607
(Retired) (803) 232-2952
Cross, Walter G. Jr. (Mary), Casilla 373, Quillota, Chile, S.A.
(Missionary)
Evans, Mark W. (Pamela), Greenville, SC
Fiol, Bruce R. (Judy), 2 Civil Lines, Roorkee, U.P., India (Missionary)
Hoyle, Robert I. (Harriet), Rt. 3, Box 460, Boone, NC 28706 (Director,
Hebron Colony and Grace Home Inc., Christian homes for alcoholic
rehabilitation) (704) 963-4842
Lindley, Ross (Lillie), 19 Lehigh Rd., Cooper Farm, Wilmington, DE
19808 (Missionary appointee to Spain, WPM)
Lyra, Synesio Jr. (Louise), 12152 Salerno, Garden Grove, CA 92640
(Minister of Education, Garden Grove Community Church)
(714) 750-7791
McCall, Norman C. (Betsy), 3382 Lark Ln., Decatur, GA 30032
(Vice-President/Salesman, Pioneer Atlanta Inc.) (404) 288-6633
Myers, Warren E., 37-B Morley Ave., Western Australia 6062 (Pastor)
Sanders, W. Eugene (Dorothy), Box 285, Cortez, CO 81321 (American
Missionary Fellowship)
Sterret, T. Norton (Eloise), Hudson House, 609 N. Broadway, Upper
Nyack, NY 10960 (Retired Missionary)
Williams, Roy W. (Valerie), 34 Greeock Rd., Delmar, NY 12054 (Pastor,
Bethlehem Community Church) (518) 439-5303
Williamson, Harwell B. (Marion), 3415 Wilshire Blvd., Apt. 102, Wil-
mington, NC 28401 (919) 762-7959

SOUTHERN PRESBYTERY

Kentucky, Tennessee, Alabama, Mississippi, Dade and Walker counties of Georgia, New Orleans and East Parishes, Louisiana

MODERATOR: Rev. William M. Alling

STATED CLERK: Rev. Richard G. Watt

Covenant Presbyterian Church

Box 882, Shelton Rd., Auburn, AL 36830

(205) 821-7062

Dr. Peter R. Doyle (Sally Ann)

3476 Coventry Dr., Birmingham, AL

(205) 967-7484

Clerk of Session: Lavern Brown

1071 Terrace Acres Dr., Auburn, AL 36830

(205) 821-0110

11:00 A.M. 7:00 P.M.

Providence Presbyterian Church

36 Church St., Crestline Village, AL (No mail)

Rev. William C. Hogan (Phyllis)

1409 Cresthill Rd., Birmingham, AL 35213

(205) 595-3544

Clerk of Session: Lane Thigpen

5440 10th Ct. S., Birmingham, AL 35222

(205) 592-8720

11:00 A.M. 7:00 P.M.

Reformed Presbyterian Church

3100 University Dr., Huntsville, AL 35805

(205) 536-0065

Rev. Paul H. Alexander (Lorraine)

4807 Calvert Rd., Huntsville, AL 35805

(205) 837-6584

Rev. James L. Cox (Sandra), Associate Pastor

1717 Club View Dr., Huntsville, AL 35805

(205) 852-8544

David A. Hammond (Dixie), Assistant Pastor

4208 Fortson Ln., Huntsville, AL 35810

(205) 852-5570

Clerk of Session: Phillip C. Olin

Rt. 2, Box 275, Ardmore, TN 38449

(205) 423-3336

9:30 A.M. 6:00 P.M.

Reformed Presbyterian Church of New Orleans

Meeting at: Alexander Elementary School, 600 W. Esplanade Ave.,
Kenner, LA (No mail)

Mail: First National Bank Bldg., 7809 Airline Hwy., Suite 307F,
Metairie, LA 70003

(504) 737-2560

Rev. William B. Acker (Martha)

6109 Morton St., Metairie, LA 70003

(504) 455-1416

Clerk of Session: Barton C. Brown

4501 Elmwood Pkwy., Metairie, LA 70003

(504) 887-6807

11:00 A.M. 6:30 P.M.

Ryder Memorial Presbyterian Church

Rt. 3, Box 162, Bluff City, TN 37618

Rev. Martin C. Freeland (Mary)

Rt. 3, Box 162, Bluff City, TN 37618

(615) 538-8592

Clerk of Session: W. M. Foster

Rt. 3, Bluff City, TN 37618

(615) 538-7357

11:00 A.M. 7:00 P.M.

New City Fellowship

Mitchell Ave., Chattanooga, TN (No mail)

Rev. A. Randy Nabors (Joan)

4724 Florida Ave., Chattanooga, TN 37409

(615) 825-1883

Clerk of Session: Rudolph F. Schmidt

5 Frontier Bluff, Lookout Mountain, TN 37350

(404) 820-2710

11:15 A.M. 7:30 P.M.

Reformed Presbyterian Church of Lookout Mountain

Scenic Highway, Lookout Mountain, TN 37350

(404) 820-9770

Rev. George C. Miladin (Londa) (Resigned effective December, 1977)

1305 Aladdin Rd., Lookout Mountain, TN 37350

(404) 820-9676

Clerk of Session: Allen Mawhinney

Rt. 1, Box 143, Lookout Mountain, TN 37350

(404) 398-3427

8:30 and 11:00 A.M. 7:00 P.M.

Reformed Presbyterian Church of Nashville

1701 Eastland Ave., Nashville, TN 37206

Rev. Ronald L. Shaw (Queta)

920 Potter Ln., Nashville, TN 37206

(615) 226-1677

Clerk of Session:

11:00 A.M. 6:00 P.M.

First Reformed Presbyterian Church

1625 W. Massey, Box 17651, Memphis, TN 38117

(901) 761-0590

Rev. C. Howard Oakley (Beverly)

6144 Quince Rd., Memphis, TN 38138

(901) 682-0529

Clerk of Session: Dr. Kenneth Avis

1312 Carol Dr., Memphis, TN 38116

(901) 398-3549

OTHER MINISTERIAL MEMBERS

Alling, William M., 3904 Nolen Ave., No. 2, Huntsville, AL 35801

(Teacher, Westminster Christian Academy)

(205) 536-4832

Anderson, Charles W. (Florence), 213 Hardy Rd., Lookout Mountain, TN 37350 (Professor, Covenant College)

(404) 820-1672

- Anderson, George A. (Katherine)*, Graham Bible College, Box 3050, Bristol, TN 37620 (Professor, Graham Bible College) (615) 764-7093
- Austin, A. Kenneth, Ph.D. (Joyce)*, Rt. 1, Box 330, Lookout Mountain, TN 37350 (Professor, Covenant College) (404) 820-1162
- Clark, Raymond W. (Penny)*, 1205 Elfin Rd., Lookout Mountain, TN 37350 (Professor, Covenant College) (404) 820-1259
- Cox, Robert H. (Margaret)*, 882 Cherokee Rd., Auburn, AL 36830 (205) 821-2626
- Dameron, Raymond H. (Dorothy)*, 1302 Aladdin Rd., Lookout Mountain, TN 37350 (Professor, Covenant College) (404) 820-0445
- Dodds, Robert J. (Carolyn)*, 229 Park Hill Dr., LaGrange, GA 30240 (Guidane Counselor, Boys Junior High School) (404) 882-7912
- Gilchrist, Paul R., Ph.D. (Barbara)*, 107 Hardy Rd., Lookout Mountain, TN 37350 (Professor, Covenant College) (404) 820-1919
- Hastings, Robert (Ruth)*, 14 S. Highland St., Memphis, TN 38111 (Associate Pastor, First Evangelical Church) (901) 323-8448
- Hurley, James B., D.Phil. (Phyllis)*, 415 Krupski Loop, Lookout Mountain, TN 37350 (Professor, Covenant College) (404) 820-9473
- Johnson, W. Earl (Margaret)*, Rt. 1, Box 121B, Loxley, AL 36551 (Retired) (205) 928-8984
- Lambert, Roger L. (Sarah)*, Casilla 373, Quillota, Chile, S.A. (Missionary, WPM)
- Long, John W. Jr. (Rebecca)*
- Nuermberger, Robert M., Ph.D. (Lois)*, Brow Lake, Rt. 1, Lookout Mountain, TN 37350 (Executive Director, Christian Counseling Service Inc.) (404) 398-3356
- Orme, A. Dan, Ph.D.*, 397 S. Church St., Athens, GA 30601 (Minister of University Church, Athens) (404) 548-6655
- Pitcher, Leonard S. (Lois)*, 306 Martin Ln., Lookout Mountain, TN 37350 (Minister of Visitation) (404) 820-2417
- Sanderson, John W., D.D. (Pearl)*, c/o Covenant Theological Seminary, 12330 Conway Rd., St. Louis, MO 63141
- Watt, Richard G. (Catherine)*, 6325 Washington, St. Louis, MO 63130 (314) 863-0221
- Young, Bruce (Susan)*, 8-13, 1-chome, Hikawadi, Higashi Kurume-shi, Tokyo 180-03, Japan (Missionary, WPM)
- Young, John M. L., D.D. (Jane)*, 209 Rock City Tr., Lookout Mountain, TN 37350 (Professor, Covenant College) (404) 820-9901
- Young, Stephen T. (Sarah)*, 901 N. Broom St., Wilmington, DE 19806 (Missionary appointee to Japan)

SOUTHWEST PRESBYTERY

Arkansas, Louisiana, Oklahoma, Texas

MODERATOR: *Rev. Robert A. Petterson*
STATED CLERK:

First Presbyterian Church

Box 156, Minco, OK 73059
(Pulpit Vacant)

(405) 352-4966

Clerk of Session: Chester Hatcher
Box 165, Minco, OK 73059

(405) 352-4963

Calvary Presbyterian Church

Rt. 3, Stilwell, OK 74960
Rev. Hayes T. Henry (Jean)

(918) 774-2864

Rt. 3, Stilwell, OK 74960
Clerk of Session: Beryl Wilkie
Rt. 2, Westville, OK 74965

(918) 778-3338

9:45 A.M. 7:00 P.M.

Norman Reformed Fellowship (Mission)

1701 Cherrystone St., Norman, OK 73069
Rev. William H. Doerfel (Marilyn)
1423 Lindale St., Norman, OK 73069

(405) 364-1361

(405) 364-0830

10:00 A.M. 6:00 P.M.

Christ Presbyterian Church

3901 E. 28th St., Tulsa, OK 74105
Rev. Robert A. Petterson (Joyce)
5912 S. Quincy Pl., Tulsa, OK 74105
Rev. Paul DeLong, Associate Pastor
2209 S. Louisville, Tulsa, OK 74105

(918) 749-1629

(918) 742-1564

Clerk of Session: John Cleary
5923 E. 58th Pl., Tulsa, OK 74135

(918) 664-2959

10:55 A.M. 7:00 P.M.

Westminster Presbyterian Church

1810 Brown Tr., Bedford, TX 76021
Rev. John D. Thorpe Sr. (Patricia)
700 Norwood, Hurst, TX 76053
Clerk of Session: Merrill Spohn
702 Cannon Dr., Euless, TX 76039

(817) 282-2338

(817) 268-4550

(817) 267-0432

Town North Presbyterian Church (Dallas area)

801 W. Campbell Rd., Richardson, TX 75080 (214) 235-1886

Rev. Clarence R. Mays (Bettie)

1422 Stagecoach Dr., Richardson, TX 75080

Clerk of Session: Henry Stevenson

7866 LaVerdura, Dallas, TX 75240 (214) 239-6872

11:00 A.M. 7:00 P.M.

Westminster Presbyterian Church

Scott at Denton, Box 716, Gainesville, TX 76240 (817) 665-5164

Rev. E. Kyle Thurman (Louise)

305 E. Scott St., Gainesville, TX 76240 (817) 665-5164

Clerk of Session: D. J. Murphy

215 E. Tennie, Gainesville, TX 76240 (817) 665-9705

10:30 A.M. 7:00 P.M.

OTHER MINISTERIAL MEMBERS

Sheldon, Leroy E. Jr. (Barbara), 9801 NE 64th St., Vancouver, WA
98662

Shepperson, Sam G. (Dorothy), 903 Marrable Hill, El Dorado, AR
71730 (Pastor, Marrable Hill Chapel) (501) 862-1885

Shirey, Alton J., Box 323-C, Rt. 5, Texarkana, TX 75501
(214) 838-6781

Shirk, Ralph, 510 Warren Dr., Garland, TX 75042

Soltau, George C. (Linnie), 1213 Dumont Dr., Richardson, TX 75080

Werner, John R., Ph.D. (Helen), 5 Clover Ln., Mechanicsburg, PA
17055 (717) 697-8054

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Soltau, A.P., WPM	24	Wright, R.J., Lamb	13
Soltau, G.C.	54	Youndt, M.	16
Sorenson, C.M.	47	Young, B.	52
Spink, P.	49	Young, J.M.L., WPM, Nom.	52
Stannard, G.	40	Young, S.	52
Steele, E. III	24	Youngs, J.B.	36

DIRECTORY OF CHURCHES BY STATE

ALABAMA		I O W A		Poland	41
Auburn	50	Walker (Cono)	25	Youngstown	41
Crestline Village, (Birmingham)	50	LOUISIANA		OKLAHOMA	
Huntsville	50	Metairie	50	Minco	53
ARIZONA		MARYLAND		Norman	53
Tempe	44	Annapolis	14	Stilwell	53
Tucson	45	Baltimore		Tulsa	53
CALIFORNIA		Armistead Gardens	14	PENNSYLVANIA	
Calabasas	11	Evangelical	14	Beaver	41
Canoga Park	11	Elkton	15	Beaver Falls	42
Chatsworth	11	Garret County	41	Boothwyn	36
San Francisco	11	Randallstown	15	Camp Hill	36
Sepulveda	12	Timonium	15	Langington	42
Valencia	12	MICHIGAN		Eighty-Four	42
Yucaipa	12	Grand Rapids	24	Enon Valley	42
COLORADO		MISSOURI		Glen Mills	37
Colorado Springs		Affton	25	Harrisville	42
Evangelical	45	Chesterfield	26	Havertown	37
Village Seven	45	Hazelwood	26	Industry	43
Wheat Ridge	45	Benton Park	26	King of Prussia	37
CONNECTICUT		St. Louis		Kittanning	43
Coventry	32	Covenant	26	Lancaster	37
Manchester	32	Grace and Peace	26	Lansdale	37
DELAWARE		Korean	27	Levittown	37
Hockessin	13	Olive Branch	27	Media	38
Newark	13	Union	27	Murrysville	43
New Castle		NEBRASKA		New Castle	43
Bethany	13	Kearney	45	North Huntingdon	43
Manor	14	NEW JERSEY		Oreland	38
Wilmington	14	Bricktown	29	Philadelphia	
FLORIDA		Camden	30	Third	38
Bradenton	18	Cherry Hill	30	Fifth	38
Goldenrod (Orlando)	18	Delran	30	Pittsburgh	43
Lakeland	18	Seaside Heights	30	Quarryville	43
Naples	18	Trenton	30	Warminster	39
Pinellas Park	18	Ventnor	30	Willow Grove	39
Sarasota	19	Williamstown	30	SOUTH CAROLINA	
Tampa	19	NEW MEXICO		Anderson	48
North Port Charlotte	19	Alamagordo	46	Charleston	48
ILLINOIS		Las Cruces	46	Greenville	
Alton	21	NEW YORK		Augusta Street	48
Carbondale	21	Ballston Spa	32	Mitchell Road	48
Coulterville	22	Duanesburg	33	Shannon Forest	48
Cutler	22	Johnstown	33	Myrtle Beach	49
Elgin	25	Vestal	33	Spartanburg	49
Hanna City		NORTH CAROLINA		SOUTH DAKOTA	
RP	25	Albemarle	47	Lemmon	20
Limestone	25	Charlotte	47	TENNESSEE	
Sparta	22	Concord	47	Bluff City	51
Waterloo	22	Durham	47	Chattanooga	51
West Frankfort	22	Lexington	47	Lookout Mountain	51
INDIANA		Wilmington	48	Nashville	51
Muncie	24	NORTH DAKOTA		Memphis	51
Indianapolis		Dodge	20	TEXAS	
Conservative	23	Underwood	20	Bedford	53
First	24	OHIO		Richardson	54
Terre Haute	22	Columbus	41	Gainesville	54
Valparaiso	24	Cincinnati		WASHINGTON	
Vincennes	22	Covenant	41	Alderwood Manor	34
		Heritage	41	Bellingham	35

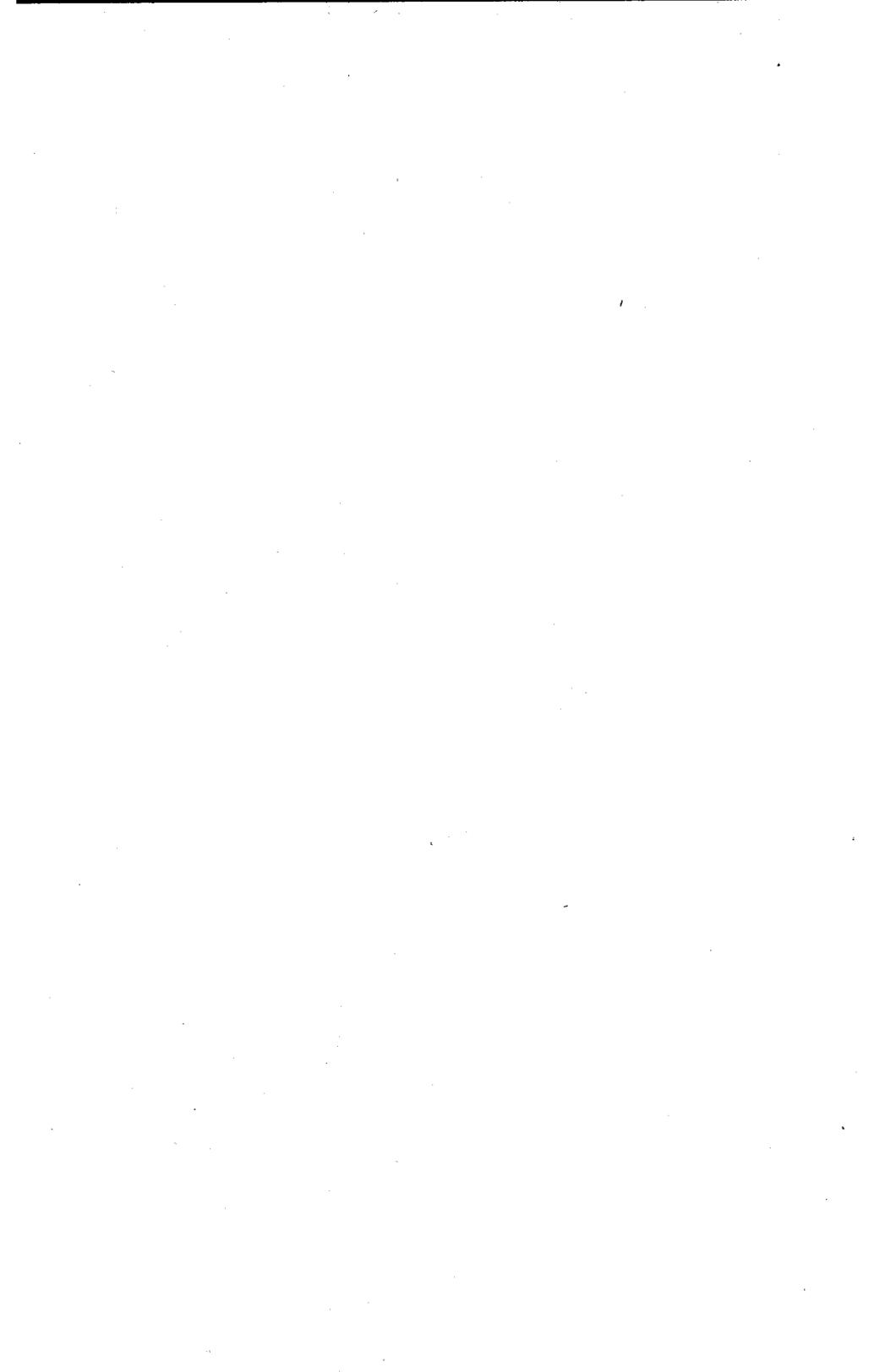
Everett	35
Issaquah	35
Seattle	
First	35
Highline	35
Tacoma	35
WISCONSIN	
Merrill	27
WYOMING	
Lander	46
VIRGINIA	
Chesapeake	15
Falls Church	15
Hampton	15
Lexington	16
McLean	16
Reston	16
Richmond	16
Suffolk	16

CANADA

ALBERTA	
Calgary	34
Edmonton	34
NEW BRUNSWICK	
New Castle	31
NOVA SCOTIA	
Halifax	32
Sydney	32
ONTARIO	
Cambridge	40

OTHER

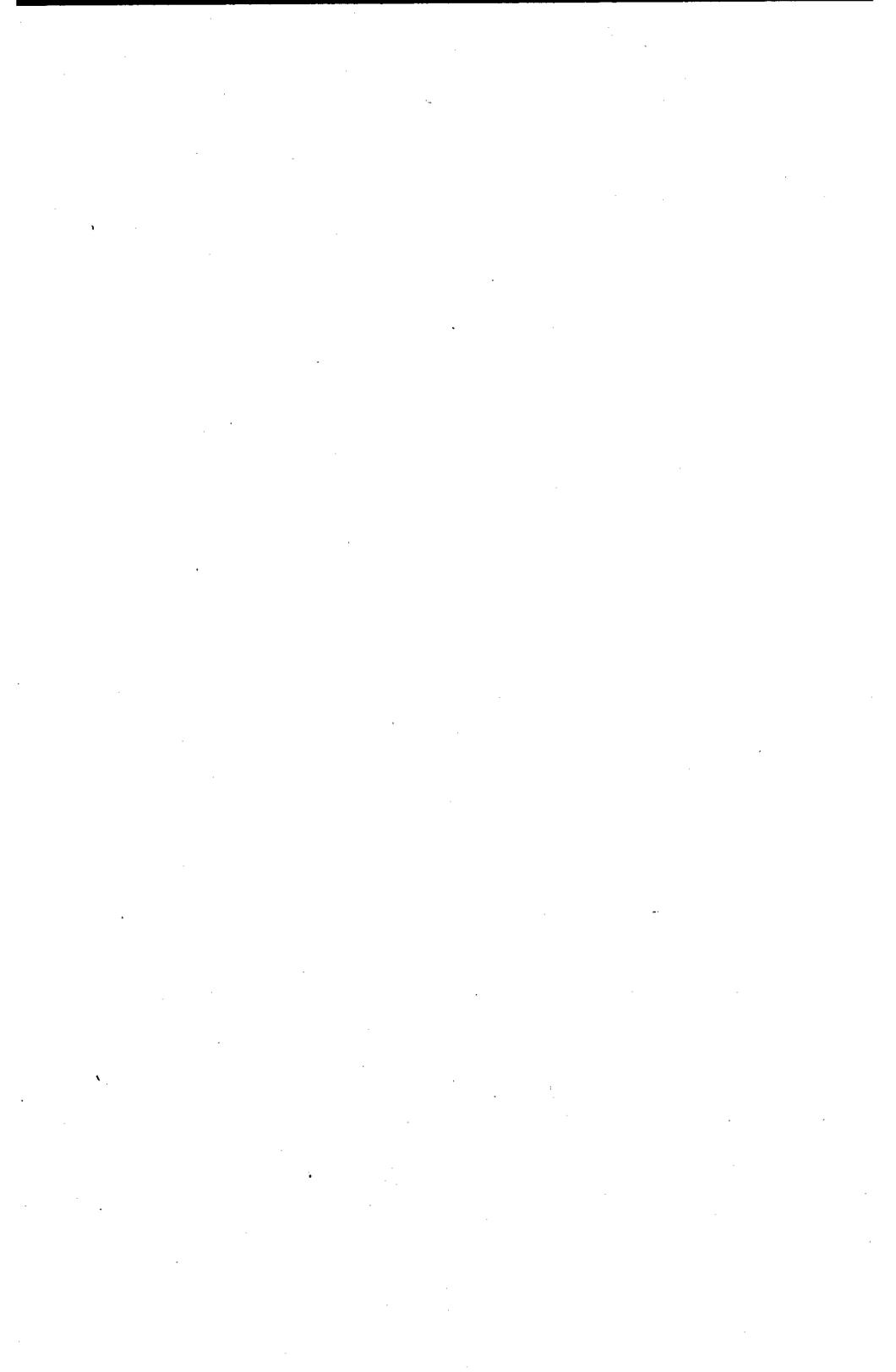
GRAND CAYMAN	
West Bay	19









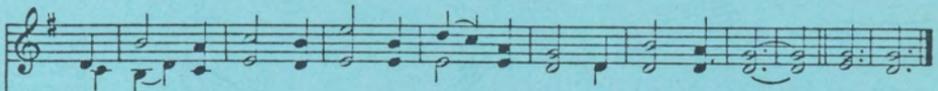
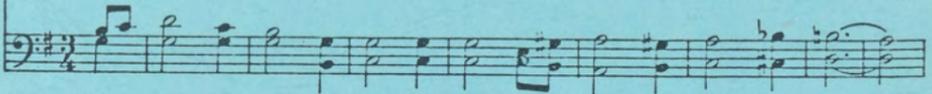


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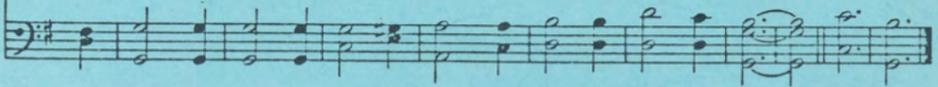
MANOAH C. M.



1. Be - hold how good a thing it is, And how be- com- ing well
2. Like pre- cious oint-ment on the head, That down the beard did flow,
3. As Her- mon's dew, the dew that doth On Zi- on's hill des- cend;



To- geth-er such as breth-ren are In un-i ty to dwell.
Ev'n Aar-on's beard and to the skirts Did of his gar- ments go.
For there the bless-ing God com-mands, Life that shall nev- er end.



*May be sung to the tune of "Ballerna," "Martyrdom," "Avondale," or
"Alas! and did my saviour bleed"*

