MINUTES OF THE
159th GENERAL SYNOD

OF THE

REFORMED
PRESBYTERIAN
CHURCH

EVANGELICAL SYNOD

HELD AT COVENANT COLLEGE
LOOKOUT MOUNTAIN, TENNESSEE

MAY 22-28, 1981
OFFICERS OF THE 159th GENERAL SYNOD

Moderator: Dr. Richard C. Chewning
7 Ridge Rd.
Richmond, VA 23229

Stated Clerk: 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

Vice Moderator: Mr. Maurie McPhee

Assistant Clerk: Mr. Richard A. Herbert

Archivist: Rev. Albert F. Moginot
Covenant Theological Seminary
12330 Conway Rd.
St. Louis, MO 63141

INTERNAL REVENUE NUMBER FOR THE
REFORMED PRESBYTERIAN CHURCH,
EVANGELICAL SYNOD
23-6399328

Attorney for the
Board of Trustees
of General Synod
Mr. Donald A. Semisch
408 N. Easton Rd.
Willow Grove, PA 19090
Phone: (215) 659-7680

PLEASE ADDRESS OFFICIAL CORRESPONDENCE TO:

Dr. Paul R. Gilchrist
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107 Hardy Rd.
Lookout Mountain, TN 37350
MINUTES OF THE
159th GENERAL SYNOD

OF THE

REFORMED
PRESBYTERIAN
CHURCH
EVANGELICAL SYNOD

HELD AT COVENANT COLLEGE
LOOKOUT MOUNTAIN, TENNESSEE

MAY 22-28, 1981
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Content</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Index</td>
<td>3</td>
</tr>
<tr>
<td>Preface to Synod Minutes.</td>
<td>5</td>
</tr>
<tr>
<td>Actions for Presbyteries.</td>
<td>6</td>
</tr>
<tr>
<td>Minutes of the 159th General Synod.</td>
<td>7</td>
</tr>
<tr>
<td>Statistics</td>
<td>173</td>
</tr>
</tbody>
</table>

# DIRECTORY SECTION

<table>
<thead>
<tr>
<th>Content</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Officers of Synod</td>
<td>Inside front cover</td>
</tr>
<tr>
<td>Synod Agencies</td>
<td>211</td>
</tr>
<tr>
<td>Members of Agency Boards</td>
<td>212</td>
</tr>
<tr>
<td>Members of Service Committees</td>
<td>213</td>
</tr>
<tr>
<td>Members of Special Committees</td>
<td>214</td>
</tr>
<tr>
<td>Elders and Non-RPs on Boards and Agencies</td>
<td>214</td>
</tr>
<tr>
<td>Presbyteries, Churches, Ministers.</td>
<td>217</td>
</tr>
<tr>
<td>Index to Ministers</td>
<td>264</td>
</tr>
<tr>
<td>Index to Churches (by State and City)</td>
<td>267</td>
</tr>
</tbody>
</table>

Psalm 133.............................................. Inside Back Cover
INDEX

Administrative Committee .......................................................... 20-21, 161-163
Archivist ........................................................................ 155-157
Attendance and Expense ............................................................... 152-154
Audit ...................................................................................... 16
Bills and Overtures, presented by title ........................................ 13-14
A—Unified travel fund for annual synod meetings ...................... 133-134
B—Clarify process for receiving an organized church
   into presbytery ..................................................................... 134-135
C—Amend FOG re: examination of non-RPCES ministers .......... 135-136
D—Amend FOG re: previously ordained college
   or seminary student .............................................................. 136
F—Erect a study committee on the Sabbath ............................. 136-137
G—For a study committee on the Scriptural obligations
   of Christian unity and fellowship ...................................... 137-138
H—Instruct Fraternal Relations Committee to pursue union
   with PCA and/or OPC ......................................................... 150
I—Instruct Fraternal Relations Committee to pursue a plan
   of union rather than the method currently employed 147-148
J—Churches withdrawing may not form
   a continuing RPCES .......................................................... 150-151
K—Instruct presbyteries and sessions regarding
   Freemasonry ....................................................................... 142-145
L—Issue complaint to Association of Evangelical
   Presbyterian Churches ......................................................... 145-146
M—Reconsider method of uniting ............................................. 148-149
N—Call for a year of evangelism ............................................... 149-150
O—Amend FOG to prevent a minister from exercising
   the duties of his office ........................................................... 146
Communication 1—from C. Ronald Beard (ARP) ...................... 14
Communication 2—from Charles Winkler ............................... 14
Communication 3—from Francis Schaeffer .............................. 14-15
Board of Home Ministries ........................................................ 77-88
Budget, Synod Administration (1981 and 1982) ......................... 1611-162
Chaplains, Committee on ........................................................ 46-48
Christian College in Africa, Committee ................................. 66, 88
Christian Training Inc .............................................................. 138-141
Commissioners to Synod, 1982 ............................................. 16
Corresponding Members, Seating of .......................................... 12
Covenant College ................................................................... 66-72
Covenant Theological Seminary .............................................. 27-32
Days of Prayer ...................................................................... 21
Digest of Synod Actions ............................................................ 17
Directory:
   Agencies and Committees .................................................. 211
   Churches and Clerks of Sessions ........................................ 217
   Elders on Agencies and Committees ................................... 214
   Ministers (Index on p. 264) ................................................. 217f
   Presbytery Officers ............................................................... 217f


PREFACE TO SYNOD MINUTES

The 159th General Synod took the historic first vote on the invitation of the PCA ‘‘to come with us for the purpose of effecting and perfecting one church among us.’’ As we go to press, we have heard that the PCA has reaffirmed the invitation, as well as responding to the concerns of WPM. We shall try to keep presbyteries and agencies abreast of further developments. May His guidance be just as clearly evident as committees and agencies, presbyteries and sessions seek the will of God for the future.

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 AND SESSIONS

The 159th General Synod acted on several matters which were sent down to presbyteries and sessions for action and information. Please take note of the following:

A. FOR ACTION:
   1. Joining and receiving by PCA/RPCES. ....................... pp. 52-65
   2. Proposed amendments for the Form of Government. ......................... pp. 57-65, 155

B. FOR INFORMATION AND STUDY:
   1. Overtures. ........................................... 133-137, 142-150
   2. Report on Pictures of Christ. ................................. 89-107
MINUTES
of the 159th General Synod
Reformed Presbyterian Church, Evangelical Synod
Held at Covenant College

FRIDAY MEETING
May 22, 1981

The 159th General Synod of the Reformed Presbyterian Church, Evangelical Synod, was opened at 8 p.m. at the Dora Maclellan Brown Chapel at Covenant College. The Rev. Robert F. Auffarth presided at the worship service. Following the call to worship, the commissioners and guests sang, "Mighty God, While Angels Bless Thee." The Rev. Mr. Auffarth led in the invocation. A hymn of praise, "Exalt the Lord, His Praise Proclaim," was sung. The commissioners and guests were welcomed to Covenant College by Dr. Nicholas P. Barker. The Rev. Robert A. Milliken led in the confession of sin and assurance of pardon and the singing of the "Gloria Patri." The Rev. Egon Middelmann offered prayer. The Rev. Mr. Milliken, pastor of the host church, welcomed the commissioners and announced arrangements for worship services on Sunday. The Rev. James Singleton read the Scripture, Psalm 121. The retiring moderator, the Rev. Roger Lambert, preached the sermon on Psalm 121. "Zion, To Thy Saviour Singing," was sung in response to the preaching of God's Word. Mr. Milliken and Mr. Lambert led in the communion, assisted by ruling elders Rudolph Schmidt, David Hickey, John Lesondak, John Moore, Charles Donaldson, Ed Kellogg, John Miller, Andrew Belz, David Baer, Greg Heath, Gary Huisman, and Robert Taylor. The congregation sang "Let Us Love, and Sing, and Wonder." The Rev. Robert Milliken pronounced the benediction at 9:45 p.m.

At 9:55 p.m., the retiring moderator gavelled the meeting to order, calling on the Rev. Tom Jones to lead in prayer. Nominations were opened for moderator. The Rev. Dr. Franklin S. Dyrness nominated the Rev. Nelson K. Malkus. The Rev. Robert Hamilton nominated Elder Maurie McPhee. The Rev. Dr. Robert Palmer nominated Elder Dr. Richard Chewning. The Rev. Nelson Malkus nominated the Rev. Al Lutz. Dr. Chewning was elected and escorted to the podium.

Nominations were opened for vice moderator. Mr. Maurie McPhee, the Rev. Al Lutz, and the Rev. Nelson Malkus were nominated. Mr. McPhee was elected.

Nominated for assistant clerk were the Rev. James Conrad and Mr. Richard Herbert. Mr. Herbert was elected.

The Rev. David Cross closed the assembly with prayer at 10:55 p.m.
SATURDAY MEETING
May 23, 1981

At 8:00 a.m., Dr. Chewning led in a season of prayer. The moderator called the synod to order at 8:20 a.m. and constituted the meeting with prayer.

FORMATION OF ROLL AND ATTENDANCE

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**ROCKY MOUNTAIN PRESBYTERY**

**Ministers**
- David Hein
- Bernhard Kuiper
- William Leonard
- David Linden
- Steven Meyerhoff
- Arthur Scott
- Robert Scott
- Ronald Shaw
- James Urish
- Peter Vaughn
- James Wiest

**Elders**
- Chas. Friedenstein

**SOUTHEAST PRESBYTERY**

**Ministers**
- David Alexander
- Steve Bostrom
- Render Caines
- Robert Cox
- Thomas Cross
- Earl Eckerson
- Ross Graham
- Ken Hash
- Robert Hoyle
- Henry Johnson
- Al Lutz
- Gerald Malkus
- Daniel Pruitt
- Ted Ragsdale
- Jayme Sickert
- Peter Spink

**Elders**
- Dick Carter
- Terry Clark
- Happy Cochran
- Dean Ezell
- John George
- William Long
- Lanny Moore
- Glenn Owen

**SOUTHERN PRESBYTERY**

**Ministers**
- Paul Alexander
- William Alling
- Charles Anderson
- George Anderson

**Elders**
- Happy Cochran
- Dean Ezell
- John George
- William Long
- Lanny Moore
- Glenn Owen
Kenneth Austin  x  David Hickey  x  x
Philip Blevins  e  Gary Huisman  x  x
Ray Dameron  x  Ed Kellogg  x  x
Martin Freeland  x  John Lesondak  x  x
Paul Gilchrist  x  x  Rudolph Schmidt  x  x
Robert Hastings  x  Lewis Scogin  x
James Hurley  x  x  James Ward  x
Robert Milliken  x  x  Oral Waring  e
John Myers  e  x
Randy Nabors  x
Robt. Nuennberger  x
Howard Oakley  x
Dan Orme  x
James Perry  x
Henry Stevens  x  x
Bruce Young  x
John Young  x  x
Elders
David Baer  x
Marion Barnes  x  x
Nick Barker  x  x
Andrew Belz  x
Joel Belz  x  x
Ross Cook  x  x
John Cummer  x  x
Charles Donaldson  x  x
Martin Essenburg  x
Donovan Graham  x  x
David Hammond  x
Greg Heath  x

SOUTHWEST PRESBYTERY

Ministers
Stephen Childers  x  x
David Clelland  x  x
Paul DeLong  e
William Doerfel  x  x
Richard Fisher  x
Howard Kelley  x  x
Robert Petterson  x
George Soltau  x
John Thorpe  x  x
Kyle Thurman  x  x
John R. Werner

Elders
Clark Breeding  x  x
Charles Clark  x  x
Ray Cronshy  x  x
Ron Dunton  x  x
Lyle Fogle  x
Chester Hatcher  x  x
T. J. Powers  x  x

ADOPTION OF DOCKET

It was moved, seconded, and carried to adopt the docket as printed and distributed.

SEATING OF CORRESPONDING MEMBERS AND VISITING BROTHERS

The following people were introduced to synod and on motion during the course of the meetings were seated as follows:

Corresponding Members:
Fraternal Delegates—Dr. James DeYoung (CRC), Rev. Larry G. Mininger (OPC), Dr. Morton H. Smith and Mr. Edward Robeson (PCA), Dr. John H. White (RPCNA).

Other Corresponding Members—Elders Graham Gutsche, Donald A. Semisch, and Woody Woods.

Visiting Brothers: Robert Herman (ARP), Rev. Warren Myers (PCA), James Pell, Jeff Rakes, Rev. Mario Rivera.
APPOINTMENT OF STANDING COMMITTEES

The moderator appointed the following commissioners to serve on the standing committees of synod:

Parliamentarian: John M. L. Young

Sargent-at-Arms: David Kiewiet

Bills and Overtures
- Roger Lambert, chairman
- Jack Buckley
- Tim Fortner
- Tim Stigers
- Werner Mietling
- Wilber Wallis
- Peter Spink
- Rodney Stortz
- Addison Soltau
- David Linden
- Will Barker
- Will Metzger
- Joel Belz (E)
- Lyle Fogle (E)
- Manfred Garibotti (E)
- Wallace Gustafson (E)
- Joseph Hall (E)
- Mel Jones (E)
- Russell Doig (E)

Attendance and Expense
- Charles Donaldson, chairman (E)
- Robert Taylor (E)
- Kenneth Kuyk (E)
- William Henderson
- Jim Conrad

Memorials
- Earl Witmer, chairman (E)
- Thomas Waldecker
- Ross Graham

Resolutions
- John DeBardeleben, chairman
- Rob McPherson
- Charles Holliday III
- Harold Burkhart
- James Shannon

OVERTURES AND COMMUNICATIONS

The stated clerk presented the following overtures by title:

Overture A—Unified travel fund for annual synod meetings.
Overture B—Clarify process for receiving an organized church into presbytery.
Overture C—Amend FOG re examination of non-RPCES ministers.
Overture D—Amend FOG re previously ordained college or seminary student.
Overture F—Erect study committee on the sabbath.
Overture G—For a study committee on the Scriptural obligations of Christian unity and fellowship.
Overture H—Instruct Fraternal Relations Committee to pursue union with PCA and/or OPC.
Overture I—Instruct Fraternal Relations Committee to pursue a plan of union rather than the method currently employed.
Overture J—Churches withdrawing may not form a continuing RPCES.
Overture K—Instruct presbyteries and sessions regarding Freemasonry.
Overture L—Issue complaint to Association of Evangelical Presbyterian Churches.
Overture M—Reconsider method of uniting.
Overture M—Reconsider method of uniting.
Overture N—Call for a year of evangelism.
Overture O—Amend FOG to prevent a minister from exercising the duties of his office.

The following communications were also read:

**Communication No. 1**

On behalf of the General Synod of the Associate Reformed Presbyterian Church, we extend to you our fraternal greetings. We rejoice in the mutual ties between our two denominations. You are an encouragement to us in the preaching, teaching, and living out of the gospel. We trust that in some measure we are an encouragement to you.

We are looking forward to receiving at our synod this year, June 8-11, elder Joel Belz as your fraternal delegate. He will be given opportunity to address our synod on the evening of June 10.

Since your denomination, in part at least, has the same historical heritage as the Covenanter element in ours—you will be particularly interested to note that we will observe our 200th anniversary as a denomination in 1982. We are the only synod remaining of the original Associate Reformed Church formed in 1782 in Philadelphia by the Associate Presbyterians and the Reformed Presbyterians. Unfortunately, our Bicentennial Synod next year at Erskine College, Due West, S.C. (June 14-17) will conflict with the concurrent assemblies of the five NAPARC denominations, meeting at Calvin College (June 14-21). Even so, perhaps we can have some sort of fraternal exchange for these important events.

Brothers, continue to walk in the Father’s truth and to exalt His Son, Jesus Christ. Pray for us as we attempt to do the same.

Sincerely in Christ,
C. Ronald Beard, Stated Clerk
William A. Macaulay Jr., Chairman
Committee on Inter-Church Relations

**Communication No. 2**

The following recommendation to synod was passed at the spring stated meeting of the Pittsburgh Presbytery, held April 25, 1981, in Pittsburgh.

"We recommend that synod not receive a report from its committee unless it is, in fact, the product of the whole study committee and sent to synod by vote of the whole committee at a duly called meeting of the committee."

Charles L. Winkler, Clerk

**Communication No. 3**

I would appreciate it if you would put this letter on record. Though not
a participant in the 159th General Synod of the Reformed Presbyterian Church, Evangelical Synod, yet I would like to be on record as saying I wish to register my total agreement with the recommendation made by the Fraternal Relations Committee as given in the booklet Information for the Reformed Presbyterian Church, Evangelical Synod, to Prepare It To Vote on Being Received by the Presbyterian Church in America.

I do want to be on record as saying that I very much hope that this will pass in the synod and later in the presbyteries.

If it would be of any use this statement of mine could be made public but that is at your discretion.

Francis A. Schaeffer

ACTION:

Synod, on motion, allowed Overtures M, N, and O to be presented even though they were not received prior to the deadline. Synod acted to refer Overtures A, B, C, D, F, G, K, L, and O to the Bills and Overtures Committee; to refer Overtures H, I, J, M, and N to the Fraternal Relations Committee; and to receive the communications for information.

PRELIMINARY REPORT OF NOMINATING COMMITTEE

A preliminary ballot listing nominees for synod boards and agencies was distributed to the commissioners by the Rev. J. Render Caines, chairman.

STATED CLERK'S REPORT

The stated clerk, the Rev. Paul R. Gilchrist, presented the following report:

Fathers and Brothers in Christ:

Serving the Lord and His church in the capacity of stated clerk of synod has been a very joyful experience. I continue to care for the correspondence, to assist in the placement of candidates in vacant pulpits, and to get the directories, minutes and statistics published. We want to express our appreciation to Dr. Franklin Dyrness and the Quarryville Presbyterian Home for helping to defray the cost of publishing the directories. Hopefully, directories for Spring 1981 will be available at synod time.

Errata for Minutes 1980

Unfortunately, several errors crept into our copy, which need correcting.

On p. 10, E. T. Noe was present at first meeting.

On p. 22, Guide to Proportionate Giving: Covenant Seminary needed $530,000.

On p. 145, last sentence should read "to put to death."

On p. 174, recommendations should have been numbered 1, 2, 3 in the middle of the page.
On p. 176, recommendations at top of page should have been numbered 4 and 5. Also, under elections to Nominating Committee, Douglas Shepler was elected and his name should be in italics.

Statistics for two churches were inadvertently omitted: Membership figures for Covenant RPC, Stanton, DE (p. 188) should read: 131, 62, 76, 4, 7, 0, 2, 3; 3, 5, 0, 8, 3, 0, 0, 0, 3; 105, 30, 10, 59, 55. Also, membership figures for Jeremy Creek RP (M) (p. 213) should read: 10, 2, 7, 0, 0, 0, 2; 0, 0, 0, 10, 0, 0, 0; 17, 17, 7, 15, 0.

Finally, on p. 224, under Special Committees include: Study Committee on Responsibility and Authority of Ruling Elders: C. Frett (chm.), J. P. Clark, R. Heerdt, H. Harris, K. Hash, R. Milliken.

Statistics

Table III provides a summary of statistics for 1980 compared to previous years. One should note that the total membership of 29,532 represents an 8.7% increase over 1979 and a 76% growth for the decade.

Table IV and V present different ways of viewing pastoral compensation for the fiscal year 1980. The report of the Ministerial Welfare and Benefits Committee includes an excellent study for the consideration of sessions and trustees as they review their pastor’s compensation from year to year.

Commissioners to the 160th Synod, 1982

With the current count of 447 ordained teaching elders, presbyteries are advised to elect 60% of their ministerial members as commissioners to the 160th General Synod in Grand Rapids, together with an equal number of ruling elders (see FOG IV, 1, g and h). Names of commissioners (together with addresses of ruling elders) should be sent to my office by March 1, 1982, if they are to receive the reports to synod before synod convenes.

Audit Reports

The following agencies and committees have submitted copies of their audits to the stated clerk’s office:

<table>
<thead>
<tr>
<th>Agency/Committee</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Covenant College</td>
<td>June 30, 1980</td>
</tr>
<tr>
<td>Board of Home Ministries</td>
<td>Dec. 31, 1980</td>
</tr>
<tr>
<td>World Presbyterian Missions</td>
<td>Dec. 31, 1980</td>
</tr>
<tr>
<td>RP Foundation</td>
<td>Dec. 31, 1980</td>
</tr>
<tr>
<td>National Presbyterian Missions</td>
<td>Dec. 31, 1980</td>
</tr>
<tr>
<td>Board of Trustees</td>
<td>Dec. 31, 1980</td>
</tr>
<tr>
<td>Pension Fund</td>
<td>Dec. 31, 1980</td>
</tr>
<tr>
<td>Covenant Theological Seminary</td>
<td>June 30, 1980</td>
</tr>
</tbody>
</table>

Not yet received:

<table>
<thead>
<tr>
<th>Agency/Committee</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lamb Fund</td>
<td>Mar. 31, 1981</td>
</tr>
<tr>
<td>Synod Treasury</td>
<td>Dec. 31, 1980</td>
</tr>
</tbody>
</table>
Index of Synod Actions and Documents of the RPCES Reports, Decisions and Opinions

Through the kindness of an interested donor, a scholarship has been made available for a student at Covenant Seminary under the supervision of Dr. Joseph Hall, librarian, to index the minutes of the RPCES. Considerable progress has been made on this project.

Also, your stated clerk has been working on collecting, collating, and publishing the significant study committee reports, the opinions and decisions of the general synods since 1965. This will include papers and actions from this current synod. In light of significant actions to be taken this year, this book should prove to be a documentary history of the RPCES.

Amendments to Directory for Worship

The following amendments to the DFW XIII,4 were sent down to presbyteries for action, so that questions 2 and 3 would now read as follows (the changes are in italics):

(2) Do you confess that because of your sinfulness you repent of your sin and humble yourself before God, and that you trust for salvation not in yourself but in the Lord Jesus Christ alone, who died for your sins and rose again?

(3) Do you acknowledge Jesus Christ as your sovereign Lord and do you promise, in reliance on the grace and power of God's Spirit, to serve Him with all that is in you, to forsake the world, to die to sin in your life, and to lead a godly life?

Presbyteries voting “yes”: DMV, FL, GP, IL, MW, PNW, PH, PI, RM, and SO; voting “no”: CA, EC, NJ, and SE; NE voted yes, no, no, and SW voted yes, yes, no, no, on the three amendments. With at least nine presbyteries voting yes, Synod should declare these changes adopted.

Amendments to Form of Government

The following amendments were sent down to presbyteries for action:

1. Add new section g to FOG V,6 (p. 40) which would read:

   g. An officer may be divested of his office without censure, for reasons other than delinquency in faith or life.

   (1) A presbytery shall consider divesting a minister of his office without censure if:

   (a) he fails to seek a ministerial charge actively unless temporarily for reasons of health; or

   (b) it appears to the presbytery, over a period of time normally not to exceed two years, that he is not called to ministerial service because he does not possess the gifts requisite for the gospel ministry; or

   (c) he fails to perform adequately the work of the ministry through lack of the requisite gifts; or

   (d) permanent physical or mental disability prevents him from exercising the office.

   (2) If a presbytery contemplates divesting a minister without censure the minister in question shall be duly informed and given the opportunity at a meeting of the presbytery to defend his continuance in office or to demit the ministry.

   (3) A motion to divest shall require a two-thirds majority of those voting.

   A man who has been divested of office and who is subsequently elected to that office shall be viewed as receiving initial election to that office.

   Nothing in this chapter shall be held to imply that, when a deacon, ruling elder, or minister retires, or is retired, because of advanced age or disability, from his official posi-
tion, he shall be divested of his office and thus prevented from performing, on occasion, the functions of that office.

NOTE: This would change the following paragraphs (g to j) so that they would be lettered h to k.

2. Add to the second paragraph of FOG V,8 (p. 44) the following sentence:
   A ruling elder will be considered to have been divested of his office without judicial process if it can be proved that he has united with another church or denomination which does not hold to the Westminster Standards.

3. Amend FOG V,6,d (p. 39) so that the last line would read:
   ... by judicial process in accordance with the Book of Discipline, by death, or in accordance with the procedure outlined in FOG V,6,g.

These amendments to the FOG have been approved by a majority (at least nine presbyteries) as follows: voting “yes”: DMV, EC, FL, GP, IL, MW, NJ, PH, PI, RM; voting “no”: NE, SE; while mixed votes were received from PNW and SW. Synod should declare these changes adopted.

Respectfully,
Paul R. Gilchrist

ACTION:
1. General Synod declared the amendments to the DFW XIII, section 4, adopted.
2. General Synod declared the amendments to FOG, V,6,g; FOG V,8; and FOG V,6,d, adopted.

TREASURER'S REPORT

Dr. Charles Donaldson presented the treasurer’s report:

Fathers and Brethren:

This year’s report covers a nine-month fiscal period (April 1-December 31, 1980) rather than a full year since last year’s synod voted to change the fiscal year to correspond to the calendar year. Comparisons are not so easy to make. It is apparent, however that this fiscal period has been one of the most difficult to face the synod in many years. Expenditures exceeded receipts by close to $4,000. Of this total, about $3,000 represents the difference between expenditures and receipts for synod lodging. Funds for this purpose are ordinarily not handled through the synod treasury, but the arrangement we had with Seattle Pacific University required that we do so. The large difference is attributable, at least in part, to cancellations of reservations which synod had to cover. The fiscal period closed with out fund balance at minus $4,891.76.

There are some encouraging things to report. 114 (58%) of our churches supported the synod treasury, including seven who had not previously done so. Comparison of the various presbyteries shows that Great Lakes Presbytery has the highest percent of its churches contributing (86%). One church which has not yet been received into the RPCES sent a contribution to express its support of our synod.

During the last six months of 1980 I was on sabbatical from Covenant
College, and handled the synod accounts during my absence. I want to express my thanks to him for keeping excellent records. I also want to thank Rev. Robert Rayburn of Tacoma who kept excellent records of the receipts and expenditures connected with last year’s synod in Seattle.

Respectfully submitted,
Charles W. Donaldson, Treasurer

STATEMENT OF FINANCIAL CONDITION
REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD

<table>
<thead>
<tr>
<th></th>
<th>Dec 31, 1980</th>
<th>March 31, 1980</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ASSETS</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Current assets</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cash</td>
<td>$2,762.95</td>
<td>$4,097.17</td>
</tr>
<tr>
<td>Accounts receivable</td>
<td>44.50</td>
<td>44.50</td>
</tr>
<tr>
<td>Inventory of forms and minutes</td>
<td>1,122.00</td>
<td>1,198.50</td>
</tr>
<tr>
<td></td>
<td>$3,929.45</td>
<td>$5,340.17</td>
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<tr>
<td>Fixed assets</td>
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<td></td>
</tr>
<tr>
<td>Office equipment</td>
<td>$1,120.55</td>
<td>$1,120.55</td>
</tr>
<tr>
<td>Less accumulated depreciation</td>
<td>863.00</td>
<td>809.00</td>
</tr>
<tr>
<td></td>
<td>$257.55</td>
<td>$311.55</td>
</tr>
<tr>
<td><strong>TOTAL ASSETS</strong></td>
<td>$4,187.00</td>
<td>$5,651.72</td>
</tr>
<tr>
<td><strong>LIABILITIES AND FUND BALANCE</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Current liabilities</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Accounts payable</td>
<td>$5,974.94</td>
<td>$2,321.64</td>
</tr>
<tr>
<td>Payable to Trustees</td>
<td>1,500.00</td>
<td>1,500.00</td>
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<tr>
<td>Payable to Ministerial Welfare</td>
<td>1,603.82</td>
<td>2,828.63</td>
</tr>
<tr>
<td></td>
<td>$9,078.76</td>
<td>$6,650.27</td>
</tr>
<tr>
<td>Fund Balance</td>
<td>(4,891.76)</td>
<td>($998.55)</td>
</tr>
<tr>
<td><strong>TOTAL LIABILITIES AND FUND BALANCE</strong></td>
<td>$4,187.00</td>
<td>$5,651.72</td>
</tr>
</tbody>
</table>

STATEMENT OF RECEIPTS, DISBURSEMENTS, AND FUND BALANCE
For the Fiscal Year Ended December 31, 1980

|                      |             |               |
| **RECEIPTS**         |             |               |
| Synod income         | $4,080.00   |               |
| Registrations        | 1,618.16    | $5,698.16     |
| Offerings            |              |               |
| **Support**          |             |               |
| Churches             | $14,900.84  |               |
| Presbyteries         | 1,000.00    |               |
| Agencies             | 460.00      |               |
| Individuals          | 1,582.00    | 17,942.84     |
| Sale of minutes and forms |        | 273.50       |
| Synod lodging and tours | 26,571.78 |               |
| Miscellaneous        |              | 1,046.40      |
| **TOTAL RECEIPTS**   |             | $51,532.68    |

|                      |             |               |
| **DISBURSEMENTS**    |             |               |
| Synod expenses       |             |               |
| Arrangements         | $3,706.92   |               |
| Clerical help        | 380.50      |               |
| Assistant Clerk      | 200.00      |               |
| Fraternal delegates  | 274.02      |               |
|                      |             |               |
Commissioners' travel 1,703.80  $6,265.24
Stated Clerk Salary $3,415.00
Office rental 3,000.00
Office expenses 1,432.52
Secretarial help 1,043.50
Travel 524.40 9,415.42
Committees Fraternal Relations $1,622.02
Judicial Commission 947.99
Magazine 242.10
Apostasy 64.33 2,876.44
Treasurer Honorarium $750.00
Expenses 408.25 1,158.25
Printing Minutes $4,896.79
Directories 696.50
Day of Prayer Guides 350.00 5,943.29
Depreciation 54.00
NAPARC 35.20
Synod lodging and tours 29,678.05
TOTAL DISBURSEMENTS $55,425.89
EXCESS OF DISBURSEMENTS OVER RECEIPTS $3,893.21
FUND BALANCE—April 1, 1980 ($998.55)
FUND BALANCE—December 31, 1980 ($4,891.76)

ADMINISTRATIVE COMMITTEE REPORT

The Rev. Roger Lambert presented the report as follows:

Fathers and Brethren:

The Administrative Committee of synod has met twice during the past year, on March 21, 1981, in St. Louis, and again on May 22, just prior to Synod.

Arrangements for this synod have been handled by a committee chaired by the host pastor, the Rev. Robert Milliken. Because of economic factors relating to our agencies, the pre-synod seminar gave way to several agencies having board meetings. We are grateful that the Rev. Paul Taylor was able to lead in a time of prayer and discussion of "Issues and Trends Confronting the Church and the World" and how the RPCES relates to those issues.

Now that synod is on a calendar year budget, the committee dealt with the problems related to this, including changes in the Standing Rules and in the current budget (see recommendations below).

In view of the extraordinary expenses in mailing materials by the Fraternal Relations Committee, and reproduction costs for synod, the committee has set a registration fee of $25.00 this year. Further, we defined the registration fee as a term related to specific synod overhead expenses for the annual synod meeting to be applied to the commissioners and alternates to synod.

The stated clerk together with Mr. Earl Witmer had been asked to
serve on the planning committee for the concurrent meetings of NAPARC denominations in Grand Rapids in June 1982. Several recommendations below represent suggestions from their planning session which took place on March 20, 1981.

RECOMMENDATIONS:
1. Days of Prayer. We recommend that November 11, 1981, and February 24, 1982, be declared synod days of prayer.

2. Time and place of synods. We recommend that the next three synods meet as follows:
   - June 11-18, 1982, Grand Rapids, MI
   - May 20-26, 1983, Lookout Mountain, TN
   - May 19-25, 1984, St. Louis, MO

3. Re. Grand Rapids synod, 1982. We recommend that:
   a) Sunday, June 6, 1982, be designated as a special day of prayer for the concurrent synods.
   b) The RPCES concur with scheduling joint worship services from 8:30 to 9:00 a.m. each weekday morning, each denomination to be responsible for one day.

4. Standing Rules. We recommend the following amendments to the Standing Rules:
   a) SR XVII,1: add as first sentence:
      The expenses of synod being indeed generated by and for the sake of the churches shall be paid for by the churches.
   b) SR XVII,4: substitute the following:
      Ministers will be expected to contribute an annual amount to synod. Materials related to synod meetings will be provided to churches and ministers who are fulfilling their responsibilities in meeting the expenses without further obligations.

Respectfully submitted,
Roger S. Lambert, chairman
William S. Barker
H. Bradley Binnington
Paul R. Gilchrist
Donald J. MacNair
Nelson K. Malkus
Robert A. Milliken
Terry L. Nixon
P. Robert Palmer

[NOTE: The Budgets for 1981 and 1982, as well as the Guide to Proportionate Giving, were presented on Thursday. See pages 161-162].

ACTION: Synod adopted recommendations 1, 2, and 3. Recommendation 4 was received as the first reading.
REPORT OF NATIONAL PRESBYTERIAN MISSIONS

The Rev. DeWitt Watson, assisted by the Rev. Paul Taylor, the Rev. R. A. Aeschliman, and the Rev. Donald J. MacNair, gave the following report and answered questions regarding the report:

Fathers and Brethren:

General Information: The Board of Directors met twice during the year and the Executive Committee met twice during the year.

The 1980 books of National Presbyterian Missions have been audited as of February 20, 1981. The total assets of the corporation are $325,064, with liabilities of $158,160.

The 1980 balance of revenue over expenditures was $1,395. We humbly praise our Lord for enabling us to meet all our obligations. We also express our sincere appreciation to you, the Reformed Presbyterian Church, Evangelical Synod, for your encouragement, prayers, and support.

During 1980 a major step of advancement was taken by the Board of Directors. The plans were finalized to employ the Rev. Paul W. Taylor full time (he has worked one-half time as a field representative for the past several years) and to appoint him to be director of the Department of Church Planting. At the same time, a Department of Church Growth was established. Mr. MacNair, while continuing as the executive director, was named as director of this department. This transition took place January 1, 1981.

In conjunction with this, the internal accounting procedures of NPM were changed. Each department now has its own portion of the budget to administer and the accounting reflects this responsibility.

The reports of the various departments have been prepared by their respective directors.

DEPARTMENT OF CHURCH PLANTING

Mission Churches:

<table>
<thead>
<tr>
<th>New Mission Churches in 1980</th>
<th>Established Churches Received in 1980</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>4</td>
</tr>
</tbody>
</table>

Due to these 16 new churches coming into the RPC, the Lord has enabled us to pass another very significant landmark. We are no longer a denomination of less than 200 churches. As of March 31, 1981, we have approximately 210 mission and particular churches in the RPCES. Praise the Lord with us!

Financial Assistance: One out of every five RP churches received some form of financial assistance through NPM in 1980.

A total of 43 churches and groups received some sort of financial assistance during that year. Five of these churches received assistance through two or more NPM programs.

Of course, in addition to these funds, NPM has provided in 1980 approximately 5,000 hours of consultation, motivation, support, encouragement, instruction, and troubleshooting to get works going and to keep them growing in a healthy manner.
Grants:

Reducing Assistance Program (RAP) Support
Churches which received RAP
18
In 1980
Anticipated
In 1981
25

Building Club (1,120 members):
Churches which received Building Club aid
1
1

Emergency Grants and Special Gifts:
To Churches
7
7

To Other Groups (mostly Church Extension Commissions)
7
7

Loans:

Revolving Building Fund Loans:
Churches which had outstanding loans
16
16

(3 new loans were granted in 1980 totaling $26,000)

Church Extension Commissions: Ten of our 17 presbyteries received new churches in 1980:

- Pittsburgh: 4
- Delmarva: 2
- Great Lakes: 1
- Midwestern: 1
- Rocky Mountain: 1
- Philadelphia: 3
- Florida: 1
- Illiana: 1
- Pacific Northwest: 1
- Southeast: 1

Only one of the new churches in 1980 was a city church. NPM is working diligently to encourage city church planting in 1981 and the future. Pray with us that our goal of three new city churches in 1981 might be reached.

The chairmen of the Church Extension Commissions met in February of 1981. Particular attention was given in the meeting to two matters: the planting of city churches and how best to relate to the current situation in the UPCUSA and the PCUS.

Presbytery Evangelists: The presbyteries employ two full-time presbytery evangelists:

- David J. Brewer, Philadelphia
- Donald C. Taylor, California

Four men work as presbytery evangelists on a part-time or volunteer basis:

- Jeffrey Black, Midwestern
- Howard McPhee, Eastern Canada
- Melvin Jones, Florida
- Walter Lyons, California

About one-half of the new churches received in 1980 were due to the Lord's using presbytery evangelists.

Field Representatives: Mr. Richard Tilton continues to be employed full-time as a field representative. He works with the Philkadelphia, New Jersey, Northeast, Pittsburgh, and Delmarva Presbyteries.
DEPARTMENT OF CHURCH GROWTH

The direction of this ministry can be best stated by quoting a passage of Scripture such as Colossians 2:19: "... with the Head, from whom the whole body, supported and held together by its ligaments, GROWS AS GOD CAUSES IT TO GROW." The direction this ministry will take is to be a catalyst for church vitalization and growth by preparing and guiding the elder-leadership of the local congregation to lead the church in the change necessary to be a church reasonably conformed to that which was defined by Christ and His apostles. It is anticipated that this ministry will be conducted in each church served for a period of 18-24 months.

Most of the tools necessary for a church to participate in this ministry are now prepared. The rest are in process of preparation.

It is hoped that NPM will be ministering to at least ten or twelve churches simultaneously by the end of the year. It is anticipated that most of these churches will be among the many which are struggling with less than 150 members.

DEPARTMENT OF DEVELOPMENT

NPM ended 1980 in a more solid position than 1979 and for that we thank the Lord. We went from a 1979 deficit of $12,453 to a 1980 surplus of $1,395. However, you should be reminded that NPM continues to struggle financially through each year with a deficit accumulating until the end of the year and the Thanksgiving Thankoffering.

During 1980 there were 152 churches who supported NPM. The total giving of these churches was $104,422.37. We deeply appreciate such support from our churches and are trying to keep in better communication with you through our new "In Session" report.

In 1980, the Thanksgiving Thankoffering came to $51,069. We have begun a new system of reporting the Thankoffering. There are always some funds which do not get to us before December 31 when we close our books. Any funds that come in after that date will be credited to the next year’s offering. Of the total $51,069, $4,193 came in January and February (1980). The cost of raising a dollar through the Thankoffering was $.10, which is a very acceptable standard. There were 127 churches who participated in the 1980 offering. The support of the denomination through the Thankoffering has been particularly gratifying to NPM, and we thank you.

A summary of church giving to NPM would be as follows:

| Gifts—General and Designated | $68,810.89 |
| Gifts—Thankoffering           | 35,611.48  |
| Total                         | $104,422.37 |

Again this year we will be heavily dependent upon the annual Thanksgiving Thankoffering to meet all our commitments. Your continued support of this program will be much appreciated. It is expected
that our goal will be $60,000.

Here's an update on the Company of Co-Laborers program that was established in 1979. There were 94 people who joined, pledging monthly contributions totaling $1,066.36. During 1980 actual contributions totaled $10,424.40 for an $868.66 per month average. We are most appreciative of this group of people and their faithfulness in support with funds and prayer; however, it is obvious that the church at large did not accept the program.

One of the things that we would like to see our churches do is take more seriously the proportionate guide to giving that is passed each year by the Synod. NPM's 1981 budget calls for $327,200, and the cost of raising that budget is 15% which again is well within the accepted standards of development by non-profit organizations.

During 1981 our Newsletter will not be printed on a monthly basis, but rather quarterly. Our prayer calendar will continue on a monthly basis, but mailed only to active donors. This is being done to cut expenses.

**ADDITIONAL INFORMATION**

The following NPM manuals and books are in regular use throughout the church as tools for church planting and church growth:

- Mother/Daughter Church Planting Manual
- Presbytery Evangelist Consultant
- Field Representative
- Borrowed Elders
- The Birth, Care, and Feeding of a Local Church
- The Growing Local Church
- The Living Church

Several more are in various stages of preparation. It is hoped that they will be extensively used. If you want any of them, please contact the NPM office.

**Endowment Fund:** The first steps have been made in establishing this fund. As of April 1, 1981, there is $15,700 in it. These funds will be used as additional equity with which to cosign loans for church building programs. The dividends may be used to defray NPM administrative costs.

**Westminster Management Corporation:** The Board of Directors of NPM chose to instruct the officers of WMC not to enter into any contracts. Several considerations led to this conclusion. Among them was the fear that any legal suits might indeed break through the NPM protection and adversely affect NPM. Although this fear could not be proven to be a valid danger until a court case indeed was concluded, the action taken was believed to be wise and prudent.

**Building Program Assistance:** The knowledge gained through the Westminster Management Corporation experience will stand NPM and the church at large in good stead. The need to help churches, especially dur-
ing an economic stress period such as our country is in, is still very im-
portant to NPM. Pilot programs of two financial approaches are being
developed for launching before the meeting of the General Synod.
Reports will be made on them.

**NPM/MUS:** The Mission to the U.S. (MUS) is the Presbyterian Church
in America committee which parallels NPM, Board of Home Ministries,
Committee on Evangelism, and the Chaplains’ Committee. In prepara-
tion for the coming General Synod, the Rev. J. Philip Clark, Coordi-
nator of the MUS, and Mr. MacNair have met several times to discuss
the work of NPM and how it will fit into the work of the MUS. The con-
clusion of these discussions is that NPM’s work will continue quite as is.
Financing may be done some differently. Some of NPM’s ministry is
more complete in detail and hence there has been some discussion about
upgrading the overall work in the future. However, it does seem that a
transition could be made with some expedition if the Lord should so
lead.

NPM deeply appreciates the prayers and financial help it has received
from the churches of Synod.

Respectfully submitted,
Donald J. MacNair
Executive Director

**RECOMMENDATION:** Sunday, November 22, 1981, be designated as
NPM Sunday throughout the RPCES.

**NATIONAL PRESBYTERIAN MISSIONS INC.**
**STATEMENT OF REVENUES AND EXPENDITURES**
**YEAR ENDED DECEMBER 31, 1980**

<table>
<thead>
<tr>
<th></th>
<th>Actual</th>
<th>Budgeted</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Revenues:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifts:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unrestricted</td>
<td>$213,106</td>
<td>$209,000</td>
</tr>
<tr>
<td>Restricted:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Administration</td>
<td>5,306</td>
<td>5,300</td>
</tr>
<tr>
<td>Churches</td>
<td>70,134</td>
<td>21,500</td>
</tr>
<tr>
<td><strong>Total gifts</strong></td>
<td>288,546</td>
<td>235,800</td>
</tr>
<tr>
<td>Revolving building fund</td>
<td>50,056</td>
<td>45,000</td>
</tr>
<tr>
<td>Investment and other revenues</td>
<td>26,645</td>
<td>24,440</td>
</tr>
<tr>
<td><strong>Total revenues</strong></td>
<td>365,247</td>
<td>305,240</td>
</tr>
<tr>
<td>Less revenue for other funds</td>
<td>(116,875)</td>
<td>(67,000)</td>
</tr>
<tr>
<td><strong>Total general fund revenue</strong></td>
<td>248,372</td>
<td>238,240</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Actual</th>
<th>Budgeted</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Expenditures:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Personnel expense</td>
<td>97,418</td>
<td>96,272</td>
</tr>
<tr>
<td>Supply and service expense</td>
<td>28,448</td>
<td>24,850</td>
</tr>
<tr>
<td>Space utility expense</td>
<td>25,812</td>
<td>23,860</td>
</tr>
<tr>
<td>Travel expense</td>
<td>28,886</td>
<td>25,200</td>
</tr>
<tr>
<td>Promotional expense</td>
<td>18,966</td>
<td>16,500</td>
</tr>
<tr>
<td>Church mission expense</td>
<td>59,007</td>
<td>71,050</td>
</tr>
</tbody>
</table>
Revolving building fund 32,400 45,000
Interest expense and miscellaneous 6,876 6,600
Capital expenditures 4,831 1,000

302,644 310,332

Less allocations to:
Other agencies (6,407) (5,000)
Other funds (49,260) (67,000)

Total general fund expenditures 246,977 238,332
Revenue over (under) general fund expenditures $1,395 (92)

ACTION:
1. Synod designated Sunday, November 22, 1981, as NPM Sunday throughout the RPCES.
2. Synod reduced the number of board members from 21 to 15 by amending the Standing Rule XVII,3,e.
3. On motion it was agreed to suspend the Standing Rule XIX,3 so as to allow the action under #2 to be implemented this year.

ELECTION TO NPM BOARD

The following ballot was presented with Elder John Snyder being nominated from the floor. Elections required three ballots. [STATED CLERK'S NOTE: Persons in italics were elected, and this policy will continue in reports of subsequent elections].

Paul Anthony*  John Woll INC T
Harold Mare* INC  Rudolph Schmidt* R
Richard Mercer* INC 2/3 R  Ron Freiwald* R
R. Sherman* INC R  John E. Snyder
Kyle Thurman* INC 2/3 T

Synod recessed at 10:10 a.m. with prayer by the Rev. Robert Hamilton. Synod was reconvened by the moderator at 10:32 a.m., with the Rev. Harold Stigers leading in prayer.

REPORT OF COVENANT THEOLOGICAL SEMINARY

The president of the seminary, Dr. William S. Barker, gave the following report:

Fathers and Brethren:
1981 marks the completion of 25 years of service to the Lord by Covenant Seminary, and we wish to give thanks for His blessings through one generation. Emblematic of this measure of time is the group of sons of ministers we have been privileged to train in preparation for ministry in the Reformed Presbyterian Church, Evangelical Synod: Stan Armes, Frank Crane, Richard Crane, Peter Cross, Gerry Cross, Bruce Fiol, David Fiol, Bob Fiol, Mack Gray, Chuck Holliday, Richard Horner, Steve Leonard, Gerry Malkus, Colin Marshall, Rob Rayburn, Tim Stigers, Gary Waldecker, Bob Wildeman, Doug Withington, Bruce Young, Steve Young, and still others. Another mark of the Seminary's
production of leadership for the denomination is the fact that four of the last eight moderators of Synod, including the last two, have been graduates of the school.

Our 25th anniversary also provides an occasion to give thanks for those who have served on the faculty throughout the school's history: Laird Harris, Bob Rayburn, and Wilber Wallis. Dr. Harris is retiring after this school year and will be teaching this coming fall semester at the China Graduate School of Theology in Hong Kong before settling in the Wilmington, Del., area. He is the main editor of the new *Theological Wordbook of the Old Testament*, and he plans to continue to have a writing ministry. Dr. Wallis will be retiring from the full-time faculty at the end of this calendar year, but will continue to teach at the Seminary on an adjunct basis. This spring, he has been working on a book on eschatology, *Inheriting the Kingdom*, while on sabbatical leave. Dr. Rayburn, after undergoing radical surgery for cancer this past February, will be continuing to teach full-time in the Practical Theology Department. His new book on Christian Worship, *O Come, Let Us Worship*, has been very favorably received.

One of the greatest blessings of working at a place like Covenant Seminary is the fellowship of one's colleagues—a fellowship frequently denied to some ministers who serve in isolated situations. I want to express my personal gratitude for the godly faculty members and administrators whom God has sent to work together with the students whom He is preparing for the church. This year it was a special blessing to have added to us Palmer Robertson as Professor of Old Testament, Allen Duble as Vice President for Development, and Dick Fraser as Business Manager. In the coming year our number of full-time faculty members will be reduced to 13; however, we believe we will be strengthened particularly in the Practical Theology area by the increased use of adjunct faculty members Don MacNair, Tom Jones, and Bill Kirwan, who is planning to return to the St. Louis area.

The Seminary's program received further recognition this year as our Doctor of Ministry program was evaluated by the North Central Association, which will be acting upon a recommendation that our accreditation be extended to 1988. We have also been received as an associate member of the Association of Theological Schools and admitted to candidacy for accreditation, which means that we are to submit a self-study report for full accreditation by the ATS within two years. Such accreditation would make it easier for our graduates to be admitted into programs in European and Canadian schools as well as those in the U.S.A.

The most exciting development of this past year is the readying of our Southeast Extension for opening this fall. Professor David Calhoun is vacating the post of Dean of Student Life, which will be filled by Professor Addison Soltau, in order to move to Macon, Ga., to serve as coordinator of the new extension center. As many as six students will serve in churches in and near Macon, including Augusta and the Atlanta area,
while completing their Master of Divinity degrees. By the following year it is expected that as many as 15 of our students will be involved in this extension form of theological education. This constitutes a major step in the direction of combining supervised practical experience with the academic preparation for the ministry.

Another important step in this direction is our Ministerial Formation Program, to which several in the churches have given significant support. Coordinated by Dr. Bob Palmer as Dean of Student Ministries, this program will contribute to the support of perhaps two students as they aid in the work of the churches.

As our program continues to improve, our greatest challenge lies in the area of enrollment. With faculty and facilities to accommodate 200 students, we had 150 this year. With a large class being graduated we need about 60 new students next fall just to remain at the 150 level. Our desire is to serve the RPCES increasingly and also the Presbyterian Church in America, Orthodox Presbyterian Church, and others seeking a thoroughly biblical theological education. We urge that pastors and elders look for the gifts for ministry in their young people and then put us in touch with them. This is, of course, not just for the good of the seminary as an institution, but for the fulfillment of the church’s commission and for the needs of the world.

We urge that in the area of giving the churches conceive of theological education as a part of the essential mission of the church along with the support of foreign missionaries, church planting, Christian training, and concern for the poor. Please take seriously the synod’s guidelines for giving. It is such a small amount per member per year that would provide for the general operating expenses of the school. There are a few very generous people and foundations that are able to provide major gifts, but we would like to rely upon them just for capital projects and similar special needs. We want to be submissive to the church as the main supporter of the school in gifts and in prayer.

Those sessions which have responded to the questionnaire for our new five-year plan we thank very much. We hope that this plan will draw us closer to the work of the churches and enable us to serve your needs better in the years ahead. We feel that there is an exciting prospect before us. The ferment within Presbyterianism suggests that the Lord may be preparing a revival that will require all the dedicated servants of the Lord that the sound seminaries can turn out. If our synod should join, and be received by, the PCA, Covenant Seminary would become the denominational seminary of an enlarged constituency, but one that does not yet have strong ties with our seminary. One of the major efforts of the coming year, whether or not we join the PCA, will be to seek to serve the PCA and other conservative Presbyterians in an increasing way. Our aim at the same time will be to serve faithfully the denomination that brought us into existence 25 years ago.
RECOMMENDATION:

In order to incorporate certain of the provisions of RPCES Standing Rules of Synod into our Seminary Bylaws and to make other necessary revisions in preparation for possible reception of the RPCES and the Seminary by the Presbyterian Church in America, we recommend the following amendments:

Article IV, Section 1—First sentence: Change “twenty-four” to “thirty-two.” Add as second and third sentences: “It shall be composed of four classes, the term of each class being four years, members being chosen by ballot at the annual meeting of the General Assembly. Vacancies which occur between General Assemblies shall be filled by the next succeeding annual Assembly.”

Article IV, Section 3—Add as first sentence: “Covenant Theological Seminary shall be a continuing and permanent board of the General Assembly of the Presbyterian Church in America.”

Article IV, Section 4—Add between paragraphs one and two:

“Limitations of Service: (a) Trustees shall not serve more than two full terms consecutively. (b) Service shall be limited to one board or permanent major committee of the denomination at a time. (c) Trustees who are non-PCA shall subscribe to the doctrinal standards for elders and deacons of the PCA. (d) Trustees of this board who have not attended three successive board meetings will be dropped unless retained by board action.”

The present second paragraph should be changed to read: “Upon the election of additional trustees such additional trustees shall hold office for four years, except as an individual trustee may be elected specifically to fill an unexpired term of another trustee.”

Article IV, Section 5—Add as first sentence: “Changes in the bylaws with respect to the statement of purpose and the membership of the board shall be approved by the General Assembly.”

Changes involving the denominational name or “General Assembly” instead of “General Synod” would be made in Article III, par. 1; Article IV, Section 1 (par. 1 and 2), Section 3, Section 4 (par. 1), Section 6, Section 8 (par. 2), Section 11 (par. 3), Article V, Section 3; and Article VI, Section 1 (par. 4).

All of these amendments should be come effective when and if the RPCES is received by the Presbyterian Church in America.

COVENANT THEOLOGICAL SEMINARY
GENERAL FUND OPERATION
June 30, 1980 and February 28, 1981

<table>
<thead>
<tr>
<th></th>
<th>Jun. 30, '80</th>
<th>Current Budget Feb. 28, '81</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>INCOME—Educational and General</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tuition and Fees</td>
<td>$279,785</td>
<td>$285,500</td>
</tr>
<tr>
<td>Endowment Income</td>
<td>83,258</td>
<td>108,750</td>
</tr>
<tr>
<td>Gifts and Grants</td>
<td>449,659</td>
<td>530,000</td>
</tr>
<tr>
<td>Student Aid</td>
<td>12,850</td>
<td>15,000</td>
</tr>
<tr>
<td>Other Income</td>
<td>13,192</td>
<td>6,000</td>
</tr>
<tr>
<td>Transfers</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total E&amp;G Income</strong></td>
<td>$838,743</td>
<td>$945,250</td>
</tr>
</tbody>
</table>

| **INCOME—Auxiliary** |             |                            |
| Housing              | 42,562      | 42,455                     |
| Food Service         | 0           | 0                          |
| Service Center       | 0           | 0                          |
| **Total Auxiliary Income** | $42,562 | $42,455 | $27,797 |

| **Total Current Income** | $881,305 | $987,705 | $696,957 |
EXPENSES—Educational and General

<table>
<thead>
<tr>
<th></th>
<th>1982</th>
<th>1981</th>
<th>1980</th>
</tr>
</thead>
<tbody>
<tr>
<td>President/Trustees</td>
<td>$35,956</td>
<td>$39,385</td>
<td>$30,389</td>
</tr>
<tr>
<td>Instruction</td>
<td>384,187</td>
<td>445,705</td>
<td>297,175</td>
</tr>
<tr>
<td>Library</td>
<td>86,684</td>
<td>75,940</td>
<td>52,871</td>
</tr>
<tr>
<td>Student Development</td>
<td>47,588</td>
<td>71,990</td>
<td>47,020</td>
</tr>
<tr>
<td>Student Aid</td>
<td>33,103</td>
<td>30,000</td>
<td>21,454</td>
</tr>
<tr>
<td>Development</td>
<td>130,249</td>
<td>132,245</td>
<td>92,164</td>
</tr>
<tr>
<td>Business Office</td>
<td>66,778</td>
<td>82,525</td>
<td>55,295</td>
</tr>
<tr>
<td>Plant Operations</td>
<td>93,312</td>
<td>105,545</td>
<td>61,080</td>
</tr>
<tr>
<td>Debt/Renewal Transfer</td>
<td>9,000</td>
<td>18,600</td>
<td>10,850</td>
</tr>
<tr>
<td><strong>Total E&amp;G Expense</strong></td>
<td>$886,857</td>
<td>$1,001,935</td>
<td>$668,296</td>
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</table>

EXPENSES—Auxiliary

<table>
<thead>
<tr>
<th></th>
<th>1982</th>
<th>1981</th>
<th>1980</th>
</tr>
</thead>
<tbody>
<tr>
<td>Housing—Student</td>
<td>$872</td>
<td>$2,075</td>
<td>$645</td>
</tr>
<tr>
<td>Housing—On Campus</td>
<td>1,671</td>
<td>1,575</td>
<td>474</td>
</tr>
<tr>
<td>Housing—Off Campus</td>
<td>57</td>
<td>450</td>
<td>0</td>
</tr>
<tr>
<td>Food Service</td>
<td>1,038</td>
<td>900</td>
<td>711</td>
</tr>
<tr>
<td>Service Center</td>
<td>0</td>
<td>0</td>
<td>4,142</td>
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<tr>
<td>Debt/Renewal Transfer</td>
<td>9,000</td>
<td>18,600</td>
<td>10,850</td>
</tr>
<tr>
<td><strong>Total Auxiliary Expense</strong></td>
<td>$12,637</td>
<td>$23,600</td>
<td>$16,823</td>
</tr>
<tr>
<td><strong>Total Current Expense</strong></td>
<td>$899,494</td>
<td>$1,025,535</td>
<td>$685,118</td>
</tr>
</tbody>
</table>

Income Over/Under Expense

$-18,188 $-37,830 $11,839

ACTION:

1. Synod approved increasing the number of non-RP trustees to serve on the board of Covenant Theological Seminary with elders of denominations with whom we are in fraternal relations by changing Standing Rule XIII,3,d, to allow for two non-RP trustees in each class (See Minutes 1980, p. 99).

2. By a vote of 125 to 84, it was agreed to postpone consideration of the revision of the by-laws until after deliberations on the joining and receiving (RPCES/PCA) on Monday. [EDITOR’S NOTE: On Wednesday afternoon, synod approved recommended changes to the seminary by-laws, provided that joining and receiving is consummated. This is reported here for convenience].

3. Synod designated the month of December as a time for special emphasis upon “Gifts for the King” program for Covenant Seminary.

Synod recessed at 12:00 noon and was dismissed in prayer by the Rev. Charles Winkler. The meeting was reconvened at 1:30 p.m. by vice moderator Maurie McPhee. The Rev. Douglas Codling opened with prayer. The commissioners asked questions of Dr. William Barker regarding the report of Covenant Theological Seminary.

ELECTION TO COVENANT THEOLOGICAL SEMINARY BOARD

The following ballot was presented with the addition of T. M. Moore (PCA) and Dr. Will Thompson (PCA), who were presented as additional nominations from the board:

- Rodney Stortz* T
- Lee Troup* R
- Paul Alexander* INC 2/3 T
- Stephen Smallman* 2/3 T

31
REPORT OF THE STUDY COMMITTEE ON VALIDITY OF PREVIOUS BAPTISM

The Rev. David Linden presented the following report:

The report is in response to the action of the 157th General Synod where a study committee was erected to provide some guidelines or principles by which local sessions may decide whether previous baptisms with water in the name of the Triune God are to be deemed valid. The overture to the 157th Synod gave as an example Roman Catholic infant baptism. The overture informs us of a decision of Midwestern Presbytery in declaring that if a session deems a previous baptism to be valid, then baptism is not to be repeated. This committee report agrees to a high degree, but counsels a flexible response in certain situations.

1. A Typical Expression of the Problem

When pastors in our churches face requests from adult converts for baptism, they sometimes find that such converts were previously baptized. The baptism was with water, in the Name of the Triune God, and with the purpose of officially linking the person so baptized with the Lord Jesus Christ. If the pastor says, "You have been baptized and we should not repeat it," he may well find a reply like, "Well, yes, I was baptized as a baby in the Roman Catholic Church, but it didn't mean anything. I never heard the gospel in the Catholic Church nor in my home. My parents hold that my baptism was how I was born again and they are quite upset when I say I just became a Christian, so obviously the Lord was not in that ceremony. It is a ceremony I cannot respect." If the Reformed pastor responds as this report will urge him to, a reply to that pastor’s counsel may be, "Well, I hear what you’re saying, but since nobody involved even believed in the Lord and it was a baptism in circumstances where you, pastor, would not even consider performing such a baptism yourself, why do you insist I accept it? I frankly repudiate it and I want to be sure I am obedient to the Lord—I just want to be baptized."

What is a man faithful to the Word to do when he sees a "baptism" as valid and yet it was so defective that the one who received it cannot be contented that the sign was truly applied?

II. Is Saving Faith Essential to Baptism?

Is the presence of saving faith at the time of administration an essential requirement to recognition of baptism as valid?

The case for an affirmative answer

On this point our church is not unanimous. Some of our men, with reason, insist that only saving faith on the part of some participant can
rescue the ceremony from utterly dead ritualism.

The Confession states, “The efficacy of baptism is not tied to that moment of time wherein it is administered. . . .” [XXVII:VI] This statement is directed to the condition of the recipient of baptism. It does not settle whether saving faith may be absent in child, parents and minister—all three—and the ceremony still be valid.

Charles Hodge, in the section of his Systematic Theology entitled “Validity of the Sacraments,” held that “the ordinance must be administered and received in the faith of the Trinity.”

Scripture contains many examples of divine disgust for ceremonies lacking faith and good works [Isaiah 1:11-17]:

Your New Moon festivals and our appointed feasts my soul hates. They have become a burden to me; I am weary of bearing them. [Isaiah 1:14]

How can we say anything is valid if it clearly violates the biblical ideal? Do we have the right to see the chief spiritual element on our part in the ritual detached and still declare such a ritual as valid? It appears, thus, that the church sides with the Pharisees against the Lord!

When the Confession declares that “the efficacy of baptism is not tied to that moment of time wherein it is administered,” it is referring to the fact that the one baptized [in this case a child], though not then having faith, will, if one of the elect, in God’s appointed time, indeed receive the promised grace. It is not declaring valid all baptisms regardless of saving faith on the part of those responsible for the decision of baptism. And when the Confession holds to one administration of the sacrament, it means of course one valid baptism. If a previous baptism is not valid and thus is replaced by a genuine one, then and only then would the Confession prohibit another.

The case for a negative answer

Here we must distinguish between efficacy and validity. It is painful indeed to differ with esteemed brethren whose only “fault” in this debate seems to be a pure love of the gospel! Justification by faith is the point, purpose, and goal of baptism. But baptism is as valid as the gospel itself, even though neither may be received with faith. No one would declare the message spoken by angels invalid if it was ignored by its hearers [Hebrews 2:2-3]. The message of the gospel was of no value [efficacy] to some because it was not heard with faith [Hebrews 4:2]. These verbal communications are analogous to the non-verbal communication of the visible ceremony.

If lack of faith invalidates a ceremony, what is to prevent lack of faith from invalidating the gospel itself? It is probably this line of reasoning that provoked such a strong reaction from the apostle Paul:

Circumcision is circumcision of the heart, by the Spirit, not by written code . . . What advantage, then is there in being a Jew, or what value is there in circumcision?

Much in every way! First of all, they have been entrusted with the very words of God. What if some did not have faith? Will their lack of faith nullify God’s faithfulness?

Not at all! Let God be true, and every man a liar . . . (Romans 2:29; 3:1-4)

If we ask Paul what made circumcision efficacious, he would reply,
"... In Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love." (Galatians 5:6) Another reason circumcision had value no longer—in Romans 3 it is presented as having value in the past—is that it is surpassed as a superior sacrament. However, the same principle still applies. In Christ Jesus the ritual of baptism detached from faith, or the lack of the ritual does not determine one’s relationship with God. The thing that still counts is faith which expresses itself through love. In short, saving faith is the chief element on the human side that demonstrates efficacy. 

Validity, however, is determined by the fact that baptism is God’s seal, a witness to the truth of the gospel whether that witness is heeded or not. In this world, a check is a valid contract or promise; it is not efficacious, however, if the signer is unrighteous and does not back up his word with sufficient funds. In Romans 3, God’s faithfulness is not blemished by our lack of faith. The real contrast is between our unrighteousness and God’s righteousness, not validity versus lack of it. The seal of baptism is a genuine, honest, and sincere attachment that God adds to His word which He will carry out as promised if His conditions are met. Validity does not stand or fall on human response! It is valid because it is given by God.

The Old Testament sacrifices, feasts, and rituals, all of which were frequently distorted by human sin, and their purpose in Christ ignored by the bulk of Israel, became repulsive even to God. But they still had their validity as His institution.

The miracles of Christ, which, like sacraments, are objectifications of the gospel, did not create faith. Indeed, they were so resisted at times that they were purported by some of the leaders of Israel to be works of Satan. Such unbelief did not damage the miracles themselves, however, or enable the observers to escape from increased responsibility to believe. The miracles are so objectively of God that they made the sins of Bethsaida more heinous than those of Sodom.

Wedding rings do not make marriages, but they add witness to the covenantal relationship and stand to support vows whether taken in sincerity or not. What pastor involved in counseling a couple whose marriage is in a condition of advanced deterioration has not heard this argument: “Well, pastor, marriages are made in heaven, you know, and neither of us were Christians at the time. We had no real spiritual foundation to our marriage—why are we still bound by those vows now?” The effort here is to escape an objectively binding ceremony by refuge in subjectivity. The reasoning goes, “We are married only if we meant it! we did not mean it; therefore, we were not validly married!” But God who joined them together meant it, and God holds them to the compact. Cannot God also, in the day of judgment, hold up the witness of the defective, insincere, unenlightened baptismal ceremony as rightfully increasing His claim upon the baptized sinner who would not bow before Christ as Lord? Can He not treat that sin as not only the rebellion common to the fallen world, but also one aggravated by the witness of the
mon to the fallen world, but also one aggravated by the witness of the covenantal sign, so that the sin now is more explicitly treasonous?

If saving faith determines validity, then covenant obedience must be present prior to administration. But the sign like the gospel witness may also call to obedience even before it exists. If we fuse validity and efficacy into the same concept, we would be unable to appeal as Scripture does in Hebrews 10:26-31. There the blood of the covenant truly and externally had sanctified unregenerated people (verse 29) who were part of His people to be judged (verse 30). The call of Hebrews is to make efficacious by faith and repentance what God had made valid and binding by His sovereign institution. God shows no hesitation to expect covenant compliance from these unregenerate people. This He could not do if saving faith had to be present to make the covenant binding.

III. Who Determines Whether a Baptism is Valid?

Shall the subject who receives baptism or the church which administers it decide its validity?

This determination is most definitely to be made by the church. Some reasons to support this:

1. It is the church's role both to teach God's people to be baptized and to baptize them. Matthew 28:18-20 is addressed to the church. If laymen can declare a church's administration valid or invalid, the role of administration assigned by Christ to His ministers is superceded by the declaratory powers of those receiving baptism. If a baptism is pronounced invalid by an individual Christian, the church then in a severe role reversal, must, at the church member's insistence, baptize again. If the determination of validity remains with the individual, he may insist on a third or fourth baptism as well, and the church would be forced to acquiesce. We will do well not to yield our role and our authority. Determination of validity is actually superior to administration.

2. Christ has assigned the church the authority to make such decisions. Christ Himself possesses all authority in heaven and in earth, but delegates to His servants certain tasks where the church acts in his name. The Great Commission, preceded by the affirmation of Christ's authority, is then a delegation of responsibility to act in His Name while supported by His presence (Matthew 28:18-20).

This is clear also from those passages spelling out the meaning of the keys. The church binds and looses as the delegated holder of the keys of the Kingdom. In His Name and by His Word the church remits or retains sins—this defining who are in or not in the Kingdom of God. Thus, the church extends or withholds the sacraments and does so because it acts in a declaratory capacity as the pillar and foundation of God's truth (1 Timothy 3:15). How, then could the subject of baptism have the final word on the validity of a sacrament only extended in the regulation of Christ to the church?

It is our present view and practice that the church determines the validity and acceptability of confessions of faith. But the Lord alone
knows who are really His, i.e., (II Timothy 2:19). If the church must do such responsible things as these, how much more is it able to do the lesser which already properly belong in the scope of its divine delegation. If our members determine the validity of their baptisms, who can hinder their independent decision on the acceptability of their confession of faith? Or shall members under the sterner censures unilaterally declare a repentance unrecognized by the leadership as sufficient and proceed to serve themselves the Lord’s Supper? We think not!

To doubt that it is the church who makes this judgment is to question if the church is anything more than a conglomerate of people with a common experience of personal salvation. Even if that were all the church is, all conglomerations of people develop leadership to fill vacancies. We are human, and therefore instinctively arrange ourselves in family structures. Leaders we will have and we will follow, and decisions for us and about us they shall make. Even if we were to admit that the flock will determine the validity of their own baptisms, they would then be at pains to know if the leadership of the church agreed with their decision.

While we insist upon an unwavering position at this point, we do recommend a more yielding countenance toward any who have protracted difficulty accepting their previous “baptism” as valid. There are important subjective considerations to be addressed.

IV. Counsel to Pastors and Sessions

A. Reasons to Resist a Subsequent Baptism.


Here lies our strongest reason to resist a second baptism. Baptism with water symbolizes cleansing; if it were done with mud the imagery would be irretrievably destroyed. Baptism is done by someone to a person who passively receives the ceremony—this demonstrates beautifully that we are not our own Savior—that He alone does the saving and we are the ones saved. It stands, thus, as a witness against dead works. But there is also extremely important symbolism in the singular administration! Our church has godly reasons to hold to this proposition.

By the grace of God our church is of the unified conviction that the segment of salvation, which is the conversion complex, is unrepeatable. This is part of the spiritual reality which baptism as shadow signifies. If we allow a perversion of the shadow, we possibly open the door to a misreading of the reality. Some Christians think they can be in and out of Christ, which error does great damage to their souls! Baptisms should be occasions of teaching sound doctrine. Good doctrine insists that the baptism with the Holy Spirit, regeneration, justification and adoption can only occur once. We men may baptize twice, but God Himself cannot regenerate twice without breaking His Word (I John 3:9). Christ cannot baptize twice with the Spirit. Those disposed to second baptisms may be susceptible to the logical consistency that the things signified are also repeatable. This is the very thing our Lord wants His courageous ser-
vants in His Name to oppose. If we know a Christian believes himself to have a valid baptism, we must refuse all requests for repetition. The one requesting may not realize it, but we know we would be insulting by symbol those saving acts of the Lord which are punctiliar in nature. Similarly, if we were by policy to partake of communion only once, we would thereby assault the continuous nature of the work of sanctification. The symbolism of baptism being administered only once communicates foundational truths about our union with Christ.

2. The Faithfulness of God

In those defective "baptisms" where the gospel is detached from the ceremony, if it was administered to one of God's elect, which circumstance would later be made manifest by saving faith, there is still something of meaning in that ceremony. All humans present may have been unregenerate, but God was also present and by His sacrament was reminding Himself (Genesis 9:16) of His promise to His Son that this one, too, was one of the number and was, "according to the counsel of God's own will, in His appointed time" to be united to Christ. When that elect person believed and received the Spirit, did not God fulfill what the visible ordinance was meant to depict? Meditation upon God's covenant faithfulness rather than one's lack of faith is what will usually provide that internal satisfaction that the ceremony had true meaning. What is more supporting to our faith than contemplation upon God's faithfulness? We must admit that if God had no plans to save His elect, and if He had no commitment to His promise, that no value could then be found in millions of baptisms that have occurred since the time of Christ. But in the case of the elect, He was doing something, and in the case of the non-elect only externally called, He was saying something. We must not forget that God not only imposes covenant making and covenant "entering" upon others, He swears and binds Himself by signs added to His Word (Genesis 15:8-20; 9:12-17). He has even made promises to animals whose total lack of apprehension of the meaning of the rainbow does not and cannot invalidate the rainbow's standing as a witness to the faithfulness of God. The baptized person, dead in sins but later made alive in Christ, would do better to be in rapture over the mercy and faithfulness of God than to curse his old condition. While doing so he might even repudiate the sign of God's faithfulness.

A marriage with one partner faithful to the vows and the other not does not require ceremonial repetition of vows in order to be a true marriage. The faithful partner could well refuse a repetition on the grounds of seriousness about them the first time. Such vows are really made only once, even though reaffirmed in the heart constantly. Likewise, we counsel against rebaptism in favor of reaffirmation!

3. The Impact Upon the Convert's Family

A second baptism is a repudiation of the first one. This can easily be read as a rebuff to the convert's family and can create unnecessary strife.
A convert’s family is not likely to understand if the earlier religious training is treated with complete contempt.

The apostle Paul found sincere zeal in unbelieving Israel. It registered with him (Romans 10:1-4); he was in anguish over Israel’s unbelief and dismissal of the true significance of their entire tradition in order to win them (I Corinthians 9:19-23). He even participated in Jewish ceremonies in Acts 21:17-26 that were already fulfilled in Christ. It would be very easy in the light of some New Testament teaching to avoid all Jewish ceremony and practice. Most of Paul’s observers knew only the ceremony and not Christ: His atoning offering or true purification. But Paul was reaching out to win Israelites, without denying His Lord. In fact, he fought with unwavering principle all attempts to require any ceremony as a prerequisite to salvation. The offense of the cross he joyfully and boldly embraced. But unnecessary insult to the sensitivities of even the unregenerate who are so attached to their ceremonies, was something to be avoided. The example is clear to us.

Our counsel to our new Christians with parents sensitive to this issue is that they not be baptized again. Those could well have been loving parents hoping and praying the best for their children in much sincerity, even if crippled by ignorance. The positive witness to the family could we II be, God has done these great things for me that my baptism pointed to. By faith I have confirmed those vows and I now truly belong to the Lord. A testimony that stresses the divinely intended substance of the first “baptism” is far better than a defense of the superiority of the second one. Converts might even be able, in sincerity, to thank their parents for showing an interest in their eternal welfare.

4. The Burden of Investigating all Baptisms

If a baptism within a Christian tradition is not objectively valid, then research into many avenues that just cannot be researched must ensue. Baptism must have validity on some basis. A heavy burden will fall upon the sensitive and conscientious pastor who wants to avoid breaking symbolism but who still believes in a subjective determination of validity. Roman priests may have died or moved or become unavailable for interview. And some may have had faith! Some may have been in Christ at the time they gave the rite. The process of investigation through the dim past, searching out such things as faith or the lack of it in deceased priests or parents will convince one that only God knows the heart. The difficulties of investigation will also lead, in practicality, to a policy of second baptism without the often impossible research. Subjective validation will spread to all other baptisms also. If an RPCES pastor is shown to be unregenerate, all his “baptisms” could fall with him. Dr. Buswell wisely wrote of participation in the other sacrament. “The value of participation depends wholly upon its institution by Christ, and not in the slightest degree upon the human channel by which it is administered.” If we are not careful, none of us will know for sure if we have been baptized. Likewise, if our salvation rested on the quality of our faith rather
than faith’s perfect object, we could not truly know if we are saved. The committee believes God has not left us in such confusing positions. We can know we are saved and we can know we are baptized.

5. Our Doctrinal Standards

We do have an unequivocal doctrine forbidding second baptisms: “The sacrament of baptism is to be but once administered to any person.” Occasionally, when previous “baptisms” are rejected, a person is urged to be “rebaptized” or “baptized over again.” Such language is a contradiction of our doctrine. If anyone is baptized after conversion, even though he had had a Roman ceremony earlier, those who administer such baptisms must speak of such as the sole baptism. We would never counsel a person with a false profession to be “resaved”, but rather to be saved. The committee wonders if the rebaptism language is not a subliminal realization that there was, indeed, a religious ceremony that was more than just a flinging about of words and water. It was a handling of God’s holy seal.

Those who perform subsequent baptisms have a confessional responsibility to treat them purely as initial baptisms. This must be done on some grounds, either the convictions of the Presbyterian minister and session, or the conscience of the convert.

B. Reasons to Consider Requests for a Subsequent Baptism

In the light of the preceding argument, there would seem to be very little room for any favorable response from the church to those who still request another ceremony to replace their previous one. But new Christians have a perspective on this question too. We must look at it from that angle also. We need to meet their legitimate needs and respond tenderly to their consciences.

1. The Lingering Question of Whether the “Baptism” was Truly Valid.

After discussion and review of this question, we will probably not be fully persuaded as a body of elders on this question. On such a question as this, a commissioner is allowed to leave Synod persuaded of a view different from that recommended by Synod. Such a brother is not under the same strain as the new convert. The mature brother is not being denied an opportunity to obey Christ. In fact, he is being allowed to obey with a free conscience. We may, in unhurried fashion, review and refine our views. The new believer may want to know without undue delay if he can obey the Lord by being baptized! Since we allow fellow elders leeway on this subject, can we not allow some to those less capable of bearing the same burden? Must we make God’s lambs accept positions His shepherds are not so sure of? The problem is not so much that the lambs ask us hard questions, as that we have not adequately resolved the replies. In such circumstances, the greater burden ought to be carried by the strong.
2. The Nature of a Ceremony

A ceremony is just a ceremony. Its value lies outside itself in the important things it signifies. Thus, on one hand, baptism is important because it illustrates and points to inclusion in Christ as a result of His saving work. Separated from these spiritual realities, a separation God will not allow, it becomes a mere ceremony. As it was with the ritual of the Old Testament, though commissioned by God to teach us, the sacraments also will pass away. In fact, without the Word, they are unintelligible. Baptism, like the ceremonial law, is meant to be a testimony (Mark 1:44). They stand in order to catch our attention and provoke us to embrace the gospel and our standing by grace with our covenant God. If we have the purpose of these ceremonies fulfilled, we have secured the real heart of our Christian faith. There is a sadness in losing a wedding ring. But, in perspective, the loss is small if the relationship is intact. If, with full vigor, we defend our intricate views of the sacrament with the same zeal as we do the gospel itself, do we not depart from placing the higher valuation upon the gospel which the sacrament was meant to provoke? The emphasis must be disproportionate. When the word "baptism" is uttered, do not most of us think of water and not the Holy Spirit? Does this not reveal a veering off the course to the less essential? If Israel wanted a god she could see, aren't we also tempted to indulge distorted fascinations for created things above the Creator? It is very possible that a convert who requested in the joy of his first love to be baptized, will find himself in an experience of being put through mystifying doctrines that he does not comprehend. It could dampen his ardor for the more important things of the Lord.

We urge ourselves to remember that this is a ceremony, not the inner substance of our faith. It is not to be neglected or abased, but neither is it to be magnified. The apostle Paul could not specifically recall exactly how many he had baptized (I Corinthians 1:13-17). Baptismal ceremonies were not central to his ministry.

3. The Priority of Human Need over Ceremony

Old Testament ceremonies had a temporal purpose. God was serious about the lessons to be taught and the relationships to be signified, and He therefore required non-optional ceremonies to underline them. Disobedience about ceremonies was censurable (Exodus 4:24-26). Disregard of any Scripture is a violation of a minister's calling. However, the earthly elements and ritual were not so all-important that all else gave way. There was no panic in the Old Testament to circumcise a dying Israelite baby prior to the eighth day—something sacramentalists should ponder. The Passover could be repeated the following month if a man was away on a trip (Numbers 9:10). The hand of God was upon an order of Hezekiah in II Chronicles 30 to have the feast for the entire nation in the second month, even though the ideal was for it to fall in the first month. Here is an example of flexibility, while close adherence was still the ideal to strive for.
Possibly the most notable example of ceremonial violation is David's eating the showbread, lawful only for the priests to eat (Mark 2:23-26). For David to eat the priest's showbread without reason would be wrong, but it was allowed in the situation David faced, and the Lord expressly indicated that it was permitted even though ceremonially unlawful! The Sabbath is meant for man, the showbread could be used for man, and baptism, too, is meant for man to bolster faith and be for them the occasion of sealing vows of allegiance. Thus, it is a gracious condescension to our human, physical, and psychological makeup.

In a situation where the convert is not confident that he has been baptized, there is a need the church must meet. We may be assured that he has been baptized, but he needs to know that he has been, too. We ought to meet this kind of hunger even by bending of ceremony so that each of our flock knows for certain that he has been baptized once. In the context of sacrifice and ceremony, the Lord told rigid Pharisees that he desired mercy. In the tension between our scruples and the needs of the converts, your committee advises that the weightier issue is the need of our people.

4. Our Responsibility to the Convert's Conscience

Baptism is attached to the reception of the gospel. The sinner not only believes in the heart and confesses with the mouth, he arises and is baptized, washing away his sins. By this sacrament he is initiated into the community of believers. He is aware of the Lord's command to be baptized. He sees it as an additional act of external confirmation of his faith. His zeal prompts him to engage in this form of confession also. If the baptism is denied, the problem is likely to be not so much his understanding of a previously valid baptism, but his alarmed conscience questioning whether he has obeyed God or not. On one hand we fear breaking symbolism, but the new Christian fears disobeying God. He will have difficulty respecting a ministry that frustrates him regarding this fundamental responsibility.

Our counsel is to teach patiently the full-orbed doctrines we believe the Lord has graciously brought us to understand. If the arguments against dismissing an earlier "baptism" do not avail—we propose a cheerful administration of the water of baptism for conscience's sake. We believe that if the minster is secure in his convictions and committed to the health of his people, second administrations will be rare.

5. A Possible Hindrance to Fellowship

If a believer is denied a ceremony when it is in the power of our hands to acquiesce and that ceremony is available elsewhere, do we not unintentionally tempt the immature to seek other fellowships? Some Christians rebaptize members of their own denomination in simple transfers from one congregation to another. Many groups will baptize in an instant. Baptism is part of the official entrance requirement into a body of Christians. Would it not be a poignant tragedy if a Christian could be part of
our fellowship in spite of various doctrinal differences, but couldn't find
the opportunity to satisfy himself that he met a basic entrance require-
ment to his own satisfaction, and so went elsewhere out of a sense of re-
jection? This rejection would be the very opposite of the truth his bap-
tism was symbolizing, namely union with Christ. If the situation came to
that, then, again, the ceremony should fade while the substance prevails,
namely heart-felt acceptance of the one already belonging to Christ.

C. Pastoral Responsibilities

1. The Pastor's Conscience
In urging respect for the consciences of others, at no time do we advise
a pastor unpersuaded of our arguments to violate his own. We, too, have
a Master to obey.

2. The Pastor's Role as Teacher of the Word
The sacraments are golden opportunities to teach the grace of God. If
our people are confused about the sacraments and are full of questions,
they are easier to teach when curious and are showing the need of an in-
formed ministry. The symbols are easy enough to see. God created sym-
bols to spark curiosity. Israelite children asked, “What mean these
stones?” and godly fathers were glad to answer. We should capitalize on
the opening afforded us. Requests for second baptisms are not occasions
of stating “our policy”, but for opening the Word. Baptisms without ex-
planations are opportunities lost. Ministers who baptize but do not ex-
plain have difficulty justifying their years of preparation. The ceremony
takes little; the exposition of the Word demands much. Converts should
catch the pastor’s deep attraction to the meaning.

3. The Pastor’s Role as Shepherd
Some of our people grow at slower rates than others, but they are still
our sheep. We are Christians who encourage the timid and help the weak
(I Thessalonians 5:14). We lay down our lives for the sheep. They do not
need to have sharp minds to be part of our flock. We, too, are careful
that no one pluck them out of our arms. We do not compromise our
teaching, but we are reasonable in our expectations and go before,
leading without coercion. Baptism speaks of inclusion in the Good
Shepherd’s fold. By His Spirit we do all we can to fulfill our Savior’s
desire. Those who come to Him are not driven away. We must focus
again on these principles. We remember, too, that sheep are not very
bright and all of us are called sheep.

V. Guidelines to Assist in Recognizing the
Validity of a Previous Baptism

“What is Baptism?
“It is a sacrament wherein the washing with water in the name of the
Father, the Son, and the Holy Spirit doth signify and seal our ingrafting into Christ, and the partaking of the benefits of the covenant of grace, and our engagement to be the Lord’s” (Q. 94, Westminster Catechism).

If a baptism comes from within a Christian tradition where the Trinity is understood and Jesus Christ is accepted as the one who came in the flesh and where He is designated the Savior, we urge acceptance of that baptism as valid. Thus, we reject outrightly the baptisms of the cults who stand outside the stream of catholic history. There is a distinct difference between contrived imitations and Roman distortions. The Holy Spirit and the truth of the gospel are not absent in the Roman Catholic Church. However, at this point, we express our firm outrage that so many of its communicants have been taught to trust in the sacraments themselves and to give only lip-service to the atoning sacrifice of the Savior. The truth of God has been slighted, but the enemy of God has not had a thorough victory. Recent developments in some segments of the Roman church have been beyond the expectations and faith of most of us.

Charles Hodge, *Systematic Theology*, Vol. III, p. 523-524. “The other condition necessary to the validity of the sacraments concerns the intention of those engaged in the service. They must intend to do what Christ commanded. If a man receives the ordinance of baptism, he must intend to profess his faith in the gospel and to accept the terms of salvation therein presented. And the administrator must have the purpose to initiate the recipient into the number of the professed disciples of Christ.”

1Westminster Confession, XXVIII:VI
2Westminster Confession, XXVIII:VII

“Louis Berkhof, *Systematic Theology*, p. 506. “The ministry of the sacraments must, of course, go hand in hand with the ministry of the Word. It is merely the symbolical presentation of the gospel, addressed to the eye rather than the ear.”


1Westminster Confession, XXVIII:VI
2We urge again, at this point, attention to Romans 2:28 - 3:4, referred to previously.
4Westminster Confession, XXVIII:VII

18In the Minutes of the 22nd General Synod of the Evangelical Presbyterian branch of the RPCES, a motion concerning a brother who had been previously ordained as a Roman Catholic priest, would have required “that he also be rebaptized”. This is the very terminology we must avoid. The Judicial Commission did not insist that his baptism be repeated.

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HISTORICAL APPENDIX A
A SKETCH OF AMERICAN PRESBYTERIAN DISCUSSION ON THIS QUESTION

1. Northern Presbyterian History of This Doctrinal Debate

In 1790, the General Assembly resolved that sessions should judge the validity of baptism in difficult cases with the aid of presbytery:

The following question was proposed by the Committee of Overtures, viz.:
Ought such persons to be rebaptized as have been offered in baptism by notoriously profligate parents, and baptized by ministers of the same description?

Resolved, that it is a principle of the church that the unworthiness of the ministers of the gospel does not invalidate the ordinances of religion dispensed by them. It is also a principle that as long as any denomination of Christians is acknowledged by us as a church of Christ, we ought to hold the ordinances dispensed by it as valid, notwithstanding the unworthiness of particular ministers. Yet, inasmuch as no general rule can be made to embrace all circumstances, there may be irregularities in particular administrations by men not yet divested of their office, either in this or in other churches, which may render them null and void. But that cannot be anticipated and pointed out in the rule, they must be left to be judged of by the prudence and wisdom of church sessions, and the higher judicatories to which they may be referred. In such cases, it may be advisable to administer the ordinance of baptism in a regular manner, where a profane exhibition of the ceremony may have been attempted. These cases and circumstances, however, are to be inquired into by the church sessions, and referred to a presbytery before a final decision. (William E. Moore, *The Presbyterian Digest: A Compend of the Acts and Deliverances of the PCUS* [Philadelphia: Presbyterian Board of Publication, 1873], p. 659).

J. Aspinwall Hodge summarizes the following history of this discussion in *What is Presbyterian Law as Defined by the Church Courts?* (Philadelphia: Presbyterian Board of Publication, 1884), p. 84-85.

Unitarian baptism was pronounced invalid by the Assembly of 1814. "It is the deliberate and unanimous opinion of this Assembly that those who renounce the fundamental doctrine of the Trinity, and deny that Jesus Christ is the same substance, equal in power and glory with the Father, cannot be recognized as Ministers of the gospel, and that their administrations are invalid."

The O.S. Assembly decided in 1864 that baptism by the Campbellites or Disciples is invalid.

The O.S. Assembly in 1845 declared that the Romish Church is not a Church of Christ, nor its Priests his Ministers, and therefore its baptism is invalid. In cases of doubt, the Session must decide if the applicant must be baptized. Immediately following the 1845 Assembly, Charles Hodge wrote a vigorous dissent to this nearly unanimous (169 for, 8 against, 6 abstaining) Assembly decision. It is an article so definitive, it still merits the church's closest study. In it Hodge argued:

We are, therefore, constrained to regard the decision of the Assembly as in direct conflict with our standards, and with the Word of God; and as incompatible with Protestant principles, as well as with the practice of the whole Protestant world. We have no scruple in saying this. For in protesting against the decision of one hundred and sixty-nine members of the Assembly, we can hide ourselves in the crowd of 169,000,000 of faithful men who, since the Reformation, have maintained the opposite and more catholic doctrine ("Validity of Romish Baptism," *Church Polity*, p. 214).

Since the 1845 General Assembly had been influenced by various southerners (including James H. Thornwell), later assemblies took a more tolerant position, after the withdrawal of the Southern Presbyterian Church. J. Aspinwall Hodge (p. 85) summarizes this more moderate position:

In 1875, our Assembly answered to the question, "Should a convert from Romanism be again baptized?" that "the decision of the question be left to the judgment of each church Session, guided by the principles governing the subject of baptism as laid down in the standards of our Church."

This decision, however, has all the marks of parliamentary compromise about it. It says neither that Roman Catholic baptism is valid, nor that it is not. The decision to leave the question to the judgment of each church session may as much reflect the absence of a consensus as its presence. Did the two sides merely agree to disagree? Or was there a principled return to the more catholic position of 1790?

The current practice of the Northern Presbyterian Church is given by Eugene Carson Blake in *Presbyterian Law for the Local Church* (The Division of Publication of the Board of Christian Education of the PCUSA, 1953), p. 45:
A baptized Roman Catholic may be received either on profession of faith or on reaffirma-
tion of faith. Discretion is left to the session as to the mode of reception, even to
the inclusion of a rebaptism, if it is desired by the new member, although a session
should be careful not to require rebaptism of anyone who has already been baptized in
the name of the Triune God.

2. Southern Presbyterian History of this Doctrinal Debate

Under the influence of James H. Thornwell, the Southern Presbyterian Church took
a more restrictive view of the validity of Roman Catholic baptism:

The General Assembly of 1871 declared invalid the baptism of the Romish,
Unitarian, and Campbellite (Christian) Churches. (AD, pp. 25-26.) In 1882, this posi-
tion was modified with reference to the Campbellite (Christian) Church as follows:

To affirm that no minister of that denomination ever administers Christian baptism,
is a proposition that this Assembly is not prepared to accept, and the decision of the
question of how far the certificates and sacraments of the churches of that denomina-
tion are to be recognized and received, must be left to the session and Presbyteries im-
mediately interested in the subject. (GA, 1882, pp. 573-574).

The Assembly of 1884 (p. 206) reaffirmed the action of 1871 relating to this subject, as it
applied to Romish baptism only. The other two were not mentioned. Again in 1909, (p. 48),
the Assembly deemed no further action on Romish baptism necessary, and in 1914, (pp.
62-63), the Assembly declined to rescind its action of 1884 on this subject (J. D. Leslie,
Presbyterian Law and Procedure in the PCUS [Richmond: Presbyterian Committee of
Publication, 1930], p. 135).

HISTORICAL APPENDIX B

We commend “Validity of Romish Baptism” by Charles Hodge in his Church Polity.

RECOMMENDATIONS:

1. We recommend that baptism be recognized as valid when the
   following three elements are present:
   (a) Washing with water,
   (b) In the name of the Trinity, and
   (c) With the ostensible professed design to comply with the
      command of Christ.

2. We urge our pastors and sessions to accept Roman Catholic baptism
   as valid because baptism is God’s institution.

3. We urge our pastors and sessions, thus, to avoid a subsequent bap-
tism of those we believe to have been validly baptized.

4. If, after careful instruction on the meaning and symbolism of bap-
tism, our people still cannot believe that they have ever been truly bap-
tized, we recommend yielding to their needs and consciences by baptizing
them. It should not be done, however, if the candidate for baptism has
 tendencies toward denial of such clear biblical doctrines as the
unrepeatable nature of regeneration, justification, adoption, and the
baptism with the Holy Spirit. Breaking the symbolism would do evident
damage in such cases.

Respectfully submitted,
John DeBardeleben
David Kiewiet
David Linden (chairman)
Gareth Tonnessen
John M. L. Young
45
ACTION:
Synod, upon motion, adopted all four recommendations as presented in the report.

REPORT OF CHAPLAINS' COMMITTEE

The following report was presented by the Rev. William B. Leonard Jr. with Chaplain Robert Fiol commenting on his ministry in the Navy.

Fathers and Brethren:
Since our last General Synod/Assemblies your joint commission on chaplains met in St. Louis, October 28, 1980 with eight of the nine members present. Minutes of the meeting are attached. The next full commission meeting is set for October 31, 1981, in the Airport Conference Room, Atlanta, Ga., following our national assemblies, and hopefully, another step closer to our being one church in the work of the Lord. It is significant I believe that our experience as a joint commission, combining representatives of three denominations, has clearly demonstrated that we can work closely together with harmony and respect and some accomplishment in the work of the Kingdom.

For the first time since forming our joint commission we had planned a trip in March 1980 across the central United States to the east coast, visiting a dozen or so military bases where some of our chaplains are serving. But God in His sovereign care planned otherwise. Both Mrs. Leonard and I have recently been hospitalized for rather serious treatment, but both of us, happily and thankfully, are now well and returned to normal activities. I am now planning our military visits in the Fall of this year.

The attached ROSTER, indicating all chaplains now endorsed by your commission, shows steady progress this year and a widening ministry. The PCA gained two active duty chaplains and the RPCES one. There were significant gains in reserve chaplains and in seminarians, both excellent ways to expand your ministry. The Civil Air Patrol is another area of gain and we rejoice. We urge prayerful support for all our chaplains, active and reserve, as they reach many for Christ our churches cannot reach.

ENDORSEMENT PROCEDURES. All endorsements originate at Presbytery level. In the PCA presbyteries endorse to the MUS and MUS to our Commission. In the OPC and RPCES they endorse directly to the Commission.

OUR FINANCIAL REPORT is attached. Because of our recent difficulties it is not as up to date as originally planned, but it does cover the period from the time the Joint Commission was formed through September 17, 1980. We recommend our denominations follow the financial guidelines given in the Constitutional By-Laws approved last year by the General Assemblies.

CURRENT STATISTICS are annually required by the Department of
Defense in Washington. Inasmuch as these are due by January 15 each year, it has been difficult if not impossible to obtain accurate figures so early in the year for the preceding year. We are asking for a possible change to a later reporting date at our next meeting in Washington, set for March 11, 12, 1981, which I plan to attend. Your commission was represented at the October meeting. Combined totals sent in this year for our three denominations are as follows: 893 churches, 1405 ordained ministers, and 131,100 combined membership, still very small compared with the giants, but one with God’s blessing is a majority in any case.

Please note our correct address and phone number.

Sincerely in Christ our Lord,
William B. Leonard Jr., Executive Director
Presbyterian and Reformed Joint Commission
on Chaplains and Military Personnel
33625 Wapiti Circle
Buena Vista, Colorado 81211
(303) 395-8585

ROSTER (March 7, 1981)

Endorsed to the Seminarian Program
PCA—Allen Gordinier, Navy
        Arnold Johnson, Army
RPCES—T. Braithwaite, Navy
        J. D. Cook, Army
        J. Johnson, Army
        J. K. Maas, Army
        Tom MacGregor, Army
        C. H. Morrison, Army
        G. K. Sexton, Army
        M. Wilson, Air Force

Endorsed to the Civil Air Patrol
Charles Dunahoo, PCA
Daniel Fannon, RPCES
H. L. Rosenberger, OPC
Morton Smith, PCA
Leon F. Wardell, PCA

Active Duty Chaplains
        Army: D.P. Peterson, H.R. Baker, David Dare, Russell Barrett,
         R.H. Ackley, L.M. Hardeman, R. Wildeman, B.C. Greenwalt.
        Air Force: B.T. Hubbard
PCA—Army: W. Ingram Philips III, Fred Carr, D.F. Roberts
        Navy: D.C. Clements, J.D. Register, R.W. Good
OPC—Army: Chong Y. Lee, T.A. Foh

Inactive Duty Chaplains
OPC—Navy: D.R. Miller
        Army: R. Wagner
        Air Force: B.J. Stonehouse
Singleton, Doug Lee
Navy: R.L. Swafford, Fred Thompson

Auxiliary Prison Chaplain—C.F. Kukal, PCA

Retired Chaplains
Air Force: Laurence Withington
PCA—Navy: S.S. Cappel
Army: E. Jussely, Theodore Kline,

FINANCIAL STATEMENT COVERING PERIOD FROM 9 February 1979 thro 30 April 1981

FUNDS RECEIVED
Churches: PCA  $3,000.00
RPCES  1,000.00
1st EPC (Seattle)  167.50
Air Force Chaplains Fund:  550.00
Individuals: [Chaplains in the RPCES and PCA]  $1,100.00
Other: Refund, State of Colorado  $2.50
Interest on Checking Account  15.79
TOTAL FUNDS RECEIVED FROM BEGINNING OF JOINT COMMISSION  $5835.79

FUNDS EXPENDED
Endorsing Agents Conferences, Commission Meetings, travel  $3273.99
(for period of two years, three months)
Conference fees  140.00
Office supplies, printing, stamps  324.63
Conference lodging  82.08
Endorsing agents manual  25.00
Bank charges  13.04
Attorney fees and corporate seal  32.62
Mailing permits (designated gift)  70.00
Miscellaneous  25.00
TOTAL FUNDS EXPENDED FROM BEGINNING OF JOINT COMMISSION  $3986.36

FUNDS ON HAND AS OF 30 APRIL 1981  $1849.43

ACTION:
Synod was urged to encourage prayer for our chaplains.
Synod adjourned with prayer by the Rev. John Pickett at 3:58 p.m.
At 8:00 a.m., Mr. Stephen Lawton led synod in the singing of "When Peace Like a River." The Rev. Martin Freeland led the assembly in the morning devotional from 2 Timothy 1.

The moderator called the meeting to order at 8:47 a.m. The Rev. William Phillips led in prayer.

GREETINGS FROM FRATERNAL DELEGATES

The Rev. Donald J. MacNair introduced the fraternal delegates: Dr. James DeYoung of the Christian Reformed Church; the Rev. Larry Mininger of the Orthodox Presbyterian Church; and Mr. Edward Robeson of the Presbyterian Church in America, who brought greetings to synod. The Rev. Dr. Morton Smith, stated clerk of the Presbyterian Church in America, was also introduced. A letter of greeting was read from C. Ronald Beard of the Associate Reformed Presbyterian Church (see p. 14).

REPORT OF THE FRATERNAL RELATIONS COMMITTEE

The Rev. Donald J. MacNair, chairman, presented the following report, assisted by Dr. Paul Gilchrist:

Fathers and Brethren:
Your committee has met three times during the year and anticipates meeting again directly before the meeting of synod on May 22, 1981. We are happy to report that the presbyteries and agencies responded to synod's action and sent quite a few observers to each meeting. All of us on the committee were happy to have this participation by observers and felt that the committee benefited by their comments and suggestions during our meetings. The observers did not have the privilege of the floor during the joint meetings with the PCA and the OPC but did have that privilege during our committee meetings.

1980 Fraternal Delegates from the RPCES to NAPARC Churches:
To the:

- Christian Reformed Church
- Orthodox Presbyterian Church
- Presbyterian Church in America
- Reformed Presbyterian Church of North America

Mr. Joel Belz

1980 Fraternal Representatives from the RPCES:
To the:

- Associate Reformed Presbyterian Church
- Japan Christian Presbyterian Church
- Korya Pa, Korea

Mr. Joel Belz

The Rev. William A. Shell
The Rev. William R. Wolfgang
The Rev. Donald J. MacNair
Dr. Paul R. Gilchrist
The Rev. Robert I. Hoyle
The Rev. Stephen T. Young
The Rev. John K. Hunt
North American Presbyterian and Reformed Council (NAPARC): The RPCES was represented at their annual meeting of NAPARC (Philadelphia) by the Rev. Donald J. MacNair. Several other members of the Fraternal Relations Committee had planned to attend but found it impossible because of scheduling difficulties. The Rev. John Clark was invited to join with Mr. MacNair in representing the RPCES.

Extended discussion was conducted relative to the Associate Reformed Presbyterian Church and its potential role in NAPARC. The Rev. George Gerald made a lengthy presentation of the history of the ARPC. He stated that his committee was pleased to come as observers. NAPARC expressed its appreciation for the report and invited the ARPC to send representatives to future meetings of the council and invited the church to send observers to meetings sponsored by the council.

The RPCES was called on to convene a NAPARC study committee on the subject of hermeneutics. Dr. John W. Sanderson and Dr. David C. Jones served as the RPCES representatives, and Covenant Theological Seminary served as host. Dr. Sanderson was chosen chairman. It is hoped that the committee will have a report for the 1982 or 1983 General Synod.

Mr. Clark was elected to the NAPARC Interim Committee.

Dr. Paul Gilchrist and Mr. Earl Witmer are serving as RPCES representatives on a planning committee for the Concurrent Synod/Assembly meetings in Grand Rapids in 1982.

Committee on Revision of Standards. A subcommittee of the Fraternal Relations Committee has done considerable work in reviewing this document. It is not yet ready to report. We hope that the report will be ready by the 160th General Synod.

Reformed Ecumenical Synod. There is no further data to report since the Fraternal Relations Committee's report in 1980.

Christian College in Africa. It has been established that Daystar Communications, a Christian institution already in Africa, has an educational activity already underway. Also, it has announced specific plans for a Christian liberal arts college. Dr. Marion D. Barnes made a second trip to Africa August 22 to September 22, 1980. Much of his time was spent with the Daystar organization. Dr. Barnes's complete report was submitted to the Fraternal Relations Committee and can be made available upon request.

The following recommendations are hereby placed before the synod:
1. That the RPCES support Daystar in building a quality Christian
liberal arts college in Nairobi, Kenya, to provide a Christian type of education for Christian African leadership in business, government, and church. (Such education would be available to Christian Africans from the whole African continent). This support could begin with supporting faculty members, providing scholarships for students, and by making gifts for facilities.

2. That the mission boards of the RPCES and the PCA denominations (WPM and MTW) recommend Daystar to churches and individuals in the denominations for their prayer and gift support.

3. That Covenant College and Covenant Seminary consider lending a professor on a sabbatical basis to Daystar on request from the latter for service for a year or two. (Such personnel could also be of great benefit to the Community Presbyterian Church in Nairobi and the mission in Muruu.)

Correspondence with the "Evangelical Presbyterian Church." This is a new denomination. It had a preliminary meeting in St. Louis last fall. It conducted a convocation in St. Louis on March 24-25, 1981. It anticipates its first General Assembly meeting in September 1981. Most of those presently active are former members of the UPCUSA.

The chairman of your Fraternal Relations Committee has been in communication with the Steering Committee of the Association of Evangelical Presbyterian Churches throughout this period. By the beginning of 1981 it was evident that the group planned to be called the Evangelical Presbyterian Church. Since this name continues to have a corporate identity in the RPCES, the Steering Committee of the new group was immediately informed about this potential conflict. Mr. Semisch, legal counsel for the RPCES, has been asked to express an opinion on the matter, which he has done (February 16, 1981, and March 5, 1981—the latter in a letter to the counsel for the new church).

The Fraternal Relations Committee has discussed the matter and voted to accept the following basic proposal:

1. That the Association of Evangelical Presbyterian Churches should formally request the Reformed Presbyterian Church, Evangelical Synod, to consider whatever steps are necessary for the Association of Evangelical Presbyterian Churches to incorporate and use the name "Evangelical Presbyterian Church."

2. That the Fraternal Relations Committee will present this to the Reformed Presbyterian Church, Evangelical Synod, when it meets in its General Synod meeting May 22-28 at Covenant College, Chattanooga, Tenn. In presenting this, the Fraternal Relations Committee will ask the Synod to consider granting this request if—

3. Legal counsel is satisfied that the situation is legally proper and any extenuating circumstances will be properly handled through some agreeable formula.

On the basis of this, the Fraternal Relations Committee voted to recommend to the 159th General Synod of the Reformed Presbyterian
Church, Evangelical Synod, that it grant the Association of Evangelical Presbyterian Churches the right to incorporate with the name "Evangelical Presbyterian Church" if the legal counsel of the RPCES is satisfied that the new situation is legally proper and any extenuating circumstances will be properly handled through some agreeable formula.

In the March 24-25 meeting the Steering Committee privately and publicly admitted the conflict and expressed the hope that our church could see its way clear to grant this.

A report from the legal counsel will be presented at the synod meeting.

**Joining-Receiving Discussion Between PCA/RPCS/OPC.** During this year the Fraternal Relations Committee has met with the PCA’s Ad Interim Committee to Discuss . . . three times. The Orthodox Presbyterian Church’s Committee on Ecumenicity and Interchurch Relations participated in the last two meetings.

The 158th General Synod adopted the Fraternal Relations Committee’s recommendation (page 70 of the Minutes) that the Reformed Presbyterian Church, Evangelical Synod, “. . . prepare to take the initial constitutional vote on the invitation ‘. . . to come with us for the purpose of effecting and perfecting one church among us’ at its 159th General Synod in May, 1981.’” Appended to this motion was a series of five things to be included in this preparation.

The Fraternal Relations Committee has attempted to serve the church by fulfilling the details and the spirit of these instructions.

A decision was made early in the process not to forward material to the church based only on discussions. Many of the final statements were not reduced to a final draft state by our PCA brethren until the last joint meeting—March 5-7, 1981. Hence, that material could not be made available until that time.

Two major mailings have been sent to the church. One was entitled *Introducing and Comparing* . . . It was sent by the PCA. The other was called *Information for the Reformed Presbyterian Church, Evangelical Synod* . . . It was sent by the Fraternal Relations Committee. These documents constitute the committee’s report thus far to fulfill its obligation to prepare the church to vote. Most of the issues about which the church has expressed concern are dealt with in these reports.

Specific concern and instruction about Covenant Theological Seminary (see p. 99 of the Minutes) and about Covenant College was directed to the Fraternal Relations Committee. The data sent to the church by the committee adequately answers those concerns and instructions. The administrations of the schools reflect this response to the committee.

The instruction to the committee “. . . to seek to develop with the PCA Committee . . . proposals that might be established as to presbytery boundaries and transition programs for the RPCES boards and agencies . . .’’ was a major part of the work of the committee. The data sent out to the church by the committee covers the response. As indicated in the
cover letter for that data, a "skeleton" transition program for the parallel agencies/committees was developed. Upon positive voting of the first constitutional voting and before the completion of the constitutional voting, these "skeletons" will be "fleshed out." Much more detail will therefore be before the 160th General Synod. At least the executives and some board members of all the parallel agencies/committees have had direct meetings and correspondence.

The General Counsel of the RPCES, Mr. Donald A. Semisch, has been consulted about the work of the committee and about questions forwarded to the committee by individuals during the year. Account is being taken by the committee of the opinions Mr. Semisch has given about these matters and will be part of the supporting data prepared for the discussion.

The Fraternal Relations Committee adopted a resolution to be presented to the 159th General Synod. The seven members in attendance at the March meeting unanimously voted to approve it. The two not in attendance later concurred with this action and asked to have their names appended to it.

The resolution is:

WHEREAS, the Fraternal Relations Committee was instructed by the 158th General Synod of the Reformed Presbyterian Church, Evangelical Synod, to prepare the church at large to vote at the 159th General Synod on the invitation from the Presbyterian Church in America; and

WHEREAS, the committee has met since then in three extended sessions with its counterpart committee from the Presbyterian Church in America, which meetings were attended by a large number of observers from throughout the Reformed Presbyterian Church, Evangelical Synod, and which meetings were all characterized by a positive and fraternal spirit; and

WHEREAS, the committee since receiving its instructions has endeavored to summarize significant issues pertinent to the invitation, and to share those summaries with ministers, sessions, and the church at large; and

WHEREAS, the committee has explored with the agencies of the Reformed Presbyterian Church, Evangelical Synod, the likely implications of this action on their ministries and is encouraged by their judgment that those tasks will continue unimpaired and in some cases be enhanced; and

WHEREAS, we believe that especially in today's world when secularism is widespread and apostasy is rife in the denominations of our country, it would be a worthy testimony to the Lord if Presbyterian churches loyal to the Scripture and the Reformed faith could present a united front to an unbelieving world, and whereas we believe that a union of like-minded Presbyterian denominations would increase their effectiveness in serving the Lord, and enlarge their fellowship and unity in the Spirit;
NOW THEREFORE WE RECOMMEND THAT THE 159TH GENERAL SYMOD
1) Accept the invitation of the Presbyterian Church in America to join them, to effect and perfect one church on the basis of their receiving the Reformed Presbyterian Church, Evangelical Synod, through the procedure outlined in their Book of Church Order, Chapter 14-6: "... to receive under one jurisdiction those ecclesiastical bodies whose organization is conformed to the doctrine and order of this church."

2) Declare that the basis of such an acceptance be the two churches’ common commitment to the inerrancy of Scripture, to the same standards of doctrine and government, and to the doctrine of the purity of the church, together with specific details contained in the Report to the Ninth General Assembly of the Presbyterian Church in America of the Ad Interim Committee to Discuss ..., which report was approved in joint session of the two committees March 5-7, 1981, in Atlanta, Georgia, and a copy of which is attached [see p. 5];

3) Amend the existing doctrinal standards and Form of Government of the Reformed Presbyterian Church, Evangelical Synod, through due constitutional process, by substituting for them the doctrinal standards and Book of Church Order of the Presbyterian Church in America, which process requires a two-thirds majority vote of this General Synod, the concurrence of two-thirds of the presbyteries, and a second two-thirds vote of the succeeding General Synod;

4) Authorize the Fraternal Relations Committee to continue working with its counterpart committee(s) in the Presbyterian Church in America to develop appropriate steps to consummate this action, pending its constitutional approval.

Two items must be called to your attention before this report is concluded.

1. The Fraternal Relations Committee had to spend a considerable amount of money to accomplish its task. Conservative measures were taken whenever possible. A figure will be ready to present to the synod in May. However, the committee has asked the Administrative Committee of synod to deal with this need in its report. The committee would urge the Reformed Presbyterian Church, Evangelical Synod, to underwrite this obligation.

2. On p. 71 of the Minutes of the 158th General Synod (recommendation: c.1.), the church was strongly urged: "That every church session and congregation study this invitation and commit themselves to pray for the Lord's direction in this matter." The Fraternal Relations Committee calls this to the church's attention and urges the church to double its efforts in this regard between now and the time of the 159th General Synod.
An update report will be given at synod.
Respectfully submitted,
C. Anderson
M. Barnes
J. Belz
P. Gilchrist
R. L. Harris
D. J. MacNair (chairman)
M. Pett
R. G. Rayburn
S. Smallman

Synod recessed at 10:30 a.m. with prayer by Chaplain Robert Fiol for those who have served and are now serving in the armed forces. Synod was reconvened by the moderator at 10:52 a.m., and was led in prayer by Dr. Donovan L. Graham.

The moderator declared synod to be in a quasi-committee of the whole until 2:30 p.m., for the purpose of discussing the recommendation of the Fraternal Relations Committee.

Dr. John M. L. Young presented a recommendation on behalf of the board of World Presbyterian Missions, to be sent to the Ninth General Assembly of the PCA:

RECOMMENDATION OF WORLD PRESBYTERIAN MISSIONS TO THE REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD
May 25, 1981

The 159th General Synod of the RPCES, in the spirit of continuing to seek to "perfect one church," respectfully calls to the attention of the Ninth General Assembly of the PCA what our synod perceives to be significant differences of mission philosophy underlying the strategy and operations of the PCA's MTW and our own WPM. Representatives of our committees and boards have examined with much appreciation the manual of MTW which your earlier general assemblies have approved. The differences we refer to arise from the policy papers adopted by MTW's administration and committee.

Specifically, our concern is two-fold:

1) Some geographic areas where WPM now ministers do not meet criteria which MTW presently uses for entering a new field. We are concerned that our basis for overseas mission ministry be understood to be both biblical and requisite for the holistic proclamation of the gospel of a worldwide, Reformed mission organization. We believe that our basis of overseas missions is grounded in the Great Commission of Matthew 28:19-20 and that its method of implementing these mandates is based on Paul's description of his mission efforts to make the gospel known to the Gentiles "by word and deed" (Romans 15:18).

2. The ultimate purpose of this Board and its Missions is the proclamation of the Gospel through all available means to the unconverted in those fields in which the Holy Spirit shall lead it to initiate the making of disciples for Christ, baptizing them for the planting and nurturing of truly indigenous, Scriptural churches, and teaching them all of God's Word. (WPM Manual, 5-1)

You will note we perceive Christ's command to His Church to include an evangelistic concern (the lost must first be evangelized in order to be discipled); secondly, an ecclesiastical concern (converts must be initiated into the church by baptism, by which initia-
tion churches are planted and grow); and finally, an educational concern (all of our Lord's teaching, with its implications for faith and life, call for the Christian education of the whole person.)

2) We are also concerned that our method of "word and deed" ministry in church planting be understood as biblically grounded and requisite for a Reformed ministry. The WPM Manual speaks of a missionary being ready to be "called upon to initiate or help maintain various kinds of physical ministries to aid God's people in situations of distress" (5-1, sec. 6). If men are to glorify our Father when they see our deeds, the deeds need words of explanation that they are done in Christ's name, and the words need deeds of demonstration to be recognizable expressions of Christ's love and mercy.

In one area the distress may call for physical healing (medical assistance being made available); or for Christian education (instruction for youth or preparation for the ministry); or for food and funding (in temporary emergencies or for helpless children). These are not experimental and untested methods of serving God, but scripturally based as well as practically proven methods for proclaiming the love of Christ. WPM today is building a medical clinic in rural Kenya and has a TB sanitorium in Moslem Jordan, making sure the refreshing water of life reaches these dry and dusty lands. We have Reformed theological schools to which we contribute support in Japan, Chile, and India, and we fund and staff the room, board, clothing, and education of over 300 children of leprous parents in India. Frequently, WPM has supplied famine relief to our rural work in eastern Kenya. As a result of these efforts in word and deed, we have seen two presbyteries develop in Japan, five in Peru, one in Chile, two in India, and one each in Australia and Kenya.

WPM's Manual calls for proclaiming the gospel "to the unconverted," who are not necessarily those who may seem responsive, nor those who are exclusively in urban areas, nor those who have a strong economic base, but to the unconverted in general as we see need and opportunity allowing or impelling us.

It is our conviction that a ministry of word and deed together (not either/or, but both/and) should be the task in church planting of a biblical missions that seeks to maintain Reformed standards.

WPM as a principle has sought to avoid any dichotomy that would require allocating church planting to a word ministry without deeds or would allocate the deed, physical, ministries to others, such as to other missions or parachurch organizations.

We rejoice when other mission organizations are involved in deed ministries in Christ's name, but in church planting our conviction requires us, and it is our practice, to proclaim the whole gospel by word and deed.

As brothers in Christ, we appreciate the privilege of bringing this concern to your attention. Since we understand it to be your intention, following the affirmative vote of both churches, to have parallel agencies of the two churches negotiate the details of integrating their respective ministries, we express our heartfelt desire that WPM's philosophy of missions as summarized above be both welcomed and maintained in the future ministry of MTW. We anticipate whatever response your assembly may find appropriate.

Synod recessed at 12:15 p.m., and was dismissed with prayer by the Rev. William A. Mahlow Jr. The meeting was reconvened at 1:36 p.m. by the moderator, with the Rev. David Linden leading in prayer.

At 3:39 p.m., synod was declared by the moderator to have come out of the quasi-committee of the whole. He explained the procedures for consideration of the motion at hand. Following a short presentation by the Rev. Donald J. MacNair and the Rev. Dr. Paul R. Gilchrist, Dr. Morton Smith called the attention of the commissioners to three enabling motions which will be presented to the PCA general assembly, and which are at the end of the Ad-Interim Committee's Report which is inserted here for information:

56
The Ad-Interim Committee on Inter-Church Relations of the Presbyterian Church in America has endeavored to fulfill a mandate given it by the Eighth General Assembly in order to inform the members and friends of the Presbyterian Church in America (PCA) and to make recommendations concerning the "joining and receiving" of the denominations that have responded to the invitation of the Eighth General Assembly to effect one church.

With gladness and gratitude to God we report that two sister denominations, the Reformed Presbyterian Church, Evangelical Synod (RPCES), by action of the Synod, and the Orthodox Presbyterian Church (OPC), by action of its Committee on Ecumenicity and Inter-Church Relations, have answered our invitation, by expressing a sincere desire to pursue the possibility of a "joining and receiving" which will bring the three denominations into organizational unity under the constitution of the Presbyterian Church in America. Further, we have discovered that these churches are fully committed to the Westminster Standards and Presbyterian polity. Though the representatives of each of the three denominations readily confess to various weaknesses and failures in their denominations, this committee believes that we are truly one in our commitment to obey Jesus Christ, the King and head of His church, who governs us by His Word and spirit.

Aware that there are differences among us in the practical application of the principles of Presbyterianism, we have given careful attention to these and are pleased to report that no difference in practice or emphasis seems to present an insurmountable obstacle in the way of effecting one church. Obviously, however, these differences will require mutual patience and forbearance as we adjust to each other and learn to profit from the interchange of the insights and experience brought to the union by the three bodies. (In one section of this report we attempt to illustrate how some of these differences may be overcome by suggesting possible procedures our presbyteries and committees might follow in the movement of the denominations into the Presbyterian Church in America.)

The committee entered into extensive discussion with the Committee on Fraternal Relations of the RPCES and the Committee on Ecumenicity and Inter-Church Relations of the Orthodox Presbyterian Church. The exchanges were made with the utmost honesty, candor, and openness in an atmosphere of mutual respect, Christian love, and sincerity.

At the final meeting of the Ad-Interim Committee of the Presbyterian Church in America, the Committee on Fraternal Relations of the Reformed Presbyterian Church, Evangelical Synod, and the Committee on Ecumenicity and Inter-Church Relations of the Orthodox Presbyterian Church, the following joint statement was approved:

We have sought to fulfill the mandates given us by our respective major assemblies in order to make recommendation concerning the reception and joining of the Reformed Presbyterian Church, Evangelical Synod and the Orthodox Presbyterian Church in and with the Presbyterian Church in America.

With joy and thankfulness to the Lord of the Church we recognize that our churches have a common and sincere commitment to the inerrant Word of God and to the Westminster Standards as faithfully expressing the system of truth taught in Holy Scripture. Further, we recognize that our churches are Presbyterian in their order and practice. But above all, we find clear evidence that each of our churches desires to be faithful to our primary standard, the Bible, and to our secondary standards as true to the Bible. We acknowledge our weaknesses and failures but we are one in commitment to obey the Lord Jesus Christ in his rule over us through his Word and Spirit.

We recognize, however, that due in part to differences of historical development, there are differences among us as to how our common Presbyterian convictions are applied in practice. We have given careful attention to those that have been referred to us, and have provided a comparison of similarities and differences that we have discussed. No doubt there are variations of practice that have little or no theological significance but would require mutual forbearance and understanding during a period of adjustment in the augmented church. It is also true that there are dif-
ferences of emphasis among our churches that are to be found within each of them as well as between them; some of these have their roots deep in the history of Presbyterianism.

It is apparent to us that, just as within our churches there has been a deep and continuing desire to be constantly reforming ourselves in conformity to the Word of God, so too in the augmented Presbyterian Church in America this commitment would be not only continued but heightened by the reception of the other churches. These churches whose ministry would be joined with that of the Presbyterian Church in America would be called upon to follow the faith and order of the church that they enter; the Presbyterian Church in America, on the other hand, would further strengthen its life and witness by welcoming the insights and experience represented by the entering churches and seeking to profit from differences in striving for a more perfect biblical faith and practice.

In receiving these denominations, the Presbyterian Church in America recognizes the history of the respective denominations as part of her total history and receives their historical documents as valuable and significant material which will be used in the perfecting of the Church.

We, therefore, as committees of our churches, recognize that unity of faith and practice which our churches have through the grace of God. This unity must draw us together as the body of Christ and enable us to remove the barriers that would prevent us from full communion of life and love in an undivided church. We also recognize our need for the grace of the Spirit and the love of Christ as we seek to reconcile differences and remove practical barriers. We therefore do severally and jointly:

1) Commend to our respective churches that we become one in organization in accordance with the invitation of the Presbyterian Church in America;

2) Urge upon our respective churches the necessity of resolving in the thus-augmented church the differences among us, and others that may arise, in kindness and forthrightness begotten of love, with the determination that by the grace of the Spirit of God through the teaching of His Word we shall “all come in unity of the faith and of the knowledge of the Son of God unto ... the measure of the stature of the fulness of Christ” (Eph. 4:13).

And further we, as committees of our respective churches, do severally and jointly agree that the above committees of the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod, shall recommend to their respective major assemblies in 1981 that the necessary constitutional actions be taken to begin the process required to join the Presbyterian Church in America in accordance with its invitation; that the above-named committee of the Presbyterian Church in America will, if the invitation is accepted by either or both of the other churches, recommend to the General Assembly that the acceptance(s) be approved, that the procedures stated elsewhere be followed for the incorporation of the several agencies of the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod, into the Presbyterian Church in America; that out of respect for these churches’ integrity the approval of their acceptance of the invitation shall be understood to honor such commitments as the several churches may have, and to continue the ministries presently conducted by the Reformed Presbyterian Church, Evangelical Synod, and Orthodox Presbyterian Church, subject to the review of the permanent committees and the approval of subsequent General Assemblies, and that the incorporation of agencies shall endeavor to provide for the just treatment of those who may not be able, for reasons of conscience, to participate in the acceptance of the invitation.

I. In regard to the reception of the Reformed Presbyterian Church, Evangelical Synod, we recommend:

RECOMMENDATIONS:

1) That these recommendations shall be acted upon without amendment or deletion, due to the fact that this plan has been approved by the General Synod of the Reformed Presbyterian Church, Evangelical Synod;
2) That in view of our prior invitation to the Reformed Presbyterian Church, Evangelical Synod, to effect and perfect one church with the Presbyterian Church in America, the General Assembly take the first formal vote under paragraph 14-6 of the Book of Church Order: "to receive under its jurisdiction, with the consent of three-fourths of the presbyteries, other ecclesiastical bodies whose organization is conformed to the doctrine and order of this Church." (The adoption of this recommendation confirms the interpretation that the words "ecclesiastical bodies" include an entire denomination.) Thus all ordained officers in the Reformed Presbyterian Church, Evangelical Synod will be received into the Presbyterian Church in America without examination;

3) That the Assembly approve and send to the presbyteries for their approval a plan for the reception of the RPCES as follows:

   A. Upon the approval of three-fourths of the presbyteries of the Presbyterian Church in America and the completion of the constitutional process in the Reformed Presbyterian Church, Evangelical Synod, the presbyteries of the Reformed Presbyterian Church, Evangelical Synod, shall become a part of the presbyteries of the Presbyterian Church in America according to the boundary proposals contained in recommendation III-B;

   b. Presbytery boundaries shall be drawn as follows:

      Map A (see page 60) would represent the boundaries of the PCA if both RPCES and OPC accept the invitation to join.

      Map C (see page 61) would represent the boundaries if only the RPCES joins the PCA.

   c. Presbyterian Church in America presbyteries whose boundaries are affected by these changes shall take separate action regarding their consent (BOCO 14-6). Presbyterian Church in America presbyteries which do not consent to the proposed boundaries shall negotiate their boundaries or difficulties with the assistance of an ecclesiastical commission (BOCO 15), consisting of representatives from each of the joining bodies, appointed for this purpose by the General Assembly, which commission shall report to the next General Assembly of the Presbyterian Church in America following the reception of the Reformed Presbyterian Church, Evangelical Synod;

   d. Churches and missions from the Reformed Presbyterian Church, Evangelical Synod, which have difficulties adjusting to the new boundaries shall make their concerns known to the presbytery of jurisdiction, which shall follow ordinary procedures for resolution of their problems.

4. That boards and agencies of the Reformed Presbyterian Church, Evangelical Synod, shall be received by the appropriate committees and agencies of the Presbyterian Church in America as follows:

   a. The following Reformed Presbyterian Church, Evangelical Synod, agencies, World Presbyterian Missions, Board of Home Ministries, Christian Training Inc., National Presbyterian Missions, shall have the privilege of designating not more than four persons each as members of an advisory subcommittee to each of the corresponding permanent committees of the Presbyterian Church in America (Mission to the World, Mission to the US, Christian Education). These subcommittee members shall serve for a period of two years from the date of reception of the church. At the expiration of the two-year period the subcommittee shall be discontinued. The Reformed Presbyterian Church, Evangelical Synod, Committee on Ministerial Welfare and Benefits and the Board of Pensions shall have the privilege of designating not more than two persons each as an advisory subcommittee to the Presbyterian Church in America Board of Trustees for the Insurance and Annuity Fund. This advisory subcommittee shall serve for a period of two years, after which it shall be discontinued.

   Corporate Charters: The existing corporation charters shall be maintained. The Presbyterian Church in America shall determine, with the advice of legal counsel, which of these corporations shall be active and which shall be dormant. For those corporations which shall be active, the Board of Directors/Trustees shall be the
Committee on Administration on the basis of the work load required.

b. The staff persons serving the Reformed Presbyterian Church, Evangelical Synod, in the following positions shall be retained by the Presbyterian Church in America permanent program committees for at least one year following reception, to wit: World Presbyterian Missions—Executive Director, Associate Director, Financial Director, Office Director; National Presbyterian Missions—Executive Director, Director of Church Planting, Director of Development; Board of Home Ministries—Executive Director; Christian Training Inc.—Executive Director; Reformed Presbyterian Foundation—Executive Director. The salaries and benefits of these persons shall continue at their present level, but no higher than the maximum salary set by the General Assembly for their counterparts. These persons will be received without examination by the theological examining committee.

c. Out of respect for the integrity of the RPCES, the approval of its acceptance of the invitation shall be understood to honor such commitments as it may have. The ministries presently conducted by the agencies of the Reformed Presbyterian Church, Evangelical Synod, shall be continued, subject to the review of the permanent committees and the approval of subsequent General Assemblies.

5. That Covenant College and Covenant Theological Seminary shall be received as denominational institutions under their present Articles of Incorporation and By-Laws with proposed amendments, copies of which are attached. These institutions shall be treated in a manner similar to the Ridge Haven Conference Center, with the following specifics:

a. Their Boards of Trustees shall be retained as presently constituted;

b. These institutions shall remain as separate, non-profit civil corporations;

c. They shall be governed by their Boards of Trustees through their administrative personnel;

d. The General Assembly shall elect subsequent trustees through its regular nominating process. These institutions may suggest nominations to the presbyteries or interested commissioners may make nomination from the floor of the General Assembly;

e. The number and terms of the trustees shall be determined by the Articles of Incorporation and By-Laws of the institution;

f. The By-Laws of the General Assembly of the Presbyterian Church in America shall be amended to allow the Board of Trustees of these institutions to govern the institutions according to their approved Articles of Incorporation and By-Laws;

g. These institutions shall report annually to the General Assembly through a Committee of Commissioners.

h. These institutions shall be included annually in the General Assembly's askings for special benevolent support. These askings shall be submitted to the local churches along with the askings for the permanent committees, although not as a part of the General Assembly's budget for these permanent committees;

i. Since the General Assembly is responsible for the conduct of the work which the whole church does unitedly, the powers and activities that it has delegated to institutions under its jurisdiction shall always be subject to review. It shall not delegate any of its general powers beyond its own recall so as to cease to be fully responsible for the spiritual oversight of the entire denomination.

6. That any judicial case pending at the time of the reception of the church in a court of original jurisdiction shall be continued in the corresponding court of the Presbyterian Church in America which has jurisdiction of the accused. Any appeal or complaint pending at the time of the reception shall be returned by the appellate court of the Presbyterian Church in America to the lower court which has jurisdiction of the appellee/respondent. In all cases the Presbyterian Church in America Court shall treat the case as a new case timely instituted as of the date of reception and shall begin the process anew (de novo). The accuser/appellant/complainant shall have the right to prosecute the case whether or not the trial court has present jurisdiction of the accuser/appellant/complainant.
II. ENABLING RECOMMENDATIONS TO THE NINTH GENERAL ASSEMBLY:

1. That the presbyteries of the Presbyterian Church in America be requested to vote on the reception of each of the denominations during the Fall of 1981, and submit a report on the vote to the Stated Clerk of the General Assembly as early as possible.

2. That the Stated Clerk be authorized to notify the Stated Clerks of the other denominations as soon as the outcome of the voting is clear. These clerks in turn shall notify the presbyteries of their denominations of the results of the voting.

3. That when and if it appears that the presbyteries of each of the denominations are voting favorably for the joining and reception, the presbyteries affected, and the agency representatives shall be authorized to meet together prior to the next Assembly meetings to prepare for the transition that would be required in the event that the Reformed Presbyterian Church, Evangelical Synod, and/or the Orthodox Presbyterian Church vote final approval of the joining and receiving.

ADDENDUM I—SUPPLEMENT ON BOUNDARIES (Referred to in 3b above)

The attached maps, identified as attachments A, B, and C, shall define the boundaries of the presbyteries, with A applying in the case that both the Orthodox Presbyterian Church and the Reformed Presbyterian Church, Evangelical Synod, join the Presbyterian Church in America, with B applying if the OPC joins the PCA (without the RPCES), and with C applying if the RPCES joins the PCA (without the OPC). Approval of the recommendation and attached map includes acceptance of the following explanation:

A. Criteria

In approaching the sensitive questions of how presbytery boundaries should be drawn in the event of “joining and receiving” by the PCA-RPCES, the PCA-OPC, or the PCA, RPCES, and OPC, the following criteria were used to test the multitude of possibilities:

1. Will it be possible for the presbytery within the boundaries drawn to exercise pastoral care and oversight over all its ministers and churches?

2. Will the presbytery be able to equip and organize churches and members for the common mission tasks within its boundaries; can it accept responsibility to evangelize and develop churches in all that territory reserved to it by the General Assembly?

3. Will it be able to develop and employ its financial resources so that the program of the church within its bounds, and the programs developed by the General Assembly, receive proper support?

4. Considering the natural weaknesses of the denomination’s infancy, will the presbytery have at least 1,000 communicant members in no less than ten churches so that it is not subject to domination, or threatened by internal difficulties?

5. Will the increasing cost of travel as well as the inherent value of time make attendance at regular and special meetings of the presbytery and its committees difficult?

6. Will the fellowship and working relationships of past associations be preserved wherever possible?

7. Will major metropolitan areas be kept intact so that they can be addressed as a whole, even if state and natural boundaries are crossed? (For ease of identification, county lines were always followed.)

The ideal was seldom achieved; many “trade-offs” were required. However, the boundaries presented serve as the basis for a possible new beginning, with each presbytery able to adjust itself into more comfortable and workable boundaries should God bring the denominations together. The stirring of this sensitive area, involving many interpersonal relationships, may be the cultivation which precedes a new planting and a bountiful harvest.

B. Churches That Are “Out of Bounds”

The Presbyterian Church in America has not, in its brief eight years, divided the whole of the United States into presbyteries. The reason is not because of some well thought out program of development. Rather, it is due to the fact that no church enrolled in the First General Assembly was located in territory outside the historic boundaries of the Presbyterian Church in the United States. Since 1973, as churches and missions have been
added in the North and West, experience has taught some of the lessons implied by the criteria listed above. Therefore, the PCA is now operating under the assumption that boundaries do not need to encompass every particular church or mission. Yet, every church and mission belongs to a presbytery, receives its care, and participates in all the life of that presbytery. The only difference between the church within boundaries and the one outside is that the geographical context of the one outside is reserved to the entire General Assembly, and the people of the area are the subjects of missionary concern in all courts of the church.

A principle is implied. The PCA Book of Church Order (14-1-2) recognizes the right of the session, the presbytery, and the General Assembly to evangelize and plant churches almost anywhere in the world. That right is circumscribed only by the boundaries of another PCA presbytery. Thus, a church in Mississippi planted a church in Massachusetts, and almost all the churches and presbyteries support the Assembly’s program of evangelism and church development which is carried on freely and without restraints in those areas where no presbytery exists. But within a presbytery’s territory those assembly mission programs are conducted only with the concurrence of that presbytery.

C. Comments on the Map Which Includes Churches of the Three Denominations

Each church left outside the bounds of any presbytery is identified by an arrow pointing to the presbytery to which it will initially belong. A few existing PCA presbyteries are asked to reconsider their boundaries as follows:

1. Mid-Atlantic Presbytery would give its four most northerly counties in Virginia, the Washington, D.C., metropolitan area, and all its territory within Maryland and West Virginia to a new Delmarva Presbytery.

2. Philadelphia Presbytery would give its territory in New Jersey to a new Presbytery of New Jersey and would at the same time extend its boundary in the west to create a common boundary with Ascension. (New York City metropolitan area and Long Island will remain outside bounds in the hope that the whole assembly will join in developing the church in that metropolis).

3. Ascension Presbytery will extend its northwest boundary to include the Cleveland metropolitan area and at the same time add two Ohio counties in the South.

4. Tennessee Valley Presbytery will expand a short way into Ohio to include Hamilton and Clermont Counties in Ohio (the Cincinnati metropolitan area). Upon mutual agreement with North Georgia, five counties of Georgia in the Chattanooga metropolitan area would be added to Tennessee Valley. Tennessee Valley would give up seven counties in northwest Kentucky, the area around Owensboro, Ky., and Evansville, Ind.

5. While a three-way division of the state of Texas was suggested by some Texas presbyters, by testing the concept against the criteria it seemed that south Texas would not yet have sufficient strength to stand alone. At the same time it is hoped that Texas Presbytery will concur with breaking off west Texas according to market districts drawn by the Texas Planning Commission.

6. The Provisional Presbytery of Siouxlands in eastern South Dakota would be enlarged to include all the Dakotas.

7. Southwest Presbytery, now the PCA’s weakest, still would not have sufficient strength without the addition of the state of Colorado. This “trade-off” enlarges the territory considerably in order to add sufficient communicant membership. Because churches in southern New Mexico are in the El Paso market area, the Texas county of El Paso has been added to the Southwest Presbytery.

8. Pacific Presbytery would have a new northerm border just above Sacramento. (The present OPC Presbytery of Northern California did not have the communicant strength to satisfy the criteria.) This would return territory in the far north of California to the assembly, as well as territories largely east of the Cascades in Washington and Oregon. Hawaii would be outside of presbytery boundaries. Western Oregon and Washington would become a Northwest Presbytery.

All of this would add ten presbyteries and approximately 35,000 communicants to the PCA’s present 24 presbyteries and 80,000 communicants. Many will have concern for the Presbytery of Eastern Canada (Ontario, Quebec, and the Maritime Provinces), at present
a presbytery of the RPCES. It is thought by RPCES leaders that although the presbytery now has only five churches and 144 communicants, it would be a step backward in relationships with neighbors to the north of the national boundary if these churches were added to a New England Presbytery.

D. Comments on the Maps Which Include Churches of Only Two Denominations

In the event of a two-way joining with the OPC, suggested changes in PCA presbytery boundaries would be the same except in one place. The boundary of Tennessee Valley in western Kentucky would remain as it exists in the PCA.

In the event of a two-way joining with the RPCES, there would be two differences, in Tennessee Valley and Pacific Presbyteries. In the former instance, Kentucky would be divided east to west with the northern half added to a presbytery to the north including parts of Indiana, Ohio, and Michigan. In this way, a presbytery of sufficient strength can be created. In the far west, Pacific Presbytery would retain only Southern California. In Washington, a new presbytery would include only the area around the Puget Sound.

A call for the previous question was carried by a vote of 234-75. The Rev. Nelson Malkus called for ballot by secret ballot. The moderator called for a ten-minute season of silent prayer prior to the voting. The Rev. Frederick McFarland closed in prayer.

ACTION ON JOINING AND RECEIVING:

1. Synod, by a vote of 73.2 percent (yes: 243, no: 85, abstained: 4) approved the recommendations on joining the PCA and sent these down to presbyteries for action.

2. A motion to declare the ballot unanimous by acclamation failed with 15 negative votes cast.

3. The communication of the Board of WPM to the Ninth General Assembly of the PCA was adopted.

4. Synod, on motion, expressed its appreciation to the Fraternal Relations Committee for its work.

5. Synod, on motion, expressed its appreciation to the moderator for his skillful handling of the deliberations of the day.

Synod adjourned with prayer by Dr. Robert Reymond at 5:09 p.m.
At 8:00 a.m., Mr. Stephen Lawton led synod in the singing of “Fairest Lord Jesus,” and led in prayer. The Rev. Dr. Dan Orme led the assembly in the morning devotional from 2 Timothy 2, and in a season of prayer.

The vice moderator, elder Maurie McPhee, called the meeting to order at 8:46 a.m. The Rev. David Alexander led in prayer.

The Rev. Donald J. MacNair introduced Dr. John H. White of the Reformed Presbyterian Church of North America, who brought greetings to the synod.

**REPORT OF FRATERNAL RELATIONS COMMITTEE (continued)**

The Rev. Donald J. MacNair presented the recommendations of the committee not having to do with the “Joining-Receiving” discussion between the PCA, the RPCES, and the OPC.

**ACTION:**

1. Recommendations 1-3 concerning the Christian college in Africa were committed to a special committee of synod.

2. The following recommendation and amendment were referred by synod to the Bills and Overtures Committee:

   a. While we agree that we do not possess words or names even though we do own the corporate identity of incorporated names, nor is it our desire to pass comment upon the differences that exist between us, the RPCES does feel constrained to protect those churches within our body which already are established with the name Evangelical Presbyterian Church, from confusion with you in light of the differences that do exist between us. Therefore, we will not release the name for your use.

   b. That we urge this group to adopt a name that is different enough in order to avoid legal problems.

Synod recessed at 10:10 a.m. with prayer by Mr. Jack Paist. Synod was reconvened at 10:30 a.m. by the vice moderator, with Mr. Richard Herbert leading in prayer.

**REPORT OF COVENANT COLLEGE**

Dr. Martinm Essenburg, president of the college, presented the following report to synod:

Fathers and Brethren:

“All for Jesus! All for Jesus! All my being’s ransomed powers; all my thoughts and words and doings; all my days and all my hours.” This opening verse from our college hymn expresses the desire and purpose we have educating young people in the fear and love of the Lord, and it is closely related to the college motto: “That in all things Christ might have the preeminence.”

We are aware of our responsibility to help our students develop Christian perspectives in every area of life and learning, and we believe that such perspectives emanate from the scriptural teaching that our Savior
does indeed have preeminence in all things. The Covenant College statement of purpose has these four major points:

1. To see creation as the handiwork of God and to study it with wonder and respect.
2. To acknowledge the fallen nature of ourselves and of the rest of creation and to respond, in view of the renewal which begins with Christ's redemption, by seeking to bring every thought and act into obedience to Him.
3. To reclaim the creation for God and redirect it to the service of God and man, receiving the many valuable insights into the structure of reality provided by the good hand of God through men of learning in every age, and seeking to interpret and re-form such insights according to the Scriptures.
4. To think as Christians about culture and endeavor to make it reflect our commitment to Christ in order to glorify God and promote the true advancement of men.

Commencement and Graduates
Rev. Robert F. Auffarth, pastor of the Evangelical Presbyterian Church of Newark, Del., and vice chairman of our Board of Trustees, delivered this year’s commencement address, entitled “How to Say No to God and Get Away With It.” Copies of this address are available upon request.

Eighty-four students completed or are scheduled to complete graduation requirements this summer.

Bachelor of Arts

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Bachelor of Music

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Associate of Arts

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Enrollment
The enrollment for the 1980 fall semester was 522, a significant increase over the 494 which we had in the fall of 1979. The four states with the highest enrollments were Georgia, Florida, Tennessee, and Pennsylvania, in that order. Our students came from 42 states and 18 foreign countries, and, as shown in the table below, were affiliated with several denominations:
Personnel Changes and Activities

Leaving the faculty this year are Dr. and Mrs. John M. L. Young and Dr. Bruce Hekman.

Dr. and Mrs. Young, who have been teaching at Covenant College since 1967 and 1963 respectively, will be leaving this summer for missionary service in Japan under World Presbyterian Missions.

Dr. Hekman has been on leave of absence from the college for the last two years, serving as principal of Chattanooga Christian School. Having accepted the position of superintendent of the Eastern Christian Schools, he and his family will be moving to New Jersey this summer.

It seems likely that Mrs. Peggy Muller, who has been teaching in our sociology department the last several years, will be leaving that position as we secure a full-time person to work with Dr. Jack Muller, and who taught chemistry this year, will leave that position as Dr. Brian McRae joins the chemistry department.

Dr. Robert Monroe will become a full member of the music department, having served as a part-time teacher for several years. Mr. Eugene Fitzgerald will return from his year’s leave in Taiwan to resume his teaching in the physical education department and his coaching of the men’s basketball team.

Dr. Paul Hesselink, chairman of our English department, successfully completed his doctoral work at the University of Chicago. By the end of 1981, Mr. Craig Parker expects to have earned his doctorate in music from the University of Washington.

Mr. Barry Loy, who joined our Student Development Staff as Director of Counseling and Placement, will serve as Assistant Dean next year. In an effort to provide more adult presence and supervision in our residence halls, especially during evening hours, we shall be employing a Director of Residence Hall Life, beginning in the fall. This person will live on campus and will supervise the work of 14 students who serve as Resident Assistants.

Mr. Andrew Belz, who has served in our Public Relations Department for the past four years, is leaving to pursue a master’s degree in journalism at the University of Iowa.

Dr. Arthur Klem is completing his first year of service as our Vice President for Development. Dr. Klem is a graduate of Wheaton College and has a Ph.D. from Northwestern University. Prior to joining us he was involved in teaching and administrative work at Wheaton, Trinity, and Oakland Community Colleges.
Student Activities and Interests

One of the requirements for graduation is the writing of a thesis within the field of a student's major, expressing a Christian view of the subject involved. Listed below are some representative titles of Senior Integration Projects:

An Interpretive Naturalist's Christian Responsibility
Can Biblical Perspectives be used in Management of the Organization?
Children as Image Bearers: A Discussion of Why and How
   Children Can Act on Their Faith
The Book of Zechariah
Social Action Towards the World's Poor: Should It Accompany Evangelism in the Mission of the Church?
Ethics in Psychology
Nutrition and Mental Health
The Influence of Greek Ideas on Christianity
The Anti-establishment Movement of the Sixties
Is the Ethical for Christians to Perform in Opera?
Environmental Responsibilities: A Christian Perspective
Man as a Computing System: A Christian Investigation
Early Problems of the Natural Selection Theory and Their Resolution by Genetic Research
A Study of Cultural Values in the Russian Literary Tradition
Promotions in Personnel Management
The Structure and Purpose of the Church
Logotherapy: A Christian Perspective
Wilderness Life Outreach to Fatherless and Delinquent Children
Interning with Hamilton County Criminal Justice System
Handbook for Beginning a Nursery School
A Christian View of Mathematical Modeling
Film Evaluation
Church-Related Evangelism and Personal Discipleship
The Christian in Law Enforcement
Leadership: A Christian Perspective
Biblical Ethics for Use of Creation
A Biblical Based Approach for Counseling
Dorothy Sayres: Her Life, Faith, and Works
It is Written: An Inquiry into the Debate on Inerrancy
An Analysis of Educational Opportunities for Missionary Children

Chapel services provided regular opportunities for corporate worship and spiritual growth, and we again had a rich variety of special speakers:

Dr. John H. Gerstner, Professor of Church History at Pittsburgh Theological Seminary, was here for three days and spoke from Romans 12.

Dr. John Warwick Montgomery's message was entitled "Law in the Defense of the Christian Faith." He is the dean at Simon Greenleaf School of International Law.

Dr. Edward Ericson, professor of English at Calvin College, was our Staley Lecturer this year, and he spoke on "Solzhenitsyn: The Moral Vision."

Dr. Christian Baeta, a Christian leader from the Republic of Ghana, delivered the Association of Reformed Colleges lectures on "Third World Theologies Relating to Africa."

Dr. James Montgomery Boice, pastor of the Tenth Presbyterian Church of Philadelphia, delivered a message on Enoch.

The college drama club presented excellent performances of "Games Christians Pay" and "You're a Good Man, Charlie Brown."
Renovation of Our Main Building

You have noticed, I trust, that Carter Hall has a new exterior, including a new roof as well as a new wall around the entire structure. Foundation grants enabled us to do that project at a cost of $1,900,000.

The next phase of this building renovation will involve the interior. While you are on campus, please visit Room 523 on the fifth floor to see what a renovated room can become. This sample room was done with a donation from a friend. Perhaps your church would like to consider assisting the college in this way. We would be very pleased to discuss that possibility with you.

Student Financial Aid

Tuition and fees have increased significantly in recent years, primarily because of rampant inflation, but it is important to understand that generous financial aid is available to approximately 80 percent of our students. In 1980-81, about 425 students received about $1,463,188 in aid, which came in the following forms;

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<tr>
<td>Scholarships and Grants</td>
<td>$721,360</td>
</tr>
<tr>
<td>Loans</td>
<td>385,828</td>
</tr>
<tr>
<td>College Work/Study Program (employment on campus)</td>
<td>356,000</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>$1,463,188</strong></td>
</tr>
</tbody>
</table>

Please share this information with the high school students in your church and with their parents.

Financial Report

The attached financial report presents detailed information pertaining to the past two fiscal years.

As I write this, we are working and praying to claim a $250,000 challenge grant, which will be given to the college if we meet our gifts and grants goal of $520,000 for operating purposes. More than $100,000 is still needed. Your help in enabling us to reach that goal and claim that urgently needed grant will be much appreciated.

May I again call your attention to the important matter of church support? The 1980 Minutes of Synod show that in 1979 the church gave $103,218 to the college. Please note the following points related to that giving:

1. The amount of $103,218 represents a significant increase over the amount of $75,107, which was contributed by the church in 1979.
2. The amount of $103,218 is less than 1 percent of total denominational giving, which was $11,172,690.
3. That amount of $103,218 provides less than 15 percent of the total gifts required annually for the regular operating needs of the college. (Gifts income needed for 1980-81 is $770,000 and for 1981-82 is $810,000).
4. Last year the Synod, in its *Guide to Proportionate Giving*, asked the churches to provide $480,000 for the college. This year the Administrative Committee is recommending that $540,000 be given. With a communicant membership of more than 20,600, this involves an annual contribution of about $26 per member. Your faithful consideration of that recommendation, both here and with your congregation, will be deeply appreciated.

RECOMMENDATION

We recommend that Synod designate Sunday, October 25, 1981, as Covenant College Sunday throughout the RPCES and encourage churches to remember the college with prayer and an offering on that day.

Respectfully submitted,
Martin Essenburg, President

COVENANT COLLEGE
STATEMENT OF CURRENT FUNDS REVENUES, EXPENDITURES, & TRANSFERS
Years Ended June 30, 1980 and 1979

<table>
<thead>
<tr>
<th></th>
<th>1980</th>
<th>1979</th>
</tr>
</thead>
<tbody>
<tr>
<td>REVENUES</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Educational and general</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Student tuition and fees</td>
<td>$1,391,330</td>
<td>$1,388,399</td>
</tr>
<tr>
<td>Governmental appropriations</td>
<td>195,947</td>
<td>166,034</td>
</tr>
<tr>
<td>Sponsored research</td>
<td>20,570</td>
<td>19,926</td>
</tr>
<tr>
<td>Student aid</td>
<td>206,600</td>
<td>150,915</td>
</tr>
<tr>
<td>Gifts</td>
<td>768,800</td>
<td>695,285</td>
</tr>
<tr>
<td>Other sources</td>
<td>21,982</td>
<td>20,106</td>
</tr>
<tr>
<td>Total educational and general</td>
<td>$2,605,229</td>
<td>$2,440,665</td>
</tr>
<tr>
<td>Auxiliary enterprises and service groups</td>
<td>872,257</td>
<td>849,429</td>
</tr>
<tr>
<td>TOTAL REVENUES</td>
<td>$3,477,486</td>
<td>$3,290,094</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>EXPENDITURES AND MANDATORY TRANSFERS</th>
<th>1980</th>
<th>1979</th>
</tr>
</thead>
<tbody>
<tr>
<td>Educational and general</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Instructional</td>
<td>$778,966</td>
<td>$660,919</td>
</tr>
<tr>
<td>Institutional research</td>
<td>28,272</td>
<td>25,453</td>
</tr>
<tr>
<td>Library</td>
<td>90,094</td>
<td>92,917</td>
</tr>
<tr>
<td>Student services</td>
<td>270,456</td>
<td>221,970</td>
</tr>
<tr>
<td>Operation and maintenance of plant</td>
<td>332,483</td>
<td>328,589</td>
</tr>
<tr>
<td>General and administrative</td>
<td>239,144</td>
<td>226,579</td>
</tr>
<tr>
<td>Development, alumni, and public relations</td>
<td>147,888</td>
<td>159,962</td>
</tr>
<tr>
<td>Staff benefits</td>
<td>105,467</td>
<td>99,934</td>
</tr>
<tr>
<td>General Institutional</td>
<td>105,609</td>
<td>103,369</td>
</tr>
<tr>
<td>Student aid</td>
<td>320,783</td>
<td>277,227</td>
</tr>
<tr>
<td>Educational and general expenditures</td>
<td>$2,419,162</td>
<td>$2,196,919</td>
</tr>
<tr>
<td>Mandatory transfers to</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loan fund matching grant</td>
<td>15,111</td>
<td>13,152</td>
</tr>
<tr>
<td>Retirement of indebtedness fund for principal interest</td>
<td>146,395</td>
<td>72,466</td>
</tr>
<tr>
<td>Total educational and general</td>
<td>$2,580,668</td>
<td>$2,282,537</td>
</tr>
</tbody>
</table>
Auxiliary enterprises and service groups
Expenditures 924,936 840,989
Mandatory transfer for reduction of
indebtedness on residence hall 31,125 29,342
Total auxiliary enterprises and service groups 956,061 870,331

TOTAL EXPENDITURES AND
MANDATORY TRANSFERS $3,536,729 $3,152,868

Other transfers:
To investment in plant fund for buildings
improvements 91,396 24,574
To investment in plant for equipment 25,899 14,222
To investment in plant for principal
payments on notes 36,324
Permanent transfer of inter-fund balance
To endowment fund for retirement fund 15,650 (885)
Total other transfers 132,945 74,235

REVENUES OVER (UNDER) EXPENDITURES
AND TRANSFERS ($191,188) $62,991

ACTION:
Synod, on motion, designated Sunday, October 25, 1981, as Covenant
College Sunday throughout the RPCES and encourages churches to
remember the college with prayer and an offering on that day.

REPORT OF THE COVENANT COLLEGE BOARD OF TRUSTEES

Dr. Richard Chewning, president of the board, presented the follow­ing report, after recognizing the faithful service of Dr. and Mrs. John M.
L. Young who will be ministering in Japan.

Fathers and Brethren:
The Board of Trustees of Covenant College will be acting on the
following proposed amendment to the Bylaws during the 1981-82
academic year in preparation for the possibility of the College becoming
the PCA's College should the RPCES accept the invitation to the PCA to
join them. These proposed changes will be acted upon contingent
upon such denominational action.

It is further realized that these proposed changes are not in conformity
with the Standing Rules of Synod; Chapter XIII—Agencies; Paragraphs
1), 2), and 3)c). It is not proposed that a change be made in the Standing
Rules of Synod, however, as should the RPCES decide to join the PCA,
the rules governing the PCA would prevail. But it is believed (not shown)
that the PCA would treat sympathetically the operating By-Laws of the
College and use them as the operating model for their Assembly. The
following changes, authorized by the Executive Committee of the Board
of Trustees (task given by the Full Board to the Executive Committee,
with details, at the February, 1981 Board Meeting) will be read to the full
Board on October 30, 1981, and if accepted, *contingently finalized* in a second reading on March 26, 1982:

**Proposed Change to By-Laws for Covenant College**
(as printed 7/13/78)

Old Wording: (Article IV—Board of Trustees; Section 4.; Paragraph 2; located on page 3)

"The Trustees coming into office on organization shall be elected so that the terms of one-third of their number shall expire every year. Therefore on the election of additional Trustees such additional Trustees shall hold office for three years or until their successors are elected and take office.'"

Proposed Wording (*Italicized words are new*)

"The Trustees coming into office on organization shall be elected so that the term of *one-fourth* of their number shall expire every year. Therefore, on the election of additional Trustees shall hold office for *four* years or until their successors are elected and take office. *Trustees may not serve more than two successive terms, after which a one-year period must elapse before being eligible for nomination and re-election to the Board. If re-elected, the original time limitations of service apply as when first elected. The Board shall consist of four classes of seven men each, elected by the General Assembly.*"

Richard Chewning
Chairman

**ACTION:**

1. Synod, on motion, substituted the following motion for the proposed change to by-laws as printed in the "Report of the Board of Trustees of Covenant College":

   Synod authorizes the Board of Trustees of Covenant College to do one or a combination of the following:
   a. amend the by-laws as presented to the 159th General Synod on page 62 of the Supplements to Reports, or
   b. establish four classes of trustees with four year terms allowing for uninterrupted successive terms of office, or
   c. remain as we are now constituted in three classes with three year terms allowing for successive terms of office.

2. Synod approved the following PCA nominees to be presented to the General Assembly of the PCA for the election of two as trustees of Covenant College: Dr. William Hall, Rev. Fred Marsh, Dr. Morton Smith, and Mr. Jack Williamson.

**REPORT OF THE REFORMED PRESBYTERIAN FOUNDATION**

Mr. John Hudson, president of the Foundation, presented the following report, together with a multi-media presentation on the preparation of a will:

Dear Fathers and Brethren:

As I noted in my first report to you, I visualized the ministry of the Reformed Presbyterian Foundation being basically threefold:
1. To teach our people what the Bible says about stewardship and how this can *practically* be applied to our lives.

2. To show Christians that by adequate planning they can better provide financially for themselves and their families.

3. To help people, who desire to continue their financial support of their local church and the agencies of the RPCES, discover how this can be accomplished through the various deferred giving plans which are made available by the Foundation.

When I began (part time as of 10/1/79) on 1/1/80 the RPF Board suggested the following activities and goals:

**I. ACTIVITIES**

*Clinics and Seminars*—estate planning seminars, primarily educative in function.

a. Primarily emphasize the needs and options open to the individual.

b. explain the importance of both living and testamentary estate planning in light of:
   - Biblical stewardship
   - Principles of sound estate planning
   - Tax consequences.

*Advertising and Literature*—the preparation of brochures and placement of advertising regarding:

a. The ministry of the Foundation

b. The adverse consequences of failing to formulate an estate plan.

c. The importance of Christian stewardship in estate planning.

*Advisory Services*—to local churches and agencies—on-call resource, information and professional personnel, for local churches and agencies, when a specific donor and the recipient church/agency desire consultation regarding the optimum method.

**OBJECTIVE/GOALS**

a. conduct at least five area wide seminars

b. establish a publicity campaign

c. establish a referral system

d. president to obtain current tax and estate planning training on a continuous basis.

**RESULTS TO DATE**

As of March 1981 the following actions have been taken:

1. Seminars held—28 attended by 664 people.

2. Publicity/Advertising Campaign

   a. sent out 14,429 direct mail letters

   b. advertising and articles provided to all of the agencies

   and the *Presbyterian Journal*

3. Referral System—we are now able to refer any inquiries regarding attorneys and other professionals in any area of the country.

4. Other Action Taken—we have mailed a report letter and a copy of the book “Leave Your House in Order” to all agency board members to:
a. report on the status of the R.P. Foundation  
b. challenge each man to personally consider the order of his own "house"  
c. request each man's participation by referring the Foundation to likely prospects.  
d. urging prayer support for our ministry.

Our Plans

Now that the ground work has been laid it is my intention to move my activities into the new phase in the coming year. Seminars will remain one of our main thrusts for reaching people in the local churches. I plan to conduct 15 to 20 of these seminars this year. However, I now want to begin to place more emphasis on the responsibility that we have to be more that hearers. I want to be able to help our people make a plan and then implement it. With this in mind we have initiated two new services.

1. Personal Appointments—since most people don’t know where to begin, they simply do nothing. I need to help them begin. I will arrange my schedule in such a way as to be available for personal appointments on the day following each seminar. During that session I will be able to help any family to determine what they have and what they desire to do and make suggestions as to how they can best accomplish their wishes.

2. Professional Assistance—for those people who have an attorney I will work with him in implementation of the family’s desires. If, however, they have no attorney (which is often the case), I will be equipped to refer them to the professional service they require.

It is my great hope that more and more of our pastors, elders and deacons will recognize the great need for the ministry of the Reformed Presbyterian Foundation and get involved. This involvement could be inviting me to present a seminar in their church or referring me to someone i need.

The following nominees have been submitted to the Nominating Committee: Don MacNair, George Peters, Bob Edmiston and Bob Avis.

Respectfully submitted,
Jack Hudson, President

REFORMED PRESBYTERIAN FOUNDATION
Balance Sheet—March 31, 1981

<table>
<thead>
<tr>
<th>ASSETS</th>
<th>Total</th>
<th>Unrestricted</th>
<th>Restricted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash—Checking</td>
<td>$1,159</td>
<td>$1,159</td>
<td>$—</td>
</tr>
<tr>
<td>—Savings</td>
<td>83</td>
<td>83</td>
<td></td>
</tr>
<tr>
<td>Accounts Receivable</td>
<td>2,331</td>
<td>2,331</td>
<td></td>
</tr>
<tr>
<td>Investments</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Merrill Lynch Account—Market</td>
<td>509,506</td>
<td>64,278</td>
<td>445,228</td>
</tr>
<tr>
<td>Value as of March 31—$452,037</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agency notes</td>
<td>3,000</td>
<td>3,000</td>
<td></td>
</tr>
<tr>
<td>Office Equipment</td>
<td>350</td>
<td>350</td>
<td></td>
</tr>
<tr>
<td>Prepaid Salaries</td>
<td>300</td>
<td>300</td>
<td></td>
</tr>
<tr>
<td>Travel Advance</td>
<td>100</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>Total Assets</td>
<td>$516,831</td>
<td>$71,603</td>
<td>$445,228</td>
</tr>
</tbody>
</table>
## LIABILITIES

<table>
<thead>
<tr>
<th>Description</th>
<th>Provisional Budget</th>
<th>Year-to-date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accrued FICA and Withholding</td>
<td>$825</td>
<td>$825</td>
</tr>
<tr>
<td>Reserve for annuity payments</td>
<td>80,088</td>
<td>80,088</td>
</tr>
<tr>
<td><strong>Total Liabilities</strong></td>
<td><strong>$80,914</strong></td>
<td><strong>$80,088</strong></td>
</tr>
<tr>
<td><strong>FUND BALANCES</strong></td>
<td><strong>$435,917</strong></td>
<td><strong>$365,139</strong></td>
</tr>
<tr>
<td><strong>Total Liabilities and Fund Balances</strong></td>
<td><strong>$516,831</strong></td>
<td><strong>$445,228</strong></td>
</tr>
</tbody>
</table>

## REFORMED PRESBYTERIAN FOUNDATION

### Statement of Revenue and Expenditures

For Three Months Ended March 31, 1981

#### INCOME

##### Unrestricted

<table>
<thead>
<tr>
<th>Description</th>
<th>Provisional Budget</th>
<th>Year-to-date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agency support</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Board of Home Ministries</td>
<td>$1,800</td>
<td>$450</td>
</tr>
<tr>
<td>Christian Training Inc.</td>
<td>180</td>
<td>45</td>
</tr>
<tr>
<td>Covenant College</td>
<td>15,000</td>
<td>3,750</td>
</tr>
<tr>
<td>Covenant Theological Seminary</td>
<td>20,000</td>
<td>5000</td>
</tr>
<tr>
<td>National Presbyterian Missions</td>
<td>10,000</td>
<td>2,500</td>
</tr>
<tr>
<td>World Presbyterian Missions</td>
<td>15,000</td>
<td>5,000</td>
</tr>
<tr>
<td><strong>Total Agency Support</strong></td>
<td><strong>$61,980</strong></td>
<td><strong>$16,745</strong></td>
</tr>
<tr>
<td>Investment Income</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stocks, bonds, and savings</td>
<td>$30,000</td>
<td>$15,054</td>
</tr>
<tr>
<td>Agency notes</td>
<td>290</td>
<td>110</td>
</tr>
<tr>
<td><strong>Total investment income</strong></td>
<td><strong>$30,290</strong></td>
<td><strong>$15,164</strong></td>
</tr>
<tr>
<td>Other income</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifts</td>
<td>$—</td>
<td>$509</td>
</tr>
<tr>
<td>Seminar reimbursements</td>
<td></td>
<td>481</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td><strong>Total other income</strong></td>
<td><strong>$993</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Total Unrestricted Income</strong></td>
<td><strong>$92,270</strong></td>
<td><strong>$32,902</strong></td>
</tr>
</tbody>
</table>

##### Restricted

<table>
<thead>
<tr>
<th>Description</th>
<th>Provisional Budget</th>
<th>Year-to-date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Designated Gifts</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Covenant Theological Seminary</td>
<td>$3,780</td>
<td></td>
</tr>
<tr>
<td>World Presbyterian Missions</td>
<td>800</td>
<td></td>
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<tr>
<td><strong>Total designated gifts</strong></td>
<td><strong>$4,580</strong></td>
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<tr>
<td>Investment income</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Annuities—Insurance companies</td>
<td>$1,898</td>
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<tr>
<td><strong>Total investment income</strong></td>
<td><strong>$1,898</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Total Restricted Income</strong></td>
<td><strong>$6,479</strong></td>
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<tr>
<td><strong>Total Income</strong></td>
<td><strong>$92,270</strong></td>
<td><strong>$39,381</strong></td>
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#### EXPENDITURES

##### Unrestricted

<table>
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<tr>
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<th>Provisional Budget</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Personnel</td>
<td>$34,738</td>
<td>$8,171</td>
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<tr>
<td>Office</td>
<td>26,300</td>
<td>4,275</td>
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<tr>
<td>Office and Utility</td>
<td>3,540</td>
<td>1,261</td>
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<tr>
<td>Travel</td>
<td>9,500</td>
<td>2,303</td>
</tr>
<tr>
<td>Other</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Contract Payments</td>
<td></td>
<td>580</td>
</tr>
<tr>
<td><strong>Total Unrestricted Expenditures</strong></td>
<td><strong>$74,078</strong></td>
<td><strong>$16,592</strong></td>
</tr>
</tbody>
</table>
Synod recessed at 12:16 p.m., being dismissed with prayer by the Rev. Tom Aicken. The meeting was reconvened at 1:32 p.m. by the moderator. Mr. Paul Anthony led in prayer for the work of the synod.

**APPROVAL OF MINUTES**

The minutes of the May 22 and 23 meetings, having been distributed, were approved as distributed.

**REPORT OF THE BOARD OF HOME MINISTRIES**

The Rev. William Phillips, president of the board, assisted by the Rev. George Soltau, the Rev. Richard Fisher, Mrs. Libby Gutsche, the Rev. Mario Rivera, Mr. Earl Witmer, and Mr. Robert Taylor, presented the following report:

Fathers and Brethren:

A. Introduction

All praise, honor and thanksgiving belong to Jesus Christ, our faithful Redeemer and sovereign Lord, for His care over our personnel and activities during 1980. There has been an orderly development of the agency's ministries. This is primarily so because many people in our denomination have assisted us by prayer and regular support in the challenge of ministering mercy both to individuals and through mission churches. We have observed a truly remarkable partnership of large, small, young, and old RPCES churches combining their resources to support BHM sponsored ministries. Also, 348 individuals supported BHM by personal gifts in 1980.

"For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do" (Eph. 2:10, NIV). As a church we are finding His sovereign will to be that of a call to involvement by loving service in the name of Jesus Christ. We are seeing the fruit of His Spirit at work in us toward the needy people He places before us to be helped. We do not believe needy people are found by our churches or members through accident or chance. They are there by God's appointment. Are we, His church, prepared to be sensitive to His will for the felt needs of so many around us and will we increasingly respond in the compassion of our Lord as He taught us in Mark 10:25-37?
B. Board of Directors meetings

The BHM Directors met twice in 1980, April 29-May 1, with 14 present, and September 29-October 1, with 15 present; both times in Grand Rapids, Mich. The Executive Committee of the board met by conference call on four occasions. Officers were elected in the annual meeting of the board, September 29, as follows:

Rev. William Phillips, Indianapolis, Ind., president
Mr. Robert Taylor, Sylmar, Cal., vice-president
Mr. F. Lyle Fogle, Tulsa, Okla., secretary
Rev. William A. Shell, Grand Rapids, Mich., treasurer

Chairmen of the three standing committees are: Rev. Carl Stewart, administrative/finance; Rev. Roy Wescher, publicity/church relations; Rev. Seth Dyrness, long range planning. These sub-committee chairmen serve on the executive committee with the officers.

The directors developed and adopted a list of priorities for ministry emphasis as follows:

A. Mission projects
   1) Ethnic minorities
   2) Prison ministries
   3) Campus ministries
   4) Migrant workers
B. Diaconal projects
   1) Diaconal training
   2) Unborn/unwed
   3) Refugees
   4) Emergency relief
   5) Elderly

Other significant action taken by the directors was to expand our audio/visual library to include Teenage Father, a 16mm film produced by the Children’s Home Society of California presenting the struggles of youth caught in the problem of premarital parenting, especially as it relates to the young father’s responsibility; and a slide/tape presentation titled Abortion: The Christian Viewpoint, developed by Crusade for Life Inc., Whittier, Cal. Both media presentations are available through the BHM office for small fees to cover the cost of purchase and maintenance.

The directors also approved initiation of prison related ministries in consultation with Rev. George Soltau, associate with Prison Fellowship Inc. The particular concern and focus of BHM is to train and equip church members for community outreach ministry to families of incarcerated people as well as to inmates who need the gospel.

C. Administration

Mr. Earl W. Witmer continued as fulltime executive director of BHM, accountable to the board for day to day operations including coordination and oversight of the agency’s ministries as well as publicizing the same throughout the denomination. Mrs. Witmer has continued as a part-time bookkeeper/secretary for 30 hours per week and late in 1980
Mrs. William (Marjorie) Shell was contracted for 7½ hours per week.

Office space for BHM of 350 square feet is leased at 1424 Lake Dr. SE (second floor), Grand Rapids. Our mailing address continues to be P.O. Box 6422, Grand Rapids, MI 49506.

To assist the executive director in oversight of ministries, field committees are established as the need arises. The Philadelphia Spanish Outreach Committee continues to give direction to Rev. Joe Little and Colin Marshall in their evangelism and church planting ministry.

A special committee of Robert Taylor, David Jones, Jim Kern, Harold Kennedy, Seth Dyrness, and Earl Witmer was appointed by the president to meet with the Mission to the United States committee of the PCA to discuss the assimilation of BHM personnel and ministries in the event of the 159th Synod’s approval of the resolution to join the Presbyterian Church in America. Mr. Witmer was requested to attend all the joint meetings of the Fraternal Relations Committee with the Ad-Interim Committee of the PCA where the topic of joining was discussed. Rev. William Phillips, president of BHM, has had correspondence with Rev. Philip Clark, coordinator of MUS, regarding the place of BHM staff in the MUS administrative structure. Results of these discussions will be presented to BHM directors in the spring meeting preceding the 159th Synod at Covenant College.

D. Financial condition of BHM

The audit of our financial records was done by Sterk and Edwards, P.C., Certified Public Accountants, Grand Rapids, Mich., and is attached to this report.

In 1980, BHM’s total income from churches (73%) and individuals (27%), plus interest and film rentals, was $148,211, an increase of 39.8% over 1979. Total disbursements for 1980 were $148,453. A seven year record of giving to BHM with percentage of increase is:

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
<th>Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td>1974</td>
<td>$16,272</td>
<td>+38.1%</td>
</tr>
<tr>
<td>1975</td>
<td>21,993</td>
<td>+35.2%</td>
</tr>
<tr>
<td>1976</td>
<td>24,548</td>
<td>+11.6%</td>
</tr>
<tr>
<td>1977</td>
<td>40,436</td>
<td>+64.7%</td>
</tr>
<tr>
<td>1978</td>
<td>67,485</td>
<td>+66.9%</td>
</tr>
<tr>
<td>1979</td>
<td>106,018</td>
<td>+57.1%</td>
</tr>
<tr>
<td>1980</td>
<td>148,211</td>
<td>+39.8%</td>
</tr>
<tr>
<td>1981</td>
<td>195,210</td>
<td>+32.0% or $9.70 annually per member giving necessary.</td>
</tr>
</tbody>
</table>

*Projected budget

The record of RP church giving to BHM by years specified is shown:

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1971</td>
<td>16</td>
<td>11.4% of RP churches</td>
</tr>
<tr>
<td>1974</td>
<td>38</td>
<td>23.8% of RP churches</td>
</tr>
<tr>
<td>1976</td>
<td>61</td>
<td>36.3% of RP churches</td>
</tr>
<tr>
<td>1979</td>
<td>114</td>
<td>60.3% of RP churches</td>
</tr>
<tr>
<td>1980</td>
<td>134</td>
<td>70.5% of RP churches</td>
</tr>
</tbody>
</table>

We are very grateful to God for these increases. We recognize, however, that growth in income requires greater responsibility in channeling funds to accomplish effective ministries for the whole church. We
do not want to stop short of that goal. We will pursue efficient coordina-
tion of service to all the churches and presbyteries affiliated with the
RPCES. In return we request sessions and trustees to prayerfully con-
sider our need of $9.70 per member giving to BHM in 1981. The BHM
Board of Directors requests your help to maintain our steady growth and
financial liquidity.

E. Legal Matters

Ammended By-Laws made to conform to the Articles of Incorpora-
tion filed in Michigan were approved by the unanimous vote of the direc-
tors in two board meetings and were also approved by the vote of the
158th General Synod in Seattle, WA. The second vote of synod will be
requested in the 159th General Synod at Covenant College, May 22-28,
1981. This vote, if favorable, will bring us into legal compliance on all
civil matters.

The deed transfer of the former 5th RPC Church, 2441 Front St.,
Philadelphia, PA., was made on June 20, 1980. BHM had received the
property by action of the congregation prior to its being dissolved by the
Philadelphia Presbytery in accordance with the congregation’s wishes.
The BHM, as a nonprofit corporation of the RPCES, is holding the
property in trust for the Philadelphia Presbytery since BHM is the
church agency which is empowered by the presbytery to initiate and
develop ministries in the community of the Front Street property. BHM
will utilize the property so long as it is deemed necessary and useful by
the presbytery and financially able to do. BHM will appeal to the
Philadelphia Presbytery for regular assistance for the property’s upkeep
and physical preservation as a base of worship and service to the people
of that area. All legal rights and responsibilities of the property have
been transferred to BHM, which has it insured with Brotherhood
Mutual Insurance Co., Fort Wayne, IN. The facility is in constant use as
a gathering place for both Anglo and Spanish worship and Bible study
groups.

F. New Ministries in 1980

1. The Schaeffer-Koop film series Whatever Happened To the Human
Race? was purchased by BHM through a designated gift by an individual
donor. We received our copy in January and made its use available to
groups within our denomination so long as the series was not being
shown in a church facility. We rent the series of five episodes for $200.
Also, BHM purchased the single film Teenage Father produced by the
Children’s Home Society of California to bring a program of the explicit
problems which teenage parenting outside of marriage incurs, to youth in
our churches. This is available for $20. A third audio visual tool was pur-
chased from Crusade For Life entitled, Abortion: The Christian View-
point, a full color, slide presentation. This 30 minute program may be
rented for $10.

The total cost of these films was $2,540, most of which was donated.
In 1980, $1,325 was received as a net rental fee on these three series. We believe the films are invaluable as teaching tools and should be seen by every RP member, especially the youth. These A/V products are available by writing BHM.

2. A Bethany Christian Services counselor was hired for the Philadelphia area in September. Mrs. Janet (George) Lawrence became a part-time counselor making this the third person that RP churches are sponsoring with Bethany. Mr. Robert Heerdt, ruling elder in Christ Church, RPCES, Oreland, PA, continues to be the chairman of Bethany’s advisory committee. We are grateful to God for the committed leadership which has developed for this ministry of mercy.

All money given to BHM by RP churches and individuals for Bethany Christian Services is credited to our obligation to Bethany which now amounts to $1,744 each month. Any funds sent directly to Bethany will not help defray the BHM obligation; therefore we appeal to our churches for their designated Bethany support to be sent to BHM.

G. Continuing BHM Ministries.

1) Benton Park Fellowship—Rev. Charles “Skip” Todd and Rev. Philip Lancaster, co-pastors. Responsibilities of the two men became more distinct as Phil Lancaster took over pastoral duties in a full-time relationship to the mission church. Skip Todd became more involved in community ministry especially related to a housing corporation formed for helping low income families. Two properties were rehabilitated for this purpose. The leadership of Benton Park went through a self study with the help of a presbytery committee. They faced the prospect of the Skip Todds leaving St. Louis in pursuit of a university teaching position for Mrs. Todd. Should that occur the leadership role in the church will need to be resolved. Outreach in the community especially to the teens is still a major concern of BPF accompanied by a diaconal concern for responding to large or small needs which come to their attention.

Leadership people at Benton Park have been instrumental in beginning Jubilee School, a Christian day school for poor city children.

2) Bethany Christian Services.

a. St. Louis—Miss Nancy Posthuma continued through the year as Bethany’s counselor in the St. Louis area. The offices remain at 7750 Clayton Rd., St. Louis. The phone number is 314/644-3535. A volunteer organization has come into place numbering more than 20 people who stand ready to help in several aspects of need. Some answer phones; others are assisting in practical support programs to reduce Miss Posthuma’s involvement in trivia when her ministry is to be with the unmarried mothers-to-be. Mrs. Durinda Hood, a trained social worker, is giving invaluable assistance in the office detail.

Pray for an increase in referrals of young women who will be willing to relinquish their children for adoption.

b. Annapolis, Baltimore, Washington—Mrs. Libbie (Graham) Gutsche continues as the Bethany part-time counselor with numerous
contacts in the eastern seaboard/middle states region. The Gutsches have offered their home known as the The Farmhouse to become a residence for approximately eight unmarried mothers-to-be. Much prayer is needed for the licensing of this fine facility. There is no doubt that the service rendered by the Gutsches is increasing the influence of the kingdom of God into the lives of many hurting and sometime hopeless people. The compassion of Jesus Christ is being shown in ways the Holy Spirit uses to draw people to repentance and conversion to Christ. The phone number in Annapolis is 301/266-6840.

c. Philadelphia—Mrs. Janet Lawrence is part-time counselor for Bethany in the Philadelphia area. She is working with a volunteer advisory committee which helps publicize the Bethany ministry in churches and Christian groups. From the start of this service there has been real acceptance of Bethany as a Christian social services agency. The phone number to reach Mrs. Lawrence is 215/641-2522.

Note: The three Bethany offices sponsored by BHM are licensed by the respective states in which they are situated. We give praise to God for the professional manner that Bethany's director, Mr. Hudson Nyenhuis, and his assistant, Mr. Dick Van Deelen, along with their staff members, have developed their organization with a true Christian commitment. The good reputation of Bethany is well known among social service organizations and state licensing offices. We appeal to you for supportive prayer.

3. Evangelical Presbyterian Church of Boatswain Bay, Grand Cayman Island, B.W.I.

This was a transition year for the church. Rev. Jonas E. C. Shepherd resigned as pastor and moderator of session after nearly seven years of ministry there to become the director of the Canadian Protestant League. Mr. Shepherd and wife Marjorie moved to eastern Canada from Grand Cayman is September.

Our Boatswain Bay church celebrated its 50th year of service with special services which included former pastors Dr. David Jones and Rev. David Calhoun. The Florida Presbytery convened on the island in September to conduct its work and express appreciation to the Caymanian church for its continuing ministry. The Florida group received a royal welcome including greetings from Sir Thomas Russell, Governor.

Rev. Howell Gerow was installed in October as interim pastor for a six month term. Mr. Gerow is from Warminster, Pa., where he had been teaching school for the past 17 years. He took early retirement and offered to serve this church even though Mrs. Gerow could not accompany him to Grand Cayman. Mr. and Mrs. Gerow were formerly missionaries in South America, having returned to the United States for reasons of health. Mr. Gerow is well known and appreciated in the Philadelphia Presbytery for his service as a supply pastor. We give thanks for his willingness to be used in this special ministry of serving Christ and His church. He was well received and appreciated by the Caymanian church. Another excellent team of Covenant college students served in evangelism and as vacation Bible school staff on Grand Cayman at their
own expense. We are deeply indebted for the ministry of these students and to Dr. John M. L. Young, missions professor at Covenant, who recruits and assists the student teams in their preparation for service on the island.

4. New City Fellowship, Chattanooga, TN.

BHM continues to send monthly support for Mrs. Peaches Wade, Administrative assistant to Rev. Randy Nabors, pastor of New City Fellowship. Mrs. Wade serves as both secretary and coordinator of the ministries of NCF and Inner-City Mission. In an attempt to meet the pressing needs of the community, NCF also began a sister church, Immanuel Fellowship with a focus toward a University of Tennessee, Chattanooga, student ministry. Our sister agency for church planting, NPM, has assisted NCF in this mission outreach.

We continue to uphold the ministry of NCF because it is earnestly seeking to be an interracial urban church where opportunity for Covenant College students to be involved in urban ministries is taking place. We commend the ministry of NCF as a demonstration of practical theology among our poorer neighbors where the deeds of the gospel become the tools of God’s Holy Spirit to draw people to Christ.

A specific goal of NCF was to hire a full-time administrator for Inner-City Mission so that Randy Nabors can give additional time to spiritual ministry in the neighborhood and less to administrative details. BHM is supportive of this goal and will be seeking to help achieve its fulfillment.

5. Oklahoma Mission.

Rev. Richard Fisher completed a full year of ministry as the pastor of Calvary Presbyterian Church, East Peavine, administrator of the vacation Bible schools and spiritual counselor to people of the area. BHM is grateful for the dedication of Dick and Karen Fisher to minister in rural America. We have seen the development of a many faceted ministry which Mr. Fisher has in the community and we take note of his concern to be identified with the people by mingling among them in community life, to better understand the societal structure of the area. We are thankful for the opportunities which Dick has to bring the good news as a minister of the whole gospel to the region surrounding Stilwell. We commend the congregations at East Peavine and Piney for their outreach efforts and for the growth which came to them in the past year with the leadership of the elders.

For many years there have been summer teams in Oklahoma doing vacation Bible school ministry. In the summer of 1980 we had the services of Mark Carroll, Beth Ann Born, Max Armes and Faith Doughty, who were assisted by people from Calvary Presbyterian Church, East Peavine, in a fine outreach ministry to the outlying communities. Music played a special part in opening the ears of several people to the gospel. The summer ministry in Oklahoma needs the prayer support of the whole church for helping the Fishers and their team of
workers reach those people and children of eastern Oklahoma still unevangelized. We are thankful for the opportunities which have come to Richard Fisher in the schools of the region where he has many contacts for the gospel.

We ask prayer for wisdom concerning the need for a church in the town of Stilwell. We have reason to believe that a Presbyterian church in Stilwell would be assessable to a larger number of people and have greater influence for Christ in the entire area. Pray for more families in the two existing churches.


With the leadership of Rev. Joe Little and Colin Marshall as staff members, the PSO committee, Rev. John Palmer, chairman, made good progress initiating a church planting ministry to the hispanics of Philadelphia. In July an evangelistic team of 15 young people came from Puerto Rico to conduct Bible classes, theo-drama episodes and do street evangelism in the area of the former 5th RP Church, Front Street, Philadelphia. This outreach was effective if for no other reason than to place a burden on one couple, Mario and Delia Rivera, to return to Philadelphia for full-time ministry.

Rev. Jose Garrastique left Philadelphia for Decatur, Ga., in August, leaving a gap in national leadership to reach the Puerto Rican population in the Kensington region. After much prayer, the PSO committee recommended to the Inner City Committee of Philadelphia Presbytery that Mario Rivera be called as the stated pulpit supply pastor for an emerging hispanic work in the 5th Reformed Presbyterian Church. Mr. Rivera, a college graduate, was a lay congregational leader in the Barbara Ann Rossler Presbyterian Church, San Juan, Puerto Rico, preparing to be ordained into the gospel ministry by that congregation.

The inner-city ministry committee recommended to the presbytery that Mario Rivera be examined by the Candidates and Credentials Committee in preparation for receiving him as a teaching elder. This committee recommended that Mr. Rivera become a “man under care” and proceed to licensure and ordination while also taking courses at a seminary in Philadelphia to meet the Biblical language requirements of our Form of Government. The committee commended Mr. Rivera on his grasp of Reformed theology but desired to have Mr. Rivera learn more of the history of our denomination and proceed to the full status of ordination in our church. It was believed by presbytery that Mr. Rivera will become a more effective servant of Jesus Christ by following our Form of Government’s process to be credentialed as a minister with the oversight of the C&C committee. We recommend Mario Rivera to God and the church as a man who has obvious ministry gifts.

Mr. Rivera was appointed to be the supply pastor of the Spanish Reformed Presbyterian Mission Church. Rev. Joseph Little, Rev. John Evans and Rev. Robert Swayne were appointed by presbytery as the borrowed session. Mr. Rivera began his ministry in Philadelphia in
November. His wife and son Andre arrived in December.

Colin Marshall continues to hold Bible classes in the Hunting Park area, participates in the services at Front Street and teaches at the Spanish Bible Institute while he is preparing for licensure. He is charged with the particular responsibility of evangelism through home Bible classes and contacts with the youth. We request the prayers of God’s people for Colin Marshall’s safety and ministry.

Rev. Joe Little has been given oversight of the Spanish ministry in Philadelphia. This continues to be a tent making ministry for Mr. Little as he supports his family through outside employment. Joe Little is accountable to the PSO committee and reports through them to BHM. Mr. Little is available to represent the Spanish work to RP churches and presbyteries.

Rev. John Evans has been burdened for a literature ministry to hispanics. He has been seeking for an appropriate location to establish a book store ministry. Mr. Larry Sibley has been asked to develop a feasibility study for such a center. A matching grant of $20,000 is available to BHM for starting a Spanish book store and literature center. We ask members of the RP denomination to prayerfully consider how you may participate in meeting this challenge.

The property at 2441 Front Street formerly known as the 5th RPC was given by the congregation to be used for ministry in the Kensington area by a continuing RP congregation. BHM is grateful for this facility as a base from which to develop ministries to people of the area. The surrounding community is poor and in an extremely dilapidated condition. But, there are people there, and the facility we have represents a means by which we can reach out to those people. A plaque is being prepared to place in the facility which reads:

HISTORY OF
THE FIFTH REFORMED PRESBYTERIAN CHURCH
The Reformed Presbyterian Church, having started in this country in the later part of the 18th century, began in Philadelphia in the early 1800’s.

The Fifth Reformed Presbyterian Church was formed in 1870, meeting in Friendship Hall, located at Frankford Avenue and Adams Street. Later, services were held in Zimmerman Hall, before locating on Front above York Street. The first church building was opened in 1877. This building was completed and dedicated in 1889.

The Rev. William H. Gailey was called to be the first shepherd of the flock and served the congregation faithfully for 40 years, followed by Rev. John Parks, Rev. Theodore Wray, Dr. Charles Pfeiffer, Rev. John Morton and Rev. Wayne Brauning. Each were faithful servants of God proclaiming the Gospel of Jesus Christ in this corner of His vineyard.

The former 5th RP congregation also contributed their remaining bank balance to BHM for ministry in the community amounting to $11,313,36. For this we are deeply thankful to God and to the members. This gift is evidence of the church’s love for the neighborhood in which they served Christ for so many years. Our prayer is that Christ will continue to build His church in this changing neighborhood in the midst of a new generation. BHM calls on sister RP churches to help us restore and
maintain this property so that it will remain a witness to Jesus Christ to whom it was dedicated.

The Spanish Reformed Presbyterian Church is potentially situated to become the first hispanic church-planting effort of our denomination in North America. With an hispanic population of about 12 million people in North America, there is a field white unto havest. Pray for a complete commitment of all our resources to meet the needs of this minority group which God has placed among us. The pledge of your support to Spanish ministry will help us avoid the sin of running away from a mission field at our doorstep. Pray that many more men will be prepared to serve Jesus Christ in this bilingual and bicultural setting.

7. **Prison Related Ministries**

A study has been initiated by BHM with Rev. George Soltau and others to determine how we may effect a diaconal ministry to the families and friends of the incarcerated. We are concerned about the criminal justice system of our country where people are left to suffer inhumanely. We believe our church should become more actively involved in ministry to prison and jail inmates as those who are outcasts of society. We are eager to bring a plan of action for sensitizing our membership to this ministry of mercy. Pray for God's will in this crucial hour as we prepare ourselves for this service to hurting people. We will appeal to sister denominations such as are represented in NAPARC to work with us in this program.

8. **Deacon Seminars, Almsgiving Program, In-Service Bulletin.**

A small beginning has been made. BHM needs resources to make these programs of diaconal instruction and training possible continuously. We request your participation and support to help us meet the needs of our denominational diaconate.

Does your church need a deacon seminar? Call on the BHM executive director, Earl Witmer, to conduct one for your church.

Have you introduced the *Deacon Gift Box* program in your church? Some churches have and are enthusiastic about the results. Should this be continued or does it not meet a need? We will be responsive to your comments.

H. **Resolution of Appreciation**

"The Board of Home Ministries meeting in Grand Rapids, Michigan, September 29-October 1, 1980, expresses our sincere gratitude to Rev. Carl Stewart for his long and faithful service as treasurer."

Approved unanimously.

**RECOMMENDATIONS**

a) Resolved that technical amendments to the Articles of Incorporation of the Board of Home Ministries which mandate the corporation to comply with the requirements of Section 501 (c) (3) of the Internal
Revenue Code are hereby approved.

b) Resolved, that the revised by-laws of the Board of Home Ministries dated May 1, 1980 are hereby approved for use by that organization.

c) That March, 1982 be designated by the denomination as a time for special emphasis in local congregations of the ministries of Board of Home Ministries.

Respectfully,
Earl W. Witmer
Executive Director

BOARD OF HOME MINISTRIES
STATEMENT OF REVENUES AND DISBURSEMENTS
For the years ended December 31

<table>
<thead>
<tr>
<th></th>
<th>1980</th>
<th>1979</th>
</tr>
</thead>
<tbody>
<tr>
<td>REVENUES</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions from individuals and churches</td>
<td>$146,501</td>
<td>$105,869</td>
</tr>
<tr>
<td>Film rentals</td>
<td>1,325</td>
<td></td>
</tr>
<tr>
<td>Interest income</td>
<td>189</td>
<td>150</td>
</tr>
<tr>
<td>Dividend income</td>
<td>196</td>
<td></td>
</tr>
<tr>
<td>Total revenues</td>
<td>148,211</td>
<td>106,018</td>
</tr>
<tr>
<td>DISBURSEMENTS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Distributions to ministries</td>
<td>83,064</td>
<td>64,873</td>
</tr>
<tr>
<td>Director's consulting fees</td>
<td>27,540</td>
<td>20,087</td>
</tr>
<tr>
<td>Travel expense—director</td>
<td>5,819</td>
<td>3,420</td>
</tr>
<tr>
<td>Secretarial fees</td>
<td>6,970</td>
<td>4,326</td>
</tr>
<tr>
<td>Rent</td>
<td>1,392</td>
<td>1,099</td>
</tr>
<tr>
<td>Publicity and mailing</td>
<td>8,864</td>
<td>8,281</td>
</tr>
<tr>
<td>Phone</td>
<td>3,580</td>
<td>2,801</td>
</tr>
<tr>
<td>Equipment and office supplies</td>
<td>3,915</td>
<td>1,487</td>
</tr>
<tr>
<td>Foreign exchange fee</td>
<td>151</td>
<td>153</td>
</tr>
<tr>
<td>Legal and audit</td>
<td>1,371</td>
<td>561</td>
</tr>
<tr>
<td>Contribution to RP Foundation</td>
<td>1,000</td>
<td>120</td>
</tr>
<tr>
<td>Travel expense—Board</td>
<td>4,787</td>
<td>2,122</td>
</tr>
<tr>
<td>Total disbursements</td>
<td>148,453</td>
<td>109,330</td>
</tr>
<tr>
<td>Excess of disbursements over revenues</td>
<td>$(242)</td>
<td>(3,312)</td>
</tr>
</tbody>
</table>

STATEMENT OF DISTRIBUTIONS TO MINISTRIES
For the years ended December 31

<table>
<thead>
<tr>
<th></th>
<th>1980</th>
<th>1979</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oklahoma Mission</td>
<td>$20,227</td>
<td>$17,085</td>
</tr>
<tr>
<td>Grand Cayman</td>
<td>2,762</td>
<td>11,847</td>
</tr>
<tr>
<td>New City Fellowship</td>
<td>6,000</td>
<td>6,750</td>
</tr>
<tr>
<td>Emergency relief</td>
<td></td>
<td>1,395</td>
</tr>
<tr>
<td>Refugees</td>
<td>2,529</td>
<td></td>
</tr>
<tr>
<td>Philadelphia Spanish Outreach</td>
<td>20,964</td>
<td>9,926</td>
</tr>
<tr>
<td>Bethany Christian Services</td>
<td>23,224</td>
<td>11,407</td>
</tr>
<tr>
<td>Benton Park Fellowship</td>
<td>2,900</td>
<td>1,560</td>
</tr>
<tr>
<td>Sharing Economic Resources</td>
<td>489</td>
<td>25</td>
</tr>
<tr>
<td>Campus Ministries</td>
<td>27</td>
<td>772</td>
</tr>
<tr>
<td>Film expenses</td>
<td>501</td>
<td>2,033</td>
</tr>
<tr>
<td>Alms giving program</td>
<td>1,446</td>
<td></td>
</tr>
<tr>
<td>Houston—pension</td>
<td>600</td>
<td>600</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1,395</td>
<td>1,470</td>
</tr>
</tbody>
</table>

$83,064 $64,873
ACTION:
1. Synod approved the technical amendments to the Articles of Incorporation of the Board of Home Ministries which mandate the corporation to comply with the requirements of Section 301 (c) (3) of the Internal Revenue Code.
2. Synod approved a change in the By-Laws to reduce the number of board members from 24 to 20 (SR XVII,3).
3. On motion, it was agreed to suspend Standing Rule XIX,3,E, so as to allow the action under No. 2 to be implemented this year.
4. Synod designated March 1982 as a time for special emphasis in local congregations of the ministries of the Board of Home Ministries.

SPECIAL COMMITTEE ON
A CHRISTIAN COLLEGE IN AFRICA

The moderator announced the appointment of the following members to the Special Committee on a Christian College in Africa, and directed them to report to the 160th General Synod:

Mariol! Barnes, chairman
Joel Belz
Max Harris

Stevan Horning
Bernhard Kuiper
Nelson Malkus

ELECTION TO CHAPLAINS COMMITTEE

The following nominations were presented by the Rev. William Leonard. There being no further nominations, synod moved their election by white ballot:

John MacGregor
William Leonard

Stephen Smallman

ELECTION TO THE REFORMED PRESBYTERIAN FOUNDATION

The following nominations were presented by Mr. John Hudson. There being no further nominations, synod moved their election by white ballot:

Donald J. MacNair
George Peters

Robert Edmiston
Robert Avis

ELECTION TO COVENANT COLLEGE BOARD

The following ballot was presented. Three ballots were required to complete elections:

Dominic Aquila* (OPC) INC 2/3 T
Thomas Cross* INC 2/3 T
Robert G. Rayburn* INC 2/3 T
James Bosgraf* (OPC) T
Richard Gabrielse* (CRC) R
Stephen Leonard* T

Herbert Crews* INC 2/3 R
Franklin Dyrness* INC 2/3 T
James Singleton* INC 2/3 T
David Clelland* T
Robert Gray* R
Robert Needham T

ELECTION TO BOARD OF HOME MINISTRIES

The following ballot was presented with the addition of Thaddeus
“Cal” Boroughs III as an additional nomination from the floor:

<table>
<thead>
<tr>
<th>Name</th>
<th>Party</th>
<th>Incumbency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gustav Blomquist</td>
<td>INC 2/3</td>
<td>T</td>
</tr>
<tr>
<td>David C. Jones</td>
<td>INC 2/3</td>
<td>T</td>
</tr>
<tr>
<td>Carl A. Stewart</td>
<td>INC 2/3</td>
<td>T</td>
</tr>
<tr>
<td>William Spink</td>
<td>T</td>
<td></td>
</tr>
<tr>
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**ELECTION TO FRATERNAL RELATIONS COMMITTEE**

The following ballot was presented with the addition of Charles Holli-day, Franklin Dyrness, Lynden Stewart, and Egon Middelmann as additional nominees from the floor *(Note further action, p. 151)*:

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<td>Charles Anderson</td>
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<td>Egon Middelmann</td>
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Synod recessed at 3:43 p.m. with prayer by Mr. Earl Witmer. Synod was reconvened at 4:00 p.m. by the moderator, with the Rev. Robert Eickelberg leading in prayer.

**REPORT OF THE SPECIAL COMMITTEE OF SYNOD ON PICTURES OF CHRIST**

The Rev. Allan Baldwin presented the following report for the committee, which included the following members: Allan Baldwin, chairman; Wyatt George, Charles Anderson, Ted Smith, and Stephen Ford:

**Introduction**

The following overture came before the 158th General Synod:

**OVERTURE E**

"The Southwest Presbytery overtures synod meeting in the summer of 1980 in Seattle, Wash., to (1) clarify what sins are forbidden in the Larger Catechism No. 109. Particularly, is the use of pictures of Christ in the Christian education of the church forbidden? (2) Is the Larger Catechism answer to 109 in accordance with Scripture when it forbids any use of pictures of Christ?"

The action of synod was to establish a committee "to study this issue and report its findings to the 159th General Synod."

Our committee, thus appointed to study the issue of L.C. 109 and its relationship to the second commandment, presents its report according to the following outline:

2. Consideration of Exodus 20:4-6; concluding that L.C. 109 goes beyond Scripture in forbidding all uses of pictures of Christ.
3. Consideration of pastoral approaches to the issues raised through this study of L.C. 109 and Exodus 20:4-6.
I. Consideration of L.C. 109

The outline of this section is:

A. Historic context of the Westminster Assembly
B. Larger Catechism Question and Answer 109
C. Interpretation of L.C. 109
D. Conclusions

A. Historic context of the Westminster Assembly

An excellent summary of the historic events and positions taken regarding the teaching and application of the second commandment is found in Charles Hodge’s Systematic Theology, Vol. III, from which we will quote at some length:

The founders of the Christian Church were Jews. The religion of the Old Testament in which they had been educated forbade the use of images in divine worship. All the heathen were worshippers of idols. Idol-worship, therefore, was an abomination to the Jews. . . . It was not until three centuries after the introduction of Christianity that the influence of the heathen element introduced into the Church was strong enough to overcome the natural opposition to their use in the service of the sanctuary. Three parties soon developed themselves in connection with this subject. The first adhered to the teachings of the Old Testament and the usage of the Apostolic Churches, and repudiated the religious use of images in any form. The second allowed the use of images and pictures for the purpose of instruction, but not for worship. The common people could not read, and therefore it was argued that visible representations of Scriptural persons and incidents were allowable for their benefit. The third contended for their use not only as a means of instruction, but also for worship. As early as A.D. 305, the Council of Elvira in Spain condemned the use of pictures in the Church.

In A.D. 726 the Emperor Leo III issued an ordinance forbidding the use of images in churches as heathenish and heretical. To support his action a council was called, which met in Constantinople A.D. 754, and which gave ecclesiastical sanction to this condemnation. In A.D. 787, however, the Empress Irene, under Roman influence, called a council, which Romanists of the Italian school consider ecumenical, at Nice, by which image-worship was fully sanctioned. . . . This Council, therefore, declared the previous Council, called by Leo III, heretical, and ordained the worship of pictures in the churches; not indeed with latreia, or the reverence due to God, but with aspasmos kai timatika proskunasis (with salutations and reverent prostrations). The Council announced the principle on which image-worship, whether among the heathen or Christians, has generally been defended, i.e., that the worship paid the image terminates on the object which it represents.

The decisions of this Council, although sanctioned by the Pope, gave offense to the Western Churches. The Emperor Charlemagne not only caused a book to be written (entitled ‘Libri Carolini’) to refute the doctrines inculcated, but also summoned a council to meet . . . where the decrees of the so-called General Council of Nice were ‘rejected,’ ‘despised,’ and ‘condemned.’ All worshipping of pictures and images was forbidden, but their presence in the churches for instruction and ornament was allowed.

The friends of image-worship, however, rapidly gained the ascendancy, so that Thomas Aquinas, one of the best as well as the greatest of the Romish theologians in the thirteenth century, held the extreme doctrine on this subject. He taught that images were to be used in the churches for three purposes, first, for the instruction of the masses who could not read; secondly, that the mystery of the incarnation and the examples of the saints may be excited, as men are more easily moved by what they see than by what they hear. He taught that to the image in itself and for itself no reverence is due, but that if it represents Christ, the reverence due to Christ is due to the image.

(pp. 296-298)
The pre-Reformation period of church history, then, is characterized by general acceptance of the use of images in worship, interspersed with sometimes violent, sometimes more moderate opposition to that practice.

In commenting on this period, Philip Schaff notes that with the Synod of Constantinople (842 A.D.), image-worship was to become firmly entrenched: "In the East images were confined to colored representations on a plane surface, and mosaics, but excluded sculptures and statues from objects of worship. The Roman church makes no such restrictions" (*History of the Christian Church*, Vol. IV, p. 451). He goes on to suggest that the iconoclastic or anti-image position failed to carry the day due to its lack of a positive program. "The chief defect and the cause of its failure was its negative character. It furnished no substitute for image-worship, and left nothing to satisfy the religious wants of the Greek race" (p. 452).

When we come to the Reformation period of church history, we find unanimity on the part of the Protestants in opposing image-worship. Edward Morris (*Theology of the Westminster Symbols*) observes that "primitive Protestantism, especially in the Reformed communion, was strongly opposed to all pictures, even of Christ, in the sanctuaries, as savoring of superstition, if not of idolatry" (p. 528). The Protestant creeds reflected this opposition to image-worship: "The Protestant creeds, from that of Augsburg and the Articles of Smalcald down to the Scotch Confession and the 39 Articles, are united and most positive in their hostility to such image-worship in whatever variety" (E. Morris, op. cit., p. 135).

The Reformed communions objected to image-worship, but also the very manufacturing of images, as offensive to the majesty of God. So John Calvin (*The Institutes*, Book I, XI) asserts:

The majesty of God is defiled by an absurd and indecorous fiction, when he who is incorporeal is assimilated to corporeal matter; he who is invisible to a visible image; he who is spirit to an inanimate object; and he who fills all space to a bit of paltry wood, or stone, or gold. . . . Hence it is manifest, that whatever statues are set up or pictures painted to represent God, are utterly displeasing to him, as a kind of insult to his majesty" (pp. 91-92).

It is not only the worship of images but the making of the same which is found, by Calvin, to contradict the nature and honor of God.

The Heidelberg Catechism, a product of the Synod of Dort (Nov. 1618 to May 1619), reflects this emphasis of Calvin upon the majesty and nature of God. Questions 96 through 98 from the Heidelberg Catechism are pertinent to this background sketch, and quoted in full:

**Question 96.** What does God require in the second commandment?

**Answer.** That we in no wise represent God by images, nor worship him in any other way than he has commanded in his word.

**Question 97.** Are images then not at all to be made?

**Answer.** God neither can nor may be represented by any means; but as to creatures, though they may be represented, yet God forbids us to make, or have any resemblance of them, either in order to worship them, or to serve God by them.
Question 98. But may not images be tolerated in the churches, as books to the laity?

Answer. No; for we must not pretend to be wiser than God, who will have his people taught not by dumb images, but by the lively preaching of his word” (quoted from Ursinus’ commentary on the Heidelberg Catechism, pp. 517, 524, 530)

Answer 97, when it says, “God neither can nor may be represented by any means,” is echoing Calvin in recognizing that the very nature of God precludes the making of representations; it follows Calvin in judging all attempts to do so as dishonoring to God. Ursinus’ summary sounds the same note: “In short, God ought not to be represented by any graven image, because he does not will it, nor can it be done, nor would it profit any thing if it were done” (p. 526).

B. Larger Catechism Question and Answer 109.

Question: What are the sins forbidden in the second commandment?

Answer: The sins forbidden in the second commandment are, all devising, counseling, commanding, using, and any wise approving, any religious worship not instituted by God himself; tolerating a false religion; the making any representation of God, of all or of any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever; all worshipping of it, or God in it or by it; the making of any representation of feigned deities, and all worship of them, or service belonging to or taking from it, whether invented and taken up of ourselves, or received by tradition from others, though under the title of antiquity, custom, devotion, good intent, or any other pretence whatsoever; Simony; sacrilege; all neglect, contempt, hindering, and opposing the worship and ordinances which God hath appointed.”


It is apparent that false worship is the overarching concern of L.C. 109. Each of the following phrases, contained in L.C. 109, bears on false worship in one way or another:

—“all devising, counseling, commanding, using, and any wise approving, any religious worship not instituted by God himself”
—“all worshipping of it” (i.e., a representation of God)
—“the making of any representation of feigned deities, and all worship of them, or service belonging to them;”
—“all superstitious devices, corrupting the worship of God, adding to it or taking from it, etc.”
—“Simony”
—“sacrilege”
—“all neglect, contempt, hindering, and opposing the worship and ordinances which God hath appointed.”

The context of L.C. 109 also bears out this concern with false worship. Both L.C. 109 and L.C. 110 evidence the same focus on worship.

L.C. 108

Question: What are the duties required in the second commandment?

Answer: The duties required in the second commandment are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath instituted in his word.”

L.C. 110

Question: What are the reasons annexed to the second commandment?

Answer: The reasons annexed to the second commandment, the more to enforce it…
are, besides God's sovereignty over us, and propriety in us, his fervent zeal for his own worship, and his revengeful indignation against all false worship,"

Samuel Rutherford, one of the Scottish delegates at the Westminster Assembly, caught the essence of L.C. 109 when he wrote:

"Wee are forbiddin ether to mak or to worship ane image representing God, or to give ether inward or outward worship, ether with heart or knee or bodie to any creature or image." (quoted by Morris, op, cit., p. 135)

And Riagley, commenting on L.C. 109 likewise found the focus falling on false worship. He wrote:

"To consider the sins forbidden in this commandment, the general scope and design hereof as to what concerns the negative part of it, is God's prohibiting all false worship, either in our hearts, outward actions or gestures, whereby we adhere to our own imaginations rather than his revealed will; which is the only rule of instituted worship" (p. 459).

While the L.C. 109 is primarily concerned, then, with false worship, it does, in fact, contain two phrases which do not bear specifically upon false worship, although they are related to it.

The first phrase is this: "tolerating a false religion." This phrase is broader than false worship, although it certainly includes false worship.

The other phrase not specifically dealing with false worship follows the above mentioned phrase in L.C. 109, and is: "the making any representation of God, of all or of any of the three person, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever." Why is this phrase included in L.C. 109? The obvious answer is that the Westminster divines believed that the second commandment called for such a statement. But it is important for the purposes of this study to ask: were not the men of the Westminster Assembly influenced, to a degree, by the religious context in which they worked and with which they contended?

D. Conclusions

At this point, the comments of Shelton are germane; in speaking of the nature of doctrinal symbols he writes:

"It should be borne in mind that the creeds of the church have been framed in a particular historical situation to meet the need of the church in that context, and have been oriented to a considerable extent in both their negative and positive declarations to the refutation of the errors confronting the church at that time" (The Theology of the Westminster Confession, p. 126).

The context of the Westminster Assembly, as we have seen, was widespread false worship in the form of image and idol worship over a span of more than 1,000 years. More particularly, both the church in the East, and that in the West found theological/Biblical justifications for their practice. The East, with its icons, justified its practice by maintaining that they (the icons) were really an extension in history of the Incarnation (see Ouspensky's Theology of the Icon, p. 58). In the West, in a formulation particularly heinous to Calvin (Institutes, Book I, Chapter XII, p. 105), the Roman church "made a distinction between what is called dulia and latria;" the former was merely reverence or service
which was considered legitimate when offered to idols and images; the latter was reserved for the worship and adoration of God alone.

That the Westminster divines were affected by the spectre of Romanism is attested to by Leith (Context of the Westminster Assembly). He writes:

"Another factor in the theological context of the Assembly's work was the presence of Roman Catholicism on the continent. Bailie's letters express the same concern about the fate of Protestantism, the Wars of Religion, and the role of Roman Catholicism that men in the 20th century have known in the face of national socialism, communism, and the spread of alien faiths. . . . Bailie's letters indicate that Roman Catholicism was very much in the minds of at least some of the members of the Assembly" (p. 42).

With the theological gymnastics and practical abuses of the Roman church in view, it is not unreasonable to suppose that the Westminster divines were eager to do away with any representations of God entirely, and that such a desire effected their exegesis of the second commandment.

In any event, it is clear that pictures of Christ for whatever purposes—worship or instruction or "ornamentation"—were clearly prohibited by L.C. 109. It is now for us to consider Exodus 20:4-6, for the purpose of determining what it prohibits, and what it allows.

II. Consideration of Exodus 20:4-6—concluding that L.C. 109 goes beyond Scripture in forbidding all uses of pictures of Christ.

The outline of this section follows:
A. Translation of Exodus 20:4-6.
B. Exegesis of Exodus 20:4-6.
C. The Question of Pictures of Christ.
D. Conclusion.

A. Translation of Exodus 20:4-6.

The question handed to the synod is an issue because of the second commandment of the Decalog, and the interpretation thereof by the Westminster fathers. Obviously, a judgment upon their accuracy depends upon what the commandment says and teaches. What it says calls for translation. What it teaches calls for exegesis. The exegesis will be presented in the following section. The committee offers to the synod this translation of the Exodus text:

"You shall not make for yourself a shaped idol of anything that is in the sky, on the earth, or in its waters; you shall not bow down to worship them nor be made to serve the, because I, the Lord your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to thousands who love me and keep my commandments."

Explanation:

The first verb (zasah), translated "make", pertains to a manufacture or a formation of an object rather than a mere two-dimensional sketch. The general use of the Hebrew word indicates this. But also its object in
this first sentence of the commandment, graven image or idol (pesel),
leaves little doubt that the idea is manufacture. Thus we translate it
“make.”

What we translate “a shapened idol of anything” is a paraphrase of
the literal “an idol and any representation of anything.” “Shaped” pulls
from the representation of any of the several heavenly, earthly, and
aquatic forms mentioned next. The point is that the shapes of any of the
several created items are in view. This is supported by the word we
translate “idol” (pesel), which means “image.” We find the KJV inter-
preting this word as “graven image.” Such an idea of sculpture
(Webster) is entirely fitting to the overall demands of the sentence. In
fact, the verb form of (pesel) means “hew, hew into shape,” according
to the BDB Lexicon. The carving of stone for construction and even the
two tables of the Law are cited. Deuteronomy 27:15 uses the word and
adds: “the work of the craftsman’s hands.” And since this shaped image
is always used to signify an object of or for worship, the word “idol,”
with its religious connations, is in the above paraphrase—a clarification
of the text, we believe.

“In the sky” is a brief rendering of “heavens from above.” There is
no compelling reason to limit this to celestial inanimate bodies as the
literal rendering might suggest, especially when the verse takes us
downward to the ground and its waters, where animals live. If animals
are envisioned in the lower stratus of the creation, why not the upper
too? So “sky” is fitting if the atmosphere does not fill the term to the ex-
clusion of cosmic space and its moons, etc. “On the earth” is used in-
stead of the literal “in the earth” so as to include animals other than the
likes of moles. The preposition “in” probably means within the land
regions. At any rate, not the sky, earth, and waters, but the inhabitants
of the sky, earth, and waters are in view. The stress on the preposition
“in” forces that conclusion.

We put a semicolon after these phrases and not a period because of a
belief that the next section explains the first and is not drifting toward in-
dependence from the first.

“Bow down to worship” is used for two reasons. (1) The literal is
“prostrate yourself to them.” We feel that this itself is honor or worship,
especially since, (2) the next verb, “nor serve them,” has the same root as
in Exodus 20:2—“house of servitude.” The same root (ebed) is used in
both places. Perhaps there is a third reason to attach worship as the prin-
ciple idea to “bow down.” It is that the verbal “serve them” is in the
passive form, translatable “nor be made to serve them.” Moses, by the
Lord, knows that to worship an idol is the ultimate bondage. The com-
mandment’s second verb here forbids bondage to a false god. If an idol
worshipper suddenly realizes his bondage, the commandment is his
prompter to rid himself of not only the bondage but also such
abominable practices as idol worship in the first place. To fail to
translate the second verb “serve” (as in verse 2) is to remove the reader
another step from the double impact of the word: no false worship (first
verb) and no bondage in false worship (second verb).

Finally, “jealous God” appendages the commandment and gives the commandment its force. There is no dispute to the translation of the word (qanna) as “jealous.”

There is one textual note of significance. The Deuteronomy text of the second commandment (Deut. 5:8-10) does not have the “and” (wow) connected with the universal “anything” (verse 4) as does the Exodus text. The question of whether one is right and the other may be wrong need not bother us since the (wow) can be explicative (“indeed”) as well as the conjunction (“and,” “or”). Dr. Geerhardus Vos prefers the conjunction approach and translates “not make . . . graven image, (and), as to the likeness of anything.” This is laden with problems. First, it tends to separate “graven image” from “likeness,” which disrupts the continuity of the commandment. Second, it raises suspicion that Exodus has an unwarranted scribal scribble, or Deuteronomy the lack thereof. But if, as Kyle and Deilitche, the (vaw) in Exodus is explicative, it thus has the force of “indeed.” Then the commandment has a generic oneness and the Deuteronomic version is not much different in sense, in spite of its being short a (vaw).

In concluding this section on the translation, we would place our suggested translation beside the translation of the KJV, the ASV, and the NIV.

KJV
Thou shalt not make unto thee any graven image or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

Thou shalt not bow down thyself to them, nor serve them . . .

ASV
You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth.

You shall not worship them or serve them . . .

NIV
You shall not make for yourself a shaped idol of anything in heaven above or on the earth beneath or in its waters; You shall not bow down to them or worship them; . . .

Committee
You shall not make for yourself a shaped idol of anything that is in heaven above or on the earth beneath or in its waters; You shall not bow down to worship them nor be made to serve them, . . .

B. Exegesis of Exodus 20:4-5.
The reason which the LORD gave for observing this commandment is found in verse 5:

“For I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to thousands who love me and keep my commandments.”

In commenting on this passage, Dr. Vos suggests that the traditional
understanding of the reason for the prohibition is located in the spiritual, invisible character of God. He writes: "The traditional exegesis of the second commandment is wont to find the reason in the spiritual (non-corporeal) nature of God, which causes every bodily representation to be a misrepresentation. . . ." (Biblical Theology, p. 152). This is the position which John Calvin brought forward, who found in the manufacture and use of images an offense to the majesty of God. We quote again, the pasage from the Institutes:

"The majesty of God is defiled by an absurd and indecorous fiction, when he who is incorporeal is assimilated to corporeal matter; he who is invisible to a visible image; he who is a spirit to an inanimate object; and he who fills all space to a bit of paltry wood, or stone, or gold. . . . Hence, it is manifest, that whatever statues are set up or pictures painted to represent God, are utterly displeasing to him, as a kind of insult to his majesty" (Institutes I, XI, pp. 91-92).

Vos goes on to say:

"While acknowledging the truth of this idea in itself, we cannot be satisfied with it as a satisfactory exegesis of the second word. On such a view of the motivation the appendix ought to read, 'For I, Jehovah thy God, have no body.' Instead of this it is the jealousy that is waringly referred to. . . ." And the word "jealousy," Vos points out, means "conjugal zeal," "jealousy in the married relation" (Biblical Theology, p. 152).

We should like to emphasize the fact that the reason attached to the second commandment, then, is that God has entered into a special relationship with His People Israel, a covenant relationship in which God has taken Israel to Himself as His wife (Hos. 1:2, 2:16, 5:4, 9:1, 9:10; Ezek. 16:1-8); which relationship is echoed in the New Testament teaching that Christ has taken the Church, the New Israel, to Himself as His Bride (Eph. 5:25-32; Luke 4:34-5; John 3:29; Rev. 18:23).

In locating the reason for obeying the second commandment in the covenant relationship between God and His People, we are only referring the "jealousy" mentioned in this commandment back to the Prologue of the Decalog. For the Prologue (Exodus 20:2) identifies the giver of the commandments as the sovereign God who takes the initiative with Israel in revealing Himself to her, and redeeming her from bondage. So verse 2:

"I am the LORD your God, who brought you out of Egypt, out of the land of slavery."

The covenant Name, "LORD," by which God had revealed Himself to Moses (Ex. 3:14-15) is given, and at the same time, God reminds the people of Israel of the deliverance out of the land of slavery which He effected in their behalf (Ex. 3:8).

The Sovereign God has revealed Himself to His people, and expects them to heed His Word, His revelation of Himself. The making of idols is a denial of the sufficiency of God's self disclosure by His Word. The idol is constructed in an effort to make visible and therefore more believable the God who cannot be seen, can only be heard.

This was the problem when Moses remained on the mountain all those days and nights. The people hadn't heard the voice of God for some time. They couldn't see their leader. They wanted more evidence of the
presence of God. So they lobbied for the manufacture of the golden calf (Exodus 32) in an effort to convince themselves that God was as near to them as the idol they made. It is important to note, furthermore, that the golden calf was understood, by Aaron and the people, to be representative of the LORD God, and not some Egyptian deity (Ex. 32:4-5).

The sufficiency of God’s Word, and the denial of the same through idolatry, is the theme of Moses’s comments in the wilderness immediately prior to entering the promised land: it serves as an expansion on the text under consideration (Ex. 20:4-6), and we present it in full.

"What other nation is so great as to have their gods near them the way the LORD our God is near us whenever we pray to him? And what other nation is so great as to have such righteous decrees and laws as this body of laws I am setting before you today? Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them slip from your heart as long as you live. Teach them to your children and to their children after them. Remember the day you stood before the LORD your God at Horeb, when he said to me, ‘Assemble the people before me to hear my words so that they may learn to revere me as long as they live in the land and may teach them to their children.’ You came near and stood at the foot of the mountain while it blazed with fire to the very heavens, with black clouds and deep darkness. Then the LORD spoke to you out of the fire. You heard the sound of the words but saw no form; there was only a voice. He declared to you to follow and then wrote them on two stone tablets. And the LORD directed me at that time to teach you the decrees and laws you are to follow in the land that you are crossing the Jordan to possess. You saw no form of any kind the day the LORD spoke to you at Horeb out of the fire. Therefore, watch yourselves very carefully, so that you do not become corrupt and make for yourselves an idol, an image of any shape, whether formed like a man or a woman, or like any animal on earth or any bird that flies in the air, or like any creature that moves along the ground or any fish in the water below. And when you look up to the sky and see the sun, the moon, and the stars—all the heavenly array—do not be enticed into bowing down to them and worshiping things the LORD your God has apportioned to all the nations under heaven. But as for you, the LORD took you and brought you out of the iron-smelting furnace, out of Egypt, to be the people of his inheritance, as you are now” (Deut. 4:7-20).

Moses began by speaking of the nearness of the LORD, continued by citing the sufficiency of God’s Word, went on to warn the people to avoid the making of idols, all on the ground that God was their Covenant God who redeemed them, and made them to be uniquely His own possession and delight (Ex. 19:4-5; Deut. 7:7-8).

The sovereign God took the initiative in revealing Himself to His people, and since His Word is sufficient to assure Israel that God is with them, the making and use of idols constitutes a radical distrust of God and His Word, a distrust which warrants His jealous wrath. So God promises the idolator that He will punish “the children for the sin of the fathers to the third and fourth generations. . . .”

It is not only the denial of the sufficiency of His Word which calls forth His wrath, however. God is sovereign in His redemption, which is of God’s grace, unmerited by Israel, who were spared the Angel of Death only by virtue of the provision of God in the form of the passover lamb. Idolatry is an attack upon the sufficiency of God’s redemption. It is so, because the idol maker is making his contribution to the worship of God;
he is adding to that which God has provided.

In a study paper on the topic, Michael G. Smith speaks to this point. Recognizing that God prohibited Israel from worshiping as the pagans did, he maintains the issue was

"the nature of the relationship of a sovereign covenant God who calls to himself a people and reveals himself to them on his own terms. Pagan religion consisted of anxious humans chasing after the gods, trying, in whatever ways possible, to gain their favor and achieve a measure of security. The God of Israel, on the other hand, called a people to himself and established a covenant with them in which their relationship of obedience to him was well defined. There was no need for Israel to find and capture God; God had found Israel." (Using Symbols of Jesus in the Church's Educational Materials, p. 4).

The currying favor with God through "works" is a theme which runs throughout Scripture, but it is related to superfluous and therefore false worship in at least two striking instances. The first is the worship which King Saul would have offered to God, in lieu of total obedience. It was worship which God had not asked for, and so the prophet Samuel speaks:

"Does the LORD delight in burnt offerings and sacrifices as much as obeying the voice of the LORD? To obey is better than sacrifice, and to heed is better than the fat of rams. For rebellion is like the sin of divination, and arrogance like the evil of idolatry." (I Sam. 15:22-23).

Thus Saul's "work" of arrogant worship is compared to idolatry.

The other instance of a close association between "works" and idolatry is found in Acts 17, where it is recorded that Paul "was greatly distressed to see that the city was full of idols" (v. 16). In imparting true knowledge about God to the Athenians, the apostle asserts:

"The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built with hands. And he is not served by human hands, as if he needed anything, because he himself gives all men life and breath and everything else." (Acts 17:24-25)

Again, the arrogance of man seeking to do something to win God's favor, (whose nature it is to give everything to man), is closely associated with the making of idols.

We have mentioned that idolatry denies the sufficiency of both the revelation and the redemption of the sovereign, covenant God of Israel. There is yet another way in which idolatry calls into question the sovereignty of God.

Idolatry undermines the sovereignty of God by seeking to control God, to manipulate Him to gain power over God. Calvin says in this connection,

"As soon as a visible form is given to God, his power also is supposed to be annexed to it. . . . It makes no difference whether they worship the idol simply or God in the idol; it is always idolatry. . . ." (Institutes, 1, XI, p. 98).

Geerhardus Vos also finds in idolatry an effort on the part of man to control God. Vos begins by noting that "there must be a special reason why the making or worship of images awakens the jealousy of Jehovah"
He then goes on to find the reason in the magical character of idolatry. He asserts:

"Magic is that paganistic reversal of the process of religion, in which man, instead of letting himself be used by God for the divine purpose, drags down his god to the level of a tool, which he uses for his own selfish purpose. Thus the magically manipulated image will inevitable tend to become a second god by the side of the original one" (Ibid., p. 153).

In concluding this section, we note that the primary reason for the prohibition against idolatry is found in the character of the sovereign God of Israel and the covenant relationship which He established with her as His bride. So God warns that idolatry will provoke Him to jealousy.

Idolatry attacks this covenantal relationship by denying the sufficiency of God’s self-revelation. The promise by God to reward those who “keep my commandments” underscores the necessity to take God’s Word seriously. Idolatry, by contrast, distrusts God’s Word, faults it for not providing sufficient evidence of God’s loving presence.

Idolatry attacks this covenant relationship by denying the completeness of God’s redemption. When God said, “You shall not make a shaped idol,” He was implying that man’s propensity to seek access in worship to God through his own efforts is hateful to God: man is not saved by his own efforts in worship or in anything else; he is saved by grace.

Idolatry attacks this covenantal relationship, finally, by denying the sovereign control of God’s rule over His people. “Shaped idols,” whether of something in the sky, or on earth, or in the seas, seek to localize the power of God, and therefore control and domesticate Him.

In all of these ways, the honor of the sovereign God is undermined; idolatry becomes adultery*, and God is jealous.

In this section, we have developed at some length the idea that the Second Commandment prohibits idolatry primarily because it undermines the honor of the sovereign, covenant-keeping God of Israel.

Now, more briefly, we will touch on other facets of the Second Commandment which bear on the issue of the legitimacy of pictorial representations of Christ.

The commandment itself, in contrast to the reason for the commandment, speaks of “making shaped idols,” which are in the form of created things, for the purpose of worshiping God.

The phrase, “making of shaped idols,” clearly has three-dimensional objects in view. The people of Israel were not to cast or carve anything which would be used as idols. There is nothing here about not making pictures or portraits.

The next aspect of the Second Commandment which needs comment is the designation of the forms prohibited. No shaped idol was to be made of anything created, whether animate or inanimate. Nothing in all creation, nothing “that is in the sky, on the earth, or in the waters,” is to be

*See: Hosea 9:1-10; Ezekiel 16:8, 15-19; Psalm 106:36-39; Judges 2:11-17.
used as a model for fashioning an idol. Again, pictures are simply not in view.

The aspect of the commandment dealing with the function of the idol remains to be considered. "You shall not bow down to them to worship them nor be made to serve them," states the purpose for which the idol is cast or carved in the first place—worship. Therefore, there is no prohibition against the making of any created forms per se; indeed God commanded Moses to fashion a bronze serpent (Num. 21:8). It was only when the people began to worship the serpent that God ordered it to be destroyed (2 Kings 18:4). The phrase, "you shall not bow down to worship them," indicates that shaped objects may not be made in order to be worshiped, or in order to worship God through them; the phrase does not preclude making such objects to be used in worship, as long as they are not worshiped. In this regard, God commanded Moses to fashion objects depicting creatures which were to be used in worship, when He commanded Moses to make cherubim at the ends of the atonement cover (Ex. 25:18).

When the above considerations are applied to the question of pictures, it is seen that:

1. the commandment does not prohibit the making of pictures
2. the commandment does not prohibit making shaped objects as such, nor even the making of shaped objects of created things to be used in the context of worship
3. the commandment does prohibit making shaped objects for the purpose of worshiping them, or worshiping God through them

Therefore, L.C. 109 is not justified in forbidding "the making any representation of God, of all or of any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever."

At least, such prohibitions as are mentioned in L.C. 109 are not to be derived from the Second Commandment. Now it remains to discuss other grounds upon which the prohibitions might be based.

The Question of Pictures of Christ

In coming to terms with this issue, we will rely rather largely on the insights expressed in a paper published by the Committee on Christian Education of the OPC entitled, "The Use of Pictorial Representation of Christ in the Work of Christian Education."

"Quite evidently the issue as to pictorial representations of Christ is basically theological. It has been maintained that such representations are simply and explicitly forbidden in the second commandment. To make a likeness of the Son of God in his human nature is held to be as fully a transgression of this commandment as the making of a likeness of the first person of the Trinity. On the other hand, it is argued, also on theological grounds, that the full and true humanity of our Lord justified such pictorial representations. Indeed, it is argued that the doctrine of incarnation demands such representations in our pedagogy, since without them it is alleged that a certain nebulous unreality must attach to our concept of Christ's humanity (UPR, p. 1)."
The ground (here mentioned) for precluding portraits of Christ is that pictorial representations of Christ are "simply and explicitly forbidden by the second commandment." But we have seen from our study of Exodus 20:4-6 that what is simply and explicitly forbidden is the making of shaped idols.

Other grounds, however, have been elicited in support of the position that portraits of Christ are forbidden by Scripture. We have already alluded to the traditional grounds, held by Calvin and others (cf. Ursinus's *Commentary on the Heidelberg Catechism*, p. 526), that the spirituality of God precludes material representation. And we noted in that connection that G. Vos did not find such a teaching in the Second Commandment. Now, we must go on to point out that the incarnation itself disallows the traditional argument against portraiture of Christ, for the Scriptures tell us that in Christ "all the fulness of the Godhead dwells bodily" (Col. 2:9), and "the Word became flesh and dwelt among us" (John 1:14). The invisible God became visible; the spiritual Second Person of the Trinity took on a material human nature.

Another argument against portraiture of Christ is based on the idea that all such representations of Christ are necessarily limited to depicting His human nature, failing to do justice to the fact that the Second Person of the Trinity has both a human and a divine nature. But surely this line of reasoning fails to recognize the teaching of Scripture that God appeared in human form when He walked the earth, and that is what the people of Jesus's day saw—a man. Moreover, God was pleased to reveal to Peter and others that this man who lived among them was the Messiah, the Son of God—divine as well as human (Matt. 16:17). And so the apostle John testifies: "We have seen his glory, the glory of the one and only Son" (John 1:14), and again, Jesus said, "Anyone who has seen me has seen the Father" (John 14:9).

While none of these arguments appears to us to rule out making portraits of Christ, the understanding of the essence of idolatry gained in our study of the Exodus text seems to suggest grounds for caution, if not actual prohibition, regarding the making of portraits of Christ.

One of the facets of idolatry which we discovered to be heinous to God was its tendency to deny the sufficiency of God's self-revelation. And it is at just this point that we find portraiture of Christ bordering on the idolatrous. For Scripture does not provide us with the details of the features, coloring, or stature of Jesus the Christ. Apparently, such details are not necessary for our salvation—either justification or sanctification. Any attempt, therefore, to render the features of Christ for the sake of saying: "This is what Jesus looked like"—goes beyond the legitimate scope of what Scripture finds necessary or helpful. Such undertakings deny the sufficiency of what God has been pleased to reveal of Himself to us through His Scripture.

Portraiture of Christ—the attempt to say, "This is what Jesus looked like,"—may be precluded on the ground of another principle found in the Second Commandment. Portraiture of Christ may convey the idea
that Christ is specially present and localized in the portrait; this would be
a violation of the principle that the sovereign rule of God is not to be
dishonored by localizing, and therefore seeking to control, Him.

While portraiture of Christ thus defined is to be avoided, depictions of
Christ whose primary function is to represent this or that episode in the
life of Christ are permissible. They do not constitute a violation of the
Second Commandment, and are in accordance with the Biblical teaching
regarding the incarnation.

Moreover, since the Biblical teaching on the incarnation insists upon
taking seriously the full humanity of Christ, pictures of the episodes of
Christ's life are not only permissible but desirable. To fail to represent
Christ while representing the disciples would present only a Docetic view
of Christ, a denial of His true humanity. To fail to represent disciples
and Christ in pictorial form would tend to convey the notion that the in­
carnation wasn't important enough to picture, or that non-verbal
representation of the gospel and gospel history is not valid. But to take
this position would require us to re-examine our use of such non-verbal
symbols as the cross as we make use of them in our sanctuaries and
homes.

D. What then do we conclude regarding the use of pictures of Christ?
(1) Contrary to L.C. 109, we do not find pictures of Christ prohibited
by the Second Commandment.
(2) In regard to the Second Commandment, we do find Scripture urg­
ing caution in making portraits of Christ, that their purpose not be
primarily to render a "likeness," to show what Christ looked like.
(3) That other pictures of Christ, depicting events from His earthly
ministry, are permissible.
It remains for us to move on to some more pastoral considerations.

III. Considerations of pastoral approaches to the issues raised.
The outline of this section is:
C. The use of pictures of Christ.
D. The importance of imaging Christ.

The great strength of L.C. 109 is its focus on the transcendent majesty
of God. In this emphasis, it does full justice to the main thrust of the Sec­
ond Commandment, which has in view the honor of God, whose self­
revelation is sufficient, whose redemption is complete, and whose
sovereign claims are total—and all of this because He has chosen us to be
His people out of the abundance of His grace. Therefore, believers today
do well to cultivate that awe before God, without which true worship is
not possible. The "regulative" principle, that we are to do only that
which God positively enjoins in worship by His Word, remains a safe
guideline for public worship. Only then do we show respect for the sovereignty of God in the sphere of worship.


If you share with us the conviction that L.C. 109 goes beyond Scripture in forbidding “the making of any representation of God, of all or any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever,” then you may choose to seek to persuade synod to amend the Larger Catechism. However, it should be noted that our synod has taken the position regarding subscription to our doctrinal standards that “the second ordination vow assumes neither an ipissima verba (every word) subscription nor the absence of any reservations (doubts or questions) nor the absence of possible honest disagreements” (Minutes, 150th General Synod, p. 114). Therefore, you may choose simply to take exception to our standards in this instance (or continue to take exception, if such is the case).

C. The use of pictures of Christ.

Recognizing that caution in the making of portraits of Christ is indicated, what are we to say about the use of pictures? While permissible, are pictures of Christ to be encouraged? Yes. For one thing, God’s Word itself encourages the picturing of events. The description of Christ entering Jerusalem on “Palm Sunday” is but one of a great number of episodes in the life of our Lord on earth which call forth mental pictures. For another thing, pedagogy, particularly with children, calls for depicting events in the life of our Lord—if art has any place in the life of a Christian, should it not find expression in the sphere of that which is of great importance to the believer—the events of Jesus’s life and death and resurrection?

D. The importance of imaging Christ.

The only image of Himself which God initially established is a man himself (Gen. 1:26; 9:6). In the fulness of time, Christ came as our substitute, the True image of God, not only as a true man, perfectly obedient to God, but also as the man in whom “all the fulness of the Deity lives in bodily form” (Col. 2:9). So of Christ, Scripture says: “The Son is the radiance of God’s glory and the exact representation of his being” (Heb. 1:3). Or again, “He is the image of the invisible God” (Col. 1:15). Or once again, “The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God” (2 Cor. 4:4).

Our calling as believers is to be conformed to the image of God’s Son (Rom. 3:29). We have been regenerated by God in order to be like Him (Eph. 4:24). We are those who have put on the new self, “which is being renewed in knowledge in the image of its Creator” (Col. 3:10). When the aged apostle John wrote to believers of loving each other, not only as an evidence that they love God (1 John 4:7), but as a way by which the un-
seen God gives evidence of His presence (1 John 4:12), he concluded his epistle by issuing the negative side of the love command—"dear children, keep yourselves from idols" (1 John 5:21). The most important thing for those of us who preach is not to conjure up word-pictures either of Christ, or the difference He has made in this life or that, but to image Christ in our lives among our people. Likewise, the most important task of the teacher is not to show Christ's life in pictures, but to reflect Christ's life in his or her own life. This is not to disparage the place of artistry in either preaching or teaching, but rather to focus on that highest calling, to which every believer is called. In the words of the apostle Paul: "And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever increasing glory, which comes from the Lord, who is the Spirit" (2 Cor. 3:18).

APPENDIX

The next page (p. 106) contains a word-picture.

"The next day the crowds that had come up for the festival heard that Jesus was on his way to Jerusalem. They took branches of palm and went out to meet him, shouting 'Hosanna! Blessings on the King of Israel who comes in the name of the Lord.' Jesus found a young donkey and mounted it—as Scripture says, 'Do not be afraid, daughter of Zion: see, your king is coming, mounted on the colt of a donkey.' . . . Then the Pharisees said to one another, 'You see, there is nothing you can do; look, the whole world is running after him!' (John 12:12-15, 19).

(NOTE: According to the Westminster Confession Larger Catechism, Q. 109, if the word-picture on p. 106 conveys to your mind an image of a man on a donkey, you are guilty of breaking the Second Commandment).

Bibliography: Study on the Question of Pictures of Christ

Heidelberg Catechism
Morris, Edward. Theology of the Westminster Symbols. Columbus, Ohio, 1900.
Smith, Michael G. "Using Symbols of Jesus in the Church's Educational Materials" (on file with the Committee on Education, OPC)
As Jesus was on the way to Jerusalem with the twelve disciples, he said to them, "We are going up to Jerusalem, where the high priests and the doctors of the law will take me and condemn me to death, and deliver me to the gentiles to be mocked and scourged and crucified. But on the third day I shall rise again."

When they came near to Jerusalem, two of the disciples brought a donkey for Jesus to ride. Some people spread their garments along his way, and others cut down boughs from the trees and spread them in his path. And the crowd that walked before him and those that followed cried out, "Hosanna, blessed is he who comes in the name of the Lord!"
RECOMMENDATION

1. That the 159th General Synod recognize that Exodus 20:4-6 does not forbid making and using pictures of Christ for purposes of instruction, if such pictures have as their chief interest depicting events in the incarnational life of Christ.

ACTION:

After considerable discussion and suggested amendments and substitutions, and even continuing such on Wednesday morning, the synod, on motion, referred the matter to a special committee to be appointed by the moderator, which will report back to this synod. The moderator announced the appointment of the following commissioners to this committee:

George Smith (chairman)  John DeBardeleben
David Clelland  Paul Alexander
James Hurley  Robert Reymond

[Editor's Note: The special committee reported Wednesday afternoon. Recommendations and actions are reported here for convenience.]

The Rev. George Smith presented the following:

RECOMMENDATIONS:

1. That synod receive the report with thanks and commend it to presbyteries and sessions for study.

2. That synod warn against the violation of the Second Commandment (Ex. 20:4-6 and Deut. 5:8-10) by the worship of visual depictions of Jesus Christ, while at the same time recognizing the legitimacy of usual depictions for other purposes, such as instruction or artistic expression.

3. That synod continue the study committee, requesting that it formulate appropriate revisions to L.C. 109 for consideration at the 160th General Synod.

ACTION:

Synod adopted the report of the committee with a change in No. 3, the last phrase reading as follows: "that it formulate appropriate revisions to L.C. 109 for consideration by the 161st General Synod."

The following commissioners requested that their negative votes on items 2 and 3 be recorded: Ben Short, Tom Aicken, Dean Veinott, and Elwin Jewell. The following commissioners requested that their negative votes on all three items be recorded: Walter Menges and Charles Winkler.

Synod was adjourned with prayer by the Rev. Frank Crane at 5:22 p.m.
WEDNESDAY MEETING
MAY 27, 1981

At 8:00 a.m., synod was led in the singing of "When I Survey the Wondrous Cross" and "For Ever Settled in the Heavens" and led in prayer. Dr. George Anderson led the assembly in the morning devotional from 2 Timothy 3 and in a season of prayer.

The moderator called the meeting to order at 8:48 a.m. The Rev. Richard Aeschliman led in prayer.

On motion, synod amended the docket to allow for the report of the Evangelism Committee at 11:40 a.m.

Synod continued discussion of the report of the Special Committee of Synod on Pictures of Christ, with action as reported above.

REPORT OF MINISTERIAL WELFARE AND BENEFITS COMMITTEE AND HOSPITALIZATION PROGRAM

The Rev. Robert P. Eickelberg presented the following report with additional comments by Dr. Franklin Dyrness concerning the Hospitalization portion of the report:

Fathers and Brethren;

The Ministerial Welfare and Benefits Committee has tried during this past year to fulfill its responsibilities given to it by the synod. We have been ready to give emergency aid when necessary, but no new needs have been made known to us. We have continued to monitor the situation in regards to two long term needs with which the committee has been dealing for some time. We are making regular monthly commitments as we have the funds available. As we indicated in our recent letter to the churches and pastors we continue to need your support.

At its most recent meeting on May 25, 1981, the responsibility of the committee to assume long-term needs for assistance was questioned inasmuch as the Standing Rules call for the committee to meet emergency needs.

It was moved, seconded, and passed that in accordance with the Standing Rules, the committee restrict its assistance to one-time emergency needs or needs arising out of a series of events, with assistance not to exceed a six-month period. Long-term responsibility is to be met first by the immediate family, second by the local church, and third by the presbytery.

It was moved, seconded, and passed that Mr. McClintock and Mr. Saunders be asked to implement this policy in the case of Mrs. Lee Shepperson, with the committee's commitment to be discontinued as soon as practicable and no later than November 30, 1981.

The treasurer reported that our committee received and disbursed over $4,500.

The 158th General Synod gave to us the responsibility of “imple-
menting an appropriate (disability) plan as soon as feasible.” We had hoped to accomplish that task through the denominational health plan; however the treasurers of that plan were not willing to implement a disability plan which had been accepted by the committee. We are now waiting for several quotations to come back to the committee from several different insurance companies that handle disability plans for groups such as ours. Most recently we have solicited census information from the ministerial members of the RPCES in order to obtain quotations on rates for medical and disability insurance. Unfortunately we have had a very poor response even though we provided postage paid cards for the responses. Our committee will continue to seek to provide coverage for our ministers with a group disability plan.

In the area of recommending and overseeing a medical benefits plan, we have spent a great deal of time examining and sorting out the relation­ship between our committee, the synod, and “The Synod’s Hospitalization Plan Inc.” We are still in the middle of that process.

In the area of assisting sessions and presbyteries in putting together benefit packages for ministers, we are providing for all of our sessions and presbyteries as a past of our report, a copy of a report prepared for Delmarva Presbytery by a committee given the responsibility of trying to determine some minimum guidelines for pastoral compensation. Our committee is merely passing this report on to you for your study since we feel it may be helpful to you in developing benefits packages.

We request the prayers of the synod for our committee as we seek to minister to the emergency needs of our members and in our efforts to make available the best possible medical benefits plan.

Respectfully submitted,
Robert P. Eickelberg, Chairman

APPENDIX A—PASTORAL COMPENSATION FOR DELMARVA PRESBYTERY

BACKGROUND: At the Spring 1980 meeting of Delmarva Presbytery a committee was appointed to consider certain minimal levels of compensation that would be allowed in our presbytery. Recognizing the diverse economic situations that our churches face the committee has set for itself two goals. The first has been to gather information regarding the different types of compensation currently being received in comparison with the various socio-economic levels of the churches. This is being done through a questionnaire which has already been distributed to the clerks of the churches. The second is to set forth a paper on principles of compensation that should guide the local church and the Vacancy, Supply, and Pastoral Relations Committee of Presbytery as they formulate and evaluate the calls that come into the hands of the pastors. The report that follows is based in large part on the work of a committee of the McLean Presbyterian Church which produced a report on pastoral compensation which was adopted by their session in March of 1980. Our committee has revised the report and added some items to make it more applicable to the entire presbytery and the church at large. We are indebted to the McLean committee for all of their work. The report is divided into two parts: Compensation Considerations and Compensation Methodology.
COMPENSATION CONSIDERATIONS

I. GENERAL CONSIDERATIONS: Using an accurate, up-to-date job description for each pastoral position as a baseline for making financial decisions, several considerations must be applied, to include:

A. The size of the congregation and the nature and scope of its various ministries.
B. Determination of experience and/or educational level desired for each pastoral position.
C. Family status.
D. Personal goals of the pastors.

II. IMPORTANCE OF THE JOB DESCRIPTION: Besides tasks and responsibilities to be performed by each pastor, the job description is a fitting place to outline other kinds of "contractual" items, to include:

A. Participation in other responsibilities and/or activities, such as presbytery, synod, community functions, non-church sponsored ministries (such as Young Life, Campus Crusade, Inter-Varsity), weddings, speaking engagements, etc.
B. Education and Development. A church should expect educational growth from its pastors. How this is to be achieved, and the extent of growth expected, must be agreed upon by the pastor and the session and outlined appropriately. If it is expected, time must be allotted, either on a part-time basis or through periodic sabbaticals. The question of what is considered educational growth and who pays the costs must also be decided. This should be a part of the church's planning process to insure its ability to keep pace with the demands of ever-changing needs.
C. Administrative Details. These items are often over-looked, to the regret of both pastor and session. They include office hours, time/days off, "other" employment and disposition of any compensation which results from such, vacation time and duration, decisions that are to be reserved for the session, recognition of our form of church government and the role of presbytery in it.

III. COMPUTING COMPENSATION FOR PASTORS: Churches should compensate their pastors under three payment categories: salary, fringe benefits, and business expenses. A fair and reasonable dollar amount for the first two items is not easy to determine. The whole process requires the prayer, thought, and concern of the entire congregation. And above all, it must have a scriptural foundation (1 Cor. 9:8-14 and Gal. 6:6).

A. The categories of compensation are:
   1. Salary
      a. Housing Allowance
      b. Cash
   2. Fringe Benefits
      a. Hospital-Health Plan
      b. Pension Fund
   3. Business Expenses
      a. Car allowance
      b. Professional expense allowance
      c. Education allowance

B. SALARY: For pastors, the total compensation "package" should not be considered salary. Actual, or real, salary includes a housing allowance and a cash salary.

   1. Definitions:
      a. Housing allowance: Traditionally, a pastor is provided with the free use of a manse or is given a housing allowance in addition to his cash salary.
      (1) If a manse is provided, the fair rental value of the manse plus any church payments for utilities should be determined each year to specify the portion of total salary called "housing allowance."
      (2) If a manse is not provided, the amount designated as housing allowance should insure that all expenses are covered to include debt service (principle, taxes, interest, insurance), utilities, maintenance, and improvements. Each year, the pastor should
submit an estimate of the expenses in each area to allow an accurate breakout of cash and housing salary.

b. Cash Salary is Total Salary minus Housing Allowance.

2. Implications
   a. We are concerned to help the pastor live at the same general level of living as the rest of the congregation. This may be generally assured by determining the median income of the community where he serves (i.e., half the families have an income which is above this figure, and half have one which is below) and establishing a real salary level which is approximate to it. Adjustments to this figure may be made if there is a definite indication that the income level of the immediate community or congregation is clearly and substantially higher or lower. Most counties publish a periodic report which shows median family income for the area. This report may be used as a primary source of information on salary levels. They are usually updated annually and therefore should be obtained prior to the budget preparation each year.

   b. An alternate method for computing base salary would be to determine what the local school board pays a teacher or administrator with the same educational background and experience. This is public information and is easily obtainable. Very seldom are teachers overpaid and yet they are usually paid a reasonable wage in comparison to the local cost of living. Again, individual adjustments may need to be made, but this may be a starting point to find out what might be a fair minimal level of compensation.

   c. When making comparisons with other professionally employed people, this actual or real salary should be used. For instance, other professionals with comparable education have net incomes ranging from 50% to 200% above the median family income level, and average about 100% above that level. If the goal is to provide a pastor with sufficient compensation to “live as well as,” consideration must include the high-expense, low-earning years in college and seminary, possible internship in a mission (low-budget) church, and similar factors which reduce his full earning period from an average of 42 years to 35 years or less. If this is done, then to live as well as, a pastor should receive an actual salary which is 120% of the median family income during those 35 or so years. In this way, recognition is given to such real needs as repaying college/seminary debts, children’s education, and accumulating savings or home equity toward retirement.

   d. In churches where a manse is provided for either the pastor or associate/assistant, an adequate system of compensating the pastor for the equity he is not earning by owning a home should be established. The amount of compensation should vary depending on the housing market in each area of the presbytery.

   e. Associate/Assistant Pastor Salary Considerations: It is appropriate, in most multi-pastor situations, to pay an associate or assistant pastor less than the senior pastor. In computing just how much this should be, several factors must be considered. Along with such things as experience, age, family needs, other talents/qualifications, however, must be the same median family income level for the area. In other words, a fair cash salary base (minimum proper pay) must be set to allow a decent level-of-living, and have added to it a housing allowance consistent with what has been stated above under “definitions.” A recommended “actual” or “real” salary, then, for an associate pastor would be 75-80% of the median income level to start, with annual increases dependent on a set rate (say 5%), effectiveness, the love and appreciation of the congregation, or a combination thereof.

C. FRINGE BENEFITS: This category includes a pension plan and hospitalization-medical insurance.

   1. Hospitalization-medical insurance: The church should purchase an adequate group health insurance plan that provides for the normal coverages for the pastor and his family. It should include medical, dental, prescriptions, hospitalization, and maternity (if applicable) as a minimum.

   2. Pension Plan: The church should provide for a good pension plan for the pastor. There are many plans available from the denominational plan to various types of investment retirement account plans such as the Tax Deferred Annuity. A church’s contribution to a pastor’s retirement needs may also in part be tied to the purchase of a home, if it con-
continues as a high-yield investment opportunity. The church and the pastor must carefully investigate which plan(s) will best provide for each individual pastor.

D. BUSINESS EXPENSES: This compensation category includes car allowance, professional expenses, and education/professional development allowance and is not to be considered as part of salary or benefits. This area deal strictly with reimbursement for personal expenses incurred while doing the work of Christ’s church. The amounts must be derived from actual cost incurred by the pastor. The plan outlined below would apply to both senior and associate/assistant pastors.

1. Car allowance. Alternatives include:
   a. Providing a church owned or leased car for the pastor’s use.
   b. A reasonable estimate of church business expenses incurred through use of a personally owned car (i.e., lump sum payment regardless of actual mileage or depreciation expense incurred).
   c. A mileage reimbursement plan that follows IRS guidelines. Current 1980 guidelines allow payment at the rate of 20¢ per mile for all business related uses other than transportation to the first stop each day and home from the last stop (business related) each day. Another acceptable method is to reimburse for all business miles minus the mileage for one round trip from the home to the office for each business day. This third alternative is the recommended one because it recognizes this form of compensation as strictly expense related, rather than a way to “make-up” for a low salary. Each pastor should submit monthly expense statements to the treasurer based on actual expenses. For budget purposes, estimates could be made based on prior experience and then monitored from year to year as situations change.

2. Other Professional Expenses: This item would include business lunches, entertainment related to the ministry, supplies, and other out-of-pocket expenses. This should also be treated as a business expense reimbursement and each pastor should submit monthly expense statements to the treasurer based on actual expenses.

3. Education/Professional Development Allowance: This item would include, as a business expense reimbursement, the costs of educational plans approved by the session and an annual allowance for periodicals, books, and other educationally related materials such as tapes, lectures series, etc. These expenses are normally incurred by any organization in support of the continued growth of its professional employees. A dollar amount must be estimated based on a reasonable determination of the needs. The education program may vary from year to year and must be set prior to the budget preparation process. The amount for professional books, etc., need not be large, but sufficient to support the needs of the pastors in carrying out their responsibilities.

OTHER CONSIDERATIONS

A. COST OF LIVING INCREASES: Inflation demands that consideration be given annually to rises in the cost of living. The basic principle to be followed is that the pastor should “keep pace” but should also share the lot of his congregation. Alternatives are to:

1. Refigure the actual salary based on changes to the county median income level each year, or the change in teacher-administrator salaries.
2. Compute cost-of-living increases using the consumer price index or other locally oriented index which depicts purchasing power loss rates.
3. Calculate a fair percentage increase (or decrease) based on a comparison of the national CPI change, local fluctuation in median income, and the experiences of the congregation in these areas if that can be determined. The important thing is to allow the pastor to keep pace to the greatest extent possible.

B. GIFTS: Gifts and love offerings fall outside of compensation package computations, but may still be considered appropriate by the congregation. Disposition of gifts for performing weddings, speaking, etc., should be covered in the job description, but not considered as a way to lessen financial responsibility by the church. Christmas gifts and love offerings are still a viable was to express appreciation for the ministry of a pastor and his family.
However, when a love offering is requested of the congregation, it should be made clear that there is no intention to make up for a low salary. Rather, if the pastors have reached out and touched congregational members in special ways and they desire to show their gratitude, then a love offering is a suitable expression. It is not recommended that other paid staff members be included in love offerings.

C. EXCLUDED ITEMS: Items that should not be included in the compensation package include utilities and home maintenance allowance, social security allowance, discounts from businesses, and tax breaks. These items are not included in normal compensation plans by business employers and should not be included by the church. For instance, it is illegal for the church to pay the pastor's social security tax as a self-employed person. Furthermore, the church cannot legally assume the pastor's responsibility for the social security tax that is owed. (A pastor pays 75% of what is due, vice employed persons who split the tax with their employers 50-50). Rather, social security costs must be considered in determining a fair and reasonable wage and not paid to the pastor as a separately budgeted item. On the other hand, the compensation package should not be lowered due to tax breaks afforded pastors in the same way that a business would not lower a compensation package for a person purchasing a home (who receives tax breaks) and raise it for a person who rents a home (and does not receive the tax break). These things are between the pastor and the government and are no concern of the church. (Although when comparing salaries with secular jobs this might be kept in mind if an equitable way of comparing can be found). The session of the church should help the pastor take advantage of all tax benefits possible by passing the appropriate motions (which in fact do not increase the actual expenditures of the church) each year prior to the expenditure of any funds.

D. IMPLEMENTATION: It should be pointed out that if congregations elect to follow the guidelines outlined throughout this report, they may not be able to do so financially in one big jump. We would suggest that the session and the congregation inform the pastor that they are moving in this direction and then the plan should be phased in over a maximum two year period.

V. CONCLUSION: Hopefully, this report will provide sessions and budget committees at least a starting point in formulating a solid church financial management plan that will both contribute to the success of the church's ministry and provide fair and reasonable compensation to its pastors. This area is grossly neglected in a great majority of churches, to the detriment of all concerned. Those who attempt to get by with the minimum salary for their staff normally have a poor ministry to the congregation and the community. The main point in this entire report is that the church must take the time to do the financial planning that is necessary to properly compensate its staff to insure a quality program that is conducted by quality people. This kind of management leaves no room for discounting what would otherwise be considered a fair salary with the expectation that it is proper for pastors to work for minimum wage or count their ministry as service to the Lord. While it is that, it is not the church's place to take the discount off the top in paying a less than reasonable wage. If the pastor elects to return part of his salary to the church or to do more than is called for in his defined area of responsibility, then that is his option to exercise and not one that is directed. We all must do our part to insure a professional approach in this area, and one that above all is honoring to our God.

COMPENSATION METHODOLOGY

I. Categories of Compensation
   A. Salary
      1. Housing Allowance
      2. Cash
   B. Fringe Benefits
      1. Hospital-Health Plan
      2. Pension Plan
   C. Business Expenses
      1. Car allowance
II. Taxation Considerations
A. Housing allowance—the amount used for housing expenses is exempt from income tax but is taxed by Social Security. Any amount designated by the church as housing allowance but not used for housing must be claimed as fully taxable cash income.
B. Cash salary—fully taxable.
C. Fringe benefits—hospital/health plan—not taxable if paid by the church to the plan.
D. Fringe benefits—pension—not taxable if paid by church into any legally recognized type of fund intended for pension purposes.
E. Business expenses—because all of these items are reimbursements, they are by definition not income and therefore are not taxable. However, because they are reimbursements, careful records must be retained (either by the pastor or the church) to substantiate and document the accuracy of the claims.

III. A Suggested Computation Methodology
A. Salary: Based on a percentage of the median family income average for your county. Median is updated annually. Use of the new figure each year is intended to insure cost of living increase.
1. Base percentages:
   a. Assistant pastor (no prior experience): begin at 60% of median, with 2.5% annual growth. Maximum growth to 100% of median.
   b. Assistant pastor (prior experience): normally, starting base should be computed above the 60% figure by 2.5% for each full year in a position of equal or greater responsibility. However, this may not be a useable method for an older pastor who has "retired" from many years in the pastorate but would like to "slow down" in an assistant position. A methodology would have to be developed to consider his financial needs based on pension income, family status, etc.
   c. Associate pastor (no prior experience): begin at 70% of median, with 2.5% annual growth. Maximum growth to 110% of median.
   d. Associate pastor (prior experience): use same methodology as for assistant, except with 70%-110% figures.
   e. Senior pastor (no prior experience): begin at 80% of median, with 2.5% annual growth. Maximum growth to 120% of median.
   f. Senior pastor (prior experience): same methodology for assistant and associate, except with 80%-120% figures.
2. Growth "cap" rationale—the setting of an objective insures compensation growth that recognizes experience and contribution to the ministry of the church. If a pastor in any of the three "categories" reaches his "cap," the session may want to re-evaluate the cap or else continue growth based solely on median changes or perhaps a different cost of living formula.
3. Housing computation—the percentage of total salary designated as a housing allowance should insure that all expenses are covered, to include debt service (principal, taxes, insurance), utilities, furnishings, maintenance, and improvements. Each year, the pastor should submit an estimate of the expenses in these areas to allow an accurate breakout of cash and housing salary.
   If the pastor lives in a manse, the rental value should be declared annually to determine the total "actual" or "real" salary. In addition, a part of the cash salary should be designated as a "rental allowance." This rental allowance should be sufficient to cover all costs of utilities, furnishings, lawn care costs, etc., that will be paid by the pastor in the coming year. This annual designation will allow the pastor to receive all the tax benefits to which he is entitled in this area.
B. Fringe benefits
   1. Hospital/Health Plan—the church should pay the cost of the plan each year, whatever it is.
   2. Pension Plan—a pension fund should be established for each pastor in the amount of
C. Business expenses

1. Car allowance—each year an estimated mileage figure should be multiplied by the AAA cost-per-mile figure to determine the church mileage fund: each pastor, staff member, or officer authorized a car allowance submits monthly mileage statements for reimbursement from the fund.

2. Professional expenses—reimbursement should be only for actual expenses, and receipts should be required as in any other business.

3. Education expense—each year each pastor should submit an education plan to the session for approval. Once approved, the budget committee will obtain costs and include in the budget the amount necessary for the coming year.

At the December 20 meeting of the Compensation Committee, the following motions were passed and are now presented by the committee to the presbytery for your information (Motion No. 1) and action (Motions No. 2-5).

1. It was M/S/C to adopt the compensation report as amended and to supply one copy to each elder and pastor in the presbytery in the manner most practical (probably through our January presbytery meeting).

2. It was M/S/C to have presbytery instruct Vacancy, Supply, and Pastoral Relations Committee not to recommend acceptance of the terms of a call without having in hand from the church issuing a call: 1) The median income of the county or city in which the pastor is called to serve OR the salary schedule for teachers-administrators in the public school system in the locality where the pastor is called to serve AND 2) a recently completed church financial survey form which has been developed by our committee.

3. It was M/S/C that presbytery instruct Vacancy, Supply, and Pastoral Relations Committee to require hospitalization and pension to be included in every call.

4. It was M/S/C that presbytery instruct Vacancy, Supply, and Pastoral Relations Committee to require a church to show car expenses as a part of church operating expenses and not a part of salary except where a church provides a car for the exclusive use of the pastor for both business and pleasure use.

5. It was M/S/C that presbytery instruct Vacancy, Supply, and Pastoral Relations Committee to seek out uniform information from each of the existing churches in our presbytery to determine which churches need to upgrade their pastoral compensation and to seek to raise funds from churches in the presbytery to be used to increase compensation for those whose churches cannot reasonably be expected to meet minimum guidelines.

APPENDIX B—HOSPITALIZATION REPORT

Fathers and Brethren:

The Hospitalization Plan has been approved by synod and recommended to the denomination for the past 20 years and has proven to be a valuable benefit to the participants.

The Plan was conceived and developed by the administration of The Quarryville Presbyterian Home for its staff in 1956. In 1958 the Reformed Presbyterian Church in North America accepted the Plan. It was continued when union took place with the Evangelical Synod in 1965.

The office staff and facilities of the Quarryville Presbyterian Home have from the beginning operated the Plan without any financial consideration.

Based upon a self-insured basis, increased benefits have been made possible from time to time, while the rates have been kept below those of
commercial insurance. The amount paid out in claims generally is equal to or more than the amount of premiums received. For the year 1980 payments were approximately four (4) percent more than premiums received.

A reserve has been made possible over the years by careful investments of funds in the Plan. The reserve is necessary to make possible the broad and high coverage. That amount now stands at $197,818.64.

At present there are 313 contracts covering 223 families and 90 individuals for a total of 992 persons. Also, there are 252 persons over 65 years covered by 65 Special—a total of 565 contracts covering 1,244 individuals.

Aside from this, there are 341 participants covered with four to five units of term life insurance for a total of $1,421 units. The value ranges from $600.00 to $12,000.00 per unit. This means there are potential death benefits ranging from $2,400.00 to $48,000.00 on the lowest level and $3,600.00 to $60,000.00 on the highest level.

During the past year, there were 896 hospital and medical/surgical claims, of which 52 were over $1,000.00, 27 over $2,000.00, four over $5,000.00 and one over $11,000.00, averaging $2,502.25. The overall average of claims was $180.71. These claims do not include those paid for 65 Special. A total of $347,345.27 was paid for claims and related expenses. The office expense of $630.44 covered postage, telephone and printing and a CPA Audit (2 years). The total cost of operating was 3/10 of 1 percent.

The financial statement, a part of this report, gives detailed financial information.

The Plan continues to be managed by the Administration of The Quarryville Presbyterian Home, not only as it relates to office work, but also supervision of financial investments.

The Plan assures up to $6,000.00 semi-private hospital coverage in all accredited hospitals. The Medical/Surgical pays 100 percent based on the reasonable average cost in each particular area. Also, beyond this, there is a million dollar Major Medical/Surgical coverage. Consult latest booklet of Plan. Additional benefits are considered from time to time and added when thought possible.

As a self-insured Plan, existing conditions are not covered at any time, nor are maternity benefits covered in the first twelve months of enrollment.

To keep cost at a minimum, premium notices are not sent. Premium payments are due by the 15th of the month prior to the month of coverage, with a $1.00 charge for each payment. There is a penalty of $1.00 per month for late payments. Failure to pay premiums promptly can endanger your coverage.

The cooperation of participants is excellent and deeply appreciated.

PLEASE REMEMBER: Give your identification number to the Doctor or Hospital when in need of such service. Ask that bills be itemized and sent directly to Inter-County Hospitalization, Inc., Foxcroft Square,

REMEMBER: All premiums are to be sent to “Hospitalization”, R.D. 2, Box 20, Quarryville, Pennsylvania 17566. Telephone (717) 786-7321.

Respectfully submitted,
F.S. Dyrness, Treasurer
G. K. Mitchell Jr., Asst. Treasurer
C. L. Eckardt, Asst. Treasurer

ADDITIONAL HOSPITALIZATION REPORT

Rates effective June 1, 1981, are given in the attached new Rate Sheet. Recently participants have inquired regarding an increase in rates for the coming year, knowing that rates in general have increased as much as 30 percent or more. In spite of rising costs, there will again be NO INCREASE IN PREMIUMS for the coming year.

Again the Plan will provide additional benefits at no additional cost.

1. A fifth unit of term life insurance. One may have a sixth unit for an additional $2.00 per month.

2. Dental coverage up to $50.00 per person per calendar year for those who were in the Plan as of 1/1/81. Claims up to that amount will be paid quarterly directly from the Quarryville Office at RD 2, Box 20, Quarryville, PA 17566 on March 31, June 30, September 30, and December 31. They will be paid upon presentation of dental bills from a registered dentist.

This is the second year rates have not increased, and in both years additional benefits have been provided. This has been made possible by the fine cooperation of the participants. By helping to guard the claim charges, you are saving money to be used for your benefit. The Plan enables us to bear one another’s burdens and at the same time we are establishing a growing security for ourselves and our families. May we all be grateful to God for His goodness to us.

Respectfully submitted,
F. S. Dyrness, Treasurer
G. K. Mitchell Jr., Assistant Treasurer
C. L. Eckardt, Assistant Treasurer

HOSPITALIZATION PLAN
REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYNOD
Quarryville, Pennsylvania

RATES—EFFECTIVE JUNE 1, 1981

HOSPITALIZATION, MEDICAL-SURGICAL AND MAJOR MEDICAL
DENTAL AND FIVE UNITS TERM INSURANCE

| Monthly Payment |
|-----------------|-----------------|
| One Person      | ................................................ $44.00 |
| Husband and Wife (No Maternity or Children) | ................................................ 80.00 |
| Husband and Wife (With Maternity and Children under 19 and up to 23*) | ................................................ 95.00 |
Parent and Child/ren under 19 and up to 23* ................................................. 90.00
Related dependent under 65 (Term Ins. Not Included) ........................................ 38.00
65 Special—A Supplement to Medicare A and B (No Term Insurance) .................. 14.50

PLUS A $1.00 SERVICE CHARGE WITH EACH PAYMENT
PLUS A $1.00 LATE CHARGE FOR EACH MONTH A PAYMENT IS LATE

*Unmarried dependent children to age 19 are covered at no extra charge. Also, coverage to age 23 IF A FULL TIME COLLEGE STUDENT and if requested through this office. Any change of status of those covered must be reported at once to this office, or coverage may be discontinued.

'COVERAGE will be according to booklet on "Hospitalization" (Revised) 12/80. Hospital and Medical-Surgical expense to $6,000.00 and, above that, Major Medical/Surgical up to $1,000,000. Dental Coverage of $50 per calendar year per person in the Plan as of 1/1/81. Claims paid quarterly by the Quarryville Office.

'TERM INSURANCE—Five units are included in the above rates. (Those on "65 Special" add $10.00 on their regular rate.) An optional sixth unit is available for those eligible at an additional cost of $2.00 per month.

BENEFITS on this group decreasing life insurance

<table>
<thead>
<tr>
<th>Age Range</th>
<th>Per Unit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 31 years</td>
<td>$12,000.00</td>
</tr>
<tr>
<td>31 years but less than 36 years</td>
<td>10,000.00</td>
</tr>
<tr>
<td>36 years but less than 41 years</td>
<td>7,500.00</td>
</tr>
<tr>
<td>41 years but less than 46 years</td>
<td>5,000.00</td>
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<tr>
<td>46 years but less than 51 years</td>
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<td>51 years but less than 56 years</td>
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<td>56 years but less than 61 years</td>
<td>1,300.00</td>
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<tr>
<td>61 years but less than 66 years</td>
<td>1,000.00</td>
</tr>
<tr>
<td>66 years but less than 70 years</td>
<td>600.00</td>
</tr>
</tbody>
</table>

'PREMIUM 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.)

'TO MAKE A CLAIM: When requesting service, give your Identification Number and Group Number, C-34970 (for 65 Special, C-34971), to the doctor or hospital and ask them to send an itemized bill to Inter-County Hospital Services Dept., Foxcroft Square, Jenkintown, PA 19046. Dental claims to be sent to RD 2, Box 20, Quarryville, PA 17566.

SYNOD'S HOSPITALIZATION PLAN
HOSPITALIZATION CLAIMS 1/1/80-12/31/80
MEDICAL/SURGICAL CLAIMS 12/1/79-12/31/80

TOTAL INCOME FROM PARTICIPANTS
1/1/80-12/31/80

<table>
<thead>
<tr>
<th>Premiums received:</th>
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</tr>
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<tbody>
<tr>
<td>Hospitalization</td>
<td>$266,025.15</td>
</tr>
<tr>
<td>Hosp. &quot;65 Special&quot;</td>
<td>41,268.35</td>
</tr>
<tr>
<td>Term Life Insurance</td>
<td>26,734.25</td>
</tr>
<tr>
<td>Total</td>
<td>$334,027.75</td>
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AMOUNTS PAID OUT

<table>
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<tr>
<th>Benefit</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Inter-County Hospitalization</td>
<td>$274,448.83</td>
</tr>
<tr>
<td>Inter-County Hospitalization &quot;65 Special&quot;</td>
<td>38,806.05</td>
</tr>
</tbody>
</table>
Minister's Life
Refunds to Participants
Hospitalization
Hosp. "65 Special"
Minister's Life
Office Supplies
Audits (2 years—1978 and 1979)
Paid out $13,317.52 over income, or .0399%

GENERAL INFORMATION

CLAIMS
Total number of claims paid—896
Average amount paid on each claim—$180.71
152 families had claims
There were 52 claims over $1,000.00
There were 27 claims over 2,000.00
There were 4 claims over 5,000.00
There was 1 claim over 11,000.00

There were 52 claims over $1,000.00 )
These claims averaged $2,502.25

COVERAGE
Total number of people covered—1,244
Including 313 Hospitalization and Medical/Surgical Contracts—992 people
Hospitalization “65 Special”—252 people

TERM INSURANCE
Total coverage—1,421 units
Term insurance contracts—341
1 Unit value ranges from $600.00 to $12,000.00
4 Unit value ranges from $24,000.00 to $48,000.00
5 Unit value ranges from $30,000.00 to $60,000.00
There were no claims in 1980

Total cost of office and audit was 3/10th of one percent.
F. S. Dyrness, Treasurer
G. Keith Mitchell Jr., Assistant Treasurer
C. L. Eckardt, Assistant Treasurer

STATEMENT OF INCOME
FOR THE PERIOD JANUARY 1, 1980 TO DECEMBER 31, 1980

INCOME:
Hospitalization and Medical/Surgical $266,025.15
Hospitalization "65 Special" 41,268.35
Life Insurance 26,734.25
Service and Late Charges 1,849.00
Interest: Savings Account—Conestoga S&L 9,553.18
Savings Account—Farmers National Bank 213.14
Savings Account—Conestoga S&L 1,460.11
D. M. Weston Note 4,000.00
U.S. Treasury Note 237.98
Dividend: Philadelphia Electric 3,800.00
Ministers Life & Casualty Insurance Co. 8,195.92
Refund—Inter-County Hosp. (Net—$45,137.49) 54,330.32
TOTAL INCOME 417,667.40

EXPENSES:
Premiums: Inter-County Hosp. Plan Inc.: Hospitalization and Medical/Surgical 274,558.83
Hospitalization "65 Special" 38,806.05
Ministers Life & Casualty Ins. Co., Life Insurance 30,636.00
Refund to Participants—Hospitalization 618.50
Refund to Participants—"65 Special" 1,752.45
Refund to Participants—Life Insurance 93.00
Postage, Stationery, Telephone and Supplies 680.44
Audit—CPA (for two years) 200.00
TOTAL EXPENSES $347,345.27
NET INCOME $70,322.13

ALLOCATION OF NET INCOME
Net Income for the Period $70,322.13
Less: Increase for Advance Payments 6,866.11
Added to Reserve 63,456.02
Plus Reserve for Cost of Medical Benefits 1980 18,087.49
Net Added to Reserve $81,543.51

STATEMENT OF CONDITION
DECEMBER 31, 1980

ASSETS
CASH IN BANKS:
Farmers National Bank of Quarryville
Checking Account $600.20
Savings Account (5%) 3,715.02
Conestoga Savings and Loan
Savings Account 5¼% 4,350.02
Certificate of Deposit (9%) 70,000.00 $78,665.24

INVESTMENTS:
400 shares Philadelphia Electric
Cum 9½% Pref. $40,000.00
Note—D. M. Weston 10% 40,000.00
U.S. Treasury Note, 10½%, 2/15/95 74,062.50 154,062.50

TOTAL ASSETS $232,727.14

LIABILITIES AND EQUITY

LIABILITIES:
Insurance Payments Received in Advance
Hospitalization & Medical Surgical $30,298.50
Hospitalization—"65 Special" 1,399.35
Term Insurance 3,216.25 34,914.10

EQUITY:
Reserve 1/1/80 $116,270.13
Net Income for the Period 63,456.02
Special Reserve 1980 18,087.49
Total Reserve 12/31/80 197,813.64

TOTAL LIABILITIES AND EQUITY $232,727.74

ACTION:
Synod, on motion, encouraged ministers to provide the Ministerial Welfare and Benefits Committee demographic data necessary for establishing a disability plan as instructed by the 158th General Synod so as to report to the 160th General Synod.

Synod recessed at 10:27 a.m., being dismissed with prayer by Dr.
Harold Mare. The meeting was reconvened at 10:45 a.m., with the Rev. Phil Lancaster leading in prayer.

REPORT OF WORLD PRESBYTERIAN MISSIONS

The Rev. Nelson Malkus presented the following report, assisted by the Rev. Robert Auffarth, the Rev. David Cross, the Rev. John Hunt, the Rev. Robert Scott, the Rev. Gary Waldecker, Mr. Stan Peters, the Rev. George Bragdon, the Rev. Bruce Young, the Rev. John M. L. Young, the Dr. R. Laird Harris, and the Rev. Frank Fiol:

Fathers and Brethren:

"I was not disobedient to the vision from heaven" is what Paul stated as he stood before King Agrippa. The vision was one in which he was told: "I am sending you . . . so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me." Visions from heaven are a bit more than suspect in our day. Thankfully, we have a "more sure word"—an overt, written "vision" about our responsibility to witness to all nations to seek to bring them to a place of submission to Jesus Christ and to disciple them in order to bring them to maturity. It is in response to that command that World Presbyterian Missions was born and to which command it has tried to be faithful during the past year.

Eighty-one regularly appointed missionaries have served on nine different fields. Two couples among these 81 are considering a reassignment of field as this report is written. We have also had the faithful services of 10 worker-visitors, two seminary interns, and two field partners. During the year, the Board has appointed eight new missionaries. Disappointingly, five of these are still lacking much of their financial support as this report is being written at the end of March. The board anticipates the appointment of 11 more before the end of this year. Four couples have resigned, two of these coming off "leave of absence" status. On February 19, a retirement dinner was held in the Hotel duPont in Wilmington, honoring Phil and Jane Foxwell, Frank and Esther Fiol, George and Mary Bragdon, and Josephine Wilson. Bronze plaques were presented to them by the president of the board in recognition of their many years (130 combined!) of faithful and effective service.

During the church year (1981-82), the following missionaries will be on furlough: Bruce and Judy Fiol (India), Richard Ramsay (Chile), David and Barbara Cross (Australia), Paul and Pat Putney (Jordan). One hundred seventy-five churches were visited by furloughing missionaries and accepted candidates since Synod last year.

There is a possibility that within a year the mission arms of the Orthodox Presbyterian Church and the Presbyterian Church in America with which we have cooperative agreements will be one with WPM. It must be acknowledged that the prospect of such a merger of these mission organizations has thrown a pall of uncertainty over the present work and future plans of WPM; however, the board, the administration,
the office staff, and the missionaries continue to operate as close to normal as feasible. In the event of such a merger, possibly the least affected during the early period will be the missionaries, but the others are committed to overseeing a smooth transition.

God has been good in supplying the finances necessary to maintain and expand the missionary endeavor of the RPCES, even in the face of continuing inflation and a weakening dollar in those countries where we work. The year 1980 saw an income of 1.68 million dollars, the largest income ever. January of this year saw the month’s receipts exceed $200,000 for the first time. Last year’s financial statement will show an income increased by 19 percent but, also, an increase of 23 percent in expenditures. It might also be mentioned that only 16.6 percent of WPM’s financial “pie” is used for what is often called “overhead” (office expense). This is well below the average of non-profit religious organizations. WPM must acknowledge disappointment at the response to last year’s “WPM Sunday” when 42 percent of the churches responded and only 49 percent of the $45,000 to care for the general fund deficit was received. On the other hand, several churches well exceeded the “per capita” gift needed and WPM is thankful for their fine effort.

There are now 1,889 Minutemen, a volunteer group that commits itself to at least four dollars per year in response to particular appeals. This past year, three have been made for a new teachers’ quarters for the Home Academy in Bhogpur, India, the residences for new missionary families in Kenya, and help for the Northeastern Presbytery of the Reformed Presbyterian Church of North India. Gifts for those three have averaged $8,320 per appeal.

The 24 members of the board met twice this year, with the eight members of the executive committee meeting another four times. The Synod’s gratitude should be extended to these men whose interest and direction contribute so much to the successful implementation of Synod’s desire to have an effective foreign missions arm. Of course, on the other hand, the WPM board is very appreciative of the support both in prayer and funds given by the churches and individuals to the work.

The Rev. Werner G. Mietling was installed by the board at their September meeting as Associate Executive Director effective January 1, 1981, and Mrs. Dorothy Horner replaced Miss Josephine Wilson on the administrative staff on December 1, 1980. Mr. John Christie continues to give very valuable assistance to the administration on a volunteer basis.

The Women’s Auxiliary of WPM held its annual spring retreat on March 27-28, 1981. About 315 women attended from five presbyteries. They heard reports and testimonies from six WPM missionaries and four accepted candidates. An offering of $937 was received for housing new missionaries in Kenya.

A WPM “Be A World Christian” seminar is planned for the Pittsburgh Presbytery on November 6-7, 1981. Pastors and sessions in that area are requested to encourage their church leaders especially to attend.
Now for some highlights of 1980-81: Four young people have been involved in using the teaching of English as a means of reaching people in Japan, several of whom have trusted Christ. Replacements are being requested. This program had 33 Japanese participants last summer. The Japan Christian Theological Seminary is now occupying new facilities on the campus of Tokyo Christian College with which it merged last year. Reinforcements for this mission are a top priority for WPM since many believe the Japanese are “ripe” for a new surge forward on the part of the church.

Three hundred forty-one children are now being cared for in the Children’s Home at Bhogpur, India. Over 180 of these are being taught in the Home Academy which has three pre-school grades plus grades one to five, all in the English-teaching medium, plus one higher grade in Hindi medium. A branch home for 50 poor children has been opened in the old seminary building in Roorkee. This is financed by a Dutch group. The $100,000 goal for the purchase of the new seminary campus in Dehra Dun was realized, but legal complications have held up actual transfer of the property. The Rev. Ted Hard, veteran OPC missionary to Korea, helped last summer and has been useful in providing social outlets for Woodstock students in a Christian atmosphere.

Three new families have joined the Kenya mission since last Synod. The site for a second bush station is being determined. Five Kenyans were ordained during the year. Serious drought conditions have once again affected the work as so much time and energy must be spent just to survive. WPM has helped some but corn has not been available to purchase. Conditions have cut down the number studying at the Bible Institute and through Theological Education by Extension. Sunday school interest also has waned. Some well-attended women’s presbyterial meetings and youth conferences have been held, however. Additional remodeling of older buildings, the completion of the clinic building and the start of the first new missionary residence have been the goal of the Sam Moncrieffs of California, who are self-supported volunteers of the OPC. Due to the drought, the agricultural project has bogged down but there is still the attempt to do what is possible to instruct the people in producing better crops. During 1980, the medical team ministered to a total of 13,722 patients; 77 babies were delivered; three out-stations were utilized. Recently, some tension has arisen between mission and church which we believe will be put at ease by God’s grace.

In Nairobi, the government granted a new, more accessible site to the mission for their community center/sanctuary. “Beacons” were finally set and as soon as plans are approved, construction will begin. Mr. and Mrs. A. Van Wechel are on hand to direct that work. They, like the Moncrieffs, are self-supported (retired) volunteers. WPM is satisfied that the RPCES should seek to support the Daystar International organization in their plan to inaugurate a Christian college in Nairobi.

We are thankful that Lester Gates of our JORDAN mission survived a heart attack and a by-pass operation and was able to return to his be-
loved hospital and orchard in March. God has spared this "light in the
desert" of any real effects of the political unrest in the Middle East, ex­cept for damage done to a "Lester Gates bridge" by tanks, the bridge
then being finished off (again) by flood water. During 1980, Annoor
Sanatorium saw 6,885 patients in the clinic and had an average of 25 in­patients. All continue to receive a spiritual as well as physical ministry
through personal contacts and meetings. While, due to the political con­ditions, few have recently come from Syria, more are coming from the
"closed" country of Saudi Arabia.

The headquarters of the PCA Mission to FRANCE under which our
missionaries work have moved from Marseille to Paris.

The translation of the entire Bible into Quechua approaches a conclu­sion in PERU. Mr. Emerson has been assisted for almost two years by
seminary intern, David Strumbeck, while David's wife, Susan, has
taught Woodson children. A disappointment has now been realized as it
appears funds from the Bible Societies are not available for the printing
of the Bible. Recently, 5,000 newly-revised New Testaments have been
printed but they cost almost $6.00 (US) per copy. This price could be
helped by subsidization. A new presbytery in the Abancay area was
formed in the national church but, admittedly, of weak churches. Four
small groups form an encouraging work in Quillabamba. Both areas
desire the presence of a missionary. Radio Amauta continues to operate
in spite of mechanical and personnel problems. Improvements are "in
the works" for better transmission of the message.

Theological Education by Extension has gone well in CHILE with
some 60-70 students but the necessity to produce and devise adequate
programmed materials has caused the mission to decide to partially sus­pend TEE for one year in order to devote time and energy to meet this
need. About 20 students just received their two-year certificate in Biblical
instruction through the TEE courses. New churches in Gomez Carreno
and Santiago have shown good growth, with some 70 and 40 presently in
attendance, respectively. The seminary attendees were 20 last year and
produced 4 graduates. The mission has adopted a schedule to incor­porate an increasing number of nationals into the seminary board and,
also, to remove the seminary from Quillots to Santiago. Most all the mis­sionaries have made the decision to unite with the National Presbyterian
Church of Chile, whether the presbytery or the local church. Greater
support for the seminary by American Christians will help it to
remunerate Dennis O'Shee, a Chilean, who has just graduated from
Covenant Theological Seminary. The work in the women's prison con­tinues but not without its disappointments and problems.

The David Crosses finished their work in Western AUSTRALIA with
the satisfaction of having seen three congregations in Perth come to birth
under their ministry. In addition has been the impact of their literature
ministry through the Westminster Bookshelf (now under the church), the
theological and Biblical training that has been made available to young
men, and Bible classes for women, as well as a growing ministry among
the Noongers now under an Australian pastor. The missionaries and Aussie presbyters agreed that the time had come to extend the testimony of WPM to the East and so, at the end of 1980, the Claassens moved to Brisbane where they will be joined by the Billiters in early 1981.

Larry Beckler, a CTS seminary intern, has supplied the pulpit of the Bull Creek congregation. The other two congregations are still planning to build while the mission church in Kelmscott continues to grow in good fashion.

**RECOMMENDATION:**

That "WPM Sunday" be changed from Pentecost Sunday to the third Sunday of September each year. The chief reason for this request is that our two educational institutions are making a final appeal in the late spring of the year to finish "in the black."

Respectfully submitted,

Nelson K. Malkus

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**WORLD PRESBYTERIAN MISSIONS INC.—CASH STATEMENT**

January 1, 1980-December 31, 1980

<table>
<thead>
<tr>
<th></th>
<th>1980</th>
<th>1979</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Beginning Cash Balance</strong></td>
<td>$229,806</td>
<td>$190,428</td>
</tr>
<tr>
<td><strong>RECEIPTS</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>General Purposes</td>
<td>$159,984</td>
<td>$179,678</td>
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<tr>
<td>Support—Missionaries</td>
<td>1,091,723</td>
<td>919,691</td>
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<tr>
<td>Support—G. R. Bragdon</td>
<td>1,720</td>
<td>1,538</td>
</tr>
<tr>
<td>Support—N. K. Malkus</td>
<td>1,703</td>
<td>1,587</td>
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<tr>
<td>Support—W. G. Mietling</td>
<td>300</td>
<td>0</td>
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<tr>
<td>Special Funds—Designated</td>
<td>349,888</td>
<td>261,859</td>
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<tr>
<td>Contributions for RP Foundation Expense</td>
<td>7,400</td>
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<tr>
<td>Income—Fleming Farm</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Income—Foundations</td>
<td>600</td>
<td>600</td>
</tr>
<tr>
<td>Income—Estates and Legacies</td>
<td>8,962</td>
<td>6,380</td>
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<tr>
<td>Income—Investments</td>
<td>25,594</td>
<td>12,349</td>
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<tr>
<td>Income—Interest on Notes and Mortgages</td>
<td>5,502</td>
<td>7,843</td>
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<tr>
<td>Income—Endowments</td>
<td>12,068</td>
<td>10,260</td>
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<tr>
<td>Income—Rentals</td>
<td>5,055</td>
<td>3,727</td>
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<td>Personal Gifts</td>
<td>9,295</td>
<td>8,789</td>
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<td>Newsletter</td>
<td>712</td>
<td>1,181</td>
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<tr>
<td>Books and Tracts</td>
<td>16</td>
<td>264</td>
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<tr>
<td><strong>Total Receipts (+ 18.7%)</strong></td>
<td>$1,680,526</td>
<td>$1,415,754</td>
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</table>

**DISBURSEMENTS**

<p>| | | |
|                        |         |         |
| Personal Gifts         | $10,332 | 7,525   |
| Missionaries’ Salaries | 475,324 | 431,771 |
| Pre-College Allowance  | 11,327  | 13,024  |
| Children’s Allowance   | 18,258  | 18,201  |
| Direct Expense—Missionaries | 122,184 | 64,893  |
| Field Expense—Missionaries | 104,815 | 107,951 |
| Hospitalization—Missionaries | 43,649 | 37,762  |
| Pension Fund—Missionaries | 37,993 | 29,643  |
| Year End Bonus—Missionaries | 39,603 | 36,318  |
| Missionary Support—Other Boards | 9,639  | 0       |
| Special Funds—Designated | 454,278 | 324,990 |
| Pension Retirement Benefits | 2,604  | 2,733   |</p>
<table>
<thead>
<tr>
<th>Description</th>
<th>1980</th>
<th>1979</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pension Retirement Benefits</td>
<td>1,984</td>
<td>0</td>
</tr>
<tr>
<td>Headquarters Equipment</td>
<td>4,826</td>
<td>838</td>
</tr>
<tr>
<td>Executive Salaries</td>
<td>55,678</td>
<td>45,788</td>
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<tr>
<td>Executive Housing and Other Expenses</td>
<td>31,520</td>
<td>23,843</td>
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<tr>
<td>Directors’ Meeting Expense</td>
<td>10,657</td>
<td>10,029</td>
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<tr>
<td>Clerical Salaries</td>
<td>92,196</td>
<td>83,204</td>
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<tr>
<td>Miscellaneous Salaries</td>
<td>1,806</td>
<td>1,424</td>
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<tr>
<td>Taxes on Wages</td>
<td>7,981</td>
<td>6,875</td>
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<tr>
<td>Hospitalization</td>
<td>6,718</td>
<td>5,956</td>
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<tr>
<td>Pension Fund</td>
<td>6,516</td>
<td>6,016</td>
</tr>
<tr>
<td>Books and Tracts</td>
<td>170</td>
<td>132</td>
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<tr>
<td>Dues and Subscriptions</td>
<td>465</td>
<td>646</td>
</tr>
<tr>
<td>Maintenance of Office</td>
<td>7,191</td>
<td>6,394</td>
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<tr>
<td>Postage</td>
<td>20,113</td>
<td>16,732</td>
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<tr>
<td>Publicity and Printing Same</td>
<td>33,551</td>
<td>32,275</td>
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<tr>
<td>Stationery, Supplies and Expense</td>
<td>7,728</td>
<td>10,806</td>
</tr>
<tr>
<td>Telephone and Telegraph</td>
<td>4,895</td>
<td>4,349</td>
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<tr>
<td>Professional Fees</td>
<td>3,890</td>
<td>4,143</td>
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<tr>
<td>Computer Service</td>
<td>9,464</td>
<td>0</td>
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<tr>
<td>Electricity and Other Utilities</td>
<td>5,013</td>
<td>1,661</td>
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<tr>
<td>Insurance</td>
<td>1,900</td>
<td>101</td>
</tr>
<tr>
<td>Missionary Expense Charged to General Fund</td>
<td>1,222</td>
<td>1,391</td>
</tr>
<tr>
<td>Automobile Expense</td>
<td>1,044</td>
<td>5,325</td>
</tr>
<tr>
<td>Reformed Presbyterian Foundation</td>
<td>15,000</td>
<td>1,007</td>
</tr>
<tr>
<td>Expense—Missionary Candidates</td>
<td>200</td>
<td>1,416</td>
</tr>
<tr>
<td>Promotion</td>
<td>352</td>
<td>754</td>
</tr>
<tr>
<td>Workshops</td>
<td>408</td>
<td>995</td>
</tr>
<tr>
<td>Other Expense</td>
<td>1,6</td>
<td>517</td>
</tr>
<tr>
<td>Maintenance—DuBois Property</td>
<td>131</td>
<td>130</td>
</tr>
<tr>
<td>Maintenance—901 Guest Rooms</td>
<td>161</td>
<td>152</td>
</tr>
<tr>
<td>Maintenance—St. Louis House</td>
<td>306</td>
<td>1,480</td>
</tr>
<tr>
<td>Maintenance—Lehigh Road</td>
<td>849</td>
<td>720</td>
</tr>
<tr>
<td>Maintenance—Carriage House</td>
<td>2,269</td>
<td>2,012</td>
</tr>
<tr>
<td>Audio Visual</td>
<td>820</td>
<td></td>
</tr>
<tr>
<td><strong>Total Disbursements (+ 23.0%)</strong></td>
<td>$1,668,589</td>
<td>$1,356,196</td>
</tr>
</tbody>
</table>

**CHANGES IN ASSETS AND LIABILITIES**

<table>
<thead>
<tr>
<th>Description</th>
<th>1980</th>
<th>1979</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transfer Account</td>
<td>$</td>
<td>$(100)</td>
</tr>
<tr>
<td>Notes Receivable</td>
<td>12,728</td>
<td>1,626</td>
</tr>
<tr>
<td>Mortgage Receivable</td>
<td>372</td>
<td>353</td>
</tr>
<tr>
<td>Missionary Accounts Receivable, net</td>
<td>(1,326)</td>
<td>9,639</td>
</tr>
<tr>
<td>Matured Church Bonds</td>
<td>1,100</td>
<td>300</td>
</tr>
<tr>
<td>From Sale of Japan Property</td>
<td>0</td>
<td>(17,000)</td>
</tr>
<tr>
<td>Loan to Peru Missions</td>
<td>0</td>
<td>(15,000)</td>
</tr>
<tr>
<td><strong>Net Changes</strong></td>
<td>$12,874</td>
<td>($20,180)</td>
</tr>
<tr>
<td><strong>Ending Cash Balance</strong></td>
<td>$254,618</td>
<td>$229,806</td>
</tr>
</tbody>
</table>

**NOTE:** The WPM General Fund deficit has increased from $53,928.54 at December 31, 1979, to $56,300.51 at December 31, 1980.

**ACTION:**

1. On motion, synod changed “WPM Sunday” from Pentecost Sunday to the third Sunday of September each year.
2. Synod instructed WPM to present to the 160th General Synod a ten-year plan for the work of WPM on the various fields.
REPORT OF EVANGELISM COMMITTEE

The Rev. Dr. Thomas Cross presented the following report with the assistance of the Rev. Douglas Lee, the Rev. Rodney Storz, and the Rev. Bernhard Kuiper:

Fathers and Brethren:

In 1980 at a pre-synod seminar on discipleship, those attending were motivated to institute a discipleship training program. At this seminar we had between 90 and 100 in attendance, representing not only RPCES churches but other churches from the Seattle area. Following the meeting of synod your committee received requests for seminars on discipleship in the Pittsburgh area, the Seattle area, and requests from individuals in other presbyteries.

On November 6 and 7 in Pittsburgh at a seminar taught by Dr. Billie Hanks of Fort Worth, Tex., 14 men received training. Following this seminar we received enthusiastic reports from some of the men who attended and several churches instituted discipleship training as a result.

The men of the Pacific Northwest Presbytery requested the assistance of the Evangelism Committee in arranging a seminar for their area and this was held February 20-21, 1981. There were 40 in attendance at this seminar and again there was a positive response. At this writing we have not had time for the fruit from this seminar to develop, but we are confident that there will be growth in churches and in individuals.

In September 1980 the Evangelism Committee placed an ad in the Parade and Family Magazine, supplements to Sunday newspapers, and we received over 7,000 requests for a copy of “Who Cares Whether You Live or Die?” Although we have heard that a few people did not receive theirs, every contact was mailed a copy within a few days after their name was received. The clerks of presbyteries received copies of the labels so that the people could be followed up by churches in the area.

Your committee has not assembled for a meeting during the year due to the cost of transportation, but we have kept in touch by mail and by telephone conference. We have plans to hold additional seminars as requested. Any presbytery which would like to have a seminar should contact the committee. When we are assured of 30 to 40 participants, your committee will be glad to assist in the arrangements.

We have written to our churches several times this year appealing for funds. We do appreciate the response which we have received, and we would encourage each church to place the Evangelism Committee in its regular missionary and benevolent budget. We would be able to expand our efforts with more financial help from the churches.

Respectfully submitted,
Thomas G. Cross, Chairman
EVANGELISM COMMITTEE TREASUER’S REPORT

May 1, 1980-April 30, 1981

Balance, May 1, 1980 $2,904
Income 6,924
Gifts $2,970
Seminars 3,954
  Pre-Synod, 1980 $460
  Pittsburgh 965
  Seattle 2,529
Total to account for 9,828
Disbursements 9,235
  Seminar Expense 4,592
    Pittsburgh 2,021
    Seattle 2,571
  Response to ad on “Who Cares?” 3,528
Transportation to committee meetings 465
Postage 285
Insert, Bulletin News Supplement 148
Phone 93
Printing, supplies 49
Labels for mailing 63
Bank charges 9
Balance on hand, April 30, 1981 $593

Dr. Robert Reymond led in prayer for the evangelistic work of our church.

Synod was recessed at 12:27 p.m. with the Rev. Harold Hight leading in prayer. Synod was reconvened by the moderator at 1:48 p.m. for a memorial service of worship.

MEMORIAL SERVICE

Elder Earl Witmer, chairman of the Memorials Committee, opened the service with a call to worship from 1 Thessalonians 5:9-11 and led in the invocation. The hymns “For All the Saints,” “It Is Well With My Soul,” and “The Sands of Time Are Sinking” were sung during the service and Psalm 90 was read responsively. The Rev. Ross Graham presented the background for the writing of “It Is Well With My Soul.” Special music was provided by Miss Rebecca Barker, who sang “I Know That My Redeemer Liveth.” The Rev. Thomas Waldecker presented the memorial for Elder Lester David Fullerton and the Rev. Ross W. Graham presented the memorial for Elder Robert D. McCallum. The assembly was led in prayer by the Rev. Willard O. Armes and the Rev. Thomas Waldecker pronounced the benediction.

LESTER DAVID FULLERTON

Lester David Fullerton, long-time elder of Grandcote Reformed Presbyterian Church and an active presbyter within the denomination, was called to his heavenly home on September 5, 1980.

Lester was born on September 11, 1900, baptized as a child of the covenant on November 12, 1900, and was admitted to communicant membership on June 20, 1912. He was ordained to the eldership on May 16, 1943, and became clerk of session on March 11, 1945, a position he held until October 8, 1967.
In addition to his labors in Grandcote Church, he served as clerk of the Western Presbytery of the Reformed Presbyterian Church in North America, General Synod, from 1945 until the union with the Evangelical Synod in 1965. He also served as president of the Foreign Missions Board of that denomination until the union. He also served as vice president of World Presbyterian Missions.

He was married to Flossie Stewart, a sister of The Rev. Robert W. Stewart, pastor emeritus of Bethel Congregation in Sparta, Ill. Mrs. Fullerton preceded him in death in 1977.

To the two children, Lester Eugene Fullerton and Marie (Fullerton) Hall, we, the session of Grandcote Church, offer our encouragement in the Lord and express sincere appreciation for the life and ministry of Lester David Fullerton among us, for his years of service are a matter of inspiration to all of us to be more devoted to the Master's work.

How fitting are the words of Scripture for this departed servant, "Be thou faithful unto death and I will give thee a crown of life" (Rev. 2:10).

ROBERT D. McCALLUM

Robert D. McCallum was born in Chester County, S.C., October 3, 1910. A Scottish Presbyterian heritage was his birthright. He lived most of his life in Charlotte, N.C. He was a charter member of what is now Faith Presbyterian Church in Charlotte. Bob served the church as part of its first diaconate.

In the late 1940's he was elected and ordained to the office of ruling elder. Bob was chosen as a commissioner to early synods of the Bible Presbyterian Church, and regularly represented his church in presbytery.

For over 30 years he served as a member of the session under the ministries of five pastors. For 15 years he served as clerk of session.

Bob took seriously the responsibilities of caring for the flock. There was scarcely a family in the congregation whose house and home were not touched by his kindness and inventiveness.

In his struggle with cancer during the final six months of his life he remained firm in his commitment to Jesus Christ, as Lord and Savior, and was ready always to give an answer for the hope that lay within him. Just four months before his promotion to glory he reaffirmed with tears of joy his ordination vows as he stood with other elected officers of the Church and began his final term as the senior elder of the Session. On October 27, 1980 the Lord called Bob home.

ELECTION TO WORLD PRESBYTERIAN MISSIONS BOARD

The following ballot was presented:

- John Christie* INC 2/3 R
- William Kirwan* INC T (1983)
- William McColley* (PCA) INC 2/3
- Addison Soltzau* INC 2/3 T
- Richard Tevebaugh* T
- Donald Long* R
- Paul Gilchrist* INC 2/3 T
- Al Lutz* INC 2/3 T
- Donald McLean* R
- R. Laird Harris* T
- Denver Bartee* R
- Eugene Potoka* T

ELECTION TO MINISTERIAL WELFARE AND BENEFITS COMMITTEE

The following were nominated from the floor. There being no further nominations, synod moved their election by a white ballot.

- Robert P. Eickelberg T
- Charles Donaldson R
- Bradley Binnington R
Fathers and Brethren:

A little over a year ago, it became clear to the Administrative Committee, named by the moderator of the 158th General Synod, that there was increasing evidence of a communications gap between the churches and agencies of the RPCES. The minutes of the 157th Synod described a guide for proportionate giving which was received with less than enthusiastic support generally, and some scattered negative responses specifically. The Administrative Committee chose to raise the issue at last year's synod in the form of a recommendation (7) to study the relationship of the agencies to the churches and presbyteries with a view to:

1. Examining how the agencies can better serve the churches and the presbyteries;
2. Examining how the pastors and presbyteries can be better prepared to help this service; and
3. Providing a model of ways which the agencies can be better underwritten.

Recommendation 7 was passed by a close margin. The special committee, thus designated, has decided to move slowly in satisfying this charge by reporting our progress and outlining the continuing effort planned for the second year. We ask your endorsement or further guidance for our effort.

The following procedure for collecting and sifting data and moving toward a report to the 160th Synod would answer the charge to the committee as we understand it. Assumptions that have caused us to take this directions are concern for spending synod money on large scale travels, uncertainty over the receptivity of sessions and pastors to preparing written responses to questionaires and the comparative value of such a study in the atmosphere of change that the RPCES now faces. We have determined that communication should be opened between the committee representatives and individual sessions, as well as synod agencies, to generate an awareness of the necessity for fiscal planning and response as a matter of course. To do this we want to open and maintain a dialogue that may touch on strong personal feelings and traditions which have guided the allocation of benevolence funds throughout the RPCES. To this end the committee will, with your continued endorsement:

1. Send questionnaires to all sessions and pastors;
2. Line up ruling elder businessmen from the Wilmington/Philadelphia area to act as committee representatives to discuss previously received questionaires with pastors and sessions, when traveling in the vicinity of RP churches;
3. Meet with representatives of synod agencies to discuss their views and solicit ideas for satisfying the committee task;
4. Compile and evaluate the received information and provide to the Administrative Committee before the 160th General Synod; and

130
5. Prepare a report for presentation to the 160th Synod.

The committee is prepared to, with your endorsement, personally visit selected churches around the country for discussion of their response to the questionnaires. The advantage of doing this is for the committee to become more personally involved with the data being collected. The obvious disadvantage is the cost of travel. As a final item on this report, the committee asks (1) that it be continued, and (2) that synod endorse the committee's direction.

David Brewer
Robert D. Gray
Russell R. Doig, chairman

**ACTION:**

Synod, on motion, adopted the recommendation of the committee.

**REPORT OF THE MAGAZINE COMMITTEE**

The Rev. William Shell presented the following report:

Fathers and brethren:

The Magazine Committee is pleased to report that the past year has brought both progress and renewed challenge as the *RP Reporter* has been published monthly as a supplement to the *Presbyterian Journal*. It has been the committee's responsibility to plan and execute these monthly issues, and we have sensed the blessing of our Lord on the fruit of our labors.

During the first year of the supplement arrangement with the *Journal*, the editorial task fell largely on the shoulders of Joel Belz, the managing editor. This is not what the Magazine Committee intended. So this past year, the committee elected one of its members, Celeste McFarland, to be the editor of the supplement; it was her responsibility to receive copy, make assignments when necessary, copyedit the material, and supervise its assembly with the assistance of Joel Belz. To say that she has performed her duties well is an understatement: she has invested many hours each month in the work and has given creative and professional guidance that we believe has been vital in making the *RP Reporter* informative, diversified, and interesting.

The committee this year relied heavily on the telephone to conduct its business and generate publishable copy. Three conference calls were made to enable us to plan and discuss the supplement, and the telephone has proved to be a helpful way to overcome the handicap of not being able to travel around the country to “get that story.” The committee has intended to focus on a specific theme in each issue in order to provide depth and continuity in the material and to give proper coverage to each of the agencies and ministries of synod. Therefore the October issue, for example, focused on the Christian's role and concern in elections and politics.
We intend to improve the thematic approach during the next year and have already selected the themes, which will include Evangelism and Discipleship, the Arts, Christian Education, Stewardship, the Family, Divorce and Remarriage, Worship, Missions, Lent, Youth, and Healthfulness. Other features which we would like to introduce this year are a column that enables churches to share solutions to problems they have faced; revival of the column “Lydia’s House” by Jean Shaw; and a column that focuses on Reformed Presbyterian personalities who have influence well beyond their local congregations. It is our intention to provide articles and information that “you can’t read anywhere else.”

These goals along with our experience during the past year confront us with many challenges, and these in particular warrant emphasis: First, there are many writers and resource people in local congregations who can and should be contributing to the Reporter. The committee must rely on you, the teaching and ruling elders, to discern who these talented persons are and to encourage them to communicate with Celeste McFarland or other members of the committee. Second, there are far too many communicant members and officers in our churches who are not reading the Journal and the Reporter. We need not enumerate all the benefits that arise from becoming a faithful reader—they should be obvious to you. But it becomes increasingly important that these publications provide an important forum for unifying and edifying the body of believers, not only within the Reformed Presbyterian Church, Evangelical Synod, but also among all the other bodies of like Presbyterian faith. We promise to confront you with the challenge and the need to make the Journal and the supplement better known, more essential, and more widely read among the people whom you shepherd. The June issue will be devoted in large part to the events and actions that transpire here at synod, and this is an excellent time for the reading habit to develop. We enlist your aid to make this happen.

Another specific way in which you can assist the committee and the outreach of the supplement is to put us on your mailing list. Specifically, we request that the church office send to Celeste McFarland in Lexington, Va., your church bulletins, newsletters, and special reports, and keep the supplement in mind when cameras are flashing at special events. What better way is there to make the magazine personal than to show and tell what your own congregation is doing? An Every Family Plan is available.

The budget we propose provides compensation for the editor. The amount proposed is not commensurate with the professional skills and the time she brings to the task, but we believe it is essential that we make a beginning toward this goal. We also believe it is important to begin providing a little compensation to contributors in recognition of their work and their commitment to this denominational enterprise.

RECOMMENDATIONS:

We recommend that the following budget be adopted for June to December 1981:
We further recommend that the following budget be adopted for January to December 1982:

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<tbody>
<tr>
<td>Editor</td>
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<tr>
<td>Conference calls</td>
<td>250</td>
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<tr>
<td>Other phone calls</td>
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<td>Travel</td>
<td>500</td>
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<tr>
<td>Compensation for writers, photographers</td>
<td>450</td>
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<td><strong>Total</strong></td>
<td><strong>$1,800</strong></td>
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Respectfully,
James E. Ruark, Chairman

**ACTION:**
Action on the budget recommendations was deferred until the Administrative Committee reported on the budgets for 1981 and 1982 (see p. 161).

The assembly at this time took final action on the By-Laws amendments for Covenant Theological Seminary and reported on page 31 for convenience.

Also, the synod heard the report of the Special Committee on Pictures of Christ, with chairman George Smith reporting. That action was recorded immediately following the Study Committee’s Report on Pictures of Christ for the sake of convenience.

Synod recessed at 3:51 p.m., with prayer by Mr. Gordon Shaw. Synod was reconvened by the moderator at 4:11 p.m., and was led in prayer by the Rev. Roger Lambert.

**REPORT OF THE BILLS AND OVERTURES COMMITTEE**

The Rev. Roger Lambert presented the following report assisted by the Rev. Rodney Stortz, Dr. Wilber Wallis, the Rev. David Linden, the Rev. Jack Buckley, Dr. William Barker, and Mr. Will Metzger.

**OVERTURE A—Unified Travel Fund for Annual Synod Meetings**
The Pittsburgh Presbytery at its fall stated meeting held November 1, 1980, at Beaver Falls, Pa., respectfully forwards an overture from Christ RPC in Beaver Falls to the 159th Synod to be held May 22-28, 1981, at Covenant College, Chattanooga, Tenn.
It is our opinion that every effort should be made to enhance maximum participation in Synod, and that the geographical distribution of our churches does not equalize the travel costs even over several years. We therefore ask that serious study be given to this proposal.

Our denomination is relatively small and widely distributed nationally. In order to enhance our spiritual unity as a church and to enhance the prospect of the fullest possible participation in the government of the church, it seems a desirable purpose to mobilize the means of all our churches being represented every year by equalizing the financial burden on all. With the uneven distribution of churches, it would be impossible to achieve this simply by meeting in various places, even if this were planned very strategically for several years in advance.

It is our understanding that both the Orthodox Presbyterian Church and the Reformed Presbyterian Church of North America operate on a unified travel budget, funded by apportioned giving by all members. The RPNA covers the travel expenses of everyone at synod, and adjusts the apportionment from year to year as appropriate. The OPC does not apparently guarantee full expenses, but reimburses everyone from the available funds on a proportional basis.

We commend this practice to our brethren for serious consideration as we seek to serve effectively the body of Christ.

In our Lord's service,
Charles L. Winkler, Clerk

RESPONSE:
We recommend that the present system employed by synod for proportionate, partial reimbursement of travel expenses for commissioners who so request be continued for this year in light of the possible PCA-OP-RPCES “joining and receiving.” A new plan could be considered if the RPCES remains alone.

Because of the importance of the vote on “joining and receiving” at the 160th General Synod of the RPCES, we also strongly recommend that presbyteries and churches make adequate provision for travel to insure that all commissioned delegates are able to attend.

ACTION:
The response was adopted.

OVERTURE B—Clarify Process for Receiving an Organized Church Into Presbytery

Whereas FOG nowhere stipulates that a mission church or group of believers organized as a particular church (FOG II:9:c) must have its officers and documents examined by the presbytery before receiving that church as a particular church, and

Whereas there is an ambiguity in FOG II:9:c as to whether or not an organized church, to be properly received by the presbytery, must have its documents and arrangements in harmony with the doctrinal, govern-
mental, and disciplinary standards of this denomination.

The Southeast Presbytery meeting at Faith Presbyterian Church, Myrtle Beach, S.C., on October 28, 1980, overtures synod to clarify whether or not all the elements listed in FOG II:9:c following the words “To this end . . .” are required to be completed before an organized church may be received by the presbytery as a particular church.

Respectfully submitted,
Peter Spink, Clerk

RESPONSE:
We interpret FOG II,9,c to mean that “those elements” following the words “To this end . . .” should be completed and in harmony with the doctrinal, governmental, and disciplinary standards of this denomination before a mission church is received by a presbytery as a particular church.

In light of FOG II,9,b, it seems reasonable to suppose that if this is true for “previously organized churches,” it would also hold true for newly organized churches.

ACTION:
The response was adopted.

OVERTURE C—Amend FOG Re Examination of Non-RPCS Ministers

The Delmarva Presbytery overtures the 159th Synod of the Reformed Presbyterian Church, Evangelical Synod, to adopt the following proposed revision to the FOG, Chapter V, regarding the examination of ordained ministers applying for membership in RPCES presbyteries from outside the denomination:

a. Amend FOG, chapter V, section 5, o, par. 2, by inserting, in line 3, after the word “constitution,” the words “and operation.” Delete the two previous occurrences in the sentence of the word “and.”

b. Amend FOG, chapter V, section 6, h, by deleting the last three lines of the paragraph and substituting after the words “to which he applies shall” the following, “examine him in the inspiration of scripture, systematic theology, church sacraments, apologetics, and the history, constitution, and operation of the denomination, and he shall be required to give affirmative answers to the required questions given in section 3 of this chapter.

Respectfully submitted,
Russell R. Doig, Stated Clerk

RESPONSE:
Presbyteries are to be reminded that ministers transferring to us from other denominations may well require examinations in all the areas involved in our examination of candidates for ordination; (including the functional operation of our synod—for example, the relationship be-
tween our denominational agencies and presbyteries and churches.) However, amendment to the FOG does not appear necessary to accomplish this end.

**ACTION:**
The response was adopted.

**OVERTURE D—Amend FOG Re Previously Ordained College or Seminary Student**

Midwestern Presbytery at its October 3, 1980, meeting respectfully overtures the 159th General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting in Lookout Mountain, Tenn., in May of 1981, to add a second paragraph after FOG V:6:h as follows:

"In the case of a previously ordained college or seminary student, with less than three years ministry since his ordination as a ruling/teaching elder, seeking to be transferred into the RPCES, the presbytery shall process his request by arranging for him individually to complete each of the examinations connected with the various steps leading to the ministry, and shall, upon receiving a satisfactory call to service recognize his ordination within the RPCES by enrolling him on the rolls of presbytery and processing his call."

Respectfully submitted,
A. F. Moginot Jr., Clerk

**RESPONSE:**
We recommend that Overture D be adopted with the following revisions so that FOG V,6,h would read:

"In the case of a previously ordained college or seminary student, with less than three years of active ministry since his ordination as a teaching elder, seeking to be received into the RPCES, the presbytery shall process his request by arranging for him to complete each of the requirements connected with the various steps leading to the ministry, and shall, upon receiving a satisfactory call to service, recognize his ordination within the RPCES by enrolling him on the rolls of presbytery and processing his call."

**ACTION:**
The response was adopted and will be sent down to presbyteries for action.

**OVERTURE F—Erect a Study Committee on the Sabbath**

Whereas there is a general and growing disregard for the sanctity of the Lord's Day in our culture; and

Whereas there is confusion in our churches and disagreement among our teaching elders about the current obligation and application of the fourth commandment; and
Whereas there are many candidates for licensure and ordination, who subscribe to all the elements of the system of doctrine taught in the Westminster standards, except its interpretation of the fourth commandment; and

Whereas the issue of sabbath observance is especially important, touching as it does on the morals of our people; and

Whereas Philadelphia Presbytery has prepared a preliminary study paper on this issue but needs the benefit of the wisdom of the church at large;

Therefore be it resolved that Philadelphia Presbytery, meeting this 14th day of March, 1981, does hereby overture the 159th General Synod of the RPCES to erect a study committee to declare to the church:

1. The Biblical teaching on the current obligation and application of the fourth commandment; and

2. Whether the Westminster standards do indeed embody "the system of doctrine taught in the Holy Scriptures" on this point; and

3. Whether the view of the sabbath taught in the Westminster standards is part of the essential "system" to which all candidates for licensure and ordination must subscribe.

Respectfully submitted,
E. T. Noe, Clerk

RESPONSE:

We concur that our churches, teaching elders, and candidates for the ministry would benefit from a thorough study of the teachings of Scripture and our standards on the Fourth Commandment and their consistent application in today's society; therefore we recommend that synod appoint a study committee as requested, to report its recommendations to the 1982 General Synod.

ACTION:

1. The recommendation was adopted with the following amendments:
   a. add the words "to have the preliminary report ready for pre-synod distribution prior to the 1982 General Synod.
   b. add the words "ruling elder" to the first line.

2. Synod, on motion, furthermore urges the Philadelphia Presbytery to consult with other presbyteries concerning their application of the second ordination vow on the Sabbath question.

OVERTURE G—For a Study Committee on the Scriptural Obligations of Christian Unity and Fellowship

Whereas the Reformed Presbyterian Church, Evangelical Synod, has been consistently zealous to guard the purity of the Church and separate itself from apostasy,

And whereas the report of the study committee on apostasy and ecclesiastical separation to the 159th General Synod stated, "We further
recognize that a study in the unity of the Church is as important as studying separation," (p. 102),
And whereas the Scripture teaches that we are our brothers’ keepers and have a responsibility to share the gifts and doctrines intrusted to us by the Holy Spirit,
And whereas truth and love are equally precious to our God and neither can be favored to the neglect of the other,
And whereas no individual believer or church is absolutely faithful, and purity in doctrine and life is a demand and goal of Scripture and not a prerequisite to fellowship,
Therefore the California Presbytery respectfully requests the 159th General Synod to establish a study committee to report to the 160th General Synod on the respective obligations and attendant duties of association, cooperation, and fellowship with believers with whom we differ as well as the mandate to speak with and witness to those who do not name the name of Christ.

Respectfully submitted,
B. N. Smith, Clerk

RESPONSE:
Because our testimony on ecclesiastical purity is clear and well known, we deem it valid and important to clarify our church’s convictions as the Biblical standards for ecclesiastical unity and how to practice it; therefore we recommend a study committee’s appointment to examine the matters enumerated in this overture (with the insertion of the words “every type of” after “prerequisite to” in the last line of paragraph five), and to report its conclusions and recommendations to the 160th General Synod.

ACTION:
The response was adopted.

ENLARGEMENT OF FRATERNAL RELATIONS COMMITTEE
Synod, on motion, expanded the Fraternal Relations Committee by two ruling elders who will be elected to serve for one year. Synod, on motion, agreed to suspend the Standing Rules to allow for implementation of the above action this year.
Synod, on motion, agreed to reconvene 15 minutes after the conclusion of the evening worship service.
Synod recessed at 5:20 p.m., with Mr. Joel Belz leading in prayer. Synod was reconvened at 8:40 p.m. by the moderator, with the Rev. Randall Martin leading in prayer.

REPORT OF CHRISTIAN TRAINING INC.
The Rev. George Smith presented the following report, assisted by the Rev. Eugene Potoka, the Rev. Randall Martin, Mrs. Karen Gray, the

Fathers and Brethren:
I’m excited about what God is doing through our efforts.

Publications
FOLLOW ME is a new quarterly publication. It’s designed to stimulate teachers, like ADVANCE, which it replaces. But more than that, FOLLOW ME is intended to give sufficient material for every church to have a meaningful teacher’s meeting regardless of which curriculum or program they use. We want it to be distributed to every Sunday school teacher, pastor and Sunday school superintendent. And we hope it will provide an impetus for more churches to have an outgoing ministry to their teachers. Debbie DeFord puts FOLLOW ME together and the first issue exceeded all my expectations. FOLLOW ME is being sent in packages of 15 to each of our churches, free of charge. The Orthodox Presbyterian Church’s Committee on Christian Education has voted to distribute it to their churches for a year and they requested that we reprint the first issue for them. It will cost us about $4,000 to prepare and distribute FOLLOW ME to our churches for one year.

IDEAS, a digest, is sent to some 220 pastors and is in its second year. One of the things we hope to get from you through our presbytery representatives is a regular flow of ideas which congregations have tried. We’ll then share them with others.

There are presently 27 churches in our Sunday school program. We see this as a good way for a church to have a highly significant ministry to teachers and families within the Sunday school. Macolm and Florence Brown are in charge of preparing our Sunday school supplements.

We are still exploring the production of officer training materials which would replace our present materials for officer instruction. Beyond that, we want whatever we do to provide a basis for workshops with officers that we would take to churches.

In recent months, activity in our bookstore has increased. We would like to be your supplier for Sunday school materials—regardless of which curriculum you use. And we can obtain any Christian book for you—usually at a 20 percent discount. Barbara Kay manages the bookstore as well as our office.

And we continue to put together the DAY OF PRAYER GUIDE. More than 10,800 of these are now sent to our churches for each DAY OF PRAYER.

Conferences
Our first conference on Sharpening Pastoral Skills was held near Philadelphia, February 9-13, 1981. Twenty-six pastors and nine wives attended. And it was an overwhelming success. Here are a few comments: “It was the most valuable pastor’s conference I have ever attended and
has been a deeply moving experience. Not only was the content excellent but the fellowship was intense and so very needed." "Group experience was the highest and most beneficial of the conference to me. It will leave an impact through the rest of my life. I was profoundly helped by the peer affirmation and intimate fellowship."

We received $1,000 in designated gifts to cover scholarships and provide general subsidy. Our out-of-pocket expenses were just about $1,000 more than we received in tuitions.

Our next pastor's conference is scheduled for Indianapolis, November 9-13, 1981. That could cost us $2,000 to $3,000 more than we can expect to get in tuitions. Our goal is to have four of these a year in various places around the country.

Our seminars for teachers and leaders are a vital part of our ministry. In the first six months of 1981, we held seven. We have three scheduled for fall. In addition, I have been invited to participate in a Christian education workshop for churches in the Philadelphia area, sponsored by Great Commission Publications.

One of our recent workshops was with a group of young adults from the Philadelphia Presbytery. Here are reactions from some of the participants: "It is quite evident that the Holy Spirit was working in a mighty way in all who attended." "This seminar has had a profound affect on my Christian walk ... Christ had been working in me before the weekend, but you provided the friendship and counselling to open the door of my heart and let Christ take control."

Most of our seminars have been aimed at Sunday school teachers with others invited. But, we've recently begun to try to get workshops with mission congregations. In March, we had one with Reformed Presbyterian Church, Belleville, Ill.

**Internship**

We have not had a seminary intern this year. The economic problems connected with moving to Connecticut and living there for just 15 months make involvement difficult. But even with that, we are in touch with five men at Covenant Seminary who are exploring the possibility of an internship with us either this year or next. Our interns are required to raise their own support. All the money designated for our intern program, goes to the intern.

**Finances**

Our budget, which does not include out-of-pocket expenses for our pastor's conferences, is just $10,000 more than we received last year. We are operating on a budget which calls for $76,342. We are doing a lot with very little. Still we must become much more financially stable. I've realized in a new way, within the last six months, just how debilitating it has been not to be able to pay our bills.

We have an excellent staff of six people—four of whom are part time, two of whom are full time. Within the last two years, we have significant-
ly expanded our efforts to address needs within our churches, in an increasingly helpful way. At the same time, we continue to operate under the guidelines of our working philosophy statement; that is, to train those who in turn train others. We are pleased to have been called to be partners with you in ministry. We hope that partnership will continue to find new ways of expression during this coming year.

Respectfully submitted,
Robert E. Edmiston
Executive Director

CHRISTIAN TRAINING INC.—GENERAL FUND
Statement of Receipts and Expenditures for the Year End October 31, 1980

RECEIPTS
Gifts from churches and related organizations $27,644
Personal gifts and honorariums 23,314
Designated gifts 1,077
Overhead contribution—Department of Publication 14,146
—Training Center 1,975
Interest income 80
Other 428
Total Receipts $68,664

EXPENDITURES
Salaries and wages $38,337
Housing 5,458
Hospitalization 1,634
Travel 2,599
Payroll tax expense 872
Pension 1,600
Office supplies and printing 5,156
Telephone 826
Synod contribution 90
Reformed Presbyterian Foundation contribution 180
Headquarters rent 4,931
Board meeting expense 2,649
Curriculum development 385
Interest on loan (Note 2) 290
Casual labor 94
Insurance—Workmen’s Compensation 475
Office equipment 260
Miscellaneous 1,278
Total Expenditures $67,114

EXCESS RECEIPTS
$1,550

ACTION:
1. Synod approved a change in the by-laws reducing the total number on the board from 21 to 15 in three classes of five each and amending SR XIII,3,b accordingly.
2. Synod suspended the Standing Rule to allow for the action under No. 1 to be implemented this year.
3. Synod approved a change in the CTI by-laws requiring that all who are elected to the board must subscribe to the doctrinal standards of the RPCES.
REPORT OF BILLS AND OVERTURES COMMITTEE (continued)

The Rev. Roger Lambert continued with the report:

OVERTURE K—Instruct Presbyteries and Sessions Regarding Freemasonry

Philadelphia Presbytery, at its meeting on March 14, 1981, respectfully overtures the 159th General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting at Lookout Mountain, Tenn., on May 22-28, 1981, as follows:

Inasmuch as Freemasonry among church officers in the PCA has been identified as an issue in the current talks relating to the invitation to enter the PCA, and inasmuch as the Philadelphia Presbytery agrees that it is an issue, we wish to convey our concern about Freemasonry among church officers in our denomination. We therefore overture the 159th General Synod of the Reformed Presbyterian Church, Evangelical Synod, to instruct presbyteries to encourage sessions to determine if they have installed Freemasons as officers of local congregations, and challenge the sessions to counsel those individuals with reference to the irreconcilable differences between the lordship of Jesus Christ and membership in the Masonic order.

Respectfully submitted,
E. T. Noe, Clerk

RESPONSE:

In response to Overture K regarding Freemasonry, the Bills and Overtures Committee agrees with the Philadelphia Presbytery that this is an important concern in our denomination. Therefore, we recommend that:

I. The 1955 statement of the Bible Presbyterian Church as recorded in the Minutes of the 147th General Synod of the RPCES (1969, pp. 79-82) including the four adopted recommendations on p. 82, be included in the Minutes of the 159th General Synod.

II. Presbyteries be reminded that adopted recommendations 2, 3, and 4 remain as synod guidelines for dealing with this issue:

"2. That Ministers and Elders give study to the whole matter, so they may speak intelligently to those who come before them.

"3. That Ministers with discretion see that congregations are informed concerning oath-bound secret societies; and that they do it firmly and kindly, maintaining the Scriptural position on separation.

"4. That Synod construes that this matter comes before Synod as an appeal from the lower judicatories."


ACTION:

The response was adopted as amended.
This study of oath-bound secret societies includes such popular orders as the Benevolent and Protective Order of Elks, the Knights of Pythias, the Loyal Order of Moose, the Independent Order of Odd Fellows, the Improved Order of Red Men, the Woodmen of the World, and the Order of the Eastern Star. Their rituals, secrets, objects and purposes are all patterned after the Order of Free Masonry. If objections to Masonry are taken, then the same objections apply also in the main to the other orders mentioned.

This committee would like to point out that these secret societies are unmistakably religious in their nature propagating teachings that man can approach God by good works, as in any religion of man where the Bible is not the center. We would further point out, that these societies being religious are not Christian in their concept, and that no Christian has the Scriptural right to bind himself to the penalties assumed by the oaths taken in these societies.

Oath bound secret societies are religious because they talk about God, and their rituals are professedly rituals of worship. They have public prayer. Their meeting places are called temples. They have chaplains, priests, and worshipful masters. They talk about immortality, the resurrection and Heaven. Sacred books, including the Bible, are part of their furniture, and frequently Scriptures are quoted. In the *Encyclopedia of Free Masonry* (p. 152 of the edition published by Mose and Company of Philadelphia in 1879), we read, "If Masonry were simply a Christian Institution the Brahmin, the Moslem and the Buddhist could not conscientiously partake of its illumination, but its universality is its boast; in its language citizens of every nation may converse; at its altars all religious may kneel, and to its creed every faith may subscribe." According to this, the god worshipped by any savage can be worshipped by the Masons.

The Odd Fellows' Manual, written by A. B. Grosh, says on p. 297, "Judaism, Christianity, Mohammedanism recognize the only true and living God who is Father of all; followers of different teachers ye are worshippers of one God who is Father of all, and therefore ye are brethren." The Word of God says, "He (Christ) came unto His own and His own received Him not. But as many as received Him, to them gave He power to become the Sons of God, even to them that believe on His name." (John 1:11,12).

Clymer, a Masonic authority, in his *Ancient Mystic Oriental Masonry*, declares on pp. 10,11, "Masonry does not teach salvation by faith, nor by the vicarious atonement. Go through its degrees, study its history as taught by its great masters; you cannot find that it teaches this doctrine (vicarious atonement.)" The Bible teaches, "While we were yet sinners Christ died for us." (Romans 5:8) and that we "were redeemed with the precious blood of Christ, as a lamb without blemish and without spot." (I Peter 1:18, 19).
Masons regard the Bible as one of many sacred books. "The Bible is properly called a greater light of masonry, for from the center of the lodge it pours forth upon the East, the West, and the South its refulgent rays of Divine truth. The Bible is used among Masons as a symbol of the will of God, however it may be expressed, and therefore, whatever to any people expresses that will, may be used as substitute for the Bible in the Masonic lodge. Thus in a lodge consisting entirely of Jews, the Old Testament alone may by placed upon the altar, and Turkish Masons make use of the Koran. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, the Vedas to the Brahmin, it everywhere masonically conveys the same idea—that of symbolism of the Divine will revealed to man." Encyclopedia of Masonry.

The Bible teaches that every believer's body is the Temple of the Holy Spirit, and their body is not their own. We are to glorify God in our bodies presenting them as living sacrifices (I Corinthians 6:19,20; Romans 12:1). Every man who takes the Entered Apprentice oath binds himself for the following body penalties.

"Binding myself under no less penalty than that of having my throat cut across, my tongue torn out by its roots, and buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath and obligation as an Entered Apprentice Mason. So help me God, and keep steadfast in due performance of the same."

The second degree obligation has the following penalty: "Binding myself under no less penalty than that of having my left breast torn open, my heart plucked out, and given as a prey to the wild beasts of the field and the fOWLS of the air . . ."

The third Master Mason obligation has this penalty: "Binding myself under no less penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, the ashes scattered to the four winds of Heaven, so that no more trace or remembrance may be had of so vile and perjured a wretch as I, should I ever knowingly or willingly violate this my solemn obligation as a Master Mason. So help me God, and keep me steadfast in due performance of the same."

We do not believe any Christian should offer himself and bind himself for any such penalties on the body which is indwelt with the Holy Spirit of God. Further still, has any Christian the Scriptural right to take any lodge oath whatsoever? The answer comes from the Lord Jesus Christ Himself: "Again ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shall perform unto the Lord thine oaths; But I say unto you, Swear not at all; neither by Heaven, for it is God's throne; Nor by earth; for it is His footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by the head, for thou canst not make one hair white or black. But let you communication by Yea, Yea; Nay, nay: for whatsoever is more than these cometh of evil." (Matthew 5:33-37).
The Reformed Presbyterian position as set forth in II Corinthians 6:14-18 and other Scriptures on separation of believers with unbelievers serve as a basis to advise all Reformed Presbyterians to separate themselves from any unholy alliance with oath-bound societies.

We offer the following recommendations:
1. That the Publications Committee make available to Ministers and laymen materials on this subject.
2. That Ministers and Elders give study to the whole matter, so they may speak intelligently to those who come before them.
3. That Ministers with discretion see that the congregations are informed concerning oath-bound secret societies; and that they do it firmly and kindly, maintaining the Scriptural position on separation.
4. That Synod construes that this matter comes before Synod as an appeal from the lower judicatories.

OVERTURE L—Issue Complaint to Association of Evangelical Presbyterian Churches

The Delmarva Presbytery respectfully overtures the 159th Synod of the Reformed Presbyterian Church, Evangelical Synod, to ask that synod register a formal complaint with the newly organized denomination, "Association of Evangelical Presbyterian Churches," with regard to the use of "Evangelical Presbyterian" in their name.

Since one of the denominations making up our Reformed Presbyterian Church is the Evangelical Presbyterian Church, and many of our particular churches continue to use the name Evangelical Presbyterian as their local church name, the use of this name by the new denomination could bring confusion to people's minds. We believe that they should be requested to choose a different name. Further, we believe a complaint registered by our synod will have a greater impact than various complaints from particular churches.

Respectfully submitted,
Russell R. Doig, Stated Clerk

RESPONSE:

While appreciating the courageous stand recently taken by the churches in the Association of Evangelical Presbyterian Churches in withdrawing from the UPCUSA, nevertheless the 159th General Synod expresses its desire that the Association of Evangelical Presbyterian Churches not use its presently proposed name but rather seek another name to avoid confusion with a significant number of our existing local congregations.

ACTION:
1. The response adopted.
2. Synod, on motion, adopted the following statement: "In the event that the Evangelical Presbyterian Church or a similar name is adopted,
Synod instructs the RPCES legal counsel to meet with the legal counsel of the Association of Evangelical Presbyterian Churches to develop any documents necessary to avoid possible confusion in the settlement of estates, etc., in the future.”

**OVERTURE O—Amend FOG to Prevent a Minister from Exercising the Duties of His Office**

The Northeast Presbytery respectfully overtures the 159th General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting at Covenant College on May 22, 1981, regarding the following matter:

There are occasions when it may be advisable for a presbytery to prevent a minister from exercising the duties of his office because he fails to perform adequately the work of the ministry. However, if the matter does not involve heresy or moral terpitude, there is no clear provision in our standards for dealing with the situation. Therefore, we propose the following addition to the Form of Government, to be placed after V d, p. 39:

A minister may be prevented from exercising the duties of his office, without being deposed, for reasons other than moral terpitude or heresy. A presbytery may consider such a suspension when he fails to perform adequately the work of the ministry.

If a presbytery contemplates preventing a minister from exercising the duties of his office, the minister in question shall be duly informed and given the opportunity at a meeting of presbytery to defend his ministry.

No such action shall be taken by presbytery without the presbytery’s commitment to counsel the minister with a view toward restoring his effectiveness. Presbytery must review such a suspension no less than every two years.

Nothing in this chapter shall be held to imply that, when a minister retires, or is retired, because of advanced age or disability, from his official position, he shall be suspended from office and thus prevented from performing, on occasion, the functions of that office.

**RESPONSE:**

This overture is substantially answered by the amendments to FOG V,6 approved by a majority of the presbyteries and this 159th Synod. These additions supply the provision in our standards that presbyteries need to deal with ministers who fail to perform adequately the work of the ministry.

**ACTION:**

The response was adopted.

**APPROVAL OF MINUTES**

The minutes of the May 26, 1981, meeting were distributed and ap-
proved as corrected.

Synod was adjourned at 11:12 p.m., with the Rev. William Shell leading in the closing prayer.

**THURSDAY MEETING**

*May 28, 1981*

At 8:00 a.m., Mr. Stephen Lawton led in the singing of “Amazing Grace” and led in prayer. The Rev. John Hunt led the assembly in the morning devotional from 2 Timothy 4 and in a season of prayer.

The moderator called the meeting to order at 8:45 a.m. Dr. John Cummer led in prayer.

**STUDY COMMITTEE ON THE SABBATH**

The moderator appointed the following persons to the committee:

- Randy Martin
- John Pickett
- John DeBardeleben (chairman)
- Elmer Smick
- Tim Stigers

**STUDY COMMITTEE ON THE SCRIPTURAL OBLIGATIONS OF CHRISTIAN UNITY**

- Stephen Smallman (chairman)
- Clark Breeding
- Phil Lancaster
- Paul Alexander
- John Sanderson

**REPORT OF FRATERNAL RELATIONS COMMITTEE (continued)**

Dr. Paul Gilchrist presented the following report as responses to overtures placed in the hands of the Fraternal Relations Committee for responses. Overtures I and M were similar and presented together.

**OVERTURE I—Instruct Fraternal Relations Committee to Pursue A Plan of Union Rather Than the Method Currently Employed**

We the undersigned, request Philadelphia Presbytery to convey to the 159th General Synod of the Reformed Presbyterian Church, Evangelical Synod, the following overture:

That we, the undersigned, express appreciation to the Presbyterian Church in America for its invitation to our denomination to become part of their denomination, which action was prompted by the request of our Synod’s Fraternal Relation Committee;

And whereas the Presbyterian Church in America has been in existence for approximately seven years, and the Reformed Presbyterian Church, Evangelical Synod, traces its unbroken existence of true loyalty to God’s Word and the Reformed doctrine for over 200 years, we feel the heritage and continuity of both denominations is of great value, and hence should be retained;

And whereas we hold to the same basic doctrine and loyalty to God’s Word, that we evidence our loyalty to this by our expressed love and ap-
preciation for each other, even as it was said of the early Church of Christ, "Behold how they love one another"; also by the words of Christ, "By this shall all men know ye are my disciples, if ye love one another";

And whereas both denominations desire and recognize the imperative need of having God's blessings as paramount, and that this be not forgotten in our human desire for the practical aspects of a larger church and various pragmatic benefits;

Therefore, we express to our fellow believers in the Presbyterian Church in America that we all reconsider the present method of accepting their invitation to become a part of their church in toto and seek as the only basis of our coming together a plan of union and not assimilation. This would prove our true love and confidence in each other, and enable us to see and use together those outstanding benefits God has been pleased to give both churches.

And furthermore, we ask synod to instruct our Fraternal Relations Committee to cease its present method of negotiations and enter into a plan of true union with the Presbyterian Church in America.

(signed) William B. Cordes
Eugene Potoka
Paul Karlberg
Edward T. Noe
Archie Shelor
Edgar W. Bullock
Gareth Tonnessen
Donald R. MacKenzie
Franklin S. Dyrness

The following action was taken by the Philadelphia Presbytery:

It was moved, seconded, and carried to transmit and convey the above overture to synod, with the notation that "the presbytery wishes to convey to synod that it does not endorse this overture."

These actions are according to presbytery actions and minutes, and I certify them, as stated clerk of presbytery.

Edward T. Noe, Clerk

OVERTURE M—Reconsider Method of Uniting

The Pittsburgh Presbytery, at its regularly called spring stated meeting held on April 25, 1981, in Pittsburgh, Pa., has decided by a unanimous vote to present the following overture to the 159th Synod of the Reformed Presbyterian Church, Evangelical Synod:

That the Pittsburgh Presbytery expresses appreciation to the Presbyterian Church in America for its invitation to our denomination to become a part of their denomination, which action was prompted by the request of our Synod's Fraternal Relations Committee;

And, whereas, the Presbyterian Church in America has been in existence for approximately seven years, and the Reformed Presbyterian
Church, Evangelical Synod, traces its unbroken existence of true loyalty to God's Word and the Reformed doctrine for over 200 years, we feel the heritage and continuity of both denominations is of great value, and hence should be retained;

And, whereas, we hold to the same basic doctrine and loyalty to God's Word, that we evidenced our loyalty to this by our expressed love and appreciation for each other, even as it was said of the early Church of Christ, "Behold, how they loved one another"; also by the words of Christ, "By this shall all men know ye are my disciples, if ye love one another";

And, whereas, both denominations desire and recognize the imperative need of having God's blessings as paramount, and that this be not forgotten in our human desire for the practical aspects of a larger church and various pragmatic benefits;

There, we express to our fellow believers in the Presbyterian Church in America that we all reconsider the present method of accepting their invitation to become a part of their church in toto and seek as the only basis of coming together a plan of union and not assimilation. This would prove our true love and confidence in each other, and enable us to see and use together those outstanding benefits God has been pleased to give to both churches.

And, furthermore, we ask Synod to instruct our Fraternal Relations Committee to cease its present method of negotiations and enter into a plan of true union with the Presbyterian Church in America.

Charles L. Winkler, Clerk

RESPONSE TO OVERTURES I AND M:

The committee recommends that synod consider the actions of Monday to constitute the response of synod.

ACTION:

The response was adopted.

OVERTURE N—Call for a Year of Evangelism

Illiana Presbytery, meeting on May 2, 1981, adopted the following overture:

Contingent upon the RPCES being received by the PCA, Illiana Presbytery of the RPCES, meeting at Cutler, Ill., on May 2, 1981, respectfully overtures the General Synod meeting at Covenant College, Lookout Mountain, Tenn., May 22-28, 1981, as follows:

Whereas the PCA has invited the RPCES and the OPC to join themselves thereto, and,

Whereas, the expressed desire is to forward the work of our Saviour and Lord Jesus Christ,

Be it resolved, that the unified church declare the year after the unifying to be a year of evangelism, and,
Be it further resolved, that appropriate steps by appropriate committees of the General Assembly be instructed to work with presbyteries and individual churches to encourage and facilitate such an evangelistic effort to stimulate and cement the joining and receiving of the churches into the PCA.

Thomas Waldecker, Clerk

RESPONSE:
The committee recommends that synod communicate this overture to NAPARC, noting our agreement with the basic principle, and recommending that each NAPARC denomination meeting in concurrent sessions at Calvin College, Grand Rapids, Mich., in June 1982, designate the following year as a year of evangelism.

ACTION:
The response was adopted.

OVERTURE H—Instruct Fraternal Relations Committee to Pursue Union With PCA and/or OPC

Philadelphia Presbytery at its March 14, 1981, meeting respectfully overtures the 159th General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting at Lookout Mountain, Tenn., on May 22-28, 1981, to instruct its Fraternal Relations Committee to pursue union with the PCA and/or OPC in the event that the PCA or the OPC and RPCES decline to extend or accept the present invitation to join and be received by the PCA.

Respectfully submitted,
E. T. Noe, Clerk

RESPONSE:
The committee recommends its adoption.

ACTION:
The response was adopted.

OVERTURE J—Churches Withdrawing May Not Form a Continuing RPCES

Midwestern Presbytery at its March 19, 1981, meeting respectfully overtures the 159th General Synod of the Reformed Presbyterian Church, Evangelical Synod, meeting in Lookout Mountain, Tenn., in May of 1981 to give the following information to each particular church and ministerial member of the Reformed Presbyterian Church, Evangelical Synod:
Those desiring to remain Reformed Presbyterian Church, Evangelical Synod, and registering the same by a negative vote at the time of the final
vote to join the Presbyterian Church in America,
   Being in a minority, i.e., less than one-third,
   And deciding not to follow the procedure of joining the Presbyterian
   Church in America, as determined by the series of two-thirds votes,
   Hence withdraw from the Reformed Presbyterian Church, Evangelical
   Synod,
   And do not constitute a continuing Reformed Presbyterian Church,
   Evangelical Synod, church.

Respectfully submitted,
A. F. "Bud" Moginot Jr., Clerk

RESPONSE:
The committee recommends its adoption, in view that legal counsel
has advised in writing that union by whatever method, so long as it is in
accordance with constitutional procedures, is a merger of the whole
denomination.

ACTION:
The response was adopted.

ELECTION TO CHRISTIAN TRAINING INC. BOARD
The Rev. J. Render Caines presented the following. There being no
further nominations, synod moved their election by a white ballot.

James Hurley* INC T  George Smith* INC T
James Midberry* T  Thomas Egbert* T
James Ruark* R

SPECIAL ELECTION TO FRATERNAL RELATIONS COMMITTEE
The Rev. Donald J. MacNair presented the following ballot with
Elders Weston, Stoll, and Derr being nominated from the floor:

Clark Breeding* R  Arthur Stoll R
James Preston* R  Samuel Derr R
David Weston R

ELECTION TO EVANGELISM COMMITTEE
The following ballot was presented with Elder Metzger being
nominated from the floor. A second election was required.

Arthur Herries* INC ½ T  William Leonard* INC ½ T
Robert G. Rayburn* INC T  James Wiest* INC T
William Spink* T  Will Metzger R

ELECTION TO JUDICIAL COMMISSION
The following ballot was presented:

Paul Alexander T  Lynden Stewart T
Frederick McFarland T (alt.)  Clark Breeding R
Charles Holliday T (alt.)
ELECTION TO FORM OF GOVERNMENT COMMITTEE
The following ballot was presented. Synod moved their election by white ballot.
  Rudolph Schmidt* INC R         Benjamin Short* INC T

ELECTION TO LAMB FUND COMMITTEE
The following ballot was presented by the committee and elected by white ballot.
  Franklin S. Dyrness* T         Arthur Herries* T
  Calvin Frett* T

ELECTION TO MAGAZINE COMMITTEE
The following ballot was presented. Election was by white ballot.
  Jack Buckley* INC ¾ T         John Graham* INC T
  Mary Foxwell Loeks*

ELECTION OF TRUSTEES OF SYNOD
The following ballot was presented by the committee with Elders Shaw, Kuyk, Chewning, and Preston being nominated from the floor. Three ballots were required.
  Roger Watkins* INC ¾
  Charles Eckardt* INC ¾
  Gordon Shaw
  Richard Chewning
  MacGregor Scott* INC
  Franklin S. Dyrness* INC ¾
  Kenneth Kuyk
  James Preston

ELECTION TO NOMINATING COMMITTEE
The following ballot was presented with Mr. Milliken being nominated from the floor. Synod moved their election by white ballot.
  Peter Cross* (FL)         Randall Martin* (DMV)
  Robert Milliken (SO)      Harold Hight* (PH)
  James Shannon* (GP)       Ronald Shaw* (RM)
  Robert McPherson* (EC)

ELECTION TO PRESBYTERY RECORDS COMMITTEE
The following ballot was presented, with Mr. Waldecker being nominated from the floor.
  James Smith* ¾ T         William Wolfgang* ¾ T
  Donald MacKenzie* R      William Acker* ¾ T
  Thomas Waldecker T

In a later action, Charles Garriot was elected to the Class of 1983.

REPORT OF ATTENDANCE AND EXPENSE COMMITTEE
Dr. Charles Donaldson, chairman, presented the following report:
REPORT OF ATTENDANCE AND EXPENSE COMMITTEE—May 28, 1981

The following report is a statistical summary of the commissioners attending the 159th General Synod:

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<tr>
<th>PRESBYTERY</th>
<th>Teaching Elders</th>
<th>Ruling Elders</th>
<th>Total</th>
<th>Number Commissioned</th>
<th>Percent Attending</th>
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<tr>
<td>Totals</td>
<td>224</td>
<td>121</td>
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</table>

Of those attending, 65% were teaching elders and 35% were ruling elders.

RECOMMENDATIONS:

1. Excused absence is recommended for the following commissioners:
   - CA—A. Glasser
   - DMV—J. Hickson, P. Soldan
   - FL—A. C. Heil
   - GL—D. Borst, T. Stein, J. Walker
   - GP—E. Huntington
   - IL—M. Wilson
   - MW—J. Kern
   - PNW—D. Crozier, P. Hubbell, J. Youngs
   - PH—C. Derk, G. Tonnessen
   - SE—R. Cox, D. Carter
   - SO—O. Waring, P. Blevins
   - SW—P. DeLong

   [Stated Clerk's Note: Those excused in this category have been entered in the Formation of Roll and Attendance records on pages 8-12 under the third column with designation "e" for excused.]

2. Permission for late arrival is recommended for the following commissioners:
   - DMV—C. Frett, L. Stewart
   - FL—W. Spink, W. Folds, L. Brown
   - GL—K. Hastings, R. Stortz
   - IL—B. Chapell, T. Waldecker, R. Robb
   - MW—R. Hunt, M. Parker
   - NJ—C. Garriott
   - PH—J. Woll
3. Permission for early departure is recommended for the following commissioners:

CA—D. Dare, P. Doepke, D. Taylor*, R. Taylor
DMV—G. Blomquist, L. Stewart
EC—D. Vance*
IL—J. Paulsen, H. Stigers
MW—W. L. Gustafson, R. Tevebaugh
PNW—J. Hoogstrate
PH—D. Brewer, J. Clark, R. Dempsey, F. Pletscher, L. Rineer, D. Weston
PI—W. Albany, D. Allen, A. Frank, S. Horning, N. Kennedy, J. Ledden, R. Rowe,
   W. Slawter
RM—R. Scott, J. Wiest*
SE—H. Cochran, J. George, L. Moore, A. Lutz, K. Rush
SO—G. Anderson, J. Myers

*These commissioners requested travel reimbursement and their requests for early departure were considered to have been submitted at the time of their enrollment.

4. Reimbursement for travel expenses is recommended for the following commissioners:

50% of request to
CA—R. Lambert, D. Taylor
   PNW—R. Bonner, D. Codling, J. Codling, M. McPhee

40% of request to
   NJ—R. Wescher
   NE—W. Henderson, W. Smith
   SW—W. Doerfel

30% of request to
   DMV—W. Armes
   IL—J. Paulsen
   MW—C. Boroughs, D. Corey, P. Lancaster, A. Moginot
   PI—R. Wildeman

Committee members,
   James Conrad
   Charles Donaldson (chairman)
   William Henderson
   Kenneth Kuyk
   Robert Taylor

**ACTION:**
Synod, on motion, approved all the recommendations of the committee.

Synod recessed at 10:10 a.m., being led in prayer by Elder Rudolph Schmidt. The meeting was reconvened by the moderator at 10:29 a.m. Dr. W. Harold Mare led in prayer.
REPORT OF FORM OF GOVERNMENT COMMITTEE

Dr. W. Harold Mare presented the following report.

Fathers and Brethren:

After study of the recommendations and overture referred to it by the 158th Synod (see 1980 Synod Minutes, pp. 140-143), the Form of Government Committee presents to the 159th Synod of the Reformed Presbyterian Church, Evangelical Synod, the following recommendation:

That the following paragraph be added at the end of section 7:f of FOG V (p. 41) as follows:

No minister or licentiate shall accept a call he has received so as to presume a favorable decision of the presbytery which has yet to examine and receive him. All presbyteries shall devise methods by which they can act with dispatch to avoid undue delay when a call has been issued by a particular church and a minister or licentiate has determined to accept it.

(Reason for the recommendation: This addition alerts the presbyteries to the logistics problem, but allows the presbyteries the liberty to work out details for a prompt and smooth filling of a pastoral vacancy.)

It is the hope of the Form of Government Committee that the Index to the Form of Government, Book of Discipline, and Directory for Worship, which was approved for use by the 158th Synod, is being found to be useful.

Respectfully submitted,
Rudolph Schmidt
Ronald Freiwald
Ross Graham
Robert G. Rayburn
Benjamin Short
W. Harold Mare, Chairman

ACTION:
Synod adopted the recommended change to FOG V,7,f and sent it down to presbyteries for action.

REPORT OF ARCHIVIST

The Rev. Albert F. Moginot presented the following report:

Dear Fathers and Brethren:

Things have gone well here. We have acquired three five drawer filing cabinets without cost from a world wide corporation nearby that gives good, usable surplus equipment and furnishings to some charitable institutions. Before synod time boxed file folders shall be neatly put away.

We are greatly in need of the following to complete our file of Synod Minutes for the Bible Presbyterian Church: 1st BPC, 4th, 6th, 8th, 11th, 155
20th and the PRN that related to Bachman.

We have been in correspondence with Rev. Robert H. Cox and shall receive issues of the Clarion which he edited. We anticipate receiving also from him a set of Witness and Work (with smoked edges from the Covenant RPC fire in '73). Bob is bundling up numerous materials for the archives for me to receive at synod and transport here.

A communion flagon and two goblets were received from the Rformed Presbyterian Church in Coulterville, Illinois through Pastor Thomas Waldecker. The flagon and goblets were among the possessions of Elder Lester D. Fullerton of the Grandcote RPC of Coulterville, Ill., who went to be with the Lord on September 5, 1980. The church may have ceased using the set in the early 1920s. Dr. Robert W. Stewart, the oldest living member of the church who was there from childhood, says that the set was in use as long as he can remember. The set was made by the Barbour Silver Company founded in Hartford, Connecticut, in 1892. The pieces are silverplated and were featured in their catalog from 1893 through 1981. The set shall be on display in a lockable glass enclosure in the J. Oliver Buswell Jr. Library here.

We are greatly concerned for our heritage as the Reformed Presbyterian Church, Evangelical Synod. Do we well as stewards of the Church to forsake our heritage? Is it proper for us to commit "eclesiasthnanasia" by a procedure that, by now, could have been one of union? And it can be union even now!

As archivist I recommend the following:

BE IT HEREBY RESOLVED, that if, in the providence of God, in the several assemblies of the Orthodox and of the Reformed Presbyterian Church vote is taken to join the Presbyterian Church in America, and in the Presbyterian Church in America vote is taken to receive those who join;

THEN, simultaneously in our several assemblies, we shall vote to consummate a union between us in a solemn uniting service;

And, DECLARE THAT, by virtue of the uniting service, we are The Presbyterian Church in America meeting in the 160th Synod of our continuous, historic and corporate existence.

Respectfully submitted,
Albert F. Moginot Jr., Archivist

P.S. A simple ballot can be used to accomplish this simultaneous vote:

<table>
<thead>
<tr>
<th></th>
<th>OPC</th>
<th>RPC</th>
<th>PCA</th>
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<tbody>
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</tr>
<tr>
<td>unite</td>
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</tbody>
</table>

ACTION:

The following substitute was proposed and adopted:

The 159th General Synod requests the Fraternal Relations Committee to suggest to the "Ad Interim Committee to Discuss" that the PCA consider using the next consecutive number of the RPCES Synod as the numerical identification of the enlarged PCA.
The Rev. Albert Moginot and Raymond W. Cronshey requested that their negative votes be recorded.

REPORT OF THE LAMB FUND COMMITTEE

The Rev. Ernest Breen presented the following report:

Fathers and Brethren;

The Trustees of the Lamb and Theological Committee met several times during the past year seeing that funds entrusted were properly distributed to those who applied and qualified. The committee also dealt with the various other responsibilities.

There were 15 students who shared in aid-loans, the total of which was $9,910.00.

<table>
<thead>
<tr>
<th>Name</th>
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<tbody>
<tr>
<td>Derr, Reid S.</td>
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<td>Didier, Dale R.</td>
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<tr>
<td>Sevier, David M.</td>
<td>Covenant</td>
</tr>
<tr>
<td>Wilson, Mark A.</td>
<td>Covenant</td>
</tr>
<tr>
<td>Wise, Robert</td>
<td>Covenant</td>
</tr>
</tbody>
</table>

Recently a lady from North Charleston, North Carolina, not in our denomination, sent a memorial gift of $50.00 in honor of Chester Allen Bitterman III, who gave his life in Colombia, South America, as a missionary under Wycliffe Bible Translators.

A large number of our ministers over the years have received Lamb Fund Aid. The Rev. Messrs. S. W. Leonard and Paul Meiners have just finished five years of service in the denomination, thus discharging their commitment to the Lamb Fund. There are 26 who have not yet served our denomination for five years, which is required before being free of commitment, accepted at time of receiving aid-loans.

Aside from the above, there are 12 who received Lamb Fund Loan Aid years ago but have not continued in service to our denomination. All are delinquent in their payments. As of now, they have again been contacted by mail or telephone, indicating their present delinquent obligation. Yearly, some reply with at least a portion of the amount due. This persistent effort is due to the devoted services rendered by Rev. Ernest Breen, the Treasurer of the Lamb Fund Committee. Funds received from this source are used to give additional benefit to those currently receiving loan aid. Rev. Ernest Breen is to be commended for the amount of time
and effort he has given in this respect.  
As a church, we should be grateful to God for the dedication of those who many years ago gave large funds for trust, the income from which makes possible yearly this advantage to so many of our young men preparing to serve the Lord in our denomination.

The committee requests sessions and presbyteries to read carefully the basis of gift-loans, especially paragraph numbers 6 through 9 on the application, before giving approval.

Respectfully submitted,
George Bragdon, Secretary

TREASURER’S REPORT—LAMB FUND COMMITTEE, RPCES
March 31, 1980-March 31, 1981

RECEIPTS
Bank Balance—March 31, 1980
| Savings Account | $9,680 |
| Checking Account | 321   | $10,001 |
Income—Board of Trustees
| 1st Quarter | 1,320 |
| 2nd Quarter | 2,561 |
| 3rd Quarter | 1,312 |
| 4th Quarter | 2,497 | 7,692 |
Student Loan Repayments
| K. Ribelin | 400 |
| D. Troxell | 24   | 424 |
Bank Interest | 559  | 559  | $18,677 |

EXPENDITURES
Student Loans, 1980/81
| 15 1st semester loans | $4,285 |
| 15 2nd semester loans | 5,625  | $9,910 |
Telephone, postage, miscellaneous
| 35 |
| 21   | 56  |
Bank charges | 3      | 3     |
Bank Balances, March 31, 1981
| Savings Account | $8,695 |
| Checking Account | 12    | $8,707 | $18,677 |

Respectfully submitted,
Ernest Breen, Treasurer
L. H. Schutsky, Auditor
Paul O. Goldsborough, Auditor

RECOMMENDATION:
The committee recommends that those students receiving Lamb Fund aid continue to hold their church membership in their home church, rather than transferring their membership to the RP church nearest the seminary campus.

ACTION:
Synod adopted the recommendation of the committee.
PENSION FUND COMMITTEE

Dr. Franklin S. Dyrness presented the following report with the request that all contributions should be sent to the Quarryville Presbyterian Home.

Fathers and Brethren:

The Pension Fund Committee met in two extensive sessions during the past year. The main thrust has been a strong effort to consider additional steps to advance the Plan on the sound basis on which it now operates. There were improved results in 1980 over the previous year. This trend is expected to continue. Further changes in the investment will be made to assure greater security as well as higher earned income.

There are now 371 accounts, of which there are 208 active participants, and 22 who drew pension benefits in 1980 for a total of $6,453.26. There were also some who left our denomination and requested to have pension funds transferred to their new affiliation.

As of December 31, 1980, there was a total of $1,041,938.28 in the Pension Fund. The financial report is a part of this report and will be presented by Gordon Shaw, Treasurer.

The Committee would remind our churches and agencies that pension benefits to be realized are in direct relation to the amount contributed. With the ever increasing economy, serious consideration needs to be given to see that payments into the Plan are being increased in accordance with present inflation.

All payments are to be sent to:

RPCES Pension Fund
RD 2, Box 20
Quarryville, PA 17566

The terms of John Christie and Charles Holliday expire with this Synod. The Committee recommends they be re-elected to the Class of 1984 since they have served faithfully for a number of years and are needed on the Committee.

Respectfully submitted,
F.S. Dyrness, Secretary
Pension Fund Committee

RECOMMENDATION:

The Pension Fund Committee recommends to the 159th General Synod that should the PCA and the RPCES denominations be brought together to form one body, the funds of the RPCES Pension Fund be merged with the funds of the PCA Pension Plan and be used to buy as much annuity benefit as actuarially possible. However, should any existing participant in the RPCES Plan not desire to participate in the PCA Plan, he or she may, within 12 months following the final vote of consummation, request their existing funds be transferred to any recognized retirement program that will accept a roll-over of such funds.
## PENSION FUND OF THE
REFORMED PRESBYTERIAN CHURCH, EVANGELICAL SYND

### Balance Sheet—December 31, 1980

#### ASSETS
- **Cash—Checking** $20,894
- **Savings** 32,621
- **Investments**
  - Church and Agency Bonds 10,000
  - Merrill Lynch Account— at cost—$1,110,052 978,422
- **Total Assets** $1,041,938

#### FUND BALANCES
- **Net Unrealized Depreciation of Investments** $(19,608)
- **Participant Accounts**
  - Active 987,927
  - Retired/Inactive 38,006
  - Reserve Account 35,613
- **Total Fund Balances** $1,041,938

### Statement of Change in Fund Balances

For Twelve Months Ended December 31, 1980

<table>
<thead>
<tr>
<th>Description</th>
<th>Reserve</th>
<th>Participant Accounts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance—December 31, 1979</td>
<td>$(6,813)</td>
<td>$945,978</td>
</tr>
<tr>
<td>Additions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contributions by participants</td>
<td></td>
<td>$110,813</td>
</tr>
<tr>
<td>Investment Income</td>
<td>85,496</td>
<td></td>
</tr>
<tr>
<td>Gifts</td>
<td>1,800</td>
<td></td>
</tr>
<tr>
<td>Total Additions</td>
<td>$87,196</td>
<td>110,813</td>
</tr>
<tr>
<td>Deductions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loss on sale of securities</td>
<td>$34,557</td>
<td>$—</td>
</tr>
<tr>
<td>Annuity payments</td>
<td>6,453</td>
<td></td>
</tr>
<tr>
<td>Transfers/withdrawals</td>
<td>24,405</td>
<td></td>
</tr>
<tr>
<td>Personnel expense</td>
<td>1,910</td>
<td></td>
</tr>
<tr>
<td>Office expense</td>
<td>4,433</td>
<td></td>
</tr>
<tr>
<td>Board expense</td>
<td>951</td>
<td></td>
</tr>
<tr>
<td>Other expense</td>
<td>3,018</td>
<td></td>
</tr>
<tr>
<td>Total Deductions</td>
<td>$44,870</td>
<td>$30,858</td>
</tr>
<tr>
<td>Balance December 31, 1980</td>
<td>$35,613</td>
<td>$1,025,933</td>
</tr>
</tbody>
</table>

### Investment Portfolio—December 31, 1980

<table>
<thead>
<tr>
<th>Units</th>
<th>Security</th>
<th>Cost Base</th>
<th>Value December 31, 1980</th>
</tr>
</thead>
<tbody>
<tr>
<td>10,000</td>
<td>American Tel &amp; Tel 8-3/4% OPG 06RG</td>
<td>$10,128.23</td>
<td>$7,325.00</td>
</tr>
<tr>
<td>25,000</td>
<td>American Tel &amp; Tel 8-5/8% 07RG</td>
<td>26,550.00</td>
<td>17,687.50</td>
</tr>
<tr>
<td>25,000</td>
<td>Bank America 8-7/8% 05RG</td>
<td>25,642.45</td>
<td>17,531.25</td>
</tr>
<tr>
<td>15,000</td>
<td>General Electric Credit Corp 8-1/4% 06RG</td>
<td>15,525.00</td>
<td>12,600.00</td>
</tr>
<tr>
<td>50,000</td>
<td>General Motors Acceptance Corp 9-1/4% 09RG</td>
<td>49,500.00</td>
<td>38,812.50</td>
</tr>
<tr>
<td>35,586</td>
<td>CNP 099202 8-1/2% 06RG</td>
<td>35,586.45</td>
<td>26,279.55</td>
</tr>
<tr>
<td>32,520</td>
<td>CNP 23899 9% 06RG</td>
<td>33,003.19</td>
<td>24,125.93</td>
</tr>
<tr>
<td>15,000</td>
<td>Kansas Power and Light 8-5/8% 06RG</td>
<td>15,306.95</td>
<td>10,012.50</td>
</tr>
<tr>
<td>50,000</td>
<td>Mountain States Telephone 9% 09RG</td>
<td>43,668.00</td>
<td>33,250.00</td>
</tr>
<tr>
<td>25,000</td>
<td>Northwestern Bell 10% 14RG</td>
<td>25,937.50</td>
<td>19,437.50</td>
</tr>
<tr>
<td>20,000</td>
<td>Pacific Gas and Electric 8-1/2% 09RG</td>
<td>20,109.80</td>
<td>14,825.00</td>
</tr>
<tr>
<td>20,000</td>
<td>Shell Oil Co 8-1/2% 09RG</td>
<td>20,441.86</td>
<td>13,900.00</td>
</tr>
<tr>
<td>75,000</td>
<td>Southwestern Bell 8-1/2% 16RG</td>
<td>24,875.00</td>
<td>18,625.00</td>
</tr>
<tr>
<td>20,000</td>
<td>U.S. Treasury 7-7/8% 11-15-82</td>
<td>19,997.40</td>
<td>18,437.60</td>
</tr>
<tr>
<td>50,000</td>
<td>U.S. Treasury 8-3/8% 9-15-00</td>
<td>50,775.00</td>
<td>36,437.50</td>
</tr>
<tr>
<td>30,000</td>
<td>U.S. Treasury 9% 2-15-85</td>
<td>30,220.00</td>
<td>25,837.50</td>
</tr>
<tr>
<td>50,000</td>
<td>U.S. Treasury 7-7/8% 12-15-93</td>
<td>36,875.00</td>
<td>26,606.50</td>
</tr>
<tr>
<td>100,000</td>
<td>U.S. Treasury 11-3/8% 4-30-82</td>
<td>99,562.50</td>
<td>90,188.00</td>
</tr>
<tr>
<td>150,000</td>
<td>U.S. Treasury 9-7/8% 7-31-82</td>
<td>143,013.63</td>
<td>141,094.50</td>
</tr>
</tbody>
</table>
Synd adopted the recommendation of the committee, 

**ELECTION OF PENSION COMMITTEE**

The following ballot was presented with Witmer, Henderson, and Breeding being nominated from the floor. A second ballot was needed.

John Christie* ⅔  
Earl Witmer  
Clark Breeding  

Charles Holliday* ⅔  
William Henderson

Dr. Marion Barnes presented a brochure on the chapel windows to each commissioner as a gift from the college.

Synd was recessed at 12:13 p.m. with the Rev. Bernie Kuiper leading in prayer. Synd was reconvened by the moderator at 1:31 p.m. Chaplain John MacGregor led in prayer.

**REPORT OF THE ADMINISTRATIVE COMMITTEE**

Dr. Charles Donaldson with Dr. Paul Gilchrist presented the following additional recommendations to amend the 1981 budget and to adopt the 1982 budget:

I. PROPOSED BUDGETS

<table>
<thead>
<tr>
<th></th>
<th>Amended</th>
<th>Proposed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Synod Income</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Registrations</td>
<td>$7,500</td>
<td>$7,500</td>
</tr>
<tr>
<td>Offerings</td>
<td>$1,500</td>
<td>$1,700</td>
</tr>
<tr>
<td>Support</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Churches</td>
<td>$26,000</td>
<td>$30,872</td>
</tr>
<tr>
<td>Individual</td>
<td>$9,000</td>
<td>$6,000</td>
</tr>
<tr>
<td>Sale of minutes and forms</td>
<td>$35,000</td>
<td>$36,872</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>$300</td>
<td>$350</td>
</tr>
<tr>
<td>TOTAL REVENUES</td>
<td>$45,300</td>
<td>$47,422</td>
</tr>
</tbody>
</table>
### DISBURSEMENTS

<table>
<thead>
<tr>
<th>Synod expenses</th>
<th>Amounts</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Arrangements</strong></td>
<td>$1,700</td>
</tr>
<tr>
<td><strong>Clerical help</strong></td>
<td>$500</td>
</tr>
<tr>
<td><strong>Assistant clerk</strong></td>
<td>$250</td>
</tr>
<tr>
<td><strong>Fraternal delegates</strong></td>
<td>$400</td>
</tr>
<tr>
<td><strong>Travel</strong></td>
<td>$2,768</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$5,618</td>
</tr>
<tr>
<td><strong>Stated Clerk</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Salary</strong></td>
<td>$5,410</td>
</tr>
<tr>
<td><strong>Office rental</strong></td>
<td>$4,000</td>
</tr>
<tr>
<td><strong>Office expenses</strong></td>
<td>$2,000</td>
</tr>
<tr>
<td><strong>Clerical help</strong></td>
<td>$1,200</td>
</tr>
<tr>
<td><strong>Travel</strong></td>
<td>$1,500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$14,110</td>
</tr>
<tr>
<td><strong>Committees</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Fraternal relations</strong></td>
<td>$8,000</td>
</tr>
<tr>
<td><strong>Judicial commission</strong></td>
<td>$1,000</td>
</tr>
<tr>
<td><strong>Chaplains</strong></td>
<td>$1,000</td>
</tr>
<tr>
<td><strong>Magazine</strong></td>
<td>$1,800</td>
</tr>
<tr>
<td><strong>Administrative</strong></td>
<td>$1,500</td>
</tr>
<tr>
<td><strong>Other</strong></td>
<td>$1,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$14,300</td>
</tr>
<tr>
<td><strong>Treasurer</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Honorarium</strong></td>
<td>$1,100</td>
</tr>
<tr>
<td><strong>Expenses</strong></td>
<td>$500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$1,600</td>
</tr>
<tr>
<td><strong>Printing</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Minutes</strong></td>
<td>$5,300</td>
</tr>
<tr>
<td><strong>Directories</strong></td>
<td>$1,200</td>
</tr>
<tr>
<td><strong>Day of Prayer guides</strong></td>
<td>$700</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$7,200</td>
</tr>
<tr>
<td><strong>Other expenses</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Supplies</strong></td>
<td>$50</td>
</tr>
<tr>
<td><strong>Depreciation</strong></td>
<td>$72</td>
</tr>
<tr>
<td><strong>Miscellaneous</strong></td>
<td>$100</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$222</td>
</tr>
<tr>
<td><strong>Total Disbursements</strong></td>
<td>$45,300</td>
</tr>
</tbody>
</table>

### II. GUIDE TO PROPORTIONATE GIVING

The Committee recommends the adoption of the following guide to proportionate giving to our churches:

<table>
<thead>
<tr>
<th>Church</th>
<th>Needed from RPCES sources</th>
<th>Percent</th>
<th>Amount per member</th>
</tr>
</thead>
<tbody>
<tr>
<td>Board of Home Ministries</td>
<td>$159,000</td>
<td>5.4%</td>
<td>$7.07</td>
</tr>
<tr>
<td>Covenant College</td>
<td>540,000</td>
<td>18.4%</td>
<td>24.02</td>
</tr>
<tr>
<td>Covenant Theological Seminary</td>
<td>575,000</td>
<td>19.6%</td>
<td>25.58</td>
</tr>
<tr>
<td>Christian Training Inc.</td>
<td>76,000</td>
<td>2.6%</td>
<td>3.38</td>
</tr>
<tr>
<td>National Presbyterian Missions</td>
<td>290,000</td>
<td>9.9%</td>
<td>12.90</td>
</tr>
<tr>
<td>World Presbyterian Missions</td>
<td>1,250,000</td>
<td>42.5%</td>
<td>55.59</td>
</tr>
<tr>
<td>Synod</td>
<td>47,722</td>
<td>1.6%</td>
<td>2.02</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$2,937,722</td>
<td>100.0%</td>
<td>$130.56</td>
</tr>
</tbody>
</table>

162
**ACTION:**
1. Synod adopted the 1981 budget with the following amendments:
   a. Add $750 for Ministerial Welfare and Benefits Committee and reduce the item for "Reduction of deficit" to $1,500.
2. Synod, on motion, adopted the 1982 budget which was later amended to "includ $300 for Women's Synodical" and increasing church support by the same amount (see 171.)

**REPORT OF PRESBYTERY RECORDS COMMITTEE**

The Rev. James Smith presented the following report:

**RECOMMENDATIONS:**
1. That the records of the California, Eastern Canada, Great Lakes, Great Plains, Illiana, Midwestern, New Jersey, Northeast, and Southeast Presbyteries be approved without exception.
2. That the records of the Florida, Philadelphia, Pittsburgh, Rocky Mountain, Southern, and Southwest Presbyteries be approved with exceptions noted:

**FLORIDA—**
P. 258—In regard to the ordination and installation of Randy Thompson, no evidence of a call nor of presbytery's handling of a call appears in the record. This seems to be contrary to the sense of FOG V,7 a-i and FOG V 5, p and s.

**PHILADELPHIA—**
P. 2—Licensure Exam of C. Casolare, no mention that all the requirements of FOG are met, V-5-h.
P. 10—Licensure Exam of D. Faragelli, no mention that all the requirements of FOG are met, V-5-h.
P. 16—Ordination Exam of C. Casolare, no mention that all the requirements of FOG are met, V-5-o.

**PITTSBURGH—**
1. On Page 60, W. Voorhis is listed as a licentiate. But on Page 62, 25.1, it says "By motion of W. Voorhis this report was received as read." As a licentiate, Mr. Voorhis is not a member of presbytery, (FOG III, 1) and does not have the right to make a motion.
2. The minutes for Oct. 4, 1980 are not present in the Permanent Presbytery Minute Book.

**ROCKY MOUNTAIN—**
P. 88 d3—If the party involved declared himself independent, his name should have been immediately removed from presbytery rolls, in accordance with FOG V 6 d. No committee should have been formed, no special meeting of presbytery should have been called (Page 92) and he should not have been excommunicated. Page 93, 9b.

All minutes dealing with the formation of the special committee, commission and action regarding this case should be stricken.

**SOUTHERN—**
FOG, V, 5, h no clear record of which subjects were covered in licensure examination of Philip R. Blevins, Page 334; also FOG V, 5, o requires certain areas in ordination examination be covered and these are not specifically listed in exam of Philip Blevins, Page 344.
SOUTHWEST—

Page 116—It is not clear from the minutes whether the Sherwood Shores Chapel
(1) should be received according to FOG II 9b or c;
(2) There is no record that the "documents and arrangement are in harmony with the doctrinal governmental and disciplinary standards" of the RPCES (FOG II9b)
(3) We question whether group examination of elders and deacons is an adequate determination of doctrinal conformity and especially to be examined by the prospective pastor.
(4) There is no mention of affirmative answers to the prescribed questions (FOG V3)

3. That the clerks of the Delmarva and Pacific Northwest Presbyteries be instructed to make sure their records are submitted for examination by the 160th Synod.

4. That the responses of the Delmarva, Eastern Canada, Florida (in the first instance), Great Lakes, New Jersey, Northeast, Pittsburgh, and Southern Presbyteries to the exceptions taken by the 158th General Synod to their records be found acceptable.

5. That the Pacific Northwest and Philadelphia Presbyteries be instructed to respond to the exceptions taken by the 158th Synod to their records.

Respectfully submitted,
James A. Smith

ACTION

1. Synod approved without exception the records of the California, Eastern Canada, Great Lakes, Great Plains, Illiana, Midwestern, New Jersey, Northeast and Southeast Presbyteries.

2. Synod approved with exceptions noted the records of the Florida, Philadelphia, Pittsburgh, Southern, and Southwest Presbyteries.

In a further motion, Synod referred the question arising from the records of Rocky Mountain Presbytery to the Judicial Commission.

3. Synod instructed the clerks of the Delmarva and Pacific Northwest Presbyteries to make sure their records are submitted for examination by the 160th Synod.

4. Synod found acceptable the responses of the Delmarva, Eastern Canada, Florida (in the first instance), Great Lakes, New Jersey, Northeast, Pittsburgh, and Southern Presbyteries to the exceptions taken by the 158th General Synod to their records.

5. Synod instructed the Pacific Northwest and Philadelphia Presbyteries to respond to the exceptions taken by the 158th General Synod to their records.

REPORT OF THE TRUSTEES OF SYNOPD

The Rev. Charles Holliday presented the following report:

Fathers and Brethren:

The Board of Trustees of the General Synod has continued to carry on its duties and responsibilities of the business designated to it. The amount distributed by the treasurer to the various boards of the
denomination totaled $21,064. The commercial blanket bond covering treasurers of the agencies of the denomination has been renewed.

At the request of the Philadelphia Presbytery, in order to avoid foreclosure on the King of Prussia Church, the Board of Trustees was given legal title to the King of Prussia property. The Trustees arranged a loan and received gifts, enabling a payment of $4,500 to catch up on the interest and principal due. The Board then took the initiative for the sale of the manse and two acres of land. This enabled the full payment of the remaining balance of the mortgage. Approximately $15,000 is being held in escrow. The church is located in a very strategic area of King of Prussia.

We do appreciate the work of Mr. Donald A. Semisch who has continued to serve very faithfully as the attorney for the general synod over the past year and had agreed to continue for the coming year. Among his activities for the denomination this year was included the normal filing with the IRS. In addition to this he attended a special meeting dealing with the transfer of the assets of the Fifth Reformed Presbyterian Church in Philadelphia to the Board of Home Ministries; this was followed by the legal services of the transfer. Many inquiries were received during the year seeking counsel on tax exemption; Christian schools, matters of discipline, procedure and practices, etc., and questions regarding the PCA-RPCS negotiations. We are grateful for the services of Mr. Semisch.

Respectfully submitted,
Charles B. Holliday, Secretary

REPORT FROM SYNOD'S ATTORNEY

You have requested a report of my services on behalf of the Reformed Presbyterian Church, Evangelical Synod, for 1980-1981.

I attended a meeting at the Fifth Reformed Presbyterian Church in Philadelphia for purposes of responding to legal questions raised on the transfer of the assets of the church to the Board of Home Missions. Thereafter we performed the legal service for the transfer, including the deed, real estate tax exemption and related services.

Many inquiries are received from around the country. Some take the form of phone calls and are to seek counsel on tax exemption, Christian schools, discipline and other problems.

Many requests are in writing and I have engaged in lengthy correspondence on matters of discipline, procedure, practice, etc.

I have carried on considerable correspondence concerning a proposed new denomination, the "Evangelical Presbyterian Church," as well as lengthy and considerable correspondence, study, telephone calls, etc., regarding the proposed merger.

I have reviewed the health plan of Quarryville Presbyterian Home in order to respond to questions of a synod committee.

The normal filing with the IRS was completed.

Once again it has been a privilege to serve.
Donald A. Semisch

REPORT TO INTERNAL REVENUE SERVICE

Emp. ID. No. 23-6399328

In accordance with the group ruling dated July 27, 1966, the following information is submitted:
1. Enclosed herewith are twelve copies of the official directory of the church.
2. The information upon which the original group ruling is based is applicable in all respects to the new subordinate local churches.
3. There are no changes in the character, purposes or method of operation of our organization or those of our exempt subordinate local churches.
4. Attached hereto is a list of all subordinate churches and agencies covered by the above ruling.
5. The information upon which our group exemption letter is based applies to the new subordinates; each has given us written authorization to add its name to the list.

Franklin S. Dyrness

STATEMENT OF ASSETS, LIABILITIES, AND EQUITY
December 31, 1980 and 1979

<table>
<thead>
<tr>
<th></th>
<th>1980</th>
<th>1979</th>
</tr>
</thead>
<tbody>
<tr>
<td>ASSETS</td>
<td></td>
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<tr>
<td>CURRENT ASSETS</td>
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<tr>
<td>Cash</td>
<td>$21,081</td>
<td>$13,569</td>
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<td>Receivable from Reformed Presbyterian Church—King of Prussia, Pa.</td>
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<td>TOTAL CURRENT ASSETS</td>
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<td>Stocks and bonds (at cost)</td>
<td>208,339</td>
<td>219,549</td>
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<td>TOTAL INVESTMENTS</td>
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<td>$254,240</td>
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<td>LIABILITIES</td>
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<tr>
<td>Note payable</td>
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<td>EQUITY</td>
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<tr>
<td>Capital funds</td>
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<td>246,935</td>
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<tr>
<td>Reserve—appreciation from sale of investments</td>
<td>3,896</td>
<td>3,805</td>
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<td>TOTAL EQUITY</td>
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<td>TOTAL LIABILITIES AND EQUITY</td>
<td>$234,331</td>
<td>$254,240</td>
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STATISTICS OF REVENUE COLLECTED AND EXPENSES PAID
Yars Ended December 31, 1980 and 1979

<table>
<thead>
<tr>
<th></th>
<th>1980</th>
<th>1979</th>
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<tbody>
<tr>
<td>REVENUE</td>
<td></td>
<td></td>
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<tr>
<td>Notes and mortgages</td>
<td>$—</td>
<td>$1,208</td>
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<tr>
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<td>15,664</td>
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<td>Savings account</td>
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<td>589</td>
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<td>John Buchanan Trust</td>
<td>5,993</td>
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<td>TOTAL REVENUE</td>
<td>22,296</td>
<td>24,644</td>
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<td>EXPENSES</td>
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<tr>
<td>Legal fee</td>
<td>250</td>
<td>250</td>
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<tr>
<td>Auditing fee</td>
<td>335</td>
<td>290</td>
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<tr>
<td>Telephone</td>
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<td>26</td>
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<tr>
<td>Stationery and postage</td>
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<td>15</td>
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<td>Safe deposit box</td>
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<td>Stock transfer fees</td>
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<td>5</td>
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<td>Commercial blanket bond</td>
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<td>Office supplies</td>
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<td>Board meeting expenses</td>
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<td>145</td>
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<td>TOTAL EXPENSES</td>
<td>1,232</td>
<td>1,200</td>
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REVENUE IN EXCESS OF EXPENSES

$21,064  23,444

DISTRIBUTION OF REVENUE

Christian Training Inc.  $695  $771
Board of Home Ministries  1,546  1,720
Lamb Fund  7,692  8,550
National Presbyterian Missions Inc.  2,233  2,482
World Presbyterian Missions Inc.  8,805  9,785
Elizabeth Taylor Memorial Fund  93  136

$21,064  23,444

INVESTMENTS—STOCKS AND BONDS

December 31, 1980

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<tr>
<th>Face Value or Shares</th>
<th>Cost</th>
<th>Market Value</th>
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<td>$5,000</td>
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<tr>
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<td>30,694</td>
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<tr>
<td>500</td>
<td>25</td>
<td>63</td>
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<tr>
<td>100</td>
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<td>4,014</td>
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<tr>
<td>114</td>
<td>2,593</td>
<td>755</td>
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<tr>
<td>598</td>
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<td>7,475</td>
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<td>2,400</td>
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<tr>
<td>STOCKS AND BONDS</td>
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<td>$173,344</td>
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Respectfully submitted,
Charles L. Eckardt, Treasurer

REPORT OF THE JUDICIAL COMMISSION

The Rev. Paul H. Alexander presented the following report:

The only matter officially before the Judicial Commission this year has been a problem in our Southwest Presbytery involving the Town
North Presbyterian Church, Richardson, Tex., and the former pastor of that congregation, the Rev. Clarence R. Mays. This matter was presented to the Judicial Commission at the 158th General Synod, meeting July 4-10, 1980, in Seattle, Wash. It was presented as a "COMPLAINT OF THE REV. CLARENCE MAYS AGAINST THE PROCEDURES OF THE TOWN NORTH PRESBYTERIAN CHURCH AND THE COMMISSION OF THE SOUTHWEST PRESBYTERY."

Preliminary investigation of this situation was conducted by Judicial Commission at the time of synod in Seattle. A formal hearing of this complaint was held in Dallas, Tex., September 30 and October 1, 1980. The five members of the Judicial Commission participating in the hearing were Paul Alexander, chairman, William Barker, clerk, George Knight, Mark Belz, and Wilber Wallis (Standing Rules of Synod, Chap. XIV, par. 3,c, sub. 3). Since the Commission found no offense demanding judicial procedure, the case was heard as a matter of administrative discipline, BOD, I,2.

Of the six specifications in the complaint, Judicial Commission upheld two, numbers four and five. It was the judgment of the Commission that our findings on point five should be distributed "to all presbyteries and sessions of the RPCES, to all present members of the Town North Church, to all those who were members during the controversy, and to all those who were seeking membership then." This distribution was made, and all parties were warned to stop the circulation of statements injurious to other interested parties, BOD IV, par. 2, p. 58. Full findings of the Judicial Commission on this case are on file with the stated clerk of synod and are open to the perusal of members of synod and other responsible persons.

Subsequent to the formal hearing of the complaint, the Judicial Commission was called upon both by Mr. Mays and by other interested parties for further counsel on the resolution of this matter. The Commission (comprised of the same five members named above) met December 4, 1980, in St. Louis, Mo., to render such counsel. One other meeting to give counsel was held through a conference telephone call in early March 1981. This seems to have concluded the case.

The Judicial Commission is pleased to report that all parties appear to have complied fully with the instructions and counsel of the Commission. No further involvement on the part of the Judicial Commission is indicated at this time. We pray that our Lord Jesus Christ, the great Head of the church and physician of souls, may continue the healing process in the lives of all concerned.

Paul H. Alexander, Chairman

REPORT OF THE COMMITTEE ON RULING ELDERS

There being no report, synod, on motion, dismissed the Study Committee on Ruling Elders with thanks.
REPORT OF RESOLUTIONS COMMITTEE

The Rev. John DeBardeleben presented the following recommendations:

"Greet Priscilla and Aquila, my fellow-workers in Christ Jesus . . . Greet Mary, who has worked hard for you . . . Greet Urbanus, our fellow-worker in Christ . . . Greet Tryphaena and Tryphosa, workers in the Lord. Greet Persis the beloved, who has worked hard in the Lord" (Romans 16:3,6,9,12).

Even after exploring something of "the depth of the riches both of the wisdom and knowledge of God" in his epistle to the Romans, the apostle Paul was not so caught up to the third heaven in his contemplations that he forgot to record the contributions of individual people to the well-being of the body of Christ. Having enjoyed, like Paul, some of these same riches in its deliberations, the 159th General Synod likewise rejoices to recall and record the efforts of many co-workers: "the grace of our Lord Jesus Christ be with you all!" (Romans 16:20).

1. Greetings in the Lord, therefore, to our host churches, the Reformed Presbyterian Church of Lookout Mountain and New City Fellowship and Immanuel Fellowship of Chattanooga, their sessions and their pastors, Rev. Robert A. Milliken and Rev. A Randy Nabors, who have contributed untold efforts in arrangements for synod and led us in enthusiastic and majestic worship.

2. Greetings to all of our fellow workers at Covenant College, who so wonderfully arranged for the comfort and convenience of the 159th General Synod, in its May 22-28, 1981 meeting. We extend our special thanks to Mr. Randy Smith, conference director; Mrs. Craig Lyon, college hostess; Mr. Dale Lee, director of housekeeping; and Mr. Bill Seawell, director of food services. These with their assistants abundantly provided for our needs. We especially are indebted to the many students who helped with registration, administration, child care, and a host of details.

3. Greetings to the generous donors who so graciously provided the Dora Maclellan Brown Memorial Chapel for Covenant College. The functional efficiency, comfort, and sheer beauty of the building cause our hearts to rejoice in the goodness of our covenant Lord. We very much appreciate your great kindness to our college and to us.

4. Greetings to those who ministered the Word of God to us: Rev. Roger Lambert, Dr. Peter Doyle, Dr. James B. Hurley, Rev. Martin Freeland, Rev. Charles W. Anderson, Dr. Dan Orme, Dr. George Anderson, Dr. John M. L. Young, Rev. John Hunt, Rev. Bernhard Kuiper, and Rev. Paul Taylor who led a time of prayer and discussion of "Issues and Trends Confronting the Church and the World." We were taught, reproved, corrected and trained in the righteousness of God through you for which we give thanks to Him.

5. Greetings to those gifted ones who enriched our worship with music. We especially thank Steve Lawton, who served with distinction as song leader, choir director, and special music coordinator. We were edified and encouraged by the musical contributious of Rebecca Barker, Audrey Hale, Margie Larson, Beth Ann Piske, Joan Stanton, Lynn Voskull, Sam Murrell, Michiko Sasaki, Sarah Roskamp, George Smith, Eleanor Milliken, Steve and Donna Phillips, the men's and women's choruses, and the New City Fellowship choir under the direction of Brian Holland and James Ward.

6. Greetings to Dr. Richard Chewning, moderator, and Mr. Maurie McPhee, vice-moderator, for their exceedingly able leadership, parliamentary fairness, lovely tact, gentle firmness, and refreshing humor. Such wisdom is not natural but comes down from above, full of mercy and good fruits. We, therefore, thank our exalted Lord who has given such good gifts to us in you.

7. Greetings to Dr. Paul R. Gilchrist, stated clerk, whose cheerful, tireless labors for us have been truly prodigious and in whose debt synod must always remain. We extend our
sincere thanks as well to Dr. Gilchrist’s dear wife Barbara, who has not ceased to labor behind the scenes on our behalf, to Mr. Richard Herbert, who served us faithfully as assistant clerk, and to Eileen Auel, head of office services for Covenant College, who has served sacrificially.

8. Greetings to the leaders of the Women’s Synodical. We also remember the work of Ellie Milliken, who tended to countless details for synod and for synodical, including tours, child care, and luncheon arrangements; the alders of the Chattanooga Christian School who catered the synodical luncheon, and Lookout Mountain Presbyterian Church (PCUS) where it was held.

9. Greetings to those who so enthusiastically entertained us: the New Trio; the Adkins Family Band; the “Maple on the Hill” with Ben Pedigo; Ben and Sally Clark and Bob Wright; and our own Tom Jones and Ray Dameron.

‘Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith; to the only wise God, through Jesus Christ, be the glory forever. Amen.’ (Rom, 16:25-27).

Respectfully submitted,
James Shannon
Charles Holliday III
Harold Burkhart
Robert MacPherson
John DeBardeleben, chairman

**ACTION:**

Synod adopted the recommendations of the committee with enthusiasm.

**REPORT OF WOMEN’S SYNODEAL**

Mrs. Charles Holliday presented the following report to synod making special note of the fact that they will be responsible for all women’s activities at Grand Rapids and requesting the Administrative Committee to consider including synodical in the next budget.

The 32nd Women’s Synodical of the RPCES was held Saturday, May 23, 1981, at Covenant College.

Approximately 80 ladies attended the morning session. Mrs. Inex Hunt led the devotions and Mrs. Joan Nabors provided the special music.

The reports of Mission, Educational, and Fellowship Committees presented the work of the RPCES in the past year and a challenge for the future.

Marilyn Doerfel informed us of synodical news being published in the denominational section of the *Presbyterian Journal*. She encouraged us not only to subscribe to the magazine but also to contribute.

The following officers were elected and installed by the retiring
moderator, the Rev. Roger Lambert:

President, Mrs. Emily Gray (Northeast Presbytery)
Treasurer, Mrs. Katherine Holliday (Pittsburgh Presbytery)
Corresponding Secretary, Marilyn Doerfel (Southwest Presbytery)
Missions Chairman, Mrs. Miriam Jones (Southeast presbytery)
Fellowship Chairman, Mrs. Claude Marie Baldwin (Great Lakes Presbytery)
Education Chairman, Mrs. Marie Wallis (Midwest Presbytery)

One hundred ten ladies attended the luncheon. Special music was provided by Marjorie Larsen and Joan Stanton. Mrs. Ruth Auffarth of Newark, Del., spoke on “Uniquely a Woman.” The seminar continued Tuesday through Thursday mornings. An average of 70 ladies attended.

We are pleased to see the interest which the wives of delegates have to become a more meaningful part of the entire body.

NAPARC has requested the ladies of RPCES to head the women’s work for the 1982 gathering. Plans are already being formulated.

We would request the Administrative Committee of Synod to consider the feasibility of including synodical in their next budget. With the increase of seminars being provided for the ladies and the number of families wishing to be involved, we have had difficulty meeting all expenses.

We thank the brethren of synod for your encouragement and ask for your prayer and support throughout the year.

Katherine A. Holliday, retiring president

ACTION:

Synod moved to reconsider the budget. Upon reconsideration, an item of $300 was added for “Synodical” and the item for “offerings” was increased by $300.

FINAL ROLL CALL

At 10:30 a.m., the stated clerk asked commissioners present as of that time to sign in as being present for the final roll call. This is duly recorded as part of the attendance record on pages 8-12.

APPROVAL OF MINUTES

The minutes of the May 28, 1981, meeting were read and approved as read.

ADJOURNMENT

Synod was adjourned at 2:45 p.m. The moderator read the statement of dissolution as follows:

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 Government, to meet at Grand Rapids, Mich., on the 11th day of June, in A.D. 1982.

After the singing of Psalm 133, the Rev. Frank Fiol led in the closing prayer and pronounced the benediction.

Respectfully presented,
Paul R. Gilchrist
Stated Clerk of Synod
171
STATISTICS FOR THE YEAR 1980

REFORMED PRESBYTERIAN CHURCH,
EVANGELICAL SYNOD

Where the figure 1979 follows the name of a church,
the previous year's statistics were used.

A (M) following the name of a church indicates a mission church,
| Membership | Communicant Members | Covenant Members | Covenant Children | Number of Families | Elders | Deacons | Trustees | Adult Baptisms | Infant Baptisms | Professions of Faith | Reaffirmation of Letter | Transfer of Letter | Letter of Dismissal | Death | Ordination | Dropped from Roll | TOTAL INCREASE | TOTAL DECREASE | Sunday A.M. Worship Attendance | Sunday P.M. Worship Attendance | Midweek Meeting Attendance | Sunday School Attendance | Vacation Bible School Attendance |
|------------|---------------------|------------------|------------------|-------------------|--------|---------|---------|---------------|----------------|-----------------|---------------------|---------------------|-----------------|--------|-----------|------------------|----------------|----------------|--------------------------------|-------------------|----------------|-----------------------------|-----------------------------|----------------|-----------------------------|
| **CALIFORNIA** |                     |                  |                  |                   |        |         |         |               |                 |                 |                     |                    |                 |         |           |                  |                 |                |                                 |                  |                |                             |                             |                |                             |
| Calabasas Presbyterian | 103 | 46 | 53 | 3 | 3 | 1 | 2 | 8 | 13 | 4 | 25 | 7 | 1 | 8 | 123 | 45 | 79 |                                 |                  |                |                             |                             |                |                             |
| Calabasas, CA |                    |                  |                  |                   |        |         |         |               |                 |                 |                     |                    |                 |         |           |                  |                 |                |                                 |                  |                |                             |                             |                |                             |
| Immanuel RP | 15 | 7 | 9 | 1 | 2 | 1 | 1 | 3 | 3 | 1 | 1 | 23 | 7 | 7 | 15 |                                 |                  |                |                             |                             |                |                             |
| Canoga Park, CA |                    |                  |                  |                   |        |         |         |               |                 |                 |                     |                    |                 |         |           |                  |                 |                |                                 |                  |                |                             |                             |                |                             |
| Covenant Evangelical | 89 | 21 | 31 | 4 | 5 | 1 | 3 | 5 | 3 | 8 | 1 | 1 | 95 | 45 | 35 | 70 |                                 |                  |                |                             |                             |                |                             |
| Chatsworth, CA |                    |                  |                  |                   |        |         |         |               |                 |                 |                     |                    |                 |         |           |                  |                 |                |                                 |                  |                |                             |                             |                |                             |
| West Valley Korean Pres. | 42 | 8 | 40 | 2 | 4 | 6 | 3 | 3 | 5 | 8 | 1 | 1 | 45 | 20 | 10 | 20 |                                 |                  |                |                             |                             |                |                             |
| Chatsworth, CA |                    |                  |                  |                   |        |         |         |               |                 |                 |                     |                    |                 |         |           |                  |                 |                |                                 |                  |                |                             |                             |                |                             |
| Covenant Family Fellowship |                |                  |                  |                   |        |         |         |               |                 |                 |                     |                    |                 |         |           |                  |                 |                |                                 |                  |                |                             |                             |                |                             |
| Chico, CA (M) |                    |                  |                  |                   |        |         |         |               |                 |                 |                     |                    |                 |         |           |                  |                 |                |                                 |                  |                |                             |                             |                |                             |
| Valley Presbyterian |                  |                  |                  |                   |        |         |         |               |                 |                 |                     |                    |                 |         |           |                  |                 |                |                                 |                  |                |                             |                             |                |                             |
| Sepulveda, CA | 309 | 149 | 172 | 9 | 12 | 1 | 11 | 20 | 16 | 14 | 14 | 44 | 2 | 2 | 315 | 204 |                                 |                  |                |                             |                             |                |                             |
| Covenant Presbyterian |                 |                  |                  |                   |        |         |         |               |                 |                 |                     |                    |                 |         |           |                  |                 |                |                                 |                  |                |                             |                             |                |                             |
| Valencia, CA | 14 | 6 | 8 | 2 | 3 | 2 | 6 | 6 | 1 | 19 | 20 | 34 | 10 | 10 | 26 | 30 |                                 |                  |                |                             |                             |                |                             |
| First Reformed |                  |                  |                  |                   |        |         |         |               |                 |                 |                     |                    |                 |         |           |                  |                 |                |                                 |                  |                |                             |                             |                |                             |
| Yuccaipa, CA (M) | 12 | 10 | 1 | 2 | 2 | 1 | 1 | 19 | 11 | 12 | 654 | 127 | 73 | 426 | 30 |                                 |                  |                |                             |                             |                |                             |
| **TOTAL** | 584 | 237 | 323 | 21 | 25 | 7 | 19 | 31 | 35 | 35 | 26 | 96 | 10 | 2 | 21 | 33 | 654 | 127 | 73 | 426 | 30 |                                 |                  |                |                             |                             |                |                             |
| **DELMARVA** |                     |                  |                  |                   |        |         |         |               |                 |                 |                     |                    |                 |         |           |                  |                 |                |                                 |                  |                |                             |                             |                |                             |
| Reformed Presbyterian | 23 | 9 | 11 | 2 | 2 | 4 | 2 | 6 | 123 | 45 | 79 |                                 |                  |                |                             |                             |                |                             |
| Dover, DE |                    |                  |                  |                   |        |         |         |               |                 |                 |                     |                    |                 |         |           |                  |                 |                |                                 |                  |                |                             |                             |                |                             |
| Berea Presbyterian | 77 | 33 | 41 | 3 | 3 | 1 | 1 | 3 | 14 | 2 | 65 | 20 | 27 | 45 |                                 |                  |                |                             |                             |                |                             |
| Hockessin, DE |                    |                  |                  |                   |        |         |         |               |                 |                 |                     |                    |                 |         |           |                  |                 |                |                                 |                  |                |                             |                             |                |                             |
| Evangelical Presbyterian | 501 | 223 | 280 | 12 | 12 | 11 | 15 | 18 | 43 | 61 | 13 | 25 | 15 | 28 | 525 | 206 | 81 | 295 | 239 |                                 |                  |                |                             |                             |                |                             |
| Newark, DE |                    |                  |                  |                   |        |         |         |               |                 |                 |                     |                    |                 |         |           |                  |                 |                |                                 |                  |                |                             |                             |                |                             |
| Bethany Presbyterian | 132 | 68 | 60 | 5 | 6 | 1 | 15 | 13 | 13 | 1 | 13 | 14 | 150 | 54 | 12 | 80 | 80 |                                 |                  |                |                             |                             |                |                             |
| New Castle, DE |                    |                  |                  |                   |        |         |         |               |                 |                 |                     |                    |                 |         |           |                  |                 |                |                                 |                  |                |                             |                             |                |                             |
### FINANCES

#### CALIFORNIA

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<th>Capital Improvement Receipts</th>
<th>CIT</th>
<th>Covenant College</th>
<th>Covenant Seminary</th>
<th>Board of Home Missions</th>
<th>National Presbyterian Missions</th>
<th>World Presbyterian Missions</th>
<th>General Synod</th>
<th>Presbytery</th>
<th>Other Christian Schools</th>
<th>Other U.S. or Canadian Missions</th>
<th>Other Foreign Missions</th>
<th>Total Benevolent Receipts</th>
<th>TOTAL RECEIPTS</th>
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### FLORIDA

| Hope RP              | 22546                     | 1289                          | 324 | 360              | 484                | 1145                    | 100                            | 125                          | 1005                       | 300                    | 3843                  | 27678                 | N                      | N                      | Y                      | Y                      |
| Bradenton, FL        |                           |                               |     |                  |                   |                         |                                 |                               |                            |                        |                       |                       |                       |                       |                       |
| Evangelical Presbyterian (M) | 24364 | 4994 | 70 |                       |                   |                         |                                 |                               |                            |                        |                       |                       |                       |                       |                       |
| Cape Coral, FL       |                           |                               |     |                  |                   |                         |                                 |                               |                            |                        |                       |                       |                       |                       |
| Immanuel Evangelical Pres. Goldenrod, FL | 38017 | 25 | 100 | 80 | 935 | 10 | 125 | 4648 | 298 | 500 | 6721 | 44738 | N | N | Y | N |                       |
| Covenant Presbyterian Lakeland, FL | 142115 | 41475 | 240 | 2132 | 3408 | 425 | 2164 | 17295 | 500 | 100 | 1640 | 13221 | 37243 | 78368 | 261958 | N | Y | Y | N |                       |
| Covenant Presbyterian Naples, FL | 118126 | 381923 | 100 | 6952 | 3759 | 1667 | 2257 | 10203 | 300 | 1273 | 790 | 9416 | 310 | 37027 | 537076 | Y | Y | Y | N |                       |
| First Presbyterian North Port, FL | 44063 | 25 | 497 | 680 | 779 | 6922 | 120 | 70 | 1961 | 1424 | 220 | 12699 | 56761 | N | Y | N | N |                       |
| Grace Presbyterian Pinellas Park, FL | 25198 | 75 | 113 | 135 | 339 | 75 | 30 | 328 | 113 | 1208 | 26406 | N | Y | Y | N |                       |

| **TOTAL**            | **63801**                 | **3983**                      | **120** | **157**        | **60**            | **487**                 | **4590**                        | **82**                        | **345**                    | **75**                 | **3145**              | **9381**              | **78945**             | **N**                  | **N**                  | **N**                  | **Y**                  |

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### GREAT LAKES

| First Conservative Presby. | Indianapolis, IN | Covenant Members | 37 | 7 | 19 | 2 | 2 | 2 | 1 | 3 | 1 | 4 | 1 | 1 | 40 | 15 | 7 | 30 | 35 |
| First RP                  | Indianapolis, IN | Covenant Members | 66 | 30 | 35 | 4 | 3 | 11 | 11 | 6 | 6 | 70 | 20 | 6 | 40 | 75 |
| Westminster Presbyterian  | Muncie, IN      | Covenant Members | 138 | 63 | 70 | 4 | 6 | 5 | 2 | 8 | 8 | 12 | 7 | 28 | 1 | 145 | 61 | 10 | 65 | 75 |
| Church of the Good Shepherd | Valparaiso, IN (1979) | Covenant Members | 31 | 26 | 18 | 2 | 3 | 2 |   |   |   |   |   |   |   | 59 | 24 | 40 | 34 |
| Tyrone Covenant Pres.     | Fenton, MI      | Covenant Members | 315 | 74 | 158 | 12 | 7 | 16 | 7 | 14 | 6 | 20 |   |   | 352 | 143 | 197 | 120 |
| Christ Church             | Grand Rapids, MI | Covenant Members | 196 | 93 | 95 | 6 | 12 | 3 | 7 | 28 | 28 | 7 | 1 | 8 | 285 | 66 | 220 |
| The Church of the Covenant | Cincinnati, OH  | Covenant Members | 81 | 54 | 45 | 5 | 1 | 3 | 6 | 5 | 12 | 17 |   |   |   | 130 |   |   | 130 |
| **TOTAL**                 |                 | Covenant Members | 864 | 347 | 440 | 35 | 34 | 7 | 26 | 29 | 58 | 35 | 14 | 108 | 14 | 2 | 11 | 27 | 1081 | 329 | 23 | 722 | 329 |
### FINANCES

| Faith Presbyterian | Sarasota, FL | 34591 | 4902 | 735 | 1247 | 180 | 1023 | 2309 | 169 | 2508 | 2862 | 8723 | 48216 | Y | Y | Y | N |
| Calvary Presbyterian | Tampa, FL | 30304 | 110 | 60 | 160 | 574 | 283 | 590 | 220 | 1997 | 32301 | N | N | N | N |
| First Evangelical Pres. | Grand Cayman, BWI | 12608 | 800 | 200 | 200 | 200 | 250 | 850 | 14258 | Y | N | N | N | N |
| **TOTAL** | | 491932 | 435383 | 475 | 11000 | 9754 | 2385 | 7352 | 39972 | 1105 | 2175 | 9039 | 28790 | 41768 | 151506 | 1078820 | N | N | N | N |

### GREAT LAKES

| First Conservative Presby. | Indianapolis, IN | 19000 | 1245 | 150 | 150 | 100 | 400 | 20645 | N | N | N | N | N | N | N | N |
| The First RP | Indianapolis, IN | 45425 | 190 | 1013 | 1556 | 346 | 506 | 4450 | 1411 | 2220 | 11692 | 57117 | N | Y | Y | N |
| Westminster Presbyterian | Muncie, IN | 69490 | 240000 | 430 | 1500 | 1560 | 1350 | 1000 | 3500 | 150 | 400 | 200 | 840 | 10730 | 320220 | Y | Y | Y | N |
| Chur. of the Good Shepherd | Valparaiso, IN (1979) | 40689 | 3213 | 210 | 420 | 480 | 1640 | 281 | 1590 | 100 | 470 | 103 | 3720 | 4620 | 13634 | 57536 | N | Y | Y | N |
| Tyrone Covenant Presby. | Fenton, MI | 104918 | 36797 | 253 | 1500 | 750 | 1952 | 750 | 2750 | 110 | 1800 | 24602 | 7994 | 42461 | 184176 | N | Y | Y | N |
| Christ Church | Grand Rapids, MI | 66225 | 25332 | 750 | 2500 | 1500 | 2000 | 1000 | 650 | 250 | 1300 | 9500 | 7750 | 27200 | 116757 | N | Y | Y | N |
| Church of the Covenant | Cincinnati, OH | 49890 | 3140 | 150 | 770 | 853 | 523 | 6960 | 865 | 10091 | 63421 | N | Y | Y | Y | Y |
| **TOTAL** | | 399437 | 310027 | 1833 | 6833 | 5996 | 7288 | 4307 | 13943 | 2021 | 4643 | 303 | 47122 | 22069 | 116208 | 821872 | N | Y | Y | Y |
## MEMBERSHIP

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### FINANCES

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|----------------------|----------------------------|----------------------------|-----|------------------|--------------------|-----------------------|---------------------------------|-------------------------------|----------------|--------------|-----------------------------|---------------------------|--------------------|----------------------|--------------|---------------|--------------|---------------------|
| **Reformed Presbyterian (M)** | 22232                      | 2185                       |     | 402              | 195                | 415                   | 1915                            | 440                           | 60             | 1985         | 520                          | 5932                      | 30439              |                      |              |               |              |
| **Owensboro, KY**     | **196176**                 | **87972**                  | 729 | 5206             | 6784               | 2628                  | 7500                            | 23592                          | 982            | 19735        | 3488                        | 4008                      | 2060               | **72959**            | **357108**    |               |              |

### MIDWESTERN

| **Westminster Presbyterian** |                      |                               |     |                 |                    |                     |                                 |                               |                |             |                             |                           |                    |                      |              |
| **Elgin, IL**              | 61716                   | 23195                        | 180 | 1619            | 6756               | 698                  | 970                             | 7990                          | 370            | 868          | 7565                        | 3253                      | 30299              | 115210               | N             | Y             | Y             |
| **Hanna City RP**          | 25595                   | 1696                         | 291 | 1197            | 1901               | 336                  | 710                             | 490                           | 3689           | 2848         | 11464                       | 38755                      | N                  | N                    | N             | N             | N             |
| **Hanna City, IL**         | 17000                   | 12000                        | 250 | 100             | 240                | 100                  | 1330                           | 1675                          | 3895           | 32895        | N                           | Y                         | Y                  | Y                    | Y             | Y             | Y             |
| **Limestone RP**           | 17817                   | 75                            | 115 | 530             | 86                 | 1360                 | 115                            | 26                            | 2223           | 4584         | 22401                       | Y                         | Y                  | Y                    | Y             | Y             | Y             |
| **Cono Bible Presby.**     | 18766                   | 110                           |     | 100             | 425                | 707                  | 1232                           | 10108                         | N               | N            | N                           | N                         | N                  | N                    | N             | N             | N             |
| **Walker, IA**             | 121333                  | 83384                        | 660 | 1560            | 4081               | 680                  | 5248                           | 6935                          | 180             | 4265         | 450                         | 24239                      | 228856             |                      | N             | Y             | N             |
| **Christ’s Church (M)**    | 51104                   | 1813                         | 915 | 1913            | 1915               | 3313                 | 180                            | 60                            | 1497           | 2917         | 840                         | 13550                      | 66467              |                      | Y             | Y             | Y             |
| **Topeka, KS**             | 32336                   | 7749                         | 35  | 65              | 963                | 302                  | 899                            | 104                           | 2368           | 42453        | N                           | N                         | Y                  | Y                    | Y             | Y             | Y             |
| **Westminster RP**         | 18252                   |                               |     |                 |                    |                     |                                 |                               |                |             |                             |                           |                    |                      |              |
| **Chesterfield, MO**       | 141947                  | 11083                        | 373 | 6104            | 27836              | 1042                 | 8235                           | 22940                         | 7151           | 7649         | 20362                       | 5249                      | 106905             | 259485               | Y             | Y             | Y             |
| **Grace and Peace Fellowship** | 55363                   | 3036                         | 2997| 1049            | 2700               | 230                  | 330                            | 4500                          | 17449                      | 29255        | 87654                       | Y                         | Y                  | Y                    | Y             | Y             | Y             |
| **Korean Presbyterian**    | 14918                   | 4540                         | 50  | 70              | 70                 | 100                  | 100                            | 60                            | 60             | 603           | 1116                       | 20574                      | N                  | N                    | N             | N             | N             |

| **TOTAL**                 | **196176**               | **87972**                    | 729 | 5206            | 6784               | 2628                  | 7500                           | 23592                          | 982            | 19735        | 3488                        | 4008                      | 2060               | **72959**            | **357108**    |               |              |
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## New Jersey

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| Evangelical Presbyterian Camden, NJ | 75 | 13 | 42 | 8 | 4 | 2 | 4 | 4 | 82 | 34 | 14 | 75 | 95 |
| Covenant Presbyterian Cherry Hill, NJ | 306 | 42 | 118 | 7 | 6 | 8 | 3 | 20 | 4 | 24 | 10 | 2 | 12 | 248 | 115 | 18 | 140 | 117 |
| Seaside Bible Church Seaside Heights, NJ | 30 | 15 | 3 | 35 | 12 | 12 | | | | | | | | |
| Evangelical Presbyterian Trenton, NJ | 55 | 15 | 31 | 2 | 3 | 1 | 5 | 1 | 3 | 9 | 2 | 2 | 62 | 20 | 15 | 40 |
| Ventnor Presbyterian Ventnor, NJ | 47 | 39 | 34 | 1 | 1 | 3 | 2 | 1 | 3 | 35 | 20 | 15 | 19 |
| Evangelical Presbyterian Williamstown, NJ | 32 | 14 | 20 | 1 | 1 | 1 | 1 | 1 | 45 | 12 | 6 | 39 | 71 |
| **TOTAL** | **610** | **156** | **294** | **21** | **16** | **17** | **3** | **11** | **37** | **8** | **9** | **44** | **12** | **6** | **18** | **592** | **253** | **98** | **385** | **322** |
### FINANCES

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### PACIFIC NORTHWEST

| Glenmore RP | Calgary, Alberta | 32312 | 23036 | 1922 | 877 | 3624 | 240 | 300 | 5280 | 780 | 13023 | 74642 | N | Y | Y | Y |
| Crestwood RP | Edmonton, Alberta | 31140 | 79 | 2732 | 75 | 175 | 2444 | 5505 | 36645 | Y | N | Y | Y |
| Covenant Community Pres. | 19872 | 25 | 8609 | 8634 | 27506 | N | N | N | Y |
| Regina, Saskatchewan | 25340 | 104 | 378 | 395 | 150 | 273 | 1300 | 39 | 500 | 11400 | 14934 | 40274 | N | N | Y | Y |
| Faith RP (M) | Vancouver, BC | 21380 | 5753 | 375 | 718 | 131 | 1224 | 28357 | N | N | N | N |
| Alderwood Presby. (1978) | 21380 | 5753 | 375 | 718 | 131 | 1224 | 28357 | N | N | N | N |
|                      | Communicant Members | Covenant Children | Number of Families | Elders | Deacons | Trustees | Adult Baptisms | Infant Baptisms | Professions of Faith | Reaffirmation of Letter | Transfer of Letter | TOTAL INCREASE | Letter of Dismissal | Death | Ordination | Dropped from Roll | TOTAL DECREASE | Sunday A.M. Worship | Sunday P.M. Worship | Attendance | Midweek Meeting Attendance | Sunday School Attendance | Vacation Bible School Attendance |
|----------------------|---------------------|-------------------|--------------------|--------|---------|----------|----------------|------------------|---------------------|----------------------|---------------------|---------------|------------------|------------------|------|-----------|------------------|----------------|------------------|------------------|-----------|----------------------|------------------|------------------|
| First RP             |                     |                   |                    |        |         |          |                |                  |                     |                     |               |                |                  |        |           |                  |                |                  |                  |           |                      |                  |                  |
| Bellingham, WA       | 49                  | 9                 | 34                 | 3      | 2       | 1        | 1              | 1                | 2                   | 5                   | 1                | 6              | 49               | 21               | 8          | 25       | 20               |                |                  |                  |           |                      |                  |                  |
| Westminster Evan. Presby. | 233       | 89                | 160                | 7      | 7       | 4        | 9              | 1                | 10                  | 7                   | 5                | 13             | 150             | 45               | 15         | 110      | 120              |                |                  |                  |           |                      |                  |                  |
| Everett, WA          |                     |                   |                    |        |         |          |                |                  |                     |                     |                 |                |                  |                  |            |           |                  |                |                  |                  |           |                      |                  |                  |
| Covenant Presbyterian |                     |                   |                    |        |         |          |                |                  |                     |                     |                 |                |                  |                  |            |           |                  |                |                  |                  |           |                      |                  |                  |
| Issaquah, WA         | 81                  | 28                | 40                 | 4      | 3       | 3         | 5              | 10               | 8                   | 18                  | 72                | 32             | 48              |                  |        |           |                  |                |                  |                  |           |                      |                  |                  |
| Lake Stevens RP (M)  |                     |                   |                    |        |         |          |                |                  |                     |                     |                 |                |                  |                  |            |           |                  |                |                  |                  |           |                      |                  |                  |
| Lake Stevens, WA     | 27                  | 20                | 14                 | 4      | 7       | 4         | 12              | 10               | 7                   | 3                   | 20                | 1              |                |                  |        |           |                  |                |                  |                  |           |                      |                  |                  |
| Liberty Bay Pres.    |                     |                   |                    |        |         |          |                |                  |                     |                     |                 |                |                  |                  |            |           |                  |                |                  |                  |           |                      |                  |                  |
| Poulsbo, WA          | 56                  | 26                | 23                 | 4      | 4       | 4         | 11              | 10               | 7                   | 3                   | 20                | 1              |                |                  |        |           |                  |                |                  |                  |           |                      |                  |                  |
| First Evangelical Presby. |           |                   |                    |        |         |          |                |                  |                     |                     |                 |                |                  |                  |            |           |                  |                |                  |                  |           |                      |                  |                  |
| Seattle, WA          | 137                 | 43                | 88                 | 5      | 4       | 1         | 2              | 3                | 9                   | 12                  | 127              | 66             | 65              | 130             |      |           |                  |                |                  |                  |           |                      |                  |                  |
| Highline RP          |                     |                   |                    |        |         |          |                |                  |                     |                     |                 |                |                  |                  |            |           |                  |                |                  |                  |           |                      |                  |                  |
| Seattle, WA          | 62                  | 20                | 27                 | 20     | 2       | 1         | 3              | 4                | 4                   | 3                   | 11                | 2              |                |                  |        |           |                  |                |                  |                  |           |                      |                  |                  |
| Faith Presbyterian   |                     |                   |                    |        |         |          |                |                  |                     |                     |                 |                |                  |                  |            |           |                  |                |                  |                  |           |                      |                  |                  |
| Tacoma, WA           | 77                  | 14                | 47                 | 3      | 3       | 1         | 2              | 4                | 4                   | 10                  | 10               | 15             |                |                  |        |           |                  |                |                  |                  |           |                      |                  |                  |
| **TOTAL**            | **940**             | **329**           | **540**            | **52** | **33**  | **12**    | **11**         | **40**            | **39**              | **25**              | **23**            | **87**         | **39**          | **15**          | **5** | **59**   | **942**          | **321**        | **283**          | **500**          | **571**   | **106**             | **100**          | **50**          |

**PHILADELPHIA**

<p>| | | | | | | | | | | | | | | | | | | | | | | |
|                      |                    |                   |        |         |          |                |                  |                     |                     |                 |                |                  |        |           |                  |                |                  |                  |           |                      |                  |                  |
|----------------------|---------------------|-------------------|--------|---------|----------|----------------|------------------|---------------------|----------------------|---------------------|---------------|------------------|------------------|------|-----------|------------------|----------------|------------------|------------------|-----------|----------------------|------------------|------------------|
| Lehigh Valley Presby. |                    |                   |        |         |          |                |                  |                     |                     |                 |                |                  |        |           |                  |                |                  |                  |           |                      |                  |                  |
| Allentown, PA (M)    | 14                  | 1                 |                   |        |         |          |                |                  |                     |                     |                 |                |                  |        |           |                  |                |                  |                  |           |                      |                  |                  |
| Reformed Presbyterian|                    |                   |        |         |          |                |                  |                     |                     |                 |                |                  |        |           |                  |                |                  |                  |           |                      |                  |                  |
| Boothwyn, PA         | 187                 | 82                | 137               | 6      | 5       | 2         | 1              | 6                | 7                   | 151                | 40             | 50              | 106             | 100  |         |                  |                |                  |                  |           |                      |                  |                  |
| Covenant Presbyterian|                    |                   |        |         |          |                |                  |                     |                     |                 |                |                  |        |           |                  |                |                  |                  |           |                      |                  |                  |
| Glen Mills, PA       | 83                  | 18                | 43                 | 2      | 3       | 1         | 1              | 9                | 1                   | 10                  | 1              | 1               | 3               | 5    |           |                  |                |                  |                  |           |                      |                  |                  |
| New Covenant Fellowship|               |                   |        |         |          |                |                  |                     |                     |                 |                |                  |        |           |                  |                |                  |                  |           |                      |                  |                  |
| Harrisburg, PA       | 99                  | 53                | 45                 | 7      | 7       | 4         | 4              | 7                 | 14                  | 21                  | 4              | 2              | 6               | 130  |         |                  |                |                  |                  |           |                      |                  |                  |
| Beechwood RP         |                     |                   |                    |        |         |          |                |                  |                     |                     |                 |                |                  |        |           |                  |                |                  |                  |           |                      |                  |                  |
| Havertown, PA        | 49                  | 19                | 19                 | 1      | 1       | 1         | 2              | 2                 | 2                   | 27                  | 17             | 9               | 18              | 65   |           |                  |                |                  |                  |           |                      |                  |                  |</p>
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## ROCKY MOUNTAIN

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| Hope RP (M)      | 10                  | 6                | 8                 | 2                  |         |          |                   |                  |                     |                    |                 |                   |       |                     |       |           |                   |                |                          |                          |                        |                   |                 |
| Tempe, AZ (1979) | 260                 | 100              | 151               | 6                  | 8       | 2        | 4               | 5                | 16                  | 21                 | 5                 | 3                 | 26    | 34                   |       |           |                   |                |                          |                          |                        |                   |                 |
| Evangelical Presbyterian |          |                  |                   |        |         |          |               |                  |                     |                    |                 |                   |       |                     |       |           |                   |                |                          |                          |                        |                   |                 |
| Colorado Springs, CO | 538             | 180              | 290               | 9                  | 16      | 14       | 13              | 46               | 128                 | 28                 | 202               | 17    | 1                    | 116     | 134       |                   |                |                          |                          |                        |                   |                 |
| Village Seven Presby. |                  |                  |                   |        |         |          |               |                  |                     |                    |                 |                   |       |                     |       |           |                   |                |                          |                          |                        |                   |                 |
| Colorado Springs, CO | 78                | 32               | 47                | 2                  | 2       | 4        | 4               | 2                | 4                   | 5                  | 11                | 8     | 1                    | 11      | 20        |                   |                |                          |                          |                        |                   |                 |
| Trinity RP       | 64                  | 8                | 36                | 4                  | 4       | 1        | 1               | 2                | 2                   | 2                  | 1                 | 3                 | 77    | 40                   | 57        | 59         |                   |                |                          |                          |                        |                   |                 |
| Covenant RP      |                     |                  |                   |        |         |          |               |                  |                     |                    |                 |                   |       |                     |       |           |                   |                |                          |                          |                        |                   |                 |
| Wheat Ridge, CO  | 119                 | 18               | 53                | 5                  | 5       | 2       | 2               | 7                | 9                   | 9                  | 1                 | 19                | 1     | 28                   | 29        | 113       | 54                | 50        | 65         | 65                 |                |                          |                          |                        |                   |                 |
| Westminster Presbyterian |              |                  |                   |        |         |          |               |                  |                     |                    |                 |                   |       |                     |       |           |                   |                |                          |                          |                        |                   |                 |
| Alamagordo, NM   | 18                  | 16               | 10                | 2                  | 1       | 5        | 1               | 1                |                     |                    |                 |                   |       |                     |       |           |                   |                |                          |                          |                        |                   |                 |
| Providence Presbyterian |             |                  |                   |        |         |          |               |                  |                     |                    |                 |                   |       |                     |       |           |                   |                |                          |                          |                        |                   |                 |
| Las Cruces, NM   | 18                  | 16               | 10                | 2                  | 1       | 5        | 1               | 1                |                     |                    |                 |                   |       |                     |       |           |                   |                |                          |                          |                        |                   |                 |
## FINANCES

|                          | General Operating Receipts | Capital Improvement Receipts | CTI | Covenant College | Covenant Seminary | Board of Home Ministries | National Presbyterian Missions | World Presbyterian Missions | General Synod | Presbytery | Other Christian Schools | Other U.S.A. or Canadian Ministries | Other Foreign Ministries | Total Benevolent Receipts | TOTAL RECEIPTS | Marne Provided | Pension Plan | Hospitalization | Social Security |
|--------------------------|----------------------------|-------------------------------|-----|------------------|-------------------|------------------------|-------------------------------|--------------------------|---------------|----------|------------------------|------------------------|--------------------------|------------------------|------------------------|---------------------|-------------|---------------------|
| Christ RP               |                            |                               |     |                  |                   |                        |                               |                          |               |          |                       |                        |                         |                        |                        |                     |                  |                  |
| New Castle, PA          | 15448                      | 132                           |     |                  |                   |                        |                               |                          |               |          |                       |                        |                         |                        |                        |                     |                  |                  |
| Calvin Presbyterian     |                            |                               |     |                  |                   |                        |                               |                          |               |          |                       |                        |                         |                        |                        |                     |                  |                  |
| North Huntingdon, PA    | 23946                      | 60                            | 456 | 672              | 1306              | 372                    | 2575                        |                            | 300            | 1292     |                       |                        |                         |                        |                        |                     |                  |                  |
| First RP                |                            |                               |     |                  |                   |                        |                               |                          |               |          |                       |                        |                         |                        |                        |                     |                  |                  |
| Pittsburgh, PA          | 109842                     | 31484                         | 540 | 4147             | 5659              | 1036                   | 2314                        | 19219                    | 650            | 2381     | 1000                  | 3305                   | 1165                     | 41416                 | 182742                 |                     |                  |                  |
| Reformed Presbyterian   |                            |                               |     |                  |                   |                        |                               |                          |               |          |                       |                        |                         |                        |                        |                     |                  |                  |
| (M) Sharon, PA          | 11767                      | 52                            | 643 |                  |                   |                        |                               |                          |               |          |                       |                        |                         |                        |                        |                     |                  |                  |
| First Reformed Presby.  |                            |                               |     |                  |                   |                        |                               |                          |               |          |                       |                        |                         |                        |                        |                     |                  |                  |
| Charleston, WV (M)      | 21000                      | 50                            | 20  | 200              |                   |                        |                               |                          |               |          |                       |                        |                         |                        |                        |                     |                  |                  |
| **TOTALS**              | **578786**                 | **99137**                     | **892** | **7195**       | **10734**         | **4225**               | **5678**                    | **40225**               | **1219**     | **6625** | **3314**               | **19732**              | **15945**                | **116610**            | **794535**            |                     |                  |                  |

## ROCKY MOUNTAIN

<p>|                          | General Operating Receipts | Capital Improvement Receipts | CTI | Covenant College | Covenant Seminary | Board of Home Ministries | National Presbyterian Missions | World Presbyterian Missions | General Synod | Presbytery | Other Christian Schools | Other U.S.A. or Canadian Ministries | Other Foreign Ministries | Total Benevolent Receipts | TOTAL RECEIPTS | Marne Provided | Pension Plan | Hospitalization | Social Security |
|--------------------------|----------------------------|-------------------------------|-----|------------------|-------------------|------------------------|-------------------------------|--------------------------|---------------|----------|------------------------|------------------------|--------------------------|------------------------|------------------------|---------------------|-------------|---------------------|
| Hope RP (M)              |                            |                               |     |                  |                   |                        |                               |                          |               |          |                       |                        |                         |                        |                        |                     |                  |                  |
| Tempe, AZ (1979)         | 19132                      | 37652                         | 20  | 40               | 1805              | 75                     | 71                           | 90                        | 10            | 1263     | 5                      | 3394                   | 60178                    |                        |                        |                     |                  |                  |
| Evangelical Presbyterian |                            |                               |     |                  |                   |                        |                               |                          |               |          |                       |                        |                         |                        |                        |                     |                  |                  |
| Colorado Springs, CO     | 69912                      | 900                           | 600 | 3000             | 900               | 2400                   | 9420                         | 240                      | 720          | 4329     | 1020                   | 2700                   | 25329                    | 96141                  |                        |                     |                  |                  |
| Village Seven Presby.    |                            |                               |     |                  |                   |                        |                               |                          |               |          |                       |                        |                         |                        |                        |                     |                  |                  |
| Colorado Springs, CO     | 169621                     | 26286                         | 1200| 2551             | 3198              | 3672                   | 600                          | 800                      | 1800         | 1420     | 173                    | 15415                  | 211322                   |                        |                        |                     |                  |                  |
| Trinity RP               |                            |                               |     |                  |                   |                        |                               |                          |               |          |                       |                        |                         |                        |                        |                     |                  |                  |
| Montrose, CO             | 25341                      | 30841                         | 400 | 400              | 425               | 704                    | 50                           | 75                       | 1550         | 591      | 4195                   | 60377                   |                        |                        |                        |                     |                  |                  |
| Covenant RP              |                            |                               |     |                  |                   |                        |                               |                          |               |          |                       |                        |                         |                        |                        |                     |                  |                  |
| Wheat Ridge, CO          | 40360                      | 38465                         | 60  | 240              | 378               | 360                    | 440                          | 2111                     | 480          | 1000     | 707                    | 2298                   | 8074                     | 86899                  |                        |                     |                  |                  |
| Trinity Presbyterian     |                            |                               |     |                  |                   |                        |                               |                          |               |          |                       |                        |                         |                        |                        |                     |                  |                  |
| Kearney, NB              | 24118                      | 5751                          | 1321| 2958             | 551               | 4474                   | 145                          | 120                      | 467          | 1984     | 12020                  | 41889                   |                        |                        |                        |                     |                  |                  |
| Westminster Presbyterian |                            |                               |     |                  |                   |                        |                               |                          |               |          |                       |                        |                         |                        |                        |                     |                  |                  |
| Alamagordo, NM           | 31771                      | 39328                         | 148 | 740              | 740               | 148                    | 740                          | 740                      | 148          | 592      | 938                    | 4934                   | 76033                    |                        |                        |                     |                  |                  |
| Providence Presbyterian  |                            |                               |     |                  |                   |                        |                               |                          |               |          |                       |                        |                         |                        |                        |                     |                  |                  |
| Las Cruces, NM           | 9717                       | 960                           |     |                  |                   |                        |                               |                          |               |          |                       |                        |                         |                        |                        |                     |                  |                  |</p>
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| General Operating Receipts | Capital Improvement Receipts | CFI | Covenant College | Covenant Seminary | Board of Home Missions | National Presbyterian Missions | World Presbyterian Missions | General Synod | Presbyterian | Other Christian Schools | Other U.S. or Canadian Ministries | Other Foreign Ministries | Total Benevolent Receipts | TOTAL RECEIPTS | Manse Provided | Pension Plan | Hospitalization | Social Security |
|---------------------------|------------------------------|-----|------------------|-------------------|-----------------------|-------------------------------|---------------------------|----------------|-------------|-----------------------|----------------------------|------------------------|--------------------------|----------------|----------------|-----------------|-----------------|
| Shannon Forest Presby. Greenville, SC | 145320 | 13028 | 230 | 2499 | 12306 | 126 | 1594 | 19544 | 3192 | 82370 | 9793 | 608 | 132261 | 290609 | N | Y | Y | Y |
| Jeremy Creek RP (M) McClellanville, SC (1979) | 6000 | 600 | 30 | 90 | 30 | 90 | 240 | 6840 | N | Y | Y | N |
| Faith Presbyterian | Myrtle Beach, SC | 31968 | 469 | 813 | 100 | 553 | 758 | 326 | 4130 | 7148 | 39116 | N | N | Y | N |
| Davenport Rd. Presby. Simpsonville, SC | 19980 | 6400 | | | | | | | | | | | | | | |
| Trinity Presbyterian Spartanburg, SC | 41021 | 1126 | 10 | 300 | 3660 | 240 | 540 | 5421 | 10171 | 52318 | N | Y | Y | N |
| **TOTALS** | **823273** | **115532** | **985** | **11423** | **22535** | **3968** | **6414** | **93727** | **1410** | **13478** | **99705** | **68064** | **21563** | **342979** | **1281781** |

### SOUTHERN

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| Reformed Presbyterian | Huntsville, AL | 82730 | 284 | 865 | 1065 | 255 | 978 | 3631 | 249 | 2340 | 4813 | 14479 | 97209 | Y | Y | Y | N |
| Reformed Presbyterian | Kenner, LA | 25304 | 16373 | 25 | 260 | 65 | 1926 | 40 | 235 | 2571 | 44249 | N | N | Y | N |
| Ryder Memorial Presby. Bluff City, TN | 8126 | 405 | 75 | 303 | 75 | 275 | 120 | 291 | 60 | 50 | 697 | 2972 | 1204 | 6122 | 14652 | N | N | N |
| Immanuel Fellowship (M) Chattanooga, TN | Included in New City Fellowship | | | | | | | | | | | | | | | |
| New City Fellowship Chattanooga, TN | 29111 | 8643 | 75 | 1885 | 825 | 420 | 116 | 620 | 15 | 15 | 2355 | 8557 | 80 | 14963 | 52719 | N | N | Y | Y |
| Reformed Presbyterian | Lookout Mountain, TN | 45235 | 163 | 408 | 3783 | 2045 | 504 | 2117 | 11789 | 740 | 4945 | 3320 | 330 | 29981 | 75379 | N | Y | Y | N |
| First RP Memphis, TN | 45308 | 156 | 600 | 1116 | 300 | 600 | 3024 | 240 | 120 | 420 | 1020 | 7596 | 52904 | Y | Y | Y | N |
| **TOTALS** | **278057** | **25584** | **998** | **7461** | **5936** | **1754** | **4016** | **21281** | **1304** | **185** | **10797** | **29679** | **2994** | **86403** | **390048** |
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<th>Infant Baptisms</th>
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<th>Transfer of Letter</th>
<th>Letter of Dismissal</th>
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<td>16.6%</td>
<td></td>
</tr>
<tr>
<td>10. Percent for Benevolences</td>
<td>20.3%</td>
<td>19.0%</td>
<td>18.0%</td>
<td>18.8%</td>
<td>17.0%</td>
<td>18.1%</td>
<td>18.4%</td>
</tr>
<tr>
<td>11. Per Capita Giving (Communicants)</td>
<td>$248.43</td>
<td>$267.45</td>
<td>$323.47</td>
<td>$397.66</td>
<td>$493.75</td>
<td>$542.00</td>
<td>$575.97</td>
</tr>
<tr>
<td>Size of Church</td>
<td>Number Churches Reporting</td>
<td>Cash Salary</td>
<td>Manse Allowance</td>
<td>Fringe Benefits</td>
<td>Total Compensation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------</td>
<td>---------------------------</td>
<td>-------------</td>
<td>-----------------</td>
<td>-----------------</td>
<td>--------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I. Up to 49</td>
<td>50</td>
<td>$9,152</td>
<td>$4,345</td>
<td>$1,619</td>
<td>$15,116</td>
<td></td>
<td></td>
</tr>
<tr>
<td>II. 50-99</td>
<td>51</td>
<td>11,540</td>
<td>3,950</td>
<td>2,120</td>
<td>17,610</td>
<td></td>
<td></td>
</tr>
<tr>
<td>III. 100-159</td>
<td>34</td>
<td>12,112</td>
<td>4,478</td>
<td>3,572</td>
<td>20,162</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IV. 160-249</td>
<td>16</td>
<td>14,608</td>
<td>4,385</td>
<td>2,437</td>
<td>21,429</td>
<td></td>
<td></td>
</tr>
<tr>
<td>V. 250-399</td>
<td>9</td>
<td>15,975</td>
<td>7,078</td>
<td>3,249</td>
<td>26,302</td>
<td></td>
<td></td>
</tr>
<tr>
<td>VI. 400 plus</td>
<td>9</td>
<td>17,845</td>
<td>7,434</td>
<td>2,820</td>
<td>28,099</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Total churches reporting—169 (84 percent of the churches and missions)
### TABLE V—PASTORAL COMPENSATION STUDY

Range of Total Compensation by Size of Congregation

RPCES, 1980

<table>
<thead>
<tr>
<th>Size of Church</th>
<th>Number Churches Reporting</th>
<th>Minimum</th>
<th>Q1</th>
<th>Median</th>
<th>Q3</th>
<th>Maximum</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Up to 49</td>
<td>50</td>
<td>$8,150</td>
<td>$13,080</td>
<td>$15,173</td>
<td>$16,902</td>
<td>$26,100</td>
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<tr>
<td>II. 50-99</td>
<td>51</td>
<td>8,500</td>
<td>14,500</td>
<td>17,000</td>
<td>19,763</td>
<td>28,680</td>
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<tr>
<td>III. 100-159</td>
<td>34</td>
<td>12,859</td>
<td>16,550</td>
<td>20,858</td>
<td>22,993</td>
<td>28,968</td>
</tr>
<tr>
<td>IV. 160-249</td>
<td>16</td>
<td>13,720</td>
<td>17,756</td>
<td>20,080</td>
<td>24,530</td>
<td>30,800</td>
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<tr>
<td>V. 250-399</td>
<td>9</td>
<td>17,640</td>
<td>22,872</td>
<td>26,500</td>
<td>28,750</td>
<td>35,479</td>
</tr>
<tr>
<td>VI. 400 plua</td>
<td>9</td>
<td>20,270</td>
<td>24,426</td>
<td>28,750</td>
<td>30,450</td>
<td>37,353</td>
</tr>
</tbody>
</table>

(Note: 84 per cent of the churches responded to the questionnaire)
SYNOD AGENCIES

BOARD OF HOME MINISTRIES, P.O. Box 6422, Grand Rapids, MI 49506. Mr. Earl W. Witmer, Executive Director. Phone (616) 458-0175. Home: (616) 241-2752.

CHAPLAINS AND MILITARY PERSONNEL, Rev. William B. Leonard, Executive Director, 33625 Wapiti Circle, Buena Vista, CO 81211. Phone (303) 395-8585.

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. Martin Essenburg, President. Phone (404) 820-1560.

COVENANT THEOLOGICAL SEMINARY, 12330 Conway Rd., St. Louis, MO 63141. Dr. William S. Barker, President. Phone (314) 434-4044.

HOSPITALIZATION, SYNOD, RD 2, Box 20, Quarryville, PA 17566. Phone (717) 786-7321.

LEGAL COUNSEL, Donald A. Semisch, Esq., 408 N. Easton Rd., Willow Grove, PA 19090. Phone (215) 659-7680.

NATIONAL PRESBYTERIAN MISSIONS, 12330 Conway Rd., St. Louis, MO 63141. Rev. Donald J. MacNair, Executive Director. Phone (314) 878-7177.

PENSION FUND, Dr. Franklin S. Dyrness, Secretary-Treasurer, RD 2, Box 20, Quarryville, PA 17566. Phone (717) 786-7321.

REFORMED PRESBYTERIAN FOUNDATION, 12330 Conway Rd., St. Louis, MO 63141. Mr. Jack W. S. Hudson, President. Phone (314) 576-7469.

WOMEN'S SYNODICAL SOCIETY, Mrs. Emily Gray, President. Audiovisuals: Mrs. Wilber B. Wallis, 18 Winslow Ln., St. Louis, MO 63131.

WORLD PRESBYTERIAN MISSIONS, 901 N. Broom St., Wilmington, DE 19806. Rev. Nelson K. Malkus, Executive Secretary. Phone (302) 652-3204.
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212
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214
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(15668)
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Loeks, Mrs. Mary F. [Mag.], 6020 Thornapple River Dr., Alto, MI 49302
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215
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Orders, James B. [CTS], 17 E. Lanneau Dr., Greenville, SC 29605
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Robeson, Edward J. III [PCA, CTS], Ridge Haven Conference Center, P.O. Box 565, Rosman, NC
Rosser, William [WPM], 577 Highbank Rd., Severna Park, MD 21146
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Russell, Larry D. [Trust.], 2320 Spring Lake Dr., Timonium, MD 21093
Semisch, Donald A. [Synod Attorney], 408 N. Easton Rd., Willow Grove, PA 19090
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Shaw, Mrs. Jean [Mag.], 911 Clayworth Dr., Ballwin, MO 63011 (314) 391-6469
Sherow, Rev. Donald C. [CTS, PCA], 461 Florida Ave. SE, Atlanta, GA 30316
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Van Kley, Dr. Harold [CTS], 1065 Appalachian Tr., Chesterfield, MO 63017
Waring, G. Oral Jr. [CC], 1760 Crooked Creek Ln., Germantown, TN 38138
Wilkins, Capt. James R. Jr. [CTS], P.O. Box 1073, Vero Beach, FL 32982
Witmer, Earl W. [CC, Pen.], 1330 Benjamin Ave. SE, Grand Rapids, MI 49506

216
PRESbyteries, Churches, Ministers and Clerks of Sessions

(I italicized names are members of presbytery)

CALIFORNIA PRESBYTERY
California, Nevada

MODERATOR: Rev. Benjamin R. Short
STATED CLERK: Mr. Brent N. Smith
5351 Woodlake
Woodland Hills, CA 91367 (213) 347-2126

CALABASAS, CALIFORNIA (Los Angeles area)
Calabasas Presbyterian Church
A. E. Wright School, 4029 Las Virgenes Rd., Calabasas, CA 91302
(No mail) (213) 991-9373
Rev. James Singleton (Beverly)
30666 Passageway Pl., Agoura, CA 91301
Clerk of Session: Neil Adams
5594 Jed Smith Rd., Hidden Hills, CA 91302 (213) 888-7591
9:30 A.M. 6:00 P.M.

CANOGA PARK, CALIFORNIA
Immanuel Reformed Presbyterian Church
Farralone and Saticoy, 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. 6:00 P.M.

CHATSWORTH, CALIFORNIA
Covenant Evangelical Presbyterian Church
10209 DeSoto Ave., Chatsworth, CA 91311 (213) 341-2343
Rev. Paul A. Doepke (Donna)
1978 Ardenwood Ave., Simi Valley, CA 93063 (805) 522-7387
Clerk of Session: Fritz Schuller
19850 Needles St., Chatsworth, CA 91311 (213) 349-1398
11:00 A.M. 6:00 P.M.

CHATSWORTH, CALIFORNIA
West Valley Korean Presbyterian Church
18644 Sherman Way, Reseda, CA 91335 (213) 708-0502
Rev. Hui Chu Chong
9947 DeSoto Ave., #23, Chatsworth, CA 91311 (213) 709-2753
Clerk of Session: Sung Tag Choe
16716 Devonshire #1, Granada Hills, CA 91344 (213) 368-7380
11:00 A.M. 1:00 P.M.

CHICO, CALIFORNIA
Covenant Family Fellowship (Mission)
Grange Hall, Box 3543, Chico, CA 95927
Rev. Walter E. Lyons (Helen), Organizing Pastor
2781A Pillsbury Rd., Chico, CA 95926 (916) 342-4621
11:00 A.M. 6:00 P.M.

SEPULVEDA, CALIFORNIA
Valley Presbyterian Church
9200 Haskell Ave., Sepulveda, CA 91343 (213) 894-9208
Rev. David R. Bransby (Megret)
16401 Marilla St., Sepulveda, CA 91343 (213) 894-1804
Clerk of Session: Geza Z. Farkas
16513 Hiawatha St., Granada Hills, CA 91344 (213) 363-8767
11:00 A.M. 6:00 P.M.

VALENCIA, CALIFORNIA
Covenant Presbyterian Church of Santa Clarita Valley
24802 N. Alderbrook Dr., Newhall, CA (No mail) (805) 259-1344
Rev. Laurence H. Withington (Esther)
20554 Alaminos, Saugus, CA 91350 (805) 259-1344
Clerk of Session: Donald L. Hamilton
22552 Arriba Dr., Saugus, CA 91350 (805) 259-9580
11:00 A.M. 7:00 P.M.

YUCAIPA, CALIFORNIA
First Reformed Presbyterian Church (Mission)
31970 Yucaipa Blvd., Yucaipa, CA 92399 (714) 794-4217
Rev. Donald C. Taylor Jr. (Mary Helen), Presbytery Evangelist
12290 Lorez St., Sunnymead, CA 92388 (714) 656-2659
Clerk of Session: James D. MacDonald
35428 Sunlight Dr., Yucaipa, CA 92399 (714) 797-5067
11:00 A.M.

OTHER MINISTERIAL MEMBERS
Ahn, Young Choon, 690 N. 5th St., San Jose, CA 95112
Andres, Lawrence G., 503 E. Front St., Lynden, WA 98264 (206)354-1166
Barnes, Louie M. Jr., D.Min. (LaVonda), 17725 Romar St., Northridge, CA 91343 (213) 349-3325
Bradley, Carl R. Jr. (Arlene), 22110 Elkwood, Canoga Park, CA 91304
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 (Retired) (714) 827-1226
Dare, David (Mary), 194th Bde., 5682-B Brett Dr., Ft. Knox, KY 40121 (Chaplain, US Army)
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 Hermon, CA 95041 (Retired) (408) 335-7925
Gilchrist, James S. (Anne), Casilla 561, Vina del Mar, Chile
Glasser, Arthur F., D.D. (Alice), 1800 N. Craig Ave., Altadena, CA 91001 (Senior Professor, School of World Mission, Fuller Seminary) (213) 794-9068
Hong, Dr. Ban Sik (Soon Ae), 144 Gonzales Dr., San Francisco, CA 94132
Lambert, Roger (Sarah), 1594 N. Allen, Apt. 22, Pasadena, CA 91104 (213) 794-3553
Mawhinney, Allen (Carole), 304 Avenida Chapala, San Marcos, CA 92069 (Assistant Professor, New Testament, Westminster Theological Seminary) (714) 746-9089

218
DELMARVA PRESBYTERY
Delaware, Maryland (except Garrett and Allegany counties),
Virginia

MODERATOR: Rev. Frederick S. McFarland
STATED CLERK: Mr. Russell Doig

3524 Cabot Rd.
Randallstown, MD 21133 Office: (301) 796-6511
Home: (301) 922-8160

DOVER, DELAWARE
Reformed Presbyterian Church
Meeting at SDA Church, Wyoming Ave. and New Burton Rd.,
Dover, DE (No mail)
Rev. Donald Broadwater (Gloria)
904 Janeka Ln., Dover, DE 19901 (302) 734-1788
Clerk of Session: James Thomas
265 Lochneath Way, Dover, DE 19901 (302) 697-2006

HOCKESSIN, DELAWARE
Berea Presbyterian Church
Sunnyhill Ln. and Old Lancaster Pike, Hockessin, DE 19707
Rev. Lynden H. Stewart (Vera)
2105 Lori Dr., Wilmington, DE 19808 (302) 994-2595
Clerk of Session: Dwight S. Monk
74 Ringtail Run, Kennett Square, PA 19348 (215) 388-7427
11:00 A.M.  6:00 P.M.

NEWARK, DELAWARE
Evangelical Presbyterian Church
308 Possum Park Rd., Newark, DE 19711 (302) 737-2300
Rev. Robert F. Auffarth (Ruth)
505 Woodlawn Ave., Newark, DE 19711 (302) 737-5476
Rev. Calvin F. Frett (Dorothy), Associate Pastor
102 Rockrose Dr., Meadowood, Newark, DE 19711 (302) 368-4131
Rev. Andrew T. Krasowski (Nancy), Assistant Pastor
2453 Hammond Pl., Kirkwood Gardens, Wilmington, DE 19808 (302) 998-1778
Clerk of Session: William F. Herd
1681 Iron Hill Rd., Newark, DE 19702 (302) 368-1315
10:45 A.M.  6:30 P.M.

NEW CASTLE, DELAWARE
Bethany Presbyterian Church
Airport and Edinburgh Dr., New Castle, DE 19720 (302) 322-8067
Rev. Raymond J. Wright (Patsy Ann)
700 Birchwood Dr., Birchwood Park, Newark, DE 19713 (302) 737-8754
Clerk of Session: James Powell
201 W. Franklin Ave., New Castle, DE 19720 (302) 322-9734
11:00 A.M.  6:30 P.M.

NEW CASTLE, DELAWARE
Manor Presbyterian Church
105 Morrison Ave., New Castle, DE (No mail)
Rev. Gustav L. Blomquist (Aileen)
301 Hazlett Rd., New Castle, DE 19720 (302) 328-1429
Clerk of Session: James Braunecker
23 Hunter Rd., New Castle, DE 19720 (302) 322-3231
11:00 A.M. 7:00 P.M.

WILMINGTON, DELAWARE
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
Jonathan P. Seda (Dale-Karen), Assistant Pastor
3 Van Dyck Dr., Edgemon Terr., Wilmington, DE 19809 (302) 762-1506

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.

STANTON, DELAWARE
Covenant Presbyterian Church
209 Main St., Wilmington, DE 19804 (302) 999-8692
Rev. George Cooper, Moderator

Clerk of Session: Roger P. Watkins
314 Capitol Tr., Newark, DE 19711 (302) 737-5546
11:00 A.M.

ANNAPOlis, MARYLAND
Evangelical Presbyterian Church
Ridgely and Wilson Rds., Annapolis, MD 21401 (301) 266-8090
Rev. William A. Mahlow Sr. (Sarah)
1731 Long Green Dr., Annapolis, MD 21401 (301) 757-4677
Rev. H. James Ferguson (Donna), Assistant to Pastor
1240 Mt. Pleasant Dr., Annapolis, MD 21401 (301) 757-5060
Rev. E. Arthur Bonney (Jean), Assistant to the Pastor
854 Cottonwood Dr., Severna Park, MD 21146 (301) 647-8223
Clerk of Session: William N. Rosser
577 Highbank Rd., Severna Park, MD 21146 (301) 647-2184
8:25, 10:55 A.M. 7:00 P.M.

BALTIMORE, MARYLAND
Abbot Memorial Presbyterian Church
3426 Bank St., Baltimore, MD 21224 (301) 732-7636
Rev. Franklin Miller (Phyllis)
3548 Lawndale Rd., Reisterstown, MD 21136 (301) 239-8280
Clerk of Session: David McQuay Jr.
5436 Cynthia Terr., Baltimore, MD 21206 (301) 866-3888
11:00 A.M. 7:00 P.M.

BALTIMORE, MARYLAND
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.
Baltimore, Maryland
Evangelical Presbyterian Church
3599 E. Northern Pkwy., Baltimore, MD 21206  (301) 254-7641
Rev. Willard O. Arms (Mary Ellen)
3601 E. Northern Pkwy., Baltimore, MD 21206  (301) 426-4936
Rev. Richard P. Bitzer (Lynda), Assistant Pastor
6505 Moyer Ave., Baltimore, MD 21206  (301) 426-1466
Clerk of Session: Charles E. Carter Jr.
6657 Loch Hill Rd., Baltimore, MD 21239  (301) 828-4852
11:00 A.M.  7:00 P.M.

Baltimore, Maryland
Forest Park Reformed Presbyterian Church
3805 Fairview Ave., Baltimore, MD 21216  (301)466-8363
Rev. Walter Menges Jr.
3805 Fairview Ave., Baltimore, MD 21216  (301) 542-7669
Clerk of Session: Robert Birckhead
4200 Oakford Ave., Baltimore, MD 21207  (301) 367-1474

Bel Air, Maryland
New Covenant Presbyterian Church (Mission)
Wilna Seventh Day Adventist Church
1010 Old Joppa Rd., Joppa, MD
Mailing Address: 6 N. Main St., Bel Air, MD 21014  (301) 838-3289
Rev. Larry Wanasejla (Phyllis), Organizing Pastor
507 Ruth Ave., Bel Air, MD 21014  (301) 838-6957
11:00 A.M.  6:00 P.M.

C Catonsville, Maryland
Grace Reformed Presbyterian Church
Meeting at University of Maryland, Baltimore County
Fine Arts Building, Room 011 (No mail)
Mailing address: c/o 728 S. Beechfield Ave.
Baltimore, MD 21229  (301)644-5831
Rev. Daniel C. Broadwater (Kay)
29 Holmehurst Ave., Catonsville, MD 21228  (301) 823-6074
Clerk of Session: Cal Oren
2439 Washington Blvd., Baltimore, MD 21030  (301) 525-1055
10:00 A.M.  Evening, upon announcement

Elkton, Maryland
Evangelical Presbyterian Church
1552 Singerly Rd., Elkton, MD 21921  (301) 398-3192
Rev. Walter L. Gienapp (Carol)
1552 Singerly Rd., Elkton, MD 21921  (301) 392-4086
Clerk of Session: John M. Evans
1 Poplar Dr., Newark, DE 19711  (302) 731-0215
11:00 A.M.  7:00 P.M.

Frederick, Maryland
Faith Reformed Presbyterian Church
8158 Yellow Springs Rd.
Mailing Address: Box 1148, Frederick, MD 21701  (301) 662-0662
Rev. John H. Skeen (Jeanine)
8749 Treasure Ave., Walkersville, MD 21793  (301) 898-5503
Clerk of Session: Don Hand
Rt. 1, Box C80, Monrovia, MD 21770  (301) 831-6453
11:00 A.M.
HAGERSTOWN, MARYLAND
Reformed Presbyterian Church of Cumberland Valley (Mission)
YMCA, Potomac St.
Mailing Address: 434 Jefferson St., Hagerstown, MD 21740
(301) 791-0598
(Pulpit Vacant)

Administrative Committee Chairman: John McElhaney
Salem Rd., Maugansville, MD 21767
(301) 791-0467

HYATTSVILLE, MARYLAND
Wallace Memorial Presbyterian Church
7201 16th Pl., Hyattsville, MD
Rev. Glen C. Knecht
Rev. Lance E. Hudgens, Associate

OWINGS MILLS, MARYLAND
Tollgate Reformed Presbyterian Church
12 S. Tollgate Rd., Owings Mills, MD 21117
(301) 356-3727
Rev. Thomas S. Poehlman
43 Straw Hat Rd., Apt. 3B, Owings Mills, MD 21117 (301) 356-4821
Clerk of Session: Charles Longley
11 Old Tollgate Rd., Owings Mills, MD 21117
(301) 356-4663

RANDALLSTOWN, MARYLAND
Liberty Reformed Presbyterian Church
Box 376, Liberty Rd., Randallstown, MD 21133
(301) 655-5466
Rev. Mark E. Pett Ph.D. (Linnea)
1407 Woodridge Ln., Sykesville, MD 21784
Rev. Robert Childs (Debbie), Assistant Pastor
12344 Bonfire Dr., Reisterstown, MD 21136
(301) 833-7630
Mr. Charles Estes (Frances), Assistant to the Pastor
5405 Hutton Ave., Baltimore, MD 21207
(301) 944-3148
Clerk of Session: Paul Weitzel
6123 Old Washington Rd., MD 21784
(301) 795-3841
8:15 and 10:45 A.M. 6:00 P.M.

SEVERNA PARK, MARYLAND
The Severna Park Evangelical Presbyterian Church
Meeting at Benfield Elementary School, Lynwood Dr.
Severna Park, MD (No mail)
(301) 544-2362
Rev. Michael E. Conord (Susan)
3 Lynhaven Ct., Severna Park, MD 21146
(301) 544-2363
Rev. Glenn R. Parkinson (Micki), Associate Pastor
240 Nathan Way, Millersville, MD 21108
(301) 647-1128

TIMONIUM, MARYLAND
Timonium Presbyterian Church
303 W. Timonium Rd., Timonium, MD 21093
(301) 252-5663
Rev. K. Eric Perrin
Clerk of Session: Robert H. Eickelberg
605 Seabrook Rd., Baltimore, MD 21204
(301) 823-6281
WESTMINSTER, MARYLAND
Westminster Reformed Presbyterian Church
Lewis Hall, Western Maryland College (No mail)
2 N. Court St., Westminster, MD 21157 (301) 857-5856
Rev. Wayne A. Hill (Frances)
814 Fairfield Ave., Westminster, MD 21157 (301) 857-4972
Clerk of Session: Theodore Cryer
4290 Guadelupe Dr., Westminster, MD 21157 (301) 848-2601
11:00 A.M. 6:30 P.M.

BLACKSBURG, VIRGINIA
Grace Covenant Fellowship
Box 851, Blacksburg, VA 24060
Rev. Max Harris (Ann)
2512 Plymouth St., Blacksburg, VA 24060 (703) 953-2666
Clerk of Session: Mike Powell
Rt. 1, Box 506, Radford, VA 24141 (703) 731-0317
10:00 A.M.

CHESAPEAKE, VIRGINIA
Evangelical Presbyterian Church
2101 W. Iowa St., Chesapeake, VA 23323 (804) 487-0676
(Pulpit Vacant)
Clerk of Session: John Bateman
2412 Meiggs Rd., Chesapeake, VA 23323 (804) 487-1346
11:00 A.M. 6:00 P.M.

FALLS CHURCH, VIRGINIA
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.

HAMPTON, VIRGINIA
Calvary Presbyterian Church
403 Wheaton Rd., Hampton, VA 23666 (804) 826-5942
Rev. David R. Kiewiet (Jan)
344 Brout Dr., Hampton, VA 23666 (804) 838-3918
Clerk of Session: Bruce Isbell
64 Cedar Rd., Poquoson, VA 23662 (804) 868-7423
10:00 A.M. 6:00 P.M.

LEXINGTON, VIRGINIA
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, VIRGINIA
McLean Presbyterian Church
7144 Old Dominion Dr., McLean, VA 22101 (703) 821-8896

223
Rev. Stephen E. Smallman (Sandra)
10631 Runaway Ln., Great Falls, VA 22066 (703) 759-3862

Rev. Randall C. Martin (Karen), Associate Pastor
714 Palmer Dr., Herndon, VA 22070 (703) 437-5768

Clerk of Session: Richard Hills
6133 N. Morgan St., Alexandria, VA 22312 (703) 354-4870
8:30, 11:00 A.M.  6:00 P.M.

RESTON, VIRGINIA
Reston Presbyterian Church
11401 Ridge Heights Rd., Reston
Hughes Intermediate School
Box 2242, Reston, VA 22090 (703) 759-5515

Rev. William A. Brindley
2334 Harleyford Ct., Reston, VA 22091 (703) 860-5567

Clerk of Session: Ric Rush
11248 Chestnut Grove Sq. #, Reston, VA 22090 9:30 A.M.

RICHMOND, VIRGINIA
Stony Point Reformed Presbyterian Church
2330 Buford Rd., Richmond, VA 23235 (804) 272-8111

Rev. Frank P. Crane (Joy)
10501 Sydelle Dr., Richmond, VA 23235 (804) 272-9340

Clerk of Session: Rob Ranson
8624 Chippenham Rd., Richmond, VA 23235 (804) 272-4788
11:00 A.M.  7:00 P.M.

ROANOKE, VIRGINIA
Christ Reformed Presbyterian Church
405 Yorkshire St., Salem, VA (No mail)
P.O. Box 3004, Roanoke, VA 24015 (703) 982-0178

Dr. W. David Laverell (Marilyn)
2515 Alberta Ave. SW, Roanoke, VA 24015 (703) 989-4849

Rev. David J. Hoover (Judy), Assistant Pastor
3011 Eastland Rd., Roanoke, VA 24014 (703) 345-7860

Clerk of Session: Rev. David J. Hoover
3011 Eastland Rd., Roanoke, VA 24014

ROANOKE, VIRGINIA (CLOVERDALE)
Valley Church
Rt. 658, Cloverdale (No mail)
(Pulpit Vacant)

Clerk of Session: Riley Ware
3101 Pitzer Rd. SE, Roanoke, VA 24014 (703) 344-2624
11:00 A.M.  7:00 P.M.

SUFFOLK, VIRGINIA
Westminster Reformed Presbyterian Church
312 E. Constance Rd., Suffolk, VA (No mail) (804) 539-0540

Rev. Mark Youndt (Connie)
454 Williams Rd., Suffolk, VA 23434 (804) 539-8333

Clerk of Session: Wilbur Thompson
1325 River Rd., Suffolk, VA 23434 (804) 539-5649
11:00 A.M.
WOODBRIDGE, VIRGINIA
Evangelical Presbyterian Church (Mission)
13199 Kerrydale Rd., Dale City, VA (No mail)
Box 1493, Woodbridge, VA 22193 (703) 491-2971
Rev. Daniel G. Osborne (Carolyn), Organizing Pastor
12677 Dulcinea Pl., Woodbridge, VA 22192
Administrative Committee Chairman: Floyd Moore
3918 Findley Rd., Woodbridge, VA 22193 (703) 670-4579

OTHER MINISTERIAL MEMBERS
Armes, John G. (Laura Belle), P.O. Box 49, Mwingi, Kitui, Kenya, East Africa (Missionary, WPM)
Bragdon, George R. (Mary), 1515 Woodsdale Rd., Wilmington, DE 19809 (Retired)
(302) 762-0618
Chiou, John, 9807 Alames Dr. #301, Fairfax, VA 22031 (Pastor, Chinese Christian Church)
Cooper, George L. (Edith), 24 Harvard Rd., Wilmington, DE 19808 (Teacher, Wilmington Christian School)
(302) 998-6559
Crane, Richard (Robyn), Casilla 373, Quillota, Chile (Missionary, WPM)
Cross, David L. (Barbara), 901 N. Broom St., Wilmington, DE 19806
Cross, W. Gerald III (Margaret), Casilla 5596 Qta. Normal, Santiago Chile (Missionary, WPM)
Dorsey, John L. (Mary), Rt. 2, Box 286, Grover, NC 28073 and/or 13/15 E. Patal Nagar, New Delhi, 110008, India (Missionary)
Emerson, Homer P. (Marion), Apto. 1529, Lima 1, Peru 100 (Missionary, WPM)
Fearnor, Glenn A. R.N. (Helen), P.O. Box 14, Mafraq, Kingdom of Jordan (Missionary, WPM)
Foxwell, Philip R. (Jane), U.S. Center for World Mission, 1605 E. Elizabeth St., Pasadena, CA 91104 (Retired)
Garrison, Robert D. (Kay), 8600 Discovery Blvd., Walkersville, MD 21793
Henry, Hayes T. (Jean), 547 Pebble Beach Rd., Millsboro, DE 19966 (Retired)
(302) 945-0824
Herries, Arthur L. (Doris), 216 Locknell Rd., Timonium, MD 21093 (301) 252-7335
Hubbard, Beryl T. (Carolyn), General Delivery, PSC #2, ASSC Incoming Student, Maxwell AFB, AL 36112 (Chaplain, USAF)
Hutchens, James M., 705 Forest Park Rd., Great Falls, VA 22066 (Pastor, Potomac Chapel McLean, VA)
(703)759-3110
Jenkins, Leslie (Phyllis), 2824 Ridge Rd., Baltimore, MD 21207
Jensen, Franklin T., 1398 Cape St. Claire Rd., Annapolis, MD 21401
Kim, Sang Mook, 6810 Old Chesterbrook, McLean, VA 22101 (Pastor, Korean Presbyterian Church)
(703) 821-0676
Kim, Tae Suk (Soo-Ja), Mountain Ave. and Valley Rd., #12-D, Melrose Park, PA 19126 (Student, Westminster Seminary)
(215) 635-6277
Kittredge, Douglas W. (Mary Jane), 709 Mary Ball St., Fredericksburg, VA 22401 (Pastor, New Life in Christ Church, Unaffiliated)
(703) 371-9254
Kramer, Robert, 946 Aqua Ct., Annapolis, MD 21401
(301) 757-6459
Malkus, Nelson K. (Florence), 907 Parkside Blvd., Claymont, DE 19703 (Executive Director, WPM)
(302) 792-2280
Marshall, Harry G. (Florence), Casilla 1, Huanta, Peru (Missionary, WPM) Furlough: 19 Lehigh Rd., Wilmington, DE 19808
Metzger, Will (Jean)
Mietling, Werner G. (Jean), 1803 Fairfax Blvd., Wilmington, DE 19803 (Associate Executive Director, WPM)
(302) 654-8085
Peck, Keith, c/o J. W. Martin, RFD 3, Melvin Rd., Annapolis, MD 21403
Powell, James, 3401 Brook, Richmond, VA 23227
Pratt, Richard (Gena), 11C Vintage Dr., Richmond, VA 23229
(Retrieve Studies) (804) 359-0335
Ramsey, Richard B., Covenant Theological Seminary, 12330 Conway Rd., St. Louis, MO 63141 (Missionary, WPM)
Roberts, Linleigh J. (LaVerne), c/o Whitworth Bible College, Brookhaven, MS 39601
Warren, Robert P. (Patricia), 1619 Indian Springs Dr., Jacksonville, FL 32216
Welbon, Henry G. (Dorothy), 5258 N. Tigua Dr., Tucson, AZ 85704
(Retired) (602) 888-1206
Yoast, John V. (Eleanor), 2613 Castle Dr., Bensalem, PA 19020 (215) 639-7615

EASTERN CANADA PRESBYTERY
Ontario, Quebec, New Brunswick, Nova Scotia, and the Maritime Provinces

MODERATOR: Rev. Robert G. Hamilton
STATED CLERK: Rev. Tom Aicken

NEW CASTLE, NEW BRUNSWICK
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) 779-4705
11:00 A.M. 7:00 P.M.

HALIFAX, NOVA SCOTIA
Grace Reformed Presbyterian Church
1980 Robie St., Halifax, Nova Scotia, Canada (No mail)
Rev. Tom Aicken (Marion)
14 Donald Ct., Dartmouth, Nova Scotia, Canada B2W 4A3
(902) 435-4581
Clerk of Session: Ferenc Stefani
16 Locke St., Bedford, Nova Scotia
(902) 835-5096
11:00 A.M. 7:00 P.M.

NEW GLASGOW, NOVA SCOTIA
Faith Reformed Presbyterian Church (Mission)
Norfolk Hotel, New Glasgow, Nova Scotia (No mail)
Rev. Tom Aicken, Supply Pastor
14 Donald Ct., Dartmouth, Nova Scotia, Canada B2W 4A3
7 P.M. every 2nd and 4th Sunday
TRURO, NOVA SCOTIA
Bethel Reformed Presbyterian Church (Mission)
Keddy’s Motor Inn, Truro, Nova Scotia, Canada (No mail)
Rev. Tom Aicken, Supply Pastor
14 Donald Ave., Dartmouth, Nova Scotia B2W 4A3 Canada
2:30 P.M.

SYDNEY, NOVA SCOTIA
Westminster Presbyterian Church
Terrace and Herbert Sts., P.O. Box 84, Sydney, Nova Scotia, Canada B1P 6G9
(902) 564-4341
Rev. David R. Ketchen (Evelyn)
94 Leeside 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.

KITCHENER, ONTARIO
Reformed Presbyterian Church
Laurentian Hills Christian School, Laurentian Dr. and Westmont Rd., Kitchener, Ontario
(519) 886-2099
Mail to: P.O. Box 1431, Kitchener, Ontario, Canada N2G 4H6
Rev. Robert McPherson (Ankara)
237 Lurentian Dr., Kitchener, Ontario N2E 2G5
(519) 743-2277
Clerk of Session: Donald Vance
23 Tealham Dr., #28, Rexdale, Ontario, Canada M9V 3T5
(416) 741-2140

10:00 A.M.

OTHER MINISTERIAL MEMBERS
McPhee, Howard (Betty), 22 Dexter Blvd., Willowdale, Ontario, M2H 1Z2 Canada (Presbytery Evangelist for Eastern Canada Presbytery)
(416) 496-1605

FLORIDA PRESBYTERY
Florida, Cayman Island

MODERATOR: Rev. Kenneth Howell
STATED CLERK: Rev. A. Carlton Heil

BRADENTON, FLORIDA
Hope Reformed Presbyterian Church
4408 York Dr., Bradenton, FL 33507
(813) 755-4014
Rev. Kenneth J. Howell (Sharon)
407 51st St. Ct. W., Palmetto, FL 33561
(813) 722-0290
Clerk of Session: Robert Harmon
3208 20th Ave. W., Bradenton, FL 33505
(813) 746-6733

10:45 A.M.  6:00 P.M.
CAPE CORAL, FLORIDA
Evangelical Presbyterian Church (Mission)
1307 SE 47th Terr., Cape Coral, FL 33904 (813) 482-1034
Rev. Randy Thompson (Cathy), Organizing Pastor
1632 Orchid Blvd., Cape Coral, FL 33904 (813) 549-5838
Acting Clerk: Ken Brown

10:30 A.M.  7:00 P.M.

DELAND, FLORIDA
Immanuel Presbyterian Church (Mission)
Rev. David Martin (Jacqueline)
720 S. Florida, Deland, FL 32720

GOLDENROD, FLORIDA (Orlando area)
Immanuel Evangelical Presbyterian Church
4800 Howell Branch Rd.
Box 339, Goldenrod, FL 32733 (305) 671-8080
Rev. Peter H. Cross (Dale)
7132 Timber Dr., Orlando, FL 32807 (305) 677-5516
Clerk of Session: Robert D. Wunderlich Sr.
4992 Tangerine Ave., Orlando, FL 32807 (305) 671-1330
9:45 A.M.  6:00 P.M.

LAKELAND, FLORIDA
Covenant Presbyterian Church
210 E. Poppell Dr., Lakeland, FL 33803 (813) 646-9631
Rev. Wyatt H. Folds Jr. (Janice)
5404 Orange Valley Dr., Lakeland, FL 33803 (813) 646-0955
Rev. George P. Hutchinson, Ph.D. (Linda) Associate Pastor
811 Lakeside Ave., Lakeland, FL 33801 (813) 688-3702
Clerk of Session: H. Lavergne Brown
529 Lake Bonny Dr., Lakeland, FL 33803 (813) 686-4027
11:00 A.M.  7:00 P.M.

MARCO ISLAND, FLORIDA

NAPLES, FLORIDA
Covenant Presbyterian Church
6926 Trail Blvd., Naples, FL 33940 (813) 597-3464
Rev. James J. Conrad (Evelyn)
6986 Trail Blvd., Naples, FL 33940 (813) 597-6778
Clerk of Session: Earl F. Gray
159 Kirtland Dr., Naples, FL 33940 (813) 597-4338
11:00 A.M.  7:00 P.M.

NORTH PORT, FLORIDA
First Presbyterian Church
P.O. Box 7107, North Port, FL 33596
111 N. Biscayne, North Port, FL 33596 (No mail) (813) 426-1230
Rev. John L. Graham (Jacquelin)
201 Granada Blvd., Warm Mineral Springs, Venice, FL 33596 (813) 426-1230

228
Clerk of Session: James Lehan
140 Mockingbird Ln., Englewood, FL 33533 (813) 474-7255 (Home)
(813) 485-4887 (Office)

11:00 A.M.  7:00 P.M.

PINELLAS PARK, FLORIDA
Grace Presbyterian Church
10991 58th St. North
P.O. Box 625, Pinellas Park, FL 33765
(813) 544-8252
Rev. George H. Birchler (Darlene)
5871 91st Ave. N., Pinellas Park, FL 33765
(813) 541-2923
Clerk of Session: David Bondurant
4995 93rd Ave. N., Pinellas Park, FL 33765
(813) 546-4021

SARASOTA, FLORIDA
Faith Presbyterian Church
1801 N. Lockwood Ridge Rd., Sarasota, FL 33580
(813) 955-7074
Rev. Darrell C. Harris (Betty)
3228 24th Pkwy., Sarasota, FL 33580
(813) 955-4743
Clerk of Session: Gerald B. Gardner
3223 N. Lockwood Ridge Rd., Ave. D, Lot 146, Palm Terrace Motor Home Park, Sarasota, FL 33580
(813) 355-6151

TAMPA, FLORIDA
Calvary Presbyterian Church
30th St. and E. Hanna Ave., Tampa, FL 33610
(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.

WEST BAY, GRAND CAYMAN ISLAND
First Evangelical Presbyterian Church
Box 266, West Bay, Grand Cayman, B.W.I.
93468
(Pulpit Vacant)

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

Cain, Benson (Coline), Rt. 2, Box 650, Melrose, FL 32666
(904) 475-2209

Cook, Paddy (Sheila), c/o Whitehill Chase/West Wing, Bordon, Hampshire, England (International Presbyterian Evangelist)

Heil, A. Carlton (Ruth), 1906 Dahlia Dr., Tallahassee, FL 32304
(Mail: P.O. Box 10038, Tallahassee, FL 32304) (Program Coordinator)
(904) 575-1774 [Office: 487-1915]

McLean, Charles R. (Marjorie), 6913 N. River Blvd., Tampa, FL 33604
(813) 238-2424

Palmer, P. Robert D.Min. (Gloria), 715 Foxwick Dr., Manchester, MO 63011 (Professor, Covenant Seminary)
(314) 527-6241

Richey, Richard E. (Jean), Box 146, Toccoa Falls, GA 30598 (Missionary with CAM International)
Shepherd, Jonas E. C. (Marjorie), 600 Woodview Rd., Burlington, Ontario, Canada L7N 3A3 (Executive Secretary, Canadian Protestant League) (416) 639-1888
Sidebotham, Thomas E. (Dottie), Office of the Chaplain, USS Hunley (AS 31), FPO Miami, FL 34082 (Chaplain, USN)
Watson, Tom Jr. (Lucille), DuPont Plaza, Apt. 9-A, 200 Biscayne Blvd. Way, Miami, FL 33131

GREAT LAKES PRESBYTERY

The state of Michigan, the state of Indiana to the southern boundaries of Vermillion, Parke, Putnam, Hendricks, Marion, Hancock, Rush, Fayette, and Union counties, and the state of Ohio.

MODERATOR: Rev. DeWitt M. Watson
STATED CLERK: Rev. William A. Shell

INDIANAPOLIS, INDIANA
First Conservative Presbyterian Church
8401 Rawles Ave., Indianapolis, IN 46219 (317) 899-2526
Rev. Richard Dark (Karen)
333 N. Whittier Pl., Indianapolis, IN 46219 (317) 359-5882
Clerk of Session: Russell Yonts
8540 Rawles Ave., Indianapolis, IN 46219 (317) 897-0259
11:00 A.M. 7:00 P.M.

INDIANAPOLIS, INDIANA
The First Reformed Presbyterian Church
7910 Allisonville Rd., Indianapolis, IN 46250 (317) 849-1565
Rev. William G. Phillips (Carol)
11406 Hartford Ln., Noblesville, IN 46060 (317) 849-0817
Clerk of Session: Craig Lukowiak
4625 Royal Oak Ln., Carmel, IN 46032 (317) 846-7197
11:00 A.M. 6:00 P.M.

MUNCIE, INDIANA
Westminster Presbyterian Church
721 N. Tillotson Ave., Muncie, IN 47304 (317) 288-3355
Rev. Rodney Stortz (Elizabeth)
610 Alden Dr., Muncie, IN 47304 (317) 288-1131
Clerk of Session: Dr. Thomas Schroeder
R. R. 3, Box 356, Muncie, IN 47302 (317) 284-8359
10:30 A.M. 6:00 P.M.

VALPARAISO, INDIANA
Church of the Good Shepherd
307 E. Jefferson St.
P.O. Box 229, Valparaiso, IN 46383 (219) 464-8435
Rev. William A. Mahlow Jr. (Mary Lou)
1906 Shaker Dr., Valparaiso, IN 46383 (219) 464-9464
Clerk of Session: James Gray
654 Glendale Blvd., Valparaiso, IN 46383 (219) 464-1919
10:30 A.M. 7:00 P.M.
FENTON, MICHIGAN
Tyrone Covenant Presbyterian Church
9141 Hartland Rd., Fenton, MI 48430 (313) 629-1261
Rev. Robert L. Berkey (Carolyn)
11149 Foley Rd., Fenton, MI 48430 (313) 629-9682
Clerk of Session: Roger A. Toonder
10658 Runyan Lake Rd., Fenton, MI 48430 (313) 629-7436
8:30 and 10:45 A.M. 5:00 P.M.

GRAND RAPIDS, MICHIGAN
Christ Church
2000 32nd St. SE, Grand Rapids, MI (No mail)
Office: 1424 Lake Dr. SE, Grand Rapids, MI 49506 (616) 458-0163
Rev. Allan McD. Baldwin (Claude-Marie)
1457 Ardmore SE, Grand Rapids, MI 49507 (616) 452-4821
Clerk of Session: Daniel Wilson
1961 Argentina SE, Grand Rapids, MI 49508 (616) 241-5849
9:30 A.M. 6:00 P.M.

CINCINNATI, OHIO
The Church of the Covenant
Hoop Elementary School, 1738 Compton Rd. (No mail)
Mailing address: 636 Northland Blvd., Cincinnati, OH 45240
Rev. DeWitt M. Watson (Darlene)
1090 Lanny Ln., Cincinnati, OH 45231 (513) 522-8827
Clerk of Session: Vernon J. Owens
508 Overhill Ln., Cincinnati, OH 45238 (513) 451-6176
9:30 A.M. Thursday, 7:30 P.M. (Bible Study)

OTHER MINISTERIAL MEMBERS
Dyrness, F. Seth, 256D Mayfield Apts., Valparaiso, IN 46383
(Graduate Studies) (219) 462-7082
Jones, David C., Ph.D. (Sue), 12256 Conway Rd., St. Louis, MO 63141
(Dean, Covenant Seminary) (314) 434-7848
Kirwan, William T., D.Min. (Anne), (Professor, Covenant Theological Seminary)
Shell, William A. (Marjorie), 833 Iroquois Dr. SE, Grand Rapids, MI 49506
(Professor, Reformed Bible College) (616) 245-1334
Soltau, Addison P., Ph.D. (Roz), 1437 Jaywood Dr., St. Louis, MO 63141
(Professor, Covenant Theological Seminary) (314) 878-1239
Stewart, James (Donna), 1002 Chestnut Ave., Winona Lake, IN 46590
(Pastor, Christ's Covenant Church) (219) 269-2574
Von Drehle, James B., 2213 Cherry St., Toledo, OH 43608 (Chaplain, St. Vincent Hospital)
Wilson, Donald R. Ph.D. (Hilda), 1811 Woodcliff SE, Grand Rapids, MI 49506
(Anthropology Professor, Calvin College) (616) 949-4972
GREAT PLAINS PRESBYTERY
North Dakota, South Dakota, Minnesota, Montana

MODERATOR: Rev. James Shannon
STATED CLERK: Rev. Edward S. Huntington

DODGE, NORTH DAKOTA
Reformed Presbyterian Church
Dodge, ND 58625 (701)846-4495
(Pulpit Vacant)

Clerk of Session: David Perhus
Box 11, Marshall, ND 58644 (701) 938-4243

11:00 A.M. 6:00 P.M.

UNDERWOOD, NORTH DAKOTA
Reformed Presbyterian Church
406 County Rd. P.O. Box 173, Underwood, ND 58576 (701) 442-5333
Rev. Douglas S. Shepler (Aleta) P.O. Box 173, Underwood, ND 58576
Clerk of Session: Harold Johannes
Box 26, Rt. 1, Underwood, ND 58576 (701) 442-5575

9:30 A.M. 8:00 P.M. (Summer), 7:30 P.M. (Winter)

LEMMON, SOUTH DAKOTA
Reformed Presbyterian Church
1st Ave. W. and 5th St., Box 388, Lemmon, SD 57638 (605) 374-5580
Rev. James M. Shannon (Ruth) 605 3rd Ave. W., Box 388, Lemmon, SD 57638 (605) 374-5267
Clerk of Session: Dale K. Good
Box 17, Haynes, ND 58637 (701) 567-4155

11:00 A.M. 7:30 P.M.

OTHER MINISTERIAL MEMBERS
Campbell, F. Sanders (Grace), Box 43489, Nairobi, Kenya, East Africa (Missionary, WPM)
House, Alvin J. (Evelyn), 306 Ryan Dr., Apt. 8, Bismarck, ND 58501 (Pastor, Grace and New Kassel E&R Church) (701) 452-2110
Huntington, Edward S. S. (Susan), Box 246, New Leipzig, ND 58562 (Regional Representative, Christianity Today)
Meiners, Paul R. (Elizabeth), c/o World Presbyterian Missions, 901 N. Broom St., Wilmington, DE 19806 (Missionary appointees to Kenya)
Peterson, David P. (Sandra Kay), Office of the Division Chaplain, 1st Infantry Division, Bldg. 178, Ft. Riley, KS 66442 (Chaplain, US Army) (913) 856-3614
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. David Robinson
STATED CLERK: Rev. Thomas Waldecker

ALTON, ILLINOIS
Westminster Presbyterian Church
726 Henry St., Alton, IL (No mail) (618) 466-5756
Mail: 1433 W. Delmar, Godfrey, IL 62035
Rev. Stephen B. Ford (Margaret) (618) 466-1934
Clerk of Session: Dale Eisenreich
2314 BriarCliff, Alton, IL 62002
10:30 A.M. 7:00 P.M.

BELLEVILLE, ILLINOIS
Reformed Presbyterian Church (Mission)
Ramada Inn, Fairview Heights, IL
Mail: 235 Carlyle East, Belleville, IL 62221
Rev. Thomas F. Jones, Organizing Pastor
235 Carlyle E., Belleville, IL 62221 (618) 277-1358

CARBONDALE, ILLINOIS
Evangelical Presbyterian Church
933 W. Walnut St., Carbondale, IL 62901 (618) 529-1616
Rev. J. Wyatt George (Betsy) (618) 687-3751
Rt. 1, Box 172 A-1, Murphysboro, IL 62966
Clerk of Session: Joseph Kesler
Rt. 4, Box 141, Murphysboro, IL 62966 (618) 684-4462
9:00 A.M.

COULTERVILLE, ILLINOIS
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 (618) 758-2432
Clerk of Session: Eugene Fullerton
Rt. 2, Box 200, Coulterville, IL 62237 (618) 758-2628
11:00 A.M. 6:30 P.M.

CUTLER, ILLINOIS
Reformed Presbyterian Church
Box 218, Cutler, IL 62238 (618) 497-2489
Rev. P. Legree Finch Jr. (Sue)
Box 277, Cutler, IL 62238 (618) 497-2468
Clerk of Session: Tommy Richmond
Box 146, Cutler, IL 62238 (618) 497-2187
10:35 A.M. 7:00 P.M.

FAIRVIEW HEIGHTS, ILLINOIS
Reformed Presbyterian Church
Rev. Thomas F. Jones, Organizing Pastor
SPARTA, ILLINOIS
Bethel Reformed Presbyterian Church
226 N. St. Louis St., Sparta, IL 62286 (No mail)  (618) 443-3521
Rev. Bryan Chappel (Kathleen)
701 N. Market St., Sparta, IL 62286  (618) 443-4443
Clerk of Session: Moore Wilson
RD 1, Sparta, IL 62286  (618) 443-2905
10:45 A.M.  6:00 P.M.

WATERLOO, ILLINOIS
Concord Presbyterian Church
Box 156, Rt. 3, Waterloo, IL 62298  (618) 939-7116
(Pulpit Vacant)
Clerk of Session: Mr. Andrew Burgess
Rt. 1, Columbia, IL 62236  (618) 281-4810

WEST FRANKFORT, ILLINOIS
Covenant of Grace Fellowship (Mission)
4th and Emma, West Frankfort, IL 62896 (No mail)
Rev. John C. Paulsen (Judy), Organizing Pastor
606 N. Lincoln, West Frankfort, IL 62896  (618) 937-1885
Clerk of Session: Tim Hastings
N. Horrell Ae., West Frankfort, IL 62896
11:00 A.M.

VINCENNES, INDIANA
Westminster Presbyterian Church
1150 McKinley Ave., Vincennes, IN 47591  (812) 882-2735
Rev. David W. Robinson (Elaine)
3401 Washington Ave., Vincennes, IN 47591  (812) 886-5764
Clerk of Session: Glenn Baas
30 Vance Dr., Olney, IL 62450  (618) 393-7486
10:45 A.M.  6:30 P.M.

OWENSBORO, KENTUCKY
Reformed Presbyterian Church (Mission)
Owensboro, KY
Rev. L. Will Hesterberg (Lori), Organizing Pastor
725 E. 20th St., Owensboro, KY 42301  (502) 685-3055
Secretary Administrative Committee: Ron Schulz
2239 Count Turf, Owensboro, KY 42301
11:00 A.M.  7:30 P.M.

OTHER MINISTERIAL MEMBERS
Beesley, Richard V., Ed.D., L.L.D. (Naomi), P.O. Box 487, Princeton, IN 47670 (Executive Vice-President, Oakland City College, Oakland City, IN) (812) 385-5585
Collins, Winslow A. (Lillian), 12200 Big Bend Rd., Kirkwood, MO 63122 (Retired) (314) 821-1528
Dunn, Robert W. (Florence), 540 E. 9th St., Alton, IL 62002
(618) 462-8053
Fogal, Robert K. (Margaret), 219 S. Lillie Ave., Fullerton, CA 92631 (Retired) (618) 758-2016
Mare, W. Harold, Ph.D. (Elizabeth), 978 Orchard Lakes, St. Louis, MO 63141 (Professor, Covenant Seminary) (314) 569-0879
Reymond, Robert L., Ph.D. (Shirley), 8903 Rockhurst Dr., Manchester, MO 63141 (Professor, Covenant Seminary) (314) 394-3003
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., Glendale, MO 63122 (Writer, Archeologist) (314) 961-2893
Waldecker, Gary, Box 411, Coulterville, IL 62237
Walters, Wesley P., Marissa, IL (Pastor, Presbyterian Church)

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: Dr. Robert L. Reymond

ELGIN, ILLINOIS
Westminster Presbyterian Church
991 Deborah Ave., Elgin, IL 60120 (312) 695-0311
Rev. Charles B. Holliday III (Debra)
38 Monroe, Elgin, IL 60120 (312) 695-1470
Clerk of Session: G. Craig Burdett
1361 Madlock Ct. S., Elgin, IL 60120 (312) 697-2566
10:45 A.M. 6:00 P.M.

HANNA CITY, ILLINOIS
Hanna City Reformed Presbyterian Church
South Main St., Hanna City, IL 61536 (309) 565-4465
Rev. Donald F. Starn (Mary)
422 N. 3rd St., Hanna City, IL 61536 (309) 565-4277
Clerk of Session: Bernard Deakin
Rt. 2, Box 129, Hanna City, IL 61536 (309) 565-4671
11:00 A.M. 7:30 P.M.

WEST PERORIA, ILLINOIS
Limestone Reformed Presbyterian Church
Fork of Rt. 116 and Farmington Rds. 6 miles west of Peoria
(No mail)
Rev. Jeffrey M. Black, Presbytery Evangelist
1401 W. Barker Ave., Peoria, IL 61606 (309) 674-6477
Clerk of Session: Dale Collison
2530 Skyway Dr., Bartonville, IL 61607 (309) 697-1275
9:45 A.M.

WALKER, IOWA
Bible Presbyterian Church of Cono Center
Rt. 1, Walker, IA 52352 (319) 448-4360
Rev. Hans Deutschmann (Gretchen)
RR 1, Walker, IA 52352
Clerk of Session: LeRoy C. Gardner
Rowley, IA 52359 (319) 448-4597
10:00 A.M. 8:00 P.M.
TOPEKA, KANSAS
Christ's Church (Mission)
1728 Willow, Topeka, KS (No mail)
Rev. Larry C. Watkins (Margaret), Organizing Pastor
425 SW Lincoln St., Topeka, KS 66606 (913) 235-0633
Contact: David E. Upchurch
322 Fillmore, Topeka, KS 66606 (913) 232-4024
10:00 A.M. 6:30 P.M.

BALLWIN, MISSOURI (ST. LOUIS AREA)
Westminster Reformed Presbyterian Church
341 W. Clayton Rd., Ballwin, MO 63011 (314) 394-3337
Rev. Thomas H. Egbert (Joan)
14848 Rutland Cir., Chesterfield, MO 63017 (314) 532-5950
Clerk of Session: Paul Brumley
Rt. 1, Box 755, Glencoe, MO 63038 (314) 273-6936
9:30 A.M. 6:00 P.M.

HAZELWOOD, MISSOURI (ST. LOUIS AREA)
Hazelwood Reformed Presbyterian Church
306 Taylor Rd., Hazelwood, MO 63042 (314) 895-3150
Rev. Richard D. Tevebaugh (Nell)
511 Impala Ln., Hazelwood, MO 63042 (314) 731-2034
Clerk of Session: Kent Hanson
1650 Bobbinray, Florissant, MO 63031 (314) 831-6315
11:00 A.M. 7:00 P.M.

OAKVILLE, MISSOURI (ST. LOUIS AREA)
Bethel Presbyterian Church
5065 Ringer Rd., St. Louis, MO 63129 (314) 894-3691
Rev. Terry L. Nixon (Carrell), Organizing Pastor
1312 Wachtel, St. Louis, MO 63125 (314) 544-4649
Clerk of Session: William J. Petrovic
4640 Seibert Ave., St. Louis, MO 63123 (314) 352-2293
11:00 A.M.

ST. LOUIS, MISSOURI
Benton Park Fellowship (Mission)
2009 Arsenal St., St. Louis, MO 63118 (314) 664-7881
Rev. Phil Lancaster (Pamela), Co-Organizing Pastor
2109 Arsenal St., St. Louis, MO 63118 10:45 A.M.

ST. LOUIS, MISSOURI
Covenant Presbyterian Church
2143 N. Ballas Rd., St. Louis, MO 63131 (314) 432-8700
Rev. H. Timothy Fortner (Anna)
2209 N. Ballas Rd., St. Louis, MO 63141 (314) 432-8720
Winecoff, David K., Assistant Pastor
8744 E. Pine Ave., St. Louis, MO 63144 (314) 961-1265
Clerk of Session: John F. Barker
8670 Eulalie Ave., Brentwood, MO 63144 8:30 and 11:00 A.M. 7:00 P.M.

ST. LOUIS, MISSOURI
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

Clerk of Session: Dr. H. Bradley Binnington
760 Yale, St. Louis, MO 63130 (314) 727-1262
8:00 A.M., 11:00 A.M., 4:00 P.M.

ST. LOUIS, MISSOURI

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
503 Ranch Dr., Manchester, MO 63011
2:30 P.M.

ST. LOUIS, MISSOURI

Murphy-Blair Community Church
2600 Hadley, St. Louis, MO (No mail)
Rev. Thaddeus "Cal" Boroughs III (Susan), Co-Pastor
2703A Hadley, St. Louis, MO 63106 (314) 241-2795
Rev. Arthur Boyer, Co-Pastor
1114 Montgomery, St. Louis, MO 63106 (314) 621-1252

Clerk of Session: James Pickett
2703 Hadley, St. Louis, MO 63106 (314) 241-6761
4:15 P.M.

ST. LOUIS, MISSOURI

Olive Branch Presbyterian Church
2201 Sidney St., St. Louis, MO 63104 (314) 772-5984
Robert Vass, Student Pastor
1324 McCutcheon Rd., St. Louis, MO 63144 (314) 961-8340

Clerk of Session: Fred Stroup
3242 Missouri St., St. Louis, MO 63118 (314) 771-1094
10:45 A.M. 7:00 P.M.

ST. PETERS, MISSOURI

St. Peter's Presbyterian Church (Mission)
Children's World, 1150 Cave Springs Estates, St. Peters, MO
Rev. Ronald Hidey, Organizing Pastor
800 Cunningham, Apt. 28, St. Charles, MO 63301

UNION, MISSOURI

Franklin Reformed Presbyterian Church (Mission)
Linden and Springfield, Union, MO
Mail: Rt. 3, Box 354, Union, MO 63084
Rev. Walter Lorenz (Mynda), Organizing Pastor
Rt. 3, Box 354, Union, MO 63084 (314) 583-8463

Clerk of Session: Rev. Albert F. Moginot
610 Edna Ave., Kirkwood, MO 63122 (314) 965-2241
9:30 A.M.

UNIVERSITY CITY, MISSOURI (ST. LOUIS AREA)

Fellowship of the Lamb
(Meeting at Delmar Baptist Church, Washington and Skinker,
University City, MO—No mail)
Rev. Michael N. Parker (Joanne)
7110 Amherst Ave., University City, MO 63130 (314) 725-6281

Clerk of Session: Thomas A. Kennedy
7211A Dartmouth, University City, MO 63130 (314) 863-6722

4:00 P.M.

MERRILL, WISCONSIN

Bible Presbyterian Church
207 E. First St., Merrill, WI 54452 (715) 536-4748

Rev. Robert Smallman (Linda)
1007 E. Third St., Merrill, WI 54452 (715) 536-7863

Clerk of Session: Roger Butknecht
1807 E. 10th St., Merrill, WI 54452 (715) 536-2369

10:30 A.M.  6:00 P.M.

OTHER MINISTERIAL MEMBERS

Aeschliman, Richard (Sandra), 913 Trianon Ln., Manchester, MO 63011 (Director of Development, NPM) (314) 527-7440

Baker, Hubert R. (Joan), Tooele Army Depot, Tooele, UT 84074 (Chaplain, US Army)

Barker, William S., Ph.D. (Gail), 12262 Conway Rd., St. Louis, MO 63141 (President, Covenant Seminary) (314) 434-8684

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

Claassen, Oliver (Helen), 9 Churchdown St., Thornlie, West Australia, 6102 (WPM Missionary)

Donaldson, Robert E. Ph.D. (Margaret), 3 Marchiori Rd., Blackburn, Victoria 3130, Australia (Pastor)

Engstrom, Theodore, 2508 Neupert Ave., Schofield, WI 54476 (715) 359-7833

Fiol, J. Robert (Melissa), 4211 Sideburn Rd., Fairfax, VA 22030 (U.S. Navy Chaplain)

Gosling, Charles H. (Delores), 815 N. Scott, Wheaton, IL 60187 (Teacher) (312) 653-1531

Greenwalt, William C. (Yvonne), Office of Chaplain, HHB 3/60th ADA, APO, NY 09114 (Chaplain, USA)

Hardeman, Michael

Harden, M. Evans, 2 Seminole Dr., Greenville, SC 29605

Harris, R. Laird, Ph.D. 12304 Conway Rd., St. Louis, MO 63141 (Old Testament Professor, Covenant Seminary) (314) 878-9003

Hegeman, Arthur E. Jr., D.F.A. (Patricia), Chaplain's Office, National Naval Medical Center, Bethesda, MD 20014 (Chaplain, USN)

Hogan, William C. (Phyllis), 5112 Tealby Ln., St. Louis, MO 63128 (Visualizer-Designer, Ralston Purina Co.) (314) 849-2672

Hunt, Roger W. (Helen), 9533 Grandview Dr., St. Louis, MO 63132 (Chaplain, Friendship Village of West County) (314) 991-0916

Knight, George III, Th.D. (Virginia), 1417 Christine Dr., Des Peres, MO 63131 (New Testament Professor, Covenant Seminary) (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), 881 Park Manor Ct., Marietta, GA 30064 (Retired US Army Chaplain) (404) 428-2926

MacNair, Donald J. (Evelyn), 480 Brightspur Ln., Ballwin, MO 63011 (Executive Director, National Presbyterian Missions) (314) 527-0704
Marcey, Michael R. (Sally), 40 Evergreen Ct., Ellisville, MO 63011
(Student, Concordia Seminary) (314) 391-9538
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), 1322 Creve Coeur Mill Rd., St. Louis, MO 63141 (Pastor, First Korean Church, Unaffiliated) (314) 434-0652
Perera, Ananda (Edna), P.O. Box 480, Colombo, Sri Lanka (National Director, Campus Crusade for Christ)

Peters, Stanley (Claudia), Cono Christian School, Walker, IA 52352
(WPM Missionary, Peru) (319) 448-4360

Rapp, Harold A., Friendship Village, Apt. 309, 12501 Village Circle Dr., St. Louis, MO 63127 (Retired) (314) 849-3940

Rayburn, Robert G., Th.D. (LaVerne), 12330 Conway Rd., St. Louis, MO 63141 (Professor, Covenant Seminary) (314) 878-9070
Sanderson, John W., D.D. (Pearl), 12270 Conway Rd., St. Louis, MO 63141 (Professor, Covenant Theological Seminary) (314) 878-1644

Schaeffer, Francis A., D.D. (Edith), Chalet Les Melezes, Huemoz sur Ollon, Switzerland (Director, L’Abri Fellowship)

Siddons, Wilbur (Elizabeth), 714 Reinke Rd., Ballwin, MO 63011
(Chaplain, Friendship Village of South County) (314) 227-8780

Sneller, Alvin R. (Marilyn), Box 23, Taejon, Korea 300 (WPM Missionary)

Strom, Richard B. (Donna), 51-C Rajpur Rd., Dehra Dun, U.P. 248001 India (Missionary, WPM) (312) 433-0553
Taylor, Paul W. III (Sarah), 647 Henry, Ballwin, MO 63011 (Associate Director, NPM)

Todd, Charles III (Margo), 1902 Victor, St. Louis, MO 63104
(314) 865-3704

Vasholz, Robert I., Ph.D. (Julia), 1019 Orchard Lakes, St. Louis, MO 63141 (Professor, Covenant Seminary)

Wallis, Wilber B., Ph.D. (Marie), 18 Winslow Ln., St. Louis, MO 63131 (Professor, Covenant Seminary) (314) 822-1721

Watt, Richard G. (Catherine), 5847 Waterman St., St. Louis, MO 63112

Wildeman, Robert A. Jr. (Nancy), 201-34-2875, 1st BDE, 2nd Div., APO San Francisco, CA 96224 (Chaplain, US Army, Ft. Hood, Tex.) (817) 634-6065

Wolf, Robert O. (Natalie), 6720 Mary Ellen Pl., St. Louis, MO 63121
(Associate Director, St. Louis Youth for Christ) (314) 382-1063

Woodson, Robert C. (Shirley), Casilla 63, Ayacucho, Peru (Missionary, WPM)
NEW JERSEY PRESBYTERY
New Jersey

MODERATOR: Rev. Petros Roukas
STATED CLERK: Rev. James A. Smith

BRICK, NEW JERSEY
Calvary Presbyterian Church
206 Washington Dr., Brick, NJ 08723 (201) 899-2422
Rev. Petros Roukas (Jan)
206 Washington Dr., Brick, NJ 08723 (201) 899-4474
Clerk of Session: Richard Springer
1000 Beaverdam Rd., Brick, NJ 08723 (201) 892-5471
11:15 A.M.  7:30 P.M.

CAMDEN, NEW JERSEY
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.

CHERRY HILL, NEW JERSEY
Covenant Presbyterian Church
Kings Hwy. & Churchill Rd., Cherry Hill, NJ 08034 (609) 429-1225
(Pulpit Vacant)
Rev. Charles Garriott (Debbie), Assistant Pastor
809 Richard Rd., Cherry Hill, NJ 08034 (609) 667-4961
Clerk of Session: Donald Dager
224 Buckner Ave., Haddonfield, NJ 08033 (609) 858-0968
11:00 A.M.  7:00 P.M.

LAWRENCEVILLE, NEW JERSEY
Evangelical Presbyterian Church
140 Denow Rd., Lawrenceville, NJ 08648 (609) 896-9090
Rev. James H. Midberry (Lavonne)
Belmondo Apts., 1701 Kathy Dr., Yardley, PA 19067 (215) 493-8739
Clerk of Session: Donald H. Price
326 N. Pennsylvania Ave., Morrisville, PA 19067 (215) 295-4632
11:00 A.M.  6:30 P.M.

SEASIDE HEIGHTS, NEW JERSEY
Seaside Bible Church
Barneget and Hancock Ave., Seaside Heights, NJ 08751
Rev. George Jaggard II (Elaine)
1015 Barnegat Ave., Seaside Heights, NJ 08751 (201) 793-6613
11:00 A.M.  7:30 P.M.
VENTNOR, NEW JERSEY
Ventnor Presbyterian Church
5000 Ventnor Ave., Ventnor, NJ 08406 (609) 822-4742
Rev. Elwin E. Jewell (Carol)
320 N. Cambridge Ave., Ventnor, NJ 08406 (609) 822-5098
Clerk of Session: Stephen Egrie
24 N. Troy Ave., Ventnor, NJ 08406 (609) 823-3329
11:00 A.M. 7:30 P.M.

WILLIAMSTOWN, NEW JERSEY
Evangelical Presbyterian Church of Star Cross
420 Janvier Rd., Williamstown, NJ 08094 (609) 629-5990
Rev. Roy Wescher (Kathy)
415 Delaware Ave., Riverside, NJ 08075 (609) 461-8169
Clerk of Session: Robert Ellis
212 Beach Rd., Collings Lake, NJ 08094 (609) 567-1673
11:00 A.M. 6:00 P.M. (7:30 P.M., July and August)

OTHER MINISTERIAL MEMBERS
Clark, Stephen M., RD 2, Box 3483, Blairstown, NJ 07825 (201) 362-8894

Crane, John G. (Barbara), Casilla 148, Chillan, Chile, S.A.
(Missionary, WPM)

Cross, Howard T. (Virginia), 307 Stuart Dr., Apt. 18, Ft. Oglethorpe,
GA 30742 (US Army Chaplain, Retired)

Fiol, Frank L. (Esther), 12304 Conway Rd., St. Louis, MO 63141
(Missionary, WPM)

Kay, John M. Jr., Apt. 529, 101 Boardwalk, Atlantic City, NJ 08401
Martin, James S. (Jean), 2 Randolph Dr., Mt. Holly, NJ 08060
(Veterans’ Benefits Counselor)

Pokrifka, John F. (Faye), 144 Brunswick Ave., Gardiner, ME 04345

NORTHEAST PRESBYTERY
New England states, New York

MODERATOR: Rev. William S. Henderson
STATED CLERK: Rev. Richard W. Tyson

COVENTRY, CONNECTICUT
Presbyterian Church of Coventry
55 Trowbridge Rd., Coventry, CT 06238 (No mail) (203) 742-7222
Rev. Brad D. Evans (Patsy)
165 Lewis Hill Rd., Coventry, CT 06238 (203) 742-5787
Clerk of Session: Robert Persons
250 Lewis Hill Rd., RFD 3, Coventry, CT 06238 (203) 742-9353
9:30 A.M. 7:00 P.M.
MANCHESTER, CONNECTICUT
The Presbyterian Church of Manchester
43 Spruce St., Manchester, CT 06040 (203) 643-0906
Rev. Richard M. Gray (Karen)
47 Spruce St., Manchester, CT 06040 (203) 643-0906
Clerk of Session: Bertus Ooms
310 Lewis Hill Rd., Coventry, CT 06238 (203) 742-9439
10:30 A.M. 7:00 P.M.

BALLSTON SPA, NEW YORK
Hope Church
R.D. 4, Greenfield Ave., Ballston Spa, NY 12020 (518) 885-7442
Rev. Richard W. Tyson (Bethann), Co-Pastor
R.D. 4, Greenfield Ave., Ballston Spa, NY 12020 (518) 885-6253
Rev. William S. Henderson (Laurie), Co-Pastor
11 Burning Pines Dr., Ballston Spa., NY 12020 (518) 584-5926
Clerk of Session: Rev. William S. Henderson
11 Burning Pines Dr., Ballston Spa, NY 12020 (518) 584-5926
11:00 A.M. 6:00 P.M.

DUANESBURG, NEW YORK
Reformed Presbyterian Church
Rt. 7, Duanesburg, NY 12056 (518) 895-2142
(Pulpit Vacant)
Rev. Douglas Withington (Sharon), Stated Supply
c/o Collins, RD I, Larson Ln., Delanson, NY 12053 (518) 895-2328
Clerk of Session: Albert Fidler
Box 447, Delanson, NY 12053 (518) 895-2159
11:00 A.M. 7:30 P.M.

JOHNSTOWN, NEW YORK
Covenant Presbyterian Church
27 N. Market St., Johnstown, NY 12095 (518) 762-9758
Rev. Ira M. Staley (Debbie)
301 Meadow St., Johnstown, NY 12095 (518) 762-7174
Clerk of Session: Archibald P. Wayne
100 W. Madison Ave., Johnstown, NY 12095 (518) 762-7958
11:00 A.M.

NEWBURGH, NEW YORK
Westminster Presbyterian Church
Station Road, Little Britain, NY 12575
Mailing address: P.O. Box 2025, Newburgh, NY 12550
(914) 496-7971
Rev. John L. Vance (Marlene)
16 Weather Oak Hill, New Winsor, NY 12550 (914) 564-2524
Clerk of Session: Frank P. Kolarovic Jr.
91 Frozen Ridge Rd., Newburgh, NY 12550 (914) 561-4709
10:00 A.M. 7:00 P.M.

VESTAL, NEW YORK (BINGHAMTON AREA)
Covenant of Grace Church
Meeting at Seventh Day Adventist Church, Bunn Hill Rd.,
Vestal, NY (No mail)
Rev. W. Thomas Farr (Dotti)
94 Kimble Rd., Vestal, NY 13850 (607) 754-2154
Clerk of Session: Harry Meahl
419 W. Franklin St., Endicott, NY 13760 (607) 748-0924
11:00 A.M.
OTHER MINISTERIAL MEMBERS

Armes, Stanley B. (Sarah), P.O. Box 49, Mwingi, via Kitui, Kenya, East Africa (Missionary, Kenya, WPM)
Brown, Malcolm D. (Florence), RD 1, Goode St., Burnt Hills, NY 12027 (Director of Ministries, Peniel Bible Conference)

(518) 885-9361

Cunningham, Ralph T., Box 1935, Taipei, Taiwan, R.O.C. (100)
Edmiston, Robert E. (Judith), 400 Gehring Rd., Tolland, CT 06084 (Executive Director, CTI)

(203) 875-4037

Fawthrop, Arthur L. (Ellen), 419 W. Franklin St., Endicott, NY 13760

(607) 748-0924

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 Coventry House Inc.)

(203) 742-7391

Morton, James E. (Lillian), Box 175, Rt. 79, Burdett, NY 14818 (Teacher, BOCES)

(607) 546-8392

Pohlman, Stewart (Joan), RD 1, Rt. 17K, Box 794, Montgomery, NY 12549 (Pastor, Goodwill Presbyterian Church, Montgomery, NY)

(914) 457-3703

Quinn, Paul, Box Q, York Harbor, ME 03911 (Pastor, Reformed Baptist Church)

(207) 363-3369

Shafer, Roger G. (Myrna), Box 222-A, RD 2, Delanson, NY 12053

(518) 895-8983

Smick, Elmer B. Ph.D. (Jane), 84 Old Cart Rd., S. Hamilton, MA 01982 (Professor, Gordon-Conwell Seminary)

(617) 468-3603

PACIFIC NORTHWEST PRESBYTERY

Washington, Idaho, Oregon, British Columbia, Alberta Saskatchewan

MODERATOR: Rev. John Pickett
STATED CLERK: Rev. John Hoogstrate

CALGARY, ALBERTA

Glenmore Reformed Presbyterian Church
3818 14a St. SW (No mail), Calgary, Alberta, Canada (403) 246-1000 (Pulpit Vacant)

Clerk of Session: Richard F. Mercer
5012 15th St. SW, Calgary, Alberta, Canada T2T 4B6 (403) 287-2604
11:00 A.M. 6:00 P.M.

EDMONTON, ALBERTA

Crestwood Reformed Presbyterian Church (Mission)
9616 143rd St., Edmonton, Alberta, Canada T5N 2R2 (403) 452-3020 (Pulpit Vacant)

Clerk of Session: Richard F. Mercer
c/o Church Address

11:00 A.M. 7:00 P.M.
VANCOUVER, BRITISH COLUMBIA
Faith Reformed Presbyterian Church (Mission)
Holiday Inn, 711 West Broadway Ave., Vancouver, B.C., Canada
V5Z 3Y2 (No mail)
Rev. Douglas Codling (Hellen), Organizing Pastor (604) 271-8183
10120 Lassam Rd., Richmond, BC, V7E 2C2 Canada
Administrative Secretary: Mr. Maurie McPhee
6370 Oak St., Vancouver, BC, Canada V6M 2W4 (604) 263-9580
11:00 A.M. 6:00 P.M.

REGINA, SASKATCHEWAN
Covenant Community Presbyterian Church (Mission)
Rev. James Codling, Organizing Pastor
2235 King St., Regina, Saskatchewan S4T 4H2 Canada (306)525-2848

ALDERWOOD MANOR, WASHINGTON (SEATTLE AREA)
Alderwood Presbyterian Church
16620 Ash Way, Alderwood Manor, WA 98036 (206) 743-9111
(Pulpit Vacant)

Clerk of Session:
11:00 A.M.

BELLINGHAM, WASHINGTON
First Reformed Presbyterian Church
4454 Pacific Highway, Bellingham, WA 98225 (206) 734-1974
Rev. Daniel E. Dermyer (Jane)
2619 Utter St., Bellingham, WA 98225 (206) 671-4692
Clerk of Session: Earl McDonald
3411 Forest Ct., Bellingham, WA 98225 (206) 734-0673
11:00 A.M. 7:00 P.M.

EVERETT, WASHINGTON
Westminster Evangelical Presbyterian Church
2531 Hoyt Ave., Everett, WA 98201 (206) 252-3757
Rev. John P. Hoogstrate (Shirley)
331 72nd St., Everett, WA 98203 (206) 353-5606
Clerk of Session: Laurie W. Steinberg
5121 Delaware, Everett, WA 98203 (206) 252-4828
11:00 A.M. 6:30 P.M.

ISSAQUAH, WASHINGTON (SEATTLE AREA)
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: Paul Blomberg
165 SW Gibson Ln., Issaquah, WA 98027 (206) 392-3304
11:00 A.M. 7:00 P.M.

LAKE STEVENS, WASHINGTON
Lake Stevens Reformed Presbyterian Church (Mission)
Chapel Hill Rd. and 101st Ave. (No mail)
P.O. Box 385, Lake Stevens, WA 98258 (206) 334-7079
Rev. John C. Pickett (Susan)
11602 20th St. NE, Lake Stevens, WA 98258 (206) 334-7079
Clerk of Session: Gordon Johnson
2310 117th Ave. NE, Lake Stevens, WA 98258 (206) 334-2142
11:00 A.M. 6:30 P.M.

POULSBORO, WASHINGTON
Liberty Bay Presbyterian Church
6th and Harrison (No mail), Poulsbo, WA (206) 779-7545
Rev. Gerald K. Partain (Charlotte)
P.O. Box 157, Poulsbo, WA 98370
Clerk of Session: Terrence L. Saxton
13576 Central Valley Rd., Poulsbo, WA 98370
11:00 A.M. 6:00 P.M.

SEATTLE, WASHINGTON
First Evangelical Presbyterian Church
6318 Linden Ave. N., Seattle, WA 98103 (206) 782-5546
Rev. Stephen W. Leonard (Bronwyn)
4512 Greenwood Ave. N, Seattle, WA 98103 (206) 783-3703
Rev. Robert A. Bonner (Jane), Assistant Pastor
626 N. 63rd, Seattle, WA 98103 (206) 784-5773
Clerk of Session: J. Paul Hubbell
6326 20th Ave. N.E., Seattle, WA 98115 (206) 523-0268
10:45 A.M. 6:30 P.M.

SEATTLE, WASHINGTON
Highline Reformed Presbyterian Church
106 S. 206th, Seattle, WA 98148 (206) 824-7969
Rev. Douglas E. Lee (Nancy)
20136 8th Ave. S., Seattle, WA 98148 (206) 878-2048
Clerk of Session: Richard Meinert
240 SW 197th Pl., Seattle, WA 98166 (206) 878-4340
11:00 A.M. 6:00 P.M.

TACOMA, WASHINGTON
Faith Presbyterian Church
620 S. Shirley, Tacoma, WA 98465 (206) 752-7601
Rev. Robert S. Rayburn, Ph.D. (Florence)
818 S. M St., Tacoma, WA 98405 (206) 572-6953
Clerk of Session: Kenneth Anderson
2035 S. 8th St., Tacoma, WA 98405 (206) 627-5890
11:00 A.M. 6:00 P.M.

OTHER MINISTERIAL MEMBERS
Billiter, Larry D. (Linda), 1136 Albany Hwy., Bentley, W.A. 6103, Australia (Furlough Address: 9512 Todd Mill Rd., Huntsville, AL 35803) (Missionary, WPM)
Detlor, W. Lyall (Margaret), 1908 S. 104th St., Seattle, WA 98168 (Retired)
Haas, Gunther (Myrna), 2256 Robinson St., Regina, Saskatchewan, Canada S4T 2P9 (Assistant Professor of Theology, Canadian Bible College) (306) 306-5774
McWilliams, Barry (Marianne), 1509 17th St., Everett, WA 98201 (206) 252-2687
Parris, Douglass M., Ph.D., 20024 Burke Ave. N., Seattle, WA 98133 (President, Condu Group Inc.)
Ransom, James L. (Barbara), 10936 NE 24th St., Bellevue, WA 98004 (Assistant Pastor, Bellewood Presbyterian Church, PCA) (206) 454-1247
Walker, Paul C. (Bernace), 5415 Wales St., Vancouver, BC, Canada
V5R 3M9 (Teacher) (604) 437-8868
Woodson, W. Hurvey (Dorothy), 712 Catalpa Ave., Webster Groves,
MO 63119 (314) 962-4498
Youngs, John B. (Amelia), 1010 N. Oakes St., Tacoma, WA 98406
(Chaplain, US Army, Retired) (206) 759-0566

PHILADELPHIA PRESBYTERY
Eastern Pennsylvania

MODERATOR: Rev. Franklin Dyrness
STATED CLERK: Rev. E. T. Noe

ALLENTOWN, PENNSYLVANIA
Lehigh Valley Presbyterian Church (Mission)
Great Valley Girl Scout Council Building
Lehigh St. exit of Rt. 309 (No mail)
Rev. David Brewer (Nancy), Presbytery Evangelist
915 Woodlawn Dr., Lansdale, PA 19446 (215) 368-9212

BOOTHWYN, PENNSYLVANIA
Reformed Presbyterian Church of Boothwyn
2655 Chichester Ave., Boothwyn, PA 19061 (215) HU 5-2644
(Pulpit Vacant)
Clerk of Session: Kenneth Ziegler
246 E. Roland Rd., Parkside, PA 19015 (215) 876-4562
11:00 A.M. 6:30 P.M.

GLEN MILLS, PENNSYLVANIA
Covenant Presbyterian Church of Concord
Cheyney Rd. at Gov. Markham Dr., Glen Mills, PA 19342 (215) GL 9-0865
Rev. Harold D. Hight (Carmen)
335 Cheyney Rd., Glen Mills, PA 19342 (215) GL 9-0865
Clerk of Session: James Regester
2143 Bent Ln., Aston, PA 19014 (215) 494-2663
11:00 A.M. 7:00 P.M.

HARRISBURG, PENNSYLVANIA
New Covenant Fellowship
40 W. Main St., Shiremanstown, PA (No Mail) (717) 761-7611
Rev. John C. Woll (Sharon)
931 Ohio Ave., Lemoyne, PA 17043 (717) 761-5551
Clerk of Session: David Larsen
1319 Main St., Oberlin, PA 17113 (717) 939-1598
9:30 A.M.

HAVERSTOWN, PENNSYLVANIA
Beechwood Reformed Presbyterian Church
Beechwood Rd. and Lawndale Ave., Havertown, PA 19083 (215) M1 2-4355
Rev. William B. Cordes (Pauline)
830 Homestead Ave., Havertown, PA 19083 (215) 896-6571
Clerk of Session: Rev. Robert H. Swayne
9210 W. Chester Pike, Upper Darby, PA 19082 (215) 789-4886
11:00 A.M. 7:00 P.M.
HERSHEY, PENNSYLVANIA
Church of the Servant (Mission)
135 E. Oak St., Palmyra, PA 17078
(717) 838-9505
Rev. J. Mark Tedford (Linda), Organizing Pastor
135 E. Oak St., Palmyra, PA 17078
(717) 838-9505
Clerk: David Larsen
1319 Main, Oberlin, PA
(717) 939-1598
10:30 A.M.

KING OF PRUSSIA, PENNSYLVANIA
Reformed Presbyterian Church
486 Keebler Rd., King of Prussia, PA 19406
(215) 265-4107
Rev. Paul L. Karlberg
202 Roboda Blvd., Royersford, PA 19468
(215) 948-9469
Clerk of Session:

11:00 A.M.

LANCASTER, PENNSYLVANIA
Westminster Presbyterian Church
2151 Oregon Pike, Lancaster, PA 17601
(717) 569-2151
Rev. Robert Samuel Williamson (Beulah)
P.O. Box 293, Manheim, PA 17545
Clerk of Session: Oong Choi
1042 Devonshire Rd., Lancaster, PA 17601
(717) 898-6265
10:45 A.M. (10:00 A.M., Summer) 7:00 P.M. (None, Summer)

LANSDALE, PENNSYLVANIA
Lansdale Presbyterian Church
418-420 Oak Park Rd., Lansdale, PA 19446 (No mail)
(215) 368-1119
Rev. John P. Clark (Dolores)
2225 W. Walnut St., Colmar, PA 18915
(215) 822-9444
David J. Fidati (Kathy), Assistant to Pastor
401 Main St., Souderton, PA 18964
(215) 723-1467
Clerk of Session: Fred Pletscher Jr.
709 Rosemount Ave., Lansdale, PA 19446
(215) 362-9122
11:00 A.M. 7:00P.M.

LEVITTOWN, PENNSYLVANIA
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
Ted Ewing (Janice), Assistant to Pastor
1811 Foxwood Manor Apts.
2180 New Rodgers Rd., Levittown, PA 19056
(215) 547-5114
Clerk of Session: James J. McDade Sr.
Box 354A, Bridgetown Pike, Langhorne, PA 19047
(215) 757-9592
11:00 A.M. 7:00P.M.

MEDIA, PENNSYLVANIA
Calvary Presbyterian Church
613 S. New Middletown Rd., Media, PA 19063
(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
11:00 A.M. 7:00P.M.
**NEWTON, PENNSYLVANIA**
The Reformed Presbyterian Church (Mission)  
Nevil Center, Newtown, PA (No mail)  
Robert Doane, Acting Pastor  
424 Paxson Ave., Glenside, PA 19038  
(215) 576-6497

**ORELAND, PENNSYLVANIA**  
Christ Reformed Presbyterian Church  
210 Plymouth Ave., Oreland, PA 19075  
*Rev. Harold Burkhart, D.Min.* (Elaine)  
407 Cedar Hill Rd., Ambler, PA 19002  
Clerk of Session: George Lawrence  
1725 Jarrettown Rd., Dresher PA 19025  
10:45 A.M. - 6:00 P.M.

**PHILADELPHIA, PENNSYLVANIA**  
Tenth Presbyterian Church  
17th and Spruce Sts., Philadelphia, PA 19103  
*Rev. James M. Boice Th.D.* (Linda)  
1827 Delancey Pl., Philadelphia, PA 19103  
Clerk of Session: R. Clive Stockdale  
610 Conshohocken State Rd., Gladwyn, PA 19035  
(215) 642-0310

**PHILADELPHIA, PENNSYLVANIA**  
Third Reformed Presbyterian Church  
3024 Byberry Rd., Philadelphia, PA 19154  
*Rev. Eugene L. Fackler* (Sally)  
1159 Cushmore Rd., Southampton, PA 18966  
Clerk of Session: Howard Tansley  
1959 Lycoming St., Willow Grove, PA 19001  
(215) 657-0670

**PHILADELPHIA, PENNSYLVANIA**  
Spanish Reformed Presbyterian Church  
2441 N. Front St., Philadelphia, PA 19133  
*Rev. Mario Rivera* (Delia), Pulpit Supply  
1157 Neshaminy Valley Blvd., Bensalem, PA 19020  
Clerk of Session: Albert F. Tapken  
1327 E. Aidrie St., Philadelphia, PA 19124  
(215) 657-0670

**QUAKERTOWN, PENNSYLVANIA**  
Quakertown Presbyterian Church (Mission)  
339 W. Broad St., Quakertown, PA 18951  
*Rev. Robert D. Lacock* (Carol)  
149 Forsyth Ctr., Quakertown, PA 18951  
11:00 A.M. - 6:30 P.M.

**QUARRYVILLE, PENNSYLVANIA**  
Faith Reformed Presbyterian Church  
Rt. 2, Box 17A, S. Church St., Quarryville, PA 17566  
*Rev. John DeBardeleben* (Deborah)  
425 S. Church St., Quarryville, PA 17566  
Clerk of Session: Robert D. Dempsey  
5 Pleasant Grove Rd., Conowingo, MD 21918  
10:40 A.M. - 7:30 P.M.

**WARMINSTER, PENNSYLVANIA**  
Calvary Presbyterian Church  
P.O. Box 232, Street and Norristown Rds., Warminster, PA 18974  
(215) 675-1232

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248
Rev. Kenneth I. Wallace (Evelyn)  
1330 Gravonia Ave., Abington, PA 19001  
(215) TU 7-8072

Rev. Leon Ben Ezra (Linda), Assistant Pastor  
650 Brooke Rd., D56, Glenside, PA 19038  
(215) 885-3664

Clerk of Session: Charles Troxell  
6 James Rd., Hatboro, PA 19040  
(215) OS 5-1376

11:00 A.M.  7:00 P.M.

WEST CHESTER, PENNSYLVANIA
Reformed Presbyterian Church of West Chester  
New and Union Sts., West Chester, PA 19380  
(215) 696-3482

Rev. Edward T. Noe (Ruth)  
311 S. New St., West Chester, PA 19380  
(215) 696-8160

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.

WILLOW GROVE, PENNSYLVANIA
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. Carl H. Derk (Nancy), Assistant Pastor  
P.O. Box 94, Willow Grove, PA 19090  
(215) 659-0564

Clerk of Session: Leslie P. Cruise  
1045 Davis Grove Rd., Prospectville, PA 19002  
(215) 646-5570

8:15, 10:45 A.M.  7:00 P.M.

OTHER MINISTERIAL MEMBERS
Ackley, Maj. Robert H. (Joan), 42nd Arty. Grp., APO NY 09169  
(Chaplain, US Army)

Blakely, Wilbur W. (Avis), 875 Hemlock Rd., Warminster, PA 18974  
(Psychologist, Private Practice)  
(215) 675-1236

Brauning, Wayne F. (Marilyn), 5021 Newhall St., Philadelphia, PA 19144  
(215) VI 3-7590

Brewer, David J. (Nancy), 915 Woodlawn Dr., Lansdale, PA 19446  
(Presbytery Evangelist)  
(215) 368-9212

Burns, Robert W. (Janet), 623 Kingswood Pl., King of Prussia, PA  
(Church of the Saviour, Pastor of Singles Ministries)

Casolare, Charles, 112 Colonial Dr., Akron, PA 17501 (Muslim work  
in France, WPM)

Dyrness, Franklin S., D.D. (Dorothy), R.D. 2, Box 17, Quarryville, PA 17566 (President, The Quarryville Presbyterian Home, RD 2,  
Office: (717) 786-7321; Home (717) 786-2670

Evans, Rev. John D. (Vernelle), 408 W. Clapier St. Philadelphia, PA 19144

Fleece, David F. (Madge), 1182 Neilson Dr., Clarkston, GA 30021  
(Chaplain, Grady Hospital)  
(404) 296-2147

Garver, Bruce A. (Peggy), 8219 Michener Ave., Philadelphia, PA 19150  
(Principal, New Life Youth and Family Services)  
(215) 287-7884

Gerow, G. Howell (Louise), 240 Nemoral St., Warminster, PA 18974  
(Retired, Interim Pastor, Grand Cayman Island)  
(215) OS 5-8799

Gray, Eugene G. (Joan), 47 Benson Dr., Glen Olden, PA 19036

Horner, Richard V., Box 432, Houghton College, Houghton, NY 14744

Hunt, John K. (Inez), 1209 Aladdin Rd., Lookout Mountain, TN 37350 (Missionary, WPM)
Johnson, Ellis C. H. (Ann), Rt. 3, Box 24, Blythewood, SC 29016
(Counseling Psychologist) (803) 776-6948
Kiefer, James S. (Velma), P.O. Box 95, Elizabethtown, PA 17022
(Banker) (717) 367-4020
Laird, Harold S., D.D. (Betty), Apt. C-306, RD 2, Box 20, Quarryville, PA 17566 (Retired)
Lee, Dr. Jong Yun
Little, Joseph J. (Ann), 403 Austin Dr., Fairless Hills, PA 19030 (Evangelist under BHM in Philadelphia Spanish Outreach) (215) 949-2825
Omerly, George G. (Audrey), Apartado 1529, Lima 1, Peru 100 (Furlough address until Aug., 1981, 19 Lehigh, Cooper Farm, Wilmington, DE 19808) (Missionary, WPM)
Reumann, Robert R. (Mary Jane), 1181 Lombardi Ave., Petaluma, CA 94952 (707) 763-6922
Sharp, Lester O. (Nanette), 1039 Coronet St., Warminster, PA 18974 (215) 672-7298
Sheor, 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 (Design Engineer) (215) 789-4886
Talley, Jeff (Esther), P.O. Box 49, Mwingi, Kenya, East Africa (WPM Missionary, Kenya)
Tonnessen, Gareth (Nellie), 4415 Park Ln., Aston, PA 19014 (215) 485-9770
Wessell, Hugh (Martine), 233 W. Apsley St., Philadelphia, PA 19144 (WPM Missionary, France) (215) 843-2258

PITTSBURGH PRESBYTERY
Western Pennsylvania, Ohio, West Virginia and Allegany and Garrett Counties of Maryland

MODERATOR: Rev. William Wolfgang
STATED CLERK: Rev. Charles L. Winkler

OAKLAND, MARYLAND
Faith Presbyterian Church (Mission)
Oakland, Garrett County, MD
(Mail to: P.O. Box 415, Mt. Lake Park, MD 21550)
Rev. John A. Ledden (Lorraine)
Rt. 2, Box 49K, Oakland, MD 21550 (301) 334-4280
Clerk of Session: Robert Jackson
RD 2, Box 48X, Oakland, MD 21550 (301) 334-3759
11:00 A.M. 7:30 P.M.

BRECKSVILLE, OHIO
Westminster Reformed Presbyterian Church
Rev. Stevan M. Horning, Organizing Pastor
8297 Brecksville Rd., Brecksville, OH 44141

250
PATASKALA, OHIO
Jersey Presbyterian Church (Mission)
Pataskala, OH 43062
Rev. William ("Kip") Slawter (Judith), Organizing Pastor
12239 Morse Rd. SW, Pataskala, OH 43062 (614) 927-1820
Clerk of Session: Bernard M. Smith
12832 Morse Rd. SW, Pataskala, OH 43062 (614) 927-3447
11:00 A.M. 7:00 P.M.

COLUMBUS, OHIO
The Trinity Presbyterian Church of Columbus, Ohio
3728 Snouffer Rd., Columbus, OH 43085 (614) 889-8551
Rev. Robert A. Wildeman Sr. (Eva)
5366 Dexter, Hilliard, OH 43026 (614) 876-9805
Clerk of Session: Clifford E. Hill
350 S. 3B and K Rd., Galena, OH 43021 (614) 363-0700
11:00 A.M. 6:30 P.M.

POLAND, OHIO
Immanuel Presbyterian Church
3339 Dobbins Rd., P.O. Box 5052, Poland, OH 44514 (216) 757-8268
Rev. Timothy Stigers (Patricia)
1722 Lynn Mar, Boardman, OH 44514 (216) 757-4635
Clerk of Session: Dean R. Brown
2329 Venloe Dr., Poland, OH 44514 (216) 757-9795
11:00 A.M. 7:00 P.M.

YOUNGSTOWN, OHIO
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
10:00 A.M. 7:00 P.M.

BEAVER, PENNSYLVANIA
Chapel Reformed Presbyterian Church
3435 Dutch Ridge Rd., Beaver, PA 15009 (412) 775-7328
Rev. R. Geoffrey Brown (Lynne)
3435 Dutch Ridge Rd., Beaver, PA 15009 (412) 775-8417
Clerk of Session: Don Deffenbaugh
3485 Dutch Ridge Rd., Beaver, PA 15009 (412) 775-8417
11:00 A.M. 7:00 P.M.

BEAVER FALLS, PENNSYLVANIA
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.
CARMICHAELS, PENNSYLVANIA
The Greene Valley Presbyterian Church
Box 363, Carmichaels, PA 15320
Rev. Harold O. Kelley (Norma)
RD 1, Box 309, Carmichaels, PA 15320 (412) 883-2458
Clerk of Session: Ronald Miller
P.O. Box, Mcclellandtown, PA 15458 (412) 737-6920
11:00 A.M., 8:15 A.M. (Summer) 7:00 P.M.

DARLINGTON, PENNSYLVANIA
Darlington Reformed Presbyterian Church
Box 236, 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: Arthur E. Shaffer
Box 256, Darlington, PA 16115 (412) 827-2242
11:00 A.M. 8:00 P.M.

EIGHTY-FOUR, PENNSYLVANIA
View Crest Reformed Presbyterian Church
Rt. 3, Box 189, Thomas-Linden Rd., Eighty-Four, PA 15330
Rev. Nicholas Protos (Linda)
RD 3, Box 189, Eighty-Four, PA 15330 (412) 941-9772
Clerk of Session: Kenneth King
RD 1, Box 174, Eighty Four, PA 15330 (412) 941-6420
11:00 A.M. 6:30 P.M.

ENON VALLEY, PENNSYLVANIA
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: Dr. Russell Hedendorf
625 Shenango Rd., Beaver Falls, PA 16120 (412) 846-3372
11:00 A.M. 6:00 P.M.

HARRISVILLE, PENNSYLVANIA
Rocky Springs Reformed Presbyterian Church
Rt. 2, Box 372, Harrisville, PA 16038
(Pulpit Vacant)
Clerk of Session: James H. DePew
Rt. 4, Slippery Rock, PA 16057 (412) 794-6098
11:00 A.M. 7:00 P.M.

INDUSTRY, PENNSYLVANIA
Fairview Reformed Presbyterian Church
Rt. 1, Box 172, Industry, PA 15052 (412) 643-8104
Rev. Richard L. Raines (Dolores)
Rt. 1, Box 172, Industry, PA 15052 (412) 643-8104
Clerk of Session: J. Eric Mann
107 Meadowbrook Dr., Industry, PA 15052 (412) 643-5790
10:30 A.M. 7:00 P.M.

KITTANNING, PENNSYLVANIA
Reformed Presbyterian Church of Kittanning
Rt. 4, Kittanning, PA 16201 (412) 543-3702
Rev. Mark E. Porter (Christine)
RD 1, Box 433, Worthington, PA 16262 (412) 297-5152
Clerk of Session: Paul G. Beckett
Rt. 4, Box 207, Kittanning, PA 16201 (412) 545-7985
11:00 A.M. 7:00 P.M. last Sunday each month

MURRYSVILLE, PENNSYLVANIA
Maranatha Reformed Presbyterian Church
3750 School Rd., Murrysville, PA 15668 (412) 327-8411
Rev. Charles L. Winkler (Janine)
429 Alpine Village Dr., Monroeville, PA 15146 (412) 325-4795
Clerk of Session: Bruce Meadowcraft
4088 Old Wm. Penn Hwy., Murrysville, PA 15668 (412) 327-5547
10:00 A.M. 7:00 P.M.

NEW CASTLE, PENNSYLVANIA
Christ Reformed Presbyterian Church
334 E. Moody Ave., New Castle, PA 16101
Rev. Robert C. Weeber Jr. (Elizabeth)
1648 Pulaski Rd., New Castle, PA 16105 (412) 652-5281
Clerk of Session: Dr. Richard Gordon
3835 Main St., New Waterford, OH 44413 (216) 457-2967

NORTH HUNTINGDON, PENNSYLVANIA
Calvin Presbyterian Church
411 Woodall Ave., North Huntingdon, PA 15642 (412) 863-1192
Rev. Samuel S. Ward (Rosalie)
401 Woodall Ave., North Huntingdon, PA 15642 (412) 863-1192
Clerk of Session: Thomas Marion
2318 Myers Ln., N. Huntingdon, PA 15642 (412) 751-1086
11:00 A.M. 7:00 P.M.

PITTSBURGH (PENN HILLS), PENNSYLVANIA
First Reformed Presbyterian Church
12900 Frankstown Rd., Pittsburgh (Penn Hills), PA 15235 (412) 793-7117
Rev. Charles B. Holliday (Katherine)
141 Crescent Hills Rd., Pittsburgh, PA 15235 (412) 793-1042
Rev. Dale B. Welden (Connie), Assistant Pastor
12129 Harvard, Pittsburgh, PA 15235 (412) 793-2865
Clerk of Session: Stanley Stotler
5 Moriah Dr., Pittsburgh, PA 15239 (412) 793-5323
11:00 A.M. 7:00 P.M.

PITTSBURGH, PENNSYLVANIA
South Hills Reformed Presbyterian Church (Mission)
Arnie Frank, Organizing Pastor

SHARON, PENNSYLVANIA
Providence Reformed Presbyterian Church (Mission)
YMCA, Rt. 18, Hermitage, PA (No mail)
P.O. Box 561, Sharon, PA 16146
Rev. Christopher P. Bennett (Lynn)
21 Thorn Ave., Sharpsville, PA 16150 (412) 962-3135
Chairman Adm. Com.: Floyd B. Grace
4821 Whippoorwill Dr., Hermitage, PA 16148 (412) 981-4903
11:00 A.M. 7:00 P.M.
CHARLESTON, WEST VIRGINIA
First Reformed Presbyterian Church (Mission)
P.O. Box 4401, Charleston, WV 25304
Rev. William A. Fitzhenry (Darlene)
710 Glendale Ave., So. Charleston, WV 25303 (304) 343-4036
Administrative Assistant: Larry Canterbury
Box 21, Hurricane, WV 25526 (304) 562-2368
11:00 A.M. 6:00 P.M.

OTHER MINISTERIAL MEMBERS
Brooks, William J. (Rachel), Rt. 1, Box 284D, Huddleston, VA 24104
Cleveland, Emmett N. (Constance), RD 1, New Paris, PA 15554
Frank, Arnold L., 755 Country Club Dr., Pittsburgh, PA 15228
Fannon, Daniel, 2901 Riverside Ave., Cleveland, OH 44109
Gordon, Robert C., RD 1, Box 280, Shelocta, PA 15774
Hopkins, David R. (Carolyn), Star Rt., Box L-500, Palmer, AK 99645 (Teacher, Arctic Bible Institute)
Mesarch, Dr. Stephen (Marilyn), 2640 Mink St., Pataskala, OH 43062 (Pastor, Jersey Presbyterian Church)
Schmoyer, Richard W. (Martha), 5100 Waters Ave., Apt. 209, Savannah, GA 31404
Stewart, Carl A. (Paulina), Rt. 1, Box 8, Zeigler Rd., Rochester, PA 15074 (Pastor, St. John's United Evangelical Protestant Church)
Taylor, John C., D.D.S. (Adah), 110 Highland Ave., Herminie, PA 15637 (Missionary-Dentist)

254
ROCKY MOUNTAIN PRESBYTERY
Colorado, Utah, Nebraska west of Highway 81, New Mexico, Wyoming, Arizona

MODERATOR: Dr. John Harris
786 S. 3rd St.
Lander, WY 82520

STATED CLERK: Rev. D. Steven Meyerhoff

MESA, ARIZONA (PHOENIX AREA)
Hope Reformed Presbyterian Church (Mission)
760 S. El Dorado Rd., Mesa, AZ 85202 (602) 966-8915
(Pulpit Vacant)

Contact: Lee A. Faull
2414 E. Alameda, Tempe, AZ 85282 (602) 967-6369
11:00 A.M. 6:30 P.M.

COLORADO SPRINGS, COLORADO
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 80909 (303) 635-0130
Rev. Dennis R. McDonough (Susan), Associate Pastor
2629 Paseo Rd., Colorado Springs, CO 80907 (303) 473-9153
Clerk of Session: Richard Ruhl
2644 E. San Miguel, Colorado Springs, CO 80909
8:15, 11:00 A.M. 6:00 P.M.

COLORADO SPRINGS, COLORADO
Village Seven Presbyterian Church
4050 S. Nonchalant Circle, Colorado Springs, CO 80917 (303) 574-6700
Rev. A. Bernhard Kuiper (Noelene)
4050 Inspiration Dr., Colorado Springs 80917 (303) 596-4050
Rev. David H. Linden (Shirley), Associate Pastor
6175 Applewood Ridge Cir., Colorado Springs, CO 80907 (303) 599-5585
Clerk of Session: Gerald F. Hardcastle
4310 Rocklawn Circle, Colorado Springs, CO 80915 (303) 596-1833
8:00 A.M. 10:45 A.M. 6:00 P.M.

MONTROSE, COLORADO
Trinity Reformed Presbyterian Church
2705 Sunnyside Rd., Montrose, CO (No mail)
P.O. Box 1931, Montrose, CO 81402 (303) 249-1053
Rev. David W. Hein (Naomi)
8558 High Mesa Rd., Olathe, CO 81425 (303) 323-6781
Clerk of Session: Richard Honeycutt
8298 High Mesa Rd., Olathe, CO 81425 (303) 323-6460
10:15 A.M. 7:00 P.M.

WHEAT RIDGE, COLORADO (DENVER AREA)
Covenant Reformed Presbyterian Church
W. 44th and Ingalls St., Wheat Ridge, CO 80033 (303) 424-8889
Rev. Ronald L. Shaw (Queta)
8512 Ingalls Circle, Arvada, CO 80003 (303) 423-1746
Clerk of Session: Jan Krankota
7075 Doverway, Arvada, CO 80004 (303) 423-5378
10:55 A.M.  6:30 P.M.

KEARNEY, NEBRASKA
Trinity Presbyterian Church
2525 Ave. A, Kearney, NE 68847 (308) 234-3142
Rev. D. Steven Meyerhoff (Gayle)
2525 Ave. A, Kearney, NE 68847
Clerk of Session: Charles Parish
1416 E. 32nd St., Kearney, NE 68847 (308) 237-2857
11:00 A.M.  5:00 P.M. (Nov.-Mar.), 7:00 P.M. (Apr.-Oct.)

ALAMOGORDO, NEW MEXICO
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.

LAS CRUCES, NEW MEXICO
Providence Presbyterian Church
1300 North Valley Dr., Box 1465, Las Cruces, NM 88001
Rev. Donald H. Neidigk (Kathryn)
Box 3981, University Park, NM 88003 (505) 522-5340
Rev. Peter R. Vaughn (Linda), Associate Pastor
2630 Huntington Dr., Las Cruces, NM 88001
Clerk of Session: Elwood Baas
2095 Rentfrow Dr., Las Cruces, NM 88001 (505) 522-3425
10:00 A.M.  6:30 P.M.

LAS CRUCES, NEW MEXICO
University Presbyterian Church
Wisconsin Ave., Box 3277, University Park, NM 88003 (505) 522-0828
Rev. Robert D. Scott (Libby)
1410 Gardner, Las Cruces, NM 88001 (505) 522-6257
Clerk of Session: David Moon
1860 E. Nevada, Las Cruces, NM 88001 (505) 526-5847
9:00 and 11:00 A.M.  6:00 P.M.

LANDER, WYOMING
Covenant Presbyterian Church
Box 763, Lander, WY 82520 (Meeting at Mt. Hope Chapel)
Rev. James Urisch
1285 Goodrich Dr., Lander, WY 82520
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), 1292 A FIQ, Ft. Dix, NJ 08640 (Chaplain, US Army)
Creswell, Andrew W. (Peg), “The Biald,” South Star Rt., Lyons, CO 80540 (Missionary, Sudan Interior Mission)
Donaldson, L. LaVerne (Louise), 715 Center St., Goodland, KS 67735 (Manager, Christian Book Store) (913) 899-5964
Hafer, Del (Cherie Ann), Woodland Park Community Church, Wood­land Park, CO 80863
Leonard, William B. Jr. (Helen), 33625 Wapiti Circle, Buena Vista, CO 81211 (Retired) (303) 395-8585
Troxell, Thomas E. (Jean), 1709 W. Carol Ave., Mesa, AZ 85202 (Campus Ministry, Arizona State University; Instructor, Redeemer Theological Seminary) (602) 962-4455

SOUTHEAST PRESBITERY

North Carolina, South Carolina, Georgia (except Dade and Walker counties)

MODERATOR: Rev. Al Lutz
STATED CLERK: Rev. Peter Spink

ALBEMARLE, NORTH CAROLINA
Second Street Presbyterian Church
S. 2nd 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, Box 480X, Albemarle, NC 28001 (704) 982-0769
11:00 A.M.  7:00 P.M.

CHARLOTTE, NORTH CAROLINA
Faith Presbyterian Church
1805 E. 7th St., Charlotte, NC 28204 (704) 375-3501
Rev. Ross W. Graham (Nicole)
3816 Winterfield Pl., Charlotte, NC 28205 (704) 537-8167
Clerk of Session: Oscar K. Griffith Jr.
4730 Riverdale Dr., Charlotte, NC 28210 (704) 588-0117
11:00 A.M.  6:00 P.M.

CONCORD, NORTH CAROLINA
Westminster Presbyterian Church
309 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, Box 376, Roebuck, SC 29376 (803) 576-1327
Clerk of Session: Fred N. Bost
116 Lore, Concord, NC 28025 (704) 782-4733
11:00 A.M.
DURHAM, NORTH CAROLINA
Lednum Street Presbyterian Church
2403 Lednum St., Durham, NC 27705
Rev. Henry E. Johnson
2405 Lednum St., Durham, NC 27705 (919) 471-2126
Clerk of Session: C. David Latta
Rt. 2, Box 37D, Hillsborough, NC 27278 (919) 732-7869
11:00 A.M. 7:00 P.M.

LEXINGTON, NORTH CAROLINA
Meadowview Reformed Presbyterian Church
204 Beethoven Ave., Lexington, NC 27292 (704) 249-2680
Rev. Kenneth Hash (Debbie)
202 Beethoven Ave., Lexington, NC 27292 (704) 249-2676
Clerk of Session: Glenn Owen
Rt. 16, Box 514, Lexington, NC 27292 (704) 249-1054
10:00 A.M. 7:00 P.M.

WILMINGTON, NORTH CAROLINA
Trinity Presbyterian Church
3701 S. College Rd., Wilmington, NC 28403 (919) 791-1100
Rev. Daniel Pruitt (Linda)
4806 Lord Nance Ct., Wilmington, NC 28405 (919) 392-6952
Clerk of Session: Gary Darden
Oakley Rd., Castle Hayne, NC 28429 (919) 763-8554
10:45 A.M. 6:30 P.M.

ANDERSON, SOUTH CAROLINA
First Reformed Presbyterian Church
P.O. Box 3031
Abbeville Hwy. (S.C. 28), Anderson, SC 29624 (803) 296-2522
Rev. James E. Hanson (Janet)
Box 3031, Anderson, SC 29624 (803) 225-0360
Clerk of Session: Alvin Hutchinson
Rt. 1, Starr, SC 29684 (803) 352-6589
11:00 A.M. 7:00 P.M.

CHARLESTON, SOUTH CAROLINA
Church Creek Presbyterian Church
2234 Plainview Rd., Charleston, SC 29407 (803) 766-1381
Rev. Gerald P. Malkus (Pamela)
2435 Tiffany Dr., Charleston, SC 29407 (803) 766-7336
Clerk of Session: Cadwallader Jones
41 Broughton Rd., Charleston, SC 29407 (803) 766-0557
11:00 A.M. 6:30 P.M.

FLORENCE, SOUTH CAROLINA
Faith Reformed Presbyterian Church (Mission)
906B S. Cashua Dr., Florence, SC 29501 (No mail)
Rev. W. Theodore Ragsdale (Beth)
1008 E. Beauvoir Dr., Florence, SC 29501 (803) 665-6903
Clerk of Session: Harold Jones
436 Bertonley Ave., Charlotte, NC 28211 (704) 366-3829
10:00 A.M. 7:00 P.M.

GREENVILLE, SOUTH CAROLINA
Augusta Street Presbyterian Church
705 Augusta St., Greenville, SC 29605 (803) 235-2642
258
(Pulpit Vacant)

Clerk of Session: W. H. McCall
15 Forest Cir., Greenville, SC 29611 (803) 246-2704
11:00 A.M.  7:00 P.M.

GREENVILLE, SOUTH CAROLINA
Mitchell Road Presbyterian Church
207 Mitchell Rd., Greenville, SC 29615 (803) 268-2218
Rev. Thomas G. Cross D.D. (Jane)
One Country Ln., Greenville, SC 29615 (803) 244-8503
Rev. Earl R. Eckerson (Marjorie), Associate Pastor
109 Norfolk Ave., Rt. 4, Greer, SC 29651 (803) 268-3527
Clerk of Session: James Kennedy
109 Northwood Ave., Greenville, SC 29609 (803) 232-6659
9:30 A.M.  7:00 P.M.

GREENVILLE, SOUTH CAROLINA
Shannon Forest Presbyterian Church
Rt. 2, Garlington Rd., Greenville, SC 29607 (803) 288-0542
Rev. Al Lutz (Julie)
Rt. 2, Garlington Rd., Greenville, SC 29607 (803) 288-0548
Rev. Stephen Bostrom (Ginny), Assistant Pastor
Rt. 6, Mapleton Dr., Greenville, SC 29607 (803) 288-9831 (Office)
Clerk of Session: Robert Nelson
Rt. 1, Box 371, Simpsonville, SC 29681
10:45 A.M.  7:00 P.M., summer; 6:00 P.M., school year

McCLELLANVILLE, SOUTH CAROLINA
Jeremy Creek Reformed Presbyterian Church (Mission)
P.O. Box 408, McClellanville, SC 29458 (803) 887-3717
(Pulpit Vacant)
9:30 A.M.  7:00 P.M.

MYRTLE BEACH, SOUTH CAROLINA
Faith Presbyterian Church
805 79th Ave. N., Myrtle Beach, SC 29577 (803) 449-7972
Rev. Jayme S. Sickert (Mary Beth)
15 Deer Run Dr., Cypress Creek, Myrtle Beach, SC 29577
(803) 293-3963
Clerk of Session: James H. Phillips Jr.
Rt. 3, Box 480X, Albemarle, NC 28001 (704) 982-0769
11:00 A.M.  6:00 P.M.

SIMPSONVILLE, SOUTH CAROLINA
Davenport Road Presbyterian Church
Poinsettia Club House, Simpsonville, SC (No mail)
Rev. J. Render Caines (Linda)
Rt. 2, Box 9B, Simpsonville, SC 29681 (803) 963-8823
9:30 A.M.  6:00 P.M.

SPARTANBURG, SOUTH CAROLINA
Trinity Presbyterian Church
500 Oak Grove Rd., Spartanburg, SC 29301 (803) 576-6003
Rev. Peter Spink (Debbie)
4676 Schirra Ct., Spartanburg, SC 29301 (803) 576-8703
Clerk of Session: Harold L. Williams
109 Idlewild Ct., Spartanburg, SC 29301 (803) 576-4035
11:00 A.M.  6:00 P.M.

259
OTHER MINISTERIAL MEMBERS

Cox, Robert H. (Margaret), 4900 Easthaven Dr., Charlotte, NC 28212
(704) 536-6259

Cross, Walter G. Jr. (Mary), Casilla 373, Quillota, Chile (Missionary, WPM)

Fiol, Bruce R. (Judy), 51-C Rajpur Rd., Dehra Dun, U.P. 248001, India (Missionary, WPM)

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

Lyra, Synesio Jr (Louise), 8571 Enault, Garden Grove, CA 92641
(714) 539-9854

Needham, LCDR Robert B. (Barbara), 42 Edinburgh Rd., Charleston, SC 29407 (Chaplain, US Navy)
(803) 571-4579

Sanders, W. Eugene (Dorothy), 1009 N. Alma Ave., Cortez, CO 81321 (American Missionary Fellowship)

Smith, Beryl, 6015 Butler Rd., Penryn, CA 95663

Vigil, Mark (Laurie), 25 Pelham Rd., Apt. 249, Greenville, SC 29615
(803) 268-5196

Williams, Roy W. (Valerie), 34 Greeock Rd., Delmar, NY 12054
(518) 439-5303

Williamson, Harwell B. (Marion), 14 Egret Ct., Brookmont Farms, Newark, DE 19702
(302) 834-1382

SOUTHERN PRESBYTERY

Kentucky, Tennessee, Alabama, Mississippi, Dade and Walker counties of Georgia, New Orleans and East Parishes, Louisiana

MODERATOR: Rev. A. Dan Orme
STATED CLERK: Rev. Robert A. Milliken

AUBURN, ALABAMA

Covenant Presbyterian Church
Box 882, Shelton Rd., Auburn, AL 36830
(205) 821-7062

Rev. Peter R. Doyle D.D. (Sally Ann)
331 Mockingbird Ln., Auburn, AL 36830
(205) 821-5347

Clerk of Session: Dr. Malcolm A. Cutchins
701 Sanders St., Auburn, AL 36830
(205) 821-8749

HUNTSVILLE, ALABAMA

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 and Principal of Westminster Christian Academy
1717 Club View Dr., Huntsville, AL 35805
(205) 852-8544
Rev. William Alling, Associate Pastor
3904 Nolen Ave., No. 2, Huntsville, AL 35801 (205) 536-4832

Rev. David Hammond (Dixie), Assistant Pastor
4704 Whitehall Dr., Huntsville, AL 35805 (205) 536-0065

Clerk of Session: Fred Peace
Rt. 2, Box 275, Ardmore, TN 38449
9:30 A.M.  6:00 P.M.

KENNER, LOUISIANA (NEW ORLEANS AREA)
Reformed Presbyterian Church of New Orleans
3405 Florida Ave., Kenner, LA 70062 (504) 468-2502

Rev. William B. Acker (Martha)
3381 Tulane Dr., Kenner, LA 70062 (504) 467-7436

Clerk of Session: John Wilkie
9121 Rosecrest, River Ridge, LA 70123
11:00 A.M.  6:00 P.M.

BLUFF CITY, TENNESSEE
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: T. W. Fritz
Rt. 3, Bluff City, TN 37618
11:00 A.M.  7:00 P.M.

CHATTANOOGA, TENNESSEE
Immanuel Fellowship (Mission)
621 Ft. Wood Pl., Chattanooga, TN 37402 (615) 266-7558

Rev. A. Randy Nabors (Joan)
4724 Florida Ave., Chattanooga, TN 37409 (615) 821-8180

Clerk of Session: Rudolph F. Schmidt
5 Frontier Bluff, Lookout Mountain, TN 37350 (404) 820-2710
3:00 P.M.

CHATTANOOGA, TENNESSEE
New City Fellowship
1603 Mitchell Ave., Chattanooga, TN (615) 266-8793
(Mail: P.O. Box 6265, Chattanooga, TN 37401)

Rev. A. Randy Nabors (Joan)
4724 Florida Ave., Chattanooga, TN 37409 (615) 821-8180

Clerk of Session: Rudolph F. Schmidt
5 Frontier Bluff, Lookout Mountain, TN 37350 (404) 820-2710
11:15 A.M.  6:00 P.M.

LOOKOUT MOUNTAIN, TENNESSEE
Reformed Presbyterian Church of Lookout Mountain
Scenic Highway, Lookout Mountain, TN 37350 (404) 820-9770

Rev. Robert A. Milliken (Eleanor)
412 Krupski Loop, Lookout Mountain, TN 37350 (404) 820-9008

Rev. Leonard S. Pitcher (Lois), Visitation Minister
306 Martin Ln., Lookout Mountain, TN 37350 (404) 820-2417

Clerk of Session: John P. Cummer
1516 Wood Nymph Tr., Lookout Mountain, TN 37350 (404) 820-1158
8:30 (during college year) and 11:00 A.M.  6:00 P.M.
MEMPHIS, TENNESSEE
First Reformed Presbyterian Church
1625 W. Massey, Box 17651, Memphis, TN 38117 (901) 761-0590
Rev. William Spink Jr.

Clerk of Session: Dr. Roger Vander Zwaag
6157 Quince Rd., Memphis, TN 38138 (901) 685-7466

OTHER MINISTERIAL MEMBERS

Anderson, Charles W. (Florence), 213 Hardy Rd., Lookout Mountain, TN 37350 (Professor, Covenant College) (404) 820-1672

Anderson, George A., D.D. (Katharine), Graham Bible College, Box 3050, Bristol, TN 37620 (Professor, Graham Bible College) (615) 878-3669

Austin, A. Kenneth, Ph.D. (Joyce), Rt. 1, Box 330, Lookout Mountain, TN 37350 (Professor, Covenant College) (404) 820-1162

Blevins, Philip R. (Carlen), 2162 Summerhouse, Apt. 11, St. Louis, MO 63141 (314) 576-4581

Cannon, H. Richard (Carol), French Camp Academy, French Camp, MS 39745 (President) (601) 547-6106

Clark, Gordon H., Ph.D. (Joyce), Rt. 2, Box 219, Rising Fawn, GA 30738 (Professor, Covenant College) (404) 398-3203

Clark, Raymond W. (Penny), 1205 Elfin Rd., Lookout Mountain, TN 37350 (Professor, Covenant College) (404) 820-1259

Dameron, Raymond H. (Dorothy), 1302 Aladdin Rd., Lookout Mountain, TN 37350 (Professor, Covenant College) (404) 820-0445

Davis, Dale Ralph, Ph.D. (Barbara), 1340 Deerfield L.n., Jackson, MS 39211 (Professor, Belhaven College) (601) 957-1707

Dodds, Robert J. (Carolyn), Rt. 6, Box 207, North View Point Dr., La Grange, GA 30240 (Guidance 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), 3528 Johnwood Dr., Memphis, TN 38122 (Professor, Covenant College) (901) 458-5788

Hurley, James B., D.Phil. (Phyllis), 8210 SW 132nd St., Miami, FL 33156 (Associate Professor of Theology, Westminster Seminary, and Director of Studies, Florida Theological Center) (305) 255-2879

Johnson, W. Earl (Margaret), Rt. 1, Box 121B, Loxley, AL 36551 (Retired) (205) 928-8984

Myers, John Andrew IV (Janice), Blountsville Hwy., Rt. 2, Box 115, Bristol, TN 37620 (Pastor, Walnut Hill Presbyterian Church, unaffiliated)

Nuermberger, Robert M., Ph.D. (Lois), Brow Lake, Rt. 1, Lookout Mountain, TN 37350 (Executive Director, Christian Counseling Service Inc.) (404) 398-3356

Oakley, C. Howard, D.Min. (Beverly), c/o Central Church, 6655 Winchester Rd., Memphis, TN 38115 (901) 682-0529

Orme, A. Dan, Ph.D., 397 S. Church St., Athens, GA 30601 (Minister of University Church, Athens) (404) 548-6655

Perry, James (Peggy), P.O. Box 696, York, AL 36925 (Pastor, York Presbyterian Church, Independent) (205) 392-5488

Stephens, Henry W. (Kathleen), 4203 Alabama Ave., Chattanooga, TN 37409 (615) 821-5946

Young, Bruce (Susan), 179-1 Mochifuku, Oaza, Yokkaichi Shi, Mie Ken 512, Japan (Furlough Address: 21433 Oriole Pl., Brentwood, MO 63144) (Missionary, WPM)

262
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), 412-9 Tomiya Cho, Suzuka Shi, Mic Ken 513, Japan (Missionary, WPM)

SOUTHWEST PRESBYTERY
Arkansas, Louisiana, Oklahoma, Texas

MODERATOR: Rev. Robert Petterson
STATED CLERK: Rev. Paul E. DeLong

MINCO, OKLAHOMA
First Presbyterian Church
101 4th, Box 156, Minco, OK 73059 (405) 352-4966
Rev. Howard C. Kelley (Marlene)
Box 417, Minco, OK 73059
Clerk of Session: Don Harryman
Box 193, Minco, OK 73059
11:00 A.M. 7:00 P.M.

NORMAN, OKLAHOMA
Reformed Presbyterian Church (Mission)
1701 Cherrystone St., Norman, OK 73069 (405) 364-1361
Rev. William H. Doerfel (Marilyn)
11129 S. Timberline Dr., Norman, OK 73071 (405) 364-0830
Administrative Committee Chairman: Laird Blomquist
1110 Sequoyah Tr., Norman, OK 73071 (405) 364-2840
10:45 A.M. 6:30 P.M.

OKLAHOMA CITY, OKLAHOMA
Heritage Reformed Presbyterian Church
2522 N. Shartel, Oklahoma City, OK 73103 (405) 524-2944
Rev. Steven L. Childers (Becky)
813 NW 117th, Oklahoma City, OK 73114 (405) 751-1654
Clerk of Session: A. H. Bard
600 NW 32, Apt. 5, Oklahoma City, OK 73118 (405) 525-3045
11:00 A.M. 6:30 P.M.

STILWELL, OKLAHOMA
Calvary Presbyterian Church
Rt. 3, Stilwell, OK 74960 (918) 696-3976
Mail: 200 N. Eighth, Stilwell, OK 74960
Rev. Richard E. Fisher (Karen)
200 N. 8th St., Stilwell, OK 74960 (918) 774-4262
Clerk of Session: Beryl Wilkie
Rt. 2, Box 91, Westville, OK 74965 (918) 778-3338
11:00 A.M. 6:30 P.M. (10:00 A.M. at Piney)

TULSA, OKLAHOMA
Christ Presbyterian Church
3901 E. 28th St., Tulsa, OK 74114 (918) 749-1629
Office: 3803 E. 28th St.
Rev. Robert A. Petterson (Joyce)
5133 E. 31st, Tulsa, OK 74135 (918) 744-8346
Clerk of Session: F. Lyle Fogle
3770 E. 47th St., Tulsa, OK 74135 (918) 743-3179
10:55 A.M. 6:00 P.M.
BEDFORD, TEXAS
Westminster Presbyterian Church
1810 Brown Tr., Bedford, TX 76021  (817) 282-2338
Rev. John D. Thorpe Sr. (Patricia)
700 Norwood, Hurst, TX 76053  (817) 268-4550
Clerk of Session: Merrill Spohn
702 Cannon Dr., Euless, TX 76039  (817) 267-0432
11:00 A.M.  7:00 P.M.

GAINESVILLE, TEXAS
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
10:50 A.M.  7:00 P.M.

GORDONVILLE, TEXAS
Sherwood Shores Chapel
Sherwood Shores, Gordonville, TX 76245
P.O. Box 716, Gainesville, TX 76240
Rev. E. Kyle Thurman

RICHARDSON, TEXAS (DALLAS AREA)
Town North Presbyterian Church
801 W. Campbell Rd., Richardson, TX 75080  (214) 235-1886
Rev. David Clelland (Gayle)
2005 Campbell Pkwy., Richardson, TX 75081  (214) 689-2817
Clerk of Session: George Caruth
7701 W. Southwestern Blvd., Dallas, TX 75225  (214) 363-5859
11:00 A.M.  7:00 P.M.

OTHER MINISTERIAL MEMBERS
Black, Bryant M. (Shirley), 9510 Mill Hollow Dr., Dallas, TX 75247
(Development, Dallas Theological Seminary)  (214) 349-9470
DeLong, Paul (Carolyn), 2209 S. Louisville, Tulsa, OK 74105 (Director, Communications Strategy Company)  (918) 744-9599
Shepperson, Sam G. (Dorothy), 903 Marrable Hill, El Dorado, AR
71730 (Pastor, Marrable Hill Chapel)  (501) 862-1885
Shirley, Alton J., 7357 E. 58th Pl., Tulsa, OK 74145  (214) 838-6781
Soltau, George C. (Linnie), 326 Forest Grove Dr., Richardson, TX 75080  (214) 238-9931
Werner, John R., Ph.D. (Helen), 2127 Northmoor Dr., Carrollton, TX 75006 (Consultant for Wycliffe Translators)  (214) 245-2456
<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acker, W.B., Pres.Rec.</td>
<td>261</td>
</tr>
<tr>
<td>Ackley, R.H.</td>
<td>249</td>
</tr>
<tr>
<td>Aeschliman, R.A., M.Wel.</td>
<td>238</td>
</tr>
<tr>
<td>Ahn, Y.C.</td>
<td>218</td>
</tr>
<tr>
<td>Aicken, T.</td>
<td>226, 227</td>
</tr>
<tr>
<td>Albany, W.H. Jr.</td>
<td>252</td>
</tr>
<tr>
<td>Alexander, D.</td>
<td>257</td>
</tr>
<tr>
<td>Alexander, P.H.</td>
<td>260</td>
</tr>
<tr>
<td>Alling, W.M.</td>
<td>261</td>
</tr>
<tr>
<td>Anderson, C.W.</td>
<td>262</td>
</tr>
<tr>
<td>Anderson, G.A.</td>
<td>262</td>
</tr>
<tr>
<td>Andres, L.G.</td>
<td>218</td>
</tr>
<tr>
<td>Armes, J.G.</td>
<td>225</td>
</tr>
<tr>
<td>Armes, S.B.</td>
<td>243</td>
</tr>
<tr>
<td>Armes, W.O., WPM</td>
<td>221</td>
</tr>
<tr>
<td>Auffarth, R.F., WPM, CC</td>
<td>219</td>
</tr>
<tr>
<td>Austin, A.K.</td>
<td>262</td>
</tr>
<tr>
<td>Baker, H.R.</td>
<td>238</td>
</tr>
<tr>
<td>Baldwin, A.McD., CTS, CTI</td>
<td>231</td>
</tr>
<tr>
<td>Barker, W.S., CC, Jud.</td>
<td>238</td>
</tr>
<tr>
<td>Barnes, L.M. Jr.</td>
<td>218</td>
</tr>
<tr>
<td>Barrett, R.C.</td>
<td>257</td>
</tr>
<tr>
<td>Beesley, R.V.</td>
<td>234</td>
</tr>
<tr>
<td>Bennett, C.</td>
<td>253</td>
</tr>
<tr>
<td>Berkey, R.L.</td>
<td>231</td>
</tr>
<tr>
<td>Billiter, L.D.</td>
<td>245</td>
</tr>
<tr>
<td>Birkhler, G.H., Pres.Rec.</td>
<td>229</td>
</tr>
<tr>
<td>Bitzer, R.P.</td>
<td>221</td>
</tr>
<tr>
<td>Black, B.M.</td>
<td>264</td>
</tr>
<tr>
<td>Black, J.</td>
<td>235</td>
</tr>
<tr>
<td>Blakely, W.W.</td>
<td>249</td>
</tr>
<tr>
<td>Blevins, P.R.</td>
<td>262</td>
</tr>
<tr>
<td>Blomquist, G.L.</td>
<td>219</td>
</tr>
<tr>
<td>Boice, J.M.</td>
<td>248</td>
</tr>
<tr>
<td>Bonner, R.A.</td>
<td>245</td>
</tr>
<tr>
<td>Bonney, E.A.</td>
<td>220</td>
</tr>
<tr>
<td>Boroughs, T.C.</td>
<td>237</td>
</tr>
<tr>
<td>Bosstrom, S.</td>
<td>259</td>
</tr>
<tr>
<td>Boyer, A.</td>
<td>237</td>
</tr>
<tr>
<td>Bradley, C.R.</td>
<td>218</td>
</tr>
<tr>
<td>Bragdon, G.R.</td>
<td>225</td>
</tr>
<tr>
<td>Bransby, D.R.</td>
<td>218</td>
</tr>
<tr>
<td>Brauning, W.F.</td>
<td>249</td>
</tr>
<tr>
<td>Breen, E., Lamb</td>
<td>247</td>
</tr>
<tr>
<td>Brewer, D.J.</td>
<td>249, 246</td>
</tr>
<tr>
<td>Brindley, W.A., NPM</td>
<td>224</td>
</tr>
<tr>
<td>Broadwater, Daniel</td>
<td>221</td>
</tr>
<tr>
<td>Broadwater, Donald</td>
<td>219</td>
</tr>
<tr>
<td>Brooks, W.J.</td>
<td>254</td>
</tr>
<tr>
<td>Brown, L.F.S.</td>
<td>238</td>
</tr>
<tr>
<td>Brown, M.D.</td>
<td>243</td>
</tr>
<tr>
<td>Brown, R.G.</td>
<td>251</td>
</tr>
<tr>
<td>Buckley, J., Mag.</td>
<td>218</td>
</tr>
<tr>
<td>Bunzel, C.</td>
<td>218</td>
</tr>
<tr>
<td>Burkhart, H., WPM</td>
<td>248</td>
</tr>
<tr>
<td>Burns, R.</td>
<td>249</td>
</tr>
<tr>
<td>Cain, B.</td>
<td>229</td>
</tr>
<tr>
<td>Caines, J.R.</td>
<td>259</td>
</tr>
<tr>
<td>Campbell, F.S.</td>
<td>232</td>
</tr>
<tr>
<td>Cannon, H.R.</td>
<td>262</td>
</tr>
<tr>
<td>Carmichael, J.</td>
<td>238</td>
</tr>
<tr>
<td>Casolare, C.</td>
<td>249</td>
</tr>
<tr>
<td>Chappel, B.</td>
<td>234</td>
</tr>
<tr>
<td>Childers, S.</td>
<td>263</td>
</tr>
<tr>
<td>Childs, R.</td>
<td>222</td>
</tr>
<tr>
<td>Chiou, J.</td>
<td>225</td>
</tr>
<tr>
<td>Chong, H.C.</td>
<td>217</td>
</tr>
<tr>
<td>Claassen, O.</td>
<td>238</td>
</tr>
<tr>
<td>Clark, G.H.</td>
<td>262</td>
</tr>
<tr>
<td>Clark, J.P. Sr., Trust.</td>
<td>247</td>
</tr>
<tr>
<td>Clark, R.W.</td>
<td>262</td>
</tr>
<tr>
<td>Clark, S.M.</td>
<td>241</td>
</tr>
<tr>
<td>Clelland, D.</td>
<td>264</td>
</tr>
<tr>
<td>Cleveland, E. N.</td>
<td>254</td>
</tr>
<tr>
<td>Codling, D.</td>
<td>244</td>
</tr>
<tr>
<td>Codling, J.</td>
<td>244</td>
</tr>
<tr>
<td>Collins, W.A.</td>
<td>234</td>
</tr>
<tr>
<td>Conord, M.A.</td>
<td>222</td>
</tr>
<tr>
<td>Conrad, J.J., CC.</td>
<td>228</td>
</tr>
<tr>
<td>Cook, P.</td>
<td>229</td>
</tr>
<tr>
<td>Cooper, G.L.</td>
<td>220, 225</td>
</tr>
<tr>
<td>Cordes, W.B.</td>
<td>247</td>
</tr>
<tr>
<td>Cox, J.L.</td>
<td>260</td>
</tr>
<tr>
<td>Cox, R.H.</td>
<td>260</td>
</tr>
<tr>
<td>Crane, F.P., BHM</td>
<td>224</td>
</tr>
<tr>
<td>Crane, J.G. Jr.</td>
<td>241</td>
</tr>
<tr>
<td>Crane, R.</td>
<td>225</td>
</tr>
<tr>
<td>Creswell, A.W.</td>
<td>257</td>
</tr>
<tr>
<td>Cross, D.L.</td>
<td>225</td>
</tr>
<tr>
<td>Cross, H.T., Chap.</td>
<td>241</td>
</tr>
<tr>
<td>Cross, P.H., Nom.</td>
<td>228</td>
</tr>
<tr>
<td>Cross, T.G., CC, Evan.</td>
<td>259</td>
</tr>
<tr>
<td>Cross, W.G. Jr.</td>
<td>225</td>
</tr>
<tr>
<td>Cross, W.G. III</td>
<td>260</td>
</tr>
<tr>
<td>Cunningham, R.T.</td>
<td>243</td>
</tr>
<tr>
<td>Dameron, R.H., CTI</td>
<td>262</td>
</tr>
<tr>
<td>Dare, D.</td>
<td>218</td>
</tr>
<tr>
<td>Dark, R.</td>
<td>230</td>
</tr>
<tr>
<td>Davis, D.R.</td>
<td>262</td>
</tr>
<tr>
<td>DeBardeleben, J.</td>
<td>248</td>
</tr>
<tr>
<td>Delong, P.</td>
<td>264</td>
</tr>
<tr>
<td>Derk, C.H.</td>
<td>249</td>
</tr>
<tr>
<td>Dermeyer, D.E.</td>
<td>241</td>
</tr>
<tr>
<td>Detlor, W.L.</td>
<td>245</td>
</tr>
<tr>
<td>Deutschmann, H.</td>
<td>235</td>
</tr>
<tr>
<td>Dodds, R.J.</td>
<td>262</td>
</tr>
<tr>
<td>Doepke, P.A., Nom.</td>
<td>217</td>
</tr>
<tr>
<td>Doerfel, W.H., Nom.</td>
<td>263</td>
</tr>
<tr>
<td>Donaldson, L.L.</td>
<td>257</td>
</tr>
<tr>
<td>Donaldson, R.E.</td>
<td>238</td>
</tr>
<tr>
<td>Name</td>
<td>Page</td>
</tr>
<tr>
<td>----------------------</td>
<td>------</td>
</tr>
<tr>
<td>Knecht, G.</td>
<td>222</td>
</tr>
<tr>
<td>Knight, G.W. III</td>
<td>238</td>
</tr>
<tr>
<td>Kramer, R.</td>
<td>225</td>
</tr>
<tr>
<td>Krasowski, A.</td>
<td>219</td>
</tr>
<tr>
<td>Kreisel, C.R.</td>
<td>238</td>
</tr>
<tr>
<td>Kuiper, B.</td>
<td>255</td>
</tr>
<tr>
<td>Lacock, R.D.</td>
<td>248</td>
</tr>
<tr>
<td>Laird, H.S.</td>
<td>250</td>
</tr>
<tr>
<td>Lambert, R.L.</td>
<td>218</td>
</tr>
<tr>
<td>Lancaster, P.</td>
<td>236</td>
</tr>
<tr>
<td>Laverell, D.</td>
<td>224</td>
</tr>
<tr>
<td>Ledden, J.H.</td>
<td>250</td>
</tr>
<tr>
<td>Lee, Chong-Wan</td>
<td>237</td>
</tr>
<tr>
<td>Lee, D.E.</td>
<td>245</td>
</tr>
<tr>
<td>Lee, J.Y.</td>
<td>250</td>
</tr>
<tr>
<td>Leonard, S.W.</td>
<td>245</td>
</tr>
<tr>
<td>Leonard, W.B. Jr.</td>
<td>257</td>
</tr>
<tr>
<td>Linden, D.H., WPM</td>
<td>255</td>
</tr>
<tr>
<td>Little, J.J.</td>
<td>250</td>
</tr>
<tr>
<td>Lorenz, W.</td>
<td>237</td>
</tr>
<tr>
<td>Lutz, C.A.</td>
<td>259</td>
</tr>
<tr>
<td>Lyons, W.E.</td>
<td>218</td>
</tr>
<tr>
<td>Lyra, S.</td>
<td>260</td>
</tr>
<tr>
<td>MacGregor, J.M.</td>
<td>238</td>
</tr>
<tr>
<td>MacNair, D.J.</td>
<td>238</td>
</tr>
<tr>
<td>Mahlow, W.A. Jr.</td>
<td>230</td>
</tr>
<tr>
<td>Mahlow, W.A. Sr.</td>
<td>220</td>
</tr>
<tr>
<td>Malkus, G.P.</td>
<td>258</td>
</tr>
<tr>
<td>Malkus, N.K.</td>
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<td>239</td>
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<td>228</td>
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<td>224</td>
</tr>
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<td>Mawhinney, A.</td>
<td>218</td>
</tr>
<tr>
<td>McDonough, D.R., CTI</td>
<td>255</td>
</tr>
<tr>
<td>McFarland, F.S.</td>
<td>223</td>
</tr>
<tr>
<td>McLean, C.R.</td>
<td>229</td>
</tr>
<tr>
<td>McPhee, H.</td>
<td>227</td>
</tr>
<tr>
<td>McPherson, R.</td>
<td>227</td>
</tr>
<tr>
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<td>245</td>
</tr>
<tr>
<td>Meiners, P.R.</td>
<td>232</td>
</tr>
<tr>
<td>Mengers, W.</td>
<td>221</td>
</tr>
<tr>
<td>Metzger, W.</td>
<td>225</td>
</tr>
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<td>Mesarch, S.</td>
<td>254</td>
</tr>
<tr>
<td>Meyerhoff, S.</td>
<td>256</td>
</tr>
<tr>
<td>Midberry, J.H.</td>
<td>240</td>
</tr>
<tr>
<td>Middelmann, E.A.</td>
<td>237</td>
</tr>
<tr>
<td>Mietling, W.G.</td>
<td>225</td>
</tr>
<tr>
<td>Miller, F.</td>
<td>220</td>
</tr>
<tr>
<td>Milliken, R.A.</td>
<td>261</td>
</tr>
<tr>
<td>Mischke, H.W.</td>
<td>220</td>
</tr>
<tr>
<td>Moginot, A.F. Jr.</td>
<td>239</td>
</tr>
<tr>
<td>Morton, J.E.</td>
<td>243</td>
</tr>
<tr>
<td>Myers, J.A.</td>
<td>262</td>
</tr>
<tr>
<td>Nabors, A.R.</td>
<td>261</td>
</tr>
<tr>
<td>Needham, R.B.</td>
<td>260</td>
</tr>
<tr>
<td>Neidigk, D.H.</td>
<td>255</td>
</tr>
<tr>
<td>Nixon, T.L.</td>
<td>236</td>
</tr>
<tr>
<td>Noe, E.T.</td>
<td>249</td>
</tr>
<tr>
<td>Nuernberger, R.M.</td>
<td>262</td>
</tr>
<tr>
<td>Oakley, C.H.</td>
<td>262</td>
</tr>
<tr>
<td>Omerly, G.C.</td>
<td>250</td>
</tr>
<tr>
<td>Orme, A.D.</td>
<td>262</td>
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<tr>
<td>Osborne, D.G.</td>
<td>225</td>
</tr>
<tr>
<td>Palmer, J.L.</td>
<td>240</td>
</tr>
<tr>
<td>Palmer, P.R.</td>
<td>229</td>
</tr>
<tr>
<td>Park, Y.H.</td>
<td>239</td>
</tr>
<tr>
<td>Parker, M.N.</td>
<td>238</td>
</tr>
<tr>
<td>Parkinson, G.</td>
<td>222</td>
</tr>
<tr>
<td>Parris, D.M.</td>
<td>245</td>
</tr>
<tr>
<td>Partain, G.K.</td>
<td>245</td>
</tr>
<tr>
<td>Paulsen, J.C.</td>
<td>234</td>
</tr>
<tr>
<td>Peck, K.</td>
<td>226</td>
</tr>
<tr>
<td>Perry, J.</td>
<td>262</td>
</tr>
<tr>
<td>Peters, S.</td>
<td>239</td>
</tr>
<tr>
<td>Peterson, D.P.</td>
<td>232</td>
</tr>
<tr>
<td>Pett, M.E.</td>
<td>222</td>
</tr>
<tr>
<td>Pettersen, R.A.</td>
<td>263</td>
</tr>
<tr>
<td>Phillips, W.G.</td>
<td>230</td>
</tr>
<tr>
<td>Pickett, J.C.</td>
<td>244</td>
</tr>
<tr>
<td>Pitcher, L.S.</td>
<td>261</td>
</tr>
<tr>
<td>Poehlman, T.S.</td>
<td>222,243</td>
</tr>
<tr>
<td>Pokrifka, J.F.</td>
<td>241</td>
</tr>
<tr>
<td>Porter, M.E.</td>
<td>253</td>
</tr>
<tr>
<td>Potoka, E.</td>
<td>247</td>
</tr>
<tr>
<td>Powell, J.</td>
<td>226</td>
</tr>
<tr>
<td>Pratt, R.</td>
<td>226</td>
</tr>
<tr>
<td>Protos, N.</td>
<td>252</td>
</tr>
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<td>Pruitt, D.</td>
<td>258</td>
</tr>
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<td>243</td>
</tr>
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<td>258</td>
</tr>
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<td>252</td>
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<td>226</td>
</tr>
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<td>245</td>
</tr>
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<td>239</td>
</tr>
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<td>226</td>
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</tr>
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<td>239</td>
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<td>264</td>
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<td>259</td>
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<td>219</td>
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<td>231</td>
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<td>254</td>
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<td>239</td>
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<td>236</td>
</tr>
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<td>228</td>
</tr>
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<td>264</td>
</tr>
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</tr>
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<td>242</td>
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<td>239</td>
</tr>
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<td>256</td>
</tr>
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<td>Vigil, M.</td>
<td>260</td>
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<td>231</td>
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<td>235</td>
</tr>
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<td>233</td>
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<td>246</td>
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<td>239</td>
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<td>235</td>
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<td>253</td>
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<td>241</td>
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<td>226</td>
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<td>236</td>
</tr>
<tr>
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<td>231</td>
</tr>
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<td>230</td>
</tr>
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<td>Watt, R.G.</td>
<td>239</td>
</tr>
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<td>253</td>
</tr>
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<td>226</td>
</tr>
<tr>
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<td>253</td>
</tr>
<tr>
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<td>264</td>
</tr>
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<td>241</td>
</tr>
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<td>250</td>
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<td>256</td>
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<td>239</td>
</tr>
<tr>
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<td>251</td>
</tr>
<tr>
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<td>260</td>
</tr>
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<td>260</td>
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<td>247</td>
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<td>231</td>
</tr>
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<td>253</td>
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<td>242</td>
</tr>
<tr>
<td>Withington, L.H.</td>
<td>218</td>
</tr>
<tr>
<td>Wolf, R.O.</td>
<td>239</td>
</tr>
<tr>
<td>Wolfgang, W.R.</td>
<td>251</td>
</tr>
<tr>
<td>Woll, J.C.</td>
<td>246</td>
</tr>
<tr>
<td>Woodson, R.C.</td>
<td>239</td>
</tr>
<tr>
<td>Woodson, W.H.</td>
<td>246</td>
</tr>
<tr>
<td>Wright, R.J.</td>
<td>219</td>
</tr>
<tr>
<td>Yoast, J.</td>
<td>226</td>
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<td>Youndt, M.</td>
<td>224</td>
</tr>
<tr>
<td>Young, B.</td>
<td>262</td>
</tr>
<tr>
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<td>263</td>
</tr>
<tr>
<td>Young, S.T.</td>
<td>263</td>
</tr>
<tr>
<td>Youngs, J.B.</td>
<td>246</td>
</tr>
</tbody>
</table>
**DIRECTORY OF CHURCHES BY STATE**

**ALABAMA**
- Auburn 260
- Huntsville 260

**ARIZONA**
- Mesa 255

**CALIFORNIA**
- Calabasas 217
- Canoga Park 217
- Chatsworth 217
- Covington 217
- West Valley Korean 217
- Chico 217
- Sepulveda 218
- Valencia 218
- Yucaipa 218

**COLORADO**
- Colorado Springs 217
- Evangelical 255
- Village Seven 255
- Montrose 255
- Wheat Ridge 255

**CONNECTICUT**
- Coventry 241
- Manchester 242

**DELAWARE**
- Dover 219
- Hockessin 219
- Newark 219
- New Castle 219
- Bethany 219
- Manor 219
- Stanton 219
- Wilmington 219

**FLORIDA**
- Bradenton 227
- Cape Coral 228
- Goldenrod (Orlando) 228
- Lakeland 228
- Naples 228
- North Port 228
- Pinellas Park 229
- Sarasota 229
- Tampa 229

**ILLINOIS**
- Alton 233
- Belleville 233
- Carbondale 233
- Coulterville 233
- Cutler 233
- Elgin 235
- Fairview Heights 233
- Hanna City 233
- RP 235
- Limestone 235
- Sparta 234
- Waterloo 234
- West Frankfort 234
- West Peoria 235

**INDIANA**
- Indianapolis 230
- First Conservative 230
- First Reformed 230
- Muncie 230

**IOWA**
- Walker (Cono) 235

**KANSAS**
- Topeka 236

**KENTUCKY**
- Owensboro 234

**LOUISIANA**
- Metairie 260

**MARYLAND**
- Annapolis 220
- Baltimore 220
- Abbot Memorial 220
- Armistead Gardens 220
- Evangelical 221
- Forest Park 221
- Bel Air 221
- Catonsville 221
- Eldon 221
- Frederick 221
- Hagerstown 222
- Hyattsville 222
- Oakland 250
- Owings Mills 222
- Randallstown 222
- Severna Park 222
- Timonium 222
- Westminster 223

**MICHIGAN**
- Fenton 231
- Grand Rapids 231

**MISSOURI**
- Ballwin 236
- Hazelwood 236
- Oakville 236
- St. Louis 226
- Benton Park 236
- Covenant 236
- Grace and Peace 236
- Korean 237
- Murphy-Blair 237
- Olive Branch 237
- St. Peters 237
- Union 237
- University City 237

**NEBRASKA**
- Kearney 256

**NEW JERSEY**
- Brick 240
- Camden 240
- Cherry Hill 240
- Lawrenceville 240
- Seaside Heights 240
- Ventnor 241
- Williamstown 241

**NEW MEXICO**
- Alamogordo 256
- Las Cruces 256
- Provident 256
- University 256

**NEW YORK**
- Ballston Spa 242

**NORTH CAROLINA**
- Albemarle 257
- Charlotte 257
- Concord 257
- Durham 258
- Lexington 258
- Wilmington 258

**NORTH DAKOTA**
- Dodge 232
- Underwood 232

**OHIO**
- Brecksville 250
- Cincinnati 231
- Columbus 251
- Pataskala 251
- Poland 251
- Youngstown 251

**OKLAHOMA**
- Minco 263
- Norman 263
- Oklahoma City 263
- Stilwell 263
- Tulsa 263

**PENNSYLVANIA**
- Allentown 246
- Beaver 251
- Beaver Falls 251
- Boothwyn 246
- Carmichaels 252
- Darlington 252
- Eighty-Four 252
- Enon Valley 252
- Glen Mills 246
- Harrisburg 246
- Harrisville 252
- Havertown 246
- Hershey 247
- Industry 252
- King of Prussia 247
- Kittanning 252
- Lancaster 247
- Lansdale 247
- Levittown 247
- Media 247
- Murrysville 253
- New Castle 253
- Newtown 248
- North Huntingdon 252
- Orelion 248
- Philadelphia 248
- Third 248
- Fifth 248
- Tenth 248
- Pittsburgh 253
- South Hills 253
- Quakertown 248
- Quarryville 248
- Sharon 253

269
<table>
<thead>
<tr>
<th>Warminster</th>
<th>248</th>
<th>Falls Church</th>
<th>223</th>
</tr>
</thead>
<tbody>
<tr>
<td>West Chester</td>
<td>248</td>
<td>Hampton</td>
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<td>Willow Grove</td>
<td>248</td>
<td>Lexington</td>
<td>223</td>
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<td><strong>SOUTH CAROLINA</strong></td>
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<td>McLean</td>
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<tr>
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<td>258</td>
<td>Reston</td>
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<td>224</td>
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<td>258</td>
<td>Roanoke</td>
<td>224</td>
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<td>258</td>
<td>Valley</td>
<td>224</td>
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<td>259</td>
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<td>259</td>
<td>Woodbridge</td>
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