

MINUTES OF THE
148 th GENERAL SYNOD

REFORMED
PRESBYTERIAN
CHURCH
EVANGELICAL SYNOD



HELD AT FIRST EVANGELICAL PRESBYTERIAN CHURCH
SEATTLE, WASHINGTON

July 24—29, 1970

MINUTES

of the 148th General Synod

Reformed Presbyterian Church, Evangelical Synod

Held at First Evangelical Presbyterian Church, Seattle, Washington

July 24-29, 1970

The 148th General Synod convened at 9 a.m. on Friday, July 24, 1970, in the Evangelical Presbyterian Church, Seattle, Washington, with Rev. Dr. Wilber E. Wallis presiding. Commissioners sang the hymn, "Amazing Grace," followed by the invocation. The Honorable Wesley Uhlmann, Mayor of Seattle, greeted the Synod and welcomed us to his city. Dr. Wallis preached a sermon based on I Corinthians 15:25, in which he spoke of the conquering, redemptive reign of Christ and our task in presenting the truth of God's Word to the world, our task of evangelizing the world.

The Lord's Supper was administered by Dr. Wallis and Rev. Nelson Malkus, the host pastor, assisted by four ruling elders.

FIRST SEDERUNT, FRIDAY, 10 A.M.

Commissioners sang the hymn, "Glorious Things of Thee are Spoken." The Moderator constituted Synod with prayer. The roll was made up and called as follows:

ROLL CALL

CALIFORNIA PRESBYTERY:

Ministers Present: Revs. George R. M. Gilchrist, James Gilchrist, George C. Miladin

DELMARVA PRESBYTERY:

Ministers Present: Rev. Gustav L. Blomquist, George R. Bragdon, David F. Fleece, Beryl T. Hubbard, Stephen Smallman, Robert P. Warren

Ruling Elders Present: Messrs. Joseph C. Brown (Newark, Delaware), George H. Fielding (McLean, Va.), W. G. Grantham (Manor Church, New Castle, DE), W. Carroll Hammell, Faith Church, Wilmington), Wesley G. Vannoy (Faith Church, Wilmington).

FLORIDA PRESBYTERY:

Ministers Present: Rev. Kenneth A. Horner

Ruling Elders Present: Lavergne Brown (Covenant Church, Lakeland)

GREAT PLAINS PRESBYTERY:

Ministers Present: Rev. Robert A. Wildeman, Sr.

MIDWESTERN PRESBYTERY:

Ministers Present: Revs. Richard A. Aeschliman, William Alling, Willard O. Armes, Theodore Engstrom, J. Robert Fiol, Charles F. Gwin, Jr., Harold Hight, Donald J. MacNair, Albert F. Moginot, Jr., George Omerly, Robert G. Rayburn, Robert Reymond, Alvin Sneller, Wilber B. Wallis, Robert A. Wildeman, Jr., J. David Winscott.

Ruling Elders Present: Messrs. L. M. Barnes (Hazelwood, Mo.), Gordon D. Shaw (Elgin, Ill.) Fletcher McDowell (Westminster, Muncie, Ind.)

NORTHEAST PRESBYTERY:

Ministers Present: Revs. Frank P. Crane, Howard T. Cross, Arthur L. Kay, James E. Morton, George W. Smith, Lynden H. Stewart.

Ruling Elders Present: Norman S. Collins (Duanesburg, N.Y.), McGregor Scott (Cherry Hill, N.J.), E. Wygant Smith (Newburgh, N.Y.)

PACIFIC NORTHWEST PRESBYTERY:

Ministers Present: Revs. George Ackley, Robert B. Brown, W. Lyall Detlor, Carl T. Grayson, James E. Hanson, John P. Hoogstrate, Nelson K. Malkus, William D. McColley, James L. Rohrbaugh, Jonas E. C. Shepherd.

Ruling Elders Present: Messrs. George O. Farrell (Tacoma, Wash.), Wallace H. Hampton (Alderwood Manor, Wash.), J. Paul Hubbell (1st EPC, Seattle), Roy A. Martin (Tacoma, Wash.), Richard F. Mercer, (Calgary, Alberta, Canada), Homer L. Perkins (Issaquah, Wash.), Carey Raymond (Everett, Wash.)

PHILADELPHIA PRESBYTERY:

Ministers Present: Revs. Ernest Breen, Franklin S. Dyrness, Richard W. Gray, Eugene B. Potoka, Wilbur Siddons.

Ruling Elders Present: Messrs. Herbert L. Hathaway (Lansdale, Pa.), Charles A. Richardson, Jr. (Willow Grove, Pa.), Lawrence E. Rineer (Quarryville, Pa.)

PITTSBURGH PRESBYTERY:

Ministers Present: Revs. Richard L. Brinkley, Charles B. Holliday, Robert B. Needham, Richard Rowe.

Ruling Elders Present: Dr. Nelson M. Kennedy (Christ Church, Beaver Falls), Mr. Robert A. Titmus (First Church, Pittsburgh)

ROCKY MOUNTAIN PRESBYTERY:

Ministers Present: Revs. F. Seth Dyrness, Jr., Harry H. Meiners, James Perry, Arthur E. Scott.

Ruling Elders Present: Messrs. G. Vance Black (Las Cruces, N.M.), Borden Ells (Alternate, Las Cruces, N.M.), C. Jack Quigley (Alamogordo, N.M.)

SAHARANPUR PRESBYTERY:

Ruling Elders Present: Mr. David Fiol

SOUTHEAST PRESBYTERY:

Ministers Present: Revs. Thomas G. Cross, Hermann W. R. Mischke, Richard Tevebaugh, A. Dale Umbreit, James A. Wiest.

SOUTHERN PRESBYTERY:

Ministers Present: Revs. Paul H. Alexander, Robert J. Dodds, T. Stanley Soltau, John M. L. Young.

Ruling Elders Present: Messrs. Joel Belz (Lookout Mtn., Tenn.), Marion D. Barnes, (Alternate, Lookout Mtn., Tenn.), E. Allen Duble (Alternate, Lookout Mtn., Tenn.).

The following were not present for the opening or final roll call, but were present for part of Synod: Rev. William A. Mahlow, Rev. Robert Bonner, Rev. Robert Ackley, Rev. John Richmond, Elder Stanley Haverland (Everett, Wash.).

Docket: It was moved and seconded to adopt the Docket. The following amendment was moved, seconded, and carried: to place the report of Reformed Presbyterian Foundation Monday at 10:45 a.m. and hear the report of the Committee on the Form of Government and Directory of Worship Friday at 3 p.m. A second amendment was moved, seconded, and carried as follows: to hear the report of the Fraternal Relations Committee at 10:30 a.m. Saturday and to hear the report of the Board of Pensions Saturday at 3:15 p.m., the report of the Special Committee on Dispensationalism at 3:30, report of the Committee on Ministerial Welfare and Benefits at 4 p.m. It was moved, seconded, and carried to adopt the Docket as amended.

Election of Officers: The floor was opened for nominations for Moderator. Rev. Dr. Richard Gray and Rev. Nelson Malkus were nominated. It was moved, seconded, and carried that the nominations be closed. The vote was taken by rising from seats, resulting in the election of Mr. Malkus. Rev. Kenneth Horner was asked to escort Mr. Malkus to the Chair. Mr. Malkus requested that the election be reconsidered because of his heavy duties at this time. It was moved, seconded, and carried that the election be reconsidered. The floor was again opened for nominations for Moderator. It was moved, seconded, and carried that the nominations be closed and that Dr. Gray be elected by white ballot. Rev. Dr. Franklin Dyrness was asked to escort Dr. Gray to the Chair. The retiring Moderator gave the gavel to Dr. Gray, who thanked the commissioners for thus honoring him and asked for their prayers, cooperation, and guidance.

The following were nominated for the office of Vice Moderator: Rev. Dr. Robert Brown, Rev. Dr. James Rohrbaugh, and Rev. Willard Armes. Dr.

Rohrbaugh asked that his name be withdrawn and, upon motion, his request was granted. It was moved, seconded, and carried that the nominations be closed. Voting by raising of hands resulted in the election of Dr. Brown.

The following were nominated for the office of Assistant Clerk: James Hanson, Lyall Detlor, and John Hoogstrate. Mr. Hanson requested his name be withdrawn and, upon motion, his request was granted. Mr. Detlor requested that his name be withdrawn, but the request was not granted. It was moved, seconded, and carried that the nominations be closed. Voting by show of hands resulted in the election of Mr. Hoogstrate.

The report of the Special Committee on Evangelism was presented by Rev. Dr. Thomas Cross.

REPORT OF EVANGELISM COMMITTEE

Fathers and Brethren:

The Evangelism Committee appointed at our last Synod has met on two occasions for full committee meetings in Atlanta. The first meeting was held on September 29. The committee had as its guest Dr. D. James Kennedy of Coral Ridge Presbyterian Church in Florida. Dr. Kennedy presented the Coral Ridge plan for visitation evangelism, and the committee was very much interested and asked many questions. At the conclusion of his presentation Dr. Kennedy encouraged our committee to send representatives to the evangelism clinic to be held in his church the first week of February. As a result a motion was made that the committee accept this invitation and send three men. The remainder of the meeting was involved with consideration of how we should proceed in doing the work committed to us by synod. It was decided that we should promote at least three areas of evangelism: mass evangelism, personal evangelism and literature evangelism.

Kyle Thurman was appointed chairman of a sub-committee on mass evangelism and was asked to present at the next meeting methodology and ideas. By motion it was decided that Ken Horner and Robert Reymond investigate what literature is available which could be recommended to the denomination for literature evangelism and to present a program to meet the need of our churches in this regard. At this meeting a date for a second meeting was set for December 4, 1969.

At the December 4 meeting also held in Atlanta this committee met with Rev. Mr. Leonard Bullock, who is vice-chairman of the Presbyterian Evangelistic Fellowship. He presented the work of this evangelistic agency which is operated independently of the Presbyterian Church, U.S., and has never been endorsed by that denomination, though all evangelists except one are in the Presbyterian Church, U.S. Mr. Bullock expressed interest in having fellowship with the RPCES and indicated a desire to have an evangelist with them from

our denomination. The PEF has an evangelism conference at Montreat, N.C., and three of our men have participated. This association we feel has much experience which would be valuable to the RPCES whether we desire to work directly with them or not.

Six RP ministers and one elder attended the Evangelism Clinic of Coral Ridge Presbyterian Church from January 31 to February 4. All of the RP men present were asked to assemble in a meeting on February 4 with representatives of the Evangelism Committee. The discussion indicated that all were of one opinion that Dr. Kennedy would be essential to presenting this plan to our Synod in a manner which would be most effective.

Your committee arranged with Mr. Hill and Dr. Kennedy for their attendance and participation in this Synod with the hope that all of our churches may be encouraged to greater effort in evangelism in the fields which they represent. Your committee has also prepared suggestions for carrying on mass evangelism and also materials for literature evangelism.

Respectfully submitted,

EVANGELISM COMMITTEE

Kyle Thurman

Co-Chairman

Thomas G. Cross

Co-Chairman

HOW TO HAVE AN EVANGELISTIC MEETING IN THE LOCAL CHURCH

Every church in the RPCES, regardless of size, should have at least one evangelistic campaign every year, preferably in the spring or fall. It goes without saying that real spiritual dedication on the part of the pastor and his people coupled with the preaching of God's Word in the power of the Holy Spirit is a prerequisite for soul winning under any condition. It is no less true in an evangelistic campaign. Presented here are a few suggestions as to the mechanics of an evangelistic meeting for the local church. There must be planning and preparation before the campaign, and a performance during the campaign on the part of the entire membership of the local church and a proper orientation in follow-up to preserve the new convert for the organized church.

1. PLANNING AND PREPARATION BEFORE THE CAMPAIGN

1. **DESIRE:** This is basic! Fifty per cent of a successful campaign rests with the pastor and session. Where there is no burden, naturally there is no fruit.
2. **DESIGNATE AN EVANGELISTIC COMMITTEE:** This committee should be headed by a dedicated layman from the session along with the Sunday School Superintendent, Youth Director, Presidents of

Missionary groups, Choir Director, Deacon, Clerk of Session, others if needed.

3. DATES SHOULD BE PRAYERFULLY CONSIDERED and set at least one year in advance.
4. DECIDE ON THE EVANGELIST and contact him far in advance. The local pastor may want to conduct his own campaign.
5. DETERMINE YOUR COMMITTEES:
 - A. PRAYER — Outline an effective prayer program. Cottage prayer meetings, assign leaders, provide adequate instruction, round-the-clock prayer, five minutes daily by membership, other prayer suggestions with fastings, print schedules.
 - B. PUBLICITY — Church, community, newspaper, radio, TV, mailings, telephone.
 - C. PROSPECTS — Solicit names of unsaved relatives, friends, Sunday School pupils, visitors, delinquent members, hold a canvass of the community. Arrange meetings in schools, civic clubs, luncheons for the evangelist to speak.
 - D. FINANCE — Don't be skimpy about spending money for souls. Have your expenses before the evangelist arrives, if possible. Receive a love-offering for him sometime during campaign.
 - E. COUNSELORS — Trained by the pastor before, able to work with those who will be seekers or babes in Christ, with adequate literature available for new converts.
 - F. MUSIC — A spiritual and enthusiastic song leader. This committee should see to it that special music is prearranged, a choir is most helpful every night.
 - G. ENTERTAINMENT — For the visiting evangelist, or Gospel Team. A quiet home for the evangelist, or a motel where he can study and pray. Don't feed him to death. Try to avoid late night conversations. Everybody needs his rest to do an effective job for the Lord.

II. PERFORMANCE DURING THE CAMPAIGN

1. Pre-evangelistic meeting beginning on Thursday evening through the following Sunday evening with a guest speaker preparing the hearts of the Christian for the harvest week of evangelism. The church members must prepare themselves by putting away all known sin and humbling themselves before the Lord of the harvest.
2. The congregation should be charged with great expectancy when the evangelist begins on the first Monday night.
3. Whenever possible, there should be two services daily. Ten o'clock in the mornings seems to work fine when the evangelist can answer questions, pray, or speak on the church's distinctives.
4. Services should not exceed 8:45 p.m. Begin on time and stop on time.
5. Special Nights — Sunday School, Neighbor, Youth, Family, etc. Saturday may be reserved for a dinner and message either for the

young people or men's night inviting friends to a dinner, message to follow.

6. Pre-prayer by evangelistic team, pastor and session led by the Evangelistic Committee's Chairman, or his prayer chairman. The evangelist should be alone with God for at least 15 minutes before the meeting begins. He should come fresh from the Throne of God.
7. Have a brief testimony from people of various backgrounds each evening prior to the message.
8. Do not jazz the singing, but let it be joyful and spirited. It is good to have a church orchestra, or piano with organ. Those who minister in song and music are not performers.
9. Cheap jokes are never appreciated; light wit usually acceptable.
10. Evangelist, Song Leader, and Pastor should not dress flashily, but neat, clean, and conservative so as not to direct attention to themselves, for they are there to present Christ.
11. People should show themselves friendly in the foyer or vestibule, but should remain silent and worshipful in the sanctuary praying for the service and the unsaved.
12. Do not have long drawn out invitations. The type of invitation is not the important thing. One who is truly saved will respond under the leadership of the Holy Spirit. Those who respond should remain after with the counselors in the counseling rooms.
13. Good records should be kept of all seekers or professors.
14. The evangelist and the pastor should know the results before retiring so they may pray for the professors. It is good for the evangelist and pastor to say a word of encouragement and comfort to the new converts.

III. PROPER FOLLOW-UP TO PRESERVE THE NEW CONVERT FOR THE CHURCH

1. Communicants and catechism classes should immediately follow the Evangelistic Campaign. We are interested in holding them for Christ and His church.
2. Be sure that the new convert unites with the church and is given a responsibility in the church. Assign him to a job somewhere.
3. Assure every convert that he is to be possessed by the Lord; that he is to be holy and that God's purpose for him is that he should be a witness to His glory. In this way he will be able to "glorify and enjoy Him forever."

SUGGESTED LITERATURE ON EVANGELISM AND FOLLOW-UP

EVANGELISM:

Have you Considered Him?
Is Christianity Credible?
Becoming a Christian
Beginning with Christ

IVP
IVP
IVP
NAV

FOLLOW-UP

Your Decision
Lessons on Assurance
Seven Minutes with God
Born to Reproduce
NAV
NAV
NAV
NAV

The Gospel According to St. John	PTL	Being a Christian Called by God . . . and Sure Of It	IVF
The Reason Why — Laidlaw	GNP	Quiet Time	IVF
This was Your Life!	RPI	Encouraging New Christians	IVF
My Search — Dolphin	SBSC	Have You Made the Wonderful Discovery of the Spirit-filled Life?	IVF
Where will You Spend Eternity?	ATS		CCC
Life Eternally Yours	EY	Knowing Christ	BGEA
Jesus and the Intellectual	CCC	Growing in Christ	BGEA
		Obedying Christ	BGEA
		Sharing Christ	BGEA
		Bible Helps	TBFY
		Manna in the Morning	MP
		Tulip — Five Things God Wants You to Know	VL

BOOKS ON METHODS:

Evangelism Explosion —

Kennedy

TP

The Master Plan of Evangelism — Coleman

FHR

New Testament Follow-Up —

Moore

WBE

Evangelism and the Sovereignty
of God — Packer

IVP

COURSE OF STUDY:

"Growth by Groups" — Lyman Coleman, blending inductive Bible study,
scripture memorization, prayer, and evangelistic outreach
within the context of group dynamics. CO

KEY TO PUBLISHERS:

IVP — Intersity Press, 130 North Wells Street, Chicago, Ill. 60606

NAV — Navigators, Colorado Springs, Colorado 80901

PTL — Pocket Testament League, Inc., 49 Hobeck Street, Englewood, N.J.
07631

GNP — Good News Publishers, 9825 W. Roosevelt Rd., West Chester, Ill.
60153

RPI — Rusthol Publications, Inc., Montrose, California 91020

SBSC — Stonecroft Book and Supply Center, P.O. Box 9612, Kansas City, Mo.
64134

ATS — American Tract Society, Oradell, New Jersey 07649

EY — Eternally Yours, P.O. Box 9607, Kansas City, Missouri 64134

CCC — Campus Crusade for Christ, Arrowhead Springs, San Bernardino, Cal.
92404

BGEA — Billy Graham Evangelistic Assn., Box 779, Minneapolis, Minn. 55440

TBFY — The Bible for You, Inc., Atlanta, Georgia 30333

MP — Moody Press, Chicago, Ill. 60600

VL — Vic Lockman, Box 190, Alhambra, California 91800

TP — Tyndale House Publishers, Wheaton, Illinois 60187

FHR — Fleming H. Revell, Old Tappan, New Jersey

WBE — Wm. B. Eerdmans Publishing Co., 255 Jefferson Ave., Grand Rapids,
Mich. 49502

CO — Christian Outreach, Box 115, Huntingdon Valley, Pennsylvania 19006

All of these materials may be ordered from Evangelical Book Store, Box 5050, Wilmington, Delaware 19808. This is CTI's literature outlet.

Upon motion, Rev. William Hill was seated as a visiting brother.

It was moved, seconded, and carried to extend time for the Committee on Evangelism ten minutes. The committee made two recommendations which, upon motion, were adopted:

Recommendation 1: That the Committee on Evangelism be continued for another year.

Recommendation 2: That churches report all evangelistic efforts, reporting specially effective methods used.

The Synod recessed at 11:50 a.m. with prayer by Rev. Eugene Potoka.

SECOND SEDERUNT, FRIDAY, 1:30 P.M.

The Moderator called Synod to order and asked Elder George Fielding to lead in prayer. The minutes of the first sederunt were read and, upon motion, approved as read.

The Moderator appointed the following Standing Committees: (The first man listed is chairman)

Resolutions: Robert Brown, Charles Richardson, Stephen Smallman, James Hanson.

Auditing: Wilbur Siddons, Lawrence Rineer, Paul Hubbell.

Bills and Overtures: Wilber Wallis, F. Seth Dyrness, Jr., Richard Mercer, George Smith, Homer Perkins, Joel Belz, George Bragdon, Robert Reymond, Wesley G. Vannoy, George Miladin.

Presbytery Records: Ernest Breen, Lavergne Brown, George Omerly, Jonas Shepherd, Robert Needham, Robert Wildeman, Jr.

Attendance and Expense: Carl T. Grayson, Synod Treasurer, L. M. Barnes, David Winscott, Charles Holliday, Albert F. Moginot, Jr.

Parliamentarian: W. Lyall Detlor.

Seating of Corresponding Members and Visiting Brethren: It was moved, seconded, and carried that Elder Clifford Hill (Trinity Presbyterian Church, Columbus, Ohio), Elder Marinus Hoogstrate (Westminster Church, Everett, Washington), Elder Bruce J. Beatty (First Evangelical Presbyterian Church,

Seattle, Washington), Rev. Robert Churchill (Fraternal Delegate from Orthodox Presbyterian Church), Rev. Garrett Pars (Fraternal Delegate from Christian Reformed Church), be seated as corresponding members and Dr. John Cummer (Covenant College) as a visiting brother.

The initial report of the Nominating Committee was presented by Rev. Kyle Thurman. He announced the tragic death in an automobile accident of Nancy Noe, daughter of the chairman of this committee. Dr. Robert Rayburn led in prayer for the Noe and Buswell families.

INITIAL REPORT OF THE NOMINATING COMMITTEE

HOME MISSIONS

Charles Benzenhafer

Elder John A. Hocanson, Darlington, Pa., R.P. Church

Charles Holliday (sec'y), pastor, First RP Church, Pittsburgh, Pa.

Samuel Ward (pres.), pastor, Calvin Presbyterian Church, Irwin, Pa.

STATISTICIAN (elect 1)

Harry H. Meiners, Jr., Stated Clerk of Synod

REFORMED PRESBYTERIAN FOUNDATION (besides 6 men elected each year by Synod to serve 1 year, principal executive officer of Covenant College, N.P.M., W.P.M., CTI, Foundation and 1 more from each of those agencies, are on the Foundation board)

William Alling, Assistant Pastor, Indianapolis

William Gerstung, elder, Covenant Church, St. Louis

Robert Palmer, pastor Bethany RPC, New Castle, Del.

Vernon Pierce, elder, EP Church, Trenton, N.J.

Elmer Smick, Professor, Covenant Seminary

Hugh Smith, elder RPC, Huntsville, Ala.

TRUSTEES OF THE LAMB AND THEOLOGICAL SEMINARY FUND (elect 4)

John Clark, Pastor Lansdale Presbyterian Church, Lansdale, Pa.

Lewis Ford, elder Beechwood Church, Havertown, Pa.

William Henry, elder Third RPC, Philadelphia, Pa.

George Bradgon, Assoc. Gen. Sec'y World Presbyterian Missions

CHRISTIAN TRAINING, INC. (elect 7)

John Kay, Pastor Calvary Presbyterian, King-of-Prussia, Pa.

Robert Palmer, Pastor Bethany RPC, New Castle, Del.: v. pres., Christian Tng.)

Eugene Potoka, Pastor EPC, Levittown, Pa.

David Fleece, Pastor RP Mission Church, Richmond, Va.
Robert Heerdt, elder Christ RPC, Oreland, Pa.
Dr. Robert Ream, elder Christ RPC, Oreland, Pa.
Dale Umbreit, pastor Hull Memorial PC, Savannah, Georgia

COVENANT COLLEGE (elect 8)

William Shay, elder Covenant PC, Cherry Hill, N.J.
Earl Witmer, elder Christ RPC, Grand Rapids, Mich.
Dr. Francis Steele, Home Sec'y, North Africa Mission, Philadelphia
Richard Gray, pastor Calvary Pres. Church, Willow Grove, Pa.
Max Brown, elder Covenant PC, St. Louis
Charles R. Cox, member RPC, Huntsville, Ala; Covenant College alumnus
Hugh Smith, elder RPC Huntsville, Ala.
John Loeks, member Christ RPC, Grand Rapids, Mich.
Ray Reiter, elder Trinity PC, Kearney, Nebraska
Richard L. Brinkley, pastor Trinity Presbyterian, Columbus, Ohio
Lynden Stewart, pastor EPC, Trenton, N.J. (Need $\frac{3}{4}$ — on C.T.I.)
Thomas G. Cross, pastor Mitchell Road PC, Greenville, S.C.; v. pres. CC Board)

BOARD OF PENSIONS (elect 2; that is, Pensions has asked each class be reduced from 3 to 2)

William Mahlow, General Sec'y World Presbyterian Missions (treas.)
Charles Holliday, pastor, First RP Church, Pittsburgh, Pa. (pres.)
Lester Fullerton, elder RPC Coulterville, Ill. to fill vacancy in '72 class.

MINISTERIAL WELFARE & BENEFITS COMMITTEE (elect 3)

L. Lanz
Rudolph Schmidt, elder First RPC Lookout Mtn., Tenn.; Registrar, Covenant College
John Clark, Pastor Lansdale PC, Lansdale, Pa.
(vacancy in '72)

COVENANT THEOLOGICAL SEMINARY (elect 8)

Allan Baldwin, pastor Christ RPC, Grand Rapids, Mich.
Dr. Marion Barnes, President Covenant College
Thomas Jones, pastor First RPC, Lookout Mtn., Tenn.; treas. Seminary Board
William B. Leonard, Jr., pastor EPC Colorado Springs, Colo.
Dr. T. Stanley Soltau, Pastor Emeritus, First Evangelical Church, Memphis, Tenn.
Arthur Stoll, elder Westminster Pres. Church; president Seminary Board)
Frank Crane, pastor Westminster PC, Newburgh, N.Y. (Needs $\frac{3}{4}$ — on CTI)
Stephen Smallman, pastor McLean Presbyterian Church, McLean, Va.
Dale Dykema, pastor Westminster Presbyterian Church, Fort Walton Beach, Fla.
Mr. Fred Peace, elder RPC Huntsville, Ala.
Mr. Ed Gorab, elder EPC Colorado Springs, Colo.
Robert B. Needham, pastor View Crest Community RPC, Eighty-Four, Pa.
Malcolm D. Brown, pastor BPC (unaffiliated), Boothwyn, Pa.

FRATERNAL RELATIONS (elect 4)

Dr. J. Oliver Buswell, Jr., Dean of Faculty, Emeritus, Covenant Seminary

Dr. Franklin S. Dyrness, President of Board and Administrator, Quarryville, Presbyterian Home

Dr. R. Laird Harris, Professor, Covenant Seminary

Kenneth A. Horner, Jr., pastor Covenant PC, Lakeland, Fla.

NATIONAL PRESBYTERIAN MISSIONS (elect 7)

Dr. W. Harold Mare, Professor at Covenant Seminary; President of NPM

Harold A. Rapp, Bethel PC, Affton, Missouri

Roger G. Shafer, pastor Lafayette PC, Ellisville, Missouri

Donald Crozier, clerk of session, EPC Seattle, Washington

Allen A. Aven, elder First RPC, Memphis, Tenn.

Harold F. Jones, elder Faith Presbyterian, Charlotte, N.C.

Robert Hastings, Associate Pastor, 1st Evangelical Church, Memphis, Tenn.

Wilber W. Blakely, pastor Calvary PC, Warminster, Pa.

Hugh Smith, elder RPC, Huntsville, Ala.

CHAPLAINS (elect 2; that is, Chaplains has asked each class to be reduced from 3 to 2)

Laurence H. Withington, retired Air Force Chaplain

Edward T. Noe, Principal, Cono Christian School, Walker, IA.

Harry H. Meiners, Jr., Stated Clerk of Synod

WORLD PRESBYTERIAN MISSIONS (elect 8)

Willard O. Armes, pastor Covenant PC, St. Louis, Missouri

Joseph Brown, Elder, Newark, Delaware

Franklin S. Dyrness, President of Board and Administrator, Quarryville Presbyterian Home

George Fielding, Elder, McLean, Va.

Dr. Paul Gilchrist, Teacher, Covenant College

Dr. R. Laird Harris, Professor, Covenant Seminary

Kenneth A. Horner, Jr., pastor Covenant PC, Lakeland, Fla.

Dr. Peter Stam, Jr., retired Covenant College registrar, Holy Land tour guide in recent years.

Howard C. Oakley, pastor Cherry Hill, N.J., RPC

BOARD OF TRUSTEES OF SYNOD (elect 4)

Charles Holliday, pastor First RPC, Pittsburgh, Pa.

Robert Titmus, elder First RPC, Pittsburgh, Pa.

Mr. Paul Quinn, elder EPC, Annapolis, Maryland

Mr. John Paist, elder Calvary PC, Willow Grove, Pa.; business manager, Westminster Seminary

KNOLLWOOD PRESBYTERIAN LODGE, TRUSTEES (elect 2)

Melvin Jones, elder Covenant PC, St. Louis, Missouri

Donald J. MacNair, Executive Director, National Presbyterian Missions

TREASURER

JUDICIAL COMMISSION (elect 2 regular members, 2 alternates)

Dr. J. Oliver Buswell, Jr., Dean of Faculty, Emeritus, Covenant Seminary

Dr. Wilbert B. Wallis, Professor, Covenant Seminary

Dr. T. Stanley Soltau, Pastor Emeritus, 1st Evangelical Church, Memphis, Tenn.

Mr. Frank Lesch, elder

MAGAZINE COMMITTEE (elect 2)

John W. Buswell, Dean of Students, Covenant Seminary

Richard Gray, pastor Calvary PC, Willow Grove, Pa.

Edward T. Noe, Principal, Cono Christian School, Walker, IA.

ARCHIVIST

R. Laird Harris, Professor, Covenant Seminary

NOMINATING COMMITTEE

MIDWESTERN PRESBYTERY — (R. Laird Harris

John W. Buswell

Dr. Wilber B. Wallis)

ROCKY MOUNTAIN PRESBYTERY — (Theodore W. Martin

Seth Dyrness)

PITTSBURGH PRESBYTERY — (Robert Titmus

Charles Holliday)

SAHARANPUR — (Taylor, Gordon R.)

Respectfully submitted,

E. T. Noe, Chairman

The Report of the Board of Home Missions was presented by Rev. Charles Holliday.

REPORT OF THE BOARD OF HOME MISSIONS

The Board of Home Missions has met on various occasions during the past year to transact necessary business. At the request of the board, three members of the Pittsburgh Church who are professional accountants, Mr. S. E. Stotler, Mr. R. H. Strayer and Mr. R. S. Frey, examined the records of the Board of Home Missions and present the following:

Financial Report Two-Year Period Ending March 31, 1970

Balance on Hand, April 1, 1968	\$ 1,651.81
Receipts:	
Churches & Other Organizations	\$ 8,546.46
Individuals	5,371.91

Farm Income	2,125.27	
Payment on Sale of Property (1)	5,000.00	
Miscellaneous	<u>1,488.62</u>	
Total Receipts		<u>22,532.26</u>
Total Funds Available		24,184.07
Disbursements:		
Salaries	5,428.41	
Retirement Donation	3,466.00	
Operating Expenses	6,047.00	
Travel	525.78	
Office	48.33	
Publicity	45.60	
WHT/FICA	1,271.73	
Insurance	127.00	
Cost of meeting State Requirements	900.68	
Transfer to Savings & Loan Account (2)	<u>6,000.00</u>	
Total Disbursements		23,860.53
Balance on Hand, March 31, 1970 (3)		<u>\$ 323.54</u>
(1) Balance of \$10,000.00 being paid in monthly installments to Board of Trustees.		
(2) Guaranty Savings & Loan, Pittsburgh, Pa. — balance on deposit March 31, 1970, including accrued interest		
		\$ 6,354.93
(3) Homer City State Bank, Indiana, Pa. — balance on deposit March 31, 1970		
		\$ 323.54

Prepared and Audited by: S. E. Stotler, R. H. Strayer and R. S. Frey

Respectfully submitted,
Charles B. Holliday, secretary

Rev. Harry Meiners presented his report as Stated Clerk and Statistician.

REPORT OF THE STATED CLERK

Fathers and Brethren of the 148th General Synod:

Serving as Stated Clerk has, during the past year, once again has not lacked variety. Questions have come on all subjects from many parts of the world. At times my answers were less efficient than they should have been because I had not been kept sufficiently informed. As an example, I sent a list of vacant pulpits to a seminary senior who desired to begin candidating for a place of service. He wrote back thanking me for the list and making corrections — he knew of pulpits that had already been filled, but I had not been informed. On another occasion a young man not a member of our denomination telephoned asking how to go about seeking opportunity to

candidate in our pulpits (he was in the process of being taken under care of one of our presbyteries). He asked me about one church he had been informed was vacant, but I had not yet been so advised. Let me again stress the importance to Session Clerks and Stated Clerks of Presbyteries to keep me informed on changes in our denomination.

Synod has requested that I do some travelling to speak to our congregations about Synod and its work. Since the end of April, 1969, I have represented Synod in Kearney, Nebraska; Memphis, Tennessee; Gainesville, Texas; Woodland Hills, Chatsworth, and Calimesa, California; Alamogordo and Las Cruces, New Mexico (several times) and Colorado Springs, Colorado.

Last year a resume of each day's Synod actions was mimeographed and distributed to all commissioners; the resume of the final day was mailed to them shortly afterward. Copies of the Agency and Committee Reports and these resumes of action were sent to each church that was not represented at Synod. A resume of the entire Synod was sent to each foreign missionary.

Although we sent out several reminders, the following churches did not submit Statistical Reports to the 1969 Synod:

Camden, New Jersey	Durham, North Carolina
Seaside Heights, New Jersey	Savannah, Georgia
Trenton, New Jersey	Nashville, Tennessee
Kutztown, Pa.	First Reformed Pres., Indianapolis
Willow Grove, Pa.	Grand Rapids, Michigan
Glen Mills, Pa.	Stilwell, Oklahoma
Oreland, Pa.	Garland, Texas
Elkton, Maryland	Emmanuel, Denver, Colorado
Industry, Pa.	Covenant, Wheat Ridge, Colorado
Chippewa, Pa. (a newly-organized church)	Tacoma, Washington

In some cases this was because there was no pastor or a pastor was just arriving at the time the report was due. The following did not submit statistics the previous year either: Seaside Heights, N.J.; Kutztown, Pa.; Willow Grove, Pa.; Oreland, Pa.; Grand Rapids, Mich.; Garland, Texas. If we do not have complete statistics, what we do have are virtually meaningless. Therefore we are not accurately reported in the Yearbook of American Churches or the World Almanac. So far this year the response has been good. Statistical blanks were mailed to each church on February 9 and by the deadline, June 1, 56 churches had sent in their reports. (Sixteen more arrived within the following week.) As of June 1, 1970, we have 133 churches and mission churches, of which three are in Canada and five in India. We have 296 ordained ministers.

There is often criticism that it takes too long to publish the Minutes of General Synod. This is a problem we try to work on each year, but let me

explain to those unfamiliar with the process that it takes considerable time to put all the information together in proper form, check and re-check for accuracy, send material to the printer for typesetting, proofread his copy, make corrections, then have the entire book printed, bound, and mailed. To give you an insight into last year's efforts, here are the dates on which copy was sent to the printer for typesetting: Pages 1-6 on June 16; pp. 7-43 on July 14; pp. 44-75 on July 15; pp. 76-113 on July 17; pp. 114-144 on July 18; pp. 145-168 on July 29; pp. 169-177 on August 15; pp. 178-196 on September 15. Final proofread copy of the whole was returned to the printer, with corrections, on October 26. He expected to have the Minutes ready for mailing the end of November, but telephoned me on December 15 to say they were ready but if mailed then the Post Office would undoubtedly just put them aside until after the Christmas rush. He suggested, and I agreed, that he mail them right after January 1. This year Synod is being held two and one-half months later, but we shall try to get the Minutes to you as soon as we did last year if humanly possible.

During the past year I have not had a volunteer part-time secretary as in previous years. Synod did place in the budget money for part-time office help and I have had some such help, particularly in July to prepare the Minutes for the printer. We have tried to answer letters promptly and keep the denomination informed of important dates and information via letters, Bulletin News Supplement, and Mandate. Work is still progressing slowly, in spare time, on the cumulative index of past Synod minutes. Information already gathered has helped once or twice this year with research projects. Work will continue on this index.

Due to a heart problem, I shall have to slow down the pace of my work somewhat, but will try to serve General Synod during the coming year to the best of my ability. Your prayers and words of encouragement that are expressed from time to time are greatly appreciated.

Respectfully submitted,
Rev. Harry H. Meiners, Jr.
Stated Clerk

Dr. Rayburn presented the report of the Form of Government Committee. It was moved, seconded, and carried that the recommendation be adopted.

REPORT OF THE COMMITTEE ON THE FORM OF GOVERNMENT

Fathers and Brethren:

Over this past year the Committee on the FORM OF GOVERNMENT has not received any suggested amendments to the FORM OF GOVERNMENT for its consideration. Therefore, there is no report in this area.

The 147th General Synod, 1969, recommitted the PROPOSED DIRECTORY OF WORSHIP OF GOD to this committee for another year of study. The committee has studied this document further and presents the attached revised DIRECTORY FOR THE WORSHIP OF GOD for Synod's consideration.

We recommend that the 148th General Synod take the following action:

That, following discussion and any desired changes, this Synod approve the PROPOSED DIRECTORY FOR THE WORSHIP OF GOD as revised and send it down to the presbyteries for their consideration and action in the year 1970-1971, so that further decision on the document may be made by the 149th General Synod.

Respectfully submitted,
J. O. Buswell, Jr.
R. W. Gray
H. H. Meiners
R. G. Rayburn
J. W. Sanderson
W. H. Mare, Chairman

PROPOSED:
DIRECTORY FOR THE WORSHIP OF GOD
FOR THE REFORMED PRESBYTERIAN CHURCH,
EVANGELICAL SYNOD
(Including 1970 revisions by the Committee on the Form of Government)*

TABLE OF CONTENTS

Chapter	Page
I. Of the Worship of God	1
II. Of Personal and Family Worship	1
III. Of the Sanctification of the Lord's Day	2
IV. Of the Behavior in the Public Worship of God	3
V. Of the Order of Public Worship of God	4
VI. Of the Public Reading of the Holy Scriptures.	4

VII.	Of the Singing of Psalms, Hymns and Spiritual Songs	5
VIII.	Of Public Prayer.	6
IX.	Of the Preaching of the Holy Word	6
X.	Of the Worship of God by Offerings	7
XI.	Of the Administration of Baptism	7
XII.	Of the Administration of the Lord's Supper	9
XIII.	Of the Admission to Full Communion of Persons Baptized in Infancy	10
XIV.	Of the Solemnization of Marriage.	10
XV.	Of Visitation	12
XVI.	Of the Burial of the Dead	12
XVII.	Of Fasting, and of the Observation of Special Days of Thanksgiving and Prayer	12
XVIII.	Of Maintaining the Peace and Purity of the Church	13
	SUPPLEMENT: A Form for Infant Baptism	14
	A Form for Administration of the Lord's Supper	15
	Order for the Solemnization of Marriage	17

*(EXPLANATION: We submit this revised DIRECTORY FOR THE WORSHIP OF GOD with words, phrases, and sentences struck out and with substitutions and additions inserted at appropriate places. Thus, we feel the commissioners can obtain a better understanding of the revisions in the light of the original document.)

PROPOSED:
DIRECTORY FOR THE WORSHIP OF GOD
FOR THE REFORMED PRESBYTERIAN CHURCH,
EVANGELICAL SYNOD
(Including 1970 revisions by the Committee on the Form of Government)
Chapter I

Of the Worship of God

1. Religious worship is: (1) Personal and secret; (2) Social and private in families; (3) Social and public in the ministry of the Word and the sacraments.

In social and public worship, however, it must be remembered that worship is an inward experience not just an outward observance.

2. Man was created for the glory of God. He was formed by his Creator as a rational and accountable being with the capacity for worshipping God in an active manner. [through prayer and praise.] This endowment distinguished him from the inanimate creation and all irrational creatures which can only in a passive manner proclaim the glory of God.

3. As a result of the fall, man lost his capacity for the proper worship of God and cannot in his natural state please God with any attempt to worship. Unregenerate man has not, however, lost his religious nature nor his inclination to worship. He has ~~misemployed~~ [misdirected] it in the worship of false gods. The worship of any person or object other than the [true] God of the Bible, God the Father, the Son, and the Holy Spirit, is idolatry. Only through regeneration, accompanied by the indwelling of God's Holy Spirit, is man's capability of worshipping God restored to him.
4. The Creator seeks the worship of the redeemed, those who will worship Him "in spirit and in truth." Man finds his greatest blessedness in exercising the distinguishing privilege of declaring by word and deed that God is glorious. Redeemed mankind is in a special sense subject to the moral government of the Holy God whose character is revealed in His law as well as in His loving provision of salvation from the curse of the law. ~~This binds [Through this revelation] the redeemed to an all-pervading recognition of~~ [come to realize] the absolute worth of God. It is this recognition which must find acknowledgment and expression in the private and public worship of God.

Chapter II

Of Personal and Family Worship

1. It is the solemn duty of each individual in seclusion, and every family in the home, to pray and to worship God.
2. Personal worship is specifically enjoined by our Lord. In private devotions everyone, apart by himself, surely will profit greatly by spending some time each day in prayer, reading the Scriptures, holy meditation, and serious self-examination. In this worship the multitude of the Lord's mercies are to be gratefully remembered, the sacrifice of praise and thanksgiving expressed, and the teaching and challenges of His Word heeded. The many advantages arising from the practice of personal worship are best known to those who faithfully maintain a regular time for the private worship of God.
3. Family worship, which ought to be performed in every Christian home [at a convenient time] at least once ~~at a convenient time~~ during each day, consists in prayer, reading the Scriptures and singing praises. The burden of leadership in family worship rests with the head of the family, who is to lead and ~~so~~ order the worship [so] that all members of the household may duly attend and give close and reverent attention to every part of the devotions.
4. The heads of families should [regularly and] ~~most~~ carefully instruct their children, and all others in their household, in the principles and doctrines of our holy faith. ~~Every opportunity ought to be embraced for such~~

~~training.~~ Catechizing, including instruction in the Westminster Shorter Catechism, is part of the duty of the head of the family. ~~This should be attended to on every suitable occasion.~~ The Lord's Day is generally a very proper ~~season~~ [time] for this exercise but practice of this on a daily basis is to be encouraged. The head of the family should see to the spiritual instruction of those under his charge that they grow in grace and in the knowledge of the truth as it is in Jesus, that they ~~imbibe~~ [receive] no heretical or false doctrines but ~~drink in~~ [be given] the pure ~~milk of the~~ Word of God that they may [spiritually] be fed ~~thereby~~.

5. Any ~~known~~ practices that interfere with family worship should be avoided or ~~and/or considerably~~ dropped.

Chapter III

Of the Sanctification of the Lord's Day

1. It is a duty imposed on the people of God that they shall remember the Lord's Day and prepare beforehand for its proper observance. ~~All their temporal and ordinary~~ duties and business ought to be previously arranged and laid aside, ~~as not to be~~ [so far as possible as not to hinder] ~~impediments to~~ the sanctifying of the day as the Scriptures prescribe.
2. The entire day is to be commemorated as holy to the Lord, both in public and in private, as a day of divine worship and holy resting. To this end, it is requisite that there be a complete cessation from all unnecessary labors and an abstinence from those sports and forms of recreation which may be lawful on other days, ~~and also from all worldly thoughts and conversations.~~
3. Provision for the support of the family on the Lord's Day should be so ordered that those who must labor and all members of the household be not detained insofar as possible from public worship or hindered from properly sanctifying the day.
4. There should be private preparations of every person and family, by prayer for themselves, and for God's assistance of the minister, and for a blessing upon his ministry, and by such other exercise as may adequately provide a ~~more comfortable~~ [profitable] communion with God in His public ordinances.
5. After the public worship has been concluded, the worshippers should set aside a time for the reading of the Word, meditation upon the sermons, catechizing, ~~spiritual~~ conversations, [concerning spiritual things,] prayer for blessing upon the public ordinances, singing of hymns and spiritual songs, visiting the sick, witnessing to the lost, relieving the needy, and ~~such~~ like [similar] duties of true piety, love, and mercy.

Chapter IV

Of the Behavior in the Public Worship of God

1. That God is to be worshipped publicly in the congregation of His saints is clearly taught in the Scriptures. His worship is instituted by Himself. All manner and order of public worship as can be found in the Word of God is to be carefully considered in the worship of the Lord.
2. Appearing before God in His sanctuary is a most solemn thing. ~~We there-~~ [The worshippers] approach [there] the awesome presence of God in acts of religious devotion. ~~His jealousy burns exceedingly hot nigh His altar, and it becomes His~~ [and should come] ~~worshippers to draw~~ near with reverence and deep humility.
3. At [the] time appointed for public worship, all the people ought to come and join therein, not absenting themselves from the worship service through negligence, nor for any other reason they cannot conscientiously give to their Lord.
4. The whole congregation should assemble promptly that all may be present at the beginning and ~~with one heart~~ solemnly join together in all parts of the public worship; unless ~~gravely~~ necessary, none should depart until after the benediction.
5. As the people enter the church they should take their seats in a prayerful and reverent manner, remembering at all times that they are in the Lord's house. During the time of public worship, all should attend with sincere reverence and refrain from all behavior that would annoy other worshippers or detract from the divine worship of God.
6. During the time of public worship, it is ~~highly important~~ [desirable] that children ~~should be~~ with their parents, and that the members of the family sit together in the house of God, thus emphasizing the Scriptural ~~doctrine~~ [view] of the family.
7. In addition to the regular meetings and services of the Lord's Day, congregations are urged to conduct young people's meetings, Bible study classes, midweek prayer meetings; [services] periodical evangelistic and missionary meetings, and such other services as will advance the cause of Christ.

Chapter V

Of the Order of Public Worship of God

1. God is a God of order. In the Scripture, He has instructed believers to

conduct themselves “decently and in order” in the house of worship. It is important, therefore, that a proper Order of Worship should be established and used.

2. While in the Reformed tradition we do not have a strict liturgical heritage, this does not mean that it is fitting to neglect those proper and scriptural elements of worship which have been transmitted by the church through the centuries. The great reformers sought to purify rather than destroy traditional patterns of worship. Great care must be exercised to avoid the meaninglessness of so much which appears in some worship services. There is all too often an unconscious flouting of the very definite theological, Biblical, Historical, and psychological factors which are necessary components of authentic Christian worship. It is the responsibility of the minister so to structure the Order of Worship that there will be an enlightened movement on the part of the congregation from one element of the service to the next. When each act of worship is full of meaning, the order of the parts will assume an authentic form.
3. Because no one is fully prepared for the high and holy experience of public worship, and when believers assemble together for this experience they are beset by diverse interests and passions, it is necessary that they should be called away from all worldly distractions, properly prepared in their hearts, and united together for a common spiritual experience. To this end, each service should begin with a very meaningful Call to Worship designed to still the hearts of the people and remind them of their purpose and privilege. After a proper response on the part of the congregation either in a hymn, prayer, or appropriate Scripture, the service should continue with some form of a prayer of confession and assurance of pardon so that each worshipper will be reminded that God can only be properly worshipped with a pure heart. If there is to be a period of silent prayer, it is desirable that it be preceded by some audible prayer, song, or suggestion of special subject for prayer, so that the thoughts of all may be properly oriented.
4. After the preparation of the people in the early moments of worship, a meaningful service will consist of two principal elements: The fellowship of prayer in word and song, and the proclamation of the Word. Frequently added to these will be the sacraments of baptism for those newly received into the household of faith, both believers and their covenant children, and the Communion of the Lord’s Supper for communicant members of the family of God.

Chapter VI

Of the Public Reading of the Holy Scriptures

1. The reading of the Holy Scriptures of the Old and New Testaments in the

congregation is part of the public worship of God and ought to be performed by ministers and teachers in such a manner that all may hear and understand.

2. The extent of Scripture read at one occasion is to be left to the discretion of the minister. He should read as much at one time as will clearly give to the worshippers a complete account of the Scripture portion selected, pertinent to the reason for its choice. The minister, having regard to the time, should see that neither reading, singing, praying, preaching, or any other ordinance, be disproportionate one to the other, nor the whole rendered too short, or too tedious.

Chapter VII

Of the Singing of Psalms, Hymns and Spiritual Songs

1. It is the duty of Christians to praise God publicly by singing Psalms, hymns and spiritual songs together in the congregation and also privately in the family. God's people should sing with understanding and with grace in their hearts, making melody unto the Lord. They should remember also that part of their purpose in singing is the teaching and admonishing of one another. Therefore, great care should be exercised in the choice of the Psalms, hymns and spiritual songs which they use so that the songs will express those specific truths which are appropriate at the time of their use in the service.
2. The Psalms of the Old Testament have from the earliest days of the church been used in the public and private worship of Christians. Because of the availability of excellent metrical versions of the Psalms and the scriptural injunction to use Psalms in worship, it would seem wise to include them frequently as an important part of the worship service. The leading idea of the Hebrew word "Psalm" is that of a musical accompaniment. Many of the Old Testament Psalms call for the praise of God with instruments. It is, therefore, altogether fitting to sing with musical accompaniment.
3. Those songs of praise composed by Christians on distinctively Christian themes are appropriately designated hymns in Colossians 3:16 and Ephesians 5:18. Spiritual songs would include both Psalms and hymns and some less restricted forms of thoroughly biblical songs. In the choice of songs for worship in the church, careful attention must be given to make sure that the music is appropriate to the words and to the occasion and that the words themselves are devotional and scriptural as well as lyrical. It is entirely proper that Christians should cultivate some knowledge of the rules of music so that they may praise God in a becoming manner with their voices and musical instruments as well as with their hearts.
4. The proportion of time allotted for singing in the public worship should be left to the prudence of the minister. While there is nothing more im-

portant than the preaching of the Word, let all who worship the Lord ever keep in mind that a singing heart is a heart receptive for God's truth. This joyous spiritual exercise should have a large place in all public worship.

Chapter VIII

Of Public Prayer

1. After the singing of Psalms or hymns, it is proper, before the sermon, that an appropriate prayer be offered by the minister containing such features as adoration unto the living God; thanksgiving for all of His mercies; confession of sin; the making of earnest supplication for pardon of sin and peace with God through the Blood of the atonement; pleading the merit and intercession of our Saviour; intercession for others; confessing the sins of the nation and the defections of church members; entreating that the Lord may bless His own ordinances, send the illumination of His spirit, and grant aid and assistance to His ministering servants in the propagation of the gospel; imploring the divine pity in behalf of the poor and needy; and that all spiritual and temporal blessings may be bestowed according to their need upon all the people of God. Prayer after the sermon ought to have generally a relation to the subject that has been treated in the discourse, and all other prayers to the circumstances that give occasion for them.
2. While we do not approve of confining ministers to set or fixed forms of prayer for public worship, yet it is the indispensable duty of every minister to prepare and qualify himself for this part of his duty in the minister's office, as for preaching. He ought, by a thorough acquaintance with the Holy Scriptures, by proper reading, by meditation, and by a life of communion with God in secret, endeavor to acquire both the spirit and the gift of prayer.
3. It is desirable that in public prayer the usual pronouns of reverence be used in addressing deity. However, it is proper too that the familiar non-reverential pronouns be used. Consistency in the use of the one or the other pronoun forms is desirable.

Chapter IX

Of the Preaching of the Holy Word

1. The preaching of the Word is commanded by our Lord and is the power of God unto salvation, and therefore it is one of the greatest and most excellent works belonging in the ministry. It should be performed in such a manner that the minister in faithfulness to the Word of God shall prove himself to be a workman that needeth not to be ashamed, rightly dividing the word of truth.

2. The subject of the sermon should be some verse or verses of the Scriptures, usually within that selected for the Scripture reading, and its object should be to explain and to apply some part of the system of divine truth, or to point out the nature, and state the bounds and obligation, of some Christian duty. A text should not be looked upon as merely a motto, but should have in it the doctrines proposed to be dealt with in the sermon. It is proper, also, that large portions of the Scriptures be sometimes expounded and particularly explained for the instruction of the people.
3. True, edifying, Scriptural preaching requires laborious, painstaking study, much meditation and prayer. Therefore, every minister ought to prepare his message with great care, and not indulge in loose, extemporary harangues, nor serve God with that which costs him nothing. He should keep to the simplicity of the Gospel, always using language agreeable to the Scriptures, and adapted to the understanding of all the hearers. Ministers ought also to adorn by their lives the doctrine which they teach, and to be examples for believers, in word, in conversation, in charity, in spirit, in faith, in purity. They ought also to be careful not to make their sermons so long as to interfere with or exclude the important duties of prayer and praise, but preserve a just proportion between the several parts of public worship (as expressed in Chapters V and VI).
4. The sermon being ended, the minister is to pray and return thanks to Almighty God; then let a psalm or hymn be sung and the assembly dismissed with the apostolic benediction.
5. It is expedient that no person be asked or introduced to preach in any of the churches in our fellowship, unless by the consent of the pastor (or moderator) and church session.

Chapter X

Of the Worship of God by Offerings

1. It is the privilege of God's people to honor God with their substance. The people of the Lord are bidden to give as the Lord has prospered them, and indeed are even exhorted to abound in the grace of giving. Therefore, in order that all the members of the congregation may be trained to give of their substance systematically, as the Lord has prospered, to promote every phase of the work of the church, it is proper and desirable that an opportunity be given for offerings by the congregation every Lord's Day; and that, in accordance with the Scriptures, the bringing of such offerings be performed as a solemn act of worship to Almighty God. The minister should precede or immediately follow the taking of the offering with a brief prayer, invoking the blessing of God upon it.
2. The disposition of all such offerings should be handled by either the trustees or deacons under the supervision of the church session.

3. It is the duty of every minister of the Gospel to cultivate the grace of liberal giving in his congregation, that every member thereof may offer according to his ability, whether it be much or little. In following the Scriptural method of Christian giving the minister should impress upon the minds of the people the principle of tithes, offerings and gifts.

Chapter XI

Of the Administration of Baptism

1. Baptism should not be unnecessarily delayed, and ~~in no case~~ [only under unusual circumstances] should it be administered by any but an ordained minister of the Gospel. It is usually to be administered at a regular church service. The minister, in consultation with the session, shall decide as to the expediency of performing the rite at any other time.

2. **Of the Administration of Baptism to Adults.**

When unbaptized persons are to be admitted into the church, they shall, in ordinary cases, after careful examination as to their knowledge and acceptance of the Gospel, make public profession of their faith in Christ by baptism.

Before the baptism, the minister should state briefly the institution, nature and purpose of the sacrament: that it was instituted by Christ; that He commanded His disciples to baptize believers of every nation; that it is a sacrament wherein the washing with water seals and signifies our engrafting into Christ by the baptism of the Holy Spirit, and partaking of the benefits of the covenant of Grace, and our engagement to be the Lord's.

The minister shall then propound the following, or similar, questions to the person to be baptized:

"Do you believe that Jesus Christ is the only begotten Son of God?"

"Do you acknowledge Him as your Saviour, and do you promise to live a life that will please and honor Him?"

When these questions have been answered in the affirmative, then shall the minister baptize the person saying, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

The service shall be concluded with prayer.

3. **Of the Administration of Baptism to Infants.**

After previous arrangement, the child shall be presented by one or both parents, signifying a desire that the child shall be baptized. The minister

should give some words of instruction as to the institution, nature and purpose of this ordinance, pointing out that: It was instituted by Christ; it is the seal of the righteousness of faith; the children of believers have the same right to it under the Gospel as the children of Abraham had in the case of circumcision under the Old Testament; that our Lord blessed the little children, declaring that of such is the kingdom of heaven; that our children are within God's holy family covenant; that we are by nature sinful, and have need of cleansing by the blood of Christ and the sanctifying of the Spirit of God.

The minister should exhort the parents as to their duty:

To pray with and for the child, setting an example of true godliness before him, teaching him, in time, to read the Word of God, and instructing him in the principles of our most holy faith as set forth in our Confession and the Larger and Shorter Catechisms, and endeavoring, by God's help, to bring up their child in the nurture and admonition of the Lord. The minister should ask them publicly if they are willing to assume these duties before the Lord, and having received an affirmative answer, proceed with the baptism.

Following prayer for God's blessing upon the occasion, the minister should say, ". . . child of the covenant, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." As he pronounces these words, he is to baptize the child with water, and afterwards conclude with prayer.

Chapter XII

Of the Administration of the Lord's Supper

1. The Communion should be held frequently; how often is to be determined by the session of each congregation.
2. Undiscerning and scandalous persons are not to be admitted to the Lord's Supper.
3. Notice should be given to the congregation at least a week previous to the administration of this ordinance. It is usually wise to arrange for a preparatory service, to take place the week preceding Communion, for the preparation of the hearts of all who will attend the Communion service on the day announced.
4. Following the sermon, the minister should read the words of institution either from the Gospels or from I Corinthians 11. Then, in a few words, he may point out that this is an ordinance instituted by Christ, to be observed in remembrance of Him, to show forth His death till He come; that

it is of value in strengthening, encouraging, and comforting God's people. The minister should warn the ignorant and those living in known sin not to partake.

5. After the bread and the fruit of the vine have been uncovered, they are to be set apart to their holy use by prayer and thanksgiving. After the elders have served the minister, they may now distribute the bread to all who desire to commune. Then the minister will serve the elders, and shall say: "Our Lord Jesus, on the same night in which He was betrayed, having taken bread, and blessed and broken it, gave it to His disciples, as I, ministering in His name, give this bread to you, saying, 'Take, eat, this is my body, which is broken for you: This do in remembrance of me.' "

(As these words are completed, all may partake the bread together; or the congregation, after these words, may then be served and partake of the bread immediately upon receiving it.)

Likewise, after the elders have distributed the cups, the minister shall say, "After the same manner our Saviour took the cup, and having given thanks, as has been done in His name, He gave it to His disciples, saying, 'This cup is the new testament in my blood, which is shed for many for the remission of sins. Drink ye all of it.' "

(As he finishes saying these words, all may partake of the cup together; or, following the words, the congregation may then be served and partake of the cup immediately upon receiving it.)

The service shall be concluded with prayer.

Chapter XIII

Of the Admission to Full Communion of Persons Baptized in Infancy

1. Children, born within the pale of the visible church, and acknowledged as numbered among the Lord's people in baptism, are under the care and government of the Church. They are to be taught to read and repeat the Catechism, the Apostles' Creed, and the Lord's Prayer. They should be taught God's way of salvation through faith in Christ, and should be urged to accept Him as their personal Saviour and to yield to Him a full obedience. When they come to the years of discretion, if they have received Christ as Saviour, be free from any serious misdemeanor, have a serious interest in spiritual things, and have sufficient knowledge to discern the Lord's body, they should be informed that it is their duty and privilege to come into full communion with the church and come to the Lord's Supper.
2. Since the age of discretion in young Christians cannot be definitely set, this matter is left for the session to decide in each case.

3. When persons baptized in infancy are to be received to full communion with the church, they shall be examined by the session as to their knowledge and Christian experience, and shall make a public profession of their faith before the congregation.

Chapter XIV

Of the Solemnization of Marriage

1. Although we hold that marriage is not a sacrament, and is not peculiar to the Church of Christ, but common to all mankind — yet, because the Scriptures declare that Christians ought to marry only in the Lord, and have special need of instruction, direction and exhortation from the Word of God, in order that their entering into this new and solemn relationship may be blessed of Him, it is therefore proper that the marriage be solemnized by a duly ordained minister, who shall counsel beforehand with the parties to be married as to the nature of the union and the responsibilities involved.
2. Parents ought not to force their children to marry without their free consent, nor deny their own consent without just cause. God's redeemed people are to marry "only in the Lord." There should be no exception to this rule.
3. Ministers are admonished to emphasize the need of spiritual and ecclesiastical compatibility in marriage. Lack of harmony on the part of parents in the training of their children when they differ in the essentials of the faith endangers the happiness of a truly Christian home. Also all ministers are urged to exercise due care, that in this matter of marriage neither the laws of God nor of the community shall be transgressed. To that end the parties applying should be properly certified to the minister.
4. When the parties present themselves for marriage, the minister shall proceed to give them some instruction from the Scriptures respecting the institution and duties of this state, showing:

That God has instituted marriage for the comfort and happiness of mankind, in declaring that a man shall forsake his father and mother and cleave unto his wife, and that marriage is honorable in all; that He has appointed various duties which are incumbent upon those who enter into this relation, such as high esteem and mutual love for one another; bearing with each other's infirmities and weaknesses (to which human nature is subject in its present lapsed state); to encourage each other under the various ills of life; to comfort one another in sickness; in honesty and industry to provide for each other's temporal support; to pray for and encourage one another in the things which pertain to God and their eternal welfare, and to live together as the heirs of the grace of life.

In due course the minister shall cause the bridegroom and the bride to join their hands, and shall pronounce the marriage covenant, first to the man, in these or like words:

“Do you take this woman, whose hand you have taken to be your lawful and married wife; and do you promise and covenant, in the presence of God and these witnesses, that you will be to her a loving and faithful husband as long as you both shall live?”

The bridegroom shall express his consent by saying, “I do.”

Then the minister shall express himself to the woman in these or like words:

“Do you take this man to whom you have given your hand, to be your lawful and married husband; and do you promise and covenant, in the presence of God and these witnesses, that you will be to him a loving and faithful wife as long as you both shall live?”

The bride shall express her consent by saying, “I do.”

At the end of the service the minister shall say: “I pronounce you husband and wife, according to the ordinance of God and the law of the State. Whom, therefore, God hath joined together let no man put asunder.”

The minister will then conclude with a prayer or benediction suitable to the occasion.

5. Ministers should keep a careful record of all marriages. There should be at least two witnesses present, and a certificate of marriage, signed by the officiating minister and the witnesses, should be given to the contracting parties.
6. All ministers who are requested to marry divorced persons should exercise great care lest they join together those whose marriage the Church cannot sanction. In case a minister be in doubt as to the propriety of a proposed remarriage, he may seek the advice of the Presbytery through its Moderator or through a committee appointed for that purpose. (Chapter XXIV of the Confession of Faith should be carefully studied.)

Chapter XV

Of Visitation

1. It is the duty of the minister [with the elders] not only to teach the people committed to his [their] charge in public, but also privately; and particularly to admonish, exhort, reprove and comfort them, upon all seasonable occasions, so far as his [their] time and strength will permit. Times of sick-

ness and affliction are special opportunities put into ~~his~~ [their] hands by God to minister a word in season to ~~weary~~ [needy] souls.

2. Especially, when the people of the church are critically sick, it is their duty, before their strength and understanding fail them, to send for their minister, and with prudence make known to him their spiritual state, or to consult him on the concerns of their precious souls. And it is his duty to visit them, at their request, and to apply himself, with all tenderness and love, to administer spiritual good to their souls. He shall pray for the sick, instructing them out of the Scriptures, administering to them consolation, conviction, support or encouragement, as each case may seem to require.
3. In addition to visitation of the sick, it is the responsibility of the minister, [and] ~~together with~~ the elders of the church, to visit the congregation and others and minister spiritually to them through reading of the Scriptures, prayer and spiritual counselling.

Chapter XVI

Of the Burial of the Dead

1. When any person departs this life, his earthly body should be taken care of in a Christian and decent manner, and kept a proper and sufficient time before interment.
2. When the appointed time for the funeral comes and the service is concluded, the body of the deceased should be respectfully borne and attended to the place of interment. During the solemn occasions of the funeral service and burial, those in attendance should conduct themselves with becoming gravity, and apply themselves to serious meditation. The minister should exhort all present to consider the frailty of life, and the importance of being prepared for death and eternity.

Chapter XVII

Of Fasting, and of the Observation of Special Days of Thanksgiving and Prayer

1. Under the Christian economy we are commanded to keep no other particular day holy, except the Lord's Day, which we designate the Christian Sabbath. Nevertheless, we may observe certain days of fasting and thanksgiving, as the extraordinary dispensations of Divine Providence. Such observance is both Scriptural and rational. Fasts and thanksgivings may be observed by individual Christians or families in private and by particular churches; also by a number of churches contiguous to each other; and by churches under the supervision of the Presbytery, or by the whole Church.

2. If at any time the civil power deems it proper to appoint a day for national fasting, thanksgiving, and prayer, it is well and proper for ministers and people to respectfully recognize the time it shall designate. Public notice ought to be given to the congregation a sufficient time before the day of fasting, thanksgiving and prayer, in order that the people may so direct their temporal affairs that they may not be hindered in engaging in these spiritual duties.
3. On these special occasions of fasting, thanksgiving and prayer, let the minister point out the authority and providence calling to the observation thereof. It is the duty of people in these days to rejoice with holy gladness of heart, but also to let seriousness be ~~so joined with mirth that~~ [combined with joy so that no one indulge in] ~~excessive or~~ unbecoming levity.

Chapter XVIII

Of Maintaining the Peace and Purity of the Church

1. Every true and faithful follower of our Lord ought to take a definite stand against the apostasy of the day and to admonish and reprove all movements and persons who compromise with those in or out of ecclesiastical bodies who attack the deity and atoning work of Jesus Christ or who ~~set at nought~~ [disregard] the teachings of our Confession of Faith and Catechisms.
2. As to the practice of holiness in the Christian life, all of God's ministers and people should follow the admonition laid down in I Corinthians 10:31, "Whether therefore ye eat, or drink or whatsoever ye do, do all to the glory of God."
3. The attention of the ministers, officers and members of the denomination is called to Synod's Resolution on the Christian Life and Testimony (adopted as a part of the Plan of Union, 1965).

SUPPLEMENT

The following, more complete forms of the Administration of the Lord's Supper; the Baptism of Infants; and the Marriage Service than those found in the Directory for the Worship of God are included in this supplement, although they are presented in abridged form. The simplicity of the services given here is quite evident, but they have been used with dignity and great blessing in many Presbyterian bodies.

They are offered here with the hope that they may be found useful to many, especially to our younger ministers.

1. Form and Order for Infant Baptism.
2. Form and Order for Administration of the Lord's Supper
3. Form and Order for the Solemnization for Marriage

A Form for Infant Baptism

"Infants descending from their parents, either both or but one of them, professing faith in Christ, and obedience to him, are in that respect within the covenant, and are to be baptized." — Larger Catechism. Ans. 166. See also Directory for Worship, Chapter XI, Sections 1 and 3.

While the parents are bringing the children to be baptized, an appropriate hymn may be sung or the following Scriptures may be read by the minister: Luke 18:15-16; Matt. 18:10, 14; Acts 2:39.

When the parents and child have taken their appropriate place, the minister shall say:

Beloved in Christ: Baptism is a sacrament given by our Lord to His Church as a sign and seal of the remission of sins and our union with Christ. It is to be administered not only to believers, but also to their children, to signify their membership in the household of faith. Our Saviour welcomed the parents who brought their infants to Him, and blessed them, saying: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." (Luke 18:15).

Forasmuch as you desire and claim this blessing for your child, you will now engage, on your part, to perform those things which God requires of you, that the good will and pleasure of your heavenly Father may be known to your child.

Here the minister will address the following questions to the parents; and the parents, each of them, shall make answer:

Question: Do you acknowledge your faith in Christ and therein consecrate your child to Him?

Answer: I do.

Question: Do you promise to instruct your child in the principles of our holy faith, as contained in the Scriptures, and pray with him and for him, and bring him up in the nurture and admonition of the Lord?

Answer: I do.

Then the minister shall say:

Grant, O Lord, to these Thy servants grace to perform the things they have promised before Thee. Sanctify with thy Spirit this child now to be baptized according to Thy Word; through Jesus Christ our Lord. Amen.

Then the minister (taking the child in his arms, or leaving it in the arms of the parent), dipping his hand in water and then placing his hand on the child's head, and using the full given name of the child, shall say:

N., child of the covenant, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The congregation, reverently standing during the baptismal ceremony, is at this juncture addressed by the minister:

This child, who in your presence has just been baptized in the name of the Triune God, is commended to your love and care. "Whosoever shall receive one such little child in my name receiveth me."

Then the minister shall offer a prayer and, if desired, close by leading the people in the Lord's Prayer. He shall conclude with the Apostolic benediction.

A Form for Administration of the Lord's Supper

After the public recognition and reception of any who may for the first time come to the Lord's table, the congregation shall unite in singing an appropriate sacramental hymn. During, or at the close of, the singing of this hymn, the minister shall pass from the pulpit to the communion table, and the elders shall come forward and take their seats on either side of him.

Then the minister shall say:

Hear the words of the institution of this Holy Supper of our Lord, as they are given by the Apostle Paul: (quote I Cor. 11:23-26).

Here the minister may make a brief address, such as the following, if further word of counsel or comfort be thought desirable.

Dearly beloved, as we draw near to the Lord's Table to celebrate the Holy Communion of the Body and Blood of Christ, we are gratefully to remember that our Lord instituted this Sacrament —

For the perpetual memory of His dying for our sakes and the pledge of His undying love;
as a bond of our union with Him and with each other as members of His mystical Body;
as a seal of His promises to us and a renewal of our obedience to Him;

for the blessed assurance of His presence with us who are gathered here in His Name;
and as a pledge of His coming again.

Seeing therefore what great benefits Christ has prepared for us in this Communion, for this cause let us bow our knees unto the Father, of whom the whole family in heaven and earth is named,

That He would grant us, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in our hearts by faith;

That we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that we may be filled with all the fulness of God.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

After this the minister shall extend invitation to the Lord's Supper, saying:

All who, sensible of their lost and helpless state by sin, depend upon the atonement of Christ for pardon and acceptance with God, and who are duly instructed in the Gospel doctrine so as to discern the Lord's body, and who desire to renounce their sins, and are determined to lead a holy and godly life, are invited to partake of this supper.

Here the congregation may audibly repeat with the minister the Apostles' Creed.

Then the minister shall offer the prayer of consecration, setting the elements of bread and the fruit of the vine apart from common to sacred use.

The bread and the cup being thus set apart by prayer, the minister shall take the bread, and say:

Our Lord Jesus Christ on the same night in which He was betrayed, having taken bread and blessed and broken it, gave it to his disciples, as I, ministering in His name, give this bread unto you, saying (here the bread is to be handed to the elders), "Take, eat: this is my body, which is broken for you: this do in remembrance of me."

Then the elders shall proceed in the orderly distribution of the bread to the people, the minister himself receiving the bread of one of the officers.

After the elders have returned from distributing the bread, the minister should ask any who may have been passed by in the distribution to manifest it by the uplifted hand or rising. These, if any, should then be served. Then the minister should take the bread and pass it to each of the elders for their participation, saying:

“This is my body which is broken for you: this do in remembrance of me.” (As these words are completed, all partake of the bread;) or, each member of the congregation may partake of the bread immediately upon receiving it.)

Then the minister shall take the cup, and say:

After the same manner, our Saviour also took the cup; and having given thanks, as hath been done in his name, he gave it to his disciples: saying (here the cup is to be handed to the elders). “This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.” And the Apostle added, “For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come.”

Then the elders shall proceed with the distribution of the cup after the same order as with the bread. The minister should then ask any who may have been overlooked in the passing of the cup to make it known. These, if any, should then be served. He will then proceed to distribute the cup to each of the elders, saying:

This cup is the new testament in the blood of Christ, which is shed for many unto remission of sin: Drink ye all of it. (As these words are completed, all partake of the cup;) or, each member of the congregation may partake of the cup immediately upon receiving it.)

When all have communed, the bread and cup have been replaced on the table and reverently covered, the minister shall say:

The peace of our Lord Jesus Christ be with you all.

After a prayer of thanksgiving to God, the minister shall pronounce the following, or some other Gospel benediction:

Now the God of Peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Order for the Solemnization of Marriage
(See Directory for the Worship of God, Chapter XIV)

The persons to be married shall present themselves before the minister, the man standing at the right of the woman. Then, all present reverently standing, the minister shall say:

Marriage was ordained of God in Eden, and was confirmed at the wedding in Cana of Galilee, by the gracious presence and miraculous blessing of Christ. It is to unite two hearts and lives, blending all their interests and sympathies and hopes. It involves mutual compromise, loving sufferance and holy trust.

I entreat you therefore, in entering upon and sustaining this hallowed union, to seek the favor and blessing of Him whose favor is life, whose blessing maketh rich and addeth no sorrow.

I charge you both before the great God, and Searcher of men's hearts, that if either of you know any reason why they may not lawfully be joined together in marriage, ye do now confess it. For be well assured that if any persons are joined together otherwise than as God's Word allows, their union is not blessed by Him.

Then, if no obstacles appear, the minister shall say: "Let us pray."
(Here an appropriate prayer for God's blessing may be offered.)

Then the minister shall say to the man:

M., wilt thou have this woman to be thy wife, and wilt thou pledge thy troth to her, in all love and honor, in all duty and service, in all faith and tenderness, to live with her and cherish her, according to the ordinance of God, in the holy bond of Marriage?

The man shall answer: "I will."

Then the minister shall say to the woman:

N., wilt thou have this man to be thy husband, and wilt thou pledge thy troth to him, in all love and honor, in all duty and service, in all faith and tenderness, to live with him and cherish him, according to the ordinance of God, in the holy bond of Marriage?

The woman shall answer: "I will."

Then the minister shall say:

Who giveth this woman to be married to this man?

Then the father, or guardian, or any friend of the woman, shall put her right hand into the hand of the minister, who shall cause the man with his hand to take the woman by her right hand and to say after him as follows:

I, M., take thee, N.; To be my wedded wife;
And I do promise and covenant; Before God and these witnesses; to be
thy loving and faithful husband; In plenty and in want; In joy and in
sorrow; In sickness and in health; As long as we both shall live.

Then shall they loose their hands; and the woman with her right hand taking the man by his right hand, shall likewise say after the minister:

I, N., take thee, M.; To be my wedded husband;
And I do promise and covenant; Before God and these witnesses; To be
thy loving and faithful wife; In plenty and in want; In joy and in
sorrow; In sickness and in health; As long as we both shall live.

If a ring is to be used in the ceremony the minister shall ask:

What token do you give in pledge that you will faithfully perform these vows? (Here the minister receives the ring and holding it before them says: This ring is an emblem of eternity. The gold in it speaks of that which is least tarnished and most enduring; it is to show how lasting and imperishable the faith now mutually pledged. (Then returning the ring to the man, the minister instructs him to place the ring on the bride's finger and repeat after him) With this ring I thee wed in the name of the Father; and of the Son; and of the Holy Ghost. Amen.

Then the minister shall offer an appropriate prayer closing with the Lord's Prayer in which all the people may join if so desired.

The minister shall then request the bride and groom to again join right hands while he makes the following pronouncement:

By the authority committed unto me as a minister of the Church of Jesus Christ, I declare that and are now husband and wife, according to the ordinance of God and the law of the State: in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Whom God hath joined together, let no man put asunder.

If desired the bride and groom may kneel while a song of dedication is sung, followed by the benediction:

The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace. Amen.

The Stated Clerk reported the following action of presbyteries on the change in the Form of Government, Chapter V, 7b, page 59, adding the words "in their voting on a call to a pastor, congregations should consider the wisdom of voting on one candidate at a time" after the words "together with the call." This change was adopted by the 147th Synod and is hereby declared an official change on the basis of the following actions of presbyteries:

California, approved; Delmarva, no action; Florida, approved; Great Plains, no action; Midwestern, approved; Northeast, rejected; Pacific Northwest, no action; Philadelphia, approved; Pittsburgh, approved; Rocky Mountain, approved; Saharanpur, no action; Southeast, approved; Southern, approved; Southwest, approved.

The amendment to the Form of Government, Chapter V, Section 5, Paragraph i, pages 49 and 50, insert after the last line of the paragraph "The candidate shall also prepare and submit (4) a written history of the Reformed Presbyterian Church, Evangelical Synod as one of the parts of trial." This is hereby declared officially amended on the basis of the following action by presbyteries:

California, approved; Delmarva, no action; Florida, approved; Great Plains, no action; Midwestern, approved; Northeast, approved; Pacific Northwest, no action; Philadelphia, approved; Pittsburgh, approved; Rocky Mountain, approved; Saharanpur, no action; Southeast, rejected; Southern, approved; Southwest, approved.

It was moved, seconded, and carried that the Form of Government Committee consider the suggestions and changes in the Book of Discipline which have been submitted to it and report to the 149th Synod.

It was moved, seconded, and carried that the Form of Government Committee be continued in order to care for this business.

The report of the Trustees of the Lamb and Theological Seminary Fund was presented by Dr. F. S. Dyrness.

THE LAMB & THEOLOGICAL FUND

Report to the 148th General Synod

July 24-29, 1970

Fathers and Brethren:

During the past year \$5,740 Student aid-loan was distributed to the following:

\$500 each:

William Acker
Richard Billstein
Jack Buckley
Edward Evans
William Mahlow, Jr.

Gerald Malkus
Ronald McKenzie
Jayme Sickert
Thomas Troxell
William Swenson

\$250 each: (India)

Emmanuel Johnson

Isaac Kumar

\$80 each:

Louie Barnes
Claude DePrine

Robert Weeber

The following students are applying for Lamb Fund aid-loan for 1970-71 and have been approved by their respective presbyteries and are hereby recommended for Synod's approval, subject to their applications being fully completed:

\$500 each:

William B. Acker, III
Stanley Armes
Edward Eppinger
Richard McDonald Gray
George F. Johnston
Thomas Kennedy

William A. Mahlow, Jr.
Gerald Malkus
Thomas Troxell
Louie M. Barnes, Jr.
J. Render Caines
Jack R. Buckley

\$250 each: (India)

David V. Johnson

Emmanuel J. Johnson

If these are approved by Synod, the total aid-load for the coming year will be \$5,000. The total available is \$5,516.43.

The Committee calls to the attention of presbyteries that one applying for the aid-loan:

- (1) must be a member of one of our churches for at least two years,
- (2) must be approved by the Session of his church,
- (3) there must be a statement from presbytery regarding his educational background, his intention regarding the ministry of the RPC, ES and
- (4) a written endorsement

The Committee recommends to Synod:

1. That aid-loan be granted on a basis of a maximum of \$500 per year or the amount available divided by the number of eligible applicants, and

that the total aid-loan to any one person be limited to three times the maximum amount as thus defined.

2. That aid-loan be granted only to students studying in this country.
3. That a full Seminary study load be set at 12 hours per semester or the equivalent, for granting of full aid-loan.

Respectfully submitted,
Ralph L. Ruth, Secretary

FINANCIAL REPORT OF THE LAMB AND THEOLOGICAL SEMINARY FUND

November 6, 1969 – May 13, 1970

RECEIPTS

Balance, November 6, 1969	\$ - 0 -
Trustees of Synod	5,410.24
R.P.C., Huntsville, Ala.	<u>500.00</u>
	<u>\$5,910.24</u>

EXPENDITURES

Student Aid Loans	\$5,740.00
Bank Charges	5.53
Postage	<u>3.00</u>
	\$5,748.53
Balance in bank, May 13, 1970	<u>161.71</u>
	<u>\$5,910.24</u>

Upon motion, Recommendation 1 was adopted.

Synod recessed at 2:45 with prayer by Rev. William Alling; reconvened at 3:10 with prayer by Elder Charles Richardson.

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Upon motion, Recommendations 2 and 3 of the Lamb and Theological Seminary Fund were adopted.

Dr. Wallis presented the report of the Administrative Committee. It was moved, seconded, and carried that a similar committee be continued for the following year to supplement the work of the Moderator.

REPORT OF THE ADMINISTRATIVE COMMITTEE TO THE 148TH GENERAL SYNOD RPCES

Fathers and Brethren:

The 147th Synod directed "That the present plan for the Administrative committee to assist and supplement the Moderator be continued." (Minutes 147th General Synod, P. 16).

The Moderator asked the following men to serve on the administrative committee: Rev. Kenneth Horner, Rev. Thomas Cross, Dr. John M. L. Young, Dr. Wesley G. Vannoy, Dr. R. Laird Harris and Rev. Nelson K. Malkus. I wish to thank these brethren for the support and encouragement they have given. Much of the committee's work has been done by correspondence, and they have been faithful in their replies.

The many items of correspondence and administration arising since last Synod have been referred to appropriate agencies or individuals.

The committee met on January 28, 1970. Four members of the committee were present. Mr. George Linder, the Treasurer, and Dr. Harold Mare representing N.P.M. were present. The valuable evening's conference was largely devoted to planning for the 148th General Synod.

The delay of the meeting of the committee until January made it difficult for the subcommittees on Synod Reorganization and on Goals and Methods to present a report. Dr. Marion Barnes of the Reorganization Committee points out that further discussion of reorganization may better wait until the OPC-RPCES discussion is settled. I acknowledge with appreciation the willingness of the Rev. Dan Cannon to head the sub-committee on Goals and Methods.

This brief report can only imperfectly express the rich spiritual experience of the Lord's goodness during this year. The efficient help of the Stated Clerk has been a constant inspiration. Conference with members of the committee and various agencies has been a rich blessing. For all these blessings and opportunities I give the Lord grateful thanks, rejoicing in His hand of blessing on our Synod.

Respectfully submitted,
Wilber B. Wallis

Rev. Arthur Kay presented the report of Christian Training, Inc. Also speaking in behalf of CTI were George Bragdon, Kenneth Horner, and George Smith.

REPORT OF THE DIRECTOR OF CHRISTIAN TRAINING, INC.
The Educational Board of the Reformed Presbyterian Church,
Evangelical Synod

Fathers and Brethren:

A primary objective of Christian Training, Inc. is to be directly involved with people and not just concerned with promoting programs and literature. We are pleased to report that 1969-70 has seen decided progress toward that goal. As a result

- people are being brought to Christ
- people are being trained as disciples
- people are being provided with opportunities to share Christ with others.

During any week of the year you could find a small group of local church officers (or prospective officers) gathered together to study and discuss their responsibilities. The CHURCH OFFICER TRAINING SERIES provides a guide for them. It is carefully designed to involve people with people and not just individuals with subject matter. The CHRISTIAN DOCTRINE and CHURCH HISTORY booklets in this series are increasing in popularity as electives for Sunday School classes and other study groups. The ANNUAL DIRECTORY is intended to be more than just cold facts; we want families of the Reformed Presbyterian Church, Evangelical Synod to care about each other and to communicate with each other.

The summer of 1970 would be a good time to get a look at how involved Christian Training, Inc. is with people and the outreach of the gospel. It's a bit difficult to personally observe the Student Summer Service team at the WPM mission station in Peru, or at the Boatswain Bay Presbyterian Church on Grand Cayman Island, or working among the Tarascan Indians in Mexico, but perhaps you could observe a team at work in Oreland, Pennsylvania or Chesterfield, Missouri. If you happen to visit New England, stop off and visit Coventry House where C.T.I. conducts "Life in Perspective" conferences and retreats; this young, unique ministry has already resulted in the reclamation of many lives for Christ. We'll help you to get something like this going in your community, if you desire.

Even the atmosphere of C.T.I. board meetings emphasizes the importance of people working with people in the church. At our two-day board meeting in early December we broke up into small groups to give concentrated thought to publications, small-group ministries, Student Summer Service, and other areas of our work. A word of appreciation is in order for these faithful board members who labor in your behalf.

The people who work with me in Christian Training, Inc. are so important to all of us. Many of you already know how willing Barbara Kay is to help

you find that book or filmstrip that will be just right for the job you want to do. Mr. Herbert Wood, our Treasurer, is interested in everyone that he communicates with in his faithful service to C.T.I. The ladies from Berea Church in Wilmington who volunteer their time and talents to get out mailings, etc. are serving Christ in a meaningful way. The individuals in local churches who set up book tables are an important part of our team. Mr. Robert J. Heerdt, who unselfishly gives himself to administering the Student Summer Service projects; it's a time-consuming job that he does well. Then during the past year the Rev. James Kiefer, pastor at Oreland, was employed as the Director of Publications on a part-time basis. Mr. Kiefer will be in charge of all publication work and will be the editor of CHRISTIAN TRAINING ITEMS, a newsletter coming out eight times each year. I, personally, have appreciated the opportunities to be involved with local churches in conducting seminars and retreats where there is the opportunity to share insights in communicating the gospel that have been developed through the other ministries of Christian Training, Inc.

Each one of the individuals or families that make up the Reformed Presbyterian Church, Evangelical Synod is important if the ministry of C.T.I. is to continue to increase in effectiveness. We need your prayers, your constructive criticism, your financial support, your patience and understanding when we make mistakes.

Our agency's responsibility is to foster interest in effectively communicating the message of the Scriptures and effectively working with young people and children. The complexity of 20th Century life, the pressures of secularization, the tendency of evangelicals to "anxiously" guard against the intrusion of liberal ideas, and the need to obey the great commission makes our ministry both difficult and vital. In order to be faithful to God and to be effective servants in the Church, we must avoid the extremes of the "traditional method" and the "latest gimmick".

Christian Training, Inc. is committed to a relevant ministry for Christ in the 70's. To us this means:

- (1) A greater awareness of wanting to know what the Bible really says.
- (2) A greater awareness of what it means for each person to be created in the image of God and to be responsible to love Him with one's whole self and to love others in a like manner.
- (3) A greater awareness of the need for every Christian to be committed to serving Christ and to be subject to the specific direction of the Holy Spirit as to how and where to serve.
- (4) A greater awareness of the absolute requirements set forth in Scripture to guide in the functioning of an effective visible church and at the same time a greater awareness of the freedom set forth in Scripture so that the unique ministry of each individual Christian can be realized to the fullest.

- (5) A greater awareness of the use of discipline with love in the carrying out of the business of the Church and the responsibility of parenthood.
- (6) A greater awareness of what it means to walk personally with God and to minister prophetically and courageously.

Thank you again for the opportunity to serve my Lord and Saviour in these exciting days as a part of our beloved Church.

Respectfully submitted,
Arthur L. Kay
Director

1970 BUDGET

Projected Income

Gifts from individuals, churches, and foundations	\$20,209
Gross profit from Dept. of Publications	<u>6,600</u>
	\$26,809

Projected Expenses

Salaries	14,084
Housing	3,000
Hospitalization	285
Pension	480
Travel Expense	3,350
Social Security	750
Board Expense	480
Reformed Presbyterian Foundation	200
Student Summer Service	300
Office Utilities	900
Office Equipment, postage and supplies	1,500
Part-time office help and special projects	<u>1,480</u>
	\$26,809

It was moved, seconded, and carried to extend the time ten minutes, to 4:25.

Mr. McColley led the Synod in its scheduled season of prayer.

Dr. Dyrness presented the Hospitalization Plan portion of the report of the Ministerial Welfare and Benefits Committee.

MINISTERIAL WELFARE & BENEFITS COMMITTEE **HOSPITALIZATION INSURANCE**

Fathers & Brethren:

The Hospitalization Plan of Synod has been on a self insured basis this past year. The results are very encouraging. Even though the Plan affords higher coverage and more inclusive benefits than most insurance, the number of claims and the amount paid has not been excessive. This indicates that the group is a good risk and that there have been no abuses of it by the members. As long as this continues, we will all enjoy the best coverage at the lowest possible cost.

Two years ago there were 143 separate contracts, last year 207, this year 242, covering well over 700 individuals. The premiums sent to Inter-County and Blue Cross totaled \$43,138.08 of which \$13,429.44 was refunded because of the good experience of our group. This refund, together with the net from Service Charges and interest earned to date of \$1,941.77, is a reserve to strengthen the Plan and will serve as a hedge should the Plan experience a time of excessive claims.

With this report is a list of the actual claims and the individuals benefited.

A new booklet explaining how this insurance plan operates and stating in detail the benefits, is now available. Please read it and carefully follow the instructions when you have a claim.

Hospital and medical costs continue to rise. The Committee urges all subscribers to exercise great care in using this insurance. If claims become excessive, the rates will have to be increased.

<u>PRESENT RATES:</u>	<u>INTER-COUNTY & DIAGNOSTIC</u>	<u>SHIELD</u>	<u>TOTAL</u>
Single subscriber	\$ 5.85	\$ 1.88	\$ 7.73
Husband & Wife (no maternity)	15.50	4.37	19.87
Husband & Wife (with maternity and children under 19 & up to 23)*	17.00	6.07	23.07
Parent and one child under 19 and up to 23*	15.50	4.37	19.87
Parent and children under 19 and up to 23*	15.50	6.07	21.57
Related dependent under 65	7.45	1.88	9.33
65 special	2.85	2.25	5.10

Plus \$1.00 service charge with each payment.

*Unmarried dependent children 19 to 23 who are full time students, will be covered at no extra charge.

The bookkeeping and secretarial work of the Plan is handled through the office of the Quarryville Presbyterian Home at no cost.

The Plan has no arrangements for sending premium notices. Payments are due the 15th of the previous month for which the coverage is paid. Payments can be made for one or more months at a time. Each payment must include a \$1.00 service charge, which is used for postage, printing, etc.

Respectfully submitted,
F. S. Dyrness, Treasurer
Charles L. Eckardt,
Assistant Treasurer

HOSPITALIZATION PLAN
Claims paid for — 8/1/69 to 3/31/70

<u>NAME</u>	<u>NO. OF CLAIMS</u>	<u>TOTAL AMOUNT PAID</u>
S. Aeschliman	1	\$ 32.80
J. Alexander	1	10.00
D. Andres	1	72.35
E. Andres	1	11.00
S. Appler	1	55.00
S. Black	1	423.00
S. Brauning	1	21.50
F. Brinkley	1	209.00
G. Campbell	1	102.79
F. Crane	1	5.00
B. Crawford	1	25.00
M. Cross	1	46.87
F. Dyrness	1	368.50
C. Eckardt	1	35.00
R. Edmiston	3	69.50
D. Fackler	1	8.00
C. Grayson	1	468.25
H. Hight	1	30.00
G. Hoyle	1	151.40
T. Hoyle	1	259.45
B. Kay	2	24.25
D. Kay	2	51.50
S. Lambert	1	482.90
J. Mahlow	1	20.00
H. Marshall	1	1,135.55
P. Myer	2	316.00
G. Noe	1	5.30
P. Noe	1	15.00

R. Palmer	1	32.00
G. Potoka	1	178.95
C. Preston	1	50.00
M. Schmoyer	1	196.35
C. Smallman	1	354.35
M. Sneller	1	394.15
B. Stang	2	74.00
D. Stewart	1	23.50
D. Thomas	1	19.25
L. Van Horn	1	475.20
D. Watson	1	12.00
K. Wiest	1	10.00

TOTAL CLAIMS 40

TOTAL CLAIMS PAID \$ 6,274.66

INTER-COUNTY CHARGE for
servicing our account 752.96

TOTAL COST. \$ 7,027.62

TREASURER'S REPORT
STATEMENT OF CONDITION
MARCH 31, 1970

ASSETS

CASH

Farmers National Bank, Quarryville, Pa. \$ 1,249.12

Roosevelt Savings Bank, New York 3,059.95

\$ 4,309.07

LIABILITIES AND EQUITY

LIABILITIES

Hospitalization payments received in advance \$ 2,367.30

EQUITY

Service Charges & interest remaining after expenses 1,941.77

\$ 4,309.07

STATEMENT OF INCOME
APRIL 1, 1969 – MARCH 31, 1970

RECEIPTS:

Balance, March 31, 1969	\$ 3,242.39	
Hospitalization payments	43,670.80	
Service Charges	576.77	
Interest on Savings account	<u>120.26</u>	
		\$47,610.22

DISBURSEMENTS:

Inter-County Hospitalization Plan, Inc.	\$43,138.08	
Refund of overpayments	50.64	
Refund of Hospitalization payment at death	41.85	
Postage, stationery and telephone	<u>70.58</u>	
		\$43,301.15

CASH BALANCE, March 31, 1970	<u><u>\$ 4,309.07</u></u>
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Number of subscribers, not including dependents – 242

F. S. Dyrness, Treasurer
Charles L. Eckardt,
Assistant Treasurer

Synod adjourned at 5:15 with prayer by Mr. David Fiol.

THIRD SEDERUNT, SATURDAY, 8:30 A.M.

Devotions were led by Rev. Carl T. Grayson.

The Moderator called Synod to order and it was led in prayer by Dr. Rohrbaugh. The minutes of the second sederunt were read. It was moved, seconded, and carried that when Corresponding Members or Visiting Brethren are seated, their ecclesiastical bodies be listed. It was moved, seconded, and carried that in the Form of Government changes, the action of the individual presbyteries be recorded. The minutes were declared approved as read with these two additions.

It was moved, seconded, and carried that the following elders be seated as Corresponding Members: Donald Crozier (First Evangelical Presbyterian Church, Seattle), John Kruick, Gordon Johnson, Dick Colyn (Westminster Church, Everett).

The report of Covenant College was presented by visual aids. Upon motion, its time was extended five minutes. Upon motion, the order of the day was extended.

COVENANT COLLEGE SYNOD REPORT

Covenant College after moving from St. Louis, Missouri to Lookout Mountain, Tennessee approximately six years ago has experienced a very substantial increase in fixed assets from approximately \$256,247 in 1964 to \$1,332,328 in 1970. These holdings are in real estate, and they cannot be converted to cash, but they are important holdings to the college and we are deeply thankful to God for them.

The college also has produced so far a total of 782 alumni of all sorts including degree alumni but not restricted thereto and of this total number of alumni 49% are employed in some type of full-time Christian work. Full-time means related to the visible church; 33% are in various lay professions and of the total number 37% are housewives. Of this year's college graduates 23% plan to attend seminary; 28% will be involved in teaching in Christian schools; 12% plan to attend graduate school and 28% will be involved in home making.

Covenant College continues its drive to accreditation and has in fact prepared a report for the Southern Association of Colleges and Schools and is inviting this organization to send an evaluation team to the college next spring. Accreditation could come as early as December, 1971 but could certainly not come any quicker than that. The college now has 46% of its faculty with a Ph.D. and most of the majors offered by the college do in fact have a Ph.D. in the department in which they are being offered. We have a new dean of students this year who will also have the responsibility for recruiting. His name is Dr. John W. Cummer and he comes to us from the College of Orlando in Orlando, Florida.

Enrollment in 1964-65 was 145, in 1969-70 was 328 and 1970-71 is expected to be 350. Student recruiting goal for the coming year should be upwards of 160.

The operating budget of the college in 1969-70 was \$928,874. Of this amount \$144,206 was gifts and grants. Budget in 1970-71 will be \$1,690,804 of which \$215,000 is projected as the requirement for gifts and grants.

Giving from Reformed Presbyterians in 1968 was \$63,127; in 1969 \$89,905 and fiscal 1970 \$97,057. We trust that the amount of giving from Reformed Presbyterian sources will exceed \$97,000 during the coming year and we are tentatively setting a goal of \$130,000.

Capital gifts received during the past year amounted to in land and non-cash gifts an estimated figure of \$280,000. Cash gifts for capital purposes which means our new building program were received in the amount of \$98,000.

The building program for the dormitory, library and gymnasium still needs an amount of \$286,000 to enable us to go forward with this program.

Covenant College is requesting of Synod's Commissioners the following items:

1. Please take steps to encourage your local church to add Covenant College to the budget.
2. Encourage students from your denomination to enroll and we suggest

that each local church provide a \$200 scholarship for each one who comes to Covenant.

3. We request urgently that each church pray regularly for Covenant College.

Come to Synod at the college next year.

Marion D. Barnes
President

The Nominating Committee presented nominees for the board of Covenant College. Rev. George Ackley was nominated from the floor. Vote was by secret ballot and the following were elected to the Class of 1973: William Shay, Earl Witmer, Richard Gray, Max Brown, Charles R. Cox, John Loeks, Ray Reiter, and Thomas G. Cross. Donald Stanton was elected to the Class of 1972 to fill the unexpired term of W. E. Lyons, who resigned.

Synod recessed at 10:30 with prayer by Dr. T. S. Soltau; reconvened at 10:55 with prayer by Mr. Holliday.

Dr. R. B. Brown introduced Rev. Robert Churchill, who spoke to Synod as Fraternal Delegate of the Orthodox Presbyterian Church.

Dr. Rayburn presented the report of the Fraternal Relations Committee.

REPORT OF THE FRATERNAL RELATIONS COMMITTEE

Fathers and Brethren:

Again this year the meetings of your Fraternal Relations Committee have been largely occupied with matters pertaining to the proposed merger of the Orthodox Presbyterian Church with our own Synod. By action of the 147th General Synod the proposed Basis of Union was sent down to the presbyteries and sessions of our denomination for study during the year, with the request that suggestions and criticisms be sent to the Fraternal Relations Committee by March 1, 1970. The Fraternal Relations Committee has sent packets of materials pertaining to the merger question to each session in the denomination. We understand that most, if not all, of the presbyteries have

given lengthy consideration to the merger question, and while some have taken votes favorable to the proposed Basis of Union, others have expressed serious reservations. In a number of places throughout the country special joint meetings of congregations and also of presbyteries of the two denominations have been held. Some of these have been instigated by the Fraternal Relations Committee. Reports from these joint sessions have indicated that they promoted good fellowship and a better understanding of the existing situation in the churches. No accurate poll of either presbyteries or sessions has been compiled. Communications have reached us from a number of churches and individuals. Some have expressed strong opposition to the merger; others have expressed the hope that merger negotiations would proceed with all proper haste.

Since the Orthodox Presbyterian Church took action at its 1969 General Assembly which would delay the possibility of any real Plan of Union being formulated for at least another year, your committee has taken no steps whatsoever with respect to any such Plan. We have, however, sought to study each communication sent to us, and to take the problems up with the Committee on Ecumenicity and Inter-Church Relations of the Orthodox Presbyterian Church. Later in this report we will give the answer of the joint committee to the most pressing problems which were presented to us if such an answer was formulated. With respect to some of the questions further study is indicated.

Your committee met with the Committee on Ecumenicity and Inter-Church Relations of the Orthodox Presbyterian Church twice during the year. The first meeting was in Pittsburgh, Pennsylvania, on October 17 and 18. The second was in Lakeland, Florida, on April 6 and 7. At the first meeting in October there was discussion of questions raised in the General Assembly of the Orthodox Presbyterian Church. At the second meeting the time was largely given over to a discussion of problems brought up by various sessions and presbyteries of the Reformed Presbyterian Church, Evangelical Synod.

The problems raised in the OP Assembly were:

- (1) The Forms of Government — The problem presented was that in the RPC Form of Government, there are five ways for a church member's name to be dropped from the rolls but no provision is made for resignation from a church.

The solution to this was seen in the fact that the Book of Discipline of the Orthodox Presbyterian Church (VI, 2) makes provision for a member, as well as a minister, to be removed by his repudiation of his membership, and the RPC,ES Form of Government, Chapter II, Paragraph 10,

does include in the list of reasons (5) Disciplinary action. Dropping of a member by resignation was construed as disciplinary action under "cases without full process."

- (2) Ordination Vows — The problem presented regarding the ordination vows in the Form of Government of the RPC concerned Chapter V, Paragraph 3, Article (1) where occur the words, "embodying the system of doctrine . . . to the maintenance of which." The question was what is the antecedent of the word "which." Does it concern the system, or the Standards?

The answer to this problem was (a) The form of subscription in the Form of Government of the RPC is the same in substance as the form of subscription of the OPC in that both forms require the sincere receiving and adopting of the Westminster Confession of Faith and Catechisms, and (b) that in both Forms of Government, the subscription is qualified by a reference to "the system of doctrine contained in holy scripture."

- (3) Guidance — This matter concerned the Peniel view of guidance. No action was taken since there was no evidence presented which would indicate a problem to be dealt with.
- (4) The Doctrine of Christian Liberty — Since committees and sub-committees are studying this problem in both denominations the joint committee took no action.

In the meeting at Lakeland, Florida, the following matters raised in the Reformed Presbyterian Church, ES were considered.

- (1) A letter from the Rev. Lyall Detlor challenging the legality of Presbyteries and synods voting a merger without action by individual congregations. The committee replies that the Proposed Basis of Union is incomplete. It is expected that a Plan of Union, if forged, will include a proposal for consummating the union by appropriate amendment of the Constitution, accomplished by a vote of synod, ratification by at least two-thirds of the presbyteries and a further vote of synod. This will be done concomitantly with similar action of the OPC. Further the rights of the local congregation are protected in that each congregation is privileged to vote on the union and to inform its elder delegates of its vote before they go to presbyteries and synods. In a Presbyterian church a denominational merger would not be consummated by a majority vote of individual congregations.
- (2) A communication from the Presbytery of the South brought up the following matters:
 - (a) Ecclesiastical Separation. The Committee was asked to amplify Paragraph 6 of the Preamble on the posture of the united

body with respect to denominations whose doctrinal or organizational practices are significantly out of harmony with our own. The matter was referred to the subcommittee which prepared the Preamble for further study.

(b) Visible Unity. The committee replies that with respect to the lack of spiritual unity in the past, we have in the first paragraph of the Preamble acknowledged our sins in days past, and with respect to the lack of manifestation of spiritual unity in the present, we have also in the first paragraph of the Preamble determined "to remove every barrier to full fellowship in the service of Christ."

(c) Meaning of Subscription. The Presbytery requested that we include the requirement that "candidates shall present to the Presbytery in writing, and file with the clerk, the points of doctrine at which the candidates diverge from such standards. Presbytery shall judge whether such divergencies are within the system of doctrine."

The committee feels that this procedure should not be made a part of the Basis of Union.

(d) Dispensationalism. The Presbytery declared that Dispensationalism is antithetical to our system of doctrine making special reference to their emphasis on the parenthetical nature of the church and the dichotomous nature of the destiny of Israel and the church.

The committee replies that our standards declare our position regarding dispensationalism and no additional statement is necessary in a Basis of Union.

(e) Double Predestination and the Place of Regeneration in the Order of Salvation. The Presbytery called attention to paragraphs in the Westminster Confession, and the joint committee took note of this.

(f) Racial Injustice and Pollution of the Environment. The Presbytery requested that these matters be dealt with adequately in the Basis of Union.

The committee feels that the Basis of Union is not the place to seek to deal adequately with such matters.

- (3) Another communication from the Southeast Presbytery recommended that the Statement on the Christian Life which was a part of the Basis of Union between the RPC General Synod and the EPC represents a more acceptable position than that in the proposed Basis of Union between the

RPC,ES and the OPC. In this connection a letter from the Rev. Gustav Blomquist was discussed at length.

The committee recommends for study as a possible alternative for the paragraph beginning with "In uniting their witness . . ." in the proposed Basis of Union the following paragraph from a statement prepared by the joint committee in 1966.

With respect to the moral and spiritual disintegration of our culture, we witness to the Christian ethic as set forth in the exposition of God's law in the Larger and Shorter Catechisms. We urge that these principles be applied to the strong tendencies to moral decline in American life. Present dangers impel us to single out certain of these principles obviously ignored today.

We affirm the reality of the spiritual and of the eternal in the face of a materialism which is preoccupied with the physical and temporal.

We affirm the teaching of God's law concerning a temperate and proper enjoyment of the things of this life. We affirm this in the face of a pre-occupation with pleasure as seen in the intemperate use of television and other sources of entertainment. We also affirm this against a tendency on the part of many dramatists, novelists and playwrights in books, magazines, movies, television and the theatre to encourage violence and to entice to impurity through the abuse of the sexual.

We affirm the biblical teaching of the beauty and holiness of the proper relation between the sexes, and proclaim the sanctity of marriage, including its sexual expression, as ordained of God for man's benefit and happiness. We call for purity in such relationships in the face of the so-called New Morality which condones unbiblical divorce and various forms of sexual immorality. We warn against things such as social dancing, sensual songs, immodest dress and physical intimacy which may lead to unchaste thoughts and actions.

We emphasize the command of God regarding the proper care of the body in the face of the harmful use of narcotic drugs, alcoholic beverages and tobacco. We warn against the insidious dangers of enslavement to the use of these things in virtue of their habit-forming properties. It is noteworthy that neither church has ever made the use of alcoholic beverages in itself an offense requiring discipline, while both churches have cautioned their members concerning the scriptural requirement of temperance.

We summon the people of our day to the biblical requirement of honesty, diligence and unselfishness in their daily employment and in their pursuit of economic security. We affirm this in the face of widespread indolence and a pervasive use of gambling and other forms of "chance" to get gain.

We call for a proper regard for the Lord's Day in the face of increasing indifference to the Fourth Commandment.

In summary, it is the opinion of your committee that both the OPC and the RPC,ES have a common commitment to the Reformed Faith as it is expressed in the standards of the two denominations. We feel that there has been attained a greater understanding of those issues which the two denominations approach in different ways. At the same time, we recognize that progress toward agreement on these matters has been much slower than some would have hoped.

It is the opinion of the committee that we should pursue the talks on union with a view to bringing the two churches ultimately to the place where as a single church body they present to the world a visible testimony to the spiritual unity which, according to the Word of God, all true believers enjoy and which those who embrace the same confessional standards should certainly manifest to a marked degree. The committee feels that in a united church, should this come about, there would be room for differences of opinion on some subjects upon which the creedal standards are silent. We believe that all of us must continue to study further in reaching a more perfect understanding of biblical standards. Since both denominations adhere to the Westminster Standards, there should be continual study and discussion with a view to making progress toward a hearty agreement on the content and teaching of the Reformed Faith.

The church's responsibility in defining the ethical applications of the Word of God appears to be a major issue between the two denominations. It is the opinion of some in both churches that the matter of "Christian liberty" is the greatest obstacle to union at the present time. The General Assembly of the Orthodox Presbyterian Church has, up to the time this report was written, given no indication of any willingness to consider either of the two carefully worked out statements of the joint committee on the question of the application of scriptural principles to some of the pressing problems of our day. (The first of these was a statement considered by our own Synod in 1967, and for which the Synod expressed its gratitude. The second is the statement in the preamble of the Proposed Basis of Union.) The Committee on Ecu-
mencity and Inter-Church Relations of the Orthodox Presbyterian Church has recommended to the General Assembly of that church that it authorize the committee to arrange for a study of the biblical teaching on this question with a committee of our church. If the Orthodox Presbyterian General Assembly approves this recommendation, we suggest that our Synod authorize full cooperation on this project. (Editorial note: The OPC General Assembly did approve this recommendation.)

Your committee on Fraternal Relations has been in correspondence with representatives of those denominations with which we have been in close fraternal fellowship. We have assigned fraternal delegates to the highest

courts of the Orthodox Presbyterian Church, the Christian Reformed Church, and the Reformed Presbyterian Church Synod. At this meeting of the Synod we are happy to welcome fraternal delegates from each of these churches.

A number of strongly conservative men in the Associate Reformed Presbyterian Church have communicated to us their feeling that it would greatly strengthen their hands in their denomination if we were to send a fraternal delegate to their annual Synod. It is their opinion that very significant victories have been won by the conservative elements of the Associate Reformed Church in the last year or two, and that there is a real possibility that the liberalizing tide can be completely turned. In response to this request we have appointed Dr. Thomas Cross to represent us and bring greetings at the Synod of the Associate Reformed Presbyterian Church. This does not mean that we have entered into permanent fraternal relations with this body.

Respectfully submitted,
Fraternal Relations Committee
By Robert G. Rayburn

It was moved, seconded, and carried to go into a Committee of the Whole for discussion of the report and possible union.

Synod recessed at 12:05 p.m. with prayer by Rev. Alvin Sneller.

FOURTH SEDERUNT, SATURDAY, 1:30 P.M.

Synod reconvened at 1:30 p.m. and was led in prayer by Mr. Meiners. It was moved, seconded, and carried to defer the reading of the minutes of the third sederunt.

The Moderator declared Synod to be in a Committee of the Whole. It was moved, seconded, and carried that the Moderator be elected chairman of the Committee of the Whole. The Committee then discussed the report of the Fraternal Relations Committee and the possible union with the Orthodox Presbyterian Church.

It was moved, seconded, and carried to extend the time for the Committee of the Whole until the appointed time for recess. It was moved and seconded to extend the Committee of the Whole for an indefinite period. An amendment was moved and seconded to extend 30 minutes after the recess. The amendment carried. The original motion as amended carried. Synod recessed at 3:05 with prayer by Dr. Reymond; reconvened at 3:20 with prayer by Dr. Wallis.

It was moved, seconded, and carried that the Committee of the Whole adopt the recommendation of the Fraternal Relations Committee, that

Synod authorize the Fraternal Relations Committee to arrange with the corresponding Orthodox Presbyterian Committee for a study of the Biblical teaching of the question of the church's responsibility in defining the ethical applications of the Word of God. It was moved, seconded, and carried that the Committee of the Whole rise and report the above recommendation to Synod.

Synod now being in session, it was moved and seconded that Synod adopt the recommendation of the Committee of the Whole. A substitute motion was moved and seconded that Synod direct the Fraternal Relations Committee to cease negotiations with the OPC toward union for the present time, that we direct the Committee to arrange for a committee to study the matter of Christian liberty, and that we direct the Fraternal Relations Committee to explore avenues of further cooperation of the two churches as they remain in their separate organizations. The previous question was moved and seconded and was carried by a two-thirds rising vote. The previous question, namely shall the substitute motion be accepted, was lost. The main motion (recommendation of the Committee of the Whole) was carried.

It was moved, seconded, and carried that the Attendance and Expense Committee be directed to place in the Synod budget sufficient funds for Synod committee travel.

Rev. Stephen Smallman led Synod in its season of prayer, following which the Moderator adjourned Synod with prayer at 5:20 p.m.

FIFTH SEDERUNT, MONDAY, 8:30 A.M.

Devotions were led by Dr. Robert Brown. The Moderator called Synod to order and asked Elder Borden Ells to lead in prayer. The minutes of the third and fourth sederunts were read and declared approved.

It was moved and seconded that the Docket be amended to include a Sederunt 5b, Monday 1:30 to 5 p.m. and that the Docket be followed chronologically. It was moved, seconded, and carried to divide this motion. An amendment was moved, seconded, and carried to close at 4 p.m. instead of 5 p.m. The motion to have an afternoon sederunt was carried. An amendment to the second half of that motion was moved and seconded, that the NPM report be heard, after which we follow the sequence of business scheduled for Saturday p.m. with the exception that we hear a Fraternal Delegate after the morning recess. The amendment carried. The second half of the main motion as amended carried. It was moved, seconded, and carried that the following be seated as Visiting Brethren: Earl Grover (deacon, Evangelical Presbyterian Church, Trenton, New Jersey); Mr. Yusuf Masih (Reformed Presbyterian student from India); Rev. Owen Qnsun (pastor of Independent Church); Lee Malkus (member of Evangelical Presbyterian

Church, Seattle); Gareth Tonneson (licentiate, Pacific Northwest Presbytery); George Kraushaar (under care, Pacific Northwest Presbytery). Also that Elder Bruce Stromme (Alderwood Manor Church) be seated as a Corresponding Member.

Rev. Donald MacNair gave the report of National Presbyterian Missions.

ANNUAL REPORT OF NATIONAL PRESBYTERIAN MISSIONS

Dear Fathers and Brethren:

Please note that National Presbyterian Missions has changed its fiscal calendar to correspond to the standard calendar year. The effect of this is evident throughout this report. This financial report is for January 1, 1969, through December 31, 1969.

FINANCIAL REPORT

Balance Sheet 1969

Current Assets	\$ 23,395.24	
Investments	40,300.00	
Receivables	43,535.36	
Fixed Assets	45,203.00	
Total Assets		\$152,433.60
Current Liabilities	31,202.21	
Accruals	34.63	
Long Term Liabilities	19,373.72	
Equity Accounts	101,823.04	
Total Liabilities & Equity		\$152,433.60

Operating Statement 1969

Gifts — Unrestricted	\$69,817.20	
Gifts — Restricted — Administration	224.37	
Gifts — Restricted — Churches	26,378.30	
Other Income	2,516.00	
Total Revenue		\$98,935.87

Personnel Expense	\$20,968.59
Office Expense	10,731.51
Rent and Utility Expense	4,801.73
Travel-Transportation Expense	11,334.12
Promotional Expense	5,250.70
Church Mission Payments	40,589.30
Other Expense or Payments	1,191.76
Total Expenditures	\$94,867.71

EXECUTIVE DIRECTOR'S REPORT

The most important development this year to strengthen and extend the work of National Presbyterian Missions is the adoption of a five-year program of expansion which eventually will see National Presbyterian Missions employ three Associate Executive Directors and establish approximately forty new churches each year. The first Associate Executive Director has now been employed. It is with deep thankfulness to God that we have been able to announce that the Reverend Nelson K. Malkus of Seattle, Washington, has accepted the post.

The five-year program which has been adopted is based on a multiplication of the present rate of development. At present NPM is involved with the development of approximately ten churches a year. Hence, when NPM has four men doing the work, the rate of development should be in the neighborhood of forty churches a year by the end of 1975. Putting it another way, if by the end of 1975 NPM is indeed developing a new church every other week, it will at least be coming close to its goal.

The key features of this program are:

1. to employ three Associate Executive Directors to be responsible to do the work necessary for the establishment of new churches in respective geographical areas;
2. to begin to develop commissions in each presbytery so that the presbytery will be doing more and more of the local work with National Presbyterian Missions serving as a consultant;
3. to foster more uniform methods throughout the church for establishing new churches. (This is not to deprive a group of the necessary individuality that it must have.)

In relationship to the employment of Nelson Malkus and our adoption of the five-year program of expansion, we set June 7 as the "New Concept for the 70's Sunday" throughout the denomination. The key to the support program presented at that time is to have the churches enlist different groups or individuals to share in raising the small, additional financial help needed in order to enable NPM to implement its program.

Mr. Malkus will locate in Memphis, Tennessee, by September 1970 and will work in the southeast and the southwest parts of the country. The ultimate disposition of the Associate Executive Directors will be in the east, southeast and west.

AREAS OF SERVICE (BETWEEN JANUARY 1969 AND DECEMBER 1969)

The Reducing Assistance Program (R-AP) was used throughout the entire year. The financial report shows the funds distributed. On an average NPM received one-quarter of the money used in R-AP and the other three-quarters had to be taken from the General Fund.

New Churches or Mission Churches Assisted by NPM to be Established:

(Note: Because of the change in the fiscal calendar, the data presented here will somewhat overlap last year's report. Succeeding annual reports will not have this difficulty.)

In one capacity or another, NPM has assisted in establishing nine churches or mission churches during the calendar year of 1969: Suffolk, Virginia; Richmond, Virginia; New Castle, Pennsylvania; Vincennes, Indiana; Chesterfield, Missouri; Bellingham, Washington; Calimesa, California; Lancaster, Pennsylvania; and Randallstown, Maryland. At the time this report is being written, NPM has already assisted in establishing four more churches or mission churches (Cedar Rapids, Iowa; Johnstown, New York; Chesapeake, Virginia; and Dallas, Texas), and is actively engaged in the initial processing of three more works (Owensboro, Kentucky; Vancouver, British Columbia, Canada; and Allentown, Pennsylvania). Also NPM has been asked to be engaged, again, in the work in Bedford (Fort Worth), Texas. Finally, NPM is in the very early stages of correspondence and negotiations with sixteen additional groups of believers who are concerned that God may want them involved with establishing a RPCES in their area.

During this year, the following loans were made by National Presbyterian Missions: Crestwood Presbyterian Church, Edmonton, Canada; Glen Ridge Reformed Presbyterian Church, Chesterfield, Missouri; Calvary Presbyterian Church, Brick Town, New Jersey; Christ Presbyterian Church, South Beaver, Pennsylvania; and Faith Presbyterian Church, Myrtle Beach, South Carolina. The total amount of money loaned to these churches throughout the year was \$12,500.

During the past year, the following Building Club grants have been made: Faith Presbyterian Church, Myrtle Beach, South Carolina, and Christ Presbyterian Church, Chippewa, Pennsylvania.

The presentation of the Reformed Presbyterian Church, Evangelical Synod, has been made to the public throughout the country. We have not main-

tained as many magazine display ads as in previous years. This is due to a great extent to our lack of funds in the General Funds.

CONSULTANT FOR CHURCH GROWTH WITH PARTICULAR CHURCHES

NPM has responded to the requests of the sessions of several of our churches to assist them in their attempt to have a meaningful and fruitful outreach ministry. NPM has reported on its ministry to several presbyteries and has presented the work of this mission in various retreats, conferences, etc., throughout the country. This particular facet of the work has been growing in scope and may well continue to do so at an increased rate in the near future.

THE INNER CITY

At the time this report is being prepared NPM has continued to assist in various aspects of the work of inner city missions although it has not attempted to establish any particular work of its own. It has recommended to three presbyteries (the Philadelphia Presbytery, the Delmarva Presbytery, and the Northeast Presbytery) to attempt to assist the Reverend Wayne F. Brauning towards a two-months' leave of absence from his secular employment in order to better establish his work with the inner city school that has been a major part of his ministry. This work has been studied by National Presbyterian Missions and we commended it to our church. Mr. Brauning will have a report and this will have the support of National Presbyterian Missions behind it. Also, NPM has attempted to raise funds through a Foundation to assist Mr. Brauning towards his needed two months' in-depth program for his ministry.

NPM has been a consultant with individuals in the Greater St. Louis area and with the faculty of Covenant Theological Seminary in establishing the Christian Leadership Bible Institute. Dr. R. Laird Harris and the Reverend David Jones have been the teachers at this work. The concept of it is to attempt to reach ministers and elders in the black community to better train them in Biblical knowledge and theology so that their own ministry will be more meaningful. It has been well received and we anticipate it to continue. It is a pattern that many of our churches could adopt and NPM would be happy to assist in any such circumstances.

In following out the recommendations made by NPM last year to the 147th General Synod and then adopted by the Synod, we have sought to be of service to those churches that find themselves within an inner city situation. During the course of this year, NPM has responded to the request of three of these churches and has counselled with them, in some cases with just the session and in one case with the congregation and the session.

In concluding the Annual Report it seems wise to point out that the need for manpower in servicing the churches we believe God would have for

us is a very real need. We would call upon the entire church both to pray for God's provision in this area and as instruments of the Holy Spirit to deal with anyone with whom they have contact, particularly the young people in their own churches to urge them to the call of the pastorate at this extremely crucial point in the history of our country.

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

It was moved, seconded, and carried that Synod recognize November 22 as NPM Thankoffering Sunday. The Nominating Committee presented nominees for the NPM Board. Rev. DeWitt Watson was nominated from the floor. It was moved, seconded, and carried that the nominations be closed. Vote by secret ballot resulted in the election of the following to the Class of 1973: W. Harold Mare, Harold A. Rapp, Donald Crozier, Allen A. Aven, Harold F. Jones, Wilbur W. Blakely, and Richard Tevebaugh.

The Nominating Committee presented nominees for the Board of Christian Training, Inc. Charles Gwin, Arthur Scott, and John M. L. Young were nominated from the floor. Upon motion, the nominations were closed. Vote by secret ballot resulted in the election of John Kay, Robert Palmer, Eugene Potoka, David Fleece, Robert Heerdt, Robert Ream, and Dale Umbreit. The Synod recessed at 10:15 a.m. with prayer by Mr. Moginot; reconvened at 10:30 with prayer by Dr. Vannoy.

Mr. Meiners informed Synod that the work in his office during the year is becoming more difficult and that his health does not permit him to keep up the pace of General Synod. He therefore moved, and it was seconded, that the Nominating Committee be instructed to seek, during the coming year, candidates for the office of Stated Clerk to be elected in 1971. A substitute motion was made and seconded that the Administrative Committee seek to locate personnel and finances for the office of Stated Clerk for next year. The substitute motion carried. The main motion, as substituted for, carried.

Dr. Rayburn introduced Rev. Garrett Pars, who addressed Synod with fraternal greetings from the Christian Reformed Church.

The report of Covenant Seminary was presented by Dr. Rayburn. He introduced Mr. Louie M. Barnes, new Director of Development, who spoke to Synod presenting his plans for development. Upon motion, the time was extended ten minutes.

REPORT OF COVENANT THEOLOGICAL SEMINARY

The fourteenth year of Covenant Theological Seminary has passed into history. As we look back upon it we can truly rejoice in the fact that it has

been a year of rich blessing as God has poured out His grace upon us and provided for our needs according to His promises. The year has not been without its problems and trials, but our lives have been enriched in facing these by the enablement of the Holy Spirit.

The largest class in the school's history was graduated on May 4. Of the 26 receiving degrees, 17 were granted the M. Div., 8 the M.A. in Bible and 1 the Th. M. Of the 17 M. Div. graduates 10 are members of the RPC,ES. Seven of these will be pastors or assistant pastors at once, 2 are going on to graduate study in preparation for teaching and 1 will continue his studies in preparation for the foreign mission field. We are thankful for the large percentage entering the pastoral ministry, especially in view of the fact that the pastorate does not have the appeal to dedicated young men today that it once enjoyed.

Total enrollment this year has been 112 and our advance enrollment for the coming school year is running ahead of last year, so we are expecting an increase again next year.

Strong and effective leadership in the student body has been to a large measure responsible for excellent student morale and a very cooperative and helpful spirit. Several senior students undertook a special project to assist the faculty in an evaluation of the curriculum with a view to changes and improvements.

Efforts continue toward regional accreditation by the North Central Association, and a second visit has been made by our consultant from that organization. He was encouraged by substantial steps taken by the seminary to meet the requirements for accreditation. The size of our library and the financial stability of the school seem to be the only major problems at the present time.

For the first time this year the seminary has granted a small scholarship for graduate study in the field of Systematic Theology to one of its graduates. Mr. Nicholas Cornelisse will pursue a doctorate at the Free University of Amsterdam.

The annual Conference on the Ministry, held each year in February, was an outstanding success this year. Pastors are reminded again to encourage any college juniors and seniors they know who are considering the ministry to attend this three-day conference as guests of the seminary. Several young men have testified that it has helped them decide that the Lord did want them in the ministry.

Our much beloved and highly honored senior colleague, Dr. J. Oliver Buswell, Jr., reached his 75th birthday during the past school year and retired from the faculty at the end of the term. He delivered a masterful

address at the commencement exercises and will always hold a place of esteem and honor in the hearts of those who have been his students, his colleagues and his friends. Dr. and Mrs. Buswell will be moving to the Quarryville Presbyterian Home in Pennsylvania during the summer, and we are confident that Dr. Buswell will continue to make a vital contribution to the life of our church ministering in local churches and continuing in his writing ministry. We thank God for all he has meant to Covenant Theological Seminary.

We rejoice in the appointment of the Rev. George Knight, Th.D. to the faculty as Assistant Professor of Practical Theology. Dr. Knight's teaching will be enriched by his years of pastoral experience. Dr. David Jones (who received his Th.D. degree in May) will devote full time to teaching in the theology department since Mr. Joseph Hall who graduated from the seminary this spring will be taking over full-time responsibilities as librarian. The Rev. Addison Soltau will be visiting professor of missions for the year, and Mr. Robert Vasholz a part-time instructor in Hebrew.

Four members of the seminary faculty are working diligently on the translation of the Bible into contemporary English being prepared by evangelical scholars for the New York Bible Society. Drs. Harris and Smick are working on Old Testament and Drs. Wallis and Mare on the New Testament. Dr. Mare will again be teaching in the Holy Land during the summer months.

The Board of Trustees has approved a plan called "Project 75" for development of the seminary. The first major step in this development is a Library-Learning Center building to be constructed on the campus, in accordance with a master plan for future expansion which has received board approval. A building fund for this new building has been established and contributions are being received. A goal has been established for the fund raising, and it is hoped that the building which will cost at least \$250,000 will be erected debt free by 1975. This will require much labor and earnest prayer. The student body arranged for a benefit concert by the young virtuoso violinist James Oliver Buswell IV in the spring, and through this they were able to make a contribution of \$2,500 to the building fund for the new library.

The financial outlook of the seminary is less encouraging than other aspects of the work. The Board of Trustees has adopted a budget of \$295,558.67 for the coming year, and this in spite of the fact that we did not fully meet our budget for the fiscal year which closed June 30.

Although several churches in the denomination increased their giving substantially during the past year, we received no legacies of any size so that gifts and grants for the first 10 months ran behind last year as follows:

	<u>1968-1969</u>	<u>1969-1970</u>
July	\$ 16,841.62	\$ 10,189.36
August	8,792.33	6,802.69
September	10,614.44	9,429.92
October	9,527.77	9,779.56
November	21,905.19	17,458.66
December	26,188.15	33,115.03
January	15,436.39	13,632.48
February	17,826.41	10,623.10
March	11,202.65	11,075.03
April	<u>12,016.62</u>	<u>11,822.53</u>
	\$150,351.57	\$133,928.36

This shows a decrease of gifts for the 10 months of \$16,423.23 which is actually more than 10% decrease which is cause for concern in the light of the fact that it has been necessary to increase the budget by almost 2% for next year, and there is a substantial budget deficit this year.

Twenty-one churches of the Synod have made no contributions to the seminary during the year. We feel that this is too large a proportion. We are most grateful for the very generous gifts of a few of the churches which have sustained the important work of preparing young men for the ministry of our denomination. An up-to-date report of giving by the churches will be made available to all commissioners to the Synod. May we express our deep gratitude to all who have supported the work of the seminary by gifts and in prayer.

Respectfully submitted,
Robert G. Rayburn
President

The Nominating Committee presented nominees for the Seminary Board. Rev. William McColley was nominated from the floor. Upon motion, the nominations were closed. Vote by secret ballot resulted in the election of the following to the Class of 1973: Allan Baldwin, Marion Barnes, Thomas Jones, William B. Leonard, Jr., T. Stanley Soltau, Arthur Stoll, Fred Peace, and William McColley.

The Nominating Committee presented nominees for Home Missions. There being no nominations from the floor, it was moved, seconded, and carried that the four incumbents be elected by white ballot. They are Charles Benzenhafer, John A. Hocanson, Charles Holliday, Samuel Ward.

It was moved, seconded, and carried to extend order of the day 15 minutes.

The Nominating Committee presented nominations for the Fraternal Relations Committee. It was moved, seconded, and carried that a white

ballot be cast for these nominees: J. Oliver Buswell, Jr., Franklin S. Dyrness, R. Laird Harris, Kenneth A. Horner, Jr.

Mr. Thurman presented the following recommendations from the Committee on Evangelism.

1. We recommend the Coral Ridge Plan of Visitation Evangelism to our churches, urging that each church implement this program as thoroughly as possible in the local situation.

2. We recommend that this Synod request of Dr. D. James Kennedy that 15 men of our Synod be admitted to the Coral Ridge Evangelism Clinic through the Committee on Evangelism; that these men be made available to the presbyteries to conduct Evangelism Institutes.

3. We recommend that churches unable to locate suitable evangelists through their own resources, seek the help of the Synod's Evangelism Committee.

Upon motion, all three recommendations were adopted.

It was moved, seconded, and carried that the Resolutions Committee prepare a resolution concerning Dr. Buswell's retirement.

David Fiol led the season of prayer, following which Synod recessed at 12:15 p.m. with prayer by Rev. Roger Shafer.

FIFTH (B) SEDERUNT, MONDAY, 1:30 P.M.

Synod reconvened at 1:30 with call to order by the Moderator and was led in prayer by Rev. George Gilchrist. The minutes of the fifth sederunt were read and approved.

It was moved, seconded, and carried to seat David Hopkins and Dwight Pulis as Visiting Brethren.

Mr. Hoogstrate read the report of the Committee on Speaking in Tongues.

LETTER FROM THE COMMITTEE ON TONGUES TO THE 148TH GENERAL SYNOD RPCES

Dear Dr. Wallis,

The committee much regrets that it does not have a finished report to present for the guidance of our constituents.

Wil Blakely and I would like this letter mimeographed and distributed and the letter read at our report time.

Our committee has been plagued by failure of members to reply even to my special delivery letters. I would suspect that some want to be relieved, and that others should be asked of willingness to contribute before being appointed.

May God bless the Synod. Thank you for serving us.

Jim Ransom

Fathers and Brethren:

The Committee on Tongues appointed by the Moderator of the 147th General Synod regrets that it is not able to submit a Report to you at this time. Unfortunately, the original Chairman asked to be excused from that position in mid-year, the other four committee members were hard pressed to find time to research materials, and generally, correspondence has been slow. Perhaps the new Moderator would be wise to ascertain the interest of present members and to consider enlarging the committee that its responsibility might be completed by the 149th Synod in 1971.

The present chairman would like to note briefly preliminary findings felt worthy of immediate mention. Also, books and studies of past scholars who have performed a more objective study of the tongues phenomenon are available or in the hands of your present committee. Such record aspects of consideration usually ignored or soft-pedaled by spokesmen and pamphlets favorable to the neo-Pentecostal or charismatic movement of today.

Speaking in "ecstatic tongues" is both ancient and catholic. It is common in ancient Greece and they coined the words "enthusiasm" and "ecstasy" to describe the Sybilene Prophetesses in their ecstatic outburst as well as the Mantis who would interpret their utterances. A Dervish sect of Moham-medanism were noted for their "tongues." So also the early Mormons. And history records the apparent fact that Christian and pagan alike share this.

We are aware that Biblical scholars are divided on the nature of the tongues referred to in the Acts of the Apostles as well as in I Corinthians 12 and 14. We can be sure that on the day of Pentecost the tongues were the languages of men for we read that "every man heard on his own tongue the wonderful works of God." By lips of other men did God initiate "tongues."

Psychological aspects of this phenomenon are being investigated by many today, your committee included. We feel that though supporters seldom mention it, history does record bizarre behaviour accompanying ecstasy speaking. Among them are jerks of spastic nature or stiffness of cataleptic

nature; loss of balance, trance-like states, unconsciousness; shrieking, barking, gasping; jumping, whirling, shaking, and dancing. Such frequently follows or precedes. Neo-Pentecostalism does seek to forward only ecstatic speech.

I Corinthians 12:13 is the basis for our disagreement with the theology of tongues based upon a "second work of grace," and prompting to "seek the baptism and speak in tongues." At this point, we urge great caution and love.

Respectfully,
James Ransom, Chairman, for
Wilbur Blakely, E. Noe, Walt Lyons,
and Harold Mare
The Committee on Tongues

It was moved and seconded that the committee pursue further study and report back to the 149th Synod. An amendment was moved and seconded that the Moderator appoint a committee of new members who are willing to serve. The amendment carried. The main motion, as amended, carried.

The report of the Board of Pensions was presented by Mr. Holliday.

REPORT OF THE PENSION FUND COMMITTEE

Fathers & Brethren:

At the present time there are 260 participants in the Pension Plan. Of this number 45 are inactive. A good number of churches and agencies have increased their payments into the fund for participants. The record reveals payments per month as follows: 93 at \$10.00, 80 at \$15.00 and 42 at \$20.00.

There are seven receiving pension payments.

A total of \$579,000.00 in Life Insurance is carried with the Presbyterian Ministers' Fund on the younger members in the Plan. This past year three participants died on whom insurance was carried, namely

H. Harrison Hughes
Lawrence Laugeson
Alan Mohrenweiser

The following cash statement for the past year indicates how the financial position of the Fund is increasing.

CASH STATEMENT April 1, 1969 – March 31, 1970

Balance — 4/1/69	Checking Account Wilm. Trust	\$ 2,314.44	
	Savings Account PSFS	3,997.68	\$ 6,312.12

Receipts:

Participants' Payments		\$38,420.00	
Stock Dividends	\$ 6,031.46		
Bond Interest	1,396.25		
Insurance Premium Refunds	252.10		
Penalties — Late Payments	11.85		
Insurance — Cash Surrender	2,087.11		
Bonds Matured	1,150.00		
Insurance — Death Payments			
Hughes	\$2,084.96		
Laugeson	<u>5,031.94</u>	7,116.90	
Miscellaneous		<u>12.00</u>	<u>18,057.67</u>
Total Receipts			<u>56,477.67</u>
			\$62,789.79

Expenditures:

Insurance premiums	\$10,498.57		
Pensions Paid	1,072.65		
Investments	23,624.20		
Office Expense	496.30		
Accrued Interest on Memp. Church Bonds	<u>67.75</u>	<u>35,759.47</u>	
Balance — 3/31/70		\$27,030.32	
Distribution of Balance:			
Checking Account	\$20,032.64		
Savings Account	6,997.68	\$27,030.32	

At present the Pension Fund holds \$202,530.50 in investments such as stocks and bonds.

A Certified Public Accountant's audit report of the Treasurer will be sent to the Clerk of Synod for inclusion in this year's Synod minutes.

The work of keeping the accounts of the Pension Fund is done by the W.P.M. Office Staff, for which the denomination is most grateful.

Recommendations:

1. That Miss Emily Russel be granted a supplementary payment of 39.2% from the Reserve Account as an addition to her pension benefits and that this be added to her Pension as of August 1, 1969.
2. That Mr. Elmer Delancy and Mr. John Newell Vonckx be granted a Supplementary Pension payment of 39.2% from the Reserve Account as an addition to the amount of Pension due them and that the total benefit due them be paid in one lump sum. (These two men were retired by Covenant College having reached the mandatory retirement age.)

3. That Dr. J. Oliver Buswell, Jr. be granted from the Reserve Account a Supplementary Payment of whatever percent the auditors may recommend after this year's audit, as an addition to his pension benefits and that his Pension payments begin August 1, 1970.
4. That payments into the Pension Fund be authorized from \$10 to \$50 per month in \$5 units, as of January 1, 1970.
5. That Synod go on record as opposing transactions for the denomination relating to insurance, investments, etc. where personal gain by commission or the equivalent may be realized by individual members of the denomination.
6. That Article XIII (top of page 14) of the plan be changed to read ". . . . not less than five years (in place of ten years), ceases to be an employee with Article IX hereof" Then add "If such a participant desire, he may begin drawing the benefits due him
 at age sixty at 50% of the benefits,
 " " sixty-one 60%
 " " sixty-two 70%
 " " sixty-three 80%
 " " sixty-four 90%
 " " sixty-five 100%

This same arrangement shall apply to any other participant who may desire to take an early retirement."

The committee suggests that its recommendation be adopted tentatively until the 149th Synod, at which time final action shall be taken.

7. That Synod authorize the pension Committee to offer term insurance through the Presbyterian Ministers' Fund to all participants in the Pension Fund a minimum rate of \$2.00 per week or \$100.00 per year. That this be offered without a medical examination if at least 75% of the participants in the Pension Fund participate. That the beneficiary of this insurance be the family or persons designated by the persons insured and that the premiums be paid by the church or agency by whom the participant is employed. Any dividends received shall be the absolute property of the person so covered. This insurance shall be over and above the present Pension Fund benefits.

Respectfully submitted,
 F. S. Dyrness
 Secretary

**THE PENSION FUND OF THE REFORMED
PRESBYTERIAN CHURCH – EVANGELICAL SYNOD**

STATEMENT OF ASSETS

MARCH 31, 1970

Exhibit I

Assets

Savings Account – Philadelphia Savings Fund Society	\$ 7,235.18
Cash in Bank – Wilmington Trust Co.	20,032.64
Balance Receivable from Laird & Co.	136.74
Investments (Exhibit IV)	
Cost \$202,530.50 – Market Value	189,915.88
Interest Receivable	<u>100.17</u>

TOTAL ASSETS OF FUND

\$217,420.61

Reserves and Participants' Accounts

Accounts of Retired and Deceased Participants	\$ 9,125.65
Reserve Account	\$74,827.67
Unrealized Loss on Securities	(12,614.62)

TOTAL

62,213.05

Suspense Account (No Change During Year)	22.06
Participants' Accounts	<u>146,059.85</u>

TOTAL RESERVES AND PARTICIPANTS' ACCOUNTS

\$217,420.61

NOTE: The assets of the Fund shown above do not include the cash surrender value of life insurance on participants, in effect, and on which the Fund is the owner and beneficiary. The Life Insurance in effect as of March 31, 1970 totaled \$585,000.

In our opinion, the Statement of Assets set forth above, presents fairly the financial position of the Fund as of March 31, 1970. It is also our opinion that the Treasurer and the Committee have complied with the provisions of the Plan.

Respectfully submitted,

MILLER, MILLER & CO.
Certified Public Accountants

The recommendations were taken up seriatim.

Recommendation 1: Moved, seconded, and carried to adopt.

Recommendation 2: Moved, seconded, and carried to adopt.

Recommendation 3: Moved, seconded, and carried to adopt.

Recommendation 4: Moved and seconded to adopt. An amendment was moved and seconded that the payments can be made in any multiple of \$5, with no ceiling, with a minimum of \$10. The amendment was carried. The recommendation as amended was adopted.

Recommendation 5: Moved, seconded, and carried to adopt.

Recommendation 6: Moved, seconded, and carried to adopt.

Recommendation 7: Moved, seconded, and carried to adopt.

The Nominating Committee presented the names of William Mahlow and Charles Holliday for election to the Board of Pensions. There being no nominations from the floor, upon motion, these men were elected by white ballot.

The Moderator asked Dr. Barnes to assume the Chair.

Dr. Gray presented the report of the Special Committee on Dispensationalism.

DISPENSATIONALISM AND COVENANT THEOLOGY

The present study arises out of an overture that was presented to the 147th General Synod by the Southern Presbytery of the Reformed Presbyterian Church, Evangelical Synod. The original overture called upon the synod to "emphasize that the system of scripture interpretation known as 'dispensationalism' whether that of Darby, Scofield, Chafer, or current Dallas Seminary, is antithetical to the system of doctrine as contained in the Westminster Confession and Catechisms". The overture called particular attention to the Dispensationalists' "erroneous view of the parenthetic nature of the church and their dichotomous view of the destiny of the church and Israel as a serious error being both divisive and harmful to the preservation and propagation of Reformed Presbyterian Churches," and urged that "while the doors of the church are open for membership to all genuine believers, none holding a dispensational view of Christ's body be permitted to hold any office of ruling or teaching".

The Committee on Bills and Overtures of the 147th Synod replied to this overture by calling attention to the fact that elders and deacons as well as ministers and licentiates are required to give affirmative answers to the ques-

tion whether they sincerely receive and adopt the doctrinal standards of this church as containing the system of doctrine taught in the scriptures. The committee cited in particular Chapter VII, "Of God's Covenant With Man", Paragraphs 5 and 6, and Chapter XXV, "Of the Church", as stressing "the unity of the covenant of grace and the unity of the church universal consisting of the whole number of the elect that have been, are, or shall be gathered into one under Christ, the Head thereof". The committee regarded it as expedient for Sessions to be assured that those who teach in Sunday School and other teaching ministries not teach contrary to this doctrine.

The Committee's reply was placed before the body as a motion and seconded. Various amendments were offered but failed to pass. The matter was committed to a special committee to be appointed by the Moderator for a thorough study and report to the 148th Synod.

DISPENSATIONALISM DEFINED

One of the problems in framing an appropriate motion on the matter at Synod has been finding a proper definition of Dispensationalism to consider in the light of the Confession of Faith and Covenant Theology. We have therefore selected a fairly recent publication entitled Dispensationalism Today, by Charles C. Ryrie, Dean of the Graduate School of Dallas Theological Seminary as a basis for understanding the nature of Dispensationalism as currently understood by those who espouse this system.

In describing the nature of dispensations, Ryrie states, "Dispensations are different administrations of God in directing the affairs of the world". Ryrie would prefer to define a dispensation in terms of an economy rather than an age. He says that a dispensation is "a stewardship arrangement and not a period of time, but the arrangement will exist during a period of time". The central idea of the word is said to have to do with "the managing or administration of the affairs of a household". "Dispensationalism views the world as a household run by God. God is dispensing or administering its affairs according to His own will and in various stages of revelation in the process of time."

Ryrie quotes the Oxford English Dictionary as defining a dispensation theologically as "a stage in a progressive revelation, expressly adapted to the needs of a particular nation or period of time; also the age or period during which the system has prevailed". From God's point of view, Ryrie says, a

dispensation is "an economy"; from man's point of view it is a "responsibility; it is also a stage in progressive revelation".

Ryrie acknowledges that some features of one dispensation may continue through other dispensations and sees the relationship between dispensations more as a spiral rather than as disconnected cycles. He summarizes his definition of a dispensation as follows:

"The principle characteristic of a dispensation is the economic arrangement and responsibility which God reveals in each dispensation. Such responsibility is a test in itself. Most men fail the test and then judgement follows. The dispensational scheme has two perspectives — a cross sectional aspect (which is sometimes misconstrued as cycles but which is in reality a spiral) and a longitudinal aspect (which emphasizes the unfolding progress of revelation and continuing principles throughout the ages of the dispensations)."

We would not question the Dispensationalist's own definition of his own system of interpreting scripture. We would wonder whether it can be consistently shown that in each dispensation or age usually cited there was an actual test followed by a judgement. We see no judgement, for example, following what would be called the Dispensation of Promise, from Abraham to Moses. We are happy to note the stress that is placed today by the Dispensationalist on the fact that certain principles do continue throughout various dispensations and that the dispensations themselves are more a spiral than a cycle. This brings them into closer harmony with the covenant theologian's emphasis upon the unity of God's dealings with His people throughout various ages.

The stress upon progressive revelation, Ryrie considers a distinctive feature of Dispensationalists, but most Reformed theologians, holding the covenant position, would also agree that God has revealed truth progressively throughout the scripture.

The advantages that Ryrie sees in the Dispensational scheme are three: (1) Supplying the need for biblical distinctions. An outline of the Bible is afforded by means of this arrangement of its subject matter. Such distinctions, as Ryrie points out, are recognized by covenant theologians, and the word "dispensation" is used by some of them in marking out various ages of

biblical history. Both Hodge and Berkhof make such age distinctions. They see them all, of course, as related to "the unifying and underlying covenant of grace," as Ryrie acknowledges.

The (2) second advantage Ryrie points out is providing a philosophy of history. He states that the goal of history to the Dispensationalist in the millennium while to the covenant theologian the goal is the new heaven and the new earth. He sees the unifying principle of covenant theology as soteriology whereas the unifying principle of the Dispensationalist is eschatology and theology. His stress upon the progress of revelation is the Dispensational scheme he sees as over against what he calls the "rigidity" of the covenant theologian who he says tries to read back the New Testament into the Old Testament.

Ryrie's third (3) advantage in Dispensationalism is a consistent hermeneutics. He accuses the covenant theologian, especially the amillennialist, of allegorizing while the Dispensationalist takes a literal and plain interpretation. This he applies especially to the kingdom prophecies of the Old Testament.

The basic question of what makes a person a Dispensationalist Ryrie answers as follows: (1) Not the fact that he sees different economies in the Bible since the covenant theologian also sees these. (2) Not the number of dispensations. Hodge sees five and Scofield sees seven. Others have seen more or less. (3) Not Premillennialism. There are covenant theologians who are Premillennialists. All Premillennialists are not Dispensationalists, but all Dispensationalists are Premillennial.

What, then, does constitute a man a Dispensationalist? Ryrie includes three things: (A) Dispensationalism keeps Israel and the Church distinct. God is pursuing two distinct purposes dealing with two distinct peoples throughout eternity. One people is related to earth with earthly objectives. The other is related to heaven and are a heavenly people with heavenly objectives. (B) Literal interpretation of scripture as distinguished from spiritual or allegorized interpretation. (C) The underlying purpose of God in the world. Covenant theology makes it salvation, Ryrie says, while Dispensationalism says it is the glory of God. He says the covenant theologian errs in combining all the many facets of divine purpose in the one objective of fulfilling the covenant of grace.

As we analyze these distinctions, we find only the first (1) as a major distinction between Dispensationalism and covenant theology. Even this matter is evidently not as serious as is frequently alleged. Ryrie does agree that differences in the future status of saved Jews and Christians concern only the situation during the millennium. At this time, he holds, the godly of Israel who are living at the beginning of the millennium will be living in unresurrected bodies and godly Israelites of other ages as well as Christians who participated in the rapture will be living in spiritual bodies. He says,

"Believing Israelites of the Mosaic age who died in faith have a heavenly destiny." (p. 146). He quotes Pentecost with approval, "The individual Old Testament saint's hope of an eternal city will be realized in the heavenly Jerusalem, where without losing distinction or identity, Israel will join with the resurrected and translated of the church age to share in the glory of His reign forever" (p. 148). It would seem that Ryrie agrees that the church and Israel will share the same eternal blessings. The emphasis upon literal interpretation (2) is shared by many covenant theologians, specially those who are covenant premillennialists. No one would insist, however, that literal interpretation fails to understand as spiritual and allegorical matters that are clearly intended to be so interpreted. The ultimate goal of God (3) in fulfilling the covenant of grace is the "praise of the glory of God's grace", and covenant theologians stress this ultimate goal as fully as Dispensationalists would stress it, though it must be admitted that covenant theology does place great stress upon the soteriological work of God in redeeming a people for His name from all nations and all ages.

Ryrie acknowledges as he concludes his discussion of these differences that "the essence of Dispensationalism . . . is the distinction between Israel and the Church." He feels that this grows out of their use of plain interpretation and fits with the basic purpose of God of glorifying Himself through all his purposes with man.

As we seek to define Dispensationalism further we see another distinction that needs to be stressed: The Dispensationalist defines a dispensation as an economy in God's administration of the world and a corresponding responsibility on man's part tested in a specific way. But in his system God has two different administrations (really redemptions) each having successively differing economies. Both administrations are gracious because they are for fallen men. These two administrations are 1) governmental and national and 2) individual and spiritual.

The Westminster Confession speaks of God's administration of the covenant of grace under different economies — Abrahamic, Mosaic, Christian, etc. The difference is that the Westminster Confession has one administration with the successively differing economies, but the Dispensationalist says there are two administrations with successively different economies. This will come out more clearly in the following discussion on the plan of salvation.

THE PLAN OF SALVATION

With regard to the plan of salvation in the Old Testament and the New, Ryrie insists that the Dispensationalist's view is and has always been that salvation in all ages is by grace, through faith. He admits that some Dispensational writers have made statements that would seem to indicate otherwise but quotes recognized Dispensationalists as presenting salvation by grace in

in the Old Testament as well as the New.

Among those he quotes Chafer, "There is therefore but one way to be saved and that is by the power of God made possible through the sacrifice of Christ;" Pettingill, "Salvation has always been, as it is now, purely a gift of God in response to faith. The dispensational tests served to show man his utter helplessness, in order to bring him to faith, that he might be saved by grace through faith, plus nothing".

Ryrie does take issue with covenant theology and with Charles Hodge, however, in his contention that in the Old Testament they had "the same Saviour, the same condition and the same salvation". While basing the work of salvation upon the work of Christ, he insists that the Old Testament believers did not know enough about Christ to believe in Him and disagrees with Hodge that they were saved through faith in the promised Redeemer, or faith in the promise of redemption through the Messiah.

Ryrie insists that the progress of revelation had not gone that far and that it must rather be said that "The basis of salvation in every age is the death of Christ; the requirement for salvation in every age is faith; the object of faith in every age is God; the content of faith changes in the various dispensations".

Says Ryrie, "If by two 'ways' of salvation is meant different content of faith, then Dispensationalism does teach two ways . . . But if by 'ways' is meant two bases or means, then Dispensationalism most emphatically does not teach two ways".

With regard to the sacrifices Ryrie grapples with the problem that the Old Testament "does ascribe efficacy to the sacrifices . . . 'It shall be accepted for him to make atonement for him'," while at the same time the New Testament emphatically asserts that "it is not possible that the blood of bulls and of goats should take away sin".

Ryrie sees a "genuine atonement for sins" assigned to the sacrifices "because they were offered and not because the offerer was either worthy in himself or perceptive of something which the sacrifices pictured". He resolves the difficulty by asserting that "the individual Israelite by birth was related to God through the state . . . When sin occurred it was both a governmental and spiritual offense because of the nature of a theocracy . . . All Israelites were related to God theocratically; some were also related spiritually. The bringing of the sacrifices restored the offender to his forfeited position as a Jewish worshipper and restored his theocratic relationship."

This has the effect of setting forth two types of "salvation", one theocratic and governmental, the other individual and spiritual, and tends to introduce confusion as to what is meant by salvation in the dispensational

scheme. It is to be questioned whether God's theocratic dealings with Israel should be thought of in terms of "salvation". Certainly the Westminster standards in their stress on the unity of God's redemptive purposes leave no room for a doctrine of two "salvations".

The covenant premillennarian is jealous to maintain God's governmental dealings with Israel, but only as a foil for His redemptive dealings with all the people of God. He makes God's program for Israel subordinate to His redemptive program for all His people, while the Dispensational premillennialist makes it coordinate.

Some Dispensationalists, says Ryrie, hold that the efficacy of the sacrifices "extended to full remission of sins but such remission depended upon the offerer having faith (since there was not inherent virtue in the sacrifices themselves.)"

In the mind of the covenant theologian those sacrifices were efficacious only as the sacraments of the New Testament were efficacious, not as saving ordinances, but as signs and seals of faith in God and His provision of atonement. Baptism is sometimes pictured in the New Testament as though it were actually efficacious to remove sin (Acts 2:38), but this is simply a case of the sign being used to describe the Spirit's work of the inner baptizing.

The Dispensationalist maintains that he believes in one way of personal salvation for all ages. The covenant theologian, however, would insist that there was more content to the faith of the believing Israelite than mere faith in God. There were promises of a Messiah, and the sacrificial system did portray an atonement that showed promise of a way of deliverance from sin. It may be debated as to how much content there was to the faith of each Israelite who believed in a saving manner. We would have to say that he believed to the extent of the revelation that God had given at that time. The Dispensationalist would agree with that statement, but the covenant theologian would consider that the individual believer did at least understand that God had made a provision for forgiveness of sins and that he must have trusted God for that provision to be made effective in his life.

Jesus said, "Abraham saw my day and was glad". This is usually understood to mean that the patriarch foresaw the coming of Christ as he prepared to offer Isaac and God provided Himself a lamb for a burnt offering. It applies also to other predictions to Abraham of the coming of his own "seed" who would bless the world. "Abraham believed God, and it was counted to him for righteousness." He was saved by grace, through faith in a coming Redeemer.

THE KINGDOM OF GOD

Dispensational premillennialism considers that the messianic kingdom foretold by the Old Testament prophets and expected by the Jewish people was at the first advent of Christ offered, rejected, and postponed until the second advent of Christ. The covenant amillennialist considers that these prophecies will not be fulfilled literally, and that the church of Christ is the only kind of fulfillment they will receive. Others would say that some would be fulfilled in the new heaven and the new earth. The covenant premillennialist stands somewhat in the middle of these views and sees the church as fulfilling some of these prophecies but also sees a future millennial kingdom when others will be fulfilled. The strong distinction that the Dispensationalist makes between Israel and the church naturally leads to his finding the kingdom prophecies fulfilled only in the millennium. Ryrie states "a millennial kingdom fully integrated into the whole theological system is a feature of Dispensational premillennialism". "For the non dispensationalist (premil) the millennial kingdom is more like an addendum to his system," he says. Some nondispensational premils might agree with that; others would disagree.

When the Dispensationalist hears Jesus and His disciples preaching "Repent, for the kingdom of God is at hand," he regards this as simply offering to the Jews the promised kingdom of the Old Testament prophecies. When the covenant theologian reads these statements he sees in them a preaching of repentance preparatory to entering into the experience of the new birth, by which one is born into a spiritual kingdom. He finds little to distinguish between "the gospel of the kingdom" and the gospel of the grace of God. He feels that the kingdom parables of Matthew 13 are definitely referring to the present age, and that the Sermon on the Mount is intended by Christ to be a rule of life for the citizens of His kingdom today. He sees in the Christian church an expression of the kingdom that Christ proclaimed, even though the premillennial covenant theologian would see a fuller expression of that kingdom in the millennial period.

Because the Dispensationalist sees the kingdom as offered, rejected, and postponed, he has to place the Sermon on the Mount in that category also and consider that it is primarily related to the messianic kingdom that is future. He feels it cannot be literally followed today. Ryrie does say, however, that "Like all Scripture, the sermon is applicable to believers in this age" and quotes Chafer as saying that "lessons and principles may be drawn from it". He says "Dispensationalists believe that anger, lust, divorce, and murder are sin, and they believe it on the basis of the Sermon on the Mount. Dispensationalists believe that the Lord's Prayer and the Golden Rule are excellent guides". All of these things we are glad to hear while continuing to maintain that Jesus intended the sermon to have a primary reference for the church today.

THE BODY OF CHRIST

The composition of the church, the body of Christ, would seem to be the crucial question as far as the difference between the Dispensationalist and the covenant theologian is concerned. To the Dispensationalist the church began at Pentecost. (Ultra Dispensationalists have it beginning with Paul's revelation of the mystery of the church in Ephesians 2 and 3 and place it after the events of the book of Acts, or place it after the beginning of Paul's missionary journeys in Acts 13, or after the conversion of Paul in Acts 9.) To them it is a completely new body composed (1) of Jews and Gentiles who since Pentecost have trusted Christ, and (2) have experienced the indwelling of Christ. These are the two distinct features of the church, according to Ryrie. He considers that this body composed of Jew and Gentile was not in existence in Old Testament times and reasons that therefore the church did not exist in Old Testament times.

Ryrie bases his contention on three passages of scripture. (1) First is the mystery character of the church mentioned in Ephesians 2:15 which calls the church a "new man" composed of Jew and Gentile, and Ephesians 3:3, 6, which sets forth Paul as the one to whom the mystery of the church (that "Gentiles would be fellow-heirs and of the same body," with the Jews) was revealed. (2) Secondly, in Ephesians 1:20-23, where the church's existence as a body with Christ as head is based on His resurrection and exaltation, and in Ephesians 4:7-12, the ascended Christ has given gifts to His church for its proper functioning and operation. He envisages the completion of the church at the rapture in I Thessalonians 4:16, considering the "dead in Christ" to include only the ones saved in this present age. (3) Thirdly, the baptizing work of the Spirit was predicted in Acts 1:5, he says, and began to happen in Acts 2 at Pentecost as stated in Acts 11:15, 16. This baptizing work placed people in the body of Christ, and this began to occur at Pentecost, says Ryrie.

Ryrie makes a good case for his contention but seems to us to misinterpret perhaps the most crucial text upon which he bases his view; namely, that in Ephesians 2 and 3 which speaks of the "one new man" which is composed of Jew and Gentile as "one body" in Christ. The point that Paul makes here is that the Gentiles are now brought into what Jews already had in the Old Testament, and in this sense the present day church is a new thing. It is not absolutely and completely new but is new in a manner similar to the way that the "new commandment" is new. That commandment was in existence in the Old Testament, but was newly revealed and emphasized by Christ as the badge of His disciples. The New Testament church which does consist of Jew and Gentile is new in the sense that it has both in it, but because it is clearly a matter of Gentiles now being admitted into that to which before they were strangers, it is not new.

That to which they were strangers in the former age was the company of the redeemed people of God. In the Old Testament the Gentiles were "with-

out Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise" (2:12). All of these blessings the Old Testament people of God did possess. The Gentiles were sometime afar off from these blessings but are now brought nigh by the blood of Christ. The enmity that the ceremonial law set up between Jew and Gentile has been broken down and God has made of two (those who before were in the Lord and those who were outside) one new man. The Gentiles are therefore "no more strangers and foreigners, but fellow-citizens with the saints and of the household of God," which the Old Testament saints were already a part of before Christ came.

Paul was privileged to reveal this mystery of the fact that Gentiles were now to be made "fellow-heirs and of the same body". He revealed what had not been fully known before, although hinted at in certain Old Testament prophecies (Isaiah 49:1-12), and then Paul was specially privileged to preach the message of salvation to Gentiles so as to be a means in God's hands of composing this new body which now had a host of redeemed Gentiles in it as well as redeemed Jews of a former age.

Ryrie accuses the covenant theologian of reading back into the Old Testament what is in the New Testament. He acknowledges, however, that there were people rightly related to God in Old Testament times. This seems to us to destroy the whole case of the Dispensationalist. There is warrant for reading into the Old Testament things that are revealed in the New Testament. Man could experience in Old Testament times spiritual experiences that were revealed in more complete and definite terminology in the New Testament. They could become members of a body of which He is the Head even before He died, rose and ascended to be that Head.

People in the Old Testament, even those born into the commonwealth of Israel, were born dead in sin; they were guilty of sin and deserving of the curse of God upon their sin; they were as totally unable to make themselves acceptable to God as people today. Apart from the future provision of redemption in Christ, they could have had no hope, and when by faith they did trust God for His deliverance, they must have experienced the equivalent of the "new birth". The truth "Ye must be born again" was as true in Old Testament times as it was when Jesus said it to Nicodemus, even though the terminology was unknown till Jesus used it. This calls then for the work of the Holy Spirit in individual hearts in a saving capacity. It calls for the continuing ministry of the Spirit in the individual life to sanctify that life and keep that one walking close to God in faith and obedience. Many of the Old Testament saints, like Enoch, Abraham, Moses, David, and Isaiah walked as close to God as the apostles of Christ and knew the working of the Holy Spirit in their lives as a continuing experience.

The baptism of the Spirit was revealed in the New Testament, and began to be operative in a fuller degree in the present age of the Spirit, but it would

seem that there was little if any difference in the kind of work that He did in the Old Testament from what He now does in the New. There may be a difference in the degree of His working, but not in the kind of work that He did. Those who were thus ministered to by the Spirit in the former age can be easily seen to be a part of the same organic body of Christ of which body He is the head, and which body He has called to Himself and ministered to by the Spirit in all ages. Clearly, when the "dead in Christ" rise at His coming, all the saints of all ages will be included in that resurrection and in that terminology.

COVENANT THEOLOGY

The Dispensationalist tends to frown upon the theological system known as covenant theology. This system of interpretation sees two basic covenants in scripture, first, the covenant of works entered into by God with Adam on behalf of all posterity and by which mankind was offered life for obedience and threatened with death for disobedience; second, the covenant of grace entered into by God with Christ and those who would believe in Him (God's elect) by which salvation is provided through the Redeemer and by faith in Him.

This system of thought is based largely on Romans 5:12-19 where Adam and Christ are set forth as the two federal heads of two races of people: all mankind and the redeemed. Prior to the fall man could have experienced life through obedience; following the fall life could never again be attained by this condition and must be "by grace, through faith". This system of thought therefore emphasizes the unity of God's dealing with His people throughout the ages stressing that there is one company of redeemed people of all ages and nations, and one plan of redemption by which they are redeemed.

All other covenants of scripture are said to be expressions of the covenant of grace. The covenant with Abraham affords many spiritual promises that continue to be available to God's people till the end. The covenant of Sinai is a product of God's grace, although it is essentially a law covenant and does stress the condemnation of the law. It shows the way of salvation to the sinner made aware of his sin by pointing him to the fact that God has provided an atonement.

The new covenant is essentially synonymous with the covenant of grace in that the covenant of grace is newly and fully manifested in the new covenant. In the coming of Christ to mediate that covenant He actually provided at a time in history the blessings of the covenant of grace which God's elect have been privileged to enjoy through every age. In point of time the old covenant is a new manifestation of the eternal covenant of grace, its blessings were available even to those living under the old covenant.

The Dispensationalist objects to covenant theology because he believes the two basic covenants are not clearly revealed in scripture. He objects also

because he believes the covenant theologian reads the New Testament back into the Old Testament in an artificial way. He objects also, of course, because his system of interpretation has led him to find two basic groups of people that God is dealing with in inspired record and throughout history whereas the emphasis of covenant theology is upon one basic group of redeemed people.

That these covenant concepts based on two federal heads, Adam and Christ, are biblical is clear from the Romans 5 passage. The Revised Version of 1881 translates Hosea 6:7, "They like Adam have transgressed the covenant," a proper rendering of the passage and one that suggests the covenant idea in God's dealings with Adam. Hebrews 13:20, 21, that glorious benediction with which the great book of Hebrews comes near to its close, refers to "the blood of the everlasting covenant". This has to be that covenant by which all men of all ages are redeemed who are redeemed. It has to be then the everlasting covenant of the grace of God.

In view of these basic differences between the Dispensationalist and the covenant theologian, it is doubtful that one who holds the Dispensational position could state that he is in agreement with the system of doctrine taught in the Westminster Confession of Faith. As this study indicates, the differences are not as great as some covenant theologians would seek to make them, and it must be recognized that Dispensationalism is not a heretical cult but rather a difference in interpretation of scripture by evangelical scholars similar to those differences we might have with the Baptists or Methodists. It would seem, however, that the consistent Dispensationalist could not subscribe to Chapter VII, "Of God's Covenant With Man," and Chapter XXV, "Of The Church".

The former chapter sets forth a covenant of works and a covenant of grace as essential parts of our system of doctrine. The latter chapter defines the church in these words: "The catholic or universal church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the head hereof; and is the spouse, the body, the fulness of him that filleth all in all."

This study has necessarily been incomplete for a subject so large. The manifestations of Dispensationalism are various and it is probable that each individual who alleges that he holds Dispensational views should be judged on his own merits. We require each elder in the church to stand examination in his adherence to our system of doctrine. Let each man be examined as to his own adherence to the standards of our church. Sunday School teachers and others involved in the teaching ministry of the church should, of course, teach within the framework of the church's doctrinal standards in all matters of biblical truth.

Respectfully submitted,
DISPENSATIONALISM COMMITTEE

It was moved, seconded, and carried that consideration of the report on Dispensationalism be postponed until Tuesday and made the first item of business in the morning sederunt.

Dr. Dyrness read Mr. Linder's report for the Committee on Ministerial Welfare and Benefits.

MINISTERIAL WELFARE AND BENEFITS COMMITTEE

Fathers and Brethren:

During this reporting period a total of \$644.11 was received. At the beginning of the period, a balance of \$592.52 existed. Thus, a total of \$1,236.63 was available for distribution.

The sum of \$455.00 was distributed to the aged widow of one of our faithful ministers.

There remains a balance of \$781.63, the full amount in this fund.

Respectfully submitted,
George Linder
Chairman

The Nominating Committee presented George Linder for the office of Treasurer. There being no nominations from the floor, Mr. Linder was elected by white ballot.

The Nominating Committee presented nominees for the Ministerial Welfare and Benefits Committee. The three men presented, L. Lanz, Rudolph Schmidt, and John Clark were, upon motion, elected by white ballot.

The Nominating Committee presented nominees for the trustees of the Lamb and Theological Seminary Fund. Dr. Robert Reymond was nominated from the floor. The following were elected for the Class of 1973: Lewis Ford, William Henry, George Bragdon, and Robert Reymond.

It was moved, seconded, and carried that the Tuesday night offering be given to the Synod treasury to apply toward the travel expense of commissioners.

Dr. Gray reported for the Special Committee on Worldly Practices.

REPORT ON COMMITTEE ON WORLDLY PRACTICES

Fathers and Brethren:

It is felt that the Word of God with the subordinate standards (The Confession and Catechisms) is adequate for sincere Christians in view of the constantly changing approaches of temptation and evil.

However, it is also felt that a study in depth (something like that done on the race question) would certainly be helpful, especially in view of certain views on worldliness currently being raised.

Therefore, it is respectfully requested that a Commission be appointed by the Synod for the precise purpose of making such a study and that the Commission be so located so that they may frequently confer with one another.

Very respectfully yours,
L. LaVerne Donaldson
Chairman

It was moved and seconded, that the matter be turned over to the Fraternal Relations Committee. A substitute motion was moved and seconded, that the Chair be authorized to appoint a committee as requested by the Committee on Worldly Practices to carry out its recommendation and report to the 149th Synod. The substitute motion was carried. As substituted for the main motion, it was carried.

Mr. Bragdon presented the report of the Committee on Chaplains.

REPORT OF THE COMMITTEE ON CHAPLAINS

Fathers and Brethren:

Since our last Synod, the number of our ministers-in-uniform serving the men and women of our Armed Forces and their dependents has increased and now includes nine men serving as Army chaplains, four in the Navy, two in the Air Force . . . a total of fifteen active duty chaplains. In addition, we have one minister serving as a Hospital Chaplain, one Army Reserve, five Civil Air Patrol, and five retired chaplains. The current roster is given at the end of this report. Any corrections, and any future changes should be forwarded to the Committee chairman, and to the Stated Clerk of Synod.

One chaplain, Jules D. Winscott, expects to leave the Army chaplaincy in August, 1970, and the Army has already requested a replacement.

Since the 147th Synod, four chaplains have entered active duty: Case,

Singleton, and Langford into the Army and Hubbard, Air Force. During the year this office has had considerable correspondence with prospective chaplains, the clerks of several presbyteries, the offices of the chiefs of chaplains, several of Synod's chaplains, and other interested members of the denomination. AGAIN . . . ALL CHAPLAINS! Please keep this office, your presbytery, and our stated clerk informed of your duty station address, home addresses in the states, and changes of orders as they occur! THIS IS URGENTLY NEEDED, OR PRESBYTERIES WILL BE ASKED TO CONSIDER WITHDRAWAL OF ENDORSEMENT!

ORDERS EXPECTED

Hegeman — from San Miguel, Philippines, to Naval Air Station, South Weymouth, Mass. August, 1970

Sidebotham — from 3rd Marines, Okinawa, to Marine Air Group 31, Marine Corps Air Station, Beaufort, South Carolina. January, 1971.

ENDORSED TO CAREER CHAPLAINCY:

Sidebotham (Navy)

Morison (Air Force — Career Reserve)

Synod's chaplains are doing yeoman work, stateside and overseas, several in Vietnam. From varied sources many good reports have been received. Some chaplains report personally to each Synod. Gleaned from reports received by your chairman come the following interesting items:

Sidebotham (Navy), with three or four other chaplains has responsibility for over 10,000 troops in Okinawa and is active in the establishment of a Christian Service Center (via the conversion of an Okinawan bar), classes on soul-winning, directing chapel choir.

Langford (Army) is a new chaplain serving at Ft. Polk, Louisiana . . . expecting to leave for Vietnam late April, 1970.

Morison (Air Force) has moved from Edwards to Laughlin AFB near Del Rio, Texas, has been endorsed to Career Reserve Status, spoke at Las Cruces church enroute to his new duty station.

Hubbard (our newest Air Force Chaplain) is at Eglin AFB in NW Florida, very close to our Ft. Walton Beach church . . . 356 Edge Avenue, Valparaiso, Florida 32580

Singleton (Army) is at Long Binh, Vietnam, 17 miles NE of Saigon, ministering to over 1,000 men . . . wife, Bev, in N. Dakota with newborn son, Clay Ellsworth — May 17!

Cross (Army) . . . Also in Vietnam . . . but no address, no news.

Fiol (Navy) . . . back from another tour in Vietnam . . . now serving with Marines at Quantico, Virginia. Good reports received of this work.

MISCELLANEOUS NOTES:

Steve Smallman (pastor, McLean, Va., Church) represented our denomination at the Navy Chaplains' luncheon and briefing in October, 1969. There

was considerable discussion about how a sponsoring group could discipline chaplains where necessary (for denial of denominational distinctives, failure to keep contact with denomination, etc.) We appreciate Steve's work for us in the Washington area.

The 24th annual Command Chaplains & Indorsing Agency Representatives Conference (Army) is scheduled for 14-17 September, 1970, Washington, D.C., with ecclesiastical agency representatives meeting on 17 September.

The Army has asked that we provide another chaplain to replace Winscott who is leaving active duty. Also has asked that we seek to provide Directors of Religious Education. (A.B. degree or equivalent, Civil Service status). Write U.S. Army Chaplain Board, Fort George G. Meade, Md. 20755

As this report is being written, David Crocker, recent graduate of the Reformed Presbyterian Seminary in Jackson, Mississippi is entering our Southern Presbytery and expects to apply for duty as chaplain (Air Force or Army).

A CALL TO PRAYER AND ENCOURAGEMENT!

Our chaplains are stationed many times in dangerous and exposed positions . . . separated often from family and loved ones. It is lonely, trying and challenging. Some this year have gone through deep and troubled waters. We encourage the Synod to be faithful in supporting them by prayer and correspondence.

William B. Leonard, Jr., Chairman

CURRENT ROSTER

United States Army

Captain Robert H. Ackley
Captain Walter Ronald Case
Lieutenant Colonel Howard T. Cross
Captain John Harris Langford
Colonel John M. MacGregor
Lieutenant Colonel James S. Martin
Captain David P. Peterson
Captain James E. Singleton
Captain Jules David Winscott

United States Navy

Captain Robert A. Bonner
Lieutenant Robert H. Fiol
Lieutenant Commander Arthur E. Hegeman
Lieutenant Commander Thomas E. Sidebotham

United States Air Force

Captain Patrick Morison
Captain Beryl T. Hubbard

Reserve

Robert B. Needham (Navy)
Robert G. Rayburn (Army)

Civil Air Patrol

George H. Ackley
Daniel Fannon
C. LaRue Fritz
W. Harold Mare
J. Palmer

Retired

Commander William B. Leonard, Jr. (Navy)
Lieutenant Colonel J. Norman McConnell (Air Force)
Reverend William Myers
Major Laurence H. Withington (Air Force)
Lieutenant Colonel John B. Youngs (Field Director, American Red Cross,
Vietnam)

Chaplain Howard Cross spoke, introduced other chaplains present, and told of the work and opportunities of the chaplaincy, urging our prayers for them.

The Nominating Committee presented nominees for the Committee on Chaplains. There were no nominations from the floor. It was moved, seconded, and carried that the nominations be closed. Election by secret ballot resulted in the election to the Class of 1973 of Laurence H. Withington and Edward T. Noe.

Dr. Nelson Kennedy presented the report of the Special Committee to Study Sex Education in the Schools. It was moved and seconded that an in-depth study of the current sex education materials and practices used in schools be investigated and documented by a committee of Synod and a report given at the 149th General Synod, with the content of the list of suggested literature summarized.

REPORT OF SPECIAL COMMITTEE TO STUDY SEX EDUCATION IN THE SCHOOLS

In order for this committee to carry out the task assigned by the synod, "to investigate and document a report on the sex education of our children", it is necessary first to define the term "sex education". A suggested Christian definition of sex education might be "to train people to use their sexuality,

along with all their other God-given characteristics and abilities, to glorify God". (I Cor. 6:20) This is radically different from the viewpoint of SIECUS, the chief adviser for sex education materials and methods in our public school system, and the object of a storm of controversy. In SIECUS Study Guide # 1 "Sex Education", Lester A. Kirkendall, Ph.D., says "Developing these relationships relating sexuality to the total adjustment of the individual in his family and society becomes the task and scope of sex education." Pg. 1. The absence of an absolute reference standard is what differentiates the latter definition from the former. Dr. Kirkendall further says "Forty or fifty years ago . . . only one course of action was considered acceptable: renunciation of all sexual expression in non-marital situations . . . Quite a different situation now exists." Pg. 18. And "Sex education must be thought of as being education — not moral indoctrination". Pg. 16. For the Christian, sex education, as all education, must conform to the absolute standard of the scriptures.

The SIECUS material has some good points. It points out that "much sex education is given and many attitudes are created during the normal day-by-day process of living — in the home, the school, and the community." pg. 8, and that "the church has an important and essential contribution to make to a comprehensive sex education program because it plays a vital role in the foundation of ideals and in the development of moral values." pg. 10. These statements point up the need for a positive approach to sex education on the part of our churches, not merely because of the formal courses being offered in the public schools, but because of the tremendous amount of false sex education our children are being exposed to informally from all quarters. Rather than reacting violently to the exploitation of sexuality that is currently being promoted, let us take advantage of the new freedom of communication, channeling it into improving relationships between men and women, remembering that in the original state, as God created them, "they were both naked, the man and his wife, and they were not ashamed". After the fall, of course, they did not want to expose themselves to each other or to God. Even in our own small denomination, with everyone accepting the authority of the scriptures, there is much difference of opinion concerning the appropriate function of men and women in various situations. This is part of sex education.

The home is the earliest and most important source of the child's sex education, and it is partly because of the failure of the home that the public school is being advanced in this role with the commendable goal of decreasing illegitimacy, divorce, venereal disease, prostitution, etc. Some people feel very strongly that the sex education movement is a Communist-inspired effort to weaken our country by breaking down the standards of morality, but this is difficult to document. At any rate, in our increasingly socialistic society it is inevitable that the schools are going to be giving more sex education, and in order that the children get the right kind of education we are going to have to become more involved in the shaping of the curriculum

and in augmenting it in the home and in the church. It must be admitted that many of us as Christian parents, pastors, and elders, have badly missed the mark in helping our children to use their sexuality to glorify God. How do we rectify this situation? First we need to inform our adults more fully on the Christian view of sex by means of readily available literature, special lectures, films, sermons, Sunday-school classes, and discussion groups. They need also to know the current secular views on sex and to be provided with answers for these views. They need to be provided with teaching materials and methods for use in the home and in Sunday-school and youth groups. CTI could make up a list of available material and there could be a synod-approved course of study for use in RPYF. The college and the seminary might increase their efforts along these lines in order to have our future leaders better trained.

Secondly, with the public school sex education programs still being in the formative stage in most areas, our communities are looking for well-informed, sound leadership, and our pastors and laymen have a real opportunity to become qualified and make themselves available. Let us be the salt of the earth in a loving, winsome manner in PTA groups, school boards, advisory committees, as guest lecturers, members of panels, etc.

Our main effort must be directed toward insisting that sex education cannot be divorced from the teaching of morality, and that the only acceptable standard of morality is that of the Bible. Nevertheless we must recognize that this is rapidly becoming a minority opinion in our culture, and we are going to be confronted with situations where our children will be exposed to teaching contrary to our beliefs, as they are now in the area of creation vs. evolution. Some parents may resolve this problem by resorting to Christian schools, while others may have to redouble their efforts in home and church to refute the false teachings. In either case, the children will still be exposed to the mass media: TV, radio, newspapers and magazines, and will live in a world which does not accept the same standards we do. The task is formidable, but without a doubt sex is here to stay, and we have a crying need for wholesome, God-centered sex education.

Following is a suggested list of reading materials:

The Stork is Dead — Shedd

Concordia Sex Education Series

I Wonder I Wonder	5-9 years
Wonderfully Made	10-12 years
Take the High Road	13-14 years
Life Can Be Sexual	Sr. H. S.
Parents' Guide to Christian Education About Sex	
Christian View of Sex Education	

The Bible and Sex Ethics Today — C. G. Scorer

Christianity and Sex — Babbage

N. M. Kennedy, M.D.

W. B. Leonard

George Fielding

It was moved, seconded, and carried to adjourn. Synod adjourned at 4 p.m. with prayer by Mr. Detlor.

SIXTH SEDERUNT, TUESDAY, 8:30 A.M.

Devotions were led by Rev. Jonas Shepherd.

The Moderator called the Synod to order and asked Dr. Robert Reymond to lead in prayer. The minutes of the fifth (b) sederunt were read and, upon motion, approved.

It was moved, seconded, and carried that the order of the day be postponed until after we have finished the report of Sex Education and that of the Reformed Presbyterian Foundation.

An amendment was moved and seconded to the motion on Sex Education, that this committee work closely with Christian Training, Inc. The amendment carried. The motion, as amended, carried.

Mr. Mac Nair presented the report of the Reformed Presbyterian Foundation.

THE REFORMED PRESBYTERIAN FOUNDATION
July 24, 1970

Fathers and Brethren:

Agreements handled by the Reformed Presbyterian Foundation from April 1, 1969, through June 30, 1970, are as follows:

Annuities (Gift) — nine, totalling	\$38,000.00
Addition to Deposit Agreement	2,500.00
Current gifts, such as stock	7,951.20
Promissory Notes	<u>3,400.00</u>
Total	\$51,851.20

Attached is a summary of the agreements now in force which will benefit the agencies at the deaths of the donors.

The Foundation supplied to the agencies over a nine month period

brochures for mailing to their lists entitled:

- "Have Your Stocks Been Too Successful"
- "Change Your Mind Giving"
- "Has the State Made Your Will"
- "Why Not Give a Life Insurance Policy"
- "Giving Under the New Tax Laws"

Approximately two hundred inquiries were received by the Foundation in response to these mailings. Three additional mailings to the Foundation's specialized list were also sent out.

The filmstrip entitled "Better Estate Planning" was offered to the churches with suggestions for a program but only two made use of it.

The Foundation welcomes suggestions from pastors which would help it communicate more effectively to their people the services which are available. In the coming year we hope to publish an updated brochure describing the Foundation, its purpose and operation. There have been a number of requests for this.

We again urge you to pray for the Foundation regularly from the pulpit as you remember the various agencies of our church before the Lord from week to week.

Respectfully submitted,
Donald J. MacNair, President
Board of Trustees

SUMMARY OF CONTRACTS IN FORCE Other Than Annuities

*Total amount of Agreements in force as of January, 1970 \$87,250.00

**Death Benefits as of this date would be distributed as follows:
(These are approximate figures)

Christian Training, Inc.	\$ 1,500.00
Covenant College	17,000.00
Covenant Theological Seminary	24,000.00
National Presbyterian Missions	21,550.00
World Presbyterian Missions	23,550.00

*These are various types of agreements, some revocable and some irrevocable — to date we have had none revoked.

** In some agreements the beneficiary is designated, in others the Foundation distributes according to the percentage of monthly support given the Foundation by each agency. The percentages voted at the Board Meeting of November 19, 1969 are as follows:

Christian Training, Inc.	\$ 15.00	2%
Covenant Theological Seminary	\$150.00	20%
Covenant College	\$172.50	23%
National Presbyterian Missions	\$200.00	26.7%
World Presbyterian Missions	\$212.50	28.3%

Four agencies have borrowed from the principle in the above agreements as follows:

Covenant College	\$12,125.00
Covenant Theological Seminary	2,625.00
National Presbyterian Missions	6,625.00
World Presbyterian Missions	2,625.00

Wills: Interest in wills has been pushed. We have no way of knowing how many may have been executed with benefits to agencies and churches as a result.

The Nominating Committee presented nominees for the Foundation. There being no nominations from the floor, it was moved, seconded, and carried to cast a white ballot for these nominees to serve one year: William Alling, William Gerstung, Robert Palmer, Vernon Pierce, Elmer Smick, Hugh Smith.

It was moved, seconded, and carried to seat Rev. Robert McMillan, Fraternal Delegate from the Synod of the Reformed Presbyterian Church of North America, as a corresponding member and Mr. Philip Whitener as a visiting brother.

The Dispensationalism report was continued by Mr. Horner. It was moved and seconded that this report be adopted for study by presbyteries and sessions and for their guidance in examining candidates who must take a vow to subscribe to the system of truth taught in the Westminster Confession of Faith and Catechisms. An amendment was moved and seconded, that Synod suggest further study by presbyteries and sessions into other sources of Dispensational teaching and areas of conflict with our standards. An amendment to the amendment was moved and seconded, to add "and the results of this study be conveyed to the continuing Committee on Dispensationalism". The amendment to the amendment was carried.

Synod recessed at 10:15 with prayer by Rev. Theodore Engstrom, re-